# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JANUARY 1, 1957
Semimonthly

"WHERE YOUR TREASURE IS THERE YOUR HEART WILL BE"

"FEED MY LITTLE SHEEP"

EVOLUTION WARPS RELIGIOUS THINKING

WHICH PART DO YOU READ?

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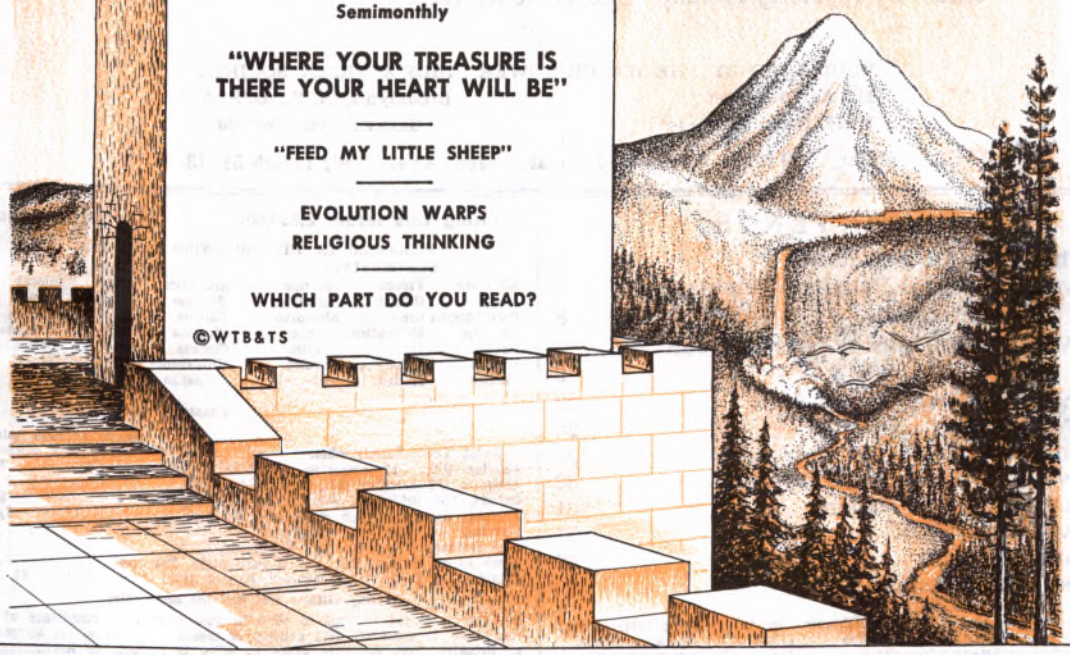

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY

117 Adams Street — Brooklyn 1, N. Y., U. S. A.

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


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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

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| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**


**Printing this issue: 2,850,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Burmese, Chinese, Cibemba, Cishona, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Slovak, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.

Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII January 1, 1957 Number 1

# Which part do YOU read?

WHEN you read the Bible, which part do you read? Do you pay attention to the part that applies to you, or to what applies to someone else? It is easy to think about the other person, hard to consider yourself. The other person is not your responsibility, but your own course is. When you consider Paul's sound admonition regarding the family, which part do you read, the part that applies to the rest of the family, or the part that applies to you?

As a husband, are you concerned with the part that applies to your wife, or with what applies to you? As a wife, are you concerned with the instructions to your husband, or with the part that tells what you should do? As a parent, do you think of the instructions to your children, or about what is said to you? As a child, do you listen to your part, or to what your parents are told to do? As a slave, are you concerned with your own responsibilities, or with those of your master? Or as a master, are you concerned with the instructions to the slaves, or with those that are given to you?

What did Paul say to all these people? He said: "Let wives be in subjection to their husbands as to the Lord. Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. Children, be obedient to your parents in union with the Lord, for this is righteous. And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah. You slaves, be obedient to those who are your masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ. You masters, too, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him."—Eph. 5:22, 25; 6:1, 4, 5, 9, *NW*.

Which part do you remember? Your wife's responsibility? Your husband's? Your children's? Your parents'? Your servant's? Your employer's? The first part that you should remember is your own. Do you?

The person who is more concerned with another person's responsibility than with

his own is expecting an unjust advantage. He is expecting the other person to obey the instructions before he does himself, or he is attempting to justify himself for not obeying these commands, on the grounds that the other person does not obey them.

But there is nothing in these instructions that says you do not have to follow them if the other person does not. There is nothing in these instructions that says you can ignore them just because the rest of your family does, or that you can wait until the others start applying them before you begin doing so. Each person must discharge his own responsibility before God. That responsibility is not qualified by what other people do, or do not do. Let the other person read and consider his own responsibility, but each of us must read and consider the instructions that apply to us, and must discharge our own responsibilities, whether others do or not.

You might be surprised at the effect a more thorough application of these principles could have right in your own family. It would be a display of your love, and love responds to love. Only by giving it out can we really receive it back. John said of our love for God: "We love, because he first loved us." The same applies to human relationships. Showing love, and demonstrating it through right action, as God has instructed in his Word, prompts others to love us, and can produce excellent results even in a divided family.—1 John 4:19, *NW*.

But whether it produces those results or not is not the really important thing. The really important thing is that you personally do what God requires, obeying his instructions and setting the right example, discharging your own responsibility before being concerned with that of others.

The Bible further shows the responsibility of taking this right course even when others do not. It says: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." And both husbands and wives are told that they must be "exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing."—1 Pet. 3:1, 2, 8, 9, *NW*.

Here, again, the responsibility is to read with yourself in mind, not to read thinking of how your wife or husband, or anyone else could apply this to his life, but how you can better apply it to yours. No one is perfect in these matters, so we should not pass over such instructions as though they apply to others and not to us.

God's Word is written for each of us. It applies individually. It tells what we should do. It shows how to receive God's favor and everlasting life. But we must read it as though it is talking to us. We must recognize what it tells us to do. We must see when it requires us to change our own lives, and then we must change them.

We are not responsible for the other person. We cannot force him to take the right course. But we are responsible for our own action. And we can set the right example for the other person to follow. To do this we must read, not just the part of the Scriptures that applies to the other person, but primarily the part that applies to us. And then we must apply it, changing our lives to conform to its sound and godly instructions, instead of having our minds on where some other person falls short.

# Evolution Warps Religious Thinking

**Evolution is an old idea that has been dusted off and doctored up for modern consumption. Though unprovable by the scientific method, it is assumed to be true. Even the clergy embrace it, saying God created by means of evolution. But the Bible disagrees.**

THE Bible tells Christians to follow in the footsteps of Jesus, but today the religious fad is to trail off after the scientists who copy Greek philosophers. In the fifth century before Christ the Greek philosopher Empedocles believed in spontaneous generation of life, gradual evolution of organisms and survival of the fittest. In the following century Aristotle taught that "man is the highest point of one long and continuous ascent." Greek philosophers in general preached the evolution idea.

Included in Paul's warning, at Colossians 2:8 (*NW*), against traditions would be the evolutionary philosophies of these babblers, who were so wise in their own eyes and who mocked God's wisdom as foolishness: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ."

Christendom's clergymen have been carried off as the prey of evolution. The ancient Greeks ensnared many in their day; the modern scientists take captive by their wisdom millions today, including many clergymen. Evolution is the club used to beat into submission those who once believed the Bible. Like the ancient Greeks, the scientists are the wise ones, they have the facts, they follow the scientific method. Any who do not agree with them because of the Bible record of creation are gullible ignoramuses. The proud clergy do not want to be classed as gullible ignoramuses. So they fall prey to evolution.

### RELIGIONISTS WARPED BY EVOLUTION

*The Catholic Encyclopedia* says that the idea that God used evolution to produce man's body "was propounded by St. Augustine." In August, 1950, Pope Pius removed any objection to considering "the doctrine of evolution in as far as it inquires into the origin of the human body as coming from pre-existent and living matter." A year later he clarified this by saying that "the theory of evolution can be studied so far as it deals with origins of the human body but should not be allowed to raise questions as to the divine creation of the human soul."

In 1947 Roman Catholic priest Hauber said, in *Creation and Evolution,* concerning God and evolution: "He initiated it, directs and guides it, He knows whither it is leading." If you do not agree you are working harm: "Those who oppose sound scientific theories, such as the general theory of evolution has a right to be called, are doing harm to the cause of truth." Like the Pharisees of old, these clergymen reject the truth themselves and hinder those who wish to accept it.

When asked, "Does evolution conflict with our Christian faith?" the Catholic *Our Sunday Visitor,* January 9, 1955, answered: "Christian scientists and philosophers on the whole regard evolution as merely the method which God used in causing various species of life to develop from antecedent forms. This involves contradiction neither with the Scriptures nor with any truth of the Christian faith."

The Roman Catholic Church boasts that she has absorbed much that is related to paganism and demon worship, and she will not choke when swallowing this godless philosophy of the ancient Greeks, as shown on page 172 of the volume *Catholic Cabinet:* "As Rome absorbed Platonism and Aristotelianism, so will she absorb evolutionary philosophy."

Judaism can swallow it also. Rabbi Tepfer says, as reported in an Associated Press dispatch dated August 14, 1953: "There is no contradiction, as we see it. Evolution itself may be part of God's indirect revelation." The same dispatch quoted Dr. Handy of Union Theological seminary as saying concerning Protestantism: "Nearly all ministers have come to see that there is no conflict between evolution and divine creation." *Life* magazine, November 7, 1955, reported Baptist minister Harry Emerson Fosdick as saying: "Today the general idea of evolution is taken for granted as gravitation is."

### TOO WEAK TO RESIST WARPING

That is just the trouble. Evolution is taken for granted. What does it matter that scientists cannot prove it? Who are the clergy to demand proof for anything? They cannot prove such doctrines as trinity and immortal soul. Why demand proof for this new one they are adding to their creeds? By the din of repetition both the scientific falsehood and the religious lies are believed by millions. The blind lead the blind, the weak lead the weak, and where in the religious systems of Christendom can a hungry man find the spiritual food to build uncompromising strength? Preachers and parishioners are weaklings in righteousness and integrity, and who will exert themselves to practice the fine-sounding principles that are occasionally preached?

Sometimes the clergy complain of the listless apathy of their flocks, but how can the starving be strong? It is the Bible, not science, that contains spiritual water, but these supposed people of God hunger and thirst: "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water." The religious leaders do not stick to God's Word but turn to the broken cisterns of evolutionary science. The result is a spiritually starved clergy, and how can the starved feed the starving? Jehovah foretold the famine conditions in Christendom's religious systems: "The days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Jer. 2:13, *RS;* Amos 8:11, *AS.*

Christendom's clergy still pose as Christian, still claim belief in the Bible. But they are like weathercocks that turn with the wind of public opinion, lining up with what

is currently popular, being swept along like fall leaves on a windy day. And in it all they try to drag God's Word along, bending and twisting it to fit the popular whims that bend and twist them. Molded by evolution themselves, they wish to mold the Bible into conformity also.

### THEY CANNOT WARP THE BIBLE!

It will not bend to their will, it will not fit their scientific philosophy. The Bible cannot be made to say that man's body evolved from lower animals, because each created family kind was made to reproduce only its own kind, "according to its kind." Evolution says just the opposite, that one kind brings forth a new and different kind. But science has no proof, no evidence for this. Not only is the evolutionary chain missing its first link of spontaneous generation of life as a starting point, but it is missing thousands of links. This fictional chain is unsupported by the fossil record. Genetic changes, called mutations, cannot bridge the gaps between family kinds. Mutations supply great variety within the family kind, yes; but a new family kind, no. The compromising clergy may bed down with evolution, but the uncompromising Bible will not join such unscriptural relations.—Gen. 1:11, 12, *NW*.

Moreover, when the clergy try to split man into two pieces, a living human body and an immortal spiritual soul, and say the body evolved but the soul was directly implanted by God, they are again warped in their religious thinking. The human body was made directly from the dust and God started the living, breathing processes and man became a living soul, just as animals before him had been similarly made into living souls: "Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." "God proceeded to create the great sea monsters and every living soul that glides." "Let the earth put forth living souls according to their kinds, domestic animal and creeping animal and wild beast of the earth according to its kind."—Gen. 2:7; 1:21, 24, *NW*.

Man does not have a spiritual, immortal soul separate from the body, that lives on after the body dies. Man himself is a soul, and the human "soul that sins shall die." Even in the case of the sinless soul of Jesus we read: "He poured out his soul to death." Men who have died may have a hope of resurrection, but death itself is the same for man as for any other animal, and to think differently is vanity: "I said in my heart with regard to the sons of men that God is testing them to show them that they are but beasts. For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity. All go to one place; all are from the dust, and all turn to dust again."—Ezek. 18:4; Isa. 53:12; Eccl. 3:18-20, *RS*.

### DO NOT YOU BE SHAMEFULLY WARPED!

True Christians will follow in the footsteps of Jesus, who said God's Word is truth and that it is made void by human traditions. Blind clergymen and the blind flocks they mislead into the evolutionary philosophies of ancient Greeks and modern scientists are not following in the way of God or in the footsteps of Christ or the teachings of the Bible. Like green timber in the sun, those who soak up the speculations of the shining lights of evolutionary thinking have their religious thinking warped out of line with God's Word. To say God created by means of evolution is to reject the Bible for human wisdom, and it leads to shame: "The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner

of wisdom is in them?"—Jer. 8:9, *AS*.

Why should you let your thinking be warped by unprovable theories of men? Why should you let weak clerical leaders who are misshapen by human speculations make you spiritually deformed also? Why should you reject Jehovah's Word and be put to shame with them? Do not be fearful of men and be pressured into conformity with warped men. Conform to God's Word.

## Is This Christianity?

THE following is a thought-provoking item by J. F. Saunders that appeared in the Cleveland *Plain Dealer* of August 13, 1956, in the column "Command Performance" under the title "No Time to Pray":

"A newspaper friend of honored memory used to inform us at regular intervals that the reason he preferred the church he attended over all others was that the pastor hardly ever mentioned religion. His remark was always good for a laugh but when you read of essentially the same thing as being said by Dr. John Heuss of New York's Trinity Episcopal Church you know it is not intended to evoke your mirth but to invite your concern if not your anxiety.

" 'The round of fund drives, bazaars, luncheons, dinners and bake sales, the personal counseling to camps and clubs and countless conferences are admirable,' Dr. Heuss said, 'but it is not religion.' 'The modern-day whirl of church activities with its day-to-day triviality is the church's worst enemy,' the New York clergyman warned.

"A study of clerical duties made by the Russell Sage Foundation has found that today's ministers must not only be pastors but administrators, counselors, financial planners, educators, organizers and social actionists. The package demands on the time of the man dedicated to the rescue of souls have become so varied that a great many clergymen fear that the secondary functions of the church are beclouding and superseding the primary one. There is a tendency to place record memberships above solid spirituality and to mistake a seeking after social activities for religious fervor.

"Church bulletins are tightly packed with announcements of picnics, square dances, affairs for the young, schedules of bowling leagues and other sports, sponsorship of style shows and garden parties. They emphasize finances and plans for physical expansion of church plants with gymnasiums and recreation halls. An activity of a strictly spiritual nature may be mentioned only if there is any space left.

"The public was amused years ago when drugstores, in order to bolster their trade in medicines, advertised rose bushes and triple-deck sandwiches to lure additional customers to their counters but the public takes it in stride today when the churches have to promote parties, picnics, and *smörgåsbords* in the hope that they may entice some to prayer. Dr. Ralph Sockman, noted New York pastor, compares the church to a jewelry store where most of the patrons are content to take away cheap substitutes instead of genuine religious products. . . . Kermit Eby, a University of Chicago social scientist, observes that the trouble is 'the church has become respectable, a please-the-crowd institution instead of an unfettered champion of principle. . . . This trend to respectability and conformity has undermined the church as an instrument of God.'

"The Rev. Dr. Harry Emerson Fosdick, minister emeritus of Riverside Church in New York, offers this picture of the 'more familiar kinds' of church-goers: 'Formal observers of decent conventional fashions on Sunday morning; fans of popular preachers, as of movie stars; people who think that the churches in general are a good thing, that church attendance is a useful family practice, and not unhelpful to one's reputation; *sectarian minds* coming from church with all of their bigotries sharpened and confirmed; mere peace-of-mind seekers, lulled by music and prayer into easy-going tranquillity; and even hypocrites covering unworthy lives under the outward show of religious respectability.'

"He might have said we are like customers coming out of a drugstore carrying a rose bush because the tonic the store was built to purvey had been obscured by the alluring by-products."

# "where your TREASURE is there your HEART will be"

*"Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."*
*—Luke 12:15, NW.*

WHERE is your heart? Is it toward your Maker, Jehovah, or does it move you to act as the godless, degenerate world acts? You must always keep in mind that "Jehovah . . . sees what the heart is." (1 Sam. 16:7, *NW*) Without question the Most High God of the universe can discern your motives; he knows what treasures you seek. King David told Solomon: "Know the God of your father and serve him with a complete heart and with a delightful soul, for all hearts Jehovah is searching and every inclination of the thoughts he is discerning. If you search for him he will let himself be found by you, but if you leave him he will reject you forever." (1 Chron. 28:9, *NW*) Everyone whose heart is for God can find him. But those who turn their back on God he will not help. No one can hide his deeds from view, because "the ways of man are before the eyes of Jehovah."—Prov. 5:21, *AS*.

[2] Paul realized this. He first tried to serve Jehovah God under the then rejected Mosaic law system, as a Pharisee, and thought it his duty as a Jew to persecute Christ's followers, "both men and women" of "the Way"—this newly formed religion. (Acts 9:1, 2, *NW*) However, when he was forcefully shown the truth he turned around, forsook his old religious practices, now outmoded, and became "a slave of Jesus Christ and called to be an apostle." (Rom. 1:1, 2, *NW*) From the old system of things that existed in his day Paul was "separated to God's good news." His heart was no longer in the old Jewish, hypocritical system of things. He had learned of the resurrected Christ Jesus; so of the hope of life eternal he had now became a zealous minister. Paul was known throughout all Palestine, Asia Minor, and Greece, as well as Rome, because he would "from day to day tell the good news of salvation by him." (Ps. 96:2, *NW*) In his many travels he had a fine opportunity to observe how mankind was living. Visiting place after place in a very corrupt world he was "not ashamed of the good news; it is, in fact, God's power for salvation to everyone having faith." He preached to Jews and Greeks, meaning believers and nonbelievers in Jehovah God. Through this message of good news God's righteousness was being revealed. Paul had learned God's Word by diligent study. He knew that "the righteous man will live by means of faith." —Rom. 1:16, 17, *NW;* Hab. 2:4, *AS*.

[3] As a true Christian Paul was not hesitant about telling of the wrath of God

1. Why are heart purity and upright action necessary now?
2-4. (a) How did Paul demonstrate where his heart was? (b) What delinquencies described by him may we avoid, and why?

against all ungodliness and unrighteousness. In his letter to the Romans he wrote very plainly. You can easily understand what he means by reading Romans 1:18-32 (*NW*). According to Paul's argument, God had manifested himself to all men and the Almighty's invisible qualities were clearly seen from the world's creation onward. Even though men and women of the world knew God they certainly did not glorify him as God, nor did they thank him for all the good things they had. Instead, they were empty-headed in their reasonings and their unintelligent hearts became darkened. Nearly all humans became extremely foolish. Men and women stooped to a very low, depraved manner of living. Paul's description proves his day was no different from ours. Right now we, like Paul, can say: "That is why God gave them up to disgraceful sexual appetites." They were then and are now "violently inflamed in their lust toward one another," both males and females "working what is obscene." While they had opportunity to hear the truth and act properly, they did not approve of holding God in accurate knowledge, saying, 'Why spend time taking in knowledge of God when we can run wild with the world?' Unrighteousness, wickedness, covetousness filled the world of Paul's day. People did injury to one another. They were full of envy, strife, deceit and murder. These things were rampant and all were insolent and haughty, haters of God. Children were disobedient to their parents. Natural affection was unknown among them; all were merciless. After vividly describing his day, Paul added: "Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also approve those practicing them."—Rom. 1:32, *NW*.

[4] Today Paul's strong words are equally applicable. To all mankind, in Christendom and parts of the world where worship of heathen gods prevails, we, with Paul, now can say: "You are inexcusable, O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things. Now we know that the judgment of God is, in accord with truth, against those who practice such things. But do you have this idea, O man, while you judge those who practice such things and yet you do them, that you will escape the judgment of God?" (Rom. 2:1-3, *NW*) In other words, "The ways of man are before the eyes of Jehovah." So where is your heart—with this debauchery or against it?

[5] Foremost statesmen of this present evil world are telling people everywhere how to run their affairs, how government should be handled, and how to live at peace. But what do we find? Anxiety among the rulers, depravity among the peoples, distress among the nations. Today all nations (regardless of claims still by some to be Christian) have hardened their hearts against God and his kingdom. They do not want that kingdom. (Matt. 6:10; 24:9) They are against being ruled by God, Jehovah, and by His enthroned King, Christ Jesus. (Ps. 2:1-3; Dan. 2:44; 12:1, *AS;* Acts 4:24-30; Matt. 24:9, 15; Rev. 11:15, *NW*) Apply Paul's words, therefore, to the nations now: "According to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment. And he will render to each one according to his works: everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good; however, for those who are contentious and who disobey the truth but obey un-

5, 6. When and why is God's righteous judgment to be revealed, and toward what persons on earth?

righteousness there will be wrath and anger, tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek; but glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. For there is no partiality with God."—Rom. 2:5-11, *NW*.

6 The fact that you are a citizen of a certain nation or a member of a particular religion will not shield you from God's wrath. Where is your heart? Where is your treasure? Do you love righteousness? Do you want to live? If you do, then know the one true God of Abraham, of Moses, of David, of Jeremiah, of Jesus Christ, of Paul and other early Christians and of today's true Christians, and with all of those God-fearing men and women "serve him [Jehovah] with a complete heart and with a delightful soul." Remember, it is written: "He will render to each one according to his works."

### WRONG THINKING

7 Now the majority of the people get mixed up in their thinking. It is unpopular to be too religious-minded, or to be talking to friends about the Bible. Christendom's religion is something one uses only on Sunday, and on that day it is thought on for just an hour while the people listen to grand organ music, join themselves in singing a few songs and also enjoy choir singing. They listen to the hired clergyman talk for twenty minutes or so from the pulpit. His talk may be based on the Bible or some other book or even politics. For the great majority of people who practice some religion that is the extent of their religious thinking for one week. There are a few, but very few, who regularly read and study God's Word, the Bible, and talk it unashamedly to others. As for being guided by God's Word, very little thought is given to the Bible. Recently it was reported that in the United States 100,162,529 persons belong to some religion. (New York *Times*, September 10, 1956, pages 1, 25) That leaves about 68,000,000 of this country's people unaffiliated with any religious organization. Quoting the report:

"The statistics were gathered by the council [National Council of Churches of Christ in the U.S.A.] from 258 religious bodies. They reported a total membership of 100,162,529, or 60.9 per cent of the population. These religious bodies define membership in different terms. The Roman Catholic Church counts all baptized persons, including infants. Protestant churches usually count only those who have attained full membership. Most are 13 years of age or older. . . . Church membership increased by 2.8 per cent."

But what about child delinquency and crime in the United States? Such things too have increased. According to news reports day by day the moral standard is very low. To quote from the New York *Times* (September 27, 1956, page 37):

"The Federal Bureau of Investigation predicted today [Sept. 26] that if present trends continued 2,500,000 major crimes would be committed in the country this year. It would be the highest total in history.

"On the basis of current records, 1956 will be the fifth consecutive year in which major crimes have exceeded the 2,000,000 figure, according to J. Edgar Hoover, Director of the F.B.I.

"He made public reports showing a 14.4 per cent increase in major crimes in the first six months of the year, the largest recorded since the corresponding period in 1946.

"Major crimes, in the F.B.I. lexicon, are murder, negligent manslaughter, rape, rob-

7. How are today's conditions in Christendom's leading nation measured by (a) religionists, (b) law enforcers?

bery, aggravated assault, burglary, larceny and automobile theft. There were 1,191,120 offenses in these categories in the first half of the year. This was an increase of 162,770. . . ."
The question must be asked, Is Christendom's religion helping America? Is it helping the world?

8 With adults and youth having little or no spiritual guidance, how can one expect their thinking to be along righteous lines? All Christendom must bear the responsibility for the world's condition, together with America as one of its leading nations. Their fruits do not prove them to be Christian. Being so absorbed in the things of this world, praying for its wars, instilling hatred between nations and letting their flocks be scattered, the false religious organizations have set the pattern of life for their shepherds and their flocks. Their moral condition today is exactly like that of Paul's time. Life's material things have made big inroads upon the thinking and daily acts of those in Christendom. Spiritual-mindedness has been crowded out. Very few really seek the kingdom of God. (Matt. 6:33) In childhood millions had been taught the prayer Christ Jesus taught his followers to pray, 'Your kingdom come, your will be done on earth as in heaven.' (Matt. 6:9-13) Now ask yourself, How many people who have prayed this prayer once or more times in their lives are really seeking the kingdom of God? Early Christians prayed it, believed it, lived it, preached it. 'From day to day they would tell the good news of salvation by Jehovah.' But how many in Christendom do that today? Today's thinking is wrong! The people have no inclination for spiritual things, "where neither moth nor rust consume, and where thieves do not break in and steal." (Matt. 6:20, *NW*) That is why Paul wrote to faithful followers of Christ: "Finally, brothers, we request you and exhort you by the Lord Jesus, just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, that you would keep on doing it more fully. For you know the orders we gave you through the Lord Jesus. For this is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things, just as we told you beforehand and also gave you a thorough witness. For God called us, not with allowance for uncleanness, but in connection with sanctification. So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you."—1 Thess. 4:1-8, *NW*.

9 Paul knew that the influence of the world would affect those taking up the Christian course. So he constantly gave them sound admonition. He knew that the early Christians who were seeking God's kingdom were walking properly and so he said, 'You are walking the right way.' But he urged them to do it more fully. There was a little slipping on their part and he knew that eventually this would lead to others' doing the same thing until the material riches of this world would become more attractive than the spiritual riches. Paul knew, as Jesus had taught, that where the heart of a Christian was, there his treasure would be. But if the Christian no longer tried to store up treasures in heaven, then that one would have begun to store up treasures on earth, where moth and

8, 9. (a) What are some fruits of wrong thinking in Christendom? (b) Scripturally viewed, what are fruits of right thinking?

rust would begin to corrupt. When one looks at Christendom he sees it as a worldly organization, barren of all spirituality. A person who wants to be pleasing to Jehovah must come out of her and seek good food, life-sustaining words from Jehovah, and turn to God. He must 'serve Jehovah with a complete heart.' Christendom and its shepherds have failed its people. All Christendom's nations and all other nations and peoples have forsaken God and his kingdom. The only way for you to gain the favor and blessing of Jehovah is: "If you search for him he will let himself be found by you, but if you leave him he will reject you forever." (1 Chron. 28:9, *NW*) Search and you will find!

[10] The individual who wants to serve God and truly dedicate his life to Jehovah and sanctify himself, by setting himself aside for righteous service to preach God's good news, is going to find it hard going. He will be running against the broad current of modern-day civilization. He will meet up with much tribulation. But it is worth it, because you will be on the right side, Jehovah's side. Concerning our time Jesus clearly stated: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name. Then, also, many will be stumbled and will betray one another and will hate one another. And many false prophets will arise and mislead many; and because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the finish is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:9-14, *NW*.

10. What does choosing to serve God bring, and why?

### TRUE RICHES

[11] Today from the ends of the earth, as well as from Christendom, have come hundreds of thousands of persons who have dedicated themselves to Jehovah's service. They have expressed themselves as wanting to do his will. They have studied the Word of God and are continuing to do so, for they want to store up treasure in heaven. A true Christian experiences a rich blessing when he follows the commandments of Jehovah God. An individual wanting true riches, lasting riches, must come to appreciate that it is important for him to have a close relationship with the Creator. In Proverbs 10:22 (*AS*) it is written: "The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith." No one acquainted with world conditions will say that in this world there is no sorrow. It is filled with sorrow. The world is not rich in spiritual knowledge. Yet scattered throughout this whole world, but not a part of it, are found true Christians, rich in spiritual qualifications. These have received of the undeserved kindness of Jehovah; they have recognized his Son, Christ Jesus, and they are determined to walk in his footsteps and do his work that must be done in these last days of the Devil's organization.

[12] Such faithful followers of Christ Jesus can say: "For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. Because the law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ."—John 1:16, 17, *NW*.

[13] According to the Scriptures the law given by Jehovah to Moses served as a schoolmaster to lead certain people to Christ Jesus. (Gal. 3:23-25; Matt. 5:17) Now we appreciate that Christ Jesus, the Son of God, has come. He has laid down his

11, 12. How may true riches be gained?
13. Why is God's written Word essential for gaining enduring riches?

life for redeeming obedient ones of mankind, and he has made it possible for individuals to become Christians, Christlike, his followers. (Heb. 5:9; 1 Pet. 2:21; 1 John 2:2) This has all been accomplished by the undeserved kindness of God and the truth Jehovah revealed to Christians through Christ Jesus. This truth, written in the Bible, is now available in nearly all languages of earth. Anyone who wants to have access to the Bible today can get one and read it or have it read to him. The Bible has had the greatest circulation of any book ever published. Jehovah's witnesses are doing everything they possibly can to distribute the Bible itself in all parts of the world, as well as to aid people to understand that written Word of God.

[14] Jehovah's witnesses appreciate the undeserved kindness of God, for it has had a telling effect upon their lives. While they, as faithful followers of Christ Jesus, have tasted of the undeserved kindness of God it is the Devil's purpose to turn all of them away from God and bring them back into his fold. While Jehovah operates on the principle of love, the Devil operates on the theory of selfishness and he has had his whole worldly organization work accordingly. Selfishness breeds covetousness; so the Bible contains much warning against being covetous. Jesus said: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15; Ex. 20:17, *NW*) Life is a gift from God through his Son, Christ Jesus. It is not something that Jehovah God owes us. God would have all men living together in peace and prosperity and loving their neighbors just as they love themselves; but that is not man's inclination today. He inclines toward selfishness, because he does not know God and God's ways, and because he prefers to serve the interests of this old world and the Devil, Jehovah's adversary. Through today's selfish system of things minds of young and old alike are constantly stirred to 'be rich.' Most people seriously think that life depends on one's abundance, so they put forth every effort to get that abundance, even to losing good name, reputation, health and friends. For benefit of all Christians Paul wrote: "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:9, 10, *NW*.

[15] Yes, some who have even lived as Christians drift back to old-world ways and do all sorts of injurious things. But they hurt principally themselves. They stray from the fundamental teachings of Christ Jesus and before they know it they have stabbed themselves all over and they are filled with pain. Sorrows fill their days, rather than the joy and happiness Jehovah God gives to those who love and trust him. Today, as in Jesus' time, we find some who work day and night to accumulate wealth to fill their own storehouse. They think their security and life come from the abundance they themselves have gathered. We read the rich man's words: "So he said: . . . 'Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself.' But God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' " "So it goes with the man that lays up treasure for himself but is not rich toward God." (Luke 12:18-21, *NW*) Earthly riches one can quickly lose. Look how millions in Eu-

14, 15. (a) Scripturally defined, what are false riches? (b) Seekers of false riches have had what experiences in days of the present generation?

rope lost all their savings, their homes, their farms, their business, because some selfish dictator directed his forces to annihilate them. Two world wars of our time and all previous wars have helped the Devil to turn men's minds away from God. For loss of their gathered material riches many bitterly blame God. But if such persons had been enriched with the Word of God, then they would have known in advance the futility of storing up earthly riches that thieves steal and moth and rust corrupt. In times of stress spiritual riches have sustaining power and keep one thinking straight. Dictators have come and gone, and there are still some existing today who feel that the world was made for them to rule, that all people should be under their heel. There are big dictators and little dictators. Both kinds are selfish, whether running a nation or a small business. The dictator's mind is centered just around himself and the abundance that he can gather together. He does not realize that life does not result from the things that he possesses. All the old world's possessions a person may have will not give him everlasting life.

### A GIFT FROM GOD

[16] God's Word clearly declares that life is a gift from God. (Rom. 6:23; Rev. 2:10, *NW*) Through undeserved kindness on Jehovah's part life comes to creatures; and it was because of his kindness that he sent his only-begotten Son to earth. Man was doomed for death, and had been dying for 4,000 years before Jehovah's Son came upon the scene. All who died remained in their graves, none having gone to heaven or to a 'hell' of 'eternal torment,' because "the dead know not any thing." (Eccl. 9:5, 10) Sin entered the world by one man and death by sin, so that death passed upon all men. (Rom. 5:12) All under that condemnation have died. But now through Jehovah's undeserved kindness man has an opportunity for life. Life is given to him by God, not by the things man possesses. We read: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36, *NW*) So then faith and obedience to the Word of the true God are his requirements. It must be faith that grows and fills your whole life, faith that takes you on to a greater understanding of Jehovah's Word by a study of that Word, faith that moves you to keep on serving God with spirit and truth. (John 4:23; Gal. 6:8, 9, *NW*) Paul, quoting Jehovah's own earlier utterance, wrote: "My righteous one will live by reason of faith. If he shrinks back, my soul has no pleasure in him." (Heb. 10:38; Hab. 2:4, *LXX*) Christians are not the kind that shrink back. But even any of them who do shrink back are going into destruction along with this system of things.

[17] Study of God's Word, searching of the Scriptures and observing the continuing fulfillment of God-given prophecy make one's faith strong. "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. For by means of this the men of old times had witness borne to them." (Heb. 11:1, 2, *NW*) One with faith in God, with love for Him and for his neighbor, will prolong his days, because love puts away all covetousness. "He that hateth covetousness shall prolong his days." (Prov. 28:16, *AS*) His right thinking, his proper use of accurate knowledge, bring life. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, *NW*.

[18] Gaining of everlasting life depends on

16. Why are human creatures given life by God?

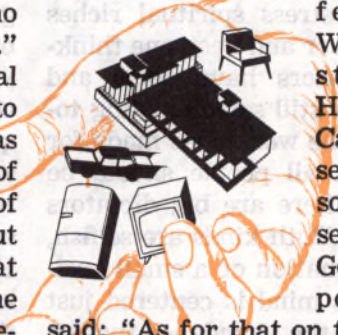
17, 18. How are knowledge and life linked in the Bible?

our knowledge, our continually taking in knowledge of the Sovereign Ruler of the universe, Jehovah God, and of his Son, Christ Jesus. However, Satan, the god of this world, will always want us to think that life comes through possession of property, material things, rather than through right knowledge and understanding of Jehovah's purposes. (2 Cor. 4:3, 4, *NW*) Life, to begin with, is because God is love and has shown it through undeserved kindness. He is not obliged to give us this life. It is his gift to all those who "serve him with a complete heart."

[19] Some think that all material prosperity they receive is due to God's blessing upon them. But, as Paul declared, "the love of money is a root of all sorts of injurious things." If you put money first because of what it can get you—ahead of the Word of God and what it surely will bring to you in the way of eternal life—you will be sidetracked: you will no longer be seeking first the interests of God's kingdom. Jesus, explaining his own parable of the sower, said: "Now the illustration means this: The seed is the word of God. . . . As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and wealth and pleasures of this life, they are completely choked and bring nothing to perfection." (Luke 8:11-15, *NW*) Millions upon millions have heard the Word of God. They became very much interested in it, but only for a short period of time; for while they were studying this Word of God they were also being carried away by the anxieties and wealth and pleasures of this life. So, then, these individuals were completely choked. No sweet breath of truth could get to them, because of their anxieties. The seed of truth was completely crowded out of their lives. These had had the full opportunity of hearing the truth, but they were just carried away with the things of this world. They wanted that way; it was their own choice.

19, 20. What essentials for gaining life were described by Jesus?

[20] This can happen even to those who now have the truth. They can still be choked if the lifeline is cut. If we cease feeding upon the Word of God we can starve to death. Hence the question: Can you make yourself the right kind of soil on which this seed, the Word of God, falls? That is possible, for Jesus said: "As for that on the right soil, these are the ones that, after hearing the word with a right and good heart, retain it and bear fruit with endurance." (Luke 8:15, *NW*) Yes, there must be a right and good heart. Our motive in life must be to advance the Kingdom interests, not selfish gains. We must be interested in righteousness, following out the command of Christ Jesus to preach this good news of the Kingdom in all the world for a witness. It means not just for a short time, as a kind of diversion or pastime—for a year or two; but to bear fruit means that we shall keep at it continually and let the fruit come on to maturity. It means endurance.



[21] It is this endurance as a Christian that has caused many people trouble. Not trouble that they could not endure, but trouble from the old world. Many who have learned Jehovah's purposes think that now that they have come to an understanding of God's Word and the New World, which

21. Why is endurance necessary now?

they have prayed for, the New World should be established right away. Just as soon as they hear the truth, or perhaps a year or so afterward, they want all the blessings of that new world of righteousness. This is a kind of covetousness. They do not want to wait on Jehovah God until he is ready to establish it. By the way they live they show they are not sure that God's time is worth waiting for. They are not willing to get into the race and endure to the end in order to receive the blessings of everlasting life. Then, on the other hand, we see those willing to endure all kinds of hardship, like Jehovah's witnesses in Russia who have gone to concentration camps, labor camps, into Siberian exile. They do not turn back; they do not seek communism or the things of this world in place of the spiritual blessings that they receive from Jehovah God. They know that life does not result from the things that they possess in the way of this world's material things. They hold fast to their integrity. Remaining true and loyal to Jehovah God they go through the suffering that comes their way because of their maintaining integrity. So it is with Jehovah's witnesses in Poland, Czechoslovakia, Romania, Hungary, and many other parts of earth. Firmly these have stood under the greatest stress and pressure ever brought upon Christians to break their faith. They have been stripped bare of all their possessions. Husbands have been separated from their wives; families have been torn apart. Satan would like to break their faith, their integrity. He would like them to think that life comes through material things that they can possess. But Jehovah's witnesses, in lands behind the "iron curtain" and in all other parts of the world, fully appreciate that life comes through the undeserved kindness of God and the provisions he now makes for them to keep on taking in knowledge of him, and their continuing to preach the good news of his established kingdom.

[22] These faithful Christians who have gone through ordeals greater than the Catholic inquisition of centuries ago are not interested in saving their lives so that they might have the pleasures and comforts of this old world. They have read the words of Jesus: "For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" (Matt. 16:25, 26, *NW*) In this world there are some persons who think more of one meal and the personal possession of that than of their own lives. So it was with Esau, "who in exchange for one meal gave away his rights as firstborn." (Heb. 12:16; Gen. 25:34, *NW*) Jesus declared: "Really, what does a man benefit himself if he gains the whole world but loses his own self or suffers damage?"—Luke 9:25, *NW*.

[23] When we pray the Lord's prayer all we ask for is the bread for the day. With that the majority of earth's people can be content; but just think of the contentment of one who has godly devotion with it! "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:6-8, *NW*) Today Christendom's people do not love God's Word, nor do they want to live according to its commandment. They choose to go on in their own selfish way, hurting themselves. Even if one of Jehovah's witnesses becomes so wrapped up in the affairs of this world, his secular work, his possessions or the gathering together of them, eventually he

22, 23. (a) For one to choose to 'lose his soul' means what? (b) How do God-fearing persons avoid hurting themselves and maintain contentment?

could be sucked out of the New World society into that wicked organization doomed to destruction at Armageddon. Why? Because he tried to save his life in his own way.

[24] When one loses sight of the undeserved kindness of Jehovah it is not very long before he stops meeting with God's people. Maybe just by staying away from one meeting he can earn many more dollars and pay part of the mortgage or buy some new furniture or make a payment on a car. But which is worth more, the taking in of knowledge at the meetings and associating with Jehovah's witnesses, or the earning of those few extra dollars at the expense of becoming more tired, so that even after those extra hours you cannot do any other kind of work in the service of Jehovah? Why should a man be working day and night, double shift, or why should his whole family be working double shift? They lose out on meeting and associating with God's people, and at the same time their children are permitted to run the streets. Maybe they are getting the things they want materially; but if you are one of such persons pause and ask yourself: Am I getting happiness? (Matt. 5:3, *NW*) Am I enjoying the things that I am getting, or am I losing the bigger things in life? Am I losing my husband (or wife), my family? More than that, am I losing the truth? Am I losing life itself? Am I losing God and his beloved Son? Am I losing the new world? Are you thus losing just to have a bigger television, a bigger car, bigger home, bigger barns? Are there things in your life that are pulling you away from true Christianity, genuine worship of the Sovereign Ruler of the universe and the giving to him of your exclusive devotion?

[25] Jehovah God knows our need of shelter, food, clothing—life's necessities; but he knows too that we do not *need* anything else. Look at what Adam had in the garden of Eden: Just a garden; no large mansion; not any of today's "modern conveniences." But Adam did have the opportunity to live eternally had he been faithful to Jehovah God. While "modern conveniences" can only momentarily lighten man's burden, still even these things, rightly used, should enable us to put more time in Jehovah's service, to magnify his name, and to allow us greater freedom to preach the good news of his kingdom. They should be time-savers rather than time consumers.

[26] Stop and think! you Christians, are you giving Jehovah God exclusive devotion? Are you speaking to your neighbors and friends, or people you have never met before, about the good things that you have learned concerning the undeserved kindness of God? Are you bringing tithes into his storehouse? That is, are you attending all the meetings, taking part in them? Are you helping with the expenses in your Kingdom Hall? Are you proving by your works that you really are living your dedication to Jehovah? Do you prove yourself to be one of Jehovah's witnesses by your association with that great crowd of people, scattered throughout the earth, announcing Jehovah's kingdom? Do you claim to be a minister of Jehovah God; and if so, then what about your ministerial service? Are you growing toward maturity? Are you gaining accurate knowledge of the truth? Are you able to explain the Word of God better to people as days go by? Are you bringing up your children in the nurture and discipline and authoritative advice of Jehovah? Do you give them the attention that they need? Do you study with them? Do you play with them? Do you bring them to the meetings? Do you provide for them

24. Keeping conscious of one's spiritual need includes what right practices?
25. How may "modern conveniences" be used aright?
26, 27. For what purposes do followers of Christ keep on taking in accurate knowledge?

spiritually? Do they love you as children should love parents? Are you interested in having your boys and girls grow up to become missionaries? And are you, like many happy parents, rejoicing that your children have gone off into missionary service in foreign fields; and are you continuing to encourage them to stay in those fields to do the great work that Jesus said would be done in these last days in taking the good news of the Kingdom to the ends of the earth and there discipling all kinds of people?

[27] These questions Christians should ask themselves. They should be able to answer aright, not in words but in deed, in God's sight—in their daily lives as proof of where their hearts are, because that is where their treasure will be.

[28] Are you, as one of Jehovah's witnesses, doing what the psalmist said we should be doing in these last days: "From day to day tell the good news of salvation by him"? (Ps. 96:2, *NW*) Only Jehovah God can provide salvation for human creatures. Are you, as one dedicated to Jehovah's service, spreading his good news of salvation that Jehovah has arranged for? Are you doing it from day to day? Are you telling all persons that you can about this good news? If you are, then you certainly are storing up treasures in heaven and you certainly know where your heart is. It is in Jehovah's service.

[29] Paul wanted everyone to see that he kept in the right course, and that is why he wrote: "I give you orders that you observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ." (1 Tim. 6:13, 14, *NW*) Remember, too, how he said some would be stabbing themselves all over with many pains, hurting themselves, being led astray from the faith. But to counteract this, so that they would not hurt themselves, Paul said: "On the other hand, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses."—1 Tim. 6:11, 12, *NW*.

[30] Desiring to get a firm hold on the real life, we actually shall want to 'stop storing up for ourselves treasures upon earth, where moth and rust consume, and where thieves break in and steal.' "Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."—Matt. 6:19-21, *NW*.

28. Why do genuine worshipers of the living God 'daily tell the good news of salvation by him'?

29, 30. How can we avoid covetousness and gain enduring wealth?

## The Prayer Dog

The prayer dog lives in Tibet. The animal, a Tibetan spaniel, resembles the Pekingese. Small ones are kept in monasteries, where they are trained to turn prayer wheels. On the outside of the prayer wheels and on strips of paper within, Tibetans write the sacred Buddhist formula, "O, the Jewel in the Lotus, Amen." When recited it is supposed to ensure rebirth after death in the heaven ruled by the Buddha of eternal light. Every time the prayer dog revolves the prayer wheel the Tibetan considers that all the written prayers have been duly said.

# "Feed My Little Sheep"

THE Master was alive. The great Preacher of Jehovah's kingdom was there on the seashore. Already Christ Jesus had built a fire and had fish broiling upon it; bread also there was for the disciples to break their fast. Peter, as usual, impulsive, had put on his garments (for he was naked) and had jumped off the boat and swum ashore. The others had rowed to shore in the small boat. To them Jesus spoke in the same manner that he had spoken before his resurrection. To those hungry disciples he said, "Come, take your breakfast." Not one had courage or need to ask him, "Who are you?" They realized it was their Master.

[2] "Jesus came and took the bread and gave it to them, and the fish likewise." Prior to this postresurrection appearance of Christ Jesus there had been six others: among these, one to Mary Magdalene, then to the group of women, to the two on the way to Emmaus, and also to Peter. John reports: "This was now the third time that Jesus appeared [especially] to the disciples [to apostles in a group] after his being raised up from the dead." Remember, "out of fear of the Jews the doors were locked where the disciples were, Jesus came and stood in their midst"; also "his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst." (John 21:12-14; 20:19, 26, *NW*) Here now was ample evidence; alive again was the Redeemer of mankind!

[3] John, vividly describing this breakfast scene, adds the impressive conversation between Jesus and Peter, which very indelibly remained on Peter's mind. Jesus speaks directly to Simon Peter: " 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Master, you know I have affection for you.' " When Jesus first propounded this question he may have had in mind what he had previously said to his disciples and Peter's reply. That earlier conversation Mark reports: "Jesus said to them: 'You will all be stumbled, because it is written, "I will strike the shepherd, and the sheep will be scattered about." But after I have been raised up I will go ahead of you into Galilee.' But Peter said to him: 'Even if all the others are stumbled, yet I will not be.' " However, everyone in the world who since then has ever read the life of Christ knows how

1, 2. How was the fact of Jesus' resurrection established to guide Peter and the other faithful apostles?

3, 4. (a) Before his death, how and why did Jesus describe to his disciples their foretold scattering? (b) After his resurrection, where and how did Jesus give vital instruction particularly to what seven disciples?

Peter three times denied Christ, and how truly Jesus prophesied when he said: "You today, yes, this night, before a cock crows twice, even you will disown me three times." But then Peter had profusely retorted: "If I have to die with you, I will by no means disown you." All the other disciples also then had said the same thing. —Mark 14:27-31, *NW*.

4 Jesus was a marvelous teacher. Using illustrations, he also indelibly impressed the minds of his listeners with what he desired to get into their minds and into their very hearts. So Jesus, at the seaside breakfast, with Peter's three denials in mind, continued talking directly to Peter, a second time asking: "Simon son of John, do you love me?" Peter replied: "Yes, Master, you know I have affection for you." Jesus then said to him, "Shepherd my little sheep." Then a third time Jesus (using now Peter's own variant term *affection*) asked: "Simon son of John, do you have affection for me?" Grieved, Peter now insisted: "Master, you know all things; you are aware that I have affection for you." Then Jesus said: "Feed my little sheep." What an avalanche of thoughts must have hurtled through Peter's mind while Jesus was talking to him, repeatedly asking him the same question and then three times telling him, 'Feed my lambs; shepherd my little sheep; feed my little sheep'! Jehovah's greatest Teacher knew that when he would shortly afterward permanently ascend into the heavens the whole load of responsibility would fall upon those who had followed him; he knew that they would be the overseers of his sheep. He realized they would be the ones responsible for seeing to it that all those who had begun to put faith in him as Jehovah's anointed Leader, and in his new teaching, would have to be shepherded. Would he have trustworthy men—men that would never turn aside? He eagerly made sure that this one, Peter, would be diligent in his work. Each of the other six faithful disciples present at that seaside breakfast the Master (here using Peter as the example or "sounding board") thus also instructed. Upon those other six also Jesus thus adroitly impressed the importance of their own individual responsibility as lovers of him, as his sheep's loving tenders and feeders. So it was by repetition, by three true testimonies or "witnesses," that Jesus emphasized the feeding and shepherding of *his* sheep.—John 21: 15-17, *NW*.

### "PRESIDE IN A RIGHT WAY"

5 Today, though removed by more than 1900 years from that sublime morning at Galilee's shore, faithful Christians keenly sense its lesson as one they must vividly keep in mind. While each dedicated servant of Jehovah God bears a responsibility to preach the good news of His kingdom, they all, individually, also must recognize the organization, the grand, unified association, of these qualified ministers. They all must and do clearly visualize their now having been brought together into the congregation, the assembled earth-wide army or society of Jehovah's new world! Indeed, they see among themselves Jehovah's provision of qualified

5. Recognizing what provision of Jehovah is essential to living today as obedient Christians, and why?

overseers, equipped to look after their welfare and to supervise their united, orderly, ever-expanding joyful activity in obedience to Jehovah and Christ Jesus.

6 In the New World society the principal overseer in a local congregation is the congregation servant. Paul, the faithful twelfth apostle of the Lamb, was deeply interested in these servants too; hence he urged: "He that presides, let him do it in real earnest." (Rom. 12:8, *NW*) To Timothy and to Titus Paul wrote detailed instructions for overseers and ministerial servants. He informed them how circumspectly they must walk. Naturally, men in the truth and acquainted with God's Word the longest would be the ones to preside over the congregation because of their qualifications and faithfulness. That is why Paul admonished Timothy: "Let the older men who preside in a right way be reckoned worthy of double honor, especially those who work hard in speaking and teaching." (1 Tim. 5:17, *NW*) Clearly Paul saw that the other faithful apostles who actually had walked with Jesus and had been personally taught by Jesus had been carefully chosen. Paul saw that it was necessary to be very selective in placing men in positions of responsibility. They must be men rich in right works—men who work hard in Kingdom service. There was no question about that. Older or experienced men, too, would be qualified to preside in the right way; to all other godly persons they would speak and they would teach.

7 In the Bible many scriptures indicate that true Christians should go from house to house; that they should make return visits; and that in the homes of the people they should help them to study the Bible. Truly, then, every individual who claims to be a genuine follower of Christ must be able to teach, even as Jesus, their Leader, taught—setting the pattern. But among all of these teachers there must necessarily be older or experienced men who can and will preside in Jehovah's right way, exercising true leadership, setting the proper example for each less-experienced willing one.

8 Peter was permanently impressed by the wise counsel Jesus gave him during that memorable breakfast session. Years later Peter wrote: "To the older men among you I give this exhortation, . . . Shepherd the flock of God in your care, not . . . as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:1-3, *NW*) Yes, Peter had been a fisherman. (Mark 1:17; Matt. 4:18-20, *NW*) But now he had become, under Jesus' patient and marvelous training, not a *mere* 'fisher of men' but a truly godlike shepherd of sheeplike humans—not merely to 'catch' them (as fish are caught) but to tend and feed and rightly lead them on and on in righteous, life-sustaining ways of the Great Shepherd, Jehovah, for His name's sake. (Ps. 23:3, *NW*) Now, as a shepherd, a good one, Peter had become experienced in tending and feeding Christ's young lambs and little sheep. To maturity he had brought many of them, as had done also Christ's other faithful apostles. And now because Peter's years were going by he was counseling the older men so that they too could clearly see their responsibility to act like true shepherds, properly looking after the flock, really being examples to the flock. Today, more than ever before, an overseer must be zealous. Why? Because today the zeal of Jehovah himself is being exercised in an outstanding way for advancement of his newly begun government in the hands of Christ Jesus. (Isa. 9:6, 7, *AS*) Today the

6, 7. Overseers' presiding in a right way includes what, and for what end?

8. (a) How are Jesus' instructions to Peter about feeding and shepherding the Master's sheep applicable today? (b) Why is zeal a prime essential now in every qualified overseer?

zealous overseer must be equipped to teach. He must be able to give the proper instruction to others in the congregation so that they will become firmly established and remain faithful and true. He must lead others aright and he himself must continue joyfully following in the footsteps of Christ Jesus.

### "PAY ATTENTION TO YOURSELVES"

9 Paul, an experienced overseer, entreated his brother overseers, saying: "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, *NW*) Here, too, the emphasis is that an overseer must be a shepherd; he has a very responsible position. He must 'feed my sheep.' Today not only do overseers include those of individual congregations but there are overseers appointed to serve many congregations. According to the annual earth-wide report of activities of Jehovah's witnesses (see country-by-country chart, pages 24-26), they are seen to be organized into 16,240 congregations. Under the Society's arrangement, 1,107 circuit servants oversee those congregations. Still other experienced and trained men, district servants, oversee the circuit servants and congregation servants. Of these, 152 have been appointed to serve in different parts of the world. Today these appointed overseers—branch servants, zone servants, district servants, circuit servants, congregation servants—may not look upon their responsibilities lightly.—Ex. 18:25, 26; Deut. 1:9-15; Eph. 4:11-16, *NW;* Mic. 5:2-5, *AS.*

10 Indeed such overseers may picture themselves at Galilee's shore, where Peter once fished with his father and where, later, Peter attentively heard Jesus say to him:

"Feed my young lambs."

"Shepherd my little sheep."

"Feed my little sheep."

Here Jesus placed a full load of responsibility upon Peter, one of his appointed overseers, to do something very necessary. But were the other six chosen "fishers of men" who also at the same time heard Jesus' weighty instruction to Peter—were those other six excluded? Did Jesus expect those other faithful apostles of his to do from then on whatever each of them privately and personally desired to do? Jesus' own answer is clear: "You *continue* following me."—John 21:22; 17:15-21; Acts 1:6-8; Rev. 14:1-5, *NW.*

11 As the united apostles' work grew and more people who loved truth and righteousness were being gathered to this wonderful religion that Jehovah's greatest Prophet, Jesus, had introduced it called for many more mature men. More overseers would have to be appointed. And now, in this climactic harvesttime, especially, when we see associated with Jehovah's New World society 591,556 ministers, all dedicated to Jehovah God, the need is a hundredfold greater. As these ministers are now gathered into thousands of local congregations with their qualified overseers and ministerial servants, all unitedly announcing Jehovah's kingdom, every one of them must give to Jehovah God exclusive devotion. Those overseers by their deeds and works are reckoned worthy of double honor. Those within Jehovah's organization "who work hard in speaking and teaching" are the ones who must and do "feed my little sheep."—John 4:21-24; 1 Tim. 5:17, *NW.*

12 To everyone it should be clear that "if any man is reaching out for an office of overseer, he is desirous of a right kind of work." (1 Tim. 3:1, *NW*) However,

9. How are instructions given to overseers by Paul useful today?

10, 11. Responsibility for shepherding described by Jesus to Peter is how extensive at present, and why?

12. Why and how may one rightly reach out for becoming an overseer?

# 1956 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLD-WIDE

| Country | 1955 Av. Pubs. | 1956 Av. Pubs. | %Inc. over 1955 | Peak Pubs. 1956 | Av. Pio. Pubs. | No. Public Meet'gs | No. of Cong's | Total Literature | Total Hours | New Subs. | Individual Magazines | Back-Calls | Av. Bible Studies |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| U.S. of America | 163,875 | 169,835 | 4 | 185,010 | 5,957 | 137,050 | 3,597 | 8,511,591 | 26,475,456 | 687,596 | 27,133,723 | 8,413,873 | 106,001 |
| Alaska | 124 | 126 | 2 | 144 | 8 | 60 | 4 | 9,166 | 23,659 | 858 | 22,535 | 7,830 | 112 |
| Bermuda | 23 | 26 | 13 | 29 | 1 | 29 | 1 | 2,687 | 3,305 | 270 | 3,319 | 1,602 | 25 |
| Fr. Equ. Africa | 810 | 981 | 21 | 1,168 | 5 | 269 | 13 | 12 | 118,149 | 1 | | 110,804 | 317 |
| Guam | 36 | 42 | 17 | 52 | 2 | 1 | 1 | 3,124 | 7,430 | 212 | 4,909 | 2,041 | 29 |
| Iceland | 9 | 11 | 22 | 13 | 3 | | 1 | 10,542 | 6,237 | 213 | 2,634 | 2,325 | 13 |
| Islands (Light) | 4 | 4 | | | 4 | 33 | | 917 | 3,868 | 58 | 1,585 | 1,427 | 18 |
| Israel | 18 | 31 | 72 | 46 | 2 | 33 | 2 | 1,438 | 6,529 | 55 | 770 | 2,146 | 20 |
| Tangier | | 7 | New | 13 | 5 | 4 | 1 | 2,135 | 6,601 | 91 | 3,266 | 3,361 | 16 |
| Argentina | 3,504 | 3,757 | 7 | 4,054 | 139 | 2,402 | 119 | 222,105 | 630,726 | 16,763 | 510,168 | 323,410 | 2,854 |
| Australia | 7,603 | 8,244 | 8 | 8,937 | 339 | 4,009 | 296 | 489,362 | 1,239,954 | 22,284 | 1,072,347 | 358,706 | 4,104 |
| American Samoa | 8 | 19 | 138 | 22 | 6 | 7 | 1 | 3,586 | 10,927 | 63 | 4,666 | 4,233 | 47 |
| Fiji Islands | 47 | 51 | 9 | 62 | 4 | 90 | 1 | 7,053 | 12,597 | 308 | 10,118 | 5,441 | 96 |
| New Caledonia | 3 | 3 | | 9 | | | 1 | 288 | 568 | 16 | 202 | 139 | 3 |
| Papua | 37 | 67 | 81 | 90 | 4 | 1 | 3 | 1,144 | 7,963 | 33 | 727 | 2,005 | 18 |
| Solomon Islands | 1 | 1 | | 1 | | | | 81 | 106 | | 27 | 46 | |
| Western Samoa | 23 | 27 | 23 | 28 | 1 | 6 | 1 | 1,402 | 9,159 | 39 | 1,741 | 2,730 | 24 |
| Austria | 3,880 | 4,122 | 6 | 4,431 | 87 | 3,222 | 168 | 134,166 | 557,769 | 3,478 | 460,849 | 241,141 | 2,004 |
| Bahamas | 101 | 116 | 15 | 136 | 14 | 64 | 3 | 7,321 | 30,227 | 363 | 22,591 | 11,490 | 188 |
| Belgium | 3,911 | 4,009 | 3 | 4,411 | 89 | 2,179 | 99 | 168,616 | 497,403 | 4,398 | 351,803 | 169,591 | 1,596 |
| Bolivia | 149 | 159 | 7 | 189 | 37 | 149 | 5 | 11,747 | 69,988 | 1,504 | 41,974 | 24,386 | 240 |
| Brazil | 7,931 | 8,953 | 13 | 9,596 | 177 | 4,637 | 174 | 420,766 | 1,195,668 | 31,563 | 928,951 | 451,072 | 4,617 |
| British Guiana | 441 | 460 | 4 | 540 | 53 | 334 | 17 | 28,777 | 115,414 | 1,169 | 97,047 | 39,548 | 532 |
| British Honduras | 101 | 116 | 15 | 133 | 22 | 105 | 7 | 4,025 | 44,233 | 109 | 25,409 | 16,686 | 208 |
| British Isles | 28,073 | 30,342 | 8 | 32,836 | 933 | 26,860 | 733 | 2,061,703 | 4,346,932 | 56,688 | 4,540,810 | 1,768,137 | 16,619 |
| Eire | 179 | 199 | 11 | 223 | 47 | 288 | 6 | 19,150 | 82,098 | 268 | 30,304 | 25,372 | 187 |
| Malta | 7 | 3 | | 5 | | 1 | | 87 | 335 | 4 | 141 | 135 | 4 |
| Burma | 104 | 108 | 4 | 125 | 15 | 77 | 2 | 37,575 | 34,605 | 1,008 | 19,383 | 13,071 | 123 |
| Canada | 25,306 | 25,677 | 1 | 28,540 | 813 | 16,703 | 740 | 645,224 | 3,036,845 | 50,654 | 2,548,190 | 891,072 | 9,819 |
| Ceylon | 78 | 97 | 24 | 109 | 19 | 67 | 2 | 12,984 | 36,067 | 715 | 19,848 | 12,706 | 110 |
| Chile | 1,034 | 1,130 | 9 | 1,232 | 99 | 881 | 31 | 56,357 | 244,597 | 4,139 | 198,893 | 105,955 | 1,457 |
| China | 47 | 38 | | 57 | 3 | | 1 | 451 | 4,486 | | | 3,408 | 65 |
| Colombia | 612 | 677 | 11 | 719 | 70 | 482 | 22 | 48,423 | 187,564 | 1,149 | 95,688 | 82,327 | 1,008 |
| Costa Rica | 1,749 | 1,788 | 2 | 1,934 | 44 | 899 | 45 | 33,060 | 206,727 | 958 | 59,667 | 63,577 | 1,029 |
| Cuba | 9,656 | 9,342 | | 10,317 | 233 | 7,239 | 307 | 114,490 | 1,257,790 | 5,993 | 565,476 | 422,054 | 6,703 |
| Cyprus | 356 | 364 | 2 | 381 | 19 | 94 | 10 | 8,083 | 53,692 | 487 | 10,832 | 19,932 | 251 |
| Denmark | 8,101 | 8,095 | | 8,678 | 115 | 6,707 | 192 | 115,359 | 818,532 | 4,738 | 592,126 | 315,526 | 3,054 |
| Faroe Islands | 9 | 11 | 22 | 13 | 3 | 63 | 1 | 1,267 | 4,540 | 136 | 4,566 | 1,588 | 11 |
| Greenland | 3 | 3 | | 3 | 2 | 12 | | 1,487 | 2,502 | 18 | 1,390 | 1,187 | 1 |
| Dominican Republic | 425 | 521 | 23 | 563 | | | 50 | 1,166 | 52,709 | | | 28,859 | 432 |
| Ecuador | 265 | 303 | 14 | 336 | 42 | 228 | 10 | 20,946 | 88,670 | 941 | 61,894 | 39,822 | 432 |
| Egypt | 259 | 287 | 11 | 313 | 21 | 229 | 8 | 14,791 | 62,826 | 908 | 18,748 | 21,863 | 228 |
| Anglo-Egyptian Sudan | 10 | 12 | 20 | 16 | 2 | 11 | 1 | 1,180 | 3,205 | 224 | 1,396 | 1,116 | 11 |
| El Salvador | 321 | 353 | 10 | 382 | 36 | 547 | 10 | 14,326 | 85,597 | 1,028 | 50,443 | 33,032 | 424 |
| Ethiopia | 61 | 76 | 25 | 90 | 13 | 246 | 5 | 7,782 | 33,729 | 282 | 3,965 | 12,189 | 180 |
| Eritrea | 2 | 4 | 100 | 13 | 1 | 32 | 1 | 484 | 2,582 | 12 | 586 | 945 | 12 |
| Finland | 5,810 | 5,901 | 2 | 6,394 | 194 | 6,102 | 368 | 220,367 | 773,627 | 13,523 | 668,048 | 231,633 | 2,399 |
| France | 8,512 | 8,867 | 4 | 9,766 | 153 | 6,270 | 194 | 451,517 | 973,888 | 15,216 | 869,841 | 410,431 | 3,110 |
| Algeria | 47 | 63 | 34 | 69 | 7 | 44 | 1 | 19,032 | 18,655 | 1,028 | 22,999 | 11,830 | 83 |
| Cameroun | 1,673 | 2,187 | 31 | 2,747 | 39 | 3,185 | 43 | 19,834 | 617,477 | 184 | 6,219 | 261,496 | 1,258 |
| Morocco | 3 | 8 | 167 | 12 | 3 | | 1 | 6,043 | 4,655 | 200 | 5,939 | 2,678 | 12 |
| Saar | 663 | 702 | 6 | 716 | 7 | 376 | 12 | 18,929 | 77,603 | 911 | 69,306 | 35,991 | 225 |
| Senegal | 10 | 14 | 40 | 18 | 3 | 2 | 1 | 2,943 | 4,393 | 57 | 1,825 | 2,156 | 12 |
| Tunisia | 29 | 24 | | 30 | 3 | 24 | 1 | 4,677 | 8,630 | 302 | 8,495 | 3,797 | 29 |
| Germany, West | 48,446 | 47,375 | 7 | 50,530 | 765 | 33,533 | 759 | 1,294,434 | 6,088,527 | 42,297 | 5,583,405 | 2,174,156 | 17,187 |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Gold Coast | 5,861 | 6,207 | 6 | 6,727 | 183 | 4,005 | 133 | 142,476 | 1,467,413 | 1,974 | 166,172 | 398,112 | 4,300 |
| Gambia | 3 | 3 | | 3 | | 2 | | 242 | 818 | 2 | 158 | 349 | 3 |
| Ivory Coast | 34 | 53 | 56 | 61 | 4 | 29 | 1 | 638 | 19,286 | 47 | 1,448 | 6,192 | 70 |
| Togo | 114 | 123 | 8 | 162 | 8 | 94 | 4 | 3,908 | 39,583 | 36 | 1,830 | 10,148 | 178 |
| Greece | 4,693 | 5,010 | 7 | 5,667 | 18 | 1,174 | 260 | 44,537 | 378,891 | 2,444 | 160,590 | 201,199 | 1,415 |
| Turkey | 100 | 139 | 39 | 159 | 6 | 14 | 4 | 5,925 | 21,163 | 352 | 4,323 | 9,980 | 124 |
| Guadeloupe | 130 | 129 | | 136 | 3 | 63 | 6 | 7,742 | 19,369 | 275 | 12,559 | 6,154 | 59 |
| Martinique | 5 | 10 | 100 | 13 | 3 | 41 | 1 | 5,150 | 5,304 | 277 | 5,007 | 2,038 | 23 |
| Guatemala | 474 | 498 | 5 | 530 | 38 | 742 | 15 | 25,998 | 106,539 | 1,366 | 75,639 | 40,145 | 548 |
| Haiti | 204 | 269 | 32 | 299 | 26 | 206 | 9 | 16,415 | 68,195 | 824 | 45,027 | 23,655 | 345 |
| Hawaii | 812 | 826 | 2 | 896 | 52 | 469 | 16 | 52,788 | 169,284 | 5,106 | 158,582 | 61,216 | 887 |
| Canton Island | | 1 | New | 1 | | | | 20 | 25 | | 88 | 16 | 1 |
| Honduras | 407 | 343 | | 363 | 38 | 447 | 14 | 16,621 | 96,980 | 1,267 | 56,970 | 35,388 | 447 |
| Hong Kong | 94 | 91 | | 106 | 25 | 104 | 2 | 26,122 | 36,720 | 1,281 | 13,846 | 14,714 | 213 |
| India | 883 | 965 | 9 | 1,003 | 86 | 605 | 46 | 97,299 | 235,546 | 2,031 | 72,700 | 73,857 | 741 |
| Indonesia (Java) | 197 | 206 | 5 | 230 | 10 | 144 | 7 | 23,126 | 33,329 | 2,194 | 46,703 | 13,790 | 186 |
| Sulawesi | 28 | 29 | 4 | 31 | 2 | 8 | 1 | 2,792 | 6,532 | 252 | 3,166 | 1,551 | 14 |
| Sumatra | 11 | 23 | 109 | 26 | 7 | 21 | 1 | 10,805 | 11,938 | 1,253 | 16,388 | 4,213 | 66 |
| Italy | 2,829 | 3,229 | 14 | 3,491 | 131 | 859 | 139 | 129,279 | 453,959 | 4,030 | 304,613 | 217,593 | 1,805 |
| Libya | 52 | 53 | 2 | 65 | 2 | 1 | 1 | 570 | 9,095 | 11 | 207 | 4,772 | 45 |
| Jamaica | 3,191 | 3,216 | 1 | 3,517 | 88 | 2,884 | 153 | 63,473 | 460,910 | 1,239 | 172,584 | 156,119 | 2,950 |
| Cayman Islands | | 6 | New | 8 | 4 | 5 | | 881 | 3,075 | 21 | 1,066 | 1,143 | 20 |
| Japan | 466 | 546 | 17 | 592 | 88 | 604 | 19 | 106,349 | 183,022 | 4,207 | 179,938 | 82,556 | 832 |
| Okinawa | 15 | 19 | 27 | 26 | 3 | 9 | 1 | 12,559 | 7,585 | 453 | 14,680 | 4,190 | 26 |
| Taiwan | 1,482 | 1,398 | | 1,907 | 59 | 224 | 30 | 4,530 | 170,572 | 3 | 84 | 89,223 | 483 |
| Korea | 1,170 | 1,469 | 26 | 1,699 | 76 | 505 | 28 | 89,517 | 294,735 | 3,525 | 114,424 | 106,552 | 1,165 |
| Lebanon | 419 | 405 | | 432 | 25 | 385 | 11 | 13,619 | 61,289 | 1,106 | 17,469 | 16,180 | 160 |
| Iran | | 3 | New | 3 | 2 | | | 194 | 653 | 20 | 147 | 153 | 23 |
| Iraq | 6 | 10 | 66 | 14 | 4 | 33 | 1 | 3,875 | 7,623 | 546 | 5,322 | 2,649 | 35 |
| Jordan | 74 | 69 | | 83 | 5 | 22 | 3 | 1,100 | 13,690 | 110 | 1,219 | 3,979 | 45 |
| Saudi Arabia | 2 | 2 | | 3 | | | | 176 | 297 | 5 | 30 | 50 | 7 |
| Syria | 86 | 66 | | 89 | 5 | 22 | 4 | 1,791 | 11,974 | 146 | 991 | 3,560 | 32 |
| Leeward Islands (Antigua) | 52 | 52 | | 56 | 5 | 76 | 2 | 1,756 | 12,180 | 94 | 10,351 | 4,809 | 55 |
| Anguilla | 3 | 3 | | 4 | 1 | | | 22 | 652 | | 52 | 173 | 6 |
| Dominica | 69 | 80 | 16 | 83 | 3 | 94 | 3 | 876 | 12,124 | 39 | 7,048 | 3,937 | 56 |
| Montserrat | 8 | 9 | 13 | 11 | 1 | 11 | 1 | 335 | 3,809 | 12 | 1,563 | 1,140 | 19 |
| Nevis | 23 | 25 | 9 | 28 | 2 | 32 | 2 | 200 | 4,381 | 9 | 2,232 | 2,231 | 21 |
| St. Kitts | 56 | 55 | | 63 | 4 | 34 | 2 | 680 | 10,653 | 48 | 7,794 | 3,781 | 45 |
| St. Martins | 7 | 7 | | 12 | 1 | 34 | 1 | 579 | 1,327 | 19 | 724 | 422 | 4 |
| Liberia | 144 | 187 | 30 | 227 | 19 | 177 | 5 | 17,541 | 84,894 | 349 | 23,048 | 21,122 | 245 |
| Luxembourg | 127 | 161 | 27 | 183 | 6 | 126 | 7 | 10,968 | 23,771 | 166 | 16,157 | 10,437 | 86 |
| Mauritius | 23 | 24 | 4 | 31 | 4 | 11 | 3 | 6,916 | 7,243 | 243 | 9,770 | 2,929 | 38 |
| Madagascar | | 7 | New | 8 | 2 | 14 | | 3,612 | 3,738 | 1,047 | 4,529 | 1,372 | 11 |
| Mexico | 11,873 | 13,230 | 11 | 14,511 | 224 | 7,326 | 501 | 243,977 | 1,530,256 | 10,644 | 617,688 | 430,629 | 6,385 |
| Netherlands | 8,692 | 8,801 | 1 | 9,599 | 197 | 2,895 | 157 | 104,335 | 1,120,876 | 3,942 | 659,810 | 385,853 | 3,075 |
| Neth. Antilles (Curacao) | 99 | 106 | 7 | 118 | 9 | 65 | 2 | 10,827 | 22,949 | 778 | 29,114 | 10,259 | 100 |
| Aruba | 86 | 95 | 10 | 100 | 7 | 120 | 2 | 4,583 | 18,246 | 610 | 16,281 | 6,622 | 89 |
| Bonaire | 8 | 9 | 10 | 10 | 1 | 25 | 1 | 587 | 2,560 | 63 | 894 | 880 | 12 |
| Newfoundland | 262 | 307 | 17 | 367 | 26 | 374 | 28 | 12,860 | 54,807 | 1,181 | 44,287 | 16,428 | 144 |
| New Zealand | 2,214 | 2,431 | 10 | 2,811 | 79 | 1,322 | 85 | 76,208 | 304,499 | 6,019 | 302,642 | 101,792 | 1,168 |
| Nicaragua | 169 | 183 | 8 | 196 | 27 | 122 | 10 | 12,324 | 57,247 | 739 | 45,665 | 21,884 | 290 |
| Nigeria | 18,666 | 19,590 | 5 | 20,814 | 606 | 13,819 | 437 | 174,964 | 3,889,349 | 3,833 | 164,325 | 704,112 | 10,151 |
| Dahomey | 583 | 690 | 18 | 798 | 31 | 459 | 22 | 3,342 | 216,606 | 107 | 1,631 | 44,880 | 611 |
| Northern Rhodesia | 24,377 | 24,740 | 1 | 26,838 | 127 | 3,412 | 368 | 141,904 | 4,156,669 | 5,439 | 135,820 | 935,780 | 17,133 |
| Belgian Congo | 67 | 156 | 133 | 250 | | | 2 | 49 | 28,222 | 5 | 23 | 10,350 | 191 |
| Kenya | 2 | 4 | 100 | 7 | 1 | 2 | 1 | 211 | 883 | 17 | 153 | 418 | 7 |
| Tanganyika | 266 | 281 | 6 | 349 | 6 | 72 | 14 | 4,220 | 76,561 | 98 | 853 | 16,601 | 360 |
| Uganda | 8 | 13 | 63 | 19 | | 10 | 1 | 649 | 1,479 | 117 | 1,043 | 438 | 5 |
| Norway | 2,568 | 2,604 | 1 | 2,890 | 81 | 1,192 | 120 | 118,022 | 328,593 | 4,456 | 347,942 | 123,460 | 841 |
| Nyasaland | 12,137 | 12,012 | | 12,531 | 389 | 10,698 | 329 | 71,715 | 2,762,840 | 1,348 | 54,632 | 811,607 | 8,319 |
| Portuguese E. Afr. | 158 | 119 | | 190 | 3 | 112 | 3 | 568 | 18,558 | 75 | 334 | 4,305 | 69 |
| Pakistan | 64 | 67 | 5 | 74 | 13 | 104 | 4 | 6,650 | 27,673 | 760 | 12,792 | 10,363 | 87 |

| Country | 1955 Av. Pubs. | 1956 Av. Pubs. | % Inc. over 1955 | Peak Pubs. 1956 | Av. Pio. Pubs. | No. Public Meet'gs | No. of Cong's | Total Literature | Total Hours | New Subs. | Individual Magazines | Back-Calls | Av. Bible Studies |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Panama | 906 | 950 | 5 | 1,039 | 58 | 664 | 36 | 31,357 | 178,796 | 1,585 | 105,571 | 68,224 | 967 |
| Paraguay | 188 | 201 | 7 | 228 | 15 | 79 | 11 | 8,742 | 34,903 | 689 | 32,789 | 12,634 | 123 |
| Peru | 460 | 524 | 14 | 585 | 76 | 669 | 13 | 34,907 | 162,089 | 2,181 | 114,545 | 64,146 | 874 |
| Philippines | 22,398 | 21,473 | | 23,011 | 640 | 5,650 | 576 | 265,820 | 2,878,888 | 11,008 | 476,541 | 650,031 | 11,567 |
| Portugal | 147 | 194 | 32 | 211 | 10 | | 4 | 14,451 | 33,877 | 217 | 5,342 | 13,926 | 140 |
| Azores | 18 | 17 | | 20 | | | 2 | 327 | 1,590 | 12 | 222 | 997 | 16 |
| Madeira Islands | 9 | 10 | 11 | 13 | 1 | | 1 | 308 | 1,288 | | 160 | 503 | 12 |
| Puerto Rico | 834 | 896 | 7 | 988 | 70 | 513 | 28 | 100,371 | 186,900 | 8,942 | 256,065 | 70,843 | 926 |
| St. Croix (V.I.) | 33 | 21 | | 26 | 1 | 21 | 2 | 614 | 3,834 | 87 | 2,409 | 2,447 | 32 |
| St. John's (V.I.) | 4 | 3 | | 3 | | 5 | | 72 | 375 | 6 | 252 | 246 | 2 |
| St. Thomas (V.I.) | 27 | 39 | 44 | 45 | | 6 | 1 | 893 | 4,419 | 89 | 4,139 | 1,539 | 17 |
| Tortola (V.I.) | 10 | 10 | | | 2 | 21 | 1 | 381 | 2,635 | 12 | 1,281 | 967 | 20 |
| Sierra Leone | 106 | 107 | 1 | 117 | 14 | 253 | 5 | 8,592 | 30,735 | 159 | 21,236 | 12,248 | 116 |
| Singapore | 102 | 93 | | 105 | 9 | 42 | 4 | 34,142 | 19,724 | 870 | 15,278 | 7,392 | 112 |
| North Borneo | 2 | 4 | 100 | 9 | | | 1 | 449 | 315 | 24 | 93 | 53 | 1 |
| South Africa | 12,253 | 12,181 | | 12,675 | 627 | 9,421 | 411 | 334,385 | 2,808,637 | 21,489 | 754,930 | 644,228 | 8,316 |
| Angola | 26 | 25 | | 44 | | 156 | 2 | 765 | 6,221 | 3 | 75 | 2,794 | 53 |
| Basutoland | 76 | 64 | | 92 | 14 | 86 | 5 | 970 | 28,539 | 52 | 1,014 | 7,837 | 99 |
| Bechuanaland | 93 | 92 | | 154 | 9 | 117 | 2 | 435 | 29,556 | 13 | 461 | 5,983 | 77 |
| St. Helena | 43 | 38 | | 44 | 1 | 59 | 2 | 273 | 4,294 | 6 | 1,518 | 1,502 | 17 |
| South-West Africa | 31 | 32 | 3 | 44 | 6 | 43 | 1 | 5,372 | 14,024 | 316 | 7,803 | 5,398 | 68 |
| Swaziland | 168 | 175 | 4 | 199 | 8 | 204 | 8 | 722 | 41,905 | 29 | 776 | 8,639 | 111 |
| Southern Rhodesia | 10,776 | 11,238 | 4 | 12,412 | 858 | 12,506 | 324 | 200,284 | 3,003,400 | 3,958 | 253,085 | 835,455 | 12,991 |
| Spain | 327 | 442 | 35 | 514 | 23 | | 13 | 24,308 | 76,539 | 169 | 6,316 | 43,585 | 440 |
| Surinam | 134 | 165 | 23 | 200 | 14 | 173 | 4 | 14,401 | 36,440 | 522 | 36,884 | 13,135 | 165 |
| Sweden | 6,307 | 6,457 | 2 | 6,847 | 202 | 6,179 | 322 | 208,694 | 872,771 | 12,190 | 952,938 | 327,293 | 2,582 |
| Switzerland | 3,474 | 3,534 | 2 | 3,780 | 75 | 1,764 | 108 | 156,252 | 436,487 | 5,306 | 565,574 | 185,564 | 1,824 |
| Thailand | 194 | 212 | 9 | 236 | 31 | 155 | 13 | 26,553 | 54,888 | 1,531 | 18,458 | 16,517 | 197 |
| Trinidad | 1,321 | 1,303 | | 1,393 | 62 | 1,084 | 42 | 36,389 | 238,890 | 2,120 | 136,432 | 88,012 | 1,260 |
| Barbados | 521 | 451 | | 478 | 22 | 733 | 24 | 7,128 | 87,080 | 559 | 38,062 | 29,338 | 475 |
| Bequia | | 2 | New | 2 | 2 | | | 21 | 228 | | 61 | 68 | 18 |
| Carriacou | 14 | 24 | 71 | 38 | 4 | 18 | 2 | 279 | 8,890 | 24 | 1,433 | 3,077 | 42 |
| Grenada | 131 | 126 | | 154 | 10 | 78 | 4 | 2,715 | 33,596 | 231 | 9,016 | 8,951 | 162 |
| St. Lucia | 50 | 56 | 12 | 64 | 9 | 151 | 2 | 1,047 | 18,922 | 104 | 7,768 | 7,203 | 115 |
| St. Vincent | 52 | 48 | | 57 | 7 | 59 | 5 | 791 | 16,705 | 58 | 3,500 | 6,768 | 101 |
| Tobago | 29 | 33 | 31 | 54 | 5 | 57 | 1 | 1,190 | 14,304 | 156 | 6,419 | 5,077 | 86 |
| Uruguay | 682 | 764 | 12 | 807 | 77 | 498 | 26 | 36,764 | 201,837 | 2,560 | 108,609 | 79,665 | 943 |
| Falkland Islands | 4 | 2 | | 2 | 1 | 1 | | 197 | 948 | | 230 | 403 | 6 |
| Venezuela | 896 | 1,071 | 21 | 1,169 | 79 | 621 | 22 | 46,387 | 253,690 | 1,975 | 112,225 | 95,489 | 1,068 |
| Yugoslavia | 1,215 | 1,388 | 14 | 1,491 | | 1,038 | 75 | 38,899 | 46,978 | 27 | 4 | 12,002 | 450 |
| 5 Other Countries | 64,997 | 69,884 | 8 | 73,196 | 202 | 30,301 | 3,042 | 441,941 | 6,007,575 | 3,374 | 741,250 | 1,931,645 | 30,411 |
| GRAND TOTAL | 570,694 | 591,556 | 3.6 | 640,347 | 16,783 | 395,770 | 16,240 | 19,326,817 | 87,353,772 | 1,136,826 | 55,735,715 | 27,746,348 | 333,330 |

when he reaches out for such a position he should be sure he has qualifications to fulfill its requirements and to be a man who will bear the full responsibility that goes with that position. He must grow on to maturity. This may take years within the organization of the New World society. To qualify as an overseer, whether district servant, circuit servant, or similar supervisory task, he should be able first to fulfill the position of a pioneer or special pioneer, advancing then to the greater responsibilities in circuit and district service, or probably to duties of a branch servant overseeing Kingdom activities in an entire country.

### QUALITY INCREASE

[13] It brings real joy to the hearts of all ministers of God to see the won-

13. How have special pioneers shared in helpful shepherding during the past year?

derful work that has been accomplished in another year. One of the finest witnesses to the Kingdom ever given by Jehovah's witnesses was performed during the service year 1956. Throughout the year the Society tried diligently to add more persons to the special pioneer work, to serve needy ones in isolated regions of earth, along with missionaries, and to preach there the good news of the established Kingdom. Special pioneers have increased by 519 over the previous year; 2,637 are now working in isolated territories, organizing new congregations and taking on the responsibility of overseeing when a local group gathers. In years of human life some of these special pioneers may be young, but as to other Christians in their midst they are older or experienced men, able to preside in a right way; and these new ministers who have dedicated themselves to God see that these special pioneers have worked hard in their speaking and in their teaching, and they are pleased to have their helpful shepherding.

[14] A fine growth within the organization of Jehovah's witnesses in the past twelve months is now apparent. In 162 lands throughout the world an average of 591,556 Kingdom publishers has been preaching every month. This is a 3.6-percent increase over the 1955 service year. While this numerical or *quantity* increase is not so great as in some other years, growth or *quality* increase within the association of brothers is very healthy, outstanding. Consciousness of the earth-wide forward movement of the united, peaceful New World society members is broadening and deepening among all of them. They see more clearly that their delightful work is a gathering in of the other sheep, which makes our hearts glad. One and a half million more hours were spent in joyful field activity during the past twelve months than during the previous year. That included gathering 136,000 more new subscriptions for *The Watchtower* and *Awake!* Not only do Jehovah's witnesses go from house to house and preach short sermons to the people, interesting them in home Bible study, talking and reading to them directly from the Bible, but they try to leave with willing ones printed sermons so that after the Kingdom minister departs to serve someone else the householder visited may privately consider such sermon or several sermons of greater length. During the service year 19,326,817 books, booklets and Bibles have been placed. Additionally, *The Watchtower* and *Awake!*—the two principal journals Jehovah's witnesses use in helping people in Bible study—were distributed to the number of 55,735,715 copies. Magazine distribution alone, from house to house and on street corners, has increased over 19,000,000 copies. Of course, there are many hundreds of thousands of subscribers for *The Watchtower* and *Awake!* This required regular distribution, through the Society's many branches and printing plants, of millions of copies of these publications. To supply the needs of Jehovah's witnesses in more than a hundred languages the Society printed 130,992,362 Bibles, books, booklets and magazines, all of which assisted them in proclaiming world-wide the good news of Jehovah's established kingdom.

14. Quantity and quality increases among Kingdom ministers have included what during the past year?

### "TELL THE GOOD NEWS"

[15] In all of this we rejoice. It truly makes our hearts glad to have had a share in spreading this comforting message unto the ends of the earth. Always Jehovah's witnesses have in mind, in their work day by day, the words of Jesus: "This good news of the kingdom will be preached in

15, 16. (a) Why is 'telling the good news from day to day' vitally important now? (b) What other reported results of the past year's world-wide activities of Jehovah's witnesses may we now consider, and why?

all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) That is why they have chosen for this year a very energizing text, one filled with life and responsibility: "From day to day tell the good news of salvation by him." (Ps. 96:2, *NW*) The New World society looks forward to 1957 with unusual vim, vigor and vitality, to tell this message of comfort to every willing listener in all the world. Last year God's kingdom ministers spent 87,353,772 hours going from house to house preaching, telling people about the wonderful hope before them. Not only have they gone from house to house with sermons, but they made many, many a back-call. In fact, during the year they made 27,746,348 back-calls. Out of these they were able to establish 333,330 home Bible studies. What a joy it is to see ministers, not hired to stand on a pulpit but ministers at heart, going out to all the nations of the world and helping people there to see the truth!

[16] Jehovah's witnesses fully appreciate that there still are many things to be done, many places to be visited, many hearts to comfort. They know, too, that many more persons have to be helped to grow to maturity, to gain accurate knowledge and a clear understanding of the Bible. Last year at the Memorial service of Jehovah's witnesses there were 919,994 persons in attendance. Only 16,302 of these professed to be of the anointed, striving for the position of being joint heirs with Christ Jesus in heavenly glory. All of the other hundreds of thousands are, we believe, eager to live here on earth in the new world of righteousness, according to the will of Jehovah. But they need help. Not all of these 919,994 are ministers—only 591,556 have identified themselves as ministers, and they have much work to do. For some reason they conducted 4,000 fewer Bible studies in the homes of the people than during the preceding year. Not quite as many of them went out in the preaching work during the year. There were only 640,347. But even though 2,582 fewer publishers report having worked sometime during the year, this does not disturb Jehovah's witnesses. They are determined to take care of the other sheep. And having in mind the texts considered in this review, and having specially in mind Jesus' words, "Feed my little sheep," every one of Jehovah's witnesses, not only overseers but every minister of every congregation, by Jehovah's undeserved kindness will put forth greater effort than ever before to tell this good news from day to day. Why will they do this? Because they see that some are not taking on the responsibility that was placed upon Peter. Such ones do not feel the seriousness of it. Therefore it will be necessary for all of Jehovah's witnesses to call on more people, spend more time with those in the truth and those not yet in the truth, so that they might be brought on to maturity.

[17] Here is another interesting thing: During the past seven years 394,024 were baptized. Every one of these has declared himself before Jehovah God that he has chosen to do Jehovah's will. Today His will is that His servants preach the good news of His kingdom. But when we go back in our reports seven years we find that at the end of the service year 1949 there were only 279,421 regular ministers in the field. Add that to those baptized during the past seven years and you have 673,445 people that should be publishers of the Kingdom. But the record shows that there are only 591,556 working ministers. Very easily the question can be asked: Where are the other 80,000? Have they died? No, not all of them; at least not physically. They are not

17, 18. How does considering now the past seven years' record of baptisms enable us to see other opportunities and responsibility for the year ahead?

in their graves. But some have become sick spiritually and they need the help of those who have come on to maturity.

[18] Remember what Jesus said: "Feed my little sheep." The responsibility falls upon every one of Jehovah's witnesses worldwide to do that very thing. Are you doing it? Will you do it? Will the year 1957 be outstanding as far as you are concerned in doing the will of Jehovah God? Do you hear Jesus saying to you, "Feed my little sheep"? And will it bring real joy to your heart to have in mind and to live the text Jehovah's witnesses will keep before them during 1957: "From day to day tell the good news of salvation by him"? Do you appreciate your responsibility as an overseer, as a ministerial servant, as a minister in the great congregation of God? Jesus' words, "Feed my little sheep," apply to you, the Christian.

## Christendom's Plight

***Spiritual Famine Spreads as Churches Boom***

Churches may be overflowing with new members, but the hunger for spiritual food has not been satisfied. Ravaging Christendom is a spiritual famine; it spreads and intensifies in spite of increased church attendance. This ought to start some people thinking. It has. An enlightening article by Louis Bromfield in the Mansfield (Ohio) *News-Journal* of September 18, 1955, had the heading "Famed Mansfield Author Takes Look at Churches, Religion." Said the writer:

"One of the extraordinary reactions of our time, it seems to me, is the growing hunger of great numbers of people, not only here in the U.S. but all over certain parts of the world, for something to live by. . . . Oddly enough, the churches do not seem to be supplying what is needed. . . . Occasionally I get absurd or preposterous letters of protest from clerics. . . . The burden of these letters is, oddly enough, almost unanimous. The writers assume that because they are preachers or priests they have a special status and know more about God than any decent, kindly citizen. This, I doubt very much. Judging from a few of the letters, some of the writers are not only deficient intellectually and spiritually, but are apparently downright wicked. Certainly they could give comfort and assurance to none but the most terrified and ignorant. . . . All this is a most interesting phenomenon, which is increasing rather than diminishing in force."

***Babylonian Captivity Admitted***

Suburban churches in America are thriving, financially and numerically speaking. As a result, according to cleric Gibson Winter of Brighton, Michigan, "suburbia has introduced its concept of success into the very center of church life." What has the suburban "concept of success" done for the people? Declares Episcopalian Winter, as reported in *Time* magazine for October 10, 1955:

"The Biblical faith is rarely met with in suburbia despite growing church membership and activity. . . . Despite a nominal church background, this is an unconverted, untrained mass of people who make the problem of church membership comparable to what it was in the time of Constantine, when Christianity became a recognized institution of Roman society. . . . The task of the churches as witnesses to Christ's lordship . . . has been submerged. . . . The test of every parish enterprise is whether it will bring monetary and numerical progress. . . . The captivity of the church is a national tragedy of the first order. . . . [It] may well be God's word of judgment upon us as his church. For our trespasses and complacency, we have been delivered to Babylon."

# GIVE JEHOVAH EXCLUSIVE DEVOTION

"I JEHOVAH your God am a God exacting exclusive devotion." Thus Jehovah God calls attention to the fact that he tolerates no rivals. Devotees of pagan religions may have a pantheon, but not those worshiping the unique God Jehovah. —Ex. 20:5, *NW*.*

Today, far from giving exclusive devotion to Jehovah, the great majority of mankind has succumbed to the snare of materialism. Men are lovers of pleasure rather than lovers of God, worship the creature instead of the Creator and say: "Let us eat and drink, for tomorrow we are to die."—1 Cor. 15:32, *NW*.

All of this represents a clear and present danger that dedicated Christians may be likewise ensnared. One safeguard for us is a wholesome fear, awe and respect for Jehovah, in view of his attributes of justice, wisdom, love and power. That will make us want to give him exclusive devotion, for it makes us realize that we cannot oppose his will without harming ourselves.

But even more, a sense of love and gratitude should tell us that we owe Jehovah exclusive devotion. Is he not our Creator and Life-giver? In view of our first parents' rebellion, is it not solely because of his undeserved kindness that "we have life and move and exist"? Truly "every good gift and every perfect present is from above," from Jehovah.—Jas. 1:17, *NW*.

What does it mean to give Jehovah exclusive devotion? It means that we dedicate our hearts and lives to Jehovah God, that we make the doing of his will the most important thing in our lives, that we be jealous for the honor of his name, defending it and clearing it of reproach at every opportunity and at the same time being careful not to bring reproach upon it by any wrongdoing. Exclusive devotion requires that we love those whom God loves and hate those whom he hates and who hate him. It requires of us that instead of pursuing materialism we keep on "seeking first the kingdom and his righteousness."—Matt. 6:33, *NW*.

Exclusive devotion also requires that we love Jehovah with all our heart, mind, soul and strength; which, in turn, means that "we observe his commandments." In view of the imminent approach of the battle of Armageddon, where he will vindicate his name by wiping out his enemies, his paramount commandment for us today relates to the making known of his name and purposes.—1 John 5:3, *NW*.

Exclusive devotion, therefore, requires our living up to the name Jehovah's witnesses; preaching the good news of God's kingdom in favorable season and in troublesome season and doing so full time, if we are at all able to do so. It also requires equipping ourselves by the study of and meditation on God's Word, by prayer and by gathering together with other Christian ministers of Jehovah, where we can "hold fast the public declaration of our hope."—Heb. 10:23, *NW*.

Further, giving Jehovah exclusive devotion means being alert to buy out the opportune time by giving oral and printed explanations of God's Word and purposes to all who will hear. We may not idly fold our hands waiting for such opportunities to come to us, but we must look for and create them by going from house to house, by making return visits and by offering passers-by literature on street corners, not being easily discouraged because of inclement weather. At the same time we want to be alert to any opportunities to preach in our everyday activities.

In all such ways we can give God exclusive devotion.

* For details see *The Watchtower*, January 1, 1956.

● Is it to be taken as literally true that the clothing of the Israelites did not wear out during the forty years in the wilderness, or is it merely a way of saying that the clothing supply did not give out?—R. H., United States.

Deuteronomy 8:3, 4 (*NW*) shows that Jehovah continued "to feed you with the manna, which neither you had known nor your fathers had known, in order to make you know that not by bread alone does man live but by every expression of Jehovah's mouth does man live. Your clothing did not wear out upon you, nor did your foot become swollen these forty years." The provision of manna was a continuing miracle, and so was the provision of clothing that did not wear out. That is where the miracle comes in. If the supplies were merely renewed no miracle would be seen in that. It is literal relative to the clothing not wearing out, just as the account is literal about the feet not swelling during the forty years in the wilderness. No practical difficulty would be involved in using the same clothing for forty years, because as youngsters grew out of their clothes they would grow into larger sizes available, and their clothing would be handed down to younger children. Adults died, leaving their wardrobes behind. It is noted that the numbers of the Israelites were about the same at the end of the wilderness journeyings as at the beginning, so the original clothing supplies would be about right throughout the forty years' sojourn.

● Was Judas present when Christ instituted the memorial celebration or not?—W. E., United States.

By comparing Matthew 26:20-25 with John 13:21-30 we learn that Judas was not present when Christ instituted the Lord's evening meal. One Gospel account tells some details that the other one does not tell, but by harmonizing the two the complete picture can be obtained. Matthew tells us how a questioning arose as to who would betray Jesus. John tells us that before that subject was dropped the betrayer was identified by being given the morsel that Jesus had dipped, and immediately Judas went out into the night. Matthew goes on to describe how Jesus then served the remaining eleven apostles the emblems of the memorial, while John, who wrote his account after Matthew did his, does not repeat the procedure of the evening meal but instead gives some of the extended remarks Jesus made on that occasion, as recorded in chapter 13. Jesus' discoursing and praying with his disciples, however, as recorded at John chapters 14 to 17, were not part of the Lord's evening meal, but came after it.

Thus do these two apostles and eyewitnesses of the described events agree as to the time element, for John's account in no way contradicts Matthew's as to the time of departure of Judas. The account of Luke (22:14-23) is not to be taken as contradicting this time order either. Luke was not an eyewitness of the events. He tells of the same events, but he does not necessarily do so in the exact chronological order, as do the two who actually witnessed the occasion. Additionally, Luke 22:28-30 could not have included Judas, so he must have left prior to its being stated. See *The Watchtower*, January 15, 1951, pages 46 and 61.

## Five-Dollar "Soul"

¶ A church in Clarksville, Tennessee, recently held a revival with a visiting evangelist from Texas officiating. Each person attending was given a small part of a shoe sole as he entered. As the services began, the worshipers were informed that the shoe sole represented their soul and that if they valued their soul they were just to wrap their part of the shoe sole in a $5 bill and place it in the collection plate—another evidence that the false shepherds are busy fleecing the sheep today instead of feeding them.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

**February 3: "Where Your Treasure Is There Your Heart Will Be," ¶1-13. Page 9.**

**February 10: "Where Your Treasure Is There Your Heart Will Be," ¶14-30. Page 14.**

**February 17: "Feed My Little Sheep." Page 20.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- Why you must show love even when your family does not? P. 4, ¶2.
- How the pope approves of evolution? P. 5, ¶4.
- Whether the Bible can be bent to fit evolution? P. 7, ¶1.
- How churches are like drug and jewelry stores and please-the-crowd institutions? P. 8, ¶7.
- What vigorous example Paul set of demonstrating where the heart is? P. 9, ¶2.
- How to gain the most valuable riches? P. 13, ¶11.
- How to strengthen your faith? P. 15, ¶17.
- What pointed questions everyone claiming to be Christian should ask himself? P. 18, ¶26.
- How Jesus, speaking to Peter, showed how we should show affection for him? P. 21, ¶4.
- How many congregations, circuits and districts of Jehovah's witnesses there are throughout the world? P. 23, ¶9.
- How much time was spent in preaching, how many return visits were made and how many home Bible studies Jehovah's witnesses conducted last year? P. 27, ¶15.
- What materialistic danger man faces today? P. 30, ¶2.
- Whether the Israelites' clothing really did not wear out during the forty years in the wilderness? P. 31, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JANUARY 15, 1957
Semimonthly

THE COURSE OF HOSPITALITY

SHARING THINGS WITH OTHERS

HOW WE GOT THE BIBLE

MONOTHEISM PRECEDED POLYTHEISM

BIBLE MOVIE EXPOSES BIBLE ILLITERACY

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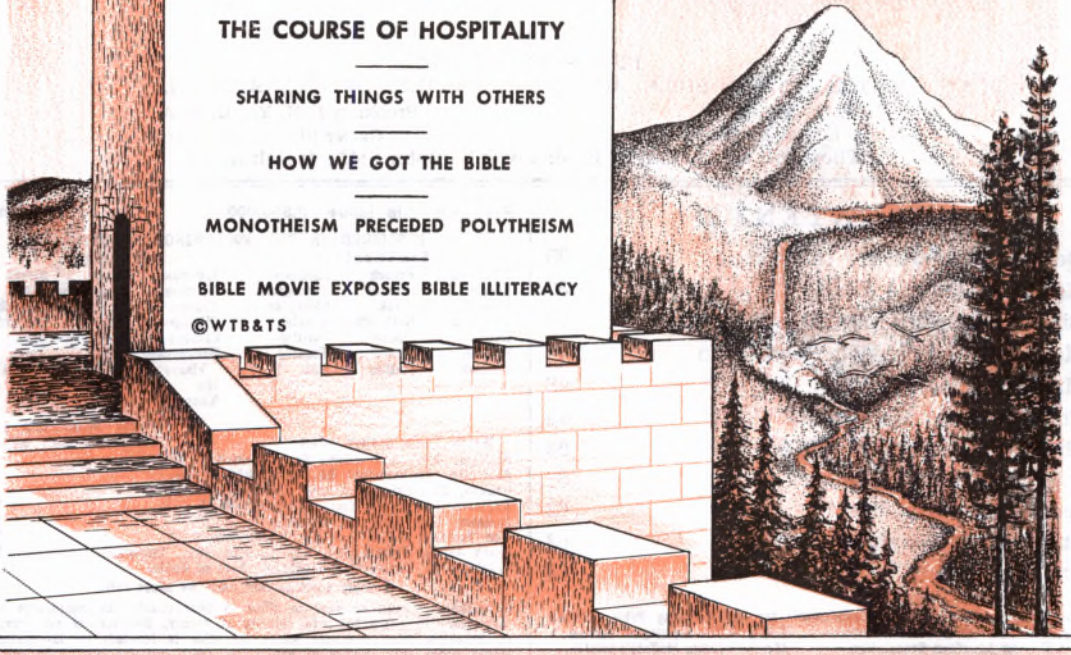

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 2,850,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
|---|---|---|---|---|---|
| Afrikaans | French | Japanese | Armenian | Korean | Slovak |
| Arabic | German | Norwegian | Burmese | Malayalam | Tamil |
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| | | | Kanarese | Siamese | Zulu |
| | | | | Silozi | |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

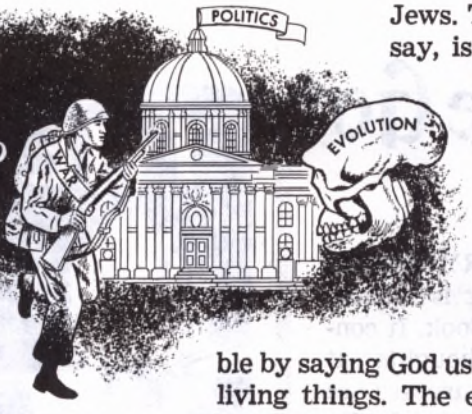
Monthly editions cost half the above rates.

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII January 15, 1957 Number 2

# Does the END justify the MEANS?




ORTHODOX religions answer that question yes by their deeds, if not by their words. They have a long record of beheading principles with the ax of expediency. Their actions say that they are more concerned with their standing with the world than their standing with God.

The divine principle is: "The friendship with the world is enmity with God," and, "Do not be loving either the world or the things in the world." But most of Christendom's religions reject this principle of separateness from the world, preaching in its place: "The end justifies the means." The clergy seek to justify their entry into politics by saying they will bring in moral law and put God in government. Their centuries-long politicizing has not done this yet, nor will it ever do it.—Jas. 4:4; 1 John 2:15, *NW*.

They involve themselves in the wars of this world, blessing whichever side they reside with, and end up by approving of Catholics in one country killing Catholics from another country, and similarly Protestants killing Protestants and Jews killing Jews. This bad means, they say, is justified by the end in view.

Science teaches evolution and smears the Bible. Christendom's religions seek popularity, so they say evolution is true and compromise the Bible by saying God used evolution to create living things. The end of holding on to church members justifies the means of compromise, they argue.

Actually, such religions want the world to be fond of them, and in gaining this fondness from the world they eliminate themselves as Christians. Jesus said: "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."—John 15: 19, *NW*.

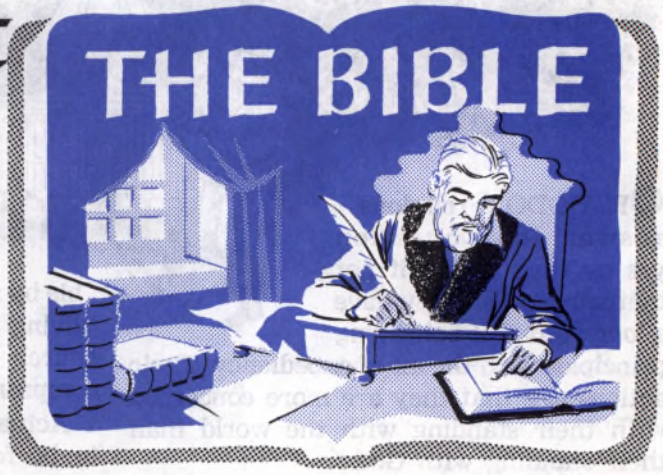
False religions do not lead; they follow. They lack the moral strength to lead properly and end up being led improperly. In the days of Emperor Constantine and thereafter the apostate Christians compromised, adopting pagan doctrines into their creeds, and justifying these means on the ground that the end would be many converts from pagan religions.

The Jewish religions in Jesus' day executed him because they thought it would

save their nation under the Romans. The end of saving their nation justified their murder of Jesus, they argued. They said: "If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation."—John 11:45-48, *NW*.

This immoral slogan that puts expediency ahead of principle cannot work. Jesus said that it could not: "A good tree cannot bear bad fruit, neither can a rotten tree produce fine fruit." Bad means do not bring good ends. Good means, good end; evil means, evil end. To purchase expediency at the expense of principle is the snare of the shortsighted. Only by clinging to divine principle can permanent good come.—Matt. 7:18, *NW*.

# How We Got THE BIBLE



NO ORDINARY book is the Bible. It is unique. It is God's Book. It contains his thoughts. It tells us what God's purposes are and what he wants us to do. To learn the sublime thoughts of the Creator is necessary. Recognizing the imperative need for man to know the Life-giver's thoughts, Christ Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Matt. 4:4, *NW*.

The written utterances of God may be had in hundreds of languages today. In many countries the common people may read the Bible freely. But during the Middle Ages the common people could not read the Bible; it lay entombed in a dead language.

But God never caused the Bible to be written originally in a dead tongue. He wanted people to get his thoughts. So as not to be speaking into the air the Bible's Author caused his thoughts to be written in the familiar language of the people.

The everyday language of God's chosen nation of Israel was Hebrew. So the Bible's Author used that tongue for the writing of the bulk of the so-called Old Testament, properly called the Hebrew Scriptures.

When did Bible writing begin? About the year 1513 B.C., shortly after the Israelites had been delivered from bondage in Egypt. Jehovah said to Moses: "Write this as a memorial in the book." God *himself* had given to Moses "two tablets of the testimony, tablets of stone written on by God's finger." These tablets contained the Ten Commandments. Moses incorporated these into the book of Exodus when he wrote the first five books of the Bible. —Ex. 17:14; 31:18, *NW*.

From then on the writing of the Bible continued. God used many men, men from all walks of life, such as Joshua a general, Samuel a judge, David a king, Daniel a

prime minister, Ezra a scribe, Nehemiah a court official, Amos a herdsman and Jeremiah a prophet. These men wrote by the infinite wisdom and might of the Bible's Originator. They confessed that the thoughts they wrote were not of their own origin. Said David: "The spirit of Jehovah it was that spoke by me, and his word was upon my tongue."—2 Sam. 23:2, *NW*.

With the writing of the book of Malachi, some eleven centuries after Moses started the book of Genesis, the writing of the Hebrew Scriptures was finished.

More Bible writing was yet to be done, but in a different language. Christ Jesus came to earth. It was vital that the life and teachings of the Founder of Christianity be put down in writing. Thus the disciples and apostles of Christ wrote twenty-seven more books, from Matthew to Revelation. They wrote under the influence of God's spirit. Thus the apostle of Christ could say: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17, *NW*.

"The Bible was written so we could get the thoughts of God. We need God's thoughts. The Son of God said that 'every utterance coming forth through Jehovah's mouth' is vital for life. How did we get the Life-giver's thoughts in written form?"

In what language were these twenty-seven inspired books written? Not in Hebrew, for Hebrew had become a dead tongue. The *koiné* or common Greek had become an international language, the speech of the people. So common Greek was the language God used for the writing of the so-called "New Testament," properly called the Christian Greek Scriptures.

How clear, then, that God wanted people to learn his thoughts! Psalm 119:105 (*AS*) tells us: "Thy word is a lamp unto my feet, and light unto my path." The Bible is man's guide. Many handwritten or manuscript copies of the Bible were made; these were distributed far and wide for the benefit of all Christians.

But time changes language. New languages are born. So Bible translation became necessary to preserve God's thoughts. As early as the third and the fourth century B.C., the Greek-speaking Jews in Alexandria and Egypt could not read the Scriptures in Hebrew. So about the year 280 B.C. a group of some seventy men, according to a letter quoted by the historian Josephus, began the work of translating the Hebrew Scriptures into common Greek. This version, completed sometime during the first century B.C., was called the "Septuagint." It is also known by the Roman numerals for seventy, LXX.

Copies of the *Septuagint* were in great demand, especially in the first century of the Christian era. No doubt the publishing houses of Alexandria found it difficult to supply the demand, even though publishing was organized on a large scale in the houses of the rabbis in the Jewish quarter. Here a chief scribe would read slowly from the *Septuagint* while a battery of five to ten scribes seated at desks wrote in concert. They used pens and ink and wrote swiftly. After being carefully proofread the papyrus strips were rolled up, packed and shipped to the entire Greek-speaking world. So far and wide did the Septuagint Bible go that the apostle Paul, on his missionary journeys, found many Gentiles who already knew the Scriptures.

### THE BIBLE IN A DEAD LANGUAGE

As the centuries went by even Greek ceased to be an international language;

Latin became the popular tongue in western Europe. Near the end of the fourth century a man named Jerome translated the Bible into the Latin language. His work is called the "Latin Vulgate." But in time even the Latin language became a dead tongue as far as the common people were concerned. Other languages came into use. One of them was English.

Despite this change in languages, all the people had was a Latin Bible, one they could not understand. Yet any idea of making the Bible available to the people in their language was anathema to the authorities of the Roman Catholic Church. Pope Innocent III declared in 1199: "The secret mysteries of the faith ought not to be explained to all men in all places, since they cannot be everywhere understood by all men." Other popes condemned the use of the Bible by the common people. They had the Latin Bible, yes, but such a Bible, in an unknown tongue, was not much different from a Bible that never existed at all.

Toward the latter part of the fourteenth century a Roman Catholic clergyman named John Wycliffe, scholar and lecturer at Oxford, denounced the spiritual indifference and ignorance he found among the clergy high and low. If ignorance of the Bible was appalling among the clergy, what of the common people, many of whom never knew there was such a book as the Bible! Said Wycliffe: "To be ignorant of the Scriptures is to be ignorant of Christ." So Wycliffe took the Latin Bible and made the first complete translation of the Bible into English. This was about 1382.

The Roman Catholic Church did not appreciate Wycliffe's efforts. He was bitterly opposed. Writing to the pope in 1412, Archbishop Arundel called Wycliffe "that wretched and pestilent fellow of damnable memory . . . who crowned his wickedness by translating the Scriptures into the mother tongue." Church authorities put a ban on any further translation of the Bible into the English tongue.

But then something happened: in 1453 Constantinople fell. This resulted in the dispersion of scholars into the West. These scholars carried with them a knowledge of the Greek language, something the West had almost forgotten. About the same time also, Johannes Gutenberg became the inventor of printing from movable type. These two events coincided to spark the beginning of intense activity to put God's thoughts into the familiar speech of the people.

Foremost in the work of helping the common people get God's thoughts was William Tyndale. Tyndale was a scholar of great merit at Oxford and Cambridge. He knew Greek. Tyndale realized that Wycliffe had translated his English Bible, not from the original Bible languages, but from the Latin Bible, with the result that Wycliffe's Bible was only a translation of a translation. Tyndale wanted to translate the Bible direct from the original languages. His goal was accuracy and complete faithfulness to the original.

Church leaders were suspicious of Tyndale. Often the scholar found himself in arguments. "We had better," said one of his opponents, "be without God's laws than the pope's." Tyndale was fiercely indignant. He cried: "If God spare me I will one day make the boy that drives the plough in England to know more of Scripture than the pope does." Tyndale was as good as his word.

### THE "INVASION OF ENGLAND"

Often in danger of arrest, Tyndale fled to the Continent, where he went underground. Though he was underground, his life was constantly in danger, but by 1525 Tyndale's translation of the Christian

Greek Scriptures into English was ready for the printer. Then a church official learned of Tyndale's work and wrote a letter to Henry VIII to warn him about the Bible's "invasion of England." The letter warned the king to guard his port against the "pernicious merchandise." Bibles had to be smuggled into England in bales of cotton and sacks of flour. Once in England they found a ready market. The clergy were alarmed. They bought up as many copies as they could find, to burn them. The bishop of London sought out a merchant named Pakington trading to Antwerp and asked him to buy up all copies across the water.

"My lord," replied Pakington, who was a secret friend of Tyndale, "I could do in this matter probably more than any merchant in England. I will insure you to have every book that remains unsold."

"Get them for me," said the bishop, "and I will gladly give you whatever they may cost, I intend surely to destroy them all, and to burn them at Paul's Cross."

Four weeks later the merchant found Tyndale, whose funds he knew were at a low ebb. "Master Tyndale," he said, "I have found you a good purchaser for your books." "Who is he?" asked Tyndale. "My lord of London!" "But if the bishop wants the books," said Tyndale, "it must be only to burn them." "Well," was the reply, "what of that? The bishop will burn them anyhow, and it is best that you should have the money for the enabling you to imprint others instead."

So the bargain was made. The bishop got the Bibles and Tyndale the money. "I am gladder," said Tyndale, "for these two benefits shall come thereof. I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word and the overplus of the money that shall remain with me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will be much better than ever was the first." Thus the Bible's bitter enemy, the bishop of London, unwittingly financed Tyndale in Bible translating.

After that the Bibles came thick and threefold into England. The church authorities soon found the printed Bible beyond their power to destroy. The clergy now attacked the English Bible from the pulpit. Tyndale, meanwhile, studied Hebrew to translate the Hebrew Scriptures direct from the original. He succeeded in translating some of the Hebrew Scriptures. But in 1535 he was caught by church authorities. The following year he was condemned as a heretic, strangled to death and burned at the stake. But Tyndale's work could not be brought to an end with his body.

In the seventy-five years after Tyndale's death six important English Bibles appeared. These were Coverdale's, Matthew's, the Great Bible, the Geneva Bible, the Bishops' Bible and the Rheims-Douay Bible. The Douay Bible was translated from the Latin Bible, but the others were basically revisions of Tyndale's work.

In England the most influential of translations made during the sixteenth and seventeenth centuries was yet to come. This was the *King James Version,* 90 percent of which is estimated to have come from Tyndale's translation.

Tyndale had done his work well; he had made God's thoughts known to the common people. Then why were so many revisions of the English Bible made? Why was the *King James Version* made, since Tyndale's work was so expertly done? The answers, together with an enlightening discussion of the *King James Version,* will be presented in a later issue of *The Watchtower.*

# BIBLE MOVIE Exposes BIBLE ILLITERACY

THE Biblical accuracy of Hollywood's "The Ten Commandments" has been trumpeted abroad by producer-director Cecil B. deMille. Many clergymen have leaped to his side and like Hollywood yes-men add their praises. Movie critics in general join in the chorus.

But the facts force you to conclude that these men are either indifferent to the truth or ignorant of it.

The first half of the film is largely fictional, though it claims some historical backing. The second half, concerned with the period of Moses' life that the Bible covers, is advertised as faithful to Scripture. DeMille says: "All these things are as I have found them, in the Holy Scriptures."

Rabbi Magnin of Los Angeles declared: "I don't know when I have been so moved and inspired. . . . The whole subject is treated with reverence, dignity and spirituality." Rabbi Pressman of Los Angeles said this history "has received its most powerful and reverent narration," and added: "I pray that the Supreme Maker may accept this your offering as a genuine tribute upon the altar of serving and spreading his truth."

Methodist Bishop Kennedy of Los Angeles told DeMille: "Your contribution to this generation through that picture will be one of the significant ones of our time." George Heimrich, affiliated with the National Council of Churches of Christ, wrote: "God has truly used Mr. DeMille at a time when spiritual understanding among peoples all over the world must have an added emphasis if we are to escape complete chaos. . . . Mr. DeMille, your picture can and will influence world peace." President McKay, of the Church of Jesus Christ of Latter-Day Saints, approved it as "a sacred story treated masterfully and reverently."

Francis Cardinal Spellman of New York said: "Mr. DeMille's moving portrayal of The Ten Commandments will spiritually enrich the lives of all who see it." Cardinal McIntyre of Los Angeles said: "We take it as being a great mission given to Mr. DeMille. . . . I'm sure that the Lord in his goodness and mercy will be bountiful upon him and those who have helped him in this great production."

Dr. William Lindsay Young, vice-president of The National Conference of Christians and Jews, wrote: "From time to time in history men have emerged who have made lasting and significant impact on the moral and spiritual life of their time. The apostle Paul in the first century, St. Francis in the 13th century, and Martin Luther in the 16th, each in his own way stabbed awake the conscience of his generation. It may well be that Cecil deMille, through the production of 'The Ten Commandments,' will stand out as one of the great prophets of the 20th century."

### REVIEWS OF MOVIE CRITICS

Bosley Crowther of the New York *Times* wrote: "It is conspicuous that Mr. DeMille and his corps of researchers and writers have hewed to the Old Testament for the details of the fundamental happenings and the dramatic guidance of their plot. They have followed the story of Moses, as it is told in the Book of Exodus, with absolute faith in the occurrence and the literalness of the incidents."

Just the opposite is what is conspicuous. It is conspicuous that DeMille has not followed the Bible account. It also seems conspicuous that this reviewer and the majority of other reviewers have not taken the time to read it. If they had spent an hour reading in the Bible after spending nearly four hours sitting through the movie, the critics would not blunder and expose their Bible illiteracy.

Crowther was not content to stumble as a movie critic. He tried his wings as a Bible critic and took a tumble there also. He said that the Bible books are "pocked with contradictions and, in many details, do not agree with archaeological knowledge, but that we won't go into here." He does not know the simple Bible account well enough to know that DeMille contradicted it many times, but still he sets himself up as a Bible critic.

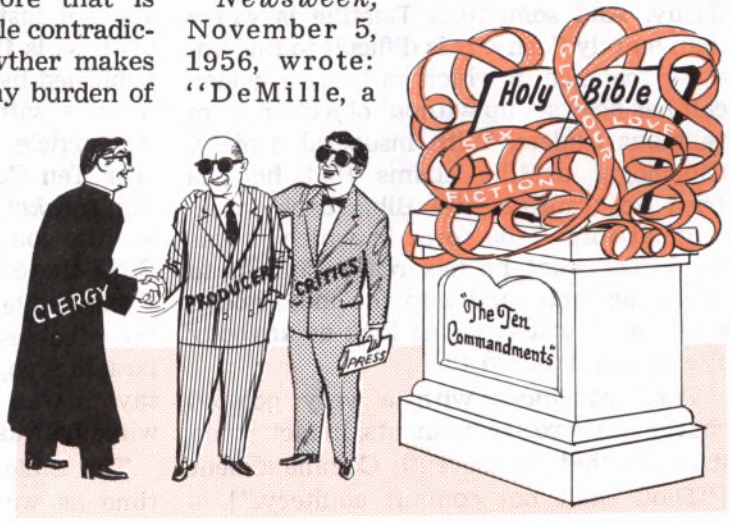
Like so many persons today, he thinks he must prove he is a modern intellectual too educated to gullibly believe God's Word. Too many persons today disbelieve without a solid foundation for their disbelief. They parrot a set of expressions that have become standard, a kind of party line. The facts are that archaeology confirms the Bible and the more that is learned the more supposed Bible contradictions are dissolved. But Crowther makes his smear and then dodges any burden of proof with the glib dismissal, "But that we won't go into here." His column is headed, "Lesson for Today." He is a very poor teacher.

Another reviewer, Kate Cameron of the New York *Daily News*, says: "The latter half of the film, which has to do with Moses as the Hebrew patriarch, follows the Biblical line to the letter." She is very unlettered, Scripturally speaking. It seems that movie critics should take the few minutes necessary to read the Bible account involved when they review Bible movies. Do they not owe this to their reading public? Is it not a part of their work to criticize intelligently rather than merely spread the assertions of the film's publicity agents? Otherwise, what are their qualifications to review Bible movies? Nevertheless, most of the critics emoted about the supercolossal grandeur and spectacular impressiveness of DeMille's "The Ten Commandments." It is impressive and it is entertaining, but it is also riddled with fiction and errs as to the Scriptures. Both sides should be told.

### NOT ALL CRITICS GULLIBLE

Not all the movie critics were dazzled and led astray by DeMille's publicity claims or by the clerical beating of the drums. Even if these more penetrating ones did not single out the Bible inaccuracies of the film, they did smell the odor of Hollywood glitter and glamor and mammon that more than neutralized any fragrance of spirituality that might be present.

*Newsweek*, November 5, 1956, wrote: "DeMille, a



man of deep religious feelings, has taken Old Testament passages, made a variety of conjectures which seemed reasonable to him (after a look at the ancient historians, Philo and Josephus), and developed a story which is occasionally faithful to Biblical history and often faithful only to DeMille's own vision of a 'religious movie.' He takes most of his Biblical material from Exodus. The story he tells is chiefly the life story of Moses, from the bulrushes to the tablets on Sinai. A typical aspect of his works is the fact that, of the many stories which 'The Ten Commandments' tells, none gets more attention than the foredoomed—and hypothetical—love affair DeMille has cooked up between Moses and the seductive Egyptian princess, Nefretiri." After further criticism the review concludes: "If he is to take the credit for what is impressive about his works, he must accept the responsibility for what is not. Each is quite a handful."

After *Time* magazine, November 12, 1956, had outlined the time and money and effort that had gone into the film, it asked: "And the result of all these stupendous efforts? Something roughly comparable to an eight-foot chorus girl—pretty well put together, but much too big and much too flashy. And sometimes DeMille is worse than merely flashy. It is difficult to find another instance in which so large a golden calf has been set up without objection from religious leaders. With insuperable piety, Cinemogul deMille claims that he has tried 'to translate the Bible back to its original form,' the form in which it was lived. Yet what he has really done is to throw sex and sand into the moviegoer's eyes for almost twice as long as anybody else has ever dared to."

*Time* concludes with a very pointed charge: "There are moments, in fact, when it seems that the Seventh Commandment ["Thou shalt not commit adultery."] is the only one DeMille is really interested in; to the point where the Exodus itself seems almost a sort of Sexodus—the result of Moses' unhappy (and purely fictional) love life. Is this blasphemy? Technically not; but it is sometimes hard to determine where the fine line between bad taste and sacrilege is to be drawn. When God speaks to Moses from the burning bush, out booms a big, creamy bass voice that sounds like nothing so much as a TV announcer making a pitch for a local funeral home. At such moments it is impossible to avoid the impression that the moviemaker, no doubt without intending to, has taken the name of the Lord in vain."

### BIBLE ILLITERACY EXPOSED

Dick Williams, in his column in the Los Angeles *Mirror-News* of November 14, 1956, said: "I am not an expert on Biblical history. So, while highly suspicious of some portions of the film which I have already seen, I am in no position to dispute DeMille's announcement that the only place in the picture where he does not expect to be Scripturally accurate is in the golden calf sequence. But others, presumably more versed in the facts, are beginning to step forth to disagree with DeMille and not just on minor issues, either. One of these is the religious magazine *Awake!* published by a society associated with Jehovah's witnesses." He then quotes from the article on "Hollywood's Version of 'The Ten Commandments,'" published in the *Awake!* of November 8, 1956. What are the contradictions between movie and Bible there disclosed?

The Bible shows Pharaoh had the Hebrew babies killed to curb increases in Israelite population, but DeMille's movie says it was to cut off the deliverer Moses while he was a babe.—Ex. 1:9, 10.

The Bible indicates Moses knew all the time he was a Hebrew, and because he

knew he was he killed an Egyptian that was striking one of his Hebrew brothers. He fled from Egypt. But the movie has him exiled because when he is grown it is learned he is a Hebrew and loves the same girl as Pharaoh's son.—Ex. 2:11, 12, 15.

The Bible first tells of the law to be written on human hearts in the prophet Jeremiah's time, but DeMille runs ahead of God in this by about nine hundred years, having it said to Moses at the burning bush.—Jer. 31:31-33.

The Bible account shows that the Israelites used God's name Jehovah and that it was specifically discussed with Moses, at Exodus 6:3, but the movie repeatedly refers to God's name being unknown to the Israelites and it never is disclosed in the film.

The Bible, at Acts 7:23-30, shows that Moses fled Egypt when he was forty years old and was eighty when he returned from Midian. But the movie shows no such passage of time, keeping all the characters involved in love episodes wonderfully youthful, although Moses was allowed to age miraculously all at once, at the burning bush.

The Bible shows that Moses' enemies in Egypt were dead when he returned, but the movie has his worst enemy sitting on the throne as Pharaoh.—Ex. 4:19.

The Bible tells of God's determination to bring the tenth plague, the death of the Egyptian first-born. But in the movie this death of the first-born is Pharaoh's idea, he intending to do this to the Israelites, and only then does God turn the tables on him by doing it to the Egyptian first-born. —Ex. 11:1-5.

The Bible record states that Pharaoh later pursued the Israelites to recover his slave labor, but DeMille says it was because Moses spurned the love of Pharaoh's queen.—Ex. 14:5, 6.

It may be debatable whether Pharaoh accompanied his troops to the Red Sea or not, but if he did he died there, according to the Bible. But the movie let him survive that watery debacle and return to Egypt. —Ex. 14:28.

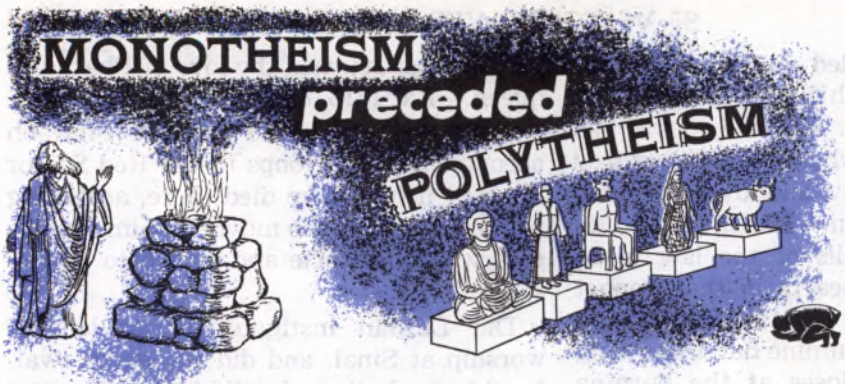
Did Dathan instigate the golden-calf worship at Sinai, and did the earth swallow him and others for that? DeMille says yes, but the Bible says no. Did those calf worshipers die that way at all? No, but by sword and plague. Dathan was not among them, for he and other rebels were swallowed up by the earth at a much later time and for an entirely different sin.—Ex. 32:27, 28, 35; Num. 16:1-3, 12, 25-32.

Ironically, where DeMille said he would depart from the Bible he actually did not. He said the people danced naked at the worship of the golden calf but he would clothe them; modern translations accurately show they did not dance naked but merely broke loose in unrestraint and unruliness.—Ex. 32:25, *NW, RS, AT, Le.*

Now answer the questions for yourself. How faithful was DeMille to the Bible record? How correct were the clergymen that lauded the film as moving, reverent, spiritual and inspiring? Did God truly use DeMille and give him this mission to perform, as some of them said? And is it not more than slightly ridiculous to put him in the same class as the faithful apostle Paul, as one of these clergymen did? What about the movie critics that wrote that it was conspicuous how he hewed to the Bible with literalness and followed the Biblical line to the letter?

This Bible movie has certainly exposed Bible illiteracy!

*All Scripture is inspired of God and beneficial for teaching.*
*—2 Tim. 3:16, NW.*




EVOLUTIONARY thinking does not stop with its gradual development of man from inanimate matter. It also makes the supreme God a product of evolution. In the beginning primitive man had no concept of an Almighty God, this evolutionary thinking says. Man first evolved the idea of many gods, and from these many gods the concept of one Almighty God developed. So according to this theory monotheism evolved from polytheism, and it is the view that is generally taught with the same airy glibness and dogmatism that accompanies the teaching of organic evolution.

*Life* magazine of December 12, 1955, published the article "The Dawn of Religion," with the subtitle: "Awed by the phenomena of nature and by the mysteries of life and death man evolved a belief in higher powers and rites to honor the spirit world." Written by the evolutionist Lincoln Barnett, the article said:

"Early man could only imagine some all-powerful and supernatural volition behind such ordered phenomena as the daily rising and setting of the sun, the cycle of the seasons and the nightly rotation of the starry celestial sphere. He could only tremble in fear and wonder at the unpredictable paroxysms of the natural world—the sudden rifting of the earth and the blinking scintillation of lightning in the opaque sky. Here surely lay the origin of his belief in the supernatural. . . .

"But early man must have been aware of equally mysterious and alarming occurrences that took place not in the exterior world but within himself. What, for example, could he think of sleep? The difference between sleep and consciousness suggested that there existed within him something which transcended his body, something which could go away and, in dreaming, lead an active life of its own, traveling wondrously through space and time. And finally, death confronted man with the ultimate mystery. When any individual died the vital attributes of his body disappeared—warmth, movement, speech, breath, volition. Where did they go? Since the flesh itself disintegrated, the body could only be a dwelling place for the spirit that inhabited it in life."

So it is speculated that from nature myths, star myths, magicism, totemism, fetishism, animism and polytheism man finally evolved the concept of one supreme Almighty God, called in the Bible "Jehovah." This is not proved. It is only speculation. It is based on another unproved speculation—the organic evolution of man. Since man's body evolved his brain evolved, and as it evolved his thinking evolved, and from this evolving thinking religion evolved. The article, as is customary in evolutionary writings, cites an imposing list of scholarly authorities as proof of accuracy. This, of course, is no proof to anyone except those willing to follow men blindly.

Are there any facts to prove or disprove the speculation that polytheism preceded monotheism?

THE EVIDENCE FROM PRIMITIVE CULTURES

Scientists seek out the origins of religion by archaeological investigations of the mute remains of ancient peoples and by studying the religious beliefs of the most primitive cultures whose members still live on earth. Lincoln Barnett agrees with this and says that for this latter category the "prime representatives are the Aborigines of modern Australia." He states: "That their religion has its roots in the depths of prehistory cannot be questioned. And that a similar, if less complex, form of belief prevailed among Palaeolithic men 100,000 years ago is also an indubitable fact."

But when we go to the roots of these primitive religions we find, not polytheism, but monotheism, the belief in high gods, and the more crude and polytheistic elements of their worship are discovered to be later additions and indicate a degeneration from an original monotheism into polytheism. For example, among the Australian tribes those of the southeast are the oldest, and concerning their religion researcher W. Foy writes: "It is at first sight surprising to find, especially in South-East Australia, a belief in one god, known as 'father' or 'grandfather,' who is supposed to have created man and the principal phenomena of nature." Foy adds that this one high god has a son at his side, "acting as mediator between him and man."[1]

One of the most prodigious laborers in this field is Professor Wilhelm Schmidt. After showing that the Pygmy peoples are even older than the Australian Aborigines, he says: "Every one of the Pygmy peoples, which without doubt belong to the oldest strata of humanity, is seen to have magical beliefs and practices only to a relatively small extent . . . Now on the other hand, among all these peoples of the lowest stratum, and among them especially, we find clearly and definitely the recognition and worship of a personal and moral Supreme Being. Thus by the methods of historical research we find a certain proof that this religion of a high god is not later than magic nor developed out of it, but in all probability has preceded it."[2]

Schmidt quotes another authority as saying concerning the Pygmies: "If we now pass to points of positive comparison, we are struck by one very remarkable fact above all others. That is, the clear acknowledgment and worship of a Supreme Being. He is everywhere the creator and sovran lord of the whole world, thus refuting the theories of those who suppose that such primitive peoples are quite incapable of envisaging the bewildering variety of the universe as a single whole, much less of referring it to a single cause."[3]

But monotheism among primitives is not limited to the Australian Aborigines and the Pygmies: "Such high gods are to be found not only in South-East Australia but also among the Pygmies, the Bushmen, the oldest Arctic peoples, the natives of North Central California, the primitive Algonkin, the Tierra del Fuegians, in a word, all the primitive peoples with whom we have any close acquaintance."[4]

R. B. Dixon discloses that one of these Central Californian tribes of primitives, the Maidu, has a supreme Creator and an opposer called "Coyote." The Creator is benevolent and acts for man's good and happiness and everlasting life, but Coyote always opposes and seeks to make life hard for man. On this point Schmidt adds: "The reason why the Creator apparently yields to Coyote's onsets is really that mankind lets itself be misled by Coyote into following him and deserting the Creator. Therefore the latter lets them have their way, and at the same time prepares the most condign punishment thereby."[5]

These further statements appear in Schmidt's monumental work, *Origin and Growth of Religion:* "Monotheism, under the influence of animism with its offerings to the dead, its ghostly phantoms, its worship of ancestors and its cult of skulls, has often been overlaid, thrust into the background and stifled. Thus the figure of the Supreme Being is obscured and often quite disappears." "The belief in a Supreme Being is found in its strongest and clearest form among the oldest peoples in particular, and among all of them without exception." "We are able to show that mythology and magic did not attain to their full vigorous development until later periods of culture, and that the earlier they appear the weaker they are." "These high gods in their oldest form, that in which we meet them in the primitive cultures, come before all other elements, whether nature-myths, fetishism, ghost-worship, animism, star-myths, totemism or magic, from one or another of which the earlier theories of preceding decades had derived the origin of religion."—Pages 85, 147, 148, 220.

In 1924 Paul Radin spoke on "Monotheism Among Primitive Peoples" before the Jewish Historical Society and said: "That many primitive peoples have a belief in a Supreme Creator no one today seriously denies." In 1954 he says in a preface to this published essay: "About the existence of some form of monotheism among practically all primitive peoples there can be little doubt."[6]

J. H. J. Leuba writes: "It is an old opinion that even the lowest savage entertains a belief in a Supreme Being, however dimly conceived and little reverenced. . . . Although this opinion suffered temporary discredit . . . recent anthropological researches furnish sufficient evidence to warrant a return to this view." He concludes his synopsis of this evidence with the words: "The general existence of the belief in High Gods is now accepted by most anthropologists."[7]

### THE EVIDENCE FROM ARCHAEOLOGY

More important than the present beliefs of primitive peoples is evidence as to the ancient beliefs of the earliest known races. For such evidence we turn to archaeology. It is found that the farther back the history of polytheistic races is penetrated the fewer gods they have and the nearer to monotheism they become. Concerning India and Egypt A. Rendle Short says:

"The literature of India covers a period from about 2000 B.C. to modern times, and as it is traced backwards, by common consent, the stream becomes purer and tends towards monotheism the nearer we get to its source. A. A. MacDonell speaks of Rig-Vedic literature having a 'monotheistic tinge.' The Vedic gods, reckoned at 33, in later ages came to be counted popularly as 330,000,000. The whole process was one of degeneration from an early age downwards. . . .

"In Egypt, also, there is evidence that monotheism is earlier than polytheism. To this a number of scholars bear testimony: Brugsch, Blum-Ernst, Renouf. Renouf writes: 'It is incontestably true that the sublimer portions of the Egyptian religion are not the comparatively late result of a process of elimination of the grosser. The sublimer portions are demonstrably ancient, and the last stage of Egyptian religion was by far the most corrupt.' "[8]

Historian Dr. Albert Hyma wrote: "According to many present authorities, the Sumerians were originally monotheistic in their belief, for the most ancient written records state clearly that they believed in only one God. This is a very important fact to note, because until very recently (1937) a large number of historians believed that mankind originally was polytheistic and that gradually as human beings became

civilized, they formed a higher conception of the deity." Also, "As stated previously, the Sumerians originally believed in only one God, but after 3500 B.C. [Hyma's dating] they developed various forms of polytheism. They began to worship a large number of gods, from among whom they transmitted to the later Babylonians their chief god Marduk."[9]

Stephen Langdon, professor of Assyriology at Oxford, wrote an article on "Monotheism as the Predecessor of Polytheism in Sumerian Religion."[10] The Sumerians are claimed to be the oldest people known to archaeology and their concepts can be read in their ancient writings. Some of the sites of their prehistoric cities have been excavated down to virgin soil. "In doing this with three hundred workmen at Kish," says Langdon, "over a period of twelve years, I came to the conclusion that the vast Sumerian polytheistic system was preceded by monotheism. This conclusion was also made more clear to me by the excavations of the Germans at Erech and a city Shuruppak, between Nippur and Erech."

Professor Langdon makes these statements in his article: "We know from inscriptions of about 3000 B.C. that the Sumerian pantheon already contained about 750 deities. . . . It is, however, certain that when we press back towards the beginning of religion on written documents the pantheon of 3000 B.C. dwindles down to four and then only two deities." "The pantheon *in full bloom* contained more than 5000 deities great and small. The early history of this pantheon can be traced back through the inscriptions to the most primitive pictographs. A large body of early texts from about 3300 B.C. shows a pantheon of only 500 gods. In all theological treatises of the pantheon right back to 3300 [Langdon's dating] the Babylonians and Sumerians always place the Sky-God at the beginning." "I should add at once that in these primitive records there is no trace of magic or demons. Everything points to a primitive personal god with the name *An*, Heaven, Sky." "It seems to be admitted that the nature myth gods of India, Greece and Italy and all Indo-Germanic religions started with a Sky-God."

### EVOLUTIONARY THINKING A STONE OF STUMBLING

Professor Langdon noted the difficulty for students influenced by Darwinism to investigate the origin of religion, and he says he extracted himself from the lure of certain preconceptions by his own study of Semitic religions.

Schmidt observed the pitfalls of evolutionary thinking: "According to this, the lower, the more bestial and ugly, must also be the older; the better in each case was the higher, and therefore the later, stage of development."[11] "They [movements under the influence of evolution] assumed that religion began with lower forms, and explained all its higher manifestations, especially monotheism, as the latest in time, the products of a long process of development."[12]

Paul Radin pinpoints this evolutionary thinking as the thing that blinded scientists to monotheism's preceding polytheism when the evidence was first somewhat vaguely presented by Andrew Lang in *The Making of Religion*, published 1898: "That the professional ethnologist and ethnological theorist should have scouted the idea is natural enough, considering the ascendancy of the evolutionary theory at the time. . . . To have admitted among primitive peoples the existence of monotheism in any form would have been equivalent to abandoning their whole doctrine of evolutionary stages."[13]

Again: "The cardinal error is and always has been the assumption that every ele-

ment in culture must have had an evolution . . . there is no reason whatsoever for supposing that certain concepts require a long period to evolve."[14]

In criticizing Dr. Söderblom Radin says: "For, like the most orthodox of evolutionists, he cannot bring himself to believe that the mentality of primitive people is not essentially different in kind from our own. . . . to him explicit and implicit monotheism must represent the last phases of a long and gradual development."[15]

Finally Radin observes: "I am afraid that the thesis I have advanced will seem to many exaggerated, quite contrary to all the ideas customarily associated with primitive peoples. Most of us have been brought up in the tenets of orthodox ethnology, and this was largely an enthusiastic and quite uncritical attempt to apply the Darwinian theory of evolution to the facts of social experience. Many ethnologists, sociologists and psychologists still persist in this endeavor. No progress will ever be achieved, however, until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history."[16]

### THE CONCLUSIVE EVIDENCE

The Bible states that Jehovah God created man and revealed Himself to the first man. Jehovah revealed himself to other men in the centuries that followed. As men drifted away from God they conceived false gods, hundreds and eventually thousands of them, to bring to birth polytheism. But the Bible shows that monotheism was first, and the facts both from primitive cultures of today and from archaeological discoveries confirm the Bible and repudiate the theory that the concept of one Supreme God evolved from polytheism. Jehovah God is no product of evolution. When *Life* magazine and others teach that he is, they are spreading a message of death.

Jehovah's servants will not stumble blindly along in the darkness of evolutionary thinking, but will testify to the truth that before Jehovah there were no gods and after him there are no real gods, only the imaginary ones of polytheism. "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me." —Isa. 43:10, *AS*.

### REFERENCES

[1] *Origin and Growth of Religion*, by Dr. Wilhelm Schmidt, professor at the University of Vienna, pages 242, 243.
[2] *Ibid.*, pages 157, 158.
[3] *Ibid.*, page 191.
[4] *Ibid.*, page 88.
[5] *Ibid.*, page 190.
[6] *Monotheism Among Primitive Peoples*, by Paul Radin, pages 8, 3.
[7] Page 100 of Leuba's *A Psychological Study of Religion, Its Origin, Function and Future*, as quoted by Schmidt on page 195 of *Origin and Growth of Religion*.
[8] *Modern Discovery and the Bible*, by A. Rendle Short, pages 24, 25.
[9] *An Outline of Ancient History*, by Albert Hyma, pages 10, 11, 14.
[10] Published in the *Evangelical Quarterly*, April 1937, and reprinted in Sir Charles Marston's *The Bible Comes Alive*, pages 189-200.
[11] Schmidt's *Origin and Growth of Religion*, page 5.
[12] *Ibid.*, page 12.
[13] *Monotheism Among Primitive Peoples*, page 7.
[14] *Ibid.*, page 27.
[15] *Ibid.*, page 28.
[16] *Ibid.*, pages 29, 30.

## Marginal Observation

The first English Bible to be translated directly from the original languages was made by William Tyndale in the first part of the sixteenth century. The margin of Tyndale's Bible gives us an insight into the state of religion at that time. At Exodus 36:5, 6, where Moses forbids the people to bring any more offerings for the building of the tabernacle because they had more than enough, Tyndale's marginal comment says: "When will the pope say Hoo! [hold!] and forbid an offering for the building of St. Peter's Church? And when will our spirituality say Hoo! and forbid to give them more land? Never until they have all."

# The course of hospitality

"Share with the holy ones according to their needs. Follow the course of hospitality."—Rom. 12:13, NW.

JEHOVAH God is the Author of hospitality. From the beginning he has bountifully provided for all his creatures. Never stingy, never miserly, never illiberal, never ungenerous, Jehovah "furnishes us all things richly for our enjoyment." Never coldhearted, never ill-disposed, never ill-natured, never ungracious, Jehovah is even "kind toward the unthankful and wicked." Never partial in the abundance of his liberality, he "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." Always ready to share with his creation his inexhaustible riches, Jehovah sets the pattern for hospitality.—1 Tim. 6:17; Luke 6:35; Matt. 5:45, *NW*.

[2] Just what is hospitality? How broad is its scope? A modern dictionary defines it as "giving or liking to give a welcome, food and shelter and kind treatment to friends or strangers." To be hospitable means to welcome others, not ignore them. It means to show warmth, not coldness; to be kind, not harsh; to be friendly-minded, not distant; to be approachable, not aloof; to be patient, not abrupt; to be thoughtful, not inconsiderate; to be prepared, not unready; to be generous, not stingy; to be given to sharing, not hoarding; to be interested in the needs of others and not just those of yourself. Hospitality is really a far-reaching demonstration of love, even "a test of the genuineness of your love."—2 Cor. 8:8, *NW*.

[3] In ancient times the nation of Israel followed the Jehovah-given course of hospitality. All benefited from this course, including the strangers or temporary residents in Israel. God's law through Moses was specific that the Jehovah-loving stranger was not to be ignored but treated hospitably: "For Jehovah your God is the God of gods and the Lord of lords, the great, mighty and fear-inspiring God, who treats none with partiality nor accepts a bribe, executing judgment for the fatherless boy and the widow and loving the temporary resident so as to give him bread and clothing. You, too, must love the temporary resident, for you became temporary residents in the land of Egypt."—Deut. 10:17-19, *NW*.

[4] Even before Moses' time, Jehovah's people knew the importance of following the course of hospitality. So outstanding and generous were they in impartial hospitality that 2,000 years later an apostle of Christ referred to them when he com-

1. Who originated hospitality, and how has he set its pattern?
2. What does it mean to be hospitable?

3, 4. In ancient times who followed the course of hospitality?

manded Christians: "Do not forget kindness [*footnote,* hospitality] to strangers, for through it some, unknown to themselves, entertained angels." Just imagine! Because of always being friendly-minded, openhearted and alert to the course of hospitality, some of God's early servants had the thrillingly grand experience of entertaining angels.—Heb. 13:2, *NW*.

### HOSPITALITY—AN ENRICHING COURSE

[5] So the course of hospitality enriches those who follow it. Take Abraham, for example. One day he was seated at the entrance of his tent beneath the shade of the trees of Mamre. It was in the heat of the day. Suddenly he was aroused into the brightest wakefulness by the appearance of three strangers. He ran out to meet them. He bowed down to the earth, but not because he knew they were angels; for he did the same later to the sons of Heth. (Gen. 23:7, 12) Abraham then had water brought so they could have their feet washed. He bid them to recline under the tree. "Let me get a piece of bread, and refresh your hearts," he requested. Came the strangers' reply: "All right. You may do just as you have spoken." But in actuality Abraham brought out "butter and milk and the young bull." Abraham's hospitality thus served as a remarkable prelude to the angelic announcement that Abraham and his wife Sarah would have their long-promised son. Later, Lot and Manoah, though unknown to themselves, entertained angels and so received a rich blessing.—Gen. 18:1-15; 19:1-22; Judg. 13:2-24, *NW*.

[6] In Jesus' time the course of hospitality brought innumerable blessings to those who followed it. When people of good will invited Jesus, his disciples or his apostles into their homes, they received grand spiritual rewards. The thought of entertaining the Son of God itself is thrilling beyond words. Consider Mary, the sister of Martha, and how she received blessed spiritual truths "at the feet of the Master" because of hospitality. (Luke 10:38-42, *NW*) Consider Zacchaeus and his ready hospitality. Jesus recognized his hospitable spirit, for it was framed in the beautiful picture of Zacchaeus' climbing a tree to get a glimpse of Jesus. So Jesus said: "Zacchaeus, hurry and get down, for today I must stay in your house." Hospitality helped Zacchaeus get the truth. And consider the two disciples who were journeying to Emmaus on the evening of the day Jesus was resurrected. Appearing in the form of a man, Jesus approached them. They failed to recognize Jesus. During the conversation that followed Jesus opened up the Scriptures to them. "Finally they got close to the village where they were traveling, and he made as if he was traveling on farther. But they used pressure upon him, saying: 'Stay with us, because it is toward evening and the day has already declined.' With that he went in to stay with them. And as he was reclining with them at the meal he took the loaf, blessed it, broke it and began to hand it to them. At that their eyes were fully opened and they recognized him; and he disappeared from them." What heart-throbbing joy must have been theirs when they realized they had entertained, unawares, the resurrected Son of God! That joy would not have been theirs if they had not made it a practice to follow the course of hospitality.—Luke 19:1-9; 24:13-32, *NW*.

[7] Following the course of hospitality today also brings great enrichment. When we show hospitality to our brothers we benefit in a very practical way: with spiritual stimulation. The conversation of worldlings cannot encourage us in King-

5. How was Abraham's hospitality enriching to himself?
6. In Jesus' day what blessings came to hospitable people?
7. Today what similar benefit comes from being hospitable to our brothers?

dom work, but the theocratic conversation of our brothers does. Certainly a household that entertains a circuit servant or offers a meal to a pioneer cannot help but benefit and be uplifted by spiritually-enriching conversation.

[8] Those not in the truth who show a hospitable attitude toward Jehovah's witnesses will also be enriched. Jesus said they would: "Whoever gives one of these little ones [his followers] only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward." Jesus' promise does not mean that by a single act of hospitality anyone can get through Armageddon. But it does mean that those who show a hospitable spirit toward Jehovah's witnesses will receive a fitting reward: spiritual enlightenment. For if people are openhearted materially to us because of who we are, they are likely to receive spiritually in like manner. Sometimes, as during conventions, people invite Jehovah's witnesses to stay at their homes without charge—just because of who we are. We, in turn, give them bountiful spiritual blessings. Then, if their hearts are right, they come into the truth and are in line for everlasting life. So hospitality given us by people in the world can be, like Zacchaeus' climbing of the tree, a sign that one is righteously disposed and ready for the truth.—Matt. 10:42, *NW*.

### HOSPITALITY TO STRANGERS

[9] But what now of the apostolic command not to forget kindness or hospitality to strangers? There is a vital reason for being kind to strangers: it makes it easier for them to get the truth. Did not Jesus provide 5,000 free meals for strangers? Jesus' hospitality was exercised in connection with advancing the good news. So today hospitality can serve as a channel for advancing the good news.

[10] Many are the ways we can be hospitable and kind. Sometimes brothers invite persons who they believe are lovers of righteousness into their own homes for a meal; they then use the opportunity to open up to them the Scriptures. Not a few employers and fellow workers in factories, stores, etc., have benefited from this hospitality shown by Jehovah's witnesses.

[11] Whenever you do an act of kindness to a stranger he is impressed. He sees that you are different. Your friendly-mindedness and heart-deep kindness contrast with the harshness and coldness of the world. Small acts of kindness bring big results. On a train, for instance, a brother's helping an elderly man or woman lift a suitcase onto the luggage rack is an act of kindness. A conversation begins, a conversation that turns into a witness. When you go out of your way to give directions to a stranger it leaves a lasting impression; if you have given the stranger some Kingdom literature, he will likely read it with heightened interest because of your kindness. So, often, because of kindness, you open up the way to advance the Kingdom message that would never have existed had you not been kind and hospitable.

[12] Because of their kindness and hospitality, Jehovah's witnesses are like the good Samaritan in Jesus' parable: "A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and gave him a beating, and went off, leaving him half-dead. Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. Like-

8. How will a person of good will, by extending hospitality to Jehovah's witnesses, not lose his reward? What, then, may hospitality be a sign of?
9. Why should we not forget kindness or hospitality to strangers?

10, 11. In what ways can we show a hospitable spirit toward strangers? What benefit follows?
12, 13. (a) What parable did Jesus give to illustrate the importance of neighborly hospitality? (b) In contrast to the clergy, how have Jehovah's witnesses been hospitable to their "half-dead" neighbors?

wise, a Levite also, when he got down to the place and saw him, went by on the opposite side. But a certain Samaritan traveling the road came down to him and, at seeing him, he was moved with pity. So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. And the next day he took out two denarii, gave them to the innkeeper, and said: 'Take care of him, and whatever you spend besides this, I will repay you when I come back here.' "—Luke 10:30-35, *NW*.

[13] Satan's beastly system of things is responsible for the present "half-dead" condition of the people. Political, commercial and religious highwaymen have robbed and beaten mankind. In spite of all its professed Christian religions, Christendom, like ancient Judah, is a dangerous place in which to live: "The whole head is ailing, and the whole heart sick; from the sole of the foot to the head there is no health in it—nought but blows and bruises and bleeding wounds, that have not been pressed nor bound up nor softened with oil." Who have shown neighborly hospitality to these "half-dead" people? Not the clergy! The Catholic, Protestant and Jewish religionists, though observing the "half-dead" spiritual condition of the people, and though commenting about it time and again in the pulpit and press, steer clear of the people, remain aloof, refuse to render healing spiritual aid and so have passed them by on the opposite side of the road, just as the Jewish priest and Levite did. But Jehovah's witnesses, like the good Samaritan, have gone out of their way to help the spiritually half-dead people. With spiritual oil and wine, the healing truths of God's Word, they have bound up the wounds of those "that sigh and that cry over all the abominations" in antitypical Jerusalem.—Isa. 1:5, 6, *AT;* Ezek. 9:4, *AS*.

[14] We know not where we shall find a "half-dead" stranger who is eager to have his wounds bound up with oil and wine. Just as the Samaritan carried enough oil and wine and was prepared for emergencies, so Jehovah's witnesses today must always be prepared by having on hand enough oil and wine of God's Word. Yet sometimes brothers go out in field service without adequate "oil and wine," and they run out of literature just when they meet a "half-dead" stranger. Some brothers take little or no "oil and wine" with them when they go on a journey. What will they do if they meet a stranger who shows signs of being half-dead spiritually? Since time is limited while you are traveling, it is most difficult to help bind up spiritual wounds unless you have "oil and wine" that can be applied then and there. Even at their homes, brothers sometimes neglect to keep on hand a wide variety of up-to-date Kingdom literature. When a stranger comes to your door, are you supplied with the oil and wine to heal his wounds, whether they are caused by evolution, trinity or spiritism? So be thoughtful. Be prepared. Keep this oil and wine wherever you are, whether on a train, boat or bus, out walking or motoring, or at home. Then when a 'robbed and beaten' stranger is found, you will be prepared to be hospitable—anywhere, any time.

[15] The good Samaritan did more than just apply oil and wine; he used his own beast to bring the stranger to an inn, where he could receive better attention. So Jehovah's witnesses gladly use their own automobiles to help a good-will stranger come to the Kingdom Hall, where he is received hospitably and tenderly cared for. The proprietors of ancient inns were often not-

14. To extend spiritual hospitality, what kind of preparation is important?

15, 16. (a) The Samaritan's using his "own beast" to bring a stranger to an inn compares with what hospitable act of Jehovah's witnesses? (b) What quality is a must for servants in a congregation? Why?

ed for their hospitality. So servants in a congregation should reflect an inn-like, hospitable spirit. So important is this hospitable spirit that without it one is not qualified to be appointed a servant. At 1 Timothy 3:2 (*NW*) the apostle explains that everyone who would be an overseer must be "a lover of strangers," or, as the footnote says, "hospitable."

[16] What is it that gives a congregation of Jehovah's witnesses a warmth not found in the world? Is it the Kingdom Hall? No, a Kingdom Hall may be the most beautiful and the newest in the country and still contain the coldest, iciest congregation. Rather, what makes a congregation warm is all the brothers', especially the servants', following the course of hospitality.

[17] Servants, does an atmosphere of welcome prevail at your Kingdom Hall? Are strangers made to feel right at home? Are they taken on a tour of the hall and the charts, convention pictures, etc., explained? Is the Kingdom Hall opened far enough in advance of a public meeting so that a stranger never has to wait outside? Do the brothers readily share their songbooks and *The Watchtower* with a stranger? In congregations where the servants make it an unfailing point to welcome all, strangers and brothers alike, there is such a glowing warmth that brothers are reluctant to leave the Kingdom Hall after a meeting.

[18] But sometimes servants forget the course of hospitality. Then the whole congregation does. And what happens? Instead of the warm, inn-like atmosphere, a Kingdom Hall gets the railroad-station atmosphere. Do you know what that is? You walk into a railroad station. No one pays any attention to you. No one talks to you. You walk near people but no one looks at you or cares that you are there. You sit next to people; they never so much as lift their heads up from what they are reading. If they do and you smile, they do not smile back. It is just a place to sit and wait; and you are always glad when the waiting is over and you can get out. This is a railroad station. Now what would happen if servants ever allowed a Kingdom Hall to get that railroad-station atmosphere—and a stranger walked in?

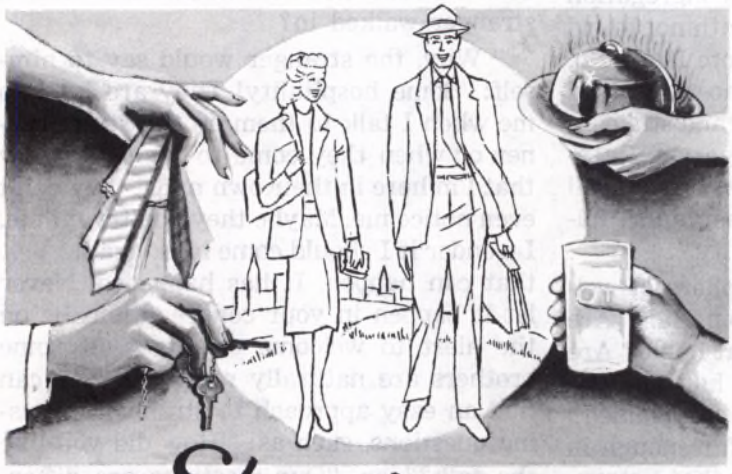
[19] Why, the stranger would say to himself: 'Some hospitality! They are kind to me when I talk to them on the street corner or when they come to my door. Now that I'm here in their own midst they don't even notice me. Maybe they don't want me. I wonder if I should come back again.' Yes, that can happen. It has happened. Never let it happen in your congregation. Be on the alert to welcome strangers. If some brothers are naturally reserved, they can find an easy approach to strangers by using questions, such as: "How did you like the talk?" or, "Our meetings are different from those of other religious organizations, aren't they?" And, of course, there need never be any hesitancy about speaking of the obvious—the weather. After one visit to the Kingdom Hall, a stranger should no longer be a stranger, but welcomed in a warm way, as if he were a brother. "Welcome one another, just as the Christ also welcomed us."—Rom. 15:7, *NW*.

[20] So we shall indeed do as the apostle commanded: "Follow the course of hospitality." To "follow" the course of hospitality means more than just having the desire to be hospitable; it means to make a practice of it, to seek after the course, to be ever alert to exercise kindness and to use every opportunity to pour "oil and wine"

17. At the Kingdom Hall how can brothers manifest hospitality?
18, 19. (a) What happens when servants forget to follow the course of hospitality? (b) Without introductions how can reserved brothers find an easy approach to strangers?

20. What does it mean to "follow the course of hospitality"?

on the spiritual wounds of strangers. But never think that this enriching course of hospitality is something reserved for strangers. For it is by our kindness and hospitality that we can also show convincing evidence of our brotherly love. "With reference to brotherly love, you do not need us to be writing you, for you yourselves are taught by God to love one another . . . But we exhort you, brothers, to go on doing it in fuller measure." By following the course of hospitality toward our brothers, yes, by sharing "with the holy ones according to their needs," we can show our love "in fuller measure."—Rom. 12:13; 1 Thess. 4:9, 10, *NW*.



# *Sharing* THINGS WITH *Others*

**Christian** hospitality expresses love; worldly hospitality expresses pride. There is a vast difference between the two. One is prompted by love and kindness, the other by pride and selfishness. Worldlings practice hospitality "in front of men in order to be observed by them." They often expect recipients to make repayment. 'I will share a dinner with you, if you will share a dinner with me' is the essence of the world's hollowhearted hospitality. But how different the Christian! He shares things with others not because of pride or a desire for repayment but out of deep love for God and man. So while the worldling gives to a man for what he has, the Christian gives to a man for what he is—his neighbor, his brother. The time is soon coming when every living human will follow this Christian course of hospitality and thus be like his Father in heaven.—Matt. 6:1, *NW*.

[2] Having received Jehovah's bountiful spiritual provisions, the right-hearted person feels the urge to be hospitable and to share his material things with others—all for the end result of sharing the good news with others. Was it not the sheep in Jesus' parable who shared things with the King? Said the King to the sheep: "I became hungry and you gave me something to eat, I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me." How could the sheep do all this for a heavenly King? "Truly I say to you," said Jesus, "To the extent that you did it to one of the least of these my brothers, you did it to me." —Matt. 25:35, 36, 40, *NW*.

[3] In the parable's fulfillment, during this

1. Explain the difference between worldly and Christian hospitality.

2, 3. (a) What feeling manifests itself when one receives the truth? (b) To what full extent have the sheep, in contrast with the goats, responded to the message of the King's brothers?

time of the end, how true it is! To get the good news preached the King's brothers, the anointed remnant, have put up with persecutions and hardships. Who came to their aid? The goats? Never! They refuse to share anything, not even sympathy or time, with the King's brothers. They would no more render help and relief to the King's spiritual brothers than they would to the King personally if he were upon the earth. But the sheep, grateful for the spiritual riches brought them, respond not only with hospitable aid to the remnant of Christ's followers but with even more: heart allegiance to their Brother, the King. And so because of the aid and help rendered to the King's brothers, the King says to the sheep: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation."—Matt. 25:34, *NW*.

[4] Sharing things with others, especially with those who are true Christians, obviously has the King's approval and recommendation. Since the preaching of the good news of the Kingdom is not yet finished, there is still opportunity for sharing things with others to aid them, whether of the remnant or the other sheep, in carrying on the Kingdom work. "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, *NW*.

[5] That the doing of good to our brothers embraces the sharing of material provisions there can be no doubt. For in describing true love, the apostle John said: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:17, 18, *NW*.

[6] As love is more than a wag of the tongue, so is an active expression of love: hospitality. "Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbor, 'Go, and come again, tomorrow I will give it'—when you have it with you." Hence, one with true love shares things when help is needed; he does not weigh the goods so long that he never shares anything or if he does, it is too little, too late. Since we are still in the Devil's world, sometimes our brothers, through no laziness or fault of their own, find themselves in desperate need. The cause may be a storm, a flood, a fire, an accident, sickness or persecution. If one sees his brother in such need and withholds help, when it is in his power to give it, "in what way does the love of God remain in him"?—Prov. 3:27, 28, *RS*.

### SHARING "ACCORDING TO THEIR NEEDS"

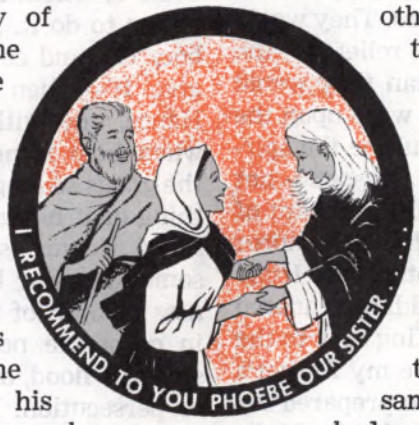
[7] To share things with others at the right time and in the right amount, we must battle and overcome the human tendency to be forgetful and thoughtless. Engrossed in his own sphere of activity, each man tends to become unmindful and unalert to the needs of others. So Christians are admonished to keep an eye "not in personal interest upon just your own matters, but also in personal interest upon those of the others." "Share with the holy ones according to their needs." "Be liberal, ready to share." "Do not forget the doing of good and the sharing of things with others."—Phil. 2:4; Rom. 12:13; 1 Tim. 6:18; Heb. 13:16, *NW*.

[8] Because of devoting full time to preaching the good news, some brothers may be

4-6. While the Devil's system of things is still in existence, how can we show that we have the true love of God?

7. What is the Scriptural view of sharing things? To follow the admonition what must we overcome?
8. With whom can we especially share "according to their needs"? Why is this not favoritism?

more in need than others. It is to the needs of these that there is often opportunity to minister. This is not favoritism. It is the Scriptural rule, preserved for our learning at 1 Timothy 5:17, 18 (*NW*): "Let the older men who preside in a right way be reckoned worthy of double honor," or, as the footnote adds, "a double reward." Who especially are worthy of this "double reward"? "Especially those who work hard in speaking and teaching. For the Scripture says: 'You must not muzzle an ox when it treads out the grain'; also, 'The workman is worthy of his wages.'" You know those who work hard. It is not difficult to tell. To take a personal interest in these and to share with them "according to their needs" and yet according to our means is proper and well pleasing to God. It is not favoritism when we render such "double" hospitality to circuit and district servants, missionaries, pioneers and others "who work hard in speaking and teaching" the good news. It is God's will.




[9] The apostle often recommended that certain ones, because of their work, be received with generous and understanding hospitality: "I recommend to you Phoebe our sister, who is a minister of the congregation which is in Cen'chre·ae, that you may welcome her in the Lord in a way worthy of the holy ones, and that you may assist her in any matter where she may need you, for she herself also proved to be a defender of many, yes, of me myself." Paul knew that Phoebe, "a minister" of the Cen'chre·ae congregation, was a hard worker and that she had often shared her provisions with others, yes, with the apostle himself. Now he recommends that she be received by the brothers in Rome in a manner in which she has received others, "in a way worthy of the holy ones."—Rom. 16:1, 2, *NW*.

[10] When the governing body of the first-century Christians dispatched special servants to congregations to minister to their spiritual needs it was the privilege of the brothers concerned to extend hospitality. It is the same today. The governing body sends out special servants, such as circuit and district servants and Bethel brothers to assist congregations spiritually. It is the privilege of the congregations to receive these special servants "in a way worthy of the holy ones," and to share with them "according to their needs."

[11] Since Christian hospitality is "according to their needs," it is liberal yet moderate. We should be ready to share but reasonable in sharing. (Titus 3:2) Be "moderate in habits." Though liberality is a Scriptural rule, extravagance is not. No one should make himself poor, though it be only temporarily. Sometimes brothers do not offer to share things with others because they feel that what they have to offer is not something special, that it is not a "fatted calf." Such ones have the wrong attitude. No brother should refrain from entertaining a special servant because what he has to offer is ordinary food. When the Son of God extended hospitality, did he feel that ordinary food was not good enough? Why, the meal that he miracu-

9, 10. (a) What did the apostle, when writing to the congregation, say concerning those who preside in a right way and who work hard in preaching the good news? (b) As with the first-century Christians what privilege is open to us today?

11. (a) What does it mean to share things "according to their needs"? (b) In sharing things what is it that really wins God's favor?

lously provided for the 5,000 was not made up of the "fatted calf" but of bread and fish. Though Jesus, by God's power, could have provided a banquet as sumptuous as that of the rich Romans, he chose to feed them "according to their needs." So never feel that you must show off better conditions than are really yours; that would not be following the course of hospitality but the course of pride. Our Christian generosity should be equal to our disposition to economize for the sake of the good news. Then our generosity will never turn into extravagance and our economy never turn into stinginess. When you share, it is not what you share but why you share that counts with God: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." —1 Tim. 3:2; 2 Cor. 8:12, *NW*.

12 Just as we must be reasonable in giving, so we must be in receiving. Since we give "in a way worthy of the holy ones," we should, in like manner, receive. Be reasonable in accepting what is offered. For example, if you have been invited to share another's food, be moderate, be unselfish. If there are five persons to share a meal and there are only five pieces of meat on the table, the kind thing, the unselfish thing, is to take just one piece, though one's appetite may crave more. Jehovah hates selfish people. So no greedy person will inherit God's kingdom. (1 Cor. 6:10, *NW*) Remember, at the end of the thousand-year reign of Christ it will be an expression of selfishness that will cause numberless humans to share the fate of the Devil. Begin now to root out all forms of selfishness. The more progress we make in that direction now, the better it will be for us when the final test comes. So just as giving requires alert kindness and thoughtfulness, so does receiving.

12. (a) Explain the Christian way of receiving things. (b) What danger lies in unchecked selfishness?

### SHARING "WITHOUT GRUMBLING"

13 The unselfish person gives ungrudgingly. "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." It would seem unnecessary to admonish anyone about ungrudging giving. Yet Peter found it necessary to say: "Be hospitable to one another without grumbling." —2 Cor. 9:7; 1 Pet. 4:9, *NW*.

14 Some early Christians must have grumbled when they offered hospitality. They may have been selfish, stingy, miserly. Or possibly they had an experience with an abuser of hospitality, causing them to go "sour." Certain ones at Thessalonica were "walking disorderly" and were "not working at all." Some of these may have been spongers, making a living off the hospitality of the brothers. They may have gone to different homes, sponging off the brothers. In any event Paul found it wise to lay down the rule: "If anyone does not want to work, neither let him eat." By applying this Scriptural principle no brother need feel that it is dangerous for him to extend hospitality. Why? Because if he is at all discerning he can spot the abuser of hospitality. For the sponger is not spiritually-minded; his conversation is not sincerely theocratic. A lack of spiritual-mindedness is readily detected. But, above all, there is the positive sign of working. A hard worker has no time to sponge because he is too busy providing for his own needs and preaching the good news. A sponger has time to sponge because he is not a hard worker. So there are easy ways to tell those worthy of our hospitality.

13. For hospitality to count with God how must it be given?
14. (a) Why may some be grudging givers? (b) How can one detect abusers of hospitality, and what Scriptural rule should be applied to them?

With these we should share "without grumbling."—2 Cor. 9:7; 2 Thess. 3:10, 11, *NW*.

[15] Many are those named in the Bible who esteemed hospitality a great privilege and gave "without grumbling." To Gaius, the apostle John wrote: "Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God. For it was in behalf of his name that they went forth, not taking any money from the people of the nations. We, therefore, are under obligation to receive such persons hospitably, that we may become workers with them in the truth." Gaius had shown hospitality to hard workers and now John, who had heard about his marvelous spirit, commends him for "doing a faithful work." He encourages Gaius further by telling him to keep on receiving the brothers "in a manner worthy of God" himself.—3 John 5-8, *NW*.

[16] Another who showed the right spirit was Lydia. Paul met her at Phi·lip'pi in Macedonia. She accepted the truth and was baptized. "Now when she and her household got baptized, she said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.' And she just made us come."—Acts 16:15, *NW*.

[17] Lydia truly followed the course of hospitality. Paul too showed the right spirit. Lydia considered that it would be a great privilege to entertain these servants of Jehovah. And Paul was not overly anxious; he never acted as though Lydia was under obligation to take him in. Paul never showed any "I-have-it-coming," "You-owe-it-to-me" attitude. He made not one reference to food and shelter. Lydia herself made the suggestion. How alert she was! She knew Paul needed to eat and that he needed a place to sleep for the night. And Paul, not wishing to be a burden on anyone, no matter how substantial his means, accepted only after she strongly urged him. Luke's comment—"And she just made us come"—shows what a considerate, warmhearted person Lydia was. Be like her.

[18] We should also be like Paul. He never made anyone feel that he was obligated to the apostle. So never count hospitality as something due you. Never think that brothers owe it to you. For example, if a brother uses his automobile to bring you to a meeting, never think that he is henceforth obligated to do it every week. The proper, unselfish attitude should be: 'Why, I will walk to meeting rather than be a burden on anyone. If a brother shows me kindness by taking me to meeting in his car, I will thank Jehovah for his gracious kindness; and if he does not do it again, I will not be resentful.' By our maintaining this unselfish attitude, the brothers who give will feel that what they share is "a bountiful gift and not as something extorted."—2 Cor. 9:5, *NW*.

### MAKING THE EFFORT

[19] If we wish to share things with others, we must make the effort. This effort should be unembarrassing and easy to accept. Thus, if you invite a fellow hard worker to dinner, instead of saying, "Would you like to have dinner with us?" say, "Come and have dinner with us." If you mean it say it positively. Remembering the apostle Paul's attitude about keeping himself unburdensome, you can imagine how he would have responded to a question like, "Would you like to have dinner with us?" Lydia used a positive invitation, and even then she just 'had to make him come.'

15. What commendation and encouragement did the apostle John give his beloved friend Gaius?
16-18. (a) Who was Lydia, and why should we be like her? (b) How did the apostle Paul view hospitality? Why should we be like him?

19. When making the effort to be hospitable, what should we keep in mind?

[20] To make the effort, at times, requires going out of our way. When Paul wrote Timothy, he mentioned how On·e·siph'o·rus went out of his way to visit the apostle in prison and to bring him refreshments. "May the Lord grant mercy to the household of On·e·siph'o·rus, because he often brought me refreshment, and he did not become ashamed of my chains. On the contrary, when he happened to be in Rome, he diligently hunted for me and found me." In a big city like Rome it took 'diligent hunting' to find Paul. But Onesiphorus made the effort. He brought the imprisoned apostle refreshments, not once or twice but "often." So deeply did this hospitality stir the heart of Paul that he had to exclaim: "May the Lord grant him to find mercy from Jehovah in that day." —2 Tim. 1:16-18, *NW*.

[21] Another who went out of the way to make hospitality possible was the Shunammite woman. She observed that Elisha was serving Jehovah. When he passed by, she put forth the effort to ask him in for refreshment. One day she decided that she could do more. So she said to her husband: "See here, I am sure that this is a holy man of God who is continually passing by us. Let us make now a little enclosed roof chamber, and let us put a bed for him there, a table, a chair, and a lamp, so that whenever he comes to us, he can go in there." One day when Elisha was resting in this chamber he inquired of his hostess if he could render her some kindness in return. She made no request. But through his servant, Elisha learned that the Shunammite had no children and that her husband was advanced in years. He realized what a great blessing it would be for this woman to have a son. The prophet called her and told her that next year she would embrace a son. What a blessed lot was hers! Her fondest hope was realized—just because she made it possible for one of Jehovah's servants to share her shelter. —2 Ki. 4:9, 10, *AT*.

[22] When brothers fail to be alertly considerate and "ready to share," like the Shunammite and Onesiphorus, and they have the means, is it because they are stingy? More likely it is outright thoughtlessness or perhaps lack of maturity. In this regard we are reminded of the Corinthians, when Paul first ministered to them. In spite of part-time work he fell in need. Now the Corinthians were not "ready to share." They made no effort to share provisions with Paul. Later, when absent from them, Paul felt the need to mention the fact that he had ministered to them without asking for a single thing:

[23] "Did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you? Other congregations I robbed by accepting support in order to minister to you; and yet when I was present with you and I fell in need, I did not become a burden to a single one, for the brothers that came from Macedonia abundantly supplied my need."—2 Cor. 11:7-9, *NW*.

[24] Those words should make us think. The Corinthians failed to think. Paul ministered to them more than a year, yet they never shared with him 'according to his needs.' When he fell in need the brothers from Macedonia supplied his provisions and abundantly at that. The hard-hitting statement that Paul "robbed" other congregations by accepting support from them to minister to the Corinthians shows how deeply moved the apostle was. Why so? Not for himself. "I have learned, in whatever circumstances I am, to be self-sufficient. I

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20, 21. (a) Give Bible examples of those who went out of their way to share things. (b) What heartfelt response did their hospitality inspire?

22-25. (a) What may be the cause of failure to be "ready to share"? (b) When the apostle Paul fell in need, who were "ready to share" and who were not? (c) Why did the apostle say he "robbed" the Macedonian congregations by accepting their support?

know indeed how to be low on provisions." —Phil. 4:11, 12, *NW*.

[25] Here was the thing: The brothers at Corinth apparently had the material means to share things. In fact, the wealth of Corinth was so celebrated as to be proverbial. But the Macedonian congregations—they were poor, very poor, so poor that Paul spoke of their "deep poverty," which "made the riches of their generosity abound." Yet despite this extreme poverty the Macedonians begged for the privilege of sharing things; often they gave beyond their actual means. Further, the Macedonian congregations needed what little they had to advance the good news in their own territory, and here they were supporting Paul in a city celebrated for its wealth. The Corinthians could have helped. But Paul, who always wanted the good news to be a free gift, never asked them, and they never offered to help.—2 Cor. 8:1-4, *NW*.

[26] What a contrast! The Corinthians too thoughtless and too immature to think of sharing things and the Macedonians so thoughtful and so mature that they shared things beyond their actual ability. Christian congregations today should be like the Macedonians, thoughtful and alert in sharing things. Some brothers with automobiles readily go out of their way to bring good-will persons to meetings. That is fine. Yet sometimes those who own autos forget that they can share transportation with their own brothers. How wonderful it is when brothers use their cars to help infirm or elderly ones and those who live in out-of-the-way places! Some who neglect the sharing spirit say: 'Why, if I drove to the edge of town to take an elderly sister home after meeting, I would lose half an hour!' True, sharing things may take some of your time. But when we go out of our way to help our brothers and we use a few minutes of time, that time is not lost: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased."—Heb. 13:16, *NW*.

[27] Ask yourself now: Do I ever share things with others? Could I? Do I ever go out of my way to show kindness to my brothers? Think upon those questions. And if you have a car and it is raining after a meeting, before you drive off do you make a special effort to inquire whether you can show kindness by giving someone a ride? If you are having a meal and you have a surplus, do you ever think of asking a pioneer to share it with you? If you have surplus clothing, do you ever ask a needy brother if he can use it? Or do you forget to share things with others? Christ's apostle said: "Do not forget."

[28] If you are a congregation servant and you invite a brother from a neighboring congregation to speak, do you leave it to chance that he will be received hospitably by the brothers? Or do you inform them of their privilege? Can you imagine the Macedonian brothers, despite their poverty, ever putting a visiting minister back on the road with an empty stomach?

### ALL THINGS FOR THE SAKE OF THE GOOD NEWS

[29] When brothers show us hospitality according to our needs, we know that they do so, in the lofty sense, for the sake of the good news. Knowing this does not nullify our obligation to be grateful; in fact, we should be all the more alert to be grateful. When brothers share things with you, do not forget to express appreciation in words.

26. How can Christian congregations today show a "Macedonian" spirit to share?

27. What questions concerning sharing things with others should we ask ourselves?
28. To what should congregation servants be alert?
29. (a) Though brothers share things with us for the sake of the good news, what obligation of ours is not canceled out? (b) How can gratitude, like love, be expressed both in word and in deed?

It was foretold for these "last days" that men would be "without gratitude," and so they are. (2 Tim. 3:1, 2, *NW*) But never must those of the New World society be asleep to gratitude! Sometimes we can express appreciation not only by word but by deed. Thus, in riding in an auto with one whom you know is of limited means, such as a pioneer, a reasonable contribution toward gas and oil reflects a grateful spirit. Always remember that if a man shows appreciation for small, even trifling benefits, it shows that he weighs men's hearts and not their goods, that he values a man for what he *is* and not for what he *has*. So gratitude can help us become like our heavenly Father, who looks upon the heart.

[30] Really, hospitality extended for the sake of the good news produces rich blessings. For there is kindled not only a spirit of gratitude to man but, above all, to God. The more grateful we are to God the more our heart widens out, the richer we grow in spiritual discernment. Said Paul: "In everything you are being enriched for every kind of generosity, which produces through us an expression of thanks to God; because the ministry of this public service is not only to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God." Hospitality, both given and received, thus deepens our love for the One who has put the hospitable spirit in the heart of our brothers, the God of loving-kindness, Jehovah.—2 Cor. 9:11, 12, *NW*.

[31] If we are willing to share material things for the sake of the good news, it is unthinkable that we could neglect sharing the good news itself! Still many are the people who think all God requires is that we be kind and do good in a physical way. But in actuality the sharing of the good news of God's kingdom with others is that by which you save "both yourself and those who listen to you." There is something defective and incomplete about the love of those who are willing to share physical things but not spiritual, for they are not truly *following* Christ. (Matt. 19:21) So ministering to bodily needs alone is not enough: "If I give all my belongings to feed others . . . but do not have love [so as to follow Christ by sharing life-giving spiritual things], I am not profited at all." If we really love God and our neighbor, then, we will do everything, including the sharing of material things with others, for the sake of advancing the good news and so join in with the apostle in affirming: "I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Tim. 4:16; 1 Cor. 13:3; 9:23, *NW*.

[32] How enriching are hospitality and the spirit to share! By showing hospitality to strangers "we recommend ourselves as God's ministers, . . . by kindness." By sharing things with our brothers we show love and gratitude and work for the advancement of the good news. Indeed, "in everything you are being enriched for every kind of generosity." For one thing, you gain the greater happiness: "There is more happiness in giving than there is in receiving." You gain an indescribably rewarding inward joy. You enrich the love of others for you. Above all, you enrich our love for Jehovah by inspiring many 'expressions of thanks to God.' Yes, giving enriches those who practice it. Declared Solomon: "One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want. A liberal man will be enriched." So though hospitality and

30. What blessings stem from sharing things with others for the sake of the good news?
31. Why is the sharing of material things not the main objective of the true Christian? What is his primary concern?

32, 33. Out of what do a hospitable spirit and a willingness to share grow, but in what do they result? So whom should we be like?

sharing grow out of an awareness of the needs of others, they result in the enriching of the lives of those who practice them. —2 Cor. 6:4-6; 9:11; Acts 20:35, *NW;* Prov. 11:24, 25, *RS.*

[33] So why suffer want? Why not be enriched in everything? "Be liberal, ready to share." "Be hospitable to one another without grumbling." (1 Tim. 6:18; 1 Pet. 4:9, *NW*) Be like Abraham who was hospitable to strangers and entertained angels. Be like Lydia who counted hospitality a great privilege. Be like Onesiphorus who opened wide an apostle's heart because of kindness. Be like the Shunammite who went out of her way to be hospitable and thereby enriched herself with a son. Be like the Macedonians, who, despite their deep poverty, were so alert and so thoughtful to share things with others. Yes, be like your heavenly Father: FOLLOW THE COURSE OF HOSPITALITY!

● Hebrews 2:14, speaking about the Devil, says that he has the "power of death." If this is an absolute power, why does he not destroy all those serving Jehovah? To what extent does Satan have the "power of death"?—E. D., United States.

As to Satan's "power of death," please note how Hebrews 2:14 is translated in the *New World Translation.* Speaking about Jesus, it states: "That through his death he might destroy the one having the means to cause death, that is, the Devil." The Devil has "the means to cause death." From the very beginning of Satan's career of deception, his lies and his leadings have caused death among mankind, both from Adamic sin and from Satan's diabolical earthly servants who persecute true worshipers to death at times, even as they did in the case of Christ Jesus. It does not follow that we should conclude from this, however, that Satan can just reach out and kill any individual he wants to. Jehovah protects those belonging to him, not allowing Satan to wipe true worshipers from the earth, though God allows persecution to come upon all of them and death to come to some of them, as a result of Satan's venomous assaults. Especially is Satan's power limited since Christ's enthronement as King in heaven in 1914 and since Satan's being cast out of heaven. Christ Jesus has the power today to cause death to both Satan and his organization and he will exercise that power when Jehovah's due time arrives for him to do so.

● Why do Jehovah's witnesses sometimes count prophetic time on the basis of a "year for a day," whereas at other times days are interpreted literally?—W. A., United States.

The fact that the rule, "each day for a year," exists, as recorded at Ezekiel 4:6, does not mean that we can arbitrarily apply that rule in every context throughout the Bible. We must not confuse one Scriptural picture or prophecy with another. The context in each case will indicate whether a time period is figurative or literal. For instance, the context of Daniel chapter 4 concerning the "seven times" or "seven years" shows that in its complete fulfillment all the things foretold were not to come to pass in 2,520 literal days. At the end of that many literal days Jehovah God did not set up over the kingdoms of men the One whom he had chosen, Christ Jesus. It must be, then, that a larger time measurement applies. The rule set forth at Ezekiel 4:6 supplies that larger measurement, and the 2,520 days become 2,520 years, which came to their end A.D. 1914. However, in Revelation 11:1-4 when it speaks of 1,260 days it is evident that this could not be a period of 1,260 years because what is there discussed is all to take place within the limited "time of the end." Therefore the days, or the forty-two months of thirty days each, are understood to be literal days. Please see the book *Light I,* pages 189-200.

# Jesuits Safe Teachers?

ON THE United States the Jesuits operate forty-three high schools and twenty-eight colleges. The wisdom of parents in sending their children to Jesuit schools may well be questioned in view of their record. In fact their record is such that *jesuitical* means craftiness and equivocation; a willingness to stoop to any means to realize one's goals.

¶ A case in point is two bulls issued by Benedict XIV, who ruled just two centuries ago. He is described by *The Catholic Encyclopedia* as "perhaps the greatest scholar among the popes." Concerning Benedict and these bulls the *Encyclopædia Britannica,* 9th edition, states: "Perhaps the most important act of his pontificate was the promulgation of his famous laws about missions in two bulls, *Ex quo singulari* and *Omnium solicitudium.* In these bulls he denounced the custom of accommodating Christian words and usages to express heathen ideas and practices, which had been extensively done by Jesuits in their Indian and Chinese missions. The consequence of these bulls was that most of the so-called converts were lost to the church."

¶ And that there is no difference in the morality of the Jesuits after two hundred years appears from the report appearing in *Time* magazine, July 30, 1956, regarding a play written, produced and acted by nuns, which was put on at Notre Dame university. Incidentally, only nuns were allowed to see this play. In it a guardian angel from heaven offered to exchange places with a nun on earth to show the nun how simple a nun's life really was. But "in no time the angel was in hot water with the mother superior for angelic frankness. When Sister Angelica tells her to stop it, the angel complains: 'Do you mean I cannot tell the truth in a convent?' No, says the sister, 'Use mental reservation . . . a gimmick invented by the Jesuits. Tell as much of the truth as you think advisable, and mentally reserve the rest.' "

¶ In view of the foregoing can it be said that it is wise to send one's children to Jesuit schools?

## *Multitude of Gods*

Petronius, who lived in the first century of the Christian era, was director of entertainments at the court of Nero. In his *Satires,* chapter 17, Petronius tells us how he felt about the Roman state religion. "Our country," wrote Petronius, "is so peopled with divinities that you can find a god more easily than a man."

## CHECK YOUR MEMORY

**After reading this issue of "The Watchtower," do you remember—**

- How today's religions show they are more concerned with their standing with the world than with God? P. 35, ¶1.
- When the Bible began to be written? P. 36, ¶6.
- How Bible publishing houses operated during the first century? P. 37, ¶ 6.
- How a bitter opposer helped to finance Tyndale's Bible translation? P. 39, ¶4.
- Whether all the critics accepted the claim that the movie "The Ten Commandments" holds to the Bible? P. 41, ¶5.
- How Hollywood's "The Ten Commandments" differs from the Bible account? P. 42, ¶4.
- What proves that the worship of one God, not many, came first? P. 45, ¶2.
- How evolution tripped up those who were studying the origin of religion? P. 47, ¶4.
- What it means to be hospitable? P. 49, ¶2.
- Who show and who do not show spiritual hospitality today? P. 52, ¶13.
- What the difference is between the Christian's hospitality and that of the world? P. 54, ¶1.
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- Why sharing just material things is not enough? P. 61, ¶31.
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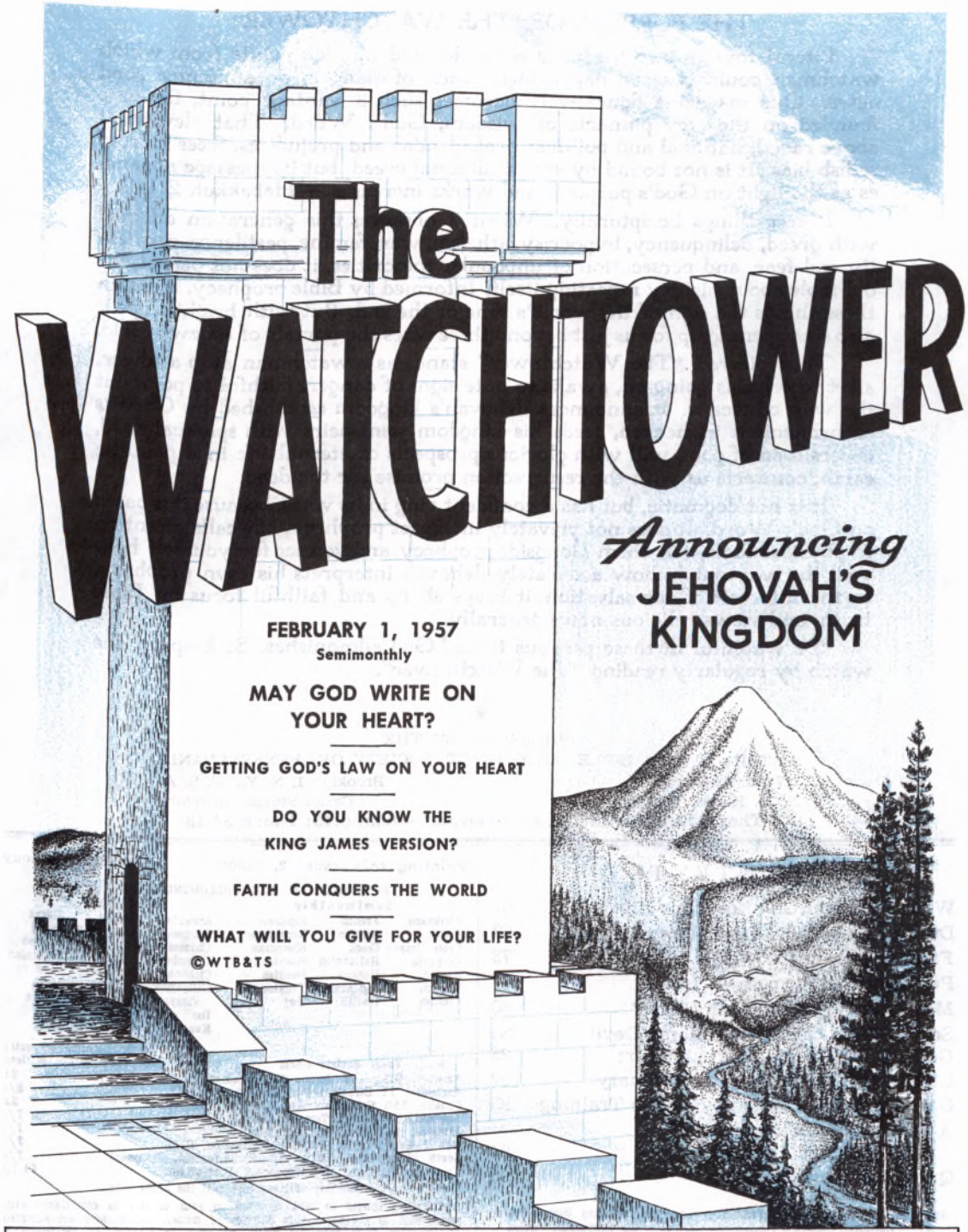

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

FEBRUARY 1, 1957
Semimonthly

MAY GOD WRITE ON YOUR HEART?

GETTING GOD'S LAW ON YOUR HEART

DO YOU KNOW THE KING JAMES VERSION?

FAITH CONQUERS THE WORLD

WHAT WILL YOU GIVE FOR YOUR LIFE?

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 2,850,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

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| Arabic | German | Norwegian |
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**Watch Tower Society offices** — Yearly subscription rates for semimonthly editions

| | |
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| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
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| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

Monthly editions cost half the above rates.

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII February 1, 1957 Number 3

# What Will You Give for Your Life?

JESUS said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his life will lose it; but whoever loses his life for my sake will find it. For what benefit will it be to a man if he gains the whole world but forfeits his life? or what will a man give in exchange for his life?"—Matt. 16:24-26, *NW*, margin.

How many persons disown themselves by dedicating their lives to God? To Christians the apostle Paul wrote: "You do not belong to yourselves, for you were bought with a price." And again: "You were bought with a price; stop becoming slaves of men." How many who claim to be Christian disown themselves to be a slave of God? Do very many give up their pleasures and desires and turn themselves over to God for the doing of his will, as Christ Jesus did? Do many follow in the footsteps of Jesus, disowning themselves continually to follow Jesus continually? Very few really do that. There may be a rush to join churches in Christendom, but there is no rush to disown themselves.—1 Cor. 6:19, 20; 7:23, *NW*.

To be a slave of God can be dangerous. It will bring on persecution. It may mean your death, just as it did for Jesus. But to lose this short life because of faithfulness to Jehovah will enable you to find everlasting life. However, those who try hard to save this life, never endangering it in Jehovah's service, will lose it because of their unfaithfulness. It is the ones who jeopardize their lives and everything else, who withhold nothing, that will gain eternal life in the new world of righteousness.

Do you want riches, wealth, position, comforts? Maybe you gain everything, all that this world has to offer in the way of material benefits and fleshly pleasures. Yet what will it benefit you if in gaining these things you lose your life, because you neglected Jehovah's service? How can you continue to enjoy what you have acquired, if your life slips from you? Your fine home will not fit in your coffin, your shiny car will not follow you to your grave, you cannot watch television there.

"What will a man give in exchange for his life?" Everything, you say. But how many give everything? How many give anything? How many have any time for

God, to study his Word, to practice its principles when it inconveniences them? How many give up their will to do God's will? How many disown themselves, really? Very very few, comparatively speaking. Right now instead of giving everything for their life they give nothing.

It is not a question of what will you give to keep your life when it is slipping from you, but what will you give to keep it while you still seem to have it held fast. When your life seems safe the inclination is to give very little for it, to take it for granted, not to look forward to the time when it will end. Some dedicated Christians will not give any mental energy for study, or any physical energy to go from house to house preaching, or any time to analyzing their course to see where they fall short.

Or some may study a little, go to meetings spasmodically, and witness some to Jehovah's name during the month. Why do more? they think. Why give more for their life? Is not that enough? Is not that as much as many others are doing? Why work full time at a branch office, or do missionary work in a foreign land, or preach full time in home territory? Why do so much when the majority do much less, and yet will gain life in the new world?

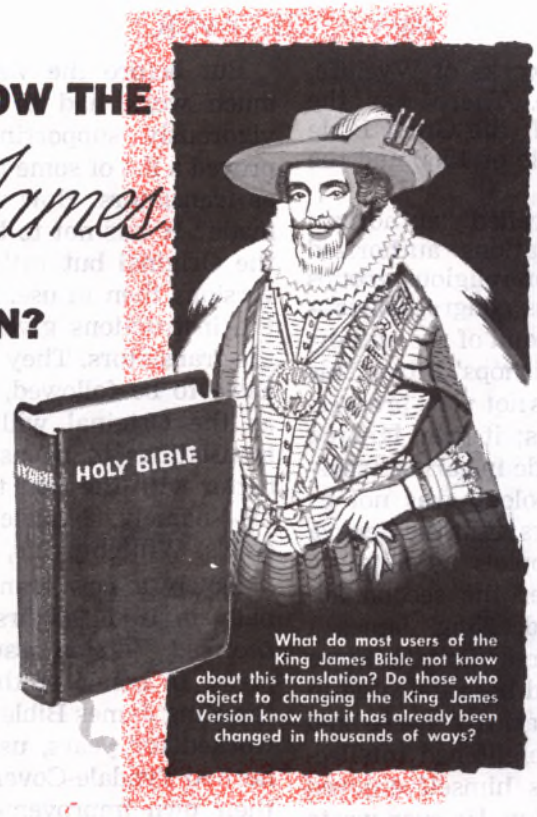
In that way some try to justify doing only a little when their circumstances would allow them to do much more. They say they would give everything for their life, but they do not want to give any more than is absolutely necessary. They reason that they will give enough, but that is all. They will get by with the others, will give what the majority gives, and that will be sufficient. Let a few do the bulk of the witnessing work, carry the greater part of the load, while they inwardly reason: "What will I give for my life? Just enough to keep it. Just as little as will suffice to see me through and into Jehovah's promised new world." That is what they think now, while they are still living in health with prospects of some years to live.

But when the time of our death comes what would we give? What do we think then? Do we think we could have done more, wish we had given more, to be sure that God will count it enough and remember us in the resurrection? Do we wish we had not calculated quite so close? Do we regret that we doled out our service so sparingly, just enough to get by, and now wonder whether it is enough to get us by? Now that we are on our deathbed, what would we give for our life? Everything, now that it is slipping from us. But now we have nothing to give. When we had life and felt secure in its possession we sowed sparingly, calculatingly, giving only what we considered enough to get by, withholding all that we felt could be safely withheld, and now we feel anguished concern over the possibility that we shaved it a little too thin, now that our life's breath slips from us and we wonder whether it will ever be returned to us. Is that the way we shall feel on our deathbed?

It should not be that way, and it will not if we disown ourselves and live up to our dedication to do Jehovah's will. If you are given a car, but then the giver keeps using it for himself, it is not much of a gift, is it? If you give your life to God, but use it for your own purposes instead of for his, it is not much of a dedication, is it? And if you buy the car you certainly expect to have it delivered over to you for your use, yet many who are bought with the blood of Jesus to be slaves of God still hold off from serving God because they want to do their own will. Those who steadfastly refuse to disown themselves do not belong to God in actuality.

What will you give for your life? Money is not enough. You must be willing to lose your life for Christ Jesus' sake. Then you will find it everlastingly.

# DO YOU KNOW THE *King James* VERSION?




What do most users of the King James Bible not know about this translation? Do those who object to changing the King James Version know that it has already been changed in thousands of ways?

WHEN a modern translation of the Bible appeared in print not long ago, a young churchman thought to crush it by informing his people: "If the *Authorized Version* was good enough for St. Paul, it is good enough for me." Aside from the fact that the English language, of course, was not even in existence in the apostle Paul's day, the incident serves to prompt this truth: More people in the English-speaking world use and accept the *King James* or *Authorized Version* than any other single Bible translation. In fact, so highly esteemed is this translation that many persons venerate it as the only true Bible. This raises some questions.

Do these countless persons who use the *King James Version* know why, despite objections from churchmen, modern translations keep rolling off the presses? Do they know why the *King James Version* itself was once opposed by the people? Do they know why, despite vigorous protest and opposition, the *King James Version* entered into the very blood and marrow of English thought and speech? Do they know what illuminating document is probably missing from their own copies? In short, do they really know the *King James Version?*

To know the *King James Version* or, for that matter, any Bible translation, we need to know why the Bible was written. Jehovah God, its Author, caused it to be written to reveal himself to mankind and to express his purpose. Yes, God became the Author of this Book so that we could have the thoughts of God, so we could know the purpose of man, so we could know the destiny of both wicked and righteous men and so we can come to know man's Creator, Jehovah.

The purpose of Bible translation, then, is to take these thoughts of God, originally written in Hebrew, Aramaic and Greek, and put them into the common languages of today. Bible translation makes God's Book a living Book. So true Christians read the Bible, not to be entertained by clever turns of expression, unusual words, excellency of style, striking rhetorical devices or felicities of rhythm, but to learn the will of God. It was for this reason that the *King James Version* came into existence. That was in 1611.

### BACKGROUND TO THE AUTHORIZED VERSION

Even earlier, as we learned in the previous issue of *The Watchtower,* many English translations of the Bible had come into

being. There were the works of Wycliffe, Tyndale and Coverdale. There was the Matthew's Bible of 1537, the Great Bible of 1539, the Geneva Bible of 1560 and the Bishops' Bible of 1568.

First among the so-called "authorized versions"—those translations authorized by religious monarchs or religious groups for use in their religious congregations—was the Great Bible. Second of the authorized versions was the Bishops' Bible. This translation, however, was not very progressive in its improvements; it even ignored many improvements made in earlier translations. Also its phraseology was not as simple and direct as others; thus the Geneva Bible remained the people's favorite.

Thirty-five years after the second authorized Bible appeared, King James I came to the throne of Great Britain. Since the Spanish Armada had been defeated in 1588, a period of comparative peace and quiet prevailed. This heightened intellectual effort. King James himself enjoyed Bible study and translation. He even wrote a "Paraphrase upon the Revelation of St. John." Though interested in the Scriptures the king did not originate the idea for a third authorized version. From what source sprang the idea?

One day in 1604 the Hampton Court Conference was convened. King James presided. The king listened to the complaints of the Puritans. The complaints, touching on many subjects, finally came to the matter of the Bible. John Reynolds, Puritan president of Corpus Christi College, Oxford, moved that there might be a new translation of the Bible. Why? "Those which were allowed in the raignes of Henrie the eight and Edward the sixt," he said, "were corrupt and not aunswerable to the truth of the Originall."

No immediate action was taken by the king. But the idea appealed to him, and presently he gave order for this translation to be made.

But before the version came to birth much work had to be done. The king, vigorously supporting the project, approved a list of some fifty scholars to serve as translators. How would the version be made? It was not to be a translation from the Original but rather a revision of the versions then in use. This is evident from the instructions given by King James to the translators. They were: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva."

Slowly a new translation emerged. Finally in 1611 the first edition of the *Authorized Version* issued from a London press. In honor of the king it was called the King James Bible. The translators had worked for years, using basically the inherited Tyndale-Coverdale text and adding their own improvements. These centered particularly around the choice of words and enhancement of the rhythmic quality of the text. The result was a version superior to its predecessors in accuracy of translation and refinement of literary style. Did the people now rejoice that they could get God's thoughts more accurately?

### OPPOSITION TO THE AUTHORIZED VERSION

Long before the new version came off the press opposition to it had mounted. Why? People had grown familiar with the versions they had; they preferred to keep what was familiar. These many persons had lost sight of the fact that true Christians read the Scriptures, not for their literary effect, but "for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." So, being used to the Geneva Bible and not keeping in mind

the purpose of the Scriptures, the people frowned on the new *King James Version*. The fact that it made improvements over earlier translations meant little to them." —2 Tim. 3:16, 17, *NW*.

From almost every quarter the King James Bible met opposition. Criticism was often severe. Broughton, a Hebrew scholar of the day, wrote to King James that he "should rather be torn asunder by wild horses than allow such a version to be imposed on the church."

The translators, not unaware that people preferred to keep what had grown familiar, knew that their work had unleashed a storm. They tried to calm the people down. They wrote a "Preface of the Translators" to explain why the *King James Version* was made. This preface is called by the *Encyclopedia Americana* "a most illuminating preface describing the aims of the translators which unhappily is omitted from the usual printings of the Bible." Thus most *Authorized Versions* today, though they contain a lengthy dedication to King James, omit the preface. Its presence would clear up many misunderstandings about the purpose of the revision. The reader would learn that strong opposition was expected:

"Many mens mouths haue bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand . . . : and aske what may be the reason, what the necessitie of the employment."

The reader would learn that the *King James Version* was a revision of earlier works made with a modest hope of improvement and no thought of finality: "Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principall good one, not justly to be excepted against; that hath bene our indeauour, that our marke."

In time the clamor died down, and the *King James Version* prevailed over the Geneva Bible. For more than two and a half centuries no other so-called authorized translation of the Bible into English was made. Little wonder that many people began to feel that the King James Bible was the only true Bible. Like many people who once objected to any change in the Geneva Bible, many persons today object to any change in the King James Bible. They oppose modern translations perhaps as vigorously as the *King James Version* itself was once opposed. They say they do not want the beautiful King James Bible changed. Is this viewpoint based on a sound foundation?

### KING JAMES BIBLE ALREADY CHANGED

To the surprise of many people the King James Bible has already been changed; today no one reads the *King James Version* in its original form. Explaining why this is so the book *The Bible in Its Ancient and English Versions* says: "Almost every edition, from the very beginning, introduced corrections and unauthorized changes and additions, often adding new errors in the process. The edition of 1613 shows over three hundred differences from 1611. . . . It was in the eighteenth century, however, that the main changes were made. . . . The marginal references were checked and verified, over 30,000 new marginal references were added, the chapter summaries and running headnotes were thoroughly revised, the punctuation was altered and made uniform in accordance with modern practice, textual errors were removed, the use of capitals was considerably modified and reduced, and a thorough revision made in the form of certain kinds of words."

So many changes have been made, many of them in the readings of passages, that

the Committee on Versions (1851-56) of the American Bible Society found 24,000 variations in six different editions of the *King James Version!*

What, then, of the objections raised by persons who say they do not want the King James Bible changed? Since the *King James Version* has already been changed, they lie on a crumbled foundation. If these persons do not want it changed, then why do they use, instead of a copy of an edition of 1611, an edition that has been changed? They use a present-day edition of the King James Bible because it is far easier to read. They appreciate, perhaps unknowingly, the improvements the later editions have made. They do not like the odd spelling and punctuation of the 1611 edition; they do not want to read "fet" for "fetched," "sith" for "since" or "moe" for "more," as the edition of 1611 had it. Thus improvement, when needed, is appreciated, even by those who say they object to any changing of the *King James* translation.

It is this very improvement that modern translations are providing by keeping pace with changing language, this for the purpose of making God's Word clear, understandable, alive.

### KINGLY AUTHORITY —A NECESSITY OR BENEFIT?

One of the major reasons the *Authorized Version* is so widely accepted is its kingly authority. There seems little doubt that, had not a king authorized this version, it would not today be venerated as though it had come direct from God. Does this kingly authority give a translation special benefits? Is it even necessary?

No, God himself authorizes his dedicated servants to translate his Word into understandable language. The fact that King James authorized a Bible translation does not make it the exclusive version that the Author of the original Bible approves his servants to use in any one language. In fact, kingly authorization, instead of great benefits, has brought serious disadvantages.

King James set forth certain rules of procedure. These the translators followed. One of those rules was that "the old Ecclesiastical words [were] to be kept." Thus the translators were bound to follow the Bishop's Bible in using certain ecclesiastical words, whether or not these words represented an accurate translation of the original Bible. For example, the ecclesiastical word "bishop" appears in the *King James Version,* although the original word, correctly translated, merely means "overseer."

In many respects the beliefs of King James adversely affected the Bible translation called after his name. The translators, feeling somewhat bound to favor the king, were obliged to color the translation with the king's notions of predestination and kingly rights, as well as with others of the king's ideas.

This is apparent from the fact that some of the translators complained that they could not follow their own judgment, being restrained by "reasons of state." The result: the *King James Version* is not a true reflection of the minds of the translators of the version. Above all, it comes far short of being a faithful reflection of the mind of Jehovah God, as it appears in the original Bible.

Getting the thoughts of God is the vital thing. To think otherwise is a deadly deception. Said Jesus: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, *NW*.

How modern translations aid us to take in this life-giving knowledge will be the subject of a future *Watchtower* article.

# CONQUERS THE WORLD

WHY do Jehovah's witnesses say that Christ "returned" in the year 1914 and then began to rule as King? Because they have faith that it is so. Why do they teach that the universal war called Armageddon will take place within this present generation and will utterly wipe out this world's present systems of religion, commercialism and politics, and that millions of people will survive that global catastrophe and live on forever on earth under ideal conditions? It is because they have faith that it will be so.

Would you like to be among those Armageddon survivors and never die off the earth? You may, if you have faith. But what, precisely, is faith? Faith, as it applies to religious beliefs, is defined for us by God in his Word, the Holy Bible. We read at Hebrews 11:1 (*NW*): "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." It means that faith is an intellectual understanding and appreciation of God's Word and a confident reliance upon that Word. The true Christian faith is the sum of beliefs concerning Jehovah God and his kingdom as delivered to us by his chosen Seed, Jesus Christ, and his disciples.

The inspired writer of the Scripture text quoted above also said in the same context: "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is." This statement, 'belief that God exists,' is the basis of faith. To any normal mind the material universe is sufficient proof of the existence of God, for inanimate matter did not always exist; it must have had a beginning. How did matter come into existence except by some great Source of energy, which our human minds could never understand unless there were some revelation from that Source? That Source of all things we recognize as God.

But mere belief in the existence of God, the Creator of matter and life, does not give us an intellectual understanding of God's purposes or will. We need something else besides the works of nature upon which to base faith. We need a revelation by God as to what he purposes to do. He has provided just such a revelation. It is the book we call the Holy Bible. Knowledge of God's purposes as revealed in the Bible is the basis for faith and leads to life.

We say that the true Christian faith is the sum of beliefs concerning Jehovah God

and his kingdom as delivered to us by his chosen Seed, Jesus Christ, and his disciples. But do not the peoples of Christendom also believe the same Bible? Then why is it that they do not believe the same things that Jehovah's witnesses believe? Do not think that this is merely a matter of opinion, of private interpretation. Do not think that one can believe whatever he likes so long as he leads a good life, or that doctrinal differences do not really matter. That is a fatal error. It is just that distinction that makes all the difference between one's surviving Armageddon and one's perishing along with the old world.

This old world with its many systems of religion, commercialism and politics is doomed to certain destruction within the present living generation. Millions will perish with it because they have no faith. Only faith will enable one to conquer this old world and live on forever in the new world of righteousness. The inspired apostle of Jesus Christ wrote: "And this is the conquest that has conquered the world, our faith."—1 John 5:4, *NW*.

Jesus Christ himself had to conquer this old wicked world, or it would have conquered him! Satan the Devil tried hard to conquer Jesus Christ when Jesus was in the flesh, for Satan was then the prince or ruler of this world. Jesus plainly said of Satan: "The ruler of the world is coming. And yet he has no hold on me." Satan tried very hard to conquer Jesus as soon as he began his public ministry. How? By offering him political rulership of the nations. Surely that was a glitteringly subtle move on Satan's part.—John 14:30; Matt. 4:8, 9, *NW*.

By what means did Jesus resist that temptation? By faith! What? Jesus Christ, the Son of God, whom Christendom thinks was actually God himself incarnate in human form, needed faith? Yes, and faith in that same revelation of God's purposes that Christendom professes to rely upon for its beliefs today. Jesus Christ quoted the ancient Hebrew Scriptures in reply to Satan's challenging temptation. He had faith in what those Scriptures revealed. Jesus, in his own revelation to his apostle John years later, which originated from God his Father, said: "To the one that conquers I will grant to sit down with me in my throne, even as I conquered and sat down with my Father in his throne." —Rev. 3:21, *NW*.

That clearly shows that Jesus had to conquer something: he had a fight, and it was a fight of faith. What was it that Jesus had to conquer? He himself answers this question at John 16:33 (*NW*): "I have conquered the world." But what is meant by the world? It was this present system of things organized and controlled by Satan the Devil in opposition to Jehovah God, consisting of a combination of powerful religions, greedy commercialism, and the mighty political elements. All these were operating in some measure when Jesus was on earth in the flesh and he had to conquer their subtle snares or they would have conquered him. "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear."—Heb. 5:7, *NW*.

We are living in the "last days" of this wicked system of things and now it is more wicked than ever. It requires real faith to conquer it and overcome its subtle snares. No one will survive its destruction in Armageddon except those who have faith. Christendom will utterly perish because it has no faith. We are living in the time foretold by Jesus in his revelation to John when Satan's wild beastly system is driving all mankind into the final all-out war against Jehovah and against his Christ, and it takes real faith to stand up

against this mighty foe and be uncompromisingly on the side of Jehovah God and his conquering Lamb.—Rev. 17:12-14.

Satan knows his time is now very short before his overthrow into the abyss of inactivity, and his policy is to drive all the nations into destruction rather than have any survive and live as happy subjects on earth of his all-conquering Executioner, Jesus Christ. This will be the 'bruising of the serpent's head' by God's chosen Seed, as foretold at Genesis 3:15. Where will you stand in this conflict?

Jehovah's witnesses have been given a vision of realities before they take place. They have an "assured expectation of . . . realities though not beheld." (Heb. 11:1, *NW*) They see this old-world system being plunged into war against Jehovah God, resulting in Jehovah's fiery judgments being executed against every part of the system. To Jehovah's witnesses these things are as transparent as clear glass. Jehovah's witnesses will be on the victorious side with Christ Jesus. They see themselves portrayed in the prophecy at Revelation 15:2, 3 (*NW*): "And I saw what seemed to be a glassy sea mingled with fire, and those who came off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. And they are singing." The wild beast and its image is Satan's modern brute-force system of rulership, and the number of its name (666, or 600 + 60 + 6) symbolizes the threefold basis of that system, namely, false religion, commercialism and politics.—Rev. 13:16-18, *NW*.

Men and women of ancient time had the same kind of faith and it enabled them to conquer Satan's world system of their day. Men and women "who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. . . . and the world was not worthy of them."—Heb. 11:33-38, *NW*.

Christendom likes to sing hymns about "Dare to be a Daniel, dare to face the foe," but by their course of action they show that they do not have the faith of Daniel. They see only some visible enemies and even with them they compromise. They try to appear before men as broad-minded, with a faith broad enough to take in everything.

Some accuse Jehovah's witnesses of having a "one-track mind." Well, what of that? So long as they are on the right track, what matters? That is just what makes the difference between survival and destruction. Jehovah's witnesses may have what is called a one-track mind, but they are not in a rut.

Christendom, on the other hand, has no track at all, but rather is as one wandering about in a trackless desert blinded by the dust storms of religious controversies. Did not Jesus say: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, . . . whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it"?—Matt. 7:13, 14, *NW*.

Speaking of the things 'hoped for though not beheld,' the apostle Paul wrote: "For yet 'a very little while', and 'he who is coming will arrive and will not delay'. 'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the kind that shrink back to destruction, but the kind that have faith to the preserving alive of the soul."—Heb. 10:37-39, *NW*.

What the apostle Paul looked forward to in his day has now come to pass. Christendom cannot see it because she is blinded by her ancient traditions fused with pagan

philosophies, and she has no faith. Christ is here! We are living in the time of his presence, or *paroúsia,* and it is a time of judgment of the nations. Jehovah God has taken his "great power and begun ruling as king" by the One delegated to "shepherd all the nations with an iron rod." The nations have become exceedingly wrathful, and Jehovah's own wrath has come upon the nations. It is the due time to bring to ruin those ruining the earth. —Rev. 11:15-18; 12:5, *NW.*

Satan, through his religious element, will try to break our faith by various arguments and labels of heresy. Through his commercial element he will try to weaken our faith by the subtle snare of materialism, and through the political wing of his organization he will try to break through our armor of faith by all sorts of wicked charges against us, even charging us with sedition as he did Jesus, and by arousing the masses against us by the false charge of being agents of this or that political power in order to "consolidate its power" over the people.

We need to remind ourselves of the apostle's words at 2 Corinthians 13:5 (*NW*): "Keep testing whether you are in the faith, keep proving what you yourselves are." We need to be very watchful lest the adversary, the Devil, who is walking about like a roaring lion "seeking to devour someone," finds a weak spot in our armor of faith and gets one of his "burning missiles" through to our hurt or even destruction. We can conquer this enemy by 'keeping our senses,' being "solid in the faith," having "the large shield of faith, with which you will be able to quench all the wicked one's burning missiles."—1 Pet. 5:8, 9; Eph. 6:16, *NW.*

This 'latter period of time' is one of particular danger. Scoffers, ridiculing the Word of God, ridiculing those who diligently proclaim it, have been foretold to be especially numerous. Only by faith based upon an intellectual understanding of God's Word can anyone survive, and faith must be backed up by right works. "As for you, beloved ones, call to mind the sayings that have been previously spoken by the apostles of our Lord Jesus Christ, how they used to say to you: 'In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.' These are the ones that make separations, animalistic men, not having spirituality. But you, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view."—Jude 17-21, *NW.*

## The Filipinos Have Not Forgotten

¶ For three centuries the people of the Philippine Islands suffered almost continuously under the church-state rule of a Catholic Spain. They were delivered from it by the United States in 1898 and were granted full freedom July 4, 1946. That the Filipinos might not forget their struggle against corrupt and intolerant church-state rule the legislature on May 23 passed a bill (No. 1425) and the president, Ramon Magsaysay, signed it on June 16, 1956, making compulsory reading in all colleges and universities two of the novels written by the Philippine liberty lover Rizal. The tenor of the protest of these books can be seen by their titles, "Social Cancer" and "Reign of Greed." While the Catholic Hierarchy in the Philippines strenuously opposed the passing of this bill, claiming that the books were heretical and impious, she dared not claim that they were not factual. The advocates of the bill argued that a study of these books would inculcate a love of freedom and a love of country. Incidentally, the original author of the bill is a Catholic, as also are some eighty percent of all Filipinos.

# Pursuing my Purpose in Life

*As told by Alma E. Parson*

EARLY childhood for me was saddened by the death of my mother and still later by the death of my grandparents who reared me. To find a hope of future life in happiness I tried to seek comfort in God's Word. As I read the inspired Record of the life, teachings, miracles, death and resurrection of Christ Jesus, how often did I long to have lived in those wonderful days! Never did I dream it would be my lot actively to pursue my purpose in life and to live in even grander days!

It was late January of 1918. As a student in high school I was much interested in learning and getting an education. Already I had decided I wanted to become a missionary, live in a foreign land and speak another tongue. In that month I had my first contact with Jehovah's witnesses, then known as Bible Students. I was boarding away from home with a lady who had a daughter who was a Bible Student. Circumstances forced her to come home to live with her mother, with her children. She faithfully witnessed to me. I was much impressed and realized she was the first person I had ever known who lived her religion. I knew she had 'the truth.' However, I considered my education of first importance and so continued my studies.

Early spring of 1922 found me in my second year of college. For some months I had been attending the Bible Students meetings. Now because of my association with Jehovah's people and the study of his Word, I realized I must make my decision. I wanted to finish my education, yet I found myself losing all interest in my studies. Only the hope of the Kingdom and gaining life filled my mind. My life destiny was hanging in the balance and it was I alone who would determine it. How would I choose? Would not a college career better equip me as a Christian? Perhaps so in this old world, but would it equip me for life in Jehovah's new world of righteousness? I considered the matter well. Above all, I wanted life and I wanted to be equipped to help others to gain it also. So my decision was made. I dedicated my life to serve Jehovah.

That following summer back on the farm I devoted every spare minute to study of the Bible and the literature. The convention at Cedar Point had been announced. The friends were enthusiastic about going and I wanted to go also. My father opposed my attending but I insisted upon going. At that convention I symbolized, by water baptism, my dedication to do Jehovah's will. The joy I felt at that, my first convention, cannot be described in words. I felt like Peter, James and John on the mount of transfiguration; I did not want to leave.

That fall I did not return to college, as I had little interest in the philosophies of this world. I prepared to enter the pioneer service the following spring. My decision greatly angered my father, who began to oppose me bitterly. Another decision I had to make. It became a choice between the truth and my family. I must give up one or the other. I chose the truth and had to leave home. I entered the full-time service in April, 1923, and the joys of telling the hungry hearts of God's gracious purposes overbalanced the sorrow I felt for the break I had made with my family. At times pride

would loom up in my heart and I momentarily felt I should have finished college. But I continued on, being encouraged by Jehovah's spirit, his Word and his organization, our faithful brothers.

As the organization grew, especially from 1925 on, so did my appreciation and joy. The work then was not as rich nor as easy as it is today because it was all house-to-house work. Back-calls and studies were not part of the work at that time. We planted, others watered, but Jehovah gave the increase.

In 1931 my health broke and I had to leave the service. After two and a half years I returned to the pioneer work again with an even greater appreciation than before. The work took on a more organized form, back-calls were stressed and the seed sown was cultivated. Thus one had a more personal part in aiding the "lambs" into the fold.

The stress of persecution of our brothers world-wide during the war years only gave me additional evidence that this was truly Jehovah's organization and his people. The opening of the special work afforded the opportunity for pioneers to go into other territory, and such service was again my privilege. How thankful I was that Jehovah had upheld me, guided me and blessed me so that I had not turned back nor slacked my hand!

In the summer of 1944 I received an invitation to go to Gilead. Of course I had longed to have the privilege of attending Gilead, but would I be willing to leave my own country, perhaps never to return? Again Jehovah's spirit, his Word and his organization helped me to decide.

My training and stay at Gilead were something out of this old world. One of the instructors said one day that never since the days of the apostles had Jehovah's servants received such thorough training. My heart filled with appreciation as I realized Jehovah was having his kingdom proclaimed world-wide as a witness to gather men of all nations into his theocratic organization to form the nucleus of the New World society that would survive Armageddon to live on forever under the Kingdom rule.

In due time I received a foreign assignment, together with my faithful companions, to go to the Dominican Republic. We arrived there March 1, 1946, and were given a warm welcome by the few missionaries who had gone there some months before and by a goodly group of people of good will who had joined them in the work. Our assignment was in the second city, Santiago, in the interior. What a thrill it was to work in territory never before witnessed to in the history of the Theocracy! What a joy it was to be speaking a new language even in a limited way! I placed a book in the first house I visited. People were eager to hear the good news we brought them. It was easy to start studies. Jehovah had truly equipped us to serve his theocratic interests in the foreign field. The field, however, was no longer 'foreign,' for we were reclaiming or repossessing it in the name of the Theocracy. I felt very much at home.

That first month I had another serious breakdown in health. Again with proper diet and loving care on the part of my companions I recovered, after some months, to have a part in the work.

The success of the work and the incoming of the "other sheep" brought on great persecution. Sentiment instigated by the priests and the clergy grew hot against us. Then came the ban, a total one. Our Kingdom Halls were closed and the work prohibited. Many were the trials, sufferings, loss of employment and imprisonment of the dear ones there, but all this only served to bring the "sheep" to maturity. Jehovah's guiding hand and protection were so

clearly manifest so many, many times. The work continued underground. The missionaries were instructed to get secular work to remain beside the faithful "sheep." After a time the Society removed several of the missionaries to other fields and I was one of those selected to go. To leave was one of the hardest things I ever did. But realizing that Jehovah always knows best I followed his instructions and left in April of 1953 to return back to the States after an absence of seven years.

It was truly good again to visit my homeland and to see an increase of more than 80,000 proclaimers of Jehovah's kingdom from the time I left till my return. The faithful ones back home had not slacked the hand. The Theocracy was growing! Jehovah was indeed giving the increase!

After an absence of more than twenty-five years I again ventured to visit my family. I did not know whether I should be able to stay more than two or three days, because of my father's opposition to the truth; but I resolved to go to see them, and if I could not stay longer, to spend the time with relatives and friends. To my surprise I received a royal welcome. They took me to see many friends and neighbors to whom I had opportunity to witness, but not as much as I should have liked. My brother and stepmother even seemed proud of me. I spent about six weeks with them.

Then I went to that great spiritual banquet at Yankee Stadium. How different from my first convention in 1922 and the then great crowd of 20,000 on the last day! Back there we realized that an enormous work was ahead because a great crowd of the "other sheep," millions of them, would have to be gathered. They were present at Yankee Stadium, overflowing all bounds. But again back to the field, for many thousands must yet be found!

So now here in my second foreign assignment in Guatemala I find many strayed "sheep" desiring to enter the fold. It is a sweet privilege to instruct them in the way that leads to endless life in the new world of righteousness under the Shepherd-King, Christ Jesus.

In this old world of darkness, who is there to guide us? We travel principally on our own and alone. In the New World society Jehovah has made provision for our guidance through his Word, his spirit and his organization. Thus continuing faithfully with his people in his strength and through the merit of Christ Jesus, we shall come out victorious.

As I look back over the years and think what might have happened had I turned back at one time or another, or had I slacked the hand, I am thankful that I continued on in welldoing, pursuing my purpose in life. Only 'he that endures to the finish is the one who will be saved.'

In the ages to come, long after Armageddon is past, I shall be glad to have had some part in the lifesaving work of gathering the "other sheep" into the theocratic kingdom fold in the "time of the end" of this old world. Then I shall be glad, even more than now, that I chose theocratic education instead of that of this old world. I shall be glad I chose the truth instead of my family, for I feel I am and shall be better equipped to help them to get life if there are "sheep" among them. And for all other privileges of service in the ages to come, may I always give Jehovah all the thanks and praise!

# May God WRITE on your heart?

*"Saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people."*
*—Jer. 31:33, AS.*

NOTHING that Jehovah chooses to do is impossible for him. Thousands of years ago he wrote his law on two tables of stone when he made the law covenant with the nation of Israel at Mount Sinai. He will now write his commandments only on hearts that are receptive and responsive to him, that open to him in lowliness and humility, that are pliable and willing to change under the impact of his words. So it is not a question of whether God can write on your heart or not. The question is, May he? Will you permit it willingly? He is not interested in having his truth reach even the ears of hypocritical and swinish men, much less their hearts. So, does your heart qualify as a suitable writing surface for Jehovah's principles and precepts?—Matt. 7:6.

[2] Even while the law covenant with its basic commandments engraved in stone was still in effect, Jehovah told of his purpose to transfer his law to human hearts by means of a new covenant: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people." Shortly after the death and resurrection of Christ Jesus, at Pentecost, the old law covenant was replaced by the new covenant that brought with it an inward, heartfelt love of righteousness and increased knowledge of Jehovah. (Jer. 31:31, 33, *AS;* Gal. 3:24, 25; Col. 2:14; Heb. 8:6-13) Only those anointed with Jehovah's spirit to be of the heavenly class are taken into this new covenant, but all those who gain everlasting life on earth share the blessings from it, and even their hearts must be receptive to Jehovah's commandments, just as before the new covenant existed faithful men could write: "Thy law is within my heart," and "I have laid up thy word in my heart."—Ps. 40:8; 119:11, *RS*.

1. On what kind of hearts will Jehovah write?
2. Where is Jehovah's purpose to write on hearts disclosed, and whose hearts must be receptive?

### WHY ON THE HEART?

[3] When Jehovah takes a man's measure it is based on no superficial evidence; he probes deep, to the very heart of the matter: "Mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is." He is not deceived by outward appearances: "Know the God of your

3. Where does Jehovah look when he takes a man's measure?

father and serve him with a complete heart and with a delightful soul, for all hearts Jehovah is searching and every inclination of the thoughts he is discerning." Jehovah's judgment is not swayed by a beautiful face or graceful body or striking apparel, but is determined by the inner person hidden beneath the surface: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Sam. 16:7; 1 Chron. 28:9; 1 Pet. 3:3, 4, *NW*.

[4] What is symbolized by the heart? The Hebrew word translated "heart" is often used figuratively to denote the seat of affection and motives, of conscience and moral conduct. Ships were spoken of as being in the heart of the sea and Jonah was thrown into the heart of the sea, meaning into the midst of it, and in this sense the word refers to the midst of us or what we actually are within ourselves, the inner person. That is the real person: "As he thinketh in his heart, so is he."—Prov. 23:7, 34; 30:19; Jon. 2:3.

[5] Outward appearances may be deceiving because of words spoken for effect or acts performed for show, as in the case of some hypocritical religionists. To the Pharisees Jesus applied Jehovah's words through Isaiah: "This people honors me with their lips, yet their hearts are far removed from me." Also, Jesus said of them: "All the works they do they do to be viewed by men." (Matt. 15:8; 23:5, *NW*) But the true heart condition cannot be forever concealed by carefully calculated words and acts, because it is out of the abundance of the heart that you eventually speak and act: "Either you people make the tree fine and its fruit fine or make the tree rotten and its fruit rotten; for by its fruit the tree is known. Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things." If the heart is wicked it will impel or motivate its possessor to do wickedly: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies."—Matt. 12:33-35; 15:19, *NW*.

[6] Sometimes the innermost thoughts and feelings are not exposed until brought into the open by a trialsome ordeal. Jehovah tested Israel to lay bare its heart: "Jehovah your God made you travel these forty years in the wilderness, in order to humble you, to put you to the test so as to know what was in your heart, as to whether you would keep his commandments or not." Centuries later he said to his people: "I have tried you in the furnace of affliction." Approved Christians are similarly tested: "You have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (Deut. 8:2, *NW;* Isa. 48:10, *RS;* 1 Pet. 1:6, 7, *NW*) The target of these tests is the heart, to see whether the motives for serving Jehovah are pure, to measure the depth of devotion and love, to reveal whether the individual's integrity has a breaking point: "The refining pot is for silver, and the furnace for gold; but Jehovah trieth the hearts."—Prov. 17:3, *AS*.

[7] The vital role of the heart is emphat-

4. What is symbolized by the heart?
5. How may some practice deception, but what will eventually be manifested, and why?
6. How does Jehovah lay bare the heart condition?
7. What truth about the literal heart is disclosed at Proverbs 4:23?

ically stated at Proverbs 4:23 (*RS*): "Keep your heart with all vigilance; for from it flow the springs of life." The life is in the blood, and from the pulsating heart the blood bubbles like clear springs to flow to all parts of the body, carrying oxygen and nourishment to the cells and removing the wastes from them. So the literal heart must be kept as healthy as possible in order for it to keep the springs of life flowing. Not only our physical condition but also our mental and emotional state must be watched with vigilance, for it has its effect on the heart's operation. Though medical science did not know clearly about the circulation of the blood until Dr. Harvey's demonstration of it, followed years later by his book published A.D. 1628, the writer of this Bible proverb knew about it a thousand years before Christ and gave warning to keep the heart with vigilance so that it would keep the blood with the life in it circulating.

[8] But this Bible writer was using the literal heart only as an illustration to emphasize the need to keep vigilantly the figurative heart pumping out to us the right things. If we fill our mind with Jehovah's law and keep his precepts in our memory, then if we fix our desires and affections on him and his promised blessings so that our words and acts spring from pure motives within us, then our figurative heart has spiritual health and will work toward our living forever. It will pump to us spiritual nourishment and move us to speak and act in harmony with Jehovah's will, which will be as springs of life to make us abide forever in Jehovah's new world. Never in hypocrisy, but from the heart we shall think and talk and work and live in the way Jehovah approves. So we must be vigilant to keep our heart receptive to Jehovah's law, that from our heart we shall act in a way that will mean life for us.

8. Why must the figurative heart be guarded, as instructed at Proverbs 4:23?

### LAW ON HEART EXCELS LAW ON STONE

[9] Jehovah's law written on stone tablets was good, so good that it became the foundation of the laws of modern nations. The book *Biblical Law* by Clark says on page 22: "Though the law of Moses was proclaimed to a particular people, much of it has become a universal law to mankind." In Section 411 the same book quotes the following from the court decision *Moore* v. *Strickland* (1899): "The morality of our laws is the morality of the Mosaic interpretation of the Ten Commandments, modified only as to the degree or kind of punishment inflicted." But just as ancient Israel did not obey the law on stone tablets, so nations today do not comply with all the laws on their statute books. Unless persons know the law, remember it, agree with it, and have a strong inner desire to obey it, they will be violating it when they can do so without being caught. In other words, if they do not have the law in their heart they will break it when they wish to and think they can avoid its penalties.

[10] There are some precepts of Jehovah's law that are considered unenforceable, such as: "You must love your fellow as yourself." (Lev. 19:18, *NW*) This and other features of God's ancient law were restated in Christianity; were enlarged on, in fact, so that Christianity contains many principles of conduct that men call unenforceable by written statute and unpunishable by penalties prescribed by law. Thus Cooley's *Constitutional Limitations* says on pages 975, 976: "It is frequently said that Christianity is a part of the law of the land. In a certain sense and for certain

9. How have modern nations demonstrated their recognition of the goodness of Jehovah's law on stone?
10. What divine precepts are considered unenforceable, as shown by Cooley's *Constitutional Limitations*?

purposes this is true. . . . Some of those precepts, though we may admit their continual and universal obligation, we must nevertheless recognize as being incapable of enforcement by human laws. That standard of morality which requires one to love his neighbor as himself we must admit is too elevated to be accepted by human tribunals as the proper test by which to judge the conduct of the citizen; and one could hardly be held responsible to the criminal laws if in goodness of heart and spontaneous charity he fell something short of the Good Samaritan. The precepts of Christianity, moreover, affect the heart, and address themselves to the conscience: while the laws of the State can regard the outward conduct only."

[11] Here is acknowledgment that many vital principles and high moral standards must be written, not on statute books, but on the hearts of men if they are to be followed. Otherwise, they are unenforceable. You may tell a man to love his neighbor, but how can you make him? You may force him to act in a certain way toward his neighbor, but you cannot make him love his neighbor. That feeling must come from his own heart, and then from a loving heart he will act considerately and unselfishly toward his neighbor. And if the law of neighbor love is in his heart, written laws requiring and forbidding specific actions will be superfluous. Obedience to the so-called unenforceable must come from the heart, and that is the true test of morality. The New York *Times Magazine,* July 3, 1955, published an article entitled "The Test: Obedience to the Unenforceable," and in it said: "When confronted with an evil we Americans are prone to say, 'There ought to be a law.' But much of the evil of the world is beyond the reach of the law. Law cannot prevent gossip. It cannot restrain a man from avarice or gluttony, or from betraying a friend. . . . Warm human relationships do not result from . . . laws which prescribe decency and good manners in detail. They can come only by creating obedience to the unenforceable."

[12] With the mind we may know what is right and have good intentions of doing it, but if the affections in our heart want to do otherwise it is likely that we will. We may force ourselves to do right and in time the heart will come into agreement, but if it does not come around, in the tug of war between heart and mind that follows the heart will eventually win and the mind will be enslaved to think up justifications for taking the course the heart dictated. We like to think we are following logic, even as emotion drags us around by the scruff of the neck. Reason marshals the facts, but emotion usually makes the choice. If our hearts are properly stirred by the facts then reason and emotion pull together in the right direction. So for enduring obedience to principles unenforceable by written statutes we must both know what is right and want to do what is right. Even then we may fail at times, fallen flesh sometimes making us do what we do not want to do, but such intermittent failures will be the exceptions rather than the practice, and will become less frequent as good becomes more and more habitual. But the only way to progress in this right direction is to get God's law inscribed deeper and deeper on our hearts.

[13] Christ summarized Jehovah's law as follows: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and, "You must love your neighbor as yourself." (Mark 12:30,

11. What shows the superiority of having the law on your heart rather than just written on statute books?

12. Why is more than an intellectual agreement with the law necessary, and what is needed for progress in the right direction?

13, 14. (a) How does Jehovah's law on our heart safeguard us from hypocrisy, sin and backsliding? (b) Why is a good heart more vital than a fine brain?

31, *NW*) If we get the love for Jehovah and the love for neighbor in our heart, the seat of motive and affection, then out of that heart we shall say and do what pleases Jehovah. But if we do not have love in our heart, right words and works will be unacceptable, will be hypocritical and double-hearted. (Ps. 12:2; Rom. 13:8-10; 1 Cor. 13:1-3; 2 Cor. 9:7) But if Jehovah's law of love is written in our heart it is a part of us, a part of our personality, an integral part of our seat of motive and hence it will be the source of our motives and the thing that will always move us to act properly.

14 "The law of his God is in his heart; his steps do not slip." Steps directed from a heart inscribed with Jehovah's law are carefully, surely and firmly placed on solid footing and there will be no slipping or backsliding, no falling from the path of integrity. This world reeks with sin because it has God's word only in a book, not in its heart: "I have laid up thy word in my heart, that I might not sin against thee." (Ps. 37:31; 119:11, *RS*) So a heart filled with Jehovah's law is a safeguard against sinning and backsliding. This world stresses mental brilliance, but Jehovah looks on the heart. What good is the world's wisdom when out of a wicked heart it is moved to misuse it and make it foolish in Jehovah's sight? Is it not better to have an average mind directed into right uses by a good heart than to have a brilliant one misdirected into harmful channels by an evil heart? Do not world leaders even now admit that it is the world's morals rather than its brains that cry for improvement? But this wicked system refuses the change of heart it needs for survival of Jehovah's war of Armageddon, though many individuals are abandoning it in order to get the heart change required for preservation, namely, the erasing of wrong precepts from the figurative heart and getting Jehovah's law written there in their place. How is this done? Please read the next article for the answer.

## Some Blame God, Some Blame Devil

¶ Some persons blame God for their misfortunes. Doing so gives them justification for pursuing a lawless course. In this they are like the eight-year-old boy mentioned in the Milwaukee *Journal*, March 23, 1955. This eight-year-old, arrested for an attempted burglary, had previously claimed to have started a fire in a Catholic church "because God had not answered his prayers. He said he had been praying that his father would stop drinking and stay home nights. The fire caused $200 damage." The police, however, said the boy, who is small for his age, has been "a one man crime wave" for almost a year. He had previously been arrested for breaking into a bakery and stealing $11 in cash and $15 worth of bakery goods and for attempting burglary at another store. "Last year he was referred to the youth aid bureau for maliciously breaking numerous windows in trucks and in a factory, for attempted burglary of a factory and for tampering with boats in the Menomonee River, the police said." Incidentally, the foregoing indicates that parental neglect and false religious teachings contribute to juvenile delinquency. On the other hand, some blame the Devil. Thus when a ten-year-old boy was asked why he started two fires near his home he replied: "The Devil was in me." Blaming the Devil for one's lawlessness began with Eve in Eden, and many persons, selfish or poorly informed on the Bible, do the same today. Yes, if we are frustrated or rebelling at our lot we will show it by lawless acts and then seek to justify or excuse ourselves by blaming God or the Devil!

# Getting God's Law on Your Heart

*"Oh taste and see that Jehovah is good."*
*Ps. 34:8, AS.*

THE seeds of certain desert plants seem to have an intelligence of their own. They will not sprout until a rainfall of at least half an inch, and preferably more. The seeds and the soil around them are just as wet after a tenth of an inch of rain as they are after two inches, yet the seeds refuse to sprout after the lighter rainfall. But how can a dormant seed measure rainfall? It is just as soaked in a thimbleful of water as it is when thrown into a lake. Why does it not sprout when thoroughly soaked by the lighter rainfall? How can it measure the amount? How does it know to wait for more? Also, these seeds seem to know the direction from which the water comes. When enough rain has fallen and soaked down into the soil they will sprout, but if the water soaks up from below they refuse to germinate. How can they tell the direction? And why should it make a difference? The answers to these questions illustrate part of the process of getting God's law on your heart. If we sincerely want Jehovah's law on our heart it can be written there. How?

[2] To write, a clean surface is needed, and an eraser may be needed to remove previous writing. To add new writing over the old would cause conflict and confuse. Hearts alienated from Jehovah are scribbled over with wrong writing. Of man before the Flood Jehovah said: "Every inclination of the thoughts of his heart was only bad all the time." After the Flood the heart of fallen man still needed cleansing: "The heart is deceitful above all things, and desperately corrupt." But the account goes on to show that Jehovah will heal the heart of those that want it. Many have made their hearts hard, calloused to sin, untouchable by pity, impenetrable by goodness, insensitive to appeals. The writing on such hearts is like that on Judah's: "The sin of Judah is written with a pen of iron; with a point of diamond it is engraved on the tablet of their heart." Inasmuch as "he who hardens his heart will fall into calamity," "why should you make your heart unresponsive just the way Egypt and Pharaoh made their heart unresponsive?" Rather, why not pray: "Create in me a clean heart, O God, and put a new and right spirit within me"? Such a heart presents a clean surface for the writing of Jehovah's law.—Gen. 6:5, *NW;* Jer. 17:9, 14, 1; Prov. 28:14, *RS;* 1 Sam. 6:6, *NW;* Ps. 51:10, *RS.*

[3] To his strayed and scattered people Jehovah said when foretelling their recovery to true worship: "I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all

1. What questions are raised by what facts regarding certain desert seeds?
2. What cleansing and erasing must be done before Jehovah's law can be written on the heart?
3. What scriptures show how to get God's law on your heart?

your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh." The cleansing waters of truth effect a change in our heart if faithfully applied. It is by frequent discussion of truth that parents are to get it into the heart of their children: "These words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." By preaching the apostle Paul caused Jehovah's law to be written, not on stone tablets, but on human hearts: "You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts." Of one blessed by Jehovah it is written: "On his law he meditates day and night." By studying and remembering Jehovah's teachings and commandments and high principles you can "write them on the tablet of your heart." They become a part of us.—Ezek. 36:25, 26, *RS;* Deut. 6:6, 7; 2 Cor. 3:3, *NW;* Ps. 1:2; Prov. 3:1-3, *RS.*

### HOW DISCIPLINE HELPS

[4] Filling the mind with Jehovah's truth does a cleansing work, crowds out the former wrong thoughts, makes the mind over. But maybe the old ways are so deeply engraved on the heart that the hearing and reading of God's law does not erase them. Study and meditation have shown you what you should do and you would like to comply, but the heartfelt desire to do so is missing. The new writing is still near the surface. It is not yet as deep as the old so as to obliterate the old ways; it has not reached the inner man, the figurative heart where the seat of desire and motive is. But you want the old writing erased and replaced by Jehovah's law, all the way into your innermost thoughts and feelings. So what must you do? Discipline yourself, force yourself to do what you know to be right. Persist in this course, and if you are sincere you will win over your own heart to the side of righteousness. The Scriptures support this procedure.

[5] It is true that morality cannot be legislated, as *U.S. News & World Report,* May 13, 1955, said editorially: "Tolerance and unselfishness—like morality and generosity—cannot be successfully legislated." But enacting the legislation may set in motion a process that will finally create morality. The mere existence of the law turns attention to the subject and may induce a climate of opinion more favorable toward it. Then if the law is enforced and people obey it to avoid penalties, they may come to see that good results follow and their attitude changes. Then they obey because of the good results, and not because of fear of penalties.

[6] This was shown by the New York *Times Magazine,* May 22, 1955, in an article entitled "Can Morality Be Legislated?" It discussed the United States Supreme Court decision outlawing segregation, and showed that in certain instances, such as employment, public housing and armed forces, persons unfavorable to mixing races were integrated anyway and as a result lost their prejudices: "White housewives who had been assigned to public housing projects which were racially integrated tended to develop favorable attitudes toward Negroes, while the vast majority of those who occupied segregated

4. In addition to filling the mind with Jehovah's law, what further action may be necessary to get it on the heart?

5. What helpful process does the enactment of legislation set in motion?

6. What instance shows that discipline and enforcement of a law can change the heart attitude?

housing tended to remain the same in their racial views. A study of integration in the army reached a similar conclusion." By coming in closer relationship prejudiced persons found that their preconceived ideas were often false and that feared evils never materialized. The investigation and analysis led to the conclusion that "the majesty of the law, when supported by the collective conscience of a people and the healing power of the social situation, in the long run will not only enforce morality but create it."

7 *The Ladies' Home Journal,* September, 1955, had an article by Dorothy Thompson that showed the necessity of educating the emotions rather than the intellect to overcome juvenile delinquency. She said: "His actions and attitudes as a child largely determine his actions and attitudes as an adult. But these are not inspired by his brain, but by his feelings. He becomes what he is encouraged and trained to love, admire, worship, cherish, and sacrifice for." Further along she said: "In all this manners play an important role, for good manners are nothing more or less than the expression of consideration for others. . . . Internal feelings are reflected in external behavior, but external behavior also contributes to the cultivation of internal feelings. It is hard to feel aggressive while acting considerately. Good manners may be only skin deep to start with, but they seldom remain so." She also observed that with rare exceptions goodness and badness "are not conditioned by the brain but by the emotions," and that "criminals become so not from hardening of the arteries but from hardening of the heart." She stresses that emotion governs our conduct more often than the mind, and that the way we are trained, the way we act, even if forced at first, influences internal feelings and changes the heart.

8 God's Word the Bible long ago indicated that training and discipline to make us act as we should would affect the heart, the seat of motive and the source of actions. Proverbs 22:6, 15 (*RS*) states: "Train up a child in the way he should go, and when he is old he will not depart from it. Folly is bound up in the heart of a child, but the rod of discipline drives it far from him." Discipline changes the youthful heart, erases the folly written there, and puts in its place guiding principles from which he will not depart in later life. When he is grown the parental rod of discipline no longer exists to make him go the right way, but he nevertheless does so by choice because of the childhood training that reached his heart. The same principle applies to adults who are Jehovah's children, whom he disciplines for their training and improvement: "No discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." The discipline may sadden at first, but "by the sadness of the countenance the heart is made better."—Heb. 12:11, *NW;* Eccl. 7:3, *Da.*

9 So when we know what is the right

7. How did a magazine article show that training, discipline, enforced manners and external behavior influence internal feelings and change the heart?

8. What scriptures show the power of discipline to change the heart?
9. So what should we do when we know what is right, and what will happen to our heart if we fail to do it?

thing to do we should do it, even if our heart desires something else. We should discipline ourselves, make ourselves do it, and in time our hearts will be won over to righteousness and gain peace and serenity. Otherwise, our hearts will become set in a wrong course. If there is no discipline, no forcing into right conduct, the heart sets in an evil way and cannot be softened for reshaping or for taking upon itself the impression of writing, the receiving of Jehovah's law: "Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil." This clearly implies that if disciplinary action was executed the heart meditating evil would relinquish this view, would turn away from it in a change for the better. So if we do not let our hearts get away with it they will not become set in it. —Eccl. 8:11, *RS*.

### "TASTE AND SEE"

[10] Psalm 34:8 (*AS*) invites: "Oh taste and see that Jehovah is good." Do you have a Bible? Do you read it? Do you feed your mind on the spiritual food it contains? Do you taste Jehovah's Word to see how good it is? Do not confuse this with listening to an orthodox sermon or following religious tradition or believing some set creed. Such things often conflict with the Bible, as Jesus said to religious leaders: "You have made the word of God invalid because of your tradition." (Matt. 15:6, *NW*) Read the Bible for yourself, without preconceived ideas or prejudices, and see how good it is. Many openly admit that they do not believe the Bible, not because they have read it, but because they believe evolution, or have been soured on the Bible by what some say it contains, or by the way some act who are supposed to be Christians. They have not tasted for themselves. They are like persons who say they do not like a certain food before they ever taste it, and who steadfastly refuse to try it.

[11] Many who say they believe the Bible and who read it somewhat fail to follow its teachings. They talk God but serve Satan. Jesus said: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (Matt. 7:21, *NW*) They should get a taste of doing Jehovah's will. They might learn to like it, might find it is a strengthening food for them. Jesus said: "My food is for me to do the will of him that sent me and to finish his work." But so many see the meal of work set out for the Christian and immediately say to themselves: "I would not like that food. I would not want to go preach to the people and be snubbed or scorned or rudely used." But why do they not taste the work and see what a delightful food it can be? Jesus found it so, as foretold: "I delight to do thy will, O my God."—John 4:34, *NW;* Ps. 40:8.

[12] They should discipline themselves, make themselves study Jehovah's Word, learn its truths, and preach them to others. After tasting it, they may delight in the peace and contentment, the serenity and clear conscience, that come from this food. At first the person may not want to, only knowing in his mind that he should do it but not desiring to in his heart. But suppose he determines to taste and see if it is good. Without his heart being in it, he lives his daily life like a Christian and preaches God's Word to others. He continues to do it for a time, and then begins to see the good results, experiences the good that follows from this course, and

10. What invitation should be heeded relative to Bible reading?

11. After reading and studying the Bible, what additional food should be tasted to learn of its deliciousness?
12. When a sincere person disciplines himself to taste both the studying of God's Word and the doing of his will, what occurs that results in a changed heart for him?

gradually he appreciates it in his heart, comes into heart sympathy with it, and a desire to do it sprouts and grows in his heart. Not only in his intellect but in his heart also God's law is being written. By his learning it, weighing it, trying it, practicing it, enjoying its good results, thrilling to the joy he sees in others as a result of his preaching, his heart comes to appreciate it and desire it and he is impelled by his feelings and emotions to do it. So the heart is written on, changed, and what once had to be forced is now done by emotional choice and desire, with no further battling with the heart necessary because it has been conquered, has been purged of its former desires and now motivates its possessor into the course prescribed by Jehovah's law. And all because it was disciplined to taste what it thought it could never like.

[13] The heart is the seat of affection, and those who love Jehovah from the heart will taste and eat and relish the menu of work provided by him, not finding it burdensome: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." They seem so to many, however. Oftentimes persons study with Jehovah's witnesses, learn the work God commands to be done, and see what a big change it would make in their way of living if they accepted these duties. It would mean not only stopping the works of the flesh, but starting the works of preaching, and they do not want to stop the former or start the latter. They do not desire the change of heart that would move them to do it. But they do not want to admit this, so they busy the mind to conjure up excuses that cover over the real reasons in the heart. They say they are too busy, or pick imaginary flaws with some doctrine, or decide the witnesses are too radical. They decide against the faithful course before their eyes are opened to the happiness it brings, before they have tasted its joys. If they would continue studying they would come to appreciate all the blessings Jehovah has provided—the earth, its plants and animals and scenic wonders, Jesus as Ransom, the new world of righteousness, opportunity to live in it forever—and his love thus manifested toward them would cause them to love him in return. Then obedience to him would be a joy: "As for us, we love, because he first loved us." Thus their seat of affection would change and God's law get on their heart. —1 John 5:3; 4:19, *NW*.

13. How do some react when they learn a little about Jehovah and his will, and why is this premature or hasty?

### THE SEEDS OF TRUTH ON THE SOIL OF THE HEART

[14] By means of an illustration Jesus stressed the importance of the heart condition. A sower spread the seed and some fell on hard ground alongside the road and birds ate it; some fell on rocky ground with little soil and after it sprouted the hot sun scorched it; some fell among thorns that choked it out, but other seed landed on good soil and matured and yielded fruit. Great crowds heard this illustration, but only a small group got the sense of it by hearing Jesus' explanation. The seed is the truth, "the word of the kingdom," the soil is the heart. The seed on the packed roadside that birds ate is like the truth on hard hearts it cannot penetrate and hence it is snatched away by Satan through his agents. Truth on a shallow heart may be enthusiastically embraced at first, but when persecution comes it withers because of not being deeply rooted. It is like the seed on shallow, rocky soil that sprouted fast but withered the same way when the sun got hot. The seed choked by thorns is like the truth sown on a heart full of

14. How did Jesus illustrate different heart conditions?

worldly anxieties, materialism, ambition and love of pleasures. The truth from God is soon choked out. But the fruitful seed on the good soil is like the truth on a right heart. It becomes written on such a heart, and the writing overflows onto other hearts also.—Matt. 13:3-9, 18-23.

[15] But never forget that soil can be changed. Packed soil can be plowed, rocks can be picked out, and thornbushes can be uprooted. If the possessor desires it, it is not impossible to soften a hard heart. Jehovah spoke of replacing a heart of stone with one of flesh. And certainly materialism, profitless worrying and excessive pleasure-seeking can be weeded from the soil of the heart to make room for Kingdom truth. Hearts that now have God's law on them were previously defaced by wrong writing. They changed and now live, "no more for the desires of men, but for God's will." They decided they had wasted enough time in loose living and changed, to the puzzlement of former worldly friends: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." Their hearts were cleansed of worldly philosophies, washed by repeated applications of waters of truth, and in time God's law became rooted there like seed in good soil, to produce spiritual fruitage instead of the former fleshly works.—1 Pet. 4:1-4; Gal. 5:19-23, *NW*.

[16] Turning now from Jesus' parable of the four kinds of soil on which wheat seed or some other edible grain was sown, we call to mind the apostle's words: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. . . . You people are God's field under cultivation." (1 Cor. 3:5-9, *NW*) Here the importance of watering the seeds of edible plants in a cultivated field is emphasized, in order for God to bless the seeds with growth. This shows the importance of watering interested persons with the water of additional truth after the original seed of truth has been planted in them.

[17] The importance of watering is seen even in the discerning desert seeds mentioned in the opening paragraph to serve as an illustration. Remember that they would not sprout until a generous rain had fallen, and that the water had to come down from above instead of soak up from below. Why so? Some seeds refuse to germinate when there are certain salts in the soil. These salts are soluble in water; so when it rains heavily the salts are dissolved and carried deeper into the soil by the water. Thus removed from the vicinity of the seeds, the salts no longer prevent germination. However, if the rainfall is light, even though it thoroughly soaks the topsoil, it will not remove the salts and the seeds will not sprout. And water soaking up from below has no leaching action so it does not carry away from the seed the salts. Sometimes the trouble is not with the soil but with the seeds. Some desert seeds have in their covering water-soluble substances that hinder germination, and while a light rain may soak the seeds it takes a heavy rain to wash away all of these hindrances in their covering. Some seeds delay germination for a few days after a rain and then sprout if the soil is still moist. Others have sprouting-preventers in them that can be removed only by the action of bacteria, which requires prolonged moisture. And some seeds refuse to

15. What shows that hearts can undergo change?
16. What does 1 Corinthians 3:5-9 show?
17. (a) Why do some desert seeds refuse to sprout because of the soil, unless rain is heavy and the moisture comes from above? (b) Why do some refuse to germinate, except under certain conditions, because of their covering?

sprout until they have been wet by a series of rains.

[18] It is rare indeed to find a person that fully accepts the truth seed the first time it is sown and watered. Almost always there are beliefs or prejudices in the heart that prevent the immediate sprouting of the seed of truth. Perhaps belief in trinity keeps a person from believing Jehovah is supreme, without equal. Repeated applications of truth water are needed to wash out this obstacle. Or maybe belief in soul immortality obscures his understanding and appreciation of the resurrection, or perhaps the view that the earth will be destroyed by fire prevents him from accepting the truth that the literal earth is to abide forever, or possibly he cannot appreciate that the earth is to be inhabited forever because of thinking everyone will go either to heaven or to hell. Maybe misplaced faith in a false religious leader blinds him to Bible truth. Only after much water of truth has been applied by means of doorstep sermons, back-calls and home Bible studies will these obstacles to Christian growth be removed from the soil of the heart. A little water, a few scriptures, a handful of favorite texts like some religions use repeatedly, are not enough. Many, many scriptures must stream from God's Word to remove all objections and to ensure continued growth to Christian maturity.

[19] What about those seeds that had hindering substances in their covering? Some truths are that way. Some are likened to meat hard to digest and are not assimilated until many simpler truths have been digested. In fact, some truths are deliberately covered over to prevent quick understanding. The one about needing the right heart condition is a case in point. This was concealed behind an illustration about a sower and seed falling on different types of soil, and Jesus said it was deliberately hidden to prevent comprehension by those who were undeserving. It would not lodge and grow to fruitful maturity in their hearts; hence it did not even start to sprout there. So the desert seed by its covering refuses to sprout under unfavorable conditions that would mean its early death, before fruitfulness. But when sufficient water falls it germinates, and, similarly, when Jesus' listeners showed sufficient interest and stuck with him to hear his further words that removed the covering from the illustration, the truth it held grew in their hearts. The additional waters of truth made the seed of truth sprout and grow, and the interest and thirst shown by the individuals that persisted would indicate they were the kind who would stick until bearing Christian fruitage.

[20] In the case of the desert seeds the water had to come from the top down, not from the bottom up. Jehovah has a channel for the spiritual waters to flow in, and that channel is from the top down also. Jehovah, the topmost one, inspired men to write the Bible, he interprets it, Christ spoke for him when on earth, and his present earthly witnesses declare his message. In these last days Jehovah has a visible organization, "the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time," through which he channels waters of truth to the people. From Jehovah comes the "river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb," and the invitation widely proclaimed is: "Let anyone thirsting come; let anyone that wishes take life's water free." (Matt. 24:45; Rev. 22:1, 17, *NW*) The water offered by the orthodox

18. How does this illustrate the sprouting of seeds of truth in the soil of the heart?
19. How are some truths like the seeds whose covering hindered sprouting, and what purpose is thereby served?
20. What is illustrated by the water coming from above and the moisture that soaked up from below?

religions of Christendom does not theocratically come down from above, but babbles up from the bottom, from mere men, and consists of the traditions and philosophies and private interpretations of men. Such a water supply does not produce Christian fruitage, as a glance at Christendom's corruptness proves.—Matt. 7:15-20.

[21] Which water will you drink, that from the top or that from the bottom? Whom will you let write on your heart, Jehovah or Satan? Satan is out to win or steal or capture your heart and so cram it with his demonic propagandas that no space will remain for the writing of Jehovah's law on it. If you let Satan write on your heart it will be your epitaph, but if you ask Jehovah to write his law there it will point the way to everlasting life. Hence reason urges that we let Jehovah be the one to write on our heart. We must let him do it by our opening our minds to his Word, by our studying it and meditating on it, by our disciplining ourselves to put his laws into practice, by tasting the good that results from this obedience, and thus eventually loving to do it. And then faithfully serve as one of Jehovah's witnesses, helping to get God's law on the hearts of others.

21. What is Satan trying to do, but what should we ask Jehovah to do for us, and how should we let him do it?

## Lightning—Fertilizer Extraordinary

Science has now learned that the immediate beneficial service performed by lightning is that of fertilizing the soil. Describing the process, *Science Digest* for July, 1956, says: "Lightning is the world's greatest producer of nitrogen compounds, the soil ingredient without which most plant life on earth could not exist. As each bolt sears through the air, the terrific heat it generates unites nitrogen and oxygen chemically to form nitrogen oxide, which ultimately combines with additional oxygen and with water to be transformed into nitric acid and nitrates. In very dilute forms, these compounds fall to earth with rain. It has been estimated that over all the earth's surface, lightning annually produces up to 100 million tons of nitrogen compounds. That amount is many, many times the quantity turned out by all the fertilizer plants in the world. It's even considered possible that without lightning, virtually all plant life on earth might actually wither and die." As with many other things that science is now learning, the discovery that lightning electrically fertilizes the soil confirms the Bible as the book of true science and proves that its Author is Jehovah, the all-wise Creator. For it was Jehovah himself who posed the question to Job: "Who has cleft a channel for the torrents of rain, and a way for the thunderbolt, to satisfy the waste and desolate land, and to make the ground put forth grass?"—Job 38:25, 27, *RS*.

## Where Does Your Time Go?

A survey taken the week ending September 1 showed where a great deal of it may be going. The Americans interviewed spent an average of 18 hours 24 minutes watching TV. This was in addition to 4 hours 6 minutes spent in movie theaters. Add that to other forms of amusement and you will see the need to hesitate the next time you start to say, "I'm too busy" for God.

# Gaining God's Reward by Active Training

DEDICATED Christian witnesses have well been likened to athletes running a race. As Paul wrote Timothy: "Contend for victory in the right contest of the faith." In one respect, however, times of bitter persecution might be likened to the contest, whereas periods of peace and upbuilding may be compared to peacetime training.—1 Tim. 6:12, *NW*.*

The period of peacetime training has its own dangers, which some overlook. Because they see little violent opposition they are lulled to sleep or slow up in their training. They lose sight of the fact that their greatest enemy is invisible, Satan the Devil. They are making a serious mistake. Only by active, vigorous and severe peacetime training will we grow strong enough to endure in the contest of persecution and come off victorious.

We must discipline ourselves when conditions themselves tempt us to take things easy. We must deny ourselves, exert ourselves, always keeping on seeking first God's kingdom. Especially must full-time servants keep on doing this if they would continue to enjoy their peculiar treasure of service. And only by doing likewise can part-time ministers make full use of their opportunities.

Of course, to be on the "team" we must first of all dedicate ourselves and be baptized. Then we must familiarize ourselves with the rules, the chief one of which is love. That means we must diligently, and daily, study God's Word together with the helps he has provided, as well as take advantage of congregational classroom training. Athletes in active training also watch their diet and so must we. That means not only taking in the right kind of spiritual food, but avoiding anything that we know to be harmful. We dare not let idle curiosity expose us needlessly to Satan's poison.

Active training that gains God's reward also means exercising self-control. Like Paul, we must browbeat our bodies and lead them about like slaves, not following their inclinations but letting them serve our goal in life. Closely associated with self-control is guarding our associations, knowing that "bad associations spoil useful habits."—1 Cor. 15:33, *NW*.

Especially does active training mean preaching the good news of God's kingdom at every opportunity: from house to house, in the homes on return visits, on the streets, from the public lecture platform and incidentally, whenever we can find a hearing ear. To each one of us Paul's words apply: "Really, woe is me if I did not declare the good news!" As with Ezekiel, so with us, our very lives depend upon our warning the wicked concerning Armageddon.—1 Cor. 9:16, *NW*.

To get results, however, we must train regularly, not spasmodically, not by fits and starts. That means setting aside time for regular study, for regular meeting attendance and for regular preaching of the good news. So buy out the opportune time.

And finally, active training requires watching our spiritual sight, not looking back as did Lot's wife, but keeping our eyes appreciatively fixed on the Kingdom as did Jesus and his apostles.

So, in keeping with our theme for February, let all dedicated Christian witnesses of Jehovah remember and heed the apostle's counsel: "Be training yourself with godly devotion as your aim. For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:7, 8, *NW*.

* See *The Watchtower*, April 15, 1956, for details.

# A Missionary in Korea Writes Her Instructor

My dear Judge,*

. . . We've learned a lot about new people and new customs but mostly we have come to realize why we went to the Watchtower Bible School of Gilead. At the time we thought we knew, but it takes really living a thing to appreciate its preciousness. Now we know what the word "missionary" means. I had wanted it so long and it surely hasn't disappointed me.

Korea is a fascinating place to live in. The business people dress in Western clothes and are very much interested in modern things. They are an alert and very clever people; they love to talk and ask questions. To us they are always polite. It surprises them that we come to them speaking their own language. When we preach they listen carefully and sincerely. Even if they do not want literature they hear us out. Therefore, in Seoul there is hardly a person who doesn't recognize Jehovah's witnesses.

The clergy in exasperation warn their flocks not to listen to us, but you know the result of that. The question most frequently asked is, "How are your beliefs different from the other religions?" To answer that we simply take a subject such as the trinity and knock the foundation out from under it. And once you have shown them one lie you can hardly slow them up enough to study things carefully. All of a sudden they want to know everything at once; they want to study two or three nights a week, or even every day.

They come to the meetings, and once they begin associating with the congregation, it is no time before they dedicate themselves. Although they do come in quickly with little more than basic knowledge they are solid, because the truth becomes their whole life. They love to preach as well as talk the truth among themselves. You cannot help loving them.

After a year and a half it has been thrilling to watch our congregation, one of eight in Seoul, grow and split and now be ready to split again. Besides, we've had a share in helping some of our studies mature and be baptized. Now we are grandmothers. Some of the ones we've studied with have watched their own good-will interest be immersed. That really gives you a lump in your throat.

The good-will potential here is unbelievable. We have more than we can ever do. I had a nice experience just three weeks ago. Calling at one home I met a young student of about fourteen. He wanted the book *"Let God Be True"*, but was unable to contribute for it and so I said I would come again and gave him an invitation to the public lecture at the circuit assembly starting that week. After I left the house I wrote down the place and promptly forgot about it. Then at the assembly what should I see but this eager little face peeking up at me. At first I didn't even recognize him (all students dress alike in regular uniforms), but then it dawned on me. He said I must hurry back to his house because his parents *had* to see me.

The next night he was back again to see the new movie "The Happiness of the New World Society." He practically had tears in his eyes as he saw the New World scenes. Later I learned his mother and father were there also. The next Tuesday another missionary and I went to visit them. They welcomed us into their homes with open arms and hearts. They had been Methodists for years but felt that two hours of praying, singing and listening to their *moksa's* (minister's) preaching could not be all that God required of true religion. The father said he wanted a personal knowledge of the Bible. After our study last week they said they felt as if God sent us. Their hearts are satisfied now except that they see the need for more knowledge.

On paper it is a little hard to transmit the glow in their eyes and the joy on their faces, but I felt it was the most wonderful experience I've ever had. Here you have many unusual experiences, because you meet many high-ranking people, etc., who take their stand. But of them all, this little close family has been the dearest.

There is no life on earth like this. Our missionary family is close and loads of fun. Our house is wonderful for Korea. Although temporary disappointments come, they pass. Korea feels like home.

I hope you and your wife are well and happy. But how could anyone be otherwise—what could be better than serving Jehovah?

My love to you both,

[signed] Elaine Schiedt

* Because he taught the law course at school.

● Is it proper to refer to the New World society as the modern-day city of refuge?—A. P., United States.

If you review *The Watchtower,* December 1, 1955, you will find that it does not use the expression New World society as synonymous with city of refuge. It states that the city of refuge is to be identified as Jehovah's provision for protecting us from death for violating the divine covenant concerning the sacredness of blood by our coming under and remaining under the benefits of the active service of Jehovah's High Priest, Christ Jesus. It is to be found with Jehovah's theocratic organization inside the New World society and it is identified specifically as the atonement covering of Christ's sacrifice. Please see the above-mentioned *Watchtower,* page 719 paragraph 10, page 722 paragraph 18 and page 724 paragraph 3.

● On page 64 *You May Survive Armageddon into God's New World* says: "Jehovah will hide and save them, not only through the first part of the universal conflict, Christendom's destruction, but clear through it into his new world." What marks the start of Armageddon? —W. T., United States.

Such pictures of Armageddon as the destruction of unfaithful Jerusalem in 607 B.C. and also A.D. 70 indicate that unfaithful Christendom, which was pictured by unfaithful Jerusalem, along with all other devil religion, will be the first element of Satan's system to go down at the battle of Armageddon. Other parts of Satan's system will be maneuvered by Jehovah to bring about the downfall of this unfaithful religious element, just as Babylon was used to topple unfaithful Jerusalem in 607 B.C. and the Roman Empire was maneuvered to fell apostate Jerusalem A.D. 70.

We also have the picture of Gog's attack on the New World society and how this calls forth Jehovah's decisive counterattack against Gog or Satan the Devil, which is also involved in the beginning of the battle of Armageddon. Harmonizing these, it appears that along with Gog's attack on the true religion will go attacks by elements of his worldly system on religion in general, including false brands, and at such time Jehovah's anger at the assault on his true people will precipitate the battle of Armageddon. Jehovah's organization of true religion will not, of course, fall to its destruction under these attacks but unfaithful religions of Christendom and heathendom will, and so the fall of unfaithful Christendom and other false religions can properly be spoken of as the opening feature of Armageddon, or as the first victims of that war.

For further information on this please see *The Watchtower,* issues of September 15, 1953 (page 564), October 1, 1953 (page 604) and July 15, 1954 (page 444).

## A Pointed Comment on Our Times

¶ At his death in 1896 Alfred B. Nobel, Swedish scientist and inventor of dynamite, left a $9,000,000 fund, the interest on which was to be distributed yearly to the men who had contributed the most to the benefit of mankind during the previous year. These Nobel awards are made in the fields of physics, chemistry, medicine and physiology, literature and peace. Last November 7 the Nobel Peace Prize Committee announced that no one had been found worthy of the peace prize in either 1955 or 1956. The 1955 prize of $36,720 had been available for belated award in 1956; now will never be granted. The 1956 award of $38,634 can be given during the coming year, but at the time the announcement was made no accomplishment in the field of peace was considered worthy of it.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

March 10: May God Write on Your Heart? and Getting God's Law on Your Heart, ¶1-3. Page 80.

March 17: Getting God's Law on Your Heart, ¶4-21. Page 86.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What command of Jesus you might be ignoring today? P. 67, ¶2.

✓ What prompted the translation of the King James Version Bible? P. 70, ¶3.

✓ What illuminating document is missing from most King James Bibles? P. 71, ¶2.

✓ What changes have been made in the "King James Version"? P. 71, ¶6.

✓ Why a simple belief that God exists is not enough? P. 73, ¶4.

✓ How Satan will try to break your faith? P. 76, ¶1.

✓ What joy can overbalance the sorrow of having to break with your family over the truth? P. 77, ¶5.

✓ How a missionary feels on entering truly virgin territory? P. 78, ¶6.

✓ Where Jehovah looks to take your measure? P. 80, ¶3.

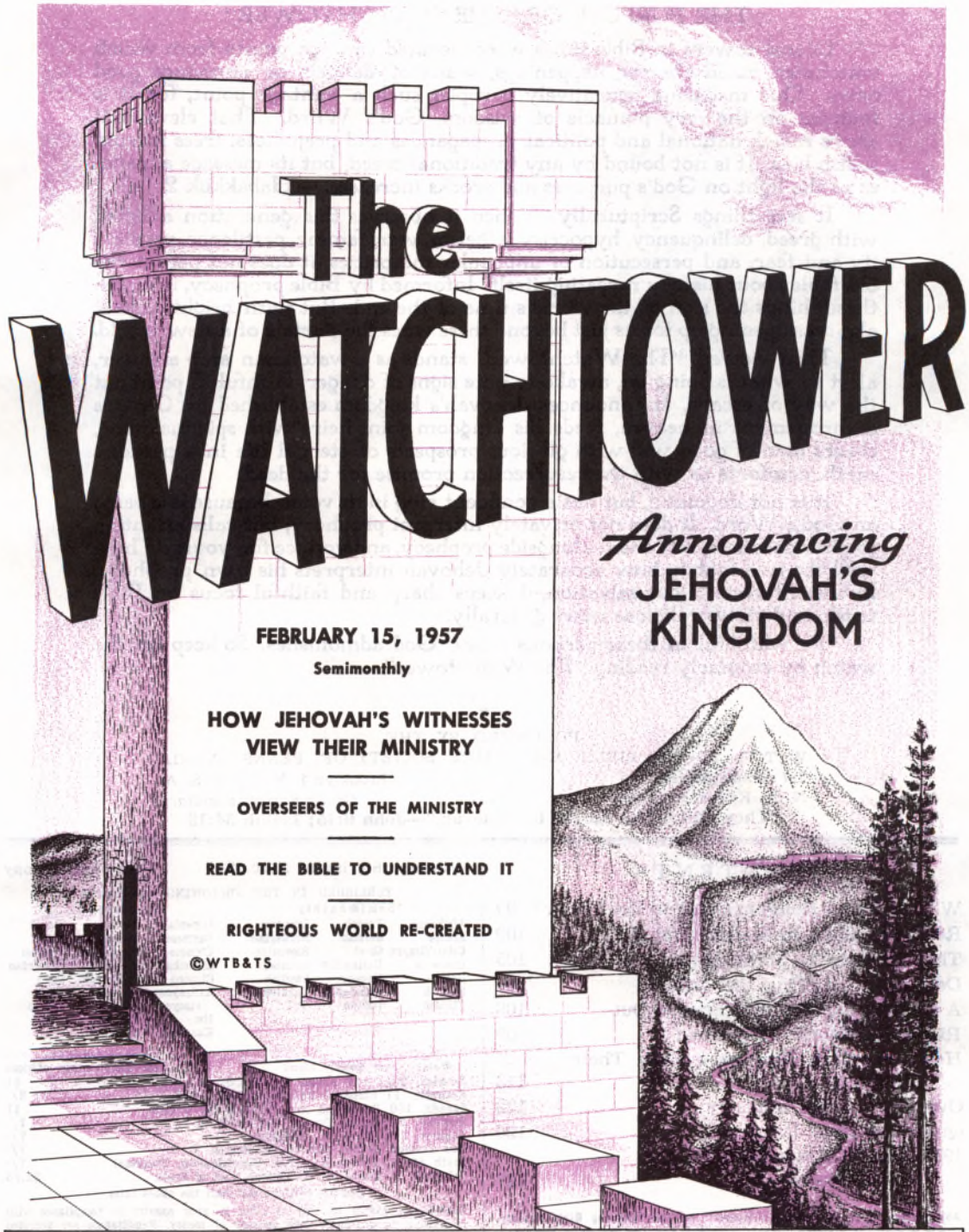
✓ How the precepts of Christianity go much deeper than the laws of the state? P. 82, ¶10.

✓ How to get God's law on your heart? P. 85, ¶3.

✓ How seeds of truth must be thoroughly watered to sprout in the heart? P. 91, ¶18.

✓ How to endure the contest of faith victoriously? P. 93, ¶2.

✓ What will mark Armageddon's start? P. 95, ¶5.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

FEBRUARY 15, 1957
Semimonthly

HOW JEHOVAH'S WITNESSES VIEW THEIR MINISTRY

OVERSEERS OF THE MINISTRY

READ THE BIBLE TO UNDERSTAND IT

RIGHTEOUS WORLD RE-CREATED

©WTB&TS

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

**Unless otherwise indicated, the Bible used is the King James Version**

**Printing this issue: 2,850,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Burmese, Chinese, Cibemba, Cishona, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Slovak, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII February 15, 1957 Number 4

# Why SHOULD A RELIGION COME TO Your DOOR?

HOUSE-to-house discussion of religion seems strange to many people today, but it would not seem strange to Jesus or to his apostles. How do we know that it would not seem strange to them? Because both Jesus and the apostles used this method, teaching in every way possible.

The Scripture says of the apostles: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Paul said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20:20, *NW*.

Why did first-century Christians go directly to the homes of the people? They went there to preach the truth. How else would the people hear? Certainly not from their religious leaders who were so concerned with tradition that they attacked Jesus over a hand-washing custom, but so inaccurate that they rejected him as the Messiah! It was through contact with the apostles and disciples, not through the established religious leaders, that the people learned the truth. The same is true today.—Matt. 15:1-3.

Religious leaders today, like those in Jesus' time, are concerned with their traditions, with social problems, with political issues and with ancient rituals, but their people still do not know the truth. The Bible, which they are supposed to teach, is the most popular, though often the least-read book. In many lands almost every home has a Bible, but relatively few people have a real knowledge of what it teaches or how it applies today.

The urgency mounts. Even people who go to church are not really getting the truth, and many other people have been turned away by religion's present emphasis on philosophy, sociology and psychology instead of on sound doctrine. How are these persons to be reached? The way Jesus and the apostles reached such persons—by going to their homes, to their places of business and out into the busy thoroughfares.

Over a half-million persons do this today. More take this activity up all the time. Their purpose is to aid you. They want to come face to face with everyone who will

listen to sound doctrine. They point to the difference between what is taught in today's churches and what the Bible really says. In doing this they are obeying God. They are following Jesus' command that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Matt. 24:14, *NW*.

This is a proper work. It is at the very foundation of Christianity. It is something all Christians should be doing. And what should you do when someone comes to your door with Bible truth? Will you listen? Will you let him show you how the Bible really does apply to our day and why it is so important that he will take his own time to bring this message to you? Since this work is commanded by God, it most certainly would be a wise thing for all persons to do so.

# READ the Bible TO UNDERSTAND IT

THE Bible is the only Book authored by God. It contains God's thoughts. We need to get these thoughts to gain everlasting life. Since there is more to getting God's thoughts than running the eyes across lines of print, we must understand what we read. Not only that but we must understand God's thoughts the way he wants us to understand them. So we ought to read the Bible, then, to understand it God's way. Do you?

One way to tell whether you are reading God's Word to understand it is to answer two questions. What translation of the Bible do you generally use for Bible study? Why do you use it —because you know it is among the most helpful in making God's Word understandable, or just because you have long been accustomed to using it?

**"Above all things get wisdom; whatever else you get, get understanding," commands God's Word, the Bible. How can you apply this counsel to your Bible reading?**

Readers of the most widely used English translation of the Bible, the *King James Version,* often find that they stick to this translation because they are familiar with it and unfamiliar with modern translations. They prefer the beautiful Shakespearean language, perhaps, and do not want to see it changed.

Though unknowingly, they may read the Bible more for its literary effect than for understanding. Or they may feel that a Bible must be authorized by a religious organization or a religious monarch to be authoritative. But in *The Watchtower* of February 1, 1957, we learned in the article "Do You Know the *King James Version?*" that there is no sound basis for any Christian to believe that the *King James Version* or any other translation is the exclusive version of the Bible's Author. Since the Bible was written originally in Hebrew, Aramaic and Greek, translation into today's languages is necessary. Thus we have seen in the past few years many modern translations of the Bible.

But what of the *King James* translation, the Bible most English-speaking people use? This version was published in 1611. That was over three hundred years ago. For the people of that time that version's language was modern and up to date. But language changes. As a result readers of the *Authorized Version* today often fail to understand what they read; all too frequently they misunderstand God's thoughts. Do you know how serious this is?

### LANGUAGE CHANGES BECLOUD UNDERSTANDING

Since King James' day hundreds of English words have changed in meaning or have taken on new meanings. These words, when read in the *Authorized Version,* usually becloud the modern reader's understanding, though the reader of three hundred years ago readily understood them the right way. How befogging are language changes to understanding? A few examples will prove enlightening.

Today the word "conversation" means an exchange of thoughts by talking. So modern readers may think they understand the apostle Paul's counsel to Christian wives as the *King James Version* renders it: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." Now what does this mean? Does it mean that conversation, as we understand it, is the principal means by which a Christian wife can win over an unbelieving husband? And must a Christian wife fear her husband?

Now where can we go for enlightenment? We think we know what the word "conversation" and the word "fear" mean so we may accept a wrong understanding. How so? Because the word "conversation" meant something different three hundred years ago. But now if we go to a modern translation of the Bible, such as the *New World Translation,* we get the right understanding: "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect."—1 Pet. 3:1, 2.

What a difference! It is principally a wife's right conduct that may win over an unbelieving husband, and it is not fear but deep respect that a Christian wife should show toward her husband. A modern translation has dispelled the fog created by language change, and the sun of understanding has beamed on our mind.

Read now the Scripture in the *King James Version* at 1 Corinthians 10:24, 25: "Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat." The modern reader might well ask: What does it mean to seek another man's wealth? And what is the shambles; what kind of food is bought at a shambles? The clear language of a

modern Bible translation penetrates the foggy barrier to understanding by rendering it: "Let each one keep seeking, not his own advantage, but that of the other person. Everything that is sold in a meat market keep eating." (*NW*) How clear now! We are not to seek another's gold or silver but rather to do that which will bring him advantage. And the "shambles" is merely a meat market.

What do you think of the word "addicted"? Does it not suggest slavishly following a habit, usually a bad one? But three hundred years ago the word did not have this bad connotation. So when we read the *King James Version* at 1 Corinthians 16:15, "They have addicted themselves to the ministry of the saints," it causes us to wonder. Is this good or bad? The *New World Translation* makes it clear: "They set themselves to minister to the holy ones"; a commendable thing.

Some words often used in the *King James Version* have been buried by a landslide of new meanings so that their original meaning is lost sight of. Take, for example, the word "grace." It frequently appears in the *Authorized Version.* What do you think it means? It means many things today. It may mean beauty of form or manner, pleasing or agreeable quality, good will, mercy, allowance of time, virtue or excellence and even other things. So when the apostle said, "By the grace of God I am what I am," what did he mean? The *New World Translation* avoids beclouding the reader's mind by rendering this scripture: "By God's undeserved kindness I am what I am." "Undeserved kindness" is the Bible meaning here. The word "grace," which can mean so many things, obscures the correct thought.—1 Cor. 15:10, *NW.*

Some other words used by the *King James* translators are not even used today. When we encounter these our rate of understanding may slow down to a snail's pace. Worse than that, it is like running a race blindfolded; you will stumble and fall. So mentally a reader of the *King James Version* may stumble and fall when he encounters obsolete words. Says God's prophet at Jeremiah 4:22: "They are sottish children." What kind of children are these? A modern translation clears the wreckage of an obsolete word out of our pathway of understanding: "They are stupid children." (*RS*) A roadblock to our understanding in the *King James Version* is the word "overcharge." What does the phrase "that I may not overcharge you all" mean? The obstacle to understanding is removed by the *New World Translation,* it reading: "not to be too harsh in what I say."—2 Cor. 2:5, *NW.*

### DISTORTING GOD'S WORD

Language change can distort God's Word if we use a Bible that is not up to date. These distortions either give a reader an entirely wrong idea or may cause him, in despair, to give up trying to understand at all. Take, for example, Jesus' words at Matthew 11:12 according to the *King James Version:* "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Will God allow one to attain his kingdom by violent means? How unthinkable! But what is the right understanding? A modern translation removes the distortion: "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it."—*NW.*

The change in meaning over the years of the word "prevent" leads to serious confusion in the minds of those who rely solely on the *King James Version.* Thus at 1 Thessalonians 4:15 this version reads: "We which are alive and remain unto the

coming of the Lord shall not prevent them which are asleep." How can the living in any way prevent the dead from being resurrected? No, the meaning is distorted by the modern reader's understanding of the word "prevent." So the *New World Translation* illuminates our understanding: "We the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death." Now what happens to understanding when a reader of the *King James Version* has no modern translation and does not know that the word "prevent" used to mean "precede"? He is confronted with an absurd situation, and God's Word appears distorted.

What do you think of a person who is "poor in spirit"? Perhaps you think he lacks energy, vitality, determination or will power. Now Jesus said, according to the *King James Version,* "Blessed are the poor in spirit." These are very important words spoken by the Master; we need to understand them correctly. Does the reader of the *Authorized Version* understand correctly? It is most unlikely, for the true thought expressed by Jesus is, as a modern translation correctly renders it: "Happy are those who are conscious of their spiritual need." (Matt. 5:3, *NW*) That is a vastly different thought from that which readers of the *King James Version* usually get. One who is conscious of his spiritual need craves an understanding of God's Word; he does something about it. He takes definite steps to take in God's Word and to understand it. Such a person is definitely not weak-willed!

### OPPOSITE FROM THE TRUTH

Sometimes words change so much that they take on a meaning entirely opposite from that which they once had. When this happens to words in the *King James* translation the reader gets just the opposite from the truth; he gets wrong understanding. How would you understand, for instance, the word "let"? Today it means "allow." So you can imagine how today's reader will understand this scripture in the *Authorized Version:* "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed." Does this mean that the apostles of Christ, when still alive, allowed lawless, apostate Christians to come into and remain in the Christian congregation?

No, just the opposite is meant, as the *New World Translation* shows: "The mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way. Then, indeed, the lawless one will be revealed."—2 Thess. 2:7, 8, *NW.*

This, then, is the crux of the matter: In the days of King James the word "let" meant hinder, just the opposite of what it means today. The apostles did not allow apostate Christians to flourish within the congregation. On the contrary the apostles acted as a restraint to spiritual lawlessness as long as they were living. After their death the lawless, false Christians would begin to flourish.

When a change in the meaning of a word dresses up falsehood in the garb of truth, the matter is indeed serious. Yet this is what happens. For example, a Christian's understanding of the doctrine of the resurrection may be just the opposite of the truth if he uses only a Bible translation made some three hundred years ago. Thus the user of the *King James Version* reads Jesus' words about the resurrection this way: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The word

"damnation" today suggests condemnation. This may result in people's believing that there will be a resurrection of people who did evil things just for the purpose of condemning them. But that is false doctrine. Also false doctrine is the belief that all evil persons will come back in this resurrection. How do we know?

A modern Bible translation sets the matter straight, giving us the right understanding of Jesus' words: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29, *NW*) So it is not a resurrection of condemnation at all. Rather, these persons will be judged by their future deeds during the 1,000-year reign of Christ the King. And those who come back are not all the persons who ever lived that did vile things but only those who are in the "memorial tombs," in God's memory.

Another example of changing words' giving us an opposite meaning today is found at Luke 21:9. This pertains to Jesus' vital prophecy concerning the sign of the last days of this evil world. According to the *King James Version* Jesus said: "These things must first come to pass; but the end is not by and by." But "by and by" today suggests some uncertain future time. Yet Jesus really said, as the *New World Translation* puts it: "These things must occur first, but the accomplished end does not occur immediately."

Space does not allow further discussion of how language in the *King James Version* beclouds understanding, but here is a list of a few more examples, together with the word or phrase used by a modern translation to enable us to get the thought God wants us to get.

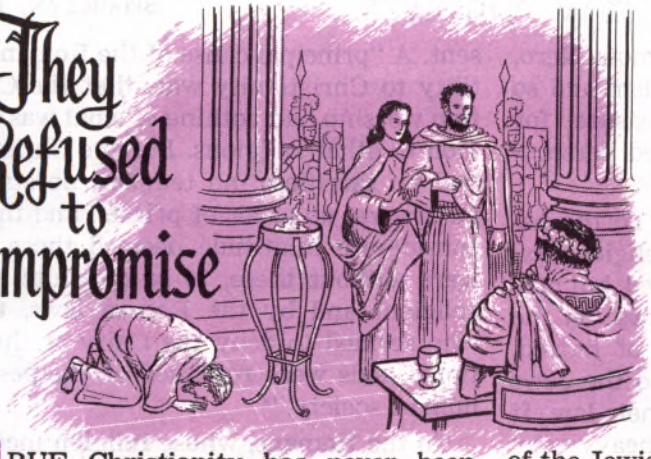
| *KING JAMES VERSION* | *MODERN TRANSLATION** | *BIBLE TEXT* |
|---|---|---|
| alleging | proving by references | Acts 17:3 |
| anon | at once | Mark 1:30 |
| barbarous | foreign-speaking people | Acts 28:2 |
| centurion | army officer | Acts 10:22 |
| charger | plate | Matt. 14:11 |
| charity | love | 1 Cor. 13:13 |
| cheek teeth | fangs (*RS*) | Joel 1:6 |
| confectionaries | ointment mixers | 1 Sam. 8:13 |
| divers places | in one place after another | Matt. 24:7 |
| drunken | sufficiently fed | 1 Cor. 11:21 |
| leasing | lies (*RS*) | Ps. 4:2 |
| mortify | put . . . to death | Rom. 8:13 |
| outlandish women | foreign wives | Neh. 13:26 |
| publican | tax collector | Matt. 10:3 |
| sons of Belial | scoundrels | 1 Sam. 2:12 |
| sod pottage | was boiling up some stew | Gen. 25:29 |
| suffer | let | Mark 10:14 |
| take no thought | do not become anxious | Matt. 10:19 |
| turtle | turtledove (*RS*) | S. of So. 2:12 |
| unicorn | wild bull | Num. 23:22 |
| winked at | overlooked | Acts 17:30 |
| do you to wit | let you know | 2 Cor. 8:1 |
| wotteth not | does not know | Gen. 39:8 |

* *New World Translation* unless otherwise marked

Understanding God's Word is the thing of supreme importance. Long usage, familiarity with certain passages, sentimentality and musical language—these ought not, in the judgment of any thinking Christian, overshadow clearness of meaning. Truth or error, clarity or obscurity, understanding or misunderstanding—these are the considerations. Which will it be for you? God commands: "Get understanding."—Prov. 4:7.

So if you have been using only the *King James Version* of the Bible, take steps to obtain a translation that will bring God's thoughts to you in the most understandable form. Investigate the *New World Translation*. Allow Jehovah's witnesses to show it to you, which they will be glad to do. Above all, make progress toward a goal all Christians must reach: Read the Bible to understand it!

# They Refused to Compromise



TRUE Christianity has never been popular with the majority. To the clergy of the first century Jesus was an unwanted intruder in the religious field. His uncompromising declaration of the truth exposed as disapproved by God their hypocritical self-righteousness and traditions of men. (Matt. 15:1-9; 23:1-39) Jesus taught the worship of the only true God and without hesitation said that His Word is the truth. (John 17:3, 17) That meant that the gods of the nations and even contrary teachings wrongly preached by the clergy in the name of God were false and misleading. Since Jesus was right, they were wrong! That hard truth hurt.

Even the political realm was not pleased at the appearance of one they were told was destined to be "king of the Jews," and when Herod learned of his birth from the "wise men" he launched a demon-inspired campaign to have him killed. It failed. But years later Governor Pilate yielded to the demands of the religious Pharisees and had Christ put to death as if he were a seditious lawbreaker.—John 19:12-16.

Real Christians have followed the exemplary course of the Son of God, and just as Jesus gave his exclusive devotion to Jehovah and without hesitation advocated such worship as the only right religion, so his followers have firmly followed in his steps. The apostle John echoed that same surety when he said: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19, *NW*) But just as the world did not like that attitude on the part of Christ, they did not smile with approval on the course of John. He was exiled to the island of Patmos by Emperor Domitian.

Especially were the leaders of the Jewish religious hierarchy and their adherents enraged against the Christians. They had already entered into an abominable alliance with pagan Rome to put Christ to death. Thereafter as the number of followers of Christ became even more prominent from Pentecost on and more left behind the religion of Judaism to embrace the teachings of Christ, their hatred continued unabated.

Stephen was murdered. "Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem all those he found who belonged to the Way, both men and women." (Acts 9:1, 2, *NW*) He gives us the reason why he persecuted the Christians, saying: "I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14, *NW*) Then when Saul himself became a Christian, the one-time persecutor became the one persecuted.

So not only the pagans of Rome, but also the very religious Jews, joined hands in common hatred of the Christians. The thought is even set forth by some histo-

rians that Poppaea, wife of infamous Nero, was at least a convert to Judaism and so was responsible in some measure for egging him on in his demonized persecution of the Christians.

As expressed in one book: "To the pagans Christianity was but a religious extravagance—contemptible, indeed, but otherwise insignificant. To the Jews, on the other hand, it was an object of hatred, . . . Christianity was hateful to the Jews on every ground. It nullified their law. It liberated all Gentiles from the heavy yoke of that law, without thereby putting them on a lower level. . . . It was, as it were, a fatal revolt and schism from within, more dangerous than any assault from without. And, worse than all, it was by the Gentiles confounded with Judaism which was its bitterest antagonist."[1]

Another history adds: "The true cause of this hostility was undoubtedly the envy of the Jewish priests and doctors, and their fear of losing their personal advantages if Christianity prevailed. No less cruelty was shown to the innocent disciples of Christ by those Jews who lived out of Palestine, in the Roman provinces. It appears from the Acts of the Apostles and from other credible records that they spared no pains to instigate the magistrates and the populace to destroy the Christians. To cloak this base procedure under an honourable garb, they gave out that the Christians had treasonable designs against the Roman government; that they acknowledged as their king one Jesus a malefactor, whom Pilate had most justly punished with death."[2]

### PERSECUTED BY ROMANS

Are we now to conclude that the persecution of Christians in the early centuries of the Christian era was solely opposition by the Jews? To do so would be to consider only part of the picture that the facts present. A "principal cause of the Roman hostility to Christianity was, that the Christian worship had nothing of what was common to other religions. For the Christians had no sacrifices, no temples, no statues, no oracles, no order of priests; and the inconsiderate multitude deemed those who were without these, to be destitute of all religion; and by the Roman laws, those who seemed to deny the Deity or the national gods were regarded as the pests of human society."[3]

To the Romans, whose religion included offering of incense to the emperor, worship was closely associated with government. For that reason, refusal on the part of the Christians to participate in these pagan ceremonies was interpreted as unpatriotic. The unchanging determination on the part of the Christians to maintain their worship exclusively for God drew the fire of the Roman world. The claim by the Christians that their course was right branded the Roman world as wrong before God as much as it did Judaism, and they did not like it.

Consequently it became a special objective of the judges, not to put them to death, but to force them to renounce the Christian faith. "If they consented to cast a few grains of incense upon the altar, they were dismissed from the tribunal in safety and with applause."[4] If they refused to recant, even though no fault could be found except as regards their faith, they were often punished with death. "Whatever," says Pliny, "may be the principle of their conduct, their inflexible obstinacy, appeared deserving of punishment."[5]

The Roman world pursued pleasure with unusual eagerness. Not only were they lavish in their religious ceremonies, but they constructed vast arenas for recreation, featuring prominently gory gladiatorial combat. Christians found such wanton violation of God's law regarding the sanctity

of blood repugnant and so refused to attend. "Because they hated the wickedness of the world, with its ruthless games and hideous idolatries, they were accused of hatred of the whole human race."[6] And this brought increased persecution, not only from the official world, but from the populace as well.

Modern-day witnesses of Jehovah have found themselves in a similar position. Although they do good to their neighbors and spread a message of love, persecution and hatred are heaped upon them in all parts of the world. While they are neutral as to the affairs of the world, the world interprets it as hatred of mankind. When they quote the Word of God as authoritative and setting the only valid standard for acceptable worship, they are considered narrow. Since they will not set aside Christian standards for worldly pleasure, they are labeled kill-joys. And when they will not prostitute Christian principle in the name of expediency when the world demands it, they are considered obstinate even as early Christians were.

The course of faithfulness on the part of these witnesses stands as a condemnation of the professing Christians who fail to live up to the high standards of God's Word, and they do not like it any more than did the ancient Jews or Romans. By every means, subtle inducement and, when it fails, violent coercion, they seek to force a compromise. But can a Christian compromise?

To those unstable in their faith Jesus says: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:15, 16, *NW*) In his sermon on the mount Jesus warned against the broad road of compromise for those who want life in the new world when he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, *NW*.

So if you know the way that God's Word shows to be right, be wise, do not compromise. "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith."—1 Pet. 5:8, 9, *NW*.

REFERENCES

[1] *Great Events by Famous Historians*, pp. 139, 140.
[2] Mosheim's *Ecclesiastical History*, p. 23.
[3] *Ibid.*, p. 24.
[4] *History of Christianity*, by Edward Gibbon, pp. 234, 235.
[5] *Ibid.*, p. 213.
[6] *Great Events by Famous Historians*, p. 141.

## *Death for Doubting the Trinity*

¶ When an article in *The Watchtower* not long ago stated that persons were put to death for doubting the trinity more than one reader inquired about this. Of course, medieval history tells of countless thousands of Jews being put to death for refusing to accept the trinity. And especially noted is the case of Servetus, whom Calvin had slowly roasted to death at the stake for his denial of the trinity.

¶ But it is not necessary to go back so far, for there was an Act passed April 21, 1649, in the state of Maryland, or rather the colony of Maryland, which among other things stated: "By this Law, (1) Blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of any of the three persons, etc., was to be punished with death, and confiscation of lands and goods to the Lord Proprietary." Yes, there was a time on the American continent, not just in medieval Europe, when to deny the trinity meant death.

# A Guatemalan Catholic Speaks Out

"IF CATHOLICS Were Like This!" Thus Roman Catholic Elly Rodriguez G. began her column "Human Profiles" in the *Nuestro Diario,* a large daily of Guatemala City. She described Watch Tower missionaries who place the Spanish edition of *The Watchtower, La Atalaya,* on the streets of her city:

¶ "More than once those who live in the capital have had the opportunity to observe the propagandists of the magazine *La Atalaya.* Some have not only observed. Admirers of the beauty of some of the American girls who offer this publication go over to buy the magazine from them, knowing beforehand that they are not going to read it. These sellers are quaint. They are quaint because to us, children of these indolent lands, the public expression of our faith seems extraordinary. On the other hand these girls take their places on Sixth and offer the publication with real stoicism.

¶ "It can easily be noted that they have faith. An immense, serene and firm faith that makes them defy public opinion, that is convinced that the word they preach is the true one; absolutely sure that the magazine that assembles the thoughts of the values of their religion is good in addition to being the expression of a creed. They feel that way about it and have been organized for the fight, conquest and sacrifice. Sacrifice of the intimate personality and of self-interest in favor of the group to which they belong.

¶ "The task they carry out is not limited to this. They go from house to house preaching, offering with real tenacity all the publications they publish. . . . It is the attitude, the personality, the fidelity of these adept ones that has made me think about the timorous and false conscience of Catholics. . . .

¶ "We lack moral integrity. The courage to face the enemy is totally lacking in us. We are not capable of defending our religion. We are not capable because of ignorance—oh, the ignorance of Catholics!—and not capable because of human respect or rather because of a fainthearted spirit. Let us go even further: in certain circles more or less antireligious we even deny to our shame the faith that we inherited and, if we do not deny it, we are conquered by any upstart that might have learned a few arguments against religion. . . .

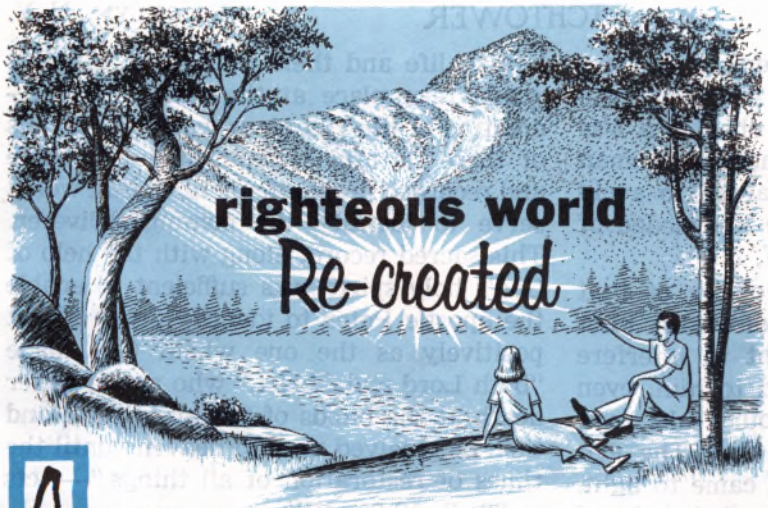
¶ "In a personal way we give the very minimum expression to our creed: Sunday mass, participation in the most elegant procession of Holy Week, a few special devotions, minimum alms without Christian spirit and—we have gained Paradise! Nothing more. This is enough to convince us that we are destined to eternal blessing. Spiritual aspirations. An intimate desire to excel; interest in instructing ourselves, in learning what the faith is that we confess, desire to sacrifice, giving of ourselves, are meaningless, lacking significance in the comfortable and false life that we are accustomed to living. . . .

¶ "Never will the Catholic press prosper among us. For two reasons: One, because those who can are, because of greediness, not capable of giving it help. The other reason is that the ones who compose it have confused, in the misrepresentation of values that reigns in the world, what the Catholic press really is with the little parochial or vestry leaflets. It is believed that to defend the faith of Jesus Christ is to publish the Santoral [collection of lives of the saints], birthdays of the reverends, the circular, the prohibitive censorship of shows that awakens desires to see exactly what is prohibited. Shoddiness, bigotry, oversentimentality, narrow-mindedness, moral limitations, intellectual poverty and irremedial boredom is what is found in the publications among us that carry the Catholic seal. Therefore they do not prosper. That is why they do not even interest Catholics, much less are they able to approach those who are outside of the Church.

¶ "If only Catholics were like this!—Like the Protestants, like those who sell *La Atalaya,* like the fighters of other religions, like all those who have not made of faith the personal and selfish worship that we practice.

¶ "If we would abandon this useless burden of worldly interests, of absurd selfishness, of moral negativity; if we would remedy the spiritual ignorance that overwhelms us; if we would learn to be, at the end of twenty centuries, observant Catholics, followers of the doctrine of Jesus Christ, the fate of Catholicism, whose failure alarms and fills the present world with anguish, would be different."

¶ And all the foregoing written by a columnist who says: "I am a Catholic, and because of that I know what and where the Truth is."




A SPECTATOR sat viewing the motion picture "The Happiness of the New World Society" produced by the Watch Tower Bible and Tract Society of Pennsylvania. The happy people and the colorful scenes of nature appearing on the screen stirred within him a longing to see the whole earth radiant with such beauty and with peaceful men enjoying it to the full. How could it ever come about?

As if sensing the unspoken question, the film narrator continued his cheerful remarks. "The perfect conditions that man lost at the time of the original rebellion will be renewed. The paradise conditions of the garden of Eden will be restored. All wickedness will have been destroyed. All the results of Satan's rebellion will be gone."

The Bible gives full support to the statements of the narrator. Paradise will be restored, not by the destruction of the earth, but by the renewal of the face of the earth. Not by puny man's power will this be done but by the unlimited power of earth's original Creator, Jehovah God. Of him it is written: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."—Ps. 104:30.

Renewing the face of the earth is accomplished by a regeneration or recreation of an orderly arrangement of intelligent creatures, all working together in unity for the accomplishment of God's purpose toward the earth. Such an orderly arrangement or organization once existed. Its presiding officer was an invisible, spirit son of God. Its visible part was composed of the first two humans, named Adam and Eve. This association of invisible and visible children of God formed the first "world" (*kosmos*, Greek). It had a specific assignment from the Universal Sovereign to attend to interests on the earth. The members were not to interfere in interests pertaining to other parts of the vast creation of Jehovah. The earth was their field of activity and they were to remain in subjection to their Sovereign Lord, Jehovah.

God's purpose concerning the earth was stated in very simple language to the first humans. He said: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." Humans were to bring forth their own kind by marriage and childbearing until there would be enough of them to take care of all interests on the earth comfortably. Under the supervision of the invisible "heavens" the visible human society or "earth" was to accomplish God's purpose.—Gen. 1: 28, *NW*.

One important quality was required of each member of that first world, the quality of obedience. Disobedience would not be tolerated. It would result in death.

Only obedient creatures were to be used in the accomplishment of God's purpose for the earth. A token of obedience was required immediately of the first human pair. They were strictly warned to avoid eating of "the tree of the knowledge of good and bad."—Gen. 2: 17, *NW*.

The invisible presiding officer of that first world was the first to disqualify himself. Ambitiously he sought to interfere with interests not assigned to him, even daring to hope that he could take over the position of Almighty God. The evidence of his rebellion soon came to light. In quick succession this rebel induced Adam and Eve to side with him by telling her the first lie, that there is no death for disobedience to God, and subtly stirring up selfishness in their hearts. They ate the forbidden fruit, failed to render the proper token of obedience and thereby disqualified themselves from any further position of trust. Thus the entire first world became corrupt.—Gen. 3: 4-6.

Jehovah God acted quickly. He pronounced the doom of those rebels and disfellowshiped them from his universal family. They could start and operate a wicked world of their own, but with the sure knowledge that it too was doomed from its very beginning. The "seed" or offspring of God's "woman" or faithful universal organization in the heavens would in due time destroy all wickedness and restore the righteous world that God originally purposed for the good of the earth and the vindication of his Word and name. —Gen. 3: 15.

#### INVISIBLE PART OF RIGHTEOUS WORLD

For centuries men who exercised faith in the true God looked for the appearance of the one who would crush the wicked rebel, destroy all his wicked works and reward obedient mankind with everlasting life through the merit of his sacrificed human life and their faith in it. All this would take place at the time of the re-creation of the righteous world. By means of these faithful servants Jehovah made and recorded prophetic pictures that would serve to identify the coming deliverer. This sacred record, along with the help of God's holy spirit, was sufficient to enable the apostle Peter to identify Jesus Christ positively as the one whom God made "both Lord and Christ," who would suffer death at the hands of the great rebel and then be received up into heaven "until the times of restoration of all things."—Acts 2: 36; 3: 18-21, *NW*.

By reason of strict obedience under severe test Jesus Christ showed himself fully qualified for the position of trust he was destined to receive. Repeatedly the great rebel, Satan, tried to batter down his impregnable integrity and thereby render him disqualified for service as king over a new world of righteousness. All in vain! Jesus came off victorious in every encounter. It is written that "he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." Every one that will gain life in the new world with Jesus Christ must follow the same pattern of obedience under test in order to qualify for the privilege. Peter informed Christians that, "in fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—Phil. 2: 8, 9; 1 Pet. 2: 21, *NW*.

Jesus was not to be alone in the invisible part of the re-created world of righteousness. He was to have associates who would rule with him in the heavens. To the first men whom he selected Jesus gave the promise: "Truly I say to you, In the re-creation, when the Son of man sits down upon

his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel." To the same group of faithful men he said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." Later he revealed that the "little flock" would be composed of 144,000 persons who would display the same quality of obedience as their Master. —Matt. 19: 28; Luke 12: 32; Rev. 7: 4; 14: 1, *NW*.

### VISIBLE PART OF RIGHTEOUS WORLD

The visible part of the re-created world of righteousness is to be composed of faithful humans who also exhibit the quality of obedience under test. Many of these lived before Jesus was born on earth, the names of several being given in the eleventh chapter of Paul's letter to the Hebrews. They will receive a "resurrection of life." Others have come into view in our day, publicly declaring that they owe salvation to Jehovah and Christ Jesus, not to the United Nations or to any one of the nations or its national emblem. Later there will be children of the survivors of Armageddon as well as those who come forth from the dead in a "resurrection of judgment." All these must prove their obedience to the Sovereign Ruler, Jehovah, by passing the test of integrity at the end of the thousand-year rule of Christ under pressure from the released Satan and his demons.—John 5:29; Rev. 7:10; 20:7-9, *NW*.

All humans who undergo testing during and at the end of the thousand years of Christ's reign are the ones spoken of as "the twelve tribes of Israel," in Matthew 19:28. They will form a visible society, theocratically organized for service like the ancient tribes of Israel. Over this orderly New World society Christ Jesus and his 144,000 heavenly associates are to exercise authority as kings and judges.

### WHEN THE RE-CREATION?

Jesus linked the time of the re-creation to the time when he would sit upon his glorious throne as King. Then those who had left all to follow him would receive the reward of everlasting life. The birth of the kingdom of heaven would start off the re-creation of the righteous world.

The prophecies of the Bible clearly mark the year 1914 as the time when Christ Jesus began to rule in the midst of his enemies. In that year the re-creation of the righteous world began. War broke out in heaven. The victorious Christ and his angelic hosts hurled the Dragon and his demon hordes down to the vicinity of this earth to await further trouble at "the war of the great day of God the Almighty." Three and a half years later, in 1918, Christ Jesus was presented or "laid" as the foundation of the righteous new world in a final sense on heavenly Mount Zion. Intense activity followed. The faithful "holy ones" who slept in death until the appearance of *Adonay* Jehovah and his Messenger of the covenant at his spiritual temple in 1918 were raised from the dead. As spirit creatures, clothed with immortality and glorious in the likeness of Christ Jesus, they sit with him on royal thrones. —Ps. 110:2, *AS;* Rev. 12:7; 16:14; 3:21, *NW;* Mal. 3:1, *Da*.

In the year 1919 the remnant of Christ's spiritual brothers were released from captivity to modern spiritual Babylon, Satan's world organization, and planted in their own "land" of pure worship, where they soon began to bring forth Kingdom fruits. They formed the nucleus of the new earthly society that will survive Armageddon and be first on the scene of action after that war. In 1919 the founding of the "new earth" or new earthly society took place.

Since that year more and more have joined enthusiastically with the New World society in proclaiming the good news of the established Kingdom. Bound together by unbreakable bonds of love and filled with the powerful spirit of Jehovah, they have pushed the frontiers of their "land" to the ends of the earth. Indeed, the re-creation of the righteous world is well under way!—Jer. 32:37-42; Isa. 51:3 to 52:2, *AS*.

Soon the war of Armageddon will finish off the wicked old world. The surviving New World society will remove the debris of war and bury the bones of the wicked. With boundless joy the inhabitants of earth will hasten on with the work of renewing the face of the earth until this globe becomes a glorious paradise of pleasure. Children of the survivors will add happiness to the homes that will then be established. The procreation mandate to bring forth children in righteousness will be carried out in a token sense to the satisfaction and vindication of the One who blessed the seventh day of creation and made it sacred.—Ezek. 39:9-16; Gen. 2:3, *NW*.

Into this happy paradise will come "those in the memorial tombs" who "practiced vile things," to whom is promised a "resurrection of judgment." Raised from the dead by the power of God's spirit through Christ Jesus, they must learn righteousness. A suitable program of education will be in operation under the sponsorship of the divine government. Judgment will be based on their progress in learning righteousness.—John 5:28, 29, *NW*.

At the end of the thousand years the final test of integrity will come. All unworthy ones will be separated and destroyed. Obedient mankind will be declared righteous, fully approved by Jehovah. World re-creation will be complete.—Rev. 20:7-10; 21:5, *NW*.

## A Letter of Congratulation

¶ In May, 1956, an original letter written almost 400 years ago was sold at auction in London for £640 ($1,792). The letter brought this high price because of its value as a historical document. Dated September 5, 1572, it is a letter of congratulation from Pope Gregory XIII to King Charles IX of France on the St. Bartholomew's Day massacre of the Protestant Huguenots. That massacre began on August 24, 1572. A church bell tolled at 2 a.m. to give the appointed signal. The assassins, with white crosses on their hats and white handkerchiefs on their left arms, sallied forth to kill. Soon the people of Paris were called on to join in the carnage. "Kill every man of them—it is the king's orders," shouted the court leaders as they galloped through the streets and cheered the armed citizens to the slaughter. The Huguenots were butchered in their beds without regard to sex, age or condition. Many Catholics also fell victim to secret revenge and personal hatred and died by the hands of the Catholic assassins. The slaughter continued in Paris until September 17 and in the provinces until October 3. An estimated 50,000 Huguenots were killed. In Rome there was unbounded rejoicing. A *Te Deum* was sung by order of the pope; a salute was fired from the castle of St. Angelo; the bells rang, bonfires blazed. The pope ordered a medal to be struck in commemoration of the event and sent Cardinal Orsini to convey in person his felicitations to the queen mother. In the letter of 1572 Pope Gregory XIII writes to the French king: "We rejoice with you that with the aid of God you have relieved the world of these wretched heretics."—New York *Times*, May 29, 1956.

# How JEHOVAH'S WITNESSES View Their MINISTRY

**"You are '. . . a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:9, NW.**

JEHOVAH'S witnesses take their ministerial activity very seriously. They are keenly interested in it, and rightfully so, for Jehovah is keenly interested in the ministerial activity of his people. He has commanded that the ministry be carried out in favorable season and in troublesome season in order that his name and purposes may be proclaimed and made known throughout all the earth. (2 Tim. 4:2; Ps. 83:18) And how is this to be done? Will the stones have to cry out declaring the glory and majesty of Jehovah? (Luke 19:40) No, never, for Jehovah's witnesses world-wide have a proper view of their ministry and are ever eager to serve faithfully as his ministers.

[2] That we may understand how precious the ministerial activity is in the sight of Jehovah and properly view it from his exalted position he tells us at 1 Peter 2:9 (*NW*): "You are '. . . a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." The purpose of the ministry, then, is to reflect the light (Matt. 5:16, 17, *NW*); to declare the good news of God's kingdom far and wide, so that whosoever will may call upon the name of Jehovah and be saved. (Rom. 10:13, *NW*) To faithful witnesses everywhere the call rings loud and clear: "Both young men and virgins; old men and children; let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:12, 13, *AS*.

[3] Knowing it is a matter of life or death to serve actively as one of Jehovah's witnesses, every Kingdom publisher wants to carry out his dedication vows faithfully. On symbolizing his dedication by water baptism he did not merely undergo a nice ceremony. He made a covenant to serve Jehovah as one of his ministers. It was within his heart to say, as did Jesus: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8) Upon taking the step of dedication one becomes a witness for Jehovah, one of Jehovah's witnesses. (Isa. 43:10-12, *AS*) He is privileged to bear the greatest name in all the world, a name he is proud of and wants to prove worthy of without fail. At Exodus 20:7 (*NW*) he is counseled: "You must

1. How do Jehovah's witnesses view their ministry? Why?
2. (a) What is the purpose of the ministry? (b) What cry rings loud and clear?
3. How should one view his dedication vows?

not take up the name of Jehovah your God in a worthless way."

[4] Being one of Jehovah's witnesses means more than saying, 'I am one of Jehovah's witnesses.' Are you witnessing? Regularly? All physically able have the responsibility to preach publicly and from house to house, as did Jesus, and in addition take advantage of all opportunities to witness to friends, neighbors, etc., while the physically infirm are privileged to witness to visitors, write letters, make telephone calls, and in other ways share in giving the mighty witness. Without exception each witness of Jehovah is aware of his obligations in this regard, as set out in Ezekiel 3:17-21. If one does not witness, he is not one of Jehovah's witnesses. To call ourselves witnesses of Jehovah and then to refrain from witnessing, which is ministering, would be taking Jehovah's name in a vain or worthless way. Never may that happen, and it will not so long as a proper view of the ministry is maintained.

[5] From time to time it is good for each one to ask himself: "Do I have a proper view of my ministry and am I faithfully ministering?" The importance of doing this was stressed by Paul when he said: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, *NW*) A proper view of the ministry enables one to serve cheerfully with a grateful heart, and to reflect, as did Paul, who further said: "I am grateful to Christ Jesus our Lord who delegated power to me, because he considered me trustworthy by assigning me to a ministry." (1 Tim. 1:12, *NW*) Note, the ministry is assigned to us! Being grateful for this privilege, all who have a proper view of the ministry joyfully preach the good news of Jehovah's kingdom at all opportunities.

[6] Never does one take the view: "Jehovah wants me to preach, that I know; so today I shall do him a favor and share in the ministry." That would be a most improper view. By engaging in the ministry one does not do Jehovah a favor. How could one do Jehovah a favor by preaching? In fact, what favor can any person do for Jehovah? Give him everlasting life? No, for he is the great God of the universe. He has life within himself and the power to give life to whomsoever he pleases. Well, then, could one create a paradise of righteousness and bring into existence the desires of his heart? No, again, is the emphatic answer. What, then, can one do for Jehovah? Nothing at all to better him or his position. However, there is something one can do to please him. Loyally serve as his minister and thus be a source of delight to him, making glad his heart. (Prov. 23:15, 16, *AS*) In turn Jehovah, as a kind, loving Father, can and will favor his faithful witnesses with everlasting life in his righteous new world and more than fill every righteous desire of the heart.

### ENGAGING IN THE MINISTRY

[7] All who have a proper view of the ministry arrange to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." Realizing this is a part of true worship. (Heb. 13: 15, *NW*) Arranging time to spend making public declaration is not always easy. As all other people do, we must provide our material needs, pay to Caesar the material things Caesar has coming to him, and in addition attend congregational meetings and do ministerial service.

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4. If one does not witness, is he one of Jehovah's witnesses? What is required?
5. What is a good question to ask yourself from time to time, and how did Paul have the proper perspective?
6. (a) By preaching does one do Jehovah a favor? (b) How can one please Jehovah and win his favor?
7. Why is it important to "make public declaration," and is it always easy to arrange?

[8] Sometimes circumstances require one to do secular work as many as five or six days a week to provide material needs. He wishes things were the other way, that he had five or six days each week for the all-important ministry and that he could get by with one or two days of secular work. But he has not; and when asked on his day off to share in the ministry, does he respond: "What, go out on my day off? Why, brother, don't you know that I have been working hard all week and that I need this day to rest up?" No, that is not the reply of one who has a proper view of the ministry. Gladly he uses his free days, as well as evenings and holidays, to share as fully as he possibly can in the ministry. And that is the way that it should be, since his five or six days of secular work merely sustain and provide material needs. To care for spiritual needs and to ensure life itself requires having Jehovah's blessing and favor, which results from being God's fellow workers.—1 Cor. 3:9, *NW*.

[9] To share regularly in the ministry requires careful budgeting of time. If a person is not careful he may allow himself to become so busy and weighted down with worldly cares and anxieties that he has difficulty arranging time for the ministry. This must be the case with some, for congregational reports show there are those who do not share in ministerial service each month. That is a dangerous position to get in, brothers! It means failing to carry out your dedication vows made unto Jehovah. Ministers who have a proper view of the ministry do not allow themselves to become so busy or weighted down that they cannot regularly attend meetings and engage in the ministry—if it is really their desire—for the saying is true: "You can always find time to do the things that you really want to do."

8. How does one properly view and use available time for ministerial service?
9. What must a minister avoid?

[10] Yes, that is true! No matter how busy one is each day he arranges three or more times to eat physical food, which the body requires and he knows is essential to sustain life. And regardless of how busy one might be, when it gets to be late at night or the early hours of morning he stops whatever he is doing and goes to bed, knowing sleep is necessary to rest the body and mind to continue work the next day. And take an engaged couple, or people in love; regardless of how busy each might be, do they not always manage to arrange to spend some time together? Indeed! And so it is with the ministry. Publishers who have a proper view of the ministry arrange to share regularly in ministerial activity regardless of their circumstances or the demands this devilish old world might impose upon them, continually keeping in mind the fact that the ministry is an integral part of acceptable worship and that now, yes, now, is the opportune time to praise Jehovah and have a part in gathering the other sheep into the New World society for survival at Armageddon.

### FULL-TIME MINISTERIAL WORK

[11] In fulfillment of their vows of dedication and mindful of the urgency of the witness work all have as their goal the full-time pioneer ministry. While it is not an easy service, it is the most enjoyable and heart-satisfying service to be in on this side of Armageddon. It is a grand service wherein regular pioneers spend at least 100 hours a month preaching and special pioneers a minimum of 150 hours. Let none underestimate the pioneer service. It is a real act of faith, a service for only mature men and women who are will-

10. (a) Does a person manage and arrange to do the things he really wants to do? (b) Why should this be especially true of the ministry?
11, 12. (a) Is the full-time service a desirable work? (b) What is required to be a full-time pioneer minister?

ing to seek Kingdom interests first in their lives and make sacrifices to be pleasing to Jehovah. One cannot keep up with the Joneses who want the latest and best of old-world attractions and at the same time pioneer. There is room for only one or the other—not both.

12 But how can one provide the necessities of life with prices so high and still pioneer? Good planning and arranging are required, plus the all-important thing—faith and complete confidence that Jehovah will provide actual needs. Jesus well expressed it: "So 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 things." (Matt. 6:31, 32, *NW*) To be sure, Jehovah will do his part as we do ours.

13 That it can be and is being done, behold the thousands of splendid pioneer examples world-wide today! Any who wish to pioneer and are holding back lacking a bank account to sustain them years in the pioneer work would do well to note the following from happy pioneers: "Twenty years ago we (man and wife) began with very few dollars. During that time we have wanted for no necessary thing. We put forth the effort and the Lord will provide." Wrote another: "Like David, I can say, 'Once I was young [started 1907 in service] and now I am old' but always the Lord has cared for my needs." Yes, a way is provided for those who really wish to pioneer. Part-time work, careful use of finances on hand, families' arranging for one or more to pioneer, pensions and many other avenues open the way for industrious, energetic ministers to pioneer.

14 Do not miss out on this privilege if you are Scripturally free to be a pioneer. There is an urgent need for more full-time workers now, as 'the harvest is ripe but the workers are few.' If you can arrange to pioneer and qualify, then pioneering is the service you should be in. Blessed indeed are the mature dedicated men and women who see the issue clearly and arrange their affairs to start and to stay in the pioneer work.

15 But what about those who have family obligations requiring time and attention to a point where it is not possible to pioneer? So that all these can enjoy at least limited pioneer privileges, as well as young ministers of school age, housewives, seasonal workers and others, the Society has provided vacation pioneering. One may engage in this service for a period of one, two or more months. And for those who have only a two-week vacation an arrangement exists for them to vacation pioneer that period. This means all dedicated witnesses have opportunity to enjoy the most blessed pioneer service at least part time every year. Are you doing so?

16 Many young ministers of school age vacation pioneer each summer vacation until graduating, at which time they enter the regular pioneer service. Some are now in Bethel service, graduates of Gilead serving as missionaries, circuit and district servants and in other responsible positions in the New World society.

### USING TALENTS AND ABILITY

17 Whether young or old in age or years in the truth all should desire to improve their ministerial abilities. Speaking of abilities, at times some have said: "I want to do the ministry, but my ability is so limited. Now if only I had the ability of brother or sister So-and-So. They can talk

13. (a) Can modern-day pioneers verify that 'the Lord will provide'? (b) How are many able to pioneer?
14. Why should each publisher seriously consider pioneering?
15. What provision has been made so that all can pioneer at least part time every year?
16. What should young ministers make their goal?
17. How have some felt about their ministerial ability?

and talk, and how wonderful it is the way Scriptural truths and explanations flow out of their mouths." And how did the brother or sister become so qualified? Was he born that way? No! He diligently studied, attended meetings regularly and applied the things learned in field service so as to become a well-qualified minister.

[18] No publisher should look at another and say: "If I had your ministerial ability, then I would do so-and-so." Jehovah God will not judge any individual upon the ability of his brother or sister. He wants each one to use the ability he has—and to improve it. That abilities can be improved recalls the parable of the talents. (Matt. 25:14-28, *NW*) The servants who used their talents were given more, while the servant who did not use his talent lost it. It is the same with the ministry. Jehovah will give more and more talents to those who use them. Time and again this has been seen, for most new publishers start with very limited ministerial ability. Brothers have joined the ministry school and on giving their first student talks have had great difficulty. It was not easy, but they continued putting forth the required effort, striving always to improve, and before long they became capable speakers, able to stand before the congregation and give edifying hour discourses as well as handle other ministerial privileges.

[19] Many of us, on seeing the need to minister, in no uncertain terms said: "I know it is right and that I should minister, but I do not think I will ever be able to go from house to house alone, or make back-calls and conduct home Bible studies." Happy are we today to be capable house-to-house ministers able to witness effectively for Jehovah as a result of using the limited ability or talents we had and praying to Jehovah for more! So, young and old in age and years in the truth, wisely continue using the ability that you have and work for more. With Jehovah's blessing upon your sincere efforts 'your advancement will be manifest to all persons' and it will be your good pleasure to enjoy ministerial privileges you once never thought possible.—1 Tim. 4:15, *NW*.

18, 19. Can ability be improved? Give examples.

### ATTENDING MEETINGS

[20] To keep abreast of revealed Bible truths and to be well equipped for the ministry, it is necessary to attend congregational meetings regularly. Jehovah knows what his servants need to serve as his ministers and provides the essentials through his theocratic organization by means of the following weekly congregational meetings: The *Watchtower* study, service meeting, theocratic ministry school and congregation book study. When public meetings can be arranged they also serve as a rich source of information.

[21] On first attending the Kingdom Hall and learning of our many weekly meetings some who formerly attended worldly churches once a week, or less, respond: "Do all of you regularly attend four or five meetings each week? Are all of them necessary?" For us to be and stay spiritually strong and healthy, the only correct answer is, Yes. Very pointedly Jesus said: "Man must live, not on bread alone, but

20. Weekly congregation meetings serve what purpose?
21. Do we have too many weekly meetings? Why not?

on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, *NW*) Just as it is necessary to eat material food regularly to stay healthy and keep strong physically, so it is vitally important to feast regularly on Jehovah's spiritual provisions.

[22] Attending meetings is of such great importance we are admonished at Hebrews 10:25 not to be 'forsaking the assembling of ourselves together, as some have the custom.' On missing meetings one denies himself spiritual food Jehovah has arranged for his welfare. Therefore, when it is time for a meeting at Kingdom Hall or the congregation book study surely there could be nothing more important taking place anywhere on earth. Manifest your appreciation and proper view of the ministry by regularly attending all meetings.

[23] In addition to attending all congregational meetings regularly, we are to encourage others to do likewise. What we need to keep in good spiritual health is needed by others. Thus, lovingly encourage one another to go to meetings and 'all the more so as you behold the day drawing near.' It is the privilege and responsibility of mature, regular meeting attenders to encourage and to assist fellow ministers to attend all congregational meetings regularly. Servants and publishers should always be alert to observe those missing meetings and show brotherly love and concern by calling on them to encourage and help them attend.

[24] What one of us has not said or thought from time to time: "I know that I should attend the meeting, but I am so tired, busy, etc."? Yet the effort was put forth, the meeting was attended and how happy we were! Refreshing New World information at the meeting relieved that tired, worn-out feeling and enabled us to put out of mind and heart old-world problems and troubles. Good fellowship was enjoyed with the brothers, which is always stimulating, and, above all, the satisfaction and joy that come from obeying God's command. What grand refreshment and uplifting and upbuilding periods meetings are! Never miss a meeting if it is at all avoidable. They are a must to stay in good spiritual health and to become adequately qualified for the ministry.

[25] Persons of good will should be invited and encouraged to attend any and all congregational meetings. Upon completion of each weekly home Bible study it is well to spend a few minutes relating high points of the past week's meetings. This will help them to appreciate the variety of pertinent information available at meetings and to know what they are missing. The sooner they start attending Kingdom Hall meetings the more rapid will be their Christian growth. They should be made to feel welcome to attend all meetings, and, know too, that Jehovah's witnesses are interested, not in their pocketbook, but to help them learn Bible truths and walk the way that leads to life in God's new world.—John 17:3, *NW*.

### MINISTERING TO OTHERS

[26] The purpose of the ministry is to share in the vindication of Jehovah's name, to find and feed the other sheep, and to prove faithful as a witness of Jehovah. It is not the aim or goal of Jehovah's witnesses to convert this old world. That will never be done, for clearly it is stated at Matthew 24:38, 39 (*NW*) the most of this world's inhabitants, as in Noah's day, will be destroyed at the approaching battle of

22. What does Hebrews 10:25 admonish us to do? Why?
23. What privilege and responsibility do regular meeting attenders have toward others?
24. Name various benefits derived from attending meetings.
25. How can good-will persons be helped to see the importance of attending?
26. Who only will survive Armageddon, and what must they now do?

Armageddon. While the world as a whole is content to eat, drink and be merry, there are those who sigh and cry over existing conditions. These are the ones who must be found and assisted while time permits. All who hope to survive the great war of Armageddon, which rapidly draws near, must listen and respond to Jehovah's invitation: 'Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger."—Zeph. 2:3, *AS*.

[27] Now is the acceptable season for gathering the meek sheeplike persons and aiding them to become steadfast, unmovable praisers of God. (2 Cor. 6:2; 1 Cor. 15: 58, *NW*) With true neighborly love and complete unselfishness we must seek and make opportunities to minister. It is the most important work on earth between now and Armageddon, a matter of life or death for us and those whom we preach to.

[28] Come evenings and weekends, naturally we are tired from secular and other activities. It would be so easy to sit at home and pamper ourselves thinking how wonderful it is that others are out faithfully ministering and caring for the sheep. But that we will not and cannot let happen. "Woe is me if I preach not" is our Scriptural guide. Jesus was willing to lay down his life for the sheep. As his footstep followers we are willing and desirous to do all we can to help others and thus sacrifice personal desires and comforts evenings, weekends and other times to preach. For this reason whether the weather be fair or inclement, or a multitude of adverse things confront us, still we go from house to house ministering, conducting Bible studies and in other ways helping honest-hearted ones.

27. How important is the ministry today, and why do you so answer?
28. What can we not do?

[29] No hit-or-miss arrangement is employed to preach thoroughly to all. Far from it! The ministerial work of Jehovah's witnesses is well organized. Each one of the 16,240 congregations throughout the world, as well as many missionaries and regular and special pioneers serving isolated territory, receives from the Society a definite territory to serve. They have the responsibility to preach to all people living in the assigned territory.

[30] The most effective means of ministering is the Scriptural way of visiting people at their homes. This was the way Jesus instructed his followers to preach; the way followed by Paul, who testifies: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20; Matt. 10:5, 11-13, *NW*) As homes in a territory are revisited sometimes householders respond: "Are you back again? One of Jehovah's witnesses was here not long ago." No one knows that better than we who purposely endeavor to cover our territory repeatedly and systematically. But, why, some ask, do you not cover territory once and stop? Simply because from one call to another conditions or circumstances with an individual may change or something previously said to the householder changes his way of thinking to the point that ones formerly opposed, busy, or otherwise unresponsive are now ready, willing and desirous of hearing the Kingdom message. Almost all who are active ministers today were unresponsive when calls were first made on them. Most happy are they that territory was served time and again, and, in return, they are pleased to cover their territory assignment time and again searching for the other sheep.

29. Why is territory assigned?
30. (a) Why do Jehovah's witnesses preach from house to house? (b) Give reasons why territory is covered time and again.

[31] Some not well acquainted with our ministry have asked: "Do you not tire of going back to the same homes saying the same thing?" Homes are revisited, yes, but the same words are not spoken. Before engaging in the ministry witnesses prepare pointed three- to eight-minute sermons and new sermons are used by a witness at least each time a territory is revisited. Being thus well prepared, it is a pleasure for one to engage in the ministry. One walks to the door without thoughts racing through his mind as he hears the householders approaching: "What shall I say? How shall I start?" No, with confidence the prepared minister delivers the Bible message he came to deliver and upon completion of the sermon receptive householders do not wonder why one of Jehovah's witnesses called. The coherent Bible sermon enabled the householder to understand, benefit from, and appreciate the purpose of the call. All properly prepared ministers are now using three- to eight-minute Bible sermons in regular witnessing and well know their effectiveness.

[32] To assist interested householders to become acquainted with Bible truths, printed sermons in the form of Bible study aid books, the *Watchtower* and *Awake!* magazines and booklets are offered to householders on a small contribution basis. Contributions received do no more than help defray cost of printing and handling. If a person cannot afford to contribute and sincerely wishes printed sermons, they are given to him by the minister, who pays for it himself. All of these factors undeniably prove that Jehovah's witnesses "are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, . . . we are speaking." (2 Cor. 2:17, *NW*) Printed sermons enable people to study at their own convenience.

[33] The purpose of the ministry is not limited to placing Bible study aids with interested people. To carry out Jesus' instructions fully to find and then feed the other sheep more is required than this. In addition to our spending many hours locating interested persons, return calls must be made to really feed the sheep. All of Jehovah's witnesses with a proper view of the ministry are happy to make return calls on persons who have manifested interest in the Bible's message. Returning with well-prepared ten- to fifteen-minute Bible sermons on subjects of interest to the householder enables them to see the need for a private home Bible study. Alert ministers start home Bible studies as soon as possible.

[34] Are you conducting at least one home Bible study each week as a congregation publisher and several as a pioneer or missionary? Each one should be, and yet reports show many qualified ministers are not. In fact, only about 15 to 20 percent of the publishers in most congregations conduct these all-important Bible studies. Why are not more doing so? Is it because many do not have the ability? No, not that, for all of Jehovah's witnesses have the ability to conduct studies. Frankly it seems some shy away from home Bible studies, not wishing to be tied down with the responsibility. This is an improper view. Did not almost all of us come to a knowledge of the truth through someone's conducting a home Bible study with us? Yes! Here, then, is their value. They are essential to really "feed my sheep."

[35] Therefore, let every dedicated witness

31. What are the benefits of using Bible sermons and changing them from time to time?
32. Though presenting Bible literature on a small contribution basis, how can it undeniably be pointed out "we are not peddlers of the word of God"?
33. Why make back-calls? How should publishers be prepared?
34. Of what value are home Bible studies, and why are not more conducting them?
35, 36. What is the proper view to have? How is this Scriptural?

conduct at least one home Bible study regularly, having toward prospective other sheep this Scriptural view: "Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. Certainly you bear in mind, brothers, our labor and toil. It was with working night and day . . . that we preached the good news of God to you."—1 Thess. 2: 8, 9, *NW*.

[36] With a proper view of the ministry a minister is not only willing but desirous of conducting home Bible studies any time they can be arranged. He remembers the purpose of his ministry is to bear fruit and that home Bible studies are the means of doing so. Let all of Jehovah's faithful witnesses share in the back-call and home Bible study service as well as the house-to-house ministry, magazine work and other features of Kingdom service in order to 'be well balanced, thoroughly accomplishing their ministry.'—2 Tim. 4:5, *NW*.

### TRAINING NEW MINISTERS

[37] As people of good will take advantage of the home Bible study arrangement and attend congregation meetings they come to an accurate knowledge of Jehovah's grand and glorious purposes. They grow to love them and want to have a share in praising Jehovah's name and aiding yet other people to learn the way of life. It becomes as a fire in their bones; they must and want to join the ranks of happy ministers.

[38] How does one become qualified for the ministry? Is it necessary to go to a seminary or special school for training? Jesus did not send his followers to theological schools of his day. Rather, he trained them by taking them with him in the field ministry, taught them what to do, and sent them out to teach and make disciples of others. (Matt. 28:19, 20, *NW*) This Scriptural way is followed by Jehovah's witnesses today throughout all the world.

[39] In each congregation arrangements are made to train and aid new ones to become adequately qualified for the ministry. Mature, capable ministers are assigned by the circuit servant, and in between his visits by the congregation servant, to train and assist new ones and others in need of help to become well-qualified house-to-house ministers, to make return visits on interested persons, to start and conduct home Bible studies, prepare and give appropriate sermons and in other ways become qualified ministers. The two working together, called theocratic companions, work out a schedule that enables them to engage in all features of the ministry as often as possible. The more mature minister takes the lead and always gives kind, helpful counsel to the one learning. As the one being trained progresses, he does more and more until he is able to give sermons alone and effectively minister from house to house, make return calls and conduct Bible studies. Then he too is in position to assist another. Each theocratic companion takes his assignment seriously, realizing it is a theocratic appointment. The more qualified one considers it a privilege to aid the one he is assigned to help to become a capable witness for Jehovah, and the one being trained appreciates the training program as a loving provision on the part of Jehovah's theocratic organization to assist him to become a well-qualified minister, able to declare abroad the excellencies of Jehovah, who called him forth to preach.—Eph. 4:11-14, *NW*.

37. As one learns of Jehovah and his purposes, what does he want to do?
38. In keeping with the way Jesus trained others, how does one become a minister today?

39. (a) What arrangements exist in each congregation to train new ministers? (b) How do those working together view their assignment?

[40] As can be seen from this article, Jehovah's witnesses do take their ministry seriously. They are keenly interested in it, realizing it is a most vital part of true worship. (Matt. 7:21, *NW*) Having discussed how Jehovah's witnesses organize their affairs to minister and their view of the ministry, in the next article we shall see how overseers qualify for congregation responsibilities and how they view their ministerial appointment.

40. From this study what conclusion is drawn, and what is next to be considered?

# Overseers of the Ministry

KINGDOM publishers who properly understand their ministry have a progressive view. They are not content to stand still. They want to become mature, well-qualified servants of Jehovah, using fully whatever capabilities they have to advance new-world interests.

[2] Being desirous of having additional privileges of service, it is Scripturally right for a brother to seek to advance his ministry toward the goal of becoming an overseer or servant in the congregation. "That statement is trustworthy," as we read at 1 Timothy 3:1 (*NW*). "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." Therefore, one does not hang around Jehovah's organization for years without taking progressive steps. He wants to grow up spiritually and take on added privileges of service. As soon as possible, with proper understanding, he takes the all-important step of symbolizing his dedication to Jehovah by water baptism, knowing this is a basic requirement if he hopes to live in the new world. But he does not stop there. He uses whatever capabilities he has in an effort to reach out and expand his ministerial privileges.

[3] His natural abilities are put to good theocratic use. No longer is he interested in utilizing all of his time and ability toward the goal of becoming what is deemed or termed a success in the world. That would be foolish, he knows, for the Bible plainly says there is absolutely no future in this old system of things. The only

1, 2. (a) Is it Scripturally right to desire an appointment as overseer? (b) What is a basic requirement to qualify?

3. How are natural abilities used, and upon being appointed what costly mistake should one avoid?

worthwhile and enduring thing is the new world. Wisely, then, he provides his material needs and uses all other time, effort and ability to advance new-world interests. Discreet ones prayerfully arrange their affairs and avoid making the costly mistake of some who, upon qualifying and being appointed servants, later allowed themselves to become weighted down "seeking their own interests, not those of Christ," to the point where they lost Jehovah's favor and were removed from all new-world appointments. (Phil. 2:21; 1 Tim. 6:6-10, *NW*) Appreciative servants will not allow old-world interests, shortly to end, to jeopardize their unending career with Jehovah's new world. They apply themselves, seeking not 'their own interests, but those of Christ,' which results in their being a blessing to brothers, persons of good will, and, above all, an honor and praise to Jehovah, who called them from old-world pursuits to preach.

[4] In addition to being motivated by a proper desire and reaching out for the office of overseer, other things are necessary for one to qualify. The Scripture goes on: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil."—1 Tim. 3: 2-7, *NW*.

4. Name Scriptural qualifications for an overseer.

[5] Scripturally, then, only dedicated, mature, well-balanced, progressive-thinking and acting congregation publishers and pioneers with a proper view of the ministry qualify to be overseers in the congregation. Just how long is it before one can become an overseer? Some apply themselves so diligently that upon the completion of a full year of ministerial service, after symbolizing their dedication by water baptism, they have matured and progressed to the point where they are appointed overseers by the Society. In each congregation, however, the most mature, capable and zealous ministers are appointed overseers, in keeping with the Bible's counsel to use "not a newly converted man."

[6] But what if there are not sufficient dedicated men in a congregation? Can women be appointed to services? Yes, qualified sisters are appointed in such cases and care for the duties outlined. If there are no male appointed overseers, sisters have the responsibility to preside over meetings. In recognition of the theocratic headship of man and realizing that she is temporarily or circumstantially serving in the congregation in place of a man who should fill that position, it is proper for the sister while so serving to wear a head covering. When a brother moves into the area or local men learn the truth, qualify and are appointed overseers, it is a time of happiness for such sisters. Gladly they give way to the brother in recognition of Jehovah's theocratic arrangement.—Eph. 5:24-32, *NW*. (See *"This Means Everlasting Life"*, pages 154-163, for additional information on "Woman's Privileges in the Congregation.")

5. Who, then, qualify, and how long does it take?
6. (a) Can women be appointed? (b) What should a sister who has the responsibility to preside over meetings do?

[7] On meeting the various and necessary qualifications and being appointed an overseer or servant by the Society, a congregation publisher, pioneer or missionary who has a proper view of his ministry esteems his appointment as a great treasure, one that cannot be bought with all the money in the world. He realizes that a servant appointment is a token of Jehovah's favor for faithful service. Rightfully he values his appointment more than any position he might have or could possibly attain in the old world. He well knows everything in the old world is soon going to pass away. Within this generation it will be a thing of the past! Yes, gone once and for all time, while the New World society is here to stay. By faithfully fulfilling his assignment he knows it will be his good pleasure to declare abroad the excellencies of Jehovah between now and Armageddon and to serve and assist his brothers through the battle of Armageddon right on into the new world, where for a thousand years he will be further privileged to share in the development of God's new world. Having this crystal-clear view, no wonder an appointed servant serves his brothers so well and is diligent to fulfill his assignment "whole-souled as to Jehovah."—Col. 3:22-24, *NW*.

[8] To carry out his obligations it is vitally important that each servant know what is required of him. He must know what his duties are and how to fulfill them. This he learns from a careful study of *Preaching Together in Unity, Qualified to Be Ministers,* the *Kingdom Ministry* and other publications of the Society. Not only does he acquaint himself with his own duties, but he also knows the duties of the other servants and co-ordinates his activity with the other appointed overseers, which results in all overseers lovingly and unitedly serving their brothers. With each servant understanding his assigned duties and carrying them out, the servant body is a co-ordinated and unified group working closely together, looking well to the interest of the congregation.—1 Pet. 5:1-5, *NW*.

[9] Having a proper view of his appointment, a servant is not one in name only. He is a servant in word and in deed. He continues to be a good and zealous minister, realizing that part of his responsibility before Jehovah and to his brothers is taking the lead in field service. Therefore, he is not one who gets on the speaking platform and gives fine talks encouraging his brothers to do better in field ministry and then neglects to show up at the place of contact himself. No, he practices what he preaches. He is at the contact place himself, regularly and on time, with well-planned and worked-out arrangements for the group to proceed to the territory and promptly start ministering without loss of time. Much depends upon his diligence, enthusiasm and example, which cannot be neglected without its resulting in hurt to the congregation. He keeps in mind that sheep are led, not driven, and in harmony with the Society's counsel and instructions he takes an energetic lead in the preaching work.

[10] Servants who have a proper view of

7. (a) How does a servant value his appointment? (b) If he is faithful, will his assignment end at Armageddon?
8. Why must overseers know their specific duties and be acquainted with the duties of other servants?
9. Must overseers practice what they preach?
10, 11. (a) What responsibility does Acts 20:28 lay on overseers? (b) In what manner is this rendered?

the ministry are interested, not only in their own ministerial service, but also in rendering assistance to others. A true servant realizes his responsibility to carry out Acts 20:28 (*NW*), where it is stated: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God." Just what does this mean? Well, what is necessary to have life in the new world? A knowledge of the truth? Attending meetings? Symbolizing one's dedication by water baptism? Those are basic needs, yes, but something else too is required! The all-important and vital preaching, "for if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:9, 10, *NW*.

[11] Therefore, in complying with Acts 20:28, overseers have the responsibility to help all associated with the congregation to be active praisers of Jehovah. This assistance is rendered in a loving and considerate way by overseers, not in a cold, begrudging, unfriendly manner, nor one that will embarrass. The overseer considers a publisher's difficulties, which are sometimes more fancied than real, and endeavors to help each one to overcome his retarding difficulties by regular encouragement and making definite arrangements for the one needing help to share regularly in ministerial service. Those being assisted should be most grateful to these untiring overseers, realizing their efforts are being expended in their behalf for their own welfare. Appreciative publishers gladly cooperate with their overseers.

[12] For any congregation to have Jehovah's blessing and favor, clean, acceptable worship must be forthcoming. (1 Cor. 5:6-13, *NW*) Should some individual in the congregation violate Jehovah's commands for clean living, it is the responsibility of the publisher who knows of the violation to bring that matter to the attention of the congregation committee, who Scripturally have the responsibility to keep the organization clean. The committee will fully investigate the matter and then take whatever action may be necessary, disfellowshiping the offender or putting him on probation, and making appropriate announcement to the congregation. In congregations where sisters are serving on the committee they should not handle a problem involving possible disfellowshiping or probation. Where the committee has two brothers on it, they will hear the matter. Should there be a difference of opinion between the two brothers as to what decision should be made, then a mature brother from another congregation may be called on, or if the circuit servant is soon to visit he may complete the committee. Should there be no brothers to serve on the committee, or only one, then the matter will await the visit of the circuit servant, or brothers from a nearby congregation will be called upon.

[13] Overseers who have a proper view of congregation responsibilities think about them night and day. Where can improvement be made? How can more assistance be given to publishers? Can midweek witnessing be arranged and improved in addition to more efficient weekend service? What adjustments are needed to keep the training program up to date, so that the congregation may move ahead and enjoy increase? How can meetings be improved, and more assisted to benefit those attending? And, as the congregation expands,

12. (a) Why must the congregation be kept clean, and who has this responsibility? (b) Are sisters to handle disfellowshiping or probation cases?

13. How should overseers think about congregation matters?

assistant servants are assigned, so when the time comes for another congregation to be formed well-qualified and trained brothers are in position to take oversight of the Kingdom work. Just as a man in the business world must think and plan his activities if he is to have a successful business, even more so must overseers give unending consideration, thought and attention to congregational needs and activities.

[14] A devoted overseer has the theocratic love and respect of all publishers. They love him as a servant of Jehovah, and are desirous of co-operating and working with him. They feel that they can go to him with problems and receive his help and loving guidance. They recognize that all servant appointments come from Jehovah through his theocratic organization and count it a privilege to co-operate with the overseers whom Jehovah is pleased to use. If an overseer becomes negligent in his duties, they know Jehovah, in his own due time and way, will bring about needed changes. They wait upon him to take action through his organization. Thus they manifest that they have full and complete confidence that Jehovah is directing his theocratic organization.

[15] With congregation publishers, pioneers and overseers having the proper view of their ministry, unity and peace prevail. They work closely together, worshiping Jehovah in holy array by proclaiming throughout their assigned territory his glorious name and purposes. As this is done, the other sheep are found, fed and led in the way that leads to life in the new world. Before long, these new ones too see their position from Jehovah's point of view. They come to appreciate that they have been called from the darkness of the world in order to preach. And preach they will—in favorable season and in troublesome season, alongside other qualified Kingdom publishers who have a proper view of the ministry.

[16] To be sure, the stones will not have to cry out declaring the glory and majesty of Jehovah in any congregation's territory. No, for publishers with a proper view of the ministry are and will keep on preaching this good news of the Kingdom and gathering the other sheep into the New World society until Jehovah himself says the preaching work is done.

14. What correct view do publishers have of appointed overseers?

15, 16. What will result from having a proper view of the ministry?

● John 8:58, according to the *King James Version*, says: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." But the *New World Translation* states: "Jesus said to them: 'Most truly I say to you, Before Abraham came into existence, I have been.'" Why does the *New World Translation* use "I have been" instead of "I am"?—R. B., United States.

The Greek verb there used, *eimi'*, is literally in the present tense, but in view of its being preceded by the aorist infinitive clause which refers to Abraham's past, the Greek verb *eimi'* must be viewed as a historical present. Regarding the historical present Hadley and Allen's *Greek Grammar* says, in section 828: HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present: . . . The present in this use is freely interchanged with the past tenses . . ."

Says A. T. Robertson's *A Grammar of the Greek New Testament in the Light of Histori-*

*cal Research,* under "The Historical Present," pages 866-869: "This vivid idiom is popular in all languages, particularly in the vernacular. . . . it is much more frequent in Greek than in English and is a survival of 'the original stock of our languages.' 'It antedates the differentiation into imperfect and aorist.' . . . It is common enough in the *LXX* [Septuagint], . . . Hawkins finds the historical present in the *LXX* 337 times. Josephus uses it also. The New Testament examples are thus 'dramatic.' The historical present is not always aoristic. It may be durative like the imperfect. . . . Hawkins . . . finds 93 historic presents in Matthew (15 of them in Parables), but 162 in John and 151 in Mark. It is rare in the rest of the New Testament. It is most frequent in Mark, John, Matthew and in this order. . . ."

If you will examine the *New World Translation* you will find that except for the final book of The Revelation the historical present is not rendered as such in the translation, but if the context calls for it the historical present is rendered in the past. For examples of where the Greek mixes the historical present with past tenses, we refer you to John 1:29-42, also John chapter 20, as shown in the *King James Version.* Note also Mark 1:12, 13. Even the *King James Version* renders some historical Greek presents as English past tenses; for instance, Matthew 3:1.

That a historical present in the Greek in the midst of a context of the past tense is properly rendered in English as a past tense is recognized by the best of modern Bible translators. Dr. James Moffatt was on the Revised Standard Version Bible Committee, and note how he translates John 8:58 in his own version: " 'Truly, truly I tell you,' said Jesus, 'I have existed before Abraham was born.' "

Professor E. J. Goodspeed was a member of the American Standard Bible Committee, and his translation renders John 8:58 as follows: "Jesus said to them, 'I tell you, I existed before Abraham was born!' "

Note other translations:

Chas. Williams' *The New Testament:* "Then Jesus said to them, 'I most solemnly say to you, I existed before Abraham was born.' "

A. S. Lewis' *"The Four Gospels" According to the Sinaitic Palimpsest:* "He said unto them, Verily, verily, I say unto you, Before Abraham was, I have been."

*The Twentieth Century New Testament:* " 'Believe me,' Jesus replied, 'before Abraham was born I was already what I am.' "

G. M. Lamsa's *The Modern New Testament:* "Jesus said to them, Truly, truly, I say to you, Before Abraham was born, I was."

Jas. Murdock's *The Syriac New Testament:* "Jesus said to them: Verily, verily, I say to you, That before Abraham existed, I was."

F. Pfaefflin's *Das Neue Testament* (German): "Jesus: 'Before there was an Abraham, I was already there [*war ich schon da*]!' "

C. Stage's *Das Neue Testament* (German): "Jesus said to them: 'Truly, truly, I say to you: Before Abraham was born, I was [*war ich*].' "

Nácar Colunga's *Nuevo Testamento* (Spanish): "Jesus answered: 'In truth, in truth, I say to you: Before Abraham was born, I was [*era yo*].' "

F. Delitzsch's Hebrew New Testament and that by Salkinson-Ginsburg both have the verb in the perfect form "I have been" (*haiithi*) instead of in the imperfect form.

From the above it is to be seen that the *New World Translation* is consistent with itself in rendering the historical present by rendering John 8:58 "I have been" instead of "I am." Since Jesus was here referring to an existence from before Abraham and continuing down till he spoke, the *New World Translation* rendered *ego' eimi'* as "I have been" instead of "I was."

When any clerical critic tries to claim inaccuracy for the *New World Translation* at John 8:58, then he is indicting not only it but also all these other scholars, English and foreign language, of inaccuracy. He is entitled to take and accept the version that he prefers because of bias toward a religious doctrine, in this case the trinity, but yet it should be recognized that the *New World Translation* has plenty of support by acknowledged, widely known translators for its rendering at John 8:58.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

**March 24: How Jehovah's Witnesses View Their Ministry, ¶1-29. Page 113.**

**March 31: How Jehovah's Witnesses View Their Ministry, ¶30-40, and Overseers of the Ministry. Page 119.**

## ✓✓ *CHECK YOUR MEMORY* ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ Why house-to-house discussion of religion would not seem strange to Jesus? P. 99, ¶1.

✓ What questions will show whether you are reading the Bible to understand it? P. 100, ¶3.

✓ What particular words have changed their meaning since the translation of the King James Version Bible? P. 103, ¶2.

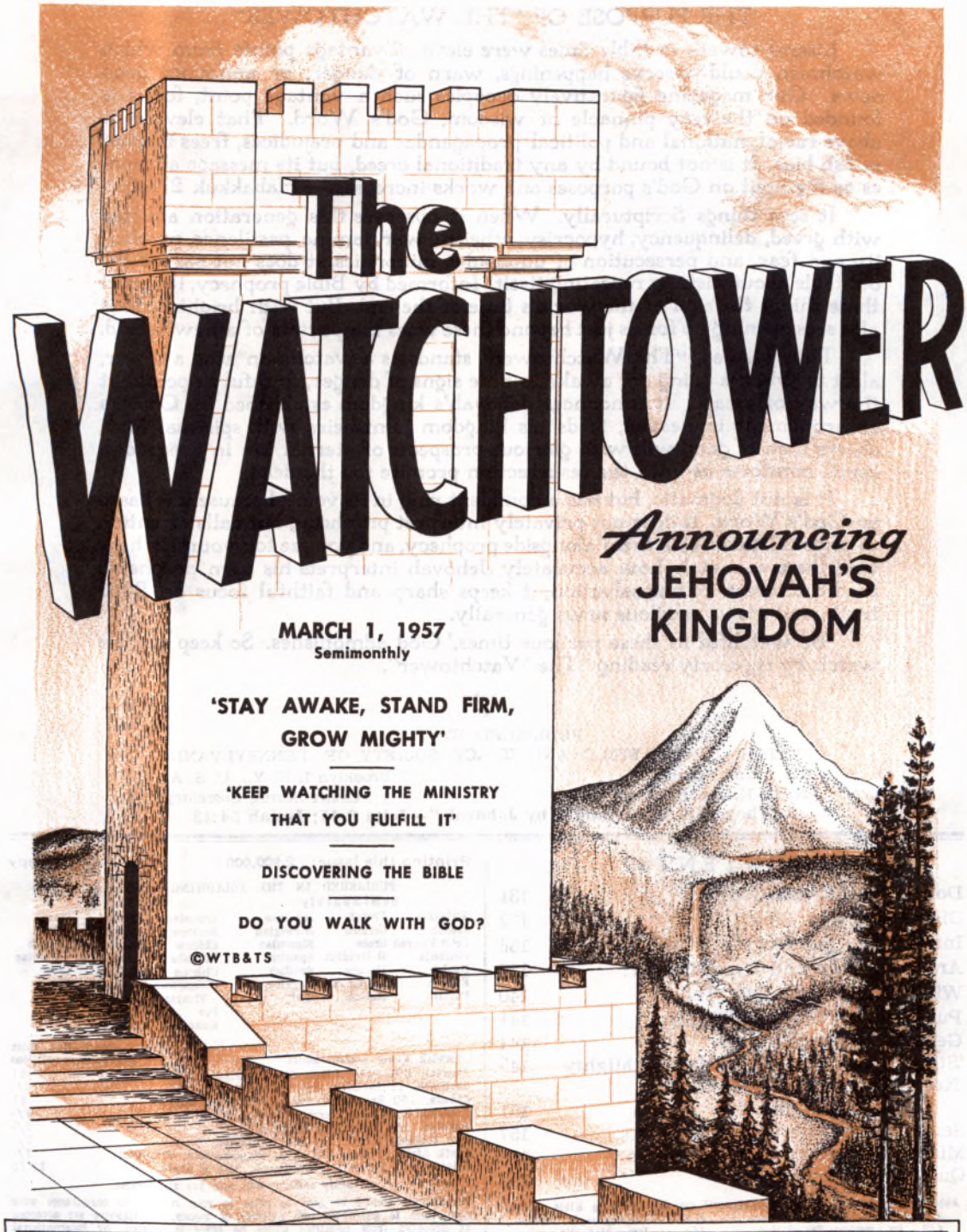
✓ How Jehovah's witnesses are now in a position like that of the early Christians? P. 107, ¶1.

✓ What the St. Bartholomew's Day massacre was, and what the pope did about it? P. 112, ¶4.

✓ Whether you could be one of Jehovah's witnesses without preaching to others? P. 114, ¶4.

✓ What example of people in love shows everyone can find time to serve God? P. 115, ¶10.

✓ What the qualifications of a Christian overseer are? P. 123, ¶4.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 2,900,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Burmese, Chinese, Cibemba, Cishona, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Slovak, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII March 1, 1957 Number 5

# DO YOU WALK WITH GOD?

DO YOU walk with God? Relatively few people do today. Instead, they want God to walk with them, to go their way and bless them in their course, rather than changing their course to conform to his way. They have the matter turned completely around. They will not obey God's voice, they will not receive correction from him, but through special prayers, or medals or image worship they want God to help them in the course they have chosen to take and to help them solve their personal problems.

In the Bible book of Genesis you can read of the faithful man Enoch: "Enoch kept walking with the God." And of Noah it says: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." What did these men do to walk with God? They walked God's way. They followed the leadership he set, rather than expecting him to follow them. They did what God instructed, rather than expecting him to do what they wanted.—Gen. 5:24; 6:9, *NW*.

In a course just the opposite of theirs, men today do not want to accept God's guidance. They think they know better. They cast the Bible aside, ignoring God's instructions and rejecting the true doctrines contained in his Word. The result? Dr. Ralph W. Sockman of New York's Christ Church Methodist said "adoration" for God is sadly lacking, and: "Statistics may prove our efficiency, but not necessarily our closeness to God."

To walk with God you must accept his leadership. You must walk his way rather than expecting him to bless your way. How do you learn and follow his way? By examining his Word, following its instructions and making straight paths for your feet.

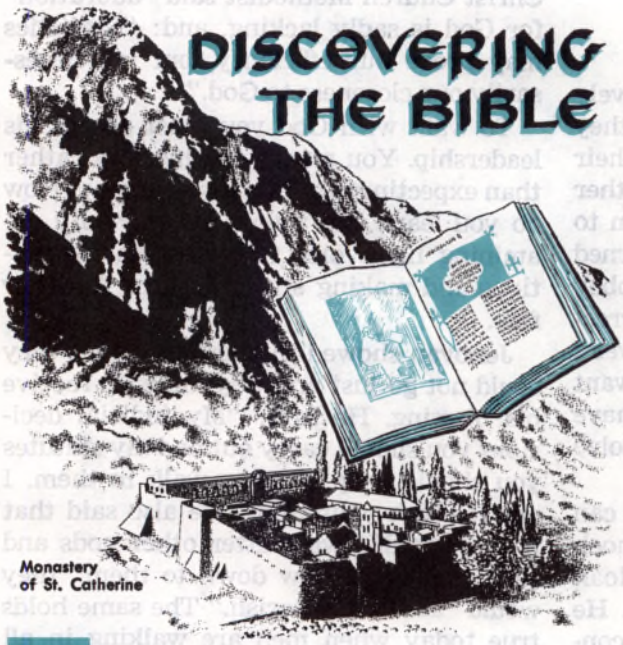
Jehovah showed the Israelites that they could not go just any way and still receive his blessing. He said: "My judicial decisions you should carry out and my statutes you should keep so as to walk in them. I am Jehovah your God." He also said that if they would "walk after other gods and serve them and bow down to them" they would "absolutely perish." The same holds true today when men are walking in all sorts of directions, with little or no concern over what Jehovah says is really right.—Lev. 18:4; Deut. 8:19, *NW*.

When the Israelites rejected Jehovah's right way, refused to follow him and wandered off into paths of their own, the prophet wrote: "Woe to her that is rebellious and polluted! to the oppressing city! She obeyed not the voice; she received not

correction; she trusted not in Jehovah; she drew not near to her God. Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow."—Zeph. 3:1-3, *AS*.

A shocking account, but it was in that shameless nation that meek and teachable persons who would "call upon the name of Jehovah, to serve him with one consent" were to be found, and the same is true in today's world, where meek and teachable men of humility are to be found in a world that has rebelled.—Zeph. 3:9, *AS*.

Are you such a person? Are you willing to follow God's way, to accept his instructions and to conform to them? Tens, yes hundreds of thousands of persons today are coming out of the proud and shameless system, and, like Enoch and Noah, in meekness and humility are walking with God. Not only that, but they extend to you a hearty invitation to join with them in this course that leads to the greatest blessings and happiness, and that will put you in the way of everlasting life. Will you heed that invitation?



Monastery of St. Catherine

"TRULY (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation"—so spoke a group of Bible translators in the nearly forgotten preface to the King James Bible. That was in 1611. In this twentieth century, when more Bible translations are being made than ever before, few persons have realized to what great degree modern-speech translations are needed. Not many years ago even Bible scholars and translators did not fully realize the pressing need. What has brought about this revolutionary view in thinking? Discoveries that have made possible a better-understood Bible; discoveries many of which are stranger than fiction.

One of the most exciting Biblical discoveries was made by a German scholar, Count Tischendorf, who journeyed to Palestine in 1844. His quest was for ancient copies of the Bible written in the original tongue. Tischendorf had spent his whole life searching for these handwritten copies of the Bible. His journeys often took him to out-of-the-way places. It was not unusual, then, for him to find himself one day at the monastery of St. Catherine, situated at the foot of Mount Sinai. In the hall of the monastery the German scholar saw "a great and wide basket," which excited his interest. It contained old and tattered parchments. The monks were using them to start fires.

What the monks were using to kindle fires was the very thing Tischendorf had spent his life to find! Here were more than

a hundred leaves—pages of a Bible in very old Greek handwriting. Because the writing was all in capital letters with no divisions between words, Tischendorf knew he had found what scholars call an "uncial" manuscript, a rare find indeed! He could not conceal his exultant joy. Surprised, the monks perceived that they had been burning something valuable; they quickly took away the basket. But they did allow him to take away forty-three of the leaves.

Tischendorf took his discovery to Germany. His find was regarded as sensational, for the parchments were attributed to the fourth century A.D. The find excited other scholars; they too wanted to obtain the rest of this Biblical treasure. Not wanting any scholars to get to the monastery before him, Tischendorf kept the location of his find a secret.

Not being a wealthy man, Tischendorf never found it easy to find the means for travel. But in 1853 he was able to go back to the monastery. The monks were uncooperative. Tischendorf left with nothing but a single tiny scrap with a few verses from Genesis.

Amazing discoveries have brought to light the better-understood Bible. How can you discover this Bible for yourself?

### JOURNEY OF 1859

Six more years passed before he could go back again. This time he was cautious and concealed his purpose. And even though he had now come armed with a commission from the czar of Russia, he talked about everything except Bible manuscripts. After spending several days in a chilly, dark library he was ready to leave; for there was no trace of the treasure he had once saved from the fire. Had it been burned after all? Tischendorf called for the camels to be brought to the gates the next morning.

On the last night, in a casual way, he talked to the monastery steward about Bible manuscripts. As they entered his cell for refreshments, the steward, eager to show his own learning, remarked: "And I, too, have a Septuagint," an ancient Greek version of the Hebrew Scriptures. From a shelf over the door of his cell the monk took down a bulky bundle wrapped in red cloth. Before Tischendorf's astonished gaze were not only the leaves he had saved from the flames fifteen years before, but other parts of the Hebrew Scriptures and the Christian Greek Scriptures. Trying to disguise his unbounded joy, Tischendorf asked to borrow the volume for the night. "There by myself," said Tischendorf, "I gave way to my transports of joy. I knew that I held in my hand one of the most precious Biblical treasures in existence, a document whose age and importance exceeded that of any I had ever seen after twenty years' study of the subject."

How to persuade the monks to give up this treasure—that was Tischendorf's problem. He solved it by suggesting that the monks present it as a gift to the czar of Russia, the acknowledged champion of the Eastern Orthodox churches. After long negotiation the Codex Sinaiticus, as the manuscript came to be called, was presented to the czar. In return the monks received 9,000 rubles. In 1933 the Soviet government sold the manuscript to the British Museum for $500,000. There it remains today, this priceless treasure, one of the most important ancient manuscript Bibles in existence.

But even before Tischendorf's time the long parade of ancient manuscript finds had begun. We may go back many years

to one day in 1628, several years after the King James Bible had appeared. A package from the East was unloaded at an English port. It was from the patriarch of Constantinople to King Charles I. Unwrapping the gift, the king found a very old handwritten Greek Bible consisting of nearly eight hundred vellum leaves. The king turned the book over to scholars. It was a Greek manuscript of the fifth century. It came to be called Codex Alexandrinus. This treasure sparked new interest in ancient manuscripts. All over Europe scholars searched old libraries. Before long other Bible treasures came to light.

One of these finds is the Codex Vaticanus, known also as Vatican manuscript 1209. Like the Alexandrian manuscript it is believed to have been made in Egypt at Alexandria, but it was written many years earlier. Scholars date it before A.D. 350. No one seems to know its long history and how it came to rest in the Vatican Library. Though there is no fascinating story connected with its discovery, there is an interesting enough story of the attempts of scholars to examine the manuscript so we could have a better-understood Bible. But for generations the officials of the Vatican Library put every kind of obstacle in the way of its being studied.

### NOT AVAILABLE TO KING JAMES TRANSLATORS

What meaning do these and other Bible discoveries hold for us? The significant thing is this: The translators of the *King James Version,* the Bible most widely used in the English-speaking world, did not have access to these ancient manuscripts. Even the Alexandrian manuscript did not get into the hands of Bible translators until 1628, after the King James Bible of 1611 had been published. So the foundation for a Bible far more accurate and understandable than the *Authorized Version* has been laid since 1611.

The King James translation of the Greek Scriptures, for example, rested on manuscripts of the twelfth and fifteenth centuries. What a difference from the fourth-century manuscripts now available! And, of course, the earlier a manuscript is the more likely it is, as a general rule, to be free of errors. Throughout the centuries the copying of the Bible by hand made it inevitable that copyists' errors would creep into the text. The *King James* translation thus was based on a Greek text marred by mistakes that could have been avoided had the manuscripts of the fourth and fifth centuries been available to the translators.

Despite the need for new translations of the Bible into English, intense activity in this regard did not get under way until the beginning of the twentieth century. Since 1900 almost every year has seen the publication of a new translation of the Bible into English. Why did not this intense activity begin earlier? Primarily because the most sensational discoveries have come during the latter part of the nineteenth century, as well as during our century. For instance, a most extraordinary find was made by Egyptians digging in an old graveyard near Fayum. They dug up jars filled with papyrus books. An American living in England, Chester Beatty, bought most of these papyri. When their contents were announced in 1931, scholars were amazed. Here were three codices or book-like volumes of manuscripts of the Christian Scriptures! Here was a Greek text a hundred years older than the Codex Vaticanus and the Codex Sinaiticus! These papyri, containing fragments mostly from the epistles of Paul, are known as the Chester Beatty collections.

### NEW LIGHT ON BIBLE LANGUAGES

Another important reason why the need for new translations was not fully ap-

preciated until recent years is this fact: Until about the turn of the century scholars had a somewhat fuzzy understanding of the Greek in which the Bible was written. In the 1890's archaeologists uncovered all kinds of documents in Egypt. From long-buried rubbish heaps outside ancient towns flooded forth papyri of all kinds—letters, bills, deeds, contracts, petitions, invitations, even copies of plays and poems. These papyri were written in Greek. Not until about 1895 did scholars realize what kind of Greek this was. It was the same kind of Greek in which the Bible was written.

Why was this a vital discovery? Because scholars had thought the Greek of the Bible to be of a special kind. They knew it was not classical or even the literary Greek of the first century A.D. They called it "Biblical Greek." So thoroughly did many scholars believe Bible Greek to be a unique jargon that one German scholar even declared that the Greek of the Bible was a miracle language, a language devised by the holy spirit. But the discoveries in Egypt showed otherwise!

The documents of everyday life dug up in Egypt provided the clue to understanding Bible Greek. It was found that the Greek of all these documents was not classical or literary but the Greek of the Bible! And the Greek of the documents was the everyday language of the people of the first century! So the Christian Greek Scriptures were written in the *koiné* or common Greek of the people. Bible Greek was not a unique jargon after all. The Bible writers had put God's message in the simplest language of all, the language of the common people.

This vital knowledge of Bible Greek was not available to the translators of the King James Bible. Hence many passages in that version sound odd or are hard to understand. For example, 1 Peter 2:2 speaks of the "sincere milk of the word." Now from the papyri unearthed in Egypt it was found that the word here translated "sincere" was very often used in *koiné* Greek to characterize food or drink as pure. Hence modern translations give us a more understandable reading, rendering it "unadulterated milk belonging to the word."

Another example is Matthew 6:27, where, according to the King James Bible, Jesus asks: "Which of you by taking thought can add one cubit unto his stature?" Do normal persons worry about growing a full foot and a half taller? Actually this rendering is weak. What happened? When the *King James* translators came to the Greek word they consulted their dictionaries of classical Greek and came up with that word "stature." According to classical Greek they were right, but they did not know the Bible was written in common Greek. Today's scholars know that this particular word was in common use after classical times and that it then meant "life span." So modern translations, such as the *New World Translation of the Christian Greek Scriptures,* render Jesus' question: "Who of you by being anxious can add one cubit to his life span?"

There has been new light not only on the Greek language but also on the Hebrew as well. The knowledge of Hebrew available to scholars today is vastly greater than that which was at the command of the translators of the *King James Version.* So Bible translators today can also give us a better-understood translation of the Hebrew Scriptures.

### "A PHENOMENAL DISCOVERY"

Discoveries have also cleared up errors and obscurities in the Hebrew text by giving us scrolls or fragments older than those on which the King James Bible is based. Until recent years scholars had no manuscripts of the Hebrew Scriptures that

were dated earlier than the ninth century A.D. For 336 years, from 1611 to 1947, practically no new evidence to correct already available sources on the Hebrew text came to light. Then in 1947 came what one archaeologist called "a phenomenal discovery."

Two Bedouins were out searching in the wild and stony desert toward the Dead Sea for a strayed goat. They tossed a rock into a small opening in a cliff and heard sounds that suggested a room. They found a cave; inside they saw three large jars. Peering inside they saw long, round objects in a linen wrapper. Hoping for treasure, they tore off the wrappings and to their disappointment found scrolls instead of jewels. In time they sold them to the archbishop of the monastery of Saint Mark in Jerusalem.

But the 1947 discoveries were just the beginning. In 1949 the cave was rediscovered and explored. Hundreds of scroll fragments were found. In 1952 to 1953 other caves were explored. So many manuscript fragments have been found that every book of the Hebrew Scriptures, with the possible exception of Chronicles, was represented.

Most important of all the scrolls was a complete scroll of Isaiah from about the second century B.C. There was also a commentary upon the book of Habakkuk; it gives us the oldest text of that book that we have. Indeed, the scrolls are about a thousand years older than the Hebrew manuscripts on which the *King James Version* is based.

The scrolls have already been put to use. For example, thorough study of the Isaiah scroll enables today's translators to correct a copyist's error at Isaiah 3:24. The *King James Version* says: "There shall be . . . burning instead of beauty." Modern translations made before 1947 often use the word "branding" instead of burning. Still it is not clear. As the 1956 edition of *The Encyclopedia Americana* explains, the word "branding" "assumes a meaning for the common Hebrew word *ki*, . . . which it has nowhere else in the Bible. The Dead Sea Scroll of Isaiah contains an additional word to the last line, which makes it possible to render it as follows: 'for instead of beauty (there will be) shame.' "

Some questions now confront us: Are we to take advantage of all this amazing wealth of new knowledge about the Bible? Is it to be brought to bear toward a better understanding of God's Word? How, then, can we individually discover this better-understood Bible?

Much of the new knowledge has already been applied. Modern-speech translations not only use the common language of the people today, but they also are providing us with more accurate Bibles, and that means more understandable ones. So you can discover the better-understood Bible by obtaining a modern-speech translation for your own Bible study. Do not let a supposed desire for familiar words or a poetical effect bind you to the exclusive use of the *King James Version*. In the words of the *King James* translators themselves, to quote again from their almost-forgotten preface—"Is the kingdom of God become words and syllables? Why should we be in bondage to them when we may be free?"

### *Insight into the World's Woes*

Historian Arnold J. Toynbee made a statement a few years ago that was apt then but even more apt today, as we see the world blazing with the fires of nationalism. "One of the reasons why our times are dangerous," Dr. Toynbee said, "is that we have all been taught to worship our nation, our flag, our own past history. Man may safely worship only God."—*Look*, August 17, 1948.

HEARING and seeing are the most vital and precious of all the senses we possess. Ears and eyes, though often taken for granted, are in fact priceless blessings provided by a beneficent Creator. The more we examine these wonderful organs, their marvelous and intricate scientific construction, and also the nervous system conveying the impressions received to the brain where they are there interpreted to give an intelligent meaning, the more we realize the truth of the proverb: "The hearing ear, and the seeing eye, Jehovah hath made even both of them." (Prov. 20:12, *AS*) And who thought of two ears and two eyes? Was it some blind "god" of nature, or the impersonal force of evolution? If we credit man in his ascent with such an ingenious idea, then why do we find the lowliest creatures similarly equipped?

Though one may be blessed with good hearing and sight, it does not follow that one's ears and eyes are blessed as mentioned in the Scriptures. Why not? Because God's Word frequently speaks of seeing and hearing in a figurative way, referring to mental perception and understanding. This often occurs in daily speech, as when someone says, "Oh, I see," meaning he has grasped the point of your remarks. Good hearing and sight in this figurative sense are more important than the literal, as is seen in Paul's words when he prayed that God "may give you the spirit of wisdom and of revelation in the accurate knowledge of him, the eyes of your heart having been enlightened." (Eph. 1:17, 18, *NW*) This is even better than figurative sight, for the apostle is really talking of spiritual enlightenment. But what is meant by the "eyes of your heart"?

We are helped to understand this when we recall that on their coming up against the bad heart attitude of the Jews both our Lord and the apostle made this quotation from Isaiah's prophecy: "For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them." (Isa. 6:10; Matt. 13:15; Acts 28:27, *NW*) The majority of the Jews hardened their hearts in disobedience and a lack of faith. (Heb. 4:6, 7, *NW*) Selfishness, pride and prejudice prevented their seeing and accepting Jehovah's servants and their message of truth. Their eye, their outlook as governed by their heart attitude, was not "sincere," or "in focus; generous." No, they had a "bad" eye; "wicked; envious." (Matt. 6:22, 23, *NW*, footnote) They were ungenerous and unwilling to give themselves in sincere wholehearted devotion to do God's will, which is a primary requisite for those whose ears and eyes are blessed.

In direct contrast and referring to these blessed ones, Jesus went on to say: "However, happy are your eyes because they behold, and your ears because they hear. For I truly say to you, Many prophets and righteous men desired to see the things you are beholding and did not see them, and to hear the things you are hearing and did not hear them." How were their eyes and ears made specially happy? Two aspects are involved. First, they were given a revelation of the "sacred secrets of the kingdom of the heavens," "carefully hidden . . . from wise and intellectual ones." This was a source of happiness not only to the disciples, but also to Jesus, who became "overjoyed in the holy spirit" when he saw how his Father was blessing these who were "to become God's children." —Matt. 13:16, 17, 11; Luke 10:21; John 1:12, *NW*.

Their happiness, however, was not limited to mental perception, but was backed up by real, live experience, things which they actually saw and heard. The 'prophets and righteous men' living before Christ's day saw with the eye of faith, though but dimly, that there were special blessings in store for God's people, but they could not begin to experience them in their day. (1 Pet. 1:10-12, *NW*) But when Jesus was born that began to be changed. How it overjoyed the heart of Simeon when he actually took the babe into his arms and said: "My eyes have seen your means of saving that you have made ready in the sight of all the peoples, a light for removing the veil from the nations." (Luke 2:30-32, *NW*) John too stresses the point of firsthand seeing and hearing and the joy resulting therefrom when he writes: 'That which we have heard, which we have seen with our eyes and our hands felt, we are reporting to you, that you too may be having partnership with us. And we are writing these things that our joy may be in full measure.'—1 John 1:1-4, *NW*.

### EYES AND EARS BLESSED TODAY

Is the same true in our day? Most assuredly it is, and with even greater emphasis. Jesus' quotation from Isaiah's prophecy, chapter six, was but a miniature fulfillment. The greater fulfillment is seen in this day of Christ's second presence as a judgment pronounced on Christendom, the counterpart of unfaithful fleshly Israel. The earlier part of that prophecy is also fulfilled in our day. Isaiah felt condemned at first because of what he saw in vision, crying: "Woe is me! . . . because I am a man of unclean lips, . . . for mine eyes have seen the King, Jehovah of hosts." But when his lips had been cleansed he then realized how greatly his eyes had been blessed, and his ears too, as he heard that word that meant an invitation to be Jehovah's spokesman and ambassador: "Whom shall I send, and who will go for us?" With the situation and his own part therein now in proper focus, he at once made that sincere and generous response: "Here I am; send me."—Isa. 6:1-8, *AS*.

How graphically this portrays the experience of the anointed remnant from the time Jehovah came to his temple to judge in 1918 (A.D.). Beyond question we are living in the day when there are wonderful things to be seen and heard, not only by a spiritual understanding, but in actual experience. After cleansing his people from "transgression in Jacob" Jehovah brought them into his kingdom organization, Zion. We not only perceive that the Kingdom is established, but we have been brought into the Kingdom organization to share in its blessings of intense activity. Do we not experience the foretold increase that would come flocking into Zion? To see and hear the truth in Zion means that your ears and eyes are blessed. To see and hear the re-

sults of your efforts in helping others to grasp the truth and come into Zion means that your ears and eyes are doubly blessed. "Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee."—Isa. 59:20; 60:5, *AS*.

"This is Jehovah's doing; it is marvellous in our eyes." (Ps. 118:23, *AS*) Yes, we give him the credit and praise for all these favors. We can be used by him only if we keep humble before him and with our brothers. We are all in this work together and all have to meet the same righteous requirements. No one should expect special preference. By all means let us do the exulting as we see Jehovah's blessing on our labors, but let him do the exalting in his own good time and way. —Luke 14:11, *NW*.

What of the future prospects? In Satan's world today there is not much that is a blessing to eyes and ears, either literally or figuratively. If you live in a big city there is but little that refreshes the eye, just endless buildings and an endless stream of cars and such a din that you can hardly hear yourself speak.

What a contrast as you take a look at the conditions that will prevail in the "new earth," as pictured in the last two chapters of Revelation, and that already prevail in a spiritual way in the New World society! What a restful and peaceful vista opens up before your eyes as you gaze down a long, quiet avenue of trees! There is no confusing din of traffic, but a lovely bird suddenly flits into view, a golden flash, as it flies homeward through the trees. Is this a picture of the depth of the countryside? To the contrary, it describes the great "broad way" of the city itself, the "New Jerusalem." Instead of a hard macadam road with cars competing in speed, why, there is a river, "a river of water of life, clear as crystal." And look at those trees; they too are "trees of life . . . yielding their fruits each month."—Rev. 22: 1, 2, *NW*.

Lasting life in happiness and peace is what the human family sadly needs and it is just that blessing held forth that makes the prospect of the "new earth" so inviting. Happy are you and blessed are your ears and eyes if you are already one of the New World society, learning not only to see the beauties of the truth and to hear and heed the life-giving instruction "flowing out from the throne of God and of the Lamb," but also learning how to open the blind eyes and unstop the deaf ears of others of good will, inviting them to come with you to Zion, the "mountain of Jehovah," to be taught of him and walk in his paths.—Isa. 2:3; 35:5, *AS;* Rev. 22:1, *NW*.

Will these blessings come to a climactic end at the close of the thousand years, as so often happens with a musical work you have particularly enjoyed? You can sense that end coming by the rising tension and then at last comes that loud final chord, leaving you with the feeling that however much you have enjoyed that melody there is not another note to be heard. You have had it. But it will not be that way when Christ hands over the Kingdom to his Father. Oh yes, there will be a climactic end for those who join in the final rebellion described at Revelation 20:7-10. But for those who are in full accord with the supreme Judge there will be no apprehension of all being lost in a tense climax.

And why need that music come to an irrevocable conclusion? Instead, when it comes to the last movement and that lovely melody goes sweeping on, having overcome all the threatening complications of minor chord, then suddenly the orchestra

lifts the theme to a higher key, but with a variation in the harmony and, while you are listening entranced, the solo violin with its rich notes goes soaring away, unbelievably high and inexpressibly sweet, while the accompaniment sinks to a breeze that scarcely stirs the forest leaves, yet still with that change of harmony, leaving you with a delightful feeling that its possibilities are by no means exhausted and there is much yet to be enjoyed. So it will be at the close of the thousand-year Kingdom rule. Jehovah's treasures will never be exhausted.

Meanwhile, as the apostle says, God has now revealed by his spirit many wonderful things, which you can enjoy by actual experience. (1 Cor. 2:10, *NW*) Now is the time when you can see and hear and enter into those things that prophets and righteous men of old so greatly desired to see and hear. Now is the time to be busy in heeding and extending that invitation to "anyone that wishes" that they, with you, may "take life's water free." (Rev. 22:17, *NW*) If you are actively sharing in these things your ears and eyes are indeed richly blessed.

## What Statistics Do Not Tell

◆ The accuracy of religious statistics is a subject of perennial ill-natured discussion in the United States. Because of this the Roman Catholic national weekly, *Our Sunday Visitor*, April 11, 1954, regretted the fact that the head of the United States Commerce Department overruled the president at the time of the taking of the 1950 census, as the president was willing to go along with the religious groups by having questions regarding religious affiliation on the census. However, one thing those statistics could not have told would have been the quality of the members.

◆ For example: The Catholic magazine *America*, July 30, 1955, told of two Catholic seminary students taking a poll among Catholics in Washington, D.C., in an article entitled "Lights and Shadows of the Parish Census." They interviewed a late middle-aged man who invited them into his room, and after they had ascertained that he had been christened, confirmed and married in the Catholic church he was asked:

◆ "'Mass regular?' 'No.' 'How long has it been?' A pause, the man was hesitant, then: 'Oh, about twenty-five years.' 'Any particular reason why you do not get to the sacraments?' 'No, nothing in particular,' the man offered. . . . 'What about getting back to the Mass?' 'Look, I'll be honest with you men, I don't want to.' 'Well, would you mind if one of the priests from the parish came over? No harm in that.' 'No, don't send him over,' the man objected. 'I won't let him in.'" Yet by statistics this man is a Roman Catholic, for according to the Roman Catholic Canon Code all christened Catholics remain Catholics unless debarred from their church by proper ecclesiastical authorities. Yes, statistics do not tell the whole story.

## REDEEMING THE TIME

Choir boys should be heard, not seen, according to Vicar John Nicholls of Carlton, England. He prefers to have choir stalls out of sight so that the boys may read "wholesome Christian books and periodicals" during his sermons. When sermons are based on politics and other mundane fads of the day, as they so often are, better that choir boys read, especially, the Bible. Might not parents also get more from Bible reading than from such sermons?

# Pursuing my Purpose in Life

*As told by Nellena G. Pool*

HELLO there! For some time I have wanted to write you but there are so many sheep crying for help there does not seem to be time for all we should like to do. When I heard that you were pioneering I could not resist telling you how delighted I was to hear you had answered the call and taken another step forward in the greatest and most important activity in the world, advanced ministry praising Jehovah. What joys are before you! Of course, that means you have an eye on Gilead and further service opportunities. Then someday you will be with us in a foreign land singing the praises of the Most High.

Trying to visualize how you must have pondered and meditated to take this step, I am carried back to the time when I did it. May I reminisce with you? It will have to be by proxy, Jehovah's organization, because now we are so many miles apart. So turn the pages back fifteen years or more. "That long!" do I hear you say? "How did you do it? How do you go on? Truly it does not seem that long. So many wonderful things have happened (not, of course, without the unpleasant and difficult) that it seems such a short time, and to say fifteen years amazes even me.

Can you imagine that there was a time when I did not want to live? Often I spoke to mother of ending my life. My speaking in such a manner must have frightened her; and, mind you, my parents were trying to teach me the truth! In those days I was so timid I would hide from my best friends so I would not have to speak to them. I could not think of anything to say. I went to college. Hurrah for written exams; I passed with high grades. But in oral reviews I failed. Do you know how I eventually overcame that fright that haunted me day and night? It was through the thorough theocratic training given by my parents, along with the service.

My brother, who was very dear and close to me, died in 1934 and within less than a year my mother also died. It all made me think. A few months later, June, 1935, we went to Washington, D.C. I heard that clear explanation on the "other sheep." That was what I wanted—life in that new earth. With the hundreds of others there I was baptized. But I still was holding back something. The old world almost swallowed me. I was still teaching school but not liking it, and all the time planning another big business venture. It failed. I was so distressed, seeing each day that the old world gave me nothing but heartache.

Meantime, the theocratic activity was becoming more organized, resulting also in improved service on my part. When in 1938 the Seattle convention was announced I couldn't think of missing it. I knew then what I wanted. When I told my father that I had offered our car to go to the water front so the radio could be used with the sound system to relay the lecture to the many people lingering around the streets there, no wonder tears came to his eyes. He knew it had been announced that those going might be arrested and jailed and he knew I was going ahead in the work he most desired for me.

After feeding at the bounteous table prepared by Jehovah at that convention I came home filled with new determination

to serve Him in a course more fitting. There was less time for old-world friends. When I saw them I preached. (Jer. 20:9) Some did not like it too well. We were walking two different paths. My time was taken up with teaching, housekeeping and service. Kingdom service hours mounted up to 40, 60, then 80. Then I knew I needed more time for service and Kingdom interests. There was only one thing to do. I received some money. What wonderful ideas and suggestions came for investments that would have taken time from Jehovah. Matthew 6:33 rang in my ears day and night. Jehovah first! That meant only one thing and that was to leave the old world and be a pioneer. My sister and I received our assignment June 15, 1940.

Did you not feel an inner satisfaction and pleasure when you realized you were going to please Jehovah, serving him more abundantly? So did I. And now when you go to Gilead you will sense it more deeply. And when you later arrive at a foreign land that previous pleasure will be surpassed in a way impossible to describe. You will have to experience it to know it.

Pioneering about that time began to take on a new aspect—back-calls, studies and helping publishers. We tried to improve our ministry, with Jehovah's help. Our efforts were blessed. Late in 1941 we received an invitation to go out as special pioneers. That meant completely giving up home and leaving Dad all alone. Could we do it? How could we refuse and hold back? (Matt. 10:37; 19:29) We were to go to South Sioux City, Nebraska, about ninety miles from home. When the day came to go my sister had broken her ankle; so she cried because she could not go, and I cried because I had to go alone. I cannot explain how I had the courage to go alone; it was only Jehovah's spirit, I am sure. Jehovah and I alone know the tears shed during those ninety miles.

There was a group of ten or twelve of us who all started pioneering about the same time. Some of us stayed in the home of a sister whose husband was not in the truth. He presented all the arguments he could think up as we talked of experiences and Bible themes. What a thrill was ours, after leaving a newly formed congregation there and going on to another special assignment, to hear that he had become one of the many Kingdom publishers!

Were you in Cleveland in 1942? Do you remember how they spoke of the need to send ministers to other lands? In our ears we heard ringing Isaiah's words: 'Jehovah, here am I; send me.' We didn't have to wait long. That year in December we received the application for Gilead. How easy is would have been to say, "No, my father is alone; I must stay with him." Also, all this time I was suffering terribly with migraine headaches; and that might have been an excellent excuse. Yes, there was much deep meditation and thought, but as was Isaiah's answer, so was ours. Part of our group was to go into the first class of Gilead, and we were called for the second. We got together for our farewell; thinking, of course, we would never, probably, see one another again until after Armageddon. Sad we were to separate, but rejoicing in the promises of Jehovah.

Came September, 1943, and Gilead. Then, six months later, Woonsocket, Rhode Island, to work there as special pioneers until we received a foreign assignment. This was a new kind of territory; slow, hard going at first. Low in spirits, many times we thought of how nice it would be to go home. Then we began to see the increase given by Jehovah. Our work had not been in vain. What a thrill to see a congregation grow from five publishers to forty, then forty-five! And to think we had had a small part in that great work; and now to see some of those pioneering and others at Bethel.

Headaches didn't leave me; I looked for relief but none came. I did not see how I could go to any foreign land; so I prayed, meditated, and almost withdrew my name from the group. But Jehovah is never far away, and he hears our pleas.

In May, 1946, we received an invitation to work at Cleveland on preconvention tasks. Work! I should say we did, but there I found some relief from those terrible headaches and, too, a good spiritual uplift. So when we were told to make final arrangements to go to Lima, Peru (an assignment we had received a year earlier), I knew I must go.

October 20, 1946—that is more than ten years ago, now. Then I thought I had come to the end of the world and I would never get back home again. Could I go home and refuse to do the work Jehovah had assigned me to do here in faraway Peru? No!

Tears, mental anguish from the struggle with Spanish, homesickness and becoming adjusted to life in a missionary home—all these were ours to live through. Happily, to counterbalance the difficulties there were the blessings Jehovah showered upon us, such as new publishers being continually added to the newly formed congregation, increasing attendance at meetings and experiences in the field. Those new brothers and sisters won a very special place in our hearts as they helped us through those first years, even as we helped them. Our family as a group cried together, suffered together, laughed together and together we enjoyed the thrill of a wonderful harvest.

May I tell of what six of us experienced and speak of again and again? In 1950 we had the wonderful opportunity to go to the Yankee Stadium assembly, our first time "home" in four years. The publishers were so sad, telling us as we left that we would not come back, that the home ties were too strong. Others had gone home and did not return. We returned 100 percent, and six of us arrived first. Our first reunion was at service meeting. You should have seen the hugs and kisses and tears we got on that return. Now they knew we put Jehovah first.

It is difficult to describe the sensation when you see the land once a desert beginning to 'blossom as a rose'—with sheep, those you have helped. Yes, to see them coming toward Jehovah's organization, eagerly desiring to renew their minds for New World living, to become Kingdom preachers, servants at service centers, regular and special pioneers—a beautiful scene! To see assemblies grow from 80 to 1,044, in 1956!

How can you hold back from helping the lady who cries and cries because religion has abandoned her and left her without hope and she does not want to lose faith in God! She speaks of ending her life because she has lost her son, but through study she returns to her native land, leaving behind the remains of her son, and asks that someone please call to continue studying with her.

Can you hold back from helping the young lady who, the moment you enter her house, begins asking questions, and as you are leaving at 11:30 at night presses you to say whether next week you can stay longer, adding, 'I need your help; I love life and want more of it; I love Jehovah and he loves me but I must know him better to serve him in truth. Help me!' —yes, can you hold back?

Can you hold back from helping the one who was praying to die, as life had dealt so many hard blows he did not even want life mentioned? Then with study see him advance and say, 'I pinch myself to see whether I am real; I am so happy now.'

During all those twelve years and more that we were away from home Dad faithfully wrote us every week. Then one day a

letter came telling us he was dying. It urged us to come home if we wanted to see him. But among the letters was also one he had dictated: 'Stay where you are! Use the time aiding others and preaching Jehovah's name and kingdom. Continue faithful to the end, and look for me in the resurrection.' Two weeks later a cable: 'Dad is gone.' How easy it would have been to go home. The most difficult thing was to stay. It was during those days that folks whom we had aided previously came to us, read to us words of comfort from the Bible—consoling counsel that they themselves had but recently learned. You cannot help loving them. It was the reward for staying.

Those are some joys we have lived. We know there are yet many even more wonderful events ahead. Why not be forward-thinking? Why not come down and enjoy them with us?

Would you like to ask, 'Would I do it all again?' Pursuing my purpose in life, I certainly would! Why not? What have I lost? Nothing! What better could I have done?

To give all you have for Jehovah pays the greatest of dividends. With all its tears, heartaches, headaches, difficulties, mounting joys, privileges—it is living; yes, living through this time of the end. It is not easy; but is life easy today?

Go to Gilead; do not be afraid you will fail, and go back. Keep the right spirit always, sticking close to Jehovah and his organization, and GIVE! You will find so very true what Solomon wrote: "Cast your bread upon the surface of the water, for after many days you will find it." —Eccl. 11:1, *AT*.

## General Hershey Agrees

¶ In *The Watchtower*, November 1, 1955, appeared a statement made to the 400 delegates of the World Presbyterian Alliance by the chief administrative officer of the Presbyterian Church in the United States. This statement stressed the fact that worldly governments cannot be allowed to determine the internal government and conditions of a church body, which position was shown to be also that of Jehovah's witnesses. That General Lewis B. Hershey, director of selective service in the United States, is in agreement with that view is apparent from his remarks as published in the Spokane *Daily Chronicle*, October 11, 1956. Among other things General Hershey stated: "It is the right of the church to pick spiritual leaders in its own way. It is not our right to say a man is no minister unless he has been to college, nor can we deny him that title if he is forced to support himself by doing other work in the same manner as the disciples." He also observed that there could be no religious freedom if any agency of government attempts to dictate to churches who shall be their spiritual leaders, how they are trained or what their duties must be.

## "Life" Salesman Gets Sold on Real Life

¶ A magazine salesman called on a certain young couple who had just recently taken their stand as Jehovah's witnesses. They made good use of the opportunity to tell him of their newly found religion. It seems he had never heard of Jehovah's witnesses and was amazed to learn that they went from house to house giving Bible sermons and placing literature without profit. He asked if he could hear a sermon. After hearing it he had many questions and asked for someone to call on him and his family. So the salesman of *Life* magazine, the couple writes, was sold on everlasting life!—1957 *Yearbook of Jehovah's Witnesses*.

# 'STAY AWAKE
## STAND FIRM
## GROW MIGHTY'

"Stay awake, stand firm in the faith, carry on as men, grow mighty. Let all your affairs take place with love." —1 Cor. 16:13, 14, NW.

JEHOVAH has placed his power behind the preaching of the good news of his kingdom. He is zealous to have his established kingdom proclaimed throughout all the earth. (Isa. 9:6, 7; 55:11) To all the world the message goes out with his unlimited force behind it. Vital, alive, even alarming is this message! It actually wakes people up. "Awake, O sleeper, and arise from the dead, and the Christ will shine upon you." (Eph. 5:14, *NW*) With Jehovah's word in our minds we do become alive. (Col. 2:13) We are moved to alter our ways of thinking and living. (Rom. 12:2; Eph. 4:22-24) Indeed, to take this word into our minds and hearts is to have a powerful, awakening influence within us.

[2] Once awakened, Christians must not relapse into sleep. They cannot afford to copy mankind in general, which is sound asleep to reality. For, strange as it is, this —the fastest-moving generation of all— slumbers as the climax of Armageddon comes ever closer. Ignorance of this all-important event threatens to engulf in disaster the entire system of things. An inspired warning of long ago has been since underlined by the passing of many centuries of time: "Now it is high time to awake." (Rom. 13:11) Especially for Christians the warning rings clear: "Awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11, *NW*) All sleepers, WAKE UP!

[3] Do you not agree that sleepiness concerning events in this generation is utter folly? Especially appropriate is the admonition to *stay* awake now. Time is running out for this old wicked system of things and those who do not want to go down with it must come out of it. (Rev. 18:4) This is the long-hoped-for "day of Jehovah," the great transition period from the old system to new heavens and new earth. (2 Pet. 3:4, 13) Is it not practical, then, to stay awake in a time of such crisis and keep one's senses? "So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk

1. (a) What force is behind the preaching of the good news? (b) What effect does the message have on the minds of men?
2. Why is it especially now high time to awake from sleep?
3. What is the right mental state for Christians in this time of crisis?

at night. But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; because God assigned us, not to wrath, but to the acquiring of salvation through our Lord Jesus Christ."—1 Thess. 5:6-9, *NW*.

4 Today Christendom urgently needs awakening. In spite of the religious boom, the spiritual apathy in Christendom's religious organizations is notorious. Alarmed, the clergy sometimes cry out in complaint. One after another they stand up in their pulpits to decry the immorality, spiritual drowsiness, lukewarmness and indifference toward religion on the part of their parishioners. For Christendom's religion seems to have lost its vital force; its congregations wallow in complacency, materialism and spiritual stagnation. But why should the clergy so loudly deplore the spiritual drowsiness and religious indifference that they see on every hand? What they see is merely a reflection of themselves! Here is the way Isaiah long ago described them: "They are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber."—Isa. 56:10, *RS*.

5 Let Christendom put her victim to sleep, keep him in ignorance, drug him with superstition and fear. True Christianity is different; it stirs one to activity. (Isa. 61:1-3) With the one who heeds the message it becomes urgent to preach. (2 Tim. 4:2) Because of this, who can match the exemplary missionary zeal and enthusiasm of Jehovah's witnesses for preaching? This noteworthy distinction belongs to them exclusively in this drowsy world. Outside observers frequently express amazement at their eye-opening, unparalleled activity.

4. What is the spiritual condition of Christendom, and who are responsible for it?
5. True Christianity stirs up what activity by those who heed the message?

6 Like Noah and his family, Jehovah's witnesses must be very much alive to the time in which they are living. Noah not only built a large boat but also sounded the warning to others to awake before it was too late. (2 Pet. 2:5) Jehovah, who was the great Awakener in Noah's time, caused his Son to foresee and point to a like sleepy condition today: "For just as the days of Noah were, so the presence of the Son of man will be. For as people . . . took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:37-39, *NW*) In the fulfillment, preoccupation with selfish concerns of every kind now acts as an opiate to the people. Still exercising undeserved kindness at this late date, Jehovah sounds out a loud alarm to awaken the sleepers. It is the message of the Kingdom, the hope of never-ending life in Jehovah's new world in this generation. (Isa. 55:2; Eph. 2:4, 5) If they fully appreciate these facts, Jehovah's witnesses, like Noah, must indeed be alive to their privileges and responsibilities.

**NO TIME FOR SLUGGISHNESS**

7 True Christians cannot now afford to be sluggards or lazybones, basking in the sun or lolling in indolence. They must be intensely busy! In proper humility they can take the ant as a bright example of industriousness. "Go to the ant, O sluggard; consider her ways, and be wise." (Prov. 6:6, *RS*) They avoid the warped and twisted thinking, which can lead only to a perpetual sleep with no disturbance whatever, that worship of Jehovah is too demanding, too tiring or not worth the effort.

6. To what privileges and responsibilities must Jehovah's witnesses now be alive?
7. Why cannot Christians afford to be lazy?

(Jer. 51:39, 57) Spiritual sleeping in this time of the end, they notice, Jehovah condemns as deadly. "How long will you lie there, O sluggard? When will you arise from your sleep? A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a vagabond, and want like an armed man." (Prov. 5:9-11, *RS*) "Laziness ends in a deep sleep."—Prov. 19:15, *Mo.*

[8] Should not Jehovah's witnesses emulate the God whom they worship, the living God in the heavens? (Ps. 11:4) As the Almighty God of the universe he is fully aware of events on earth, which he scrutinizes continually and directs toward a triumphant climax. How absurd to think that he needs to be aroused because he is asleep, like the god of the Baal prophets whom Elijah once taunted! (1 Ki. 18:27) Having come into Jehovah's organization we should worship him by being alert, watchful, not growing indifferent to our ministry. We must not drop our guard and become lulled into a false sense of security and forgetfulness just because we have heard the good news preached and have associated ourselves with Jehovah's organization. We keep our senses by carrying out our worship diligently, with keenness of mind, being alert to follow Jehovah's will recorded in his Word as expressed by his spirit through his organization.

[9] Reading Mark 13 carefully you will observe that Jesus repeatedly emphasized watchfulness in this time of the end. "Keep looking, keep awake, . . . what I say to you I say to all, Keep on the watch." (Mark 13:33, 37, *NW*) He gave us illustrations concerning our day to inform us who it is that has been rewarded for being diligent and watchful with regard to God's kingdom, its presence and its interests. The spiritual prosperity and happiness exhibited by the "faithful and discreet slave" class of Jehovah's witnesses during these years have been observed publicly by all. How we rejoice upon the fulfillment of the scripture: "Happy is that slave if his master on arriving finds him doing so"!—Matt. 24:45-47, *NW.*

[10] In view of all the momentous events since the 'Master's arriving' who is it that is now really staying awake? Is one actually awake who attends an occasional meeting, even if he merely puts in an appearance, drowsily sitting through the hour and never contributing to the comments? It suggests to our minds Proverbs 19:24 (*RS*): "The sluggard buries his hand in the dish, and will not even bring it back to his mouth." One who never opens his mouth in congregation meetings is not holding fast the public declaration of his hope and is not inciting his brothers to love and right works, even though not forsaking the gathering entirely. (Heb. 10: 23-25, *NW*) To stay awake spiritually one must take full advantage of the weekly *Watchtower* study and attend the other meetings regularly. More than that, a wide-awake witness is an industrious person, always to be found at the service center and taking the lead in the ministry.

[11] The clear-thinking faculties of Christians in this time of the end must be kept continually aroused. Peter was inspired to record important things with regard to our knowledge and service in the field ministry that should never escape our notice. After reviewing some of the principles discussed above he writes this reminder: "Having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying

8. (a) Is God aware of events on earth? (b) To worship Jehovah, after coming into his organization, what is required?
9. How did Jesus emphasize watchfulness in this time of the end?
10. What does it mean for a Christian to stay awake spiritually?
11. Besides waiting patiently until Jehovah acts at Armageddon, what must Christians also do?

people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:17, 18, *NW*) While patiently awaiting the little time left before Jehovah strikes down Satan at Armageddon keep "close in mind the presence of the day of Jehovah." —2 Pet. 3:12, *NW*.

**ALERT AGAINST THE DEVIL**

12 Although the Christian earnestly desires to maintain an aroused mental and spiritual state, the pressure of this whole system of things is against it. Do not even think of sleeping! Discipline yourself to stay awake. You have an enraged, vicious foe who is very much on the loose. You would not stroll nonchalantly about the streets or doze in the sun if a savage beast were running amuck in the streets, seeking to maul, maim and devour everyone he could. "Your adversary, the Devil," says the apostle, is doing just that. So "keep your senses, be watchful." (1 Pet. 5:8, 9, *NW*) Gog of the land of Magog is disclosed as leading an attack with a great mixed host (representing Satan's forces, invisible and visible) against Jehovah's people, the faithful remnant and many other sheep who hope to survive Armageddon. Is it not these especially who must keep awake and alert, standing their ground until Jehovah takes action?—Ezekiel chapters 38, 39; Rev. 16:15.

13 What Paul admonishes is to *stay* awake. (1 Cor. 16:13, *NW*) An emergency confronts all Christians, with Satan stalking those who become careless or negligent. But some of us just seem to be so sleepy spiritually. It is time to stay awake and be prayerful—yes, to be unlike Peter, James and John in Jesus' last hour in Gethsemane. (Matt. 26:36-45) Do you look back at those favored apostles as if they were some sort of dullards whom Jesus had to address with provoked words: "Could you men not so much as watch one hour with me? . . . At such a time as this you are sleeping and taking your rest!" (Matt. 26:40, 45, *NW*) But do not fail to get the point that applies to you too: "Keep on the watch and praying, that you may not enter into temptation." (Matt. 26:41, *NW*) Just a few hours later Peter vigorously denied his Master, and then wept bitterly. Jesus foresaw the results of Peter's lack of alertness mentally and spiritually. (Matt. 26:74, 75) Also here in his own climactic test Jesus stresses for us the important part prayer plays in keeping watchful and wakeful. When a person prays earnestly to Jehovah he awakens his mind, examines himself and asks correction and protection through Jehovah and his organization. So, as Paul incited the Colossians, "be persevering in prayer, remaining awake in it with thanksgiving." —Col. 4:2, *NW*.

14 Once all Israel stood protected within the congregation of Jehovah. Laziness and indifference toward Jehovah's instructions and commandments resulted in disaster. Paul points out that the Israelites "had their sensibilities blunted" and "their mental perceptions were dulled." (Rom. 11:7, 25; 2 Cor. 3:14) What a prohibitive price they had to pay for carelessness in giving attention! Such careless ones were completely taken over by the Devil into all manner of disgusting wickedness: "They became empty-headed in their reasonings and their unintelligent heart became darkened. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they

12. Why is it difficult to maintain an aroused mental and spiritual state?

13. (a) To stay awake, what should we not forget? (b) What part does prayer play in keeping watchful?

14. Why did Israel lose Jehovah's favor, and with what disastrous results?

were with all unrighteousness."—Rom. 1: 21, 28-31, *NW*.

15 This is our heavenly Father's great time of harvest. It is hardly the time to become indifferent to instruction and your privileges of service. "A son who gathers in summer is prudent, but a son who sleeps in harvest brings shame." (Prov. 10:5, *RS*) Has Jehovah a place in his new world for those who shame him by their laziness? Or those who think they can settle back now, just take things easy and be concerned mostly about comfortable things for themselves? Jehovah's energetic Son, the faithful and true Witness, Christ Jesus, says: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth."—Rev. 3:16, *NW*.

16 Happily, the increase in the New World society proves that Jehovah's witnesses are working. They are accomplishing a great work of preaching and are not just sitting around listening and reading, 'loitering at their business.' (Rom. 12: 11, *NW*) Nor are they going to relax their vigilance and become lazy merely because almost a half century has passed since the birth of the Kingdom. No, they will continue alive and active in the Kingdom service, like the wise man who built his house on solid rock. (Luke 6:47, 48) "Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built."—Luke 6:48, *NW*.

### FIRMNESS IN FAITH

17 "Stand *firm* in the faith," the apostle next emphasizes. (1 Cor. 16:13, *NW*) Our faith, which pleases God, is grounded on knowledge. (Heb. 11:6) Our expectations concerning it are held with assurance, without doubts and waverings. We therefore take a stable, responsible course in life, which is confidently laid upon the truths of God's Word, a rock foundation, not in a childlike way, starting things we are not able to finish or moving from one task in the ministry to another as whim or fancy strikes us without following things through to a successful conclusion. (Jas. 1:6-8; 4: 7, 8; Eph. 4:13; 1 Cor. 13:11) So we must have faith and be consistent and stable to demonstrate the firmness of our faith by works.—Jas. 2:14-26.

18 Firmness in the stand of a Christian comes about because he takes on responsibility toward the obligations he has covenanted to undertake. He has dedicated himself to God, a forward step. Positive action must follow. He learns to handle responsibility in the ministry, to be dependable and advance. In the New World society there are competent, helpful servants eager to assist him to that end. Every provision is made to assist all to stand firm and receive Jehovah's blessing and approval.

19 Jehovah knows what we need to do in order to stand firm. For firmness in our faith he instructs us to keep separate from the world. Association with people of the world is permissible to the extent of contact required by gospel-preaching and permitted secular work. (Jas. 1:27; 4:4; John 17:15; Eph. 4:17, 18) We are advised, however, to avoid strictly the evil, hurtful practices of this old system and build up our understanding of spiritual things. "Brothers, do not become young children in powers of understanding, but be babes as to evil; yet become full-grown in powers of understanding." (1 Cor. 14:20, *NW*) Selfishly and stubbornly some make a serious mistake with regard to companions

15. For what powerful reasons is indifference to instruction and preaching folly, especially now?
16. With the passing of time why must Jehovah's witnesses not relax their vigilance?
17, 18. (a) On what foundation does faith rest? (b) To what course in life does faith lead?

19. What companionships should a Christian cultivate for the purpose of standing firm?

whom they seek out. Making friendships socially with people of the world and associating with them is not conducive to standing firm as a Christian. To careless ones in his day, who preferred such ill-mated friends, Paul wrote: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, 34, *NW*) No, do not be misled and excuse your clinging to such friends because they are personally more desirable, socially more acceptable or financially more advantageous to you than brothers. If the companionship of such ones is more desirable to you, then it is time to examine yourself. Do not foolishly think you are personally so strong that you can risk weakening or compromising your firm stand in the faith. It is far better to cultivate associations at the congregation meetings and in the preaching field with your humble brothers.

[20] Standing firm in faith means *a fight* because our adversary is Satan the Devil. It pleases Jehovah greatly for us to resist him and maintain integrity along with our faithful brothers all over the earth. (1 Pet. 5:9, 10) The faithfulness of our brothers should inspire us to work hard too and stand firm, looking to the future for still other blessings from Jehovah. "To this end we are working hard and exerting ourselves, because we have rested our hope on a living God." (1 Tim. 4:10, *NW*) Thus, our happiness now comes from bearing the responsibility that Jehovah is now pleased to confer upon each one of us, enjoying our privileges and walking wide-awake in this day of Jehovah's presence in a worthy manner. "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God."—Phil. 1:27, 28, *NW*.

[21] Are we not most fortunate to be firmly anchored in the organization Jehovah has built up? Having been awakened to the message of the Kingdom, then let us be careful, staying within the bounds of activity and conduct marked out for us by the Scriptures. "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is."—Eph. 5:15-17, *NW*.

[22] Jesus tells us what God's will for us in this decisive time is: to stay awake and stand firm: "But pay attention to yourselves . . . Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and to hold your position before the Son of man." (Luke 21:34-36, *NW*) Wisely we shall not neglect this glorious way of salvation but "pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1, 3, *NW*) Jehovah has provided these uplifting principles to guide us in the way of firmness of faith and spiritual strength in this time of the end. With his help and undeserved kindness may we all be able finally to conclude like the apostle: "I have fought the right fight, I have run the course to the finish, I have observed the faith."—2 Tim. 4:7, *NW*.

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20. Why is it difficult to stand firm in the faith, but what encouragement do we have to that end?

21. How can we remain firmly anchored in Jehovah's organization?

22. In this decisive time what is God's will for us?

# 'KEEP WATCHING THE MINISTRY THAT YOU FULFILL IT'

"Keep watching the ministry which you accepted in the Lord, that you fulfill it." —Col. 4:17, NW.

"JEHOVAH is a manly person of war," sang the delivered Israelites. (Ex. 15:3, *NW*) But he is not only a mighty war God; he is *manly* in the sense that he is reliable, *responsible*. (Isa. 55:11; Mal. 3:6) He takes responsibility and credit for all his acts, from creation down to the establishment of a brilliant new world. He will make way for it on earth shortly by destroying, not merely the war power of one nation, as when he engulfed Pharaoh's army in the Red Sea, but the entire present system of things. He desires that his servants will now prove themselves likewise responsible, faithful and dependable toward his service, so that they may come off triumphant with him then.

[2] God's obedient and faithful Son, Christ Jesus, has likewise always willingly assumed responsibility. He was delighted to carry out his Father's will, even through much hardship and persecution and a death in ignominy. (Heb. 10:9; Matt. 26:38, 39, 42, 44) Always he shunned the work-evading, self-enriching way of false religion. (Matt. 23:4; 20:28) He served with true humility, manfully facing up to the arduous tasks assigned him. Because it meant beginning this immense, world-wide work of witnessing to all nations, early in his short preaching career on earth he invited companions to join him and gave them responsibility in the ministry, accompanied by ample instructions. (Matt. 10:1-42; Luke 10:1-16) These have done well to copy his spirit: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." —Matt. 11:29, 30, *NW*.

[3] Those who cringe and shrink back when work in the ministry with its obligations is assigned them are not copying the manly example of Jesus. Nor are they heeding the apostle's wholesome admonition to "carry on *as men*, grow mighty." (1 Cor. 16:13, *NW*) In Jesus' life, preaching and shepherding the flock claimed all his attention. Additional duties he welcomed joyfully. He has now committed his kingdom belongings on earth into the willing, reliable hands of his "faithful and discreet slave" class, which has submissively and willingly carried out its assigned work with great joy. The evil slave, who was dilatory and irresponsible, landed outside with the hypocrites, weeping and gnashing his teeth.—Matt. 24:51.

[4] How bountifully Jehovah has prospered the united remnant, truly a "little flock," which he entrusted with the Master's belongings! Has it not been because they accepted this assignment with joy and stuck to it? Today they are surrounded by a nu-

1. (a) How is Jehovah manly? (b) To triumph with Jehovah, in what way must Jehovah's witnesses prove manly?
2. With what spirit did Christ Jesus undertake his assignment on earth, and why should it be copied?
3. What does it mean for Christians to "carry on as men"?
4. How has Jehovah rewarded the diligence of the faithful remnant?

merous crowd of men of all nations, the fruits to show for their manfully bearing this seemingly staggering load of responsibility. Happily the burden of preaching the good news in all the world now rests upon many shoulders. Jehovah has sent for many 'fishers and hunters' to co-operate together in the work. (Jer. 16:16) These he has caused to be organized all over the earth, each having his assigned place and his obligation to participate fully in the great distribution work, the feeding work.

5 No time now is it, therefore, for any to be slackers or idlers. "Droop not your hands"! says the prophecy. (Zeph. 3:16, *Mo*) Greater responsibilities, requiring all the strength we have, lie ahead! But the rewards also are great. Watch the "faithful and discreet slave" for directions and receive with willingness and zeal the assignments given. Watch well the Kingdom interests committed into your hands and do not try to spare yourself, but increase more and more. The approval of Jehovah and Christ Jesus will give you great joy as you become conscious of the words directed to you: "Well done, good and faithful slave! . . . Enter into the joy of your master."—Matt. 25:23, *NW*.

6 For all dedicated servants now, greater and wider opportunities of service are opening out in broader fields. Look for these opportunities and then make way in your life for them. Seize hold of them: "Then that slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes." (Luke 12:47, *NW*) Why balk and wait to be repeatedly urged or even beaten? Go forward yourself! It may mean some grand opportunity: pioneering, attending Gilead, even serving at the Society's branch headquarters! And each one who qualifies is privileged also to continue his personal field ministry in the local congregation in an expanded way.

5. Instead of drooping their hands what should all do now?
6. What opportunities of service are opening up, and how should dedicated servants of Jehovah respond?

### ASSUMING RESPONSIBILITY

7 In all our congregations there is plenty to be done in the ministry, the service to the Kingdom and the brothers, which should be done with zeal and enthusiasm. But some brothers are ever so reluctant to assume the responsibility, perhaps that of being a servant in the local congregation. Such ones seem to malinger or avoid such responsibility. It is somewhat like trying to load and ride a camel. As soon as the camel sees that he is about to be used he begins to groan. Even after the saddle is strapped on him he refuses to rise in spite of all the shouts and epithets of the driver. No other response, just a louder whine. When the exasperated driver makes use of a big stick the camel then may get up, but with a frightening yell, much spitting, sputtering—and begrudging every step he takes. Have you, camellike, been nursing a queer mental quirk about shouldering your load of responsibility to Jehovah and your brothers in your congregation? If so, take your problem before Jehovah in prayer and seek correction.

8 To want to be used by Jehovah in positions of greater responsibility is right. "If

7. (a) How do some brothers respond to opportunities of service in the congregation? (b) What is the right thing to do?
8. What is the right attitude for brothers in the congregation regarding positions of greater responsibility?

any man is reaching out for an office of overseer, he is desirous of a right kind of work." (1 Tim. 3:1, *NW*) It will have Jehovah's blessing. "Pursue love, yet keep striving after the spiritual gifts." (1 Cor. 14:1, *NW*) It is not that you aspire to be prominent and in the limelight, but rather that you strive to attain the maturity necessary, because responsibility always accompanies a position of supervision. Keep diligently studying and training yourself in the ministry so that you are well qualified for it. (1 Tim. 3:1-6; Eph. 4:15) At the proper time you will be assigned tasks not above your ability to perform.—Ps. 75:5-7.

[9] Brothers who are appointed to the position of overseer must bear in mind that the responsibility of headship is theirs exclusively. Dedicated women in the congregation, even though marriage partners of theocratic overseers, are not to be permitted to usurp authority, to the displeasing of Jehovah. They, instead, as dutiful wives, properly remain in theocratic submission. When brothers sometimes fail manfully to take the lead sisters are found trying to exercise oversight without authority and in rebellion against it. "But I want you to know that the head of every man is the Christ; in turn, the head of a woman is the man; in turn, the head of the Christ is God." (1 Cor. 11:3, *NW*) Responsible theocratic servants should not negligently permit room for their wives or other sisters in the congregation to make this misstep. —1 Tim. 3:2-5, 12.

[10] Truly weighty responsibilities fall upon brothers who are overseers in the congregation. Besides their obligations to Jehovah and Christ Jesus, to sound doctrine and to the preaching of the good news, they owe loving care and attention to all the brothers in the congregation, particularly the new-found sheep. (1 Pet. 5:2-4; Acts 20:17-19, 28; Rom. 15:1) These hard-working "shepherds of the flock" often sacrifice their own personal comforts to "bear the weaknesses of those not strong." They thus win the appreciation of Jehovah and certainly the gratitude of their considerate brothers, who love them for their work's sake. "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another. On the other hand, we exhort you, brothers, admonish the disorderly, speak comfortingly to the depressed souls, support the weak, be long-suffering toward all."—1 Thess. 5:12-14, *NW*.

[11] Jehovah further describes the responsibilities of ministerial servants in this perilous time of the end through his prophet Isaiah: "Behold! a king will reign in righteousness, and princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, *AT*) This fixes the responsibility for any male servant appointed by the governing body and serving in the organization today, including many of the other sheep now serving in the position of "princes," responsible servants in God's New World society. As any servant in a congregation will quickly tell you, this title of "prince" is not a mere honorary designation! The very word itself as used in the Scriptures places the emphasis on the heavy responsibility, the position of leadership in service to Jehovah

9. (a) Whose responsibility is the headship of the congregation? (b) How can responsible servants in the congregation prevent a misstep by sisters?
10. What responsibilities fall upon the overseers in the congregation, and who appreciate their efforts?
11. To be a "prince" in Jehovah's organization today means what?

and the brothers. Now the brothers may turn to the servants for such desired hiding place, covert, refreshment and shade. Jehovah promises that his great King and his princes each will be such source of comfort and protection in this time of dire need.

[12] Notwithstanding such weighty responsibilities, overseers are not to assume high airs and become haughty or self-important. Guard against becoming impatient with the weaknesses of your immature brothers. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." That *King James* translation of Ecclesiastes seven, verse nine, we can profitably ponder further in the modern *Moffatt* translation: "Never be hasty in your anger; it is only fools who cherish wrath." Maintain the attitude of humility, neither becoming petty nor overcritical, which is not manly. (Mic. 6:8) "But all of you," counsels Peter, "gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones. Humble yourself, therefore, under the mighty hand of God." (1 Pet. 5:5, 6, *NW*) At the same time guard against your own weaknesses, lest you fall. (1 Cor. 10:12) "Do not be over-righteous, and be not excessively wise; why should you ruin yourself?" (Eccl. 7:16, *AT*) So while guarding against the weaknesses of your brothers, watch over your own strength and remember that "he who stands in awe of God shall avoid both extremes."—Eccl. 7:18, *Mo*.

### HOW TO MEASURE UP

[13] As we consider the many responsibilities of servants in the congregation, into our minds pops a question: Can anyone measure up to such demanding requirements, and how? Still another responsibility contains the answer. "Grow mighty" is the concise formula. (1 Cor. 16:13, *NW*) What stands in the way of developing the necessary abilities? Strive unceasingly for this mature stature to the aid and blessing of your brothers and the pleasure of Jehovah. "A wise man is mightier than a strong man, and a man of knowledge than he who has strength."—Prov. 24:5, *RS*.

[14] To his servants, confronted now with the great responsibility of preaching the good news world-wide, Jehovah promises to impart strength and renew zeal: "Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, his understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isa. 40:28-31, *RS*) Jehovah will thus help his servants on earth to accomplish his will and get things done.

[15] As you increase your abilities in the ministry, be mindful of the source of your growth. "Not by might, nor by power, but by my spirit," says Jehovah of armies. (Zech. 4:6, *AS*) How could we as an organization have accomplished more than eighty-seven million hours in the missionary field last year without the help of this dynamic force, especially considering our personal shortcomings and weaknesses and taking into account the efforts made to stop the ministry? To our God, Jehovah,

12. Against what must servants guard, and what two extremes must be avoided?
13. Is it possible for anyone to measure up to the demanding requirements for servants in the congregation, and how?
14. What assurance has Jehovah given his servants on earth that he will help them?
15. What is the source of success and growth in the theocratic organization?

we give the credit for all the success and growth, as an organization and in each individual. "Finally, go on acquiring power in the Lord and in the mightiness of his strength."—Eph. 6:10, *NW*.

[16] Jehovah marks out the course for growth under the impetus of his spirit and the guidance of his organization. Growing mighty in the strength of Jehovah comes as a result of much study of God's Word and association in service with his organization, which motivates persons to give the witness and to make opportunities for themselves to preach more and more. Then the quality of service comes in for much attention and we build up the effectiveness with which we preach. So we enlarge the sphere of our service, not resisting the urge to help others grow in knowledge, service and godly qualities. It is certain to produce growth in both ourselves and the brothers who follow our good examples, for they will be quick to imitate the right example. (Titus 2:7) For these reasons Paul admonished the young ministerial servant: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching."—1 Tim. 4:15, 16, *NW*.

[17] Do not be surprised at what God's powerful spirit can accomplish toward bringing you up to maturity for the building up of your brothers to God's glory and delight. (Jer. 9:23, 24; Eph. 6:10; Col. 1:10, 11) Accordingly, "do not put out the fire of the spirit." (1 Thess. 5:19, *NW*) Rather, "stir up like a fire the gift of God," the ministry that is the heritage of all of Jehovah's willing, vigorous witnesses today. Take a forward place in the front ranks of valiant theocratic warriors! As you wield with increasing confidence and skill "the sword of the spirit," Jehovah will bless you mightily to continue "overturning strongly entrenched things."—2 Tim. 1:6; 2 Cor. 10:4, *NW*.

[18] "Whatever your hand finds to do, do it with your might," urges the wise writer of Ecclesiastes nine, verse ten (*RS*). Shrinking back gives Jehovah no pleasure. A backward step may eventually drop the timid soul into destruction. (Heb. 10:38, 39) Jehovah blesses fearlessness with might in theocratic warfare that 'waxes greater and greater.' (2 Sam. 5:10) His invincible active force will bring to realization, more and more, his prophecy of increase, continuing and unending increase: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *AS*) Now that Jehovah's New World society is growing more and more numerous, let us see to it that it does not lose its virile strength because we as servants become spiritually lax, fat and sluggish. If we keep our places, discharge our responsibilities and continue to press the tempo of our theocratic warfare in a genuine, manly manner, Jehovah surely will not forsake us. Let the adversary not forget that Jehovah is with us! "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle."—Ps. 24:8, *AS*.

[19] There has been no stopping of Jehovah's preaching work through his organization, with results that are marvelous. As we look ahead to our breath-taking prospects we have no reason to doubt that "the people that know their God shall be strong, and do exploits." (Dan. 11:32, *AS*) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the

16. How is one able to grow mighty in the strength of Jehovah?
17. What counsel does God's Word give us concerning advancing to maturity and building ourselves up in the ministry?
18. If we continue to press the tempo of our theocratic warfare, what will result?
19. As we look to the future what are our prospects, and how does the Bible picture Jehovah's people?

day of Jehovah cometh, for it is nigh at hand; . . . A great people and a strong; . . . They run like mighty men; they climb the wall like men of war; and they march every one on his ways, and they break not their ranks. Neither doth one thrust another; they march every man in his path; and they burst through the weapons, and break not off their course."—Joel 2:1, 2, 7, 8, *AS*.

[20] What has drawn these forward-moving fighters together into this triumphant theocratic army with power that is irresistible? It is simply love, love of God with which he draws men together. We are determined to let nothing stand in our way of expressing our love for him. (Rom. 8: 35-39) This love of Jehovah, together with love of fellow man, is the perfect bond of union. With it we resist the hate-breeding infection of this selfish world. It is the great difference between the New World society and the old. Satan's world will never destroy this love from the midst of God's organization, but it will live through Armageddon and exist as the firm foundation for serving Jehovah in blessedness for eternity.

20. What part does love play in the advance of these forward-moving fighters, and making what difference?

[21] Love of Jehovah and our brothers now serves as the great stabilizer of our determined efforts to maintain firmness of faith and mighty acts consistent with it. It causes us alertly and manfully to accept whatever responsibility Jehovah is pleased to bestow upon us in caring for his kingdom interests. Because such unselfishness is our motive, our brothers and, above all, Jehovah surely will forgive our unintentional shortcomings, weaknesses and imperfections of the flesh. Jehovah had his inspired apostle give us this assurance. "But the complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins." (1 Pet. 4:7, 8, *NW*) Jehovah will never stop loving or blessing us if we "stay awake, stand firm in the faith, carry on as men, grow mighty." Everything Jehovah does for us he does out of love. So with thoughtful appropriateness, Paul concludes his compact encouragement, which we commend to you ministerial servants with special recommendation: "Let all your affairs take place with love."—1 Cor. 16:13, 14, *NW*.

21. What must we do to be sure that Jehovah will never stop loving us?

## The Bible Banned

In 1229 the Council of Toulouse issued forty-five canons to end heresy. One of them "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter and such portions of them as are contained in the Breviary or the Hours of the Blessed Virgin; most strictly forbids these works in the vulgar tongue." Some centuries later Henry VIII worked feverishly to keep Bibles from being smuggled into England. Public notices gave warning: "No women, nor artificers, nor apprentices, journeymen, serving-men, yeomen, husbandmen or laborers shall read the Bible in English to himself or another, privately or openly on pain of a month's imprisonment." And yet today when millions of people can read the Bible freely, most of them are Bible illiterates.

# Serving First the Divine Interests

THE Christian is obligated to serve first the divine interests. Why? Because the divine One, Jehovah God, is the Supreme Sovereign and the Creator of all creatures. As the Supreme One he has the right to dictate to his subjects as to what they should do. As their Creator he has the right to expect them to fulfill the purpose for which he created them. Jehovah being just, wise and loving, we may be sure that to put first our "attending to all the interests of the Eternal" will be to our own lasting welfare.—1 Chron. 26:30, *Mo.**

What is meant by interests and what are the divine interests, you ask? Interests are concerns, advantages, rights and possessions. They are the things to which one gives one's time, attention, energy and means. For example, a married man may have such interests as a wife, children, a job, various possessions and hobbies.

The divine interests are those things God is concerned with, interested in. These are seen in the expressions of his will and purposes. At the present time God is interested in or concerned with the following interests: the completion of a bride for his Son, consisting of 144,000 humans of proved integrity; the gathering of a great crowd of "other sheep," lovers of righteousness who may survive Armageddon to form the nucleus of a new earth in which righteousness will dwell; the preaching of this good news of the Kingdom in all the world for a witness, and the declaring of the day of vengeance, warning the wicked.

From the foregoing it is clear that each Christian witness of Jehovah has personal as well as divine interests that he must care for. He must keep these two interests in proper relation to each other, which means that although his personal interests may consume more of his time, attention, energy and means, still the divine interests must ever be recognized as coming first and must be given priority to the extent possible. Selfishly to put first one's own personal interests is to do bad, to build up a record of blame and to suffer destruction, even as Adam and Eve did. Unselfishly to put the divine interests first is to do good, to build up a record of merit and to gain the reward of everlasting life.

For us to be serving first the divine interests requires that we make our minds over by a study of God's Word, thereby acquainting ourselves with his purposes and his will for us. It further means dedicating ourselves to do God's will even as Jesus did. It also means discarding the works of the flesh and cultivating the fruitage of the spirit. (Gal. 5:19-23) It also means accepting congregational interests by attending meetings arranged for the equipping of oneself to care better for the divine interests, preparing for such meetings and taking part in them. And especially does it mean to be following Jesus' example by witnessing to Jehovah's name and kingdom at every opportunity.

Today the people of the world are steeped in the pursuit of selfish interests as never before. Perilous times are upon us, for we are in the foretold last days. The seductive snare of materialism is causing many to put first the serving of personal interests, slighting the divine interests. We must therefore be alert, on guard, look earnestly to the divine interests, that we at all times keep serving them first. Remember Lot's wife! Do not be like her, nor like Esau, who sold his divine interests for the sake of some personal interests. Rather, let us imitate Jesus Christ, letting the divine interests be our meat and drink and joy.

* For details please see *The Watchtower*, July 15, 1956.

# MISSIONARIES CONVERT MISSIONARIES

ERITREA is a land just north of Ethiopia and federated with it. From an American Watch Tower missionary couple in that land the following letter was recently received:

"We have many Bible studies here and some of them are doing very well. Among them are three teachers from the Swedish Mission who have studied twice weekly now for five months and have expressed their desire to be baptized. They have already taken part in the house-to-house preaching work and continually witness to their friends. As teachers of the Mission they take turns at preaching in their church, which they do in Tigrinia, the language of the common people. The leaders of the Mission have not taken the pains to learn the native tongue.

"Well, when it came the turn of one of our new brothers to preach he prepared a talk about the new world and exposed the false teaching that the earth would burn up and all good persons would be taken to heaven. The natives listened as they had never listened before. At times there would be clapping of hands as a false teaching was exposed, but the Mission leaders were none the wiser, as they did not understand the language. They felt proud of the excellent teacher they had developed! But this pride was short-lived when, on the following day, they learned the nature of the sermon that had been based on what appeared in *The Watchtower, 'Let God Be True'* and like publications.

"The visit of a director from Sweden brought matters to a climax. He called for a special meeting of all the teachers and asked for a showing of hands of all who had studied with Jehovah's witnesses. They nearly all had, which made him furious. He asked them to promise not to go to Jehovah's witnesses any more and almost all of them did so promise. Then a special meeting was called the next evening in which pressure was brought to bear on those who had refused to drop their studies with the witnesses, and all but five then yielded.

"These five were asked to stay after the others were dismissed and for three hours they discussed Bible teachings. The new brothers ably defended Jehovah's worship on every point raised. Time and again this director would get excited and shout, and so repeatedly they would remind him: 'Jehovah's witnesses never shout at us if we disagree with them. They just open their Bibles and show where we are wrong.'

"He was especially angry when he learned that they had been going from house to house preaching these things. Upon his warning them that they would either have to drop the witnesses' teachings or lose their jobs, three of them replied: 'Neither you, loss of jobs, nor anything else can separate us from Jehovah.' This dismayed the director, as he confidently expected them to yield.

"The upshot was that they were told that they could keep their jobs as teachers at the Mission and efforts would be made to help them to see the error of their ways. They told him that they would do their work conscientiously but that they no longer could teach what they now knew to be false doctrine. So it was decided that they would teach everything except religion, which would be handled by others. This proved to be a real victory for them."

## Samoan School Supervisor Impressed

One of the weekly meetings of Jehovah's witnesses is the theocratic ministry school and one of the features of this school is the training in the arts of composition and public speaking. To aid the instructors of such schools the Watchtower Society has provided "counsel slips" on which are listed all the points that should be watched in a talk, in regard to both composition and delivery. The 1957 *Yearbook of Jehovah's Witnesses* tells of a school supervisor in American Samoa who attends such a ministry school. He was so impressed by the system used that he adopted it in making observations on the schoolteachers under his jurisdiction. When the director of education inquired for the reason that his reports were so improved he gave full credit to the organization of Jehovah's witnesses and the system they use in their ministry schools.

● Did not Lucifer become Satan the Devil, according to Isaiah 14:12?—A. R., United States.

The term "Lucifer" is found only once in the Scriptures and that at Isaiah 14:12. Even this, however, is true of only certain versions, such as the *King James, Douay, An American Translation, Knox* and *Darby*. The *American Standard Version* and the *Revised Standard Version* use the expression "Day Star"; *Rotherham*, "Shining One"; *Moffatt*, "shining star."

The *King James Version* at Isaiah 14:12, 13 reads: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north."

The Hebrew word here translated Lucifer is *Heylél*. In the *Septuagint Version* it is rendered by the Greek word *Heosphóros*, which means "bringer of dawn." In Jerome's Latin *Vulgate Version* this word is translated "Lucifer," which accounts for its appearance in other versions, especially in Catholic versions. To appreciate just how the term "Lucifer" may be applied we must bear in mind the following points.

First, that this prophecy is directed primarily to the king of Babylon, who, by reason of his many conquests, especially that of the nation of Judah in 607 B.C., became world ruler and therefore like the bringer of dawn, the morning star Venus, which is the brightest of all celestial bodies aside from the sun and moon.

Secondly, that this prophecy is really a taunt song, as noted by *Rotherham's* translation of verse four: "Thou shalt take up this taunt over the king of Babylon." It is directed against one who exalted himself very highly and who is being taunted on his downfall.

And thirdly, we are not to consider these stars as literal stars or planets. In the Scriptures at times a glorious prince is termed a star, as we read: "A star will certainly step forth out of Jacob, and a scepter will indeed arise out of Israel." (Num. 24:17, *NW*) Since the princes or kings of Jerusalem were said to sit upon Jehovah's throne, it would be proper to speak of them as the "stars of God."

When, therefore, the king of Babylon took captive Zedekiah, the last king of Judah, he had exalted his throne above the stars of God, and he had in this sense made himself like the Most High. It is only at this time, when Satan, the god of the king of Babylon, truly became the "god of this system of things," that he was pictured by Babylon's king and therefore in a taunting way can be referred to as the Shining One or Lucifer.—2 Cor. 4:4, *NW*.

Thus we see that this title could not refer to the original perfection, beauty and jewellike brightness that he enjoyed as the covering cherub, which is described by the prophet Ezekiel at Ezekiel 28:14-17, *AS*. It can only be applied in a taunting sense to Satan, and that only from 607 B.C. onward. For more details see *The Watchtower*, October 15, 1949, pages 307 to 315.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

**April 7: 'Stay Awake, Stand Firm, Grow Mighty.' Page 145.**

**April 14: 'Keep Watching the Ministry That You Fulfill It." Page 151.**

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ How people wrongly expect God to walk with them, instead of the other way around? P. 131, ¶1.

✓ Where one of the world's most valuable Bible manuscripts was being used to kindle fires? P. 132, ¶4.

✓ Why modern Bible translations can be far more accurate than earlier ones? P. 134, ¶3.

✓ How the "seeing eye" mentioned in the Scriptures is much more than just good vision? P. 137, ¶2.

✓ What joys a missionary cites as ahead of new full-time ministers? P. 141, ¶1.

✓ What sad spiritual condition marks Christendom today? P. 146, ¶4.

✓ What activity true Christianity stirs, even now? P. 146, ¶5.

✓ Why it is urgent for you to maintain an aroused mental state now? P. 148, ¶12.

✓ How to remain firmly anchored to God's organization? P. 150, ¶21.

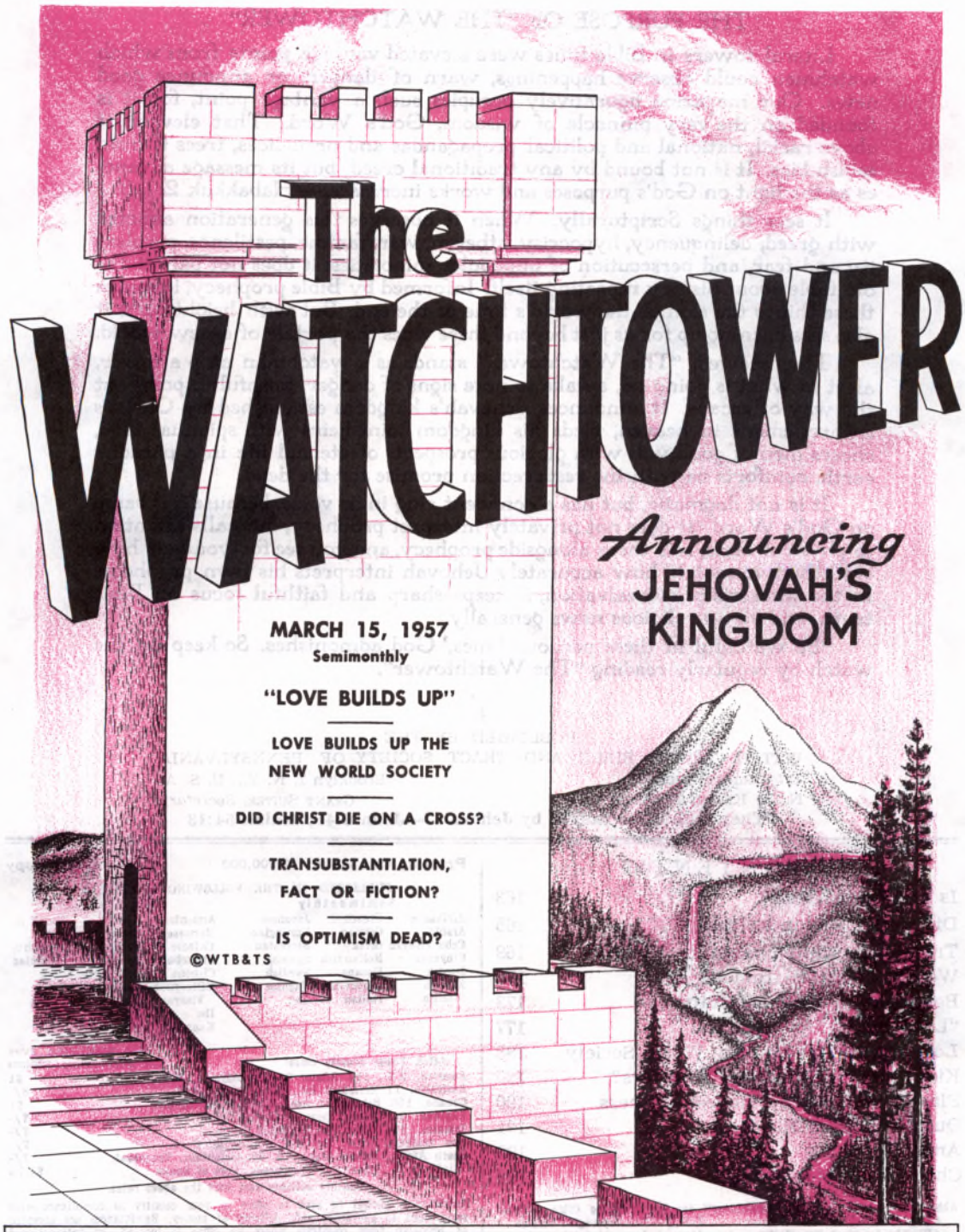
✓ How a camel responds to work, and what example this provides for us? P. 152, ¶7.

✓ How a servant in the congregation can measure up to the demanding requirements upon him? P. 154, ¶14.

✓ Why we must put God's interests first? P. 157, ¶1.

✓ Where other missionaries studied the Bible and became Jehovah's witnesses? P. 158, ¶2.

✓ Whether the name Lucifer refers to Satan before his rebellion? P. 159, ¶9.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

**Unless otherwise indicated, the Bible used is the King James Version**

**Printing this issue: 2,900,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
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| Afrikaans | French | Japanese | Armenian | Korean | Slovak |
| Arabic | German | Norwegian | Burmese | Malayalam | Tamil |
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| | | | Kanarese | Siamese | Zulu |
| | | | | Siloni | |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada,** 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| **England,** 34 Craven Terrace, London W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
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| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad,** 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

**Entered as second-class matter at Brooklyn, N.Y.**
**Printed in U. S. A**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII March 15, 1957 Number 6

# IS OPTIMISM DEAD?

WHAT has happened to optimism? Has it become a casualty in this modern world that marks its cycles by its wars? Before World War I optimism had reached an all-time peak. A glorious future was foreseen. Declared an eminent British statesman, William Ewart Gladstone: "The world grows better from century to century. Let pessimism be absent from our minds, and let optimism throw its glory over all our souls and all our lives henceforth and ever."

That "henceforth" was all too short, for where is optimism in this postwar world? For many people it is dead. Is it dead for you?

Hope for optimism is dead, says Chaplain John McGill Krumm of Columbia University. Speaking to senior students, the university chaplain declared that he thought the most serious casualty of the twentieth century was the "death of optimism." The traditional view of optimism, that "things will get better," said the clergyman, is dead. "We have the ability to make the earth uninhabitable. All that stands between us and that fate is the pathetic little store of wisdom and patience and good will that mankind and its leaders have been able to engender." Anyone who has looked at life with an eye to history, he explained, could hardly be an optimist now. The situation today, he said, is "absolutely unique in history," and optimism is dead "beyond any hope of resurrection." —New York *Times,* May 30, 1955.

Not just clergymen have put optimism's name in the obituary column. Politicians, scientists and historians in mounting numbers admit that, though they believe in the inevitability of change, they can foresee nothing but a dark future. Declared Adlai Stevenson, after Eisenhower's victory last year: "Let us give the Administration all responsible support in the troubled times ahead." So optimism's death has not left a vacancy in the house of mankind; pessimism has moved in with all its gloomy baggage, including a chestful of popular books about a dark tomorrow.

Even novels sound the somber, pessimistic note. In Philip Wylie's H. G. Wellsian novel *Tomorrow!* New York is hydrogenized to a crisp and Washington is turned into scorched acreage by Kremlin bombs. Nonfiction books are equally bleak. In his *The Next Million Years* Charles Darwin, a theoretical physicist, makes a long-range

forecast: the ultimate future of the human race, concludes the writer, will be much like its past—deplorable. That student of history and politics, Elmer Davis, takes a close look at the immediate future in his *Two Minutes Till Midnight:* "We are facing a desperate struggle, and there is no certainty at all that we are going to win: these are conclusions that few people will accept if they can find any other way out."

Can observer Davis find a way out? Says the book reviewer for the New York *Times* of Davis' conclusions: "These are critical, pessimistic and ruthlessly realistic. . . . Mr. Davis has little specific advice to offer. What he does offer is a lot of gloomy opinions based upon a lot of frightening facts. . . . Elmer Davis can't find any other way out and so this book is grim indeed. Let us hope that there are grounds for optimism which Mr. Davis failed to notice."

Have the prophets of gloom failed to notice grounds for optimism? Yes, they have.

There is only one true basis for optimism today. That is the Book most people are too busy to read, God's Word, the Bible. Therein we learn that there would come a time in man's history when optimism would die, when the situation would be unique in history and when the most astute statemen would fail to find a way out. Yes, the Bible foretold the worst of times for the world during the "time of the end" or the "last days" of Satan's world. We are in this epic time right now.

Christ Jesus pointed forward to our day by giving a sign. It is made up of many woes that would come upon the world. When they occur in harmony with other Bible prophecies, the "last days" are upon us. It has been so since 1914. And one of the features to mark this "time of the end," Jesus said, would be "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21: 25, 26, *NW*.

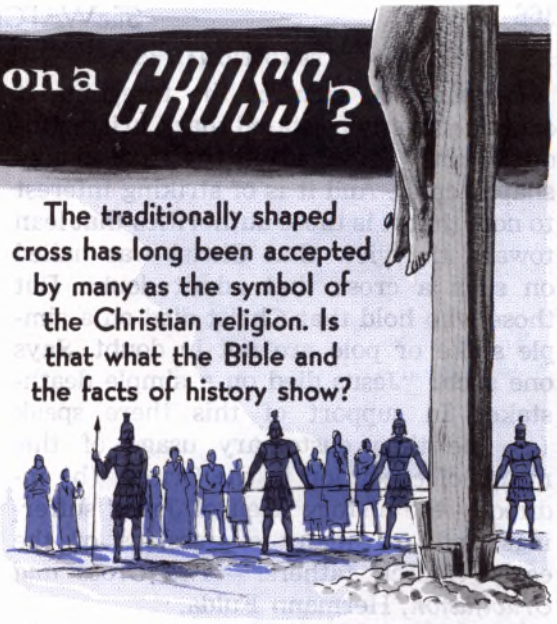
Yet does this worst of times for the world mean the death of optimism? By no means! It means the birth of optimism, for Jesus declared concerning these unprecedented woes: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28, *NW*.

How could it be the worst of times and yet also be the best of times? It is the worst of times for Satan's world but the best of times for Christians who wake up to this truth: God has promised to bring in a new world of righteousness and to destroy this evil system of things at Armageddon. For those who learn the full facts of this truth the outlook for the future is thrilling. It is inspiring.

This good news must be made known. Jesus said it would be: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24: 14, *NW*) The New World society of Jehovah's witnesses is proclaiming this good news far and wide.

So what if optimism is dead for the world? This world will soon die anyway at Armageddon. But there is no reason for you to die with it. Nor need you be without optimism. You can hope for the best. Learn the good news of God's kingdom that this journal proclaims. Act on it. Then, with the New World society, "rejoice in the hope ahead."—Rom. 12:12, *NW*.

# DID CHRIST DIE on a CROSS?



**The traditionally shaped cross has long been accepted by many as the symbol of the Christian religion. Is that what the Bible and the facts of history show?**

TWO youths, seventeen years old, jumped into New York city's East River in the dead of winter. Physical culture enthusiasts? No. Temporarily insane? No. They did it to show their veneration of the cross. An Orthodox priest had thrown a crucifix out more than a hundred feet into the river and these youths endeavored to retrieve it as part of a religious rite.—New York *Times,* January 23, 1956.

In 1956, after fifteen years of strenuous labor, a 700-foot-long sanctuary was completed to serve as a stupendous tomb for Franco and other leaders of Spain's Falange party. Adorning it is a granite cross five hundred feet high, visible in Madrid some thirty miles distant.

Two years ago United States women's clubs began gathering millions of dollars to build the world's largest cross on top of Bald Knob Mountain in southern Illinois.

News items such as these show how highly the cross is esteemed in Christendom.

According to Webster's dictionary a cross is "a structure, typically an upright supporting a horizontal beam, anciently used in the execution of malefactors." In the Bible the Greek word usually rendered cross is *stauros.* Its Latin equivalent is *crux.* Was the *stauros* or *crux* on which Christ died a traditionally shaped cross?

Yes, say spokesmen of Christendom, such as the *Signs of the Times,* October 23, 1956. It dogmatically states that the *stauros* on which Christ died was such a cross. In support of this assertion several authorities are cited, secular and religious. But what are the facts?

The facts are that authorities are not agreed that there is "no doubt about the nature of the *stauros* on which Christ died and are not agreed that it was the traditionally shaped cross. *The Encyclopœdia Britannica,* 1907 and 1942 editions, under the term "cross" states that Christ is "generally believed" to have died on such a cross, that at best it is only "by general tradition" that the matter is established.

As for religious authorities, one states: "The accounts of the manner of the crucifixion being so meager, any degree of certainty is impossible."[1] And another tells that "no definite data are found in the New Testament concerning the nature of the cross on which Jesus died. It is only the Church writers after Justin Martyr who indicate the composite four-armed cross as Christ's vehicle of torture."[2]

And concerning the terms *stauros* and *crux* we are told that *'stauros* properly means merely a stake.' "In Livy [Roman historian shortly before Christ's ministry] even, *crux* means a mere stake." "The Hebrews have no word for Cross more definite than 'wood.' "[3]

### WHY NOT A TRADITIONAL CROSS

Certainly in view of the foregoing it cannot honestly be stated that Christ without doubt was nailed on the traditionally shaped cross. And it is of striking interest to note that it is those authorities that lean toward the view that Christ was nailed on such a cross that admit doubt. But those who hold that Christ died on a simple stake or pole are not in doubt. Says one such: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early Church fathers."—*The Cross and Crucifixion,* Hermann Fulda.

That Christ did not die on the traditionally shaped cross is also indicated by the testimony of the catacombs. Thus Dean Burgon, in his *Letters from Rome,* wrote: "I question whether a cross occurs on any Christian monument of the first four centuries." Mons Perret, who spent fourteen years doing research in the catacombs of Rome, counted in all a total of 11,000 inscriptions among the millions of tombs. According to him, "not until the latter years of the fourth century does the sign of the cross appear." Among the signs that do appear are the dove, a symbol of the holy spirit; the lyre, a symbol of joy; the anchor, a symbol of hope and the fish. Why the fish? Because the letters of the word "fish" in Greek are the same as the first letters of "Jesus Christ, God's Son, Savior."[4]

That Christ did not die on the traditionally shaped cross is also indicated by the Bible itself. It repeatedly tells of his dying on a tree, the Greek word being *xylon.* (See Luke 23:31; Acts 5:30; 10:39.) *Xylon* simply means "timber," and "by implication a stick, club or tree or other wooden article or substance."[5] That is why the Gospel writers all use *xylon* to refer to the staves or clubs that the mob carried when they came to take Jesus. (See Matthew 26:47, 55; Mark 14:43, 48; Luke 22:52.) By saying that Christ died on a *xylon* these indicated that Christ died on a timber, a piece of wood.

Thus the apostle Paul states that Christ became a curse to those under the law by being fastened to a *xylon,* since "Accursed is every man hanged upon a stake [*xylon*]." Paul was there quoting from the law of Moses, which required that the bodies of executed criminals be fastened to a tree or stake as a warning and which meant that they were cursed by God. —Gal. 3:13; Deut. 21:22, 23, *NW.*

A like example is found relative to one of the decrees of Cyrus, which warned that anyone refusing to obey, "a timber will be pulled out of his house and he will be impaled upon it." In the Greek *Septuagint Version* the term for timber here is *xylon.* Again, not a cross but a simple straight beam.—Ezra 6:11, *NW.*

Some argue that Christ died on a cross because early Christians used the letter "X" as a symbol for Christ. However, the "X" used in this manner does not at all refer to the tree on which Christ died. Rather, it stands for the name "Christ," it being the first (Greek) letter of the name "Christ," written "X" and pronounced "ch" or "K." Thus "X" is an abbreviation, not a symbol.[4]

Nor does the fact that the Epistle of Barnabas and the Gospel of Nicodemus state that Jesus died on a cross prove anything. Both of these works are recognized by all authorities as forgeries. Obviously both were written after the cross had been adopted as a symbol of Christendom.[4]

### OF PAGAN ORIGIN

Clearly there is no Scriptural support for the traditional cross as a symbol of

Christianity. Then how can its adoption by professed Christians be accounted for? It was borrowed from the surrounding pagans. It is another one of the many paganisms that the early apostate Christians adopted so as to appeal to the pagans and to be more like them. In this they followed the example of the Israelites who wanted a king so as to be like the nations round about. Thus Dr. Killen, in his *Ancient Church,* writes:

"From the most remote antiquity the cross was venerated in Egypt and Syria; it was held in equal honor by the Buddhists of the East; and what is still more extraordinary, when the Spaniards first visited America, the well-known sign was found among the objects of worship in the idol temples of Anáhuac. It is also remarkable that, with the commencement of our era, the pagans were wont to make the sign of the cross upon the forehead in the celebration of some of their sacred mysteries."

*The Catholic Encyclopedia* gives similar information about the widespread use of the cross. Dr. Hislop, in *The Two Babylons,* likewise tells of the pagan origin of the cross and questions that Christ died on one.

The very fact that the cross is one of the most common of all pagan religious symbols should make us doubt that it could also be the symbol of the pure Christian worship of Jehovah God. And so also should the extremes to which some have gone in times past in venerating the cross. Thus the Catholic writer Didron tells that "the cross has received a worship similar, if not equal, to that of Christ; this sacred wood is adored almost equally with God himself." Once the honoring of the cross began it went to such extremes that the pagans accused professed Christians of being idolaters. "It is plain that the great mass of Christians," says a religious authority, "attached a magical value to this sign. At all events they used it as a form of exorcism and a means of warding off unclean spirits." "Soon the cross came to work miracles of itself. People went to the length of marking cattle to protect them from disease."[6]

Today the Roman Catholic Church still celebrates the "Invention or Finding of the Holy Cross" on May 3 each year. *The Catholic Encyclopedia* explains why. (Vol. 5, p. 523) According to it the mother of Emperor Constantine, at the age of about eighty years, determined to go to Jerusalem to "rid the Holy Sepulchre of the mound of earth heaped upon and around it, and to destroy the pagan buildings that profaned its site." She received revelations, which gave her confidence that she would discover Christ's tomb and his cross. Jews had hidden the cross, but one Jew, being "touched by Divine inspiration, pointed it out to the excavators." However, three crosses were found, and since the title that Pilate had decreed to be placed above Jesus was found separately it could not be told which was Christ's cross. So the three crosses were carried, "one after the other, to the bedside of a worthy woman who was at the point of death. . . . On touching that upon which Christ had died the woman got suddenly well again." However, according to another tradition Helena had a dead person carried to the spot, who became alive by contact with the true cross. "From yet another tradition, related by St. Ambrose, it would seem that the *titulus,* or inscription, had remained fastened to the cross."

While this Catholic authority argues for the genuineness of this miracle, citing the words of various "church fathers" in support of its position, the fact remains that "Eusebius, who carries more weight than all they put together, wholly omits it."[1]

The giving of reverent devotion to a creature or thing is disgusting to Jehovah

God, for he is "a God exacting exclusive devotion." That is why King Hezekiah "removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made, for down to those days the sons of Israel had continually been making sacrificial smoke to it, and it used to be called the copper serpent-idol." As apostate Israelites worshiped the copper serpent, so the cross has been worshiped by apostate Christians. —Ex. 20:5; 2 Ki. 18:4, *NW*.

In fact, even to cherish the instrument on which Christ died does not make sense; it is utterly incongruous. Rather than being venerated it should be loathed and abhorred. Who would think of kissing the revolver that had been used by a murderer to kill one's loved one? It is just as senseless to bestow affection on the instrument on which Jesus met a cruel death. Thus Maimonides, the Jewish scholar of the twelfth century, tells us that the Jews viewed the torture stake as a disgusting thing.[7]

Thus we see the Scriptures, the facts of history and reason uniting to testify that Christ did not die on a cross but upon an upright pole or stake, a *stauros, xylon, crux*. Also, that regardless of its form, it is to be abhorred rather than venerated. In keeping with these facts the *New World Translation of the Christian Greek Scriptures* renders *stauros* as "torture stake" and *xylon* as "stake," when it refers to the instrument on which Christ died.[8]

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1 *Encyclopaedia Biblica*, Vol. 1, p. 957.
2 *New Schaff & Herzog Encyclopedia of Religious Knowledge*, Vol. 3, p. 313.
3 *Smith's Bible Dictionary*, Vol. 1, p. 508.
4 *The History of the Cross*, Ward.
5 *The Exhaustive Concordance of the Bible*, Strong.
6 *Dictionary of the Bible*, Hastings, Vol. 3, p. 328.
7 *Exercitationes contra Baronium*, I. Casaubon, 16, An. 34, No. 134.
8 *New World Translation of the Christian Greek Scriptures*, Appendix, p. 768.

## An Outsider's Viewpoint

E. Stanley Jones, American author and evangelist to the high castes of India, in his work *Mahatma Gandhi*, wrote of the Hindu nationalist leader: "Mahatma Gandhi tells of his contact with a Christian family in South Africa who gave him a standing invitation to dinner every Sunday, and afterwards they all attended the Wesleyan Church. He describes it: 'The service did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly-minded people going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbors, who were in no better case, lightened the shame. I could not go on long like this, and soon gave up attending the service.' "

## Reason for Success in Distributing Bibles

In the past year the London office of the Watch Tower Society received a letter from a secretary of the United Bible Societies, saying that the writer had been asked to make inquiry into the methods of Scripture distribution. "No one can make such an inquiry," he wrote, "without realizing that one of the most effective and efficient agencies for Scripture distribution is Jehovah's witnesses." In replying to this courteous letter the Society pointed out that their success was due to the noncommercial motives that prompted the witnesses and because their aim was not mere Bible distribution but education for life.—1957 *Yearbook of Jehovah's Witnesses*.

# Transubstantiation

## FACT OR FICTION?

THERE was a time when it was not safe to ask whether transubstantiation is fact or fiction. As at such time as back in 1410. In that year John Badby, an English tailor, was burned at the stake in London's Smithfield Square because he could not understand how Christ sitting at supper could offer his apostles his own body to eat!

And not only laymen, but also Catholic priests are spoken of as being burned alive for doubting transubstantiation. In fact, we are told that denial of this teaching has caused rivers of blood to flow and that likely more were put to death for doubting it than for doubting all other Roman Catholic teachings.

Regarding transubstantiation, *The Encyclopædia Britannica* (9th Ed.) states: "The Church of Rome teaches that the whole substance of the bread and wine in the Eucharist is converted by consecration into the Body and Blood of Christ, in such a manner that Christ in His entirety, including his human soul and His divine nature, is contained in the elements; and that with such a thorough transmutation that not only is the whole Christ contained in the wine as well as the bread, but with the same completeness in each particle of the bread, and in each drop of the wine." The Council of Lateran of 1215 pronounced accursed any who would in any way doubt transubstantiation.

The claim is made that the miracle of transubstantiation is every bit as great and as incomprehensible a mystery as that of the trinity, which, together with the teaching of incarnation—that of Jesus Christ while on earth being both human and divine—are the three great "mysteries far transcending the capabilities of reason." Regarding this aspect of transubstantiation, Hildebert of the thirteenth century states: "The force of human reason seems to fail more in the Sacrament of the Lord's body and blood than in any other work of divine power." He further asks: "What understanding can grasp in what way the flesh of Christ comes to us daily from heaven to the altar, and from the altar to us, and yet leaves not the heaven from which it comes?"

No wonder that this teaching caused so much discussion during the Middle Ages and that such Catholic theologians or schoolmen as Duns Scotus observed that "the words of the Scriptures might be expounded more freely and easily without Transubstantiation." But evidently to avoid trouble he held that "the chief thing is to hold about the Sacrament what the Holy Roman Church holds."

NO SCRIPTURE SUPPORT

Whether transubstantiation is fact or fiction depends upon the meaning of Jesus' words at Matthew 26:26, 28 (*Cath. Confrat.*), where he is quoted as saying, among other things, "This is my body," "this is my blood of the new covenant." Is it reasonable and consistent with the rest of the Bible to hold that these words indicate that an incomprehensible mysterious miracle of the greatest magnitude had taken place? No, it is not.

First of all let us note that nowhere in the Scriptures are incomprehensible mysteries that fly in the face of reason advanced as divine truths. On the contrary, the evidence of the senses and reason are continually appealed to. Thus obvious miracles were used to establish the divine commission of both Moses and Jesus Christ. From beginning to end God's servants appealed to reason: Elihu reasoned with Job and his false friends. Malachi reasoned with an unfaithful priesthood. Paul reasoned with the Jews in the market places and in their synagogues and with the Greek philosophers on Mars' Hill. He also effectively reasoned from effect to cause for faith in the existence of God. And above all others, Jesus appealed to reason.

To hold that when Jesus said "this is my body" the bread actually became his body, contrary to the evidence of the senses of the apostles, outrages reason. Was not Moses' miracle of changing a staff into a serpent apparent to all? It was. Nor was there any question about a miracle when Jesus changed the water into wine. And when he fed the five thousand and the four thousand, it did not require faith to believe that he did, for there were all those fragments, many baskets full, in addition to the satiated multitude. Those miracles all served a practical purpose and instead of requiring faith to accept them they served to establish faith.

As for what Jesus had in mind, do we not time and again read that a certain thing is this or that, meaning that it stands for or means this or that? Certainly. Catholic versions themselves bear this out. Thus the *Douay Version* renders Genesis 41:26, "The seven beautiful kine, and the seven full ears, *are* seven years of plenty"; whereas Monsignor Knox renders it: "The seven sleek cattle, the seven plump ears, have the same sense in the two dreams; they *stand for* seven years of plenty." Again, Daniel 7:17, *Douay,* reads: "These four great beasts *are* four kingdoms which shall arise out of the earth," whereas *Knox* reads: "It is but earthly kingdoms these *betoken,* these four beasts thou hast seen."

Further, note that according to *Douay* Galatians 4:24 reads: "For these *are* the two testaments," while *Knox* translates the verse to read: "The two women *stand for* the two dispensations." Especially do we find that Jesus used figurative language; in fact, we are told that without illustrations he did not speak and teach. He continually used metaphors and similes in preaching the good news of his Father's kingdom. "I am the vine, you are the branches." "I am the door of the sheep." "I am the right shepherd, and I know my sheep." (John 15:5; 10:7, 14, *NW*) Clearly, then, such versions as *Moffatt* and the *New World Translation* are fully justified in rendering the words in question at Matthew 26:26, 28, "This *means* my body" and "this *means* my 'blood'."

Had the wine actually become Jesus' blood Jesus would not have spoken of its shedding as still in the future: "which is to be shed for many." Nor would he have referred to the contents of the cup as still being the fruit of the vine: "I tell you this, I shall not drink of this fruit of the

vine again, until I drink it with you, new wine, in the kingdom of my Father." —Matt. 26:28, 29, *Knox*.

### OPPOSED TO THE RANSOM

The fiction of transubstantiation is opposed to one of the most basic teachings of the Bible, the ransom sacrifice of Jesus Christ, as noted at Matthew 20:28 and 1 Timothy 2:5, 6. As the apostle Paul shows at Hebrews 9:22, "Unless blood is shed, there can be no remission of sins." (*Knox*) Transubstantiation involves an admittedly "bloodless sacrifice" and therefore cannot wipe out sins as claimed.

Then too, Paul, at Hebrews chapters 9 and 10, repeatedly insists that Jesus Christ died only once, that only one sacrifice is needed. It is therefore a denying of Paul's words to hold that other sacrifices are needed, and it is blasphemy to hold that imperfect men can create the divine Christ afresh daily and sacrifice him.

Nor is that all. Paul distinctly shows that just as the high priest in Israel entered into the holy of holies with the blood of sacrificed animals to make atonement, so Jesus Christ entered heaven itself with the value or merit of his sacrifice to make atonement for his followers. No human priest could enter heaven to appear on behalf of others to obtain forgiveness for them, since "flesh and blood cannot possess the kingdom of God." —1 Cor. 15:50, *Dy*.

And if Jesus, by saying, 'this is my body, my blood,' miraculously changed the bread and wine into his very flesh and blood, performing the most noteworthy miracle of his ministry, surely this would not only have been explicitly stated but made paramount throughout the Christian Greek Scriptures. But transubstantiation is not even mentioned, let alone discussed, because it is not a fact but only fiction. It is not taught in the Bible.

### ORIGIN OF TEACHING

Then how can we account for this teaching's being the very crux of Christendom's largest religion? Because of an apostasy, even as Jesus and his apostles warned. It is admitted that many pagan teachings and practices were brought into the church. The Greeks had a divine bread and also a divine nectar or ambrosia, which their mythological gods sipped and which was supposed to impart immortality. The Hindus had a similar belief.

That something could be transubstantiated, changed from one substance to another without changing its appearance, is based on the Aristotelian error that all matter has a basic and invisible substance of which it really consists as well as its outward, visible characteristics, such as color, form, texture, odor, taste, etc., known as "accidents." In philosophizing on the Lord's supper the early Alexandrian theologians "obviously borrowed from the terminology of the Greek mysteries," we are told.

As with the trinity, there was a gradual growth of this teaching, as so clearly shown in *The Encyclopœdia Britannica* (1942), Vol. 8, pp. 795-797. The term "transubstantiation" did not appear until the eleventh century. Its being made an official dogma of the Roman Catholic Church in 1215 started the scourge of torturing and murdering thousands upon thousands of Jews on the rumor that they had "desecrated the host" by piercing it with needles or crushing it under foot, as though the Jews believed the fiction of transubstantiation! Wycliffe came out unequivocally against this teaching, as did also Zwingli. Luther, however, seemed reluctant to let it drop.

The fiction of transubstantiation has done much harm. It fosters idolatry in

that both priests and people adore the "host" as the body of Christ upon the priests' saying, *"Hoc est autem corpus meum,"* and then ringing a bell. In holding that only an ordained priest can perform the sacrifice of the mass and pronounce the words of consecration the people are made wholly dependent upon their priests for forgiveness of sins.

Truly reason, the facts and the Scriptures unite to prove that the Bible does not teach transubstantiation and that it is a fiction and not a fact.

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## WORDS OF HEALTH FROM THE ILL

ARE you limited by poor physical health? Is there a temptation to say: "In my condition, what can I do for Jehovah? How can I publicly praise him?" Does physical incapacity prove a "thorn in the flesh" that succeeds in keeping you from meetings of true worshipers? If so, remember Paul's attitude toward his "thorn in the flesh": "When I am weak, then I am powerful." How? As Jehovah told him: "My power is being made perfect in weakness."—2 Cor. 12:7-10, *NW*.

Physical sickness does not mean spiritual sickness, nor does a fettered body necessitate a fettered mind. Many are the physical invalids whose minds are bright as sparkling winter snow, fully capable of "holding the pattern of healthful words" that they have heard, "with the faith and love that are in connection with Christ Jesus."—2 Tim. 1:13, *NW*.

But how does an invalid bring that mind into association with other Christian minds for learning and with good-will minds for teaching and praise? Consider the answer of one of our correspondents, an invalid for over thirty-three years, bedfast with crippling arthritis, paralyzed, physically helpless, totally blind.

Says she: "I am happy to say that I am a regular publisher, doing not only incidental preaching, but with the kind help of others I write letters by dictation, sending along a booklet, magazine or tract. Also, for nearly a year now I have had the joyful privilege of attending a Bible study at the service center just across the street from our home. This is possible because four years ago an intercommunication system was installed between our home and the home of my sister and brother-in-law to meet my needs. This system is now being used to make it possible for me to "attend" the studies. I do not always hear everything spoken, but enough so that it has become a rich blessing. I also have the happy privilege of joining in by answering questions directed to me."

Now how about you? Perhaps your case is not identical with this one. It may be that not all the measures above are possible for you. But the point to note from all this is that, by giving thought to your case and ferreting out all the possibilities, your mind too may find new avenues of expression. With expression, your outlook will brighten, your mind sharpen, your spiritual joys increase and you can say with the apostle Paul: "When I am weak, then I am powerful."

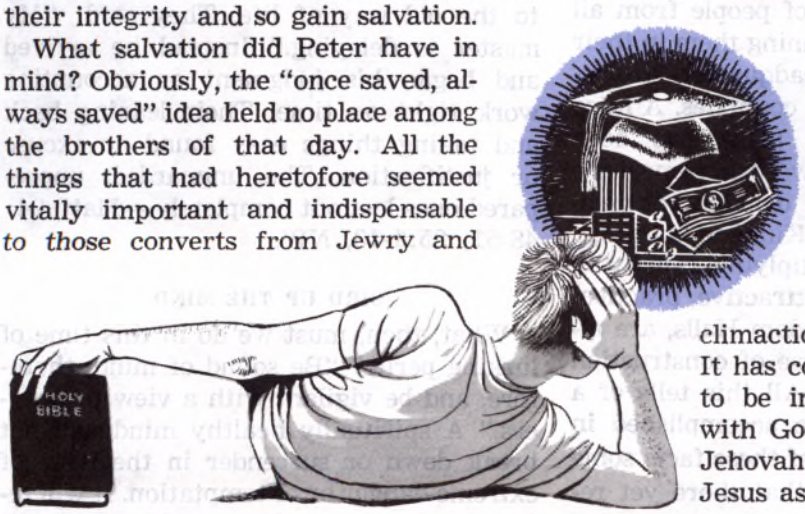
## THE DEAF ALSO "HEAR"!

A Canadian presented a doorstep sermon to a deaf-mute by underlining the scriptures in his Bible and having the deaf-mute read them for himself. Impressed, he asked the witness to come back and help him prepare a sermon for him to give at a school for deaf-mutes. Later, a witness who could speak the sign language was located and began a regular Bible study with the deaf-mute, also helping him to prepare sermons to give at the school. Other deaf-mutes attending the school showed interest and began asking questions, enabling the deaf-mute to 'preach' to them further and place literature.—1957 *Yearbook of Jehovah's Witnesses*.

# BEING SAVED WITH DIFFICULTY

A FEW years before Emperor Nero launched his fiery persecution campaign against Christians throughout his far-flung empire, a decade before the Roman armies marched upon Jerusalem and effected its destruction and slaughter of the faithless population, an urgent and most timely warning was sounded by the apostle Peter. "The complete end of all things has drawn close" was his solemn announcement. (1 Pet. 4:7, *NW*) Anxious concern for the salvation of his fellow publishers of the Kingdom message clothed his words with pregnant meaning. Those first-century Christians had accepted Christ Jesus as the divinely provided propitiatory offering for the sins of humankind, and were confidently worshiping Jehovah God through him. Yet the apostle warns and exhorts those who are in the way of salvation to prepare themselves to meet the most critical test of their integrity and so gain salvation.

What salvation did Peter have in mind? Obviously, the "once saved, always saved" idea held no place among the brothers of that day. All the things that had heretofore seemed vitally important and indispensable to those converts from Jewry and pagandom were about to crumble and disappear in the crucible of world hatred. The opportunity to preach was about ended, and they were not yet saved. The apostles and disciples were to be scattered and hounded like animals, and some of them put to a torturous death. Jehovah's restraining hand would not much longer hold off the fierce attack of hate-filled enemies of Jerusalem, its temple and its worship. Jesus had announced the doom of the city and all it stood for and urged those who heard him to be ready for instant flight as soon as the final warning sounded. A time of soul-searching judgment that, when the searing flame of tribulation would try every man's work whether it was of the quality to endure. Surely a time for servants of God to be wide-awake and filled with concern about how they might survive the terrible end of that system of things and be delivered for further happy privileges of theocratic service!—Matt. 23:37, 38; 24:15-21; 1 Cor. 3:13-15, *NW*.




Now in these last days, especially since A.D. 1918, a time of climactic judgment has begun. It has come upon all who claim to be in covenant relationship with God and who really claim Jehovah as their God and Christ Jesus as their Lord. Two world

wars with their global violence have swept over true servants of God like waves of a storm-tossed sea. Postwar conditions and cold-war operations continue to harass and impede their worship, but still the judgment trial goes on. The black and threatening cloud of Gog's demon horde already darkens the horizon and forewarns of drastic enemy attempts upon the New World society. Many of the things that have been viewed as vital and necessary to God's modern-day ministers may well be on the verge of joining this selfish old system in its Armageddon doom. "The complete end of all things has drawn close" is a warning that now reaches us with greatly magnified force.—Mal. 3:1-3; Ezek. 38:1-9; Luke 21:25, 26, *NW*.

### SNARES OF MATERIALISM

Knowing that an entire world of wickedness is about to fold up in a miserable end, "what sort of persons ought [we] to be?" is the very pointed question of the apostle. Certainly not luxury-loving devotees of materialism. Is there danger of that? some may ask. Just consider the facts. Jehovah's people and their work have been blessed with great prosperity in this time of the end. Multitudes of people from all nations and lands are joining them in their worship. New branch headquarters are being established in many countries. A huge thirteen-story printing plant has been erected in Brooklyn, New York, to meet the tremendous increase in demand for publications containing the Kingdom message. Congregations are multiplying rapidly in all parts of the world. Attractive, practical places of meeting, Kingdom Halls, are already in use or in course of construction at hundreds of places. All this tells of a mighty work yet to be accomplished in all nations. But in face of these facts some are hastily concluding that there yet remains a continually lengthening period of comparative peace for this old world. Perhaps they are even permitting themselves to be lulled into a false sense of security, forgetting that this "time of the end" is also the "critical times hard to deal with" warned of by Paul.—2 Pet. 3:11; 2 Tim. 3:1, *NW*.

There are indications that some have concluded they still have time to drift back into the orbit of the old world and its ways and once again join in the quest for material gains, comforts and extra luxuries. Some young men and women associating with the New World society are casting longing eyes toward the prizes held forth by this world's careers. In some instances there would seem to be collusion between parents and children, for the former are even encouraging their youth to go high in this world to achieve some degree of importance. After all, they fondly hope, there is still plenty of time ahead. But is there? Not if we are confidently relying upon the Word of God and its many warnings, such as that voiced by Jesus at Matthew 24:17-20, *NW*.

Never forget that some professed servants of God have already paid with their lives for relaxing vigilance and returning to the old way of life. They said: "My master is delaying." Instead he arrived and began his judgment or accounting work right on time. Their leaning back and taking things easy found no excuse or justification. The unguarded, unprepared ones lost out completely.—Matt. 24:48-51; 25:1-13, *NW*.

### GIRD UP THE MIND

What, then, must we do in this time of lurking perils? "Be sound of mind, therefore, and be vigilant with a view to prayers." A spiritually healthy mind will not break down or surrender in the hour of extreme danger or of temptation. It will refuse to give ear to the plausible argument

of those who see no early end for Christendom and this entire world. So by all means let us keep our minds sound by regular private and congregational study of God's Word. Prayer, too, is vital. Thereby we give evidence of true humility, dependence upon the Supreme Sovereign, trust in his omnipotent power to achieve all his grand purposes. Persons truly humble will not take their safety in this trialsome judgment day for granted. Proud ones will do so, and thereby leave themselves wide open to attack and certain fall.—1 Pet. 4:7, *NW;* Prov. 16:18.

How important, then, in this "time of the end" to have the right mental attitude. And this not for just a limited period. Rather, we must nurture and safeguard it continually until Armageddon is past. There can be no furlough in this spiritual warfare. We cannot afford to doff the divinely provided suit of armor, for if we do so the enemy will take us by surprise. That is why Peter warned: "Do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you." There is nothing strange about it. This world is still a going concern. It is still a hater of everything godly and Christian. It is committed, under direct guidance of its ruler, Gog, to the task of plundering and destroying the name-people of Jehovah. The closer we approach to "the complete end of all things" the greater and more concerted will be the attempts of the enemy to cut off the praisers of Jehovah God. Seek no favors from this old system. Do not be deceived. This world will love only its own. —Eph. 6:10-20; 1 Pet. 4:12; Matt. 5:11; John 15:19, *NW;* Ezekiel 38.

To the contrary, God's "righteous man" class stands out today as the prime target for assault by the enemy forces. They are in a perilous position. Only the course of perfect integrity to Jehovah can bring them salvation. No taking things in an easy, casual manner for them! No, but a recognition of the urgency of these times, a watchfulness unto prayer, an anxiety to gain God's final approval is what will sustain and deliver them. They heed Paul's counsel to prepare and arm themselves for the most critical time of all, and then hold on to that state of preparedness, never for a moment allowing their spiritual senses to become dulled. Continual association with our brothers in the faith, both in study and in the ministry, is a must if we are to be kept on guard, sharp to discern the dangers that beset our path. —Ps. 112:1; Prov. 27:17; 1 Pet. 4:18; Phil. 2:12; Eph. 6:13, *NW.*

The binding force tying all members of the New World society together firmly is intense love for one another. Thereby a "multitude of sins" and imperfections inherited from father Adam are covered over and forgotten. Personal differences and feuds are settled and banished from mind. Every hurtful action and attitude is outlawed. Any who dare to reintroduce old-world attitudes and practices are taken note of, investigated and dealt with so that the organization may remain pure and unsullied for the sacred service of God. Closed, indeed, is it to evildoers and ungodly men. But to sincere and honest persons who approach, the gates of this city-organization are wide open in genuine hospitality. There is within a continual sharing with one another the good things with which Jehovah blesses his people, and this they do by speaking often to one another in congregation meetings and elsewhere, building one another up in the faith.—1 Pet. 4:8, 9, *NW;* Mal. 3:16, *AS;* Isa. 65:25, *AS.*

**LOOK AHEAD!**

Spiritual alertness, prayerfulness, intense mutual love, and genuine hospitality

combine to form a unique organization of servants. Yet this "righteous man" now and on through to the finish of the test of integrity at Armageddon is "being saved with difficulty." The Scriptures prophetically describe him as "a charred stick pulled out of the fire" that barely escapes being burned to ashes. Was not that the case with "righteous Lot"? The record tells that the angelic messengers "seized hold of his hand . . . and they proceeded to bring him out and to station him outside the city" and then urged him to flee for his life. He and his daughter-companions were truly saved with difficulty from that doomed city. Now the modern Sodom and Gomorrah faces its merited end. Right up to the last minute there is great danger that our hearts may be attracted and enticed by some things left behind, worldly prizes of no genuine value, high position, better wages, more pleasures, more relaxation, in a word, materialism. "Remember the wife of Lot"! Do not "return to the things behind"! Keep hurrying, ever in the same direction, farther and farther from this old world!—Zech. 3:2, *Mo;* 2 Pet. 2:7; Gen. 19:15-17; Luke 17:31, 32, *NW.*

Do not entertain any desire for this world's way of life, for that in effect will be treating lightly the undeserved kindness of Jehovah and missing its purpose. It puts one in a class with the sinners, and "if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" They will not. They will disappear into oblivion in the climax of judgment at Armageddon. While Jehovah causes his people of good will to be taken by the hand and hurried from the scene of this old world, now about to experience its most drastic change of all, what will you do? Keep looking in one direction only, the direction of safety. Be like Paul in your concentration upon this one course. Leave everything of this old world behind you, and show yourself energetic in the New World interests and wholly concerned about them. —2 Cor. 6:1; 1 Pet. 4:18; Phil. 3:13, *NW.*

As Christian soldiers in the grandest cause ever fought for we are called upon to take our part in suffering evil and enduring the hardships of the continuing fight right down to the very end. Then, and only then, comes our salvation. This is what is meant by "being saved with difficulty." How vital, then, to identify ourselves continuously and closely with Jehovah's "righteous man" and the New World society! Forsake not the assembling of yourselves together for mutual incitement to love, intense love, and right works. Do not think you can take things easy, even for a temporary period. Guard well the treasured position of service with which you have been honored by the New World's King. Keep on the suit of armor from God and keep wielding the sword of the spirit with vigor. That is how we may be saved through "the complete end of all things" with difficulty, but happily saved, and our salvation will magnify the power and name of Jehovah, our God. —2 Tim. 2:3; Matt. 24:13; Heb. 10:24, 25, *NW.*

## About Liars

From Europe comes the story of the village priest who told his congregation: "Next Sunday I will give a sermon about liars. I want you all to read Chapter 17 of St. Mark's." On Sunday the priest said: "Those who read Chapter 17 of St. Mark's raise their hands." Almost all the hands went up. Then he explained: "St. Mark's has only 16 chapters. I will now give a sermon about liars."

# LOVE builds up"

"Knowledge puffs up, but love builds up."
—1 Cor. 8:1, NW.

GOD'S Word, the Bible, attaches great importance to knowledge. It counsels: "Take . . . knowledge rather than choice gold." It also warns that "people are destroyed for lack of knowledge." The Bible also stresses the importance of faith: "Without faith it is impossible to win [God's] good pleasure." "Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." Nor does God's Word leave any doubt about the value of works, for "indeed, as the body without breath is dead, so also faith without works is dead."—Prov. 8:10; Hos. 4:6, *RS;* Heb. 11:6; Eph. 6:16; Jas. 2:26, *NW*.

[2] Vitally important as are knowledge, faith and works, there is something of still greater importance, so important, in fact, that without it these would count for nothing. And that is? Love. As the apostle Paul so well expresses it: "If I have the gift of prophesying and understand all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. And if I give all my belongings to feed others, . . . but do not have love, I am not profited at all."—1 Cor. 13:2, 3, *NW*.

1. What texts show the importance of knowledge? of faith? of works?
2. How does love compare with knowledge, faith and works?

[3] Clearly, then, love occupies the pre-eminent position. No wonder we read, "God is love." Note, not just that God is loving in the way that he is just, wise and mighty, but in a unique way God *is love*. And although he is omnipotent and the rightful Supreme Sovereign, Jehovah God glories in the fact that he rules his intelligent creatures by love. "Yea," says he, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." That is why all his commandments can be summed up in one word, love; love for him with our whole heart, mind, soul and strength, and love for our neighbor as for ourselves.—Jer. 31:3, *AS;* Mark 12:30, 31, *NW*.

[4] Love is also pre-eminent because "love never fails." Jehovah, having endowed his creatures with the capacity to love, could confidently accept Satan's challenge regarding creatures, as illustrated by Job's experience, because he knew that love would enable them to keep integrity in spite of all that the Devil could bring against them. Love, therefore, more than any other quality we might possess, works toward the vindication of Jehovah's name. And why can love accomplish all this? Because "love builds up."—1 Cor. 13:8; 8:1, *NW;* Job, chapters 1, 2 and 42.

3, 4. (a) How does Jehovah regard love? (b) For what other reasons is love pre-eminent?

### WHY AND HOW LOVE BUILDS UP

5 Love builds up because it "does not look for its own interests." It prompts each one to 'keep seeking, not his own advantage, but that of the other person.' Love builds up because it hears and sees, it understands and appreciates, it is thoughtful and considerate of others. It notes their good qualities and possibilities, their needs and its opportunities to supply those needs. It is practical and takes the initiative, imitating Jehovah. It does things and gives, unselfishly and generously. Love motivated God to create us in the first place. And how bountifully he provided for us, and with what many capacities he endowed us so that we can enjoy those bounties to the full! "It was because of Jehovah's loving" the Israelites that he brought them out of bondage into a land flowing with milk and honey. And was it not love, love for the new world, that caused him to give his only-begotten Son?—1 Cor. 13:5; 2 Cor. 10:33; 8:24; Deut. 7:8; John 3:16, *NW*.

6 Love further builds up because it is gentle and kind, tender and compassionate. As "great, mighty and fear-inspiring" as Jehovah is, he is not above expressing these heart-warming qualities of love for the upbuilding of his creatures. "Like as a father hath compassion upon his children, so hath [Jehovah] compassion upon them that fear Him." Even a mother's compassion may fail, but not His. Yes, "Jehovah is very tender in affection and compassionate."—Deut. 10:17, *NW;* Ps. 103:13, *Margolis;* Jas. 5:11, *NW*.

7 And there are still other reasons why love builds up. Love builds up because each one of us has need of giving and of receiving love; because we need each other as the various members of the human body do; because it makes us 'observe Jehovah's commandments,' and because it 'throws fear outside, fear exercising a restraint,' and fear therefore would interfere with building up. Our efforts may not have been as skillful or as successful as we had hoped or intended, or they may even have been misunderstood and rebuffed, as so often is the case when we offer the good news of God's kingdom to passers-by on the streets or to householders at the doorsteps; still love builds up because it builds us up, if not also those whom we try to help. There is just no defeating of love.—1 John 5:3; 4:18, *NW*.

8 And finally, love builds up because it does not become discouraged and quit, it perseveres. "Love is long-suffering," it "bears all things, . . . endures all things." Love follows through, like the farmer, to harvesttime. What an example of long-suffering Jehovah has set for us in his dealings with humankind and particularly with the nation of Israel! And it has not been in vain, for because of it he can point to a long line of faithful witnesses and in his due time he will see the complete realization of his purposes regarding the vindication of his name, when he will "be all things to everyone."—1 Cor. 13:4, 7; 15:28, *NW*.

9 In passing, let it be noted that love is not to be confused with sentimentalism, which is feeling gone beyond the bounds of reason and indulged in for its own sake. Rather than see his child cry, be unhappy, a sentimental parent will grant the child's every whim and will fail to punish it when necessary. But the parent who truly loves his child will be firm when necessary. Jehovah is love, but he is not a sentimentalist. That is why we read that "whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son." There is nothing sentimental about

5, 6. Why does love build up, as shown by what dealings of Jehovah?

7, 8. For what further reasons does love build up, and why can love not be defeated?

9. Why may we not confuse love with sentimentalism?

scourging, but it is upbuilding, it is loving. —Heb. 12:6, *NW*.

**LOVE BUILDS UP THE FAMILY CIRCLE**

[10] Among the things that love builds up is the family circle. And above all else, love *for Jehovah* builds up the family circle. How so? Because love for Jehovah is concerned about his good name and that of the New World society. Break down the family circle and the result is separation, adultery and divorce, adult and juvenile delinquency, all of which bring reproach upon Jehovah and the New World society, therefore playing right into the hands of Satan, the Devil. That is why Jehovah is interested in preserving the family circle, and the Devil is interested in destroying it. Just as Christians entered the marital relationship in the first place, not merely to enjoy connubial bliss, but because of love for Jehovah and his righteous requirements; so this same love can furnish the strongest motivation for our wanting to make a success of marriage by building up the family circle.

[11] As has been well observed, 'to love a person means to care for and feel responsible for his life and growth and the development of all his faculties and powers.' Of course, the husband, by reason of his Scriptural position as the head of the wife, has a very definite obligation in this regard, and love will help him to build up his wife. Love for her will help him to set the right example as to the study of God's Word, zeal for the ministry and proper Christian conduct. Being concerned for her welfare, he will put the emphasis in life where it belongs, on the Kingdom interests, and to that end he will cultivate spiritual-mindedness, directing the conversation in uplifting channels, and seeing to it that his wife also has time for study, meetings and service. And while not neglecting her material needs, he will not overlook the fact that his wife needs love even more than material things, for she can, if need be, supply her own material needs but she cannot provide the love, affection and appreciation that she so much needs. Love will therefore cause the husband to hear and to see his wife's good qualities and give expression to that appreciation, for do we not read, "a woman that feareth Jehovah, she shall be praised," and is not the logical one to give that praise, first of all, her husband? Certainly!—Prov. 31: 30, *AS*.

[12] All such is included in the Scriptural injunction: "Husbands ought to be loving their wives as their own bodies." And more. Love will cause him to be thoughtful and considerate in the more intimate aspects of the marital relationship, showing patience and understanding when she suffers from the vicissitudes peculiar to womankind. The husband also builds up his wife by heeding the counsel at Proverbs 5:15-20 (*RS*) regarding letting himself be infatuated by his wife and not by a strange woman, for only then can she give her undivided attention to her duties, secure in his constancy.—Eph. 5: 28, *NW*.

[13] And perhaps nothing more truly indicates a husband's love for his wife and his concern to build her up than his attitude regarding marital dues, his most vulnerable spot as regards selfishness. Not only will he "render to his wife her due," since "the husband does not exercise authority over his own body, but his wife does," but, remembering Matthew 7:12, he will be thoughtful and considerate of her emotional nature, and not abuse his rights simply because "the wife does not

10. Why does love for Jehovah build up the family circle?
11. What does it mean to love a person? and how can a husband's love build up his wife spiritually?
12, 13. How does a loving husband conduct himself in respect to the more intimate marital relationships, and with what benefit to himself?

exercise authority over her own body, but her husband does." That a husband's considerateness in these matters will build up his wife spiritually Peter implies when he wrote: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." And that moderation and self-control in this matter can even build up the husband intellectually and spiritually is a fact recognized by medical science as well as implied by Paul's counsel on the subject. (See 1 Corinthians 7:1, 5.)—1 Cor. 7:3, 4; 1 Pet. 3:7, *NW*.

**LOVE ALSO BUILDS UP THE HUSBAND**

[14] Although the wife is the "weaker vessel" her love can build up her husband. If it is his privilege to "work hard in speaking and teaching," she will be among the first to account him "worthy of double honor." Instead of trying to boss her husband she will remember that God's Word requires wives to be subject "to their husbands in everything." Her love can build up her husband, not by preparing his talks for him or by criticizing him, but by letting him study under the most favorable conditions possible, by not taking herself too seriously, by not bothering him with every little problem or petty annoyance, by being honest with him when he asks her opinion and by properly looking after his creature comforts.—1 Tim. 5:17; Eph. 5:24, *NW*.

[15] Love will make a wife devoted, loyal and understanding, all of which strengthen her husband, particularly in time of stress. It will help her to see herself in the right light, neither as her husband's head nor as his doormat, but as his helper at his side, neither pushing herself forward nor being too diffident to offer help when it is needed, for which occasions love will also give her the insight. Love will make a wife discreet and modest, which also builds up her husband: "A good wife is the crown of her husband, but she who brings shame is like rottenness in his bones." And shame an indiscreet wife does bring: "Like a gold ring in a swine's snout is a beautiful woman without discretion."—Prov. 12:4; 11:22, *RS*.

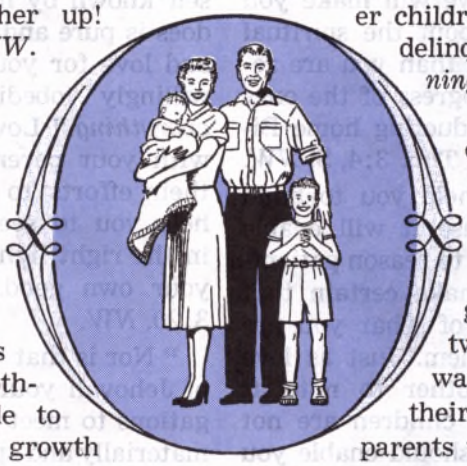
[16] And as with the husband, perhaps the acid test of her love is a wife's willingness to co-operate with her husband in regard to marital dues. If she loves her husband she will not tyrannize over him because of his need, choosing to ignore what a burden she represents to him and that the only Scriptural reason at the present time for his assuming to carry such a burden is the attraction that God placed in the sexes for each other. Rather, she will be thankful that she can contribute so much to his mental, emotional and physical well-being. On the other hand, love will keep her from becoming frustrated because, at times, for the sake of God's service 'those having mates need be as though they had none.' And, whether it is fully appreciated or not, love will cause the Christian wife to do her part to build up her husband, confident that she will receive a reward from Jehovah, and knowing that by *such* a course she builds up herself.—1 Cor. 7:28, 29, *NW*.

[17] Yes, love will cause *both* wife and husband to build each *other* up. And among still other ways in which they can do this is by being patient and forgiving with each other's weaknesses, hiding them from out-

14. How can a wife's love build up her husband?
15. How should she view herself, and why will love make a wife discreet?

16. (a) How can a wife's love build up her husband as regards marital dues? (b) If not from her husband, from whom is she certain to receive her reward?
17. Recognition of what facts will help husband and wife the better to appreciate each other?

siders, for do we not read that "love covers a multitude of sins"? Love will also help them to appreciate that God created Eve to be "as a complement of" Adam. The loving husband will therefore not expect his wife to reason always on problems as clearly as he would like, nor will the loving wife expect of her husband the same degree of sensitive feeling that she may be capable of. At the same time love will enable each to see in the other's strong points opportunities for self-improvement. What opportunities husbands and wives have to build each other up! — 1 Pet. 4:8; Gen. 2:18, *NW*.



LOVE BUILDS UP THE CHILDREN

[18] Perhaps nowhere is the truth that "love builds up" brought home more forcibly than in the rearing of children. Modern medical research has found not only that a mother's love is indispensable to the mental and physical growth of infants and young children, but that lack of mother love is the greatest factor in juvenile delinquency. Graphically illustrating love's power to build up is an experiment certain scientists made with baby rats. For a few minutes each day the scientists nestled the baby rats close to their chests and gently stroked them from the back of the head to the base of the tail. Those that were thus fondled gained more weight, grew larger bones and were less fearful of strange conditions than were other rats. When, as adults, the rats were put under severe stress, such as being held immobile for forty-eight hours and without food and water, the fondled rats showed far less damage to their organisms than did the ones not receiving such special care. (*Science News Letter,* January 2, 1954) That the same is true of humankind is the report on a group of 165 housewives, professional and business people who regularly visit one of New York city's largest hospitals, Bellevue, to bring neglected children patients love, "a medicine the best hospitals cannot buy," which "works wonders," and is "a vitamin without which babies weaken or lapse into idiocy and older children tend to fade or turn delinquent."—*Saturday Evening Post,* July 30, 1955.

[19] Love will cause parents to see their children's needs and how they can supply those needs, especially their spiritual needs, distinguishing, of course, between what their children want and what really are their needs. Love will make parents the cheerful, poised and wholesome companions of their children, and especially will love make fathers the much needed companions of their sons. Scientific research indicates that one of the main reasons why many boys form into destructive "gangs" is lack of wholesome adult male companionship. So you fathers in particular, note God's command through Moses: "You must inculcate [my words] in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." To inculcate means "to impress upon the mind by repeated and emphatic repetition or admonition."—Deut. 6: 7, *NW*.

18. What scientific evidence shows that love builds up children?

19. Of what should fathers, in particular, be cognizant?

[20] Parental love builds up because it does not begrudge children the time it could spend in worldly diversions. It does not hire a baby sitter to substitute for it. Love will not even begrudge children the time spent with them that could be spent in other theocratic activities. Time is a prime essential in bringing up children "in the discipline and authoritative advice of Jehovah," and parental obligations come first. Should that seem to be a strong statement, let fathers remember that neglecting their children can disqualify them for a servant's position! Love will make you even more concerned about the spiritual welfare of your children than you are regarding the spiritual progress of the ones with whom you are conducting home Bible studies.—Eph. 6:4; 1 Tim. 3:4, 5, *NW*.

[21] Parental love will help you to build up your children because it will enable you to understand them, to reason patiently with them and to make certain that they grasp the import of what you are endeavoring to teach them. Just as love enables a wife and mother to note at once if her husband or children are not well physically, so love should enable you to detect any spiritual weakness in your children so that you can remedy it before it is too late. By studying the lessons for congregational meetings together, by supervising their preparation of program assignments, and by letting them accompany you in all the features of the Christian ministry you will be laying a good foundation for their career as Christian ministers. Show tenderness, gentleness and compassion, yet do not become sentimental. Bear in mind that "he who spares the rod hates his son, but he who loves him is diligent to discipline him." Nor overlook that even on such occasions love "does not become provoked."—Prov. 13:24, *RS;* 1 Cor. 13:5, *NW*.

20. Why should parents not begrudge their children the time they require to be trained properly?
21. By doing what will parental love build up children spiritually?

### THE CHILDREN'S PART

[22] In building up the family circle you children can also share, in fact, must, if you are to be built up. You can also lighten the burdens of your parents, giving them more time and energy to build up themselves. No matter how hard your parents try, unless you have the right heart condition they will not be able to build you up spiritually. "Even a child makes himself known by his acts, whether what he does is pure and right." Love for Jehovah and love for your parents will make you willingly "obedient to your parents in *everything*." Love will cause you to work with your parents, not against them, in their efforts to build you up. Love will help you to see their correction of you in the right light, as something given for your own good.—Prov. 20:11, *RS;* Col. 3:20, *NW*.

[23] Nor is that all. As Christian witnesses of Jehovah your parents have many obligations to meet besides providing for you materially and spiritually. By loving obedience and willing co-operation you can lighten their load of looking after you. Additionally, love will help you to see what needs to be done around the home and will make you help all you can, not waiting to be told and then grumbling because such duties take you away from play. Such thoughtfulness helps build up your mother for it will leave her with time and strength for Bible study, congregational meetings and Christian ministry. And by being careful not to make needless demands upon your father as regards his money, time or patience, you can also have a part in build-

22. What obligation do children have regarding their own upbuilding?
23. How can children have a share in the upbuilding of their parents?

ing him up. In all such ways you show yourselves wise, and wise children make happy parents. (Prov. 15:20; 27:11) Yes, each member of the family circle, husband, wife, parent and child, has an obligation toward the others and, by manifesting love, can build them up as well as himself, all to Jehovah's praise.

# Love BUILDS UP THE NEW WORLD SOCIETY

THE Christian witnesses of Jehovah are known as a New World society because they make known God's new world and conduct themselves as fitting ambassadors of the new world. They are motivated by the New World principle of love, love for Jehovah and for their neighbor. This is so obviously true that time and again the public press commented upon it when reporting on their Triumphant Kingdom assemblies that were held in North America and Europe during 1955.

[2] This is exactly as it should be, for their Leader, Jesus Christ, laid the greatest emphasis on love, even stating that by it his true followers could be identified. "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." Love is the "perfect bond of union," that binds the members of the New World society together, making them strong, able to present a united front against the whole world and defeating Satan's two-pronged attack of persecution and materialism. "Two are better than one," and "a threefold cord is not quickly broken." What love accomplishes in building up the family circle it also accomplishes with the New World society and for the same reasons.—John 13:34, 35; Col. 3:14, *NW;* Eccl. 4:9, 12, *RS.*

1, 2. (a) Why can the Christian witnesses of Jehovah properly be termed a New World society? (b) What facts and scriptures show that it is love that builds up the New World society?

### LOVE BUILDS UP AT MEETINGS

[3] Love builds up the New World society because it draws us to the various meetings and assemblies of dedicated Christians, where we receive increased light on God's Word, spiritual strength and encouragement to continue serving Jehovah. Not only that, but love makes us view all such gatherings as opportunities to build up others. Love makes us want to come early and to extend a warm welcome to our brothers and the good-will stranger. Love causes us to be keenly interested in what is said from the platform, for by paying close attention we build up the speaker. Love will also make us want to linger after the meeting is over to exchange experiences and to give a helpful and encouraging word or gesture to one who may

3, 4. How does love view gathering with God's people, and so what does it do toward that end?

be oppressed. And in doing so we also build up ourselves, for it never fails that "one who waters will himself be watered." —Prov. 11:25, *RS*.

[4] And love will seek to build up others by taking an active part at such gatherings as opportunity affords. It is not only a matter of "not forsaking the gathering of ourselves together, as some have the custom," but also of 'holding fast the public declaration of our hope,' of 'considering one another to incite to love and right works,' and of 'encouraging one another, and all the more as we see the day drawing near.' As Paul wrote to the Romans: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." —Heb. 10:23-25; Rom. 1:11, 12, *NW*.

[5] Love for our brothers will also spur us to prepare our lessons, so that we can build up our brothers. Particularly when given platform assignments will we do so, thereby letting our progress be manifest to all to their upbuilding, even as we are commanded: "Let all things take place for upbuilding. . . . that all may learn and all be encouraged." Strange as it may seem, it is easy for servants in the congregation to neglect their privileges along this line. They become so absorbed in preparing for their own particular meetings or program assignments that they neglect, at times, advance preparation for meetings conducted by others, so that there too they might contribute to the upbuilding of the rest. So let each minister at every meeting heed Paul's counsel: "But speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."—1 Cor. 14:26, 31; Eph. 4:15, 16, *NW*.

5. To build each other up effectively at meetings what must we do beforehand?

### LOVE SHARES IN THE TRAINING PROGRAM

[6] Love further builds up the New World society because it makes us take part in the ministerial training program, either helping or being helped. Regardless of what his duties may be, no mature minister is too busy to share in this program. Certainly none of us have more to do than Jesus Christ had and yet he had time to train others. As "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. . . . the twelve were with him." And what many duties Paul had! Yet he also trained others. Yes, "we though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself." Incidentally, here again note that love is not sentimentalism. Sentimentalism is content with merely pleasing one's neighbor, perhaps humoring him in his weaknesses. But love pleases its neighbor *"in what is good for his upbuilding."*—Luke 8:1; Rom. 15:1-3, *NW*.

[7] Of course, the appointed servants in the congregation having greater gifts and correspondingly greater opportunities for building up their brothers are required to give more: "Indeed, everyone to whom much was given, much will be demanded of him, and the one whom people put in

6, 7. (a) What examples show the obligation to share in training others? (b) Why do servants have special obligations in this regard, and how should they discharge them?

charge of much, they will demand more than usual of him." That is the very reason why Jehovah has made provision for special servants in the congregation, as Paul shows: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ [as well as the other sheep], until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." And how is this training for ministerial work to be done? With joy, eagerly, unselfishly and in humility, even as Peter shows: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock."—Luke 12:48; Eph. 4:11-13; 1 Pet. 5:2, 3, *NW*.

[8] On the other hand, should you be among those lacking in ability to give effective sermons at the doorstep or on return visits, love for Jehovah, for men of good will and for your brother will make you ready to accept his offered help, thus building you up. Only pride would cause you to reject that help and this is no time for pride, for the eternal destiny of men of good will is at stake and what that destiny will be in certain cases may depend upon how effectively we "preach the word." If it takes humility to accept help offered, remember that it also takes humility to extend help to others. So let love for Jehovah, for the "stranger" and for one another make each minister in the New World society either extend help to others or accept offers of help, all gladly submitting to one another.—1 Pet. 5:5.

8. For the sake of whom should those needing help accept it?

### WOMAN'S PRIVILEGES TO BUILD UP

[9] While Christian women do not have all the various opportunities to build up their brothers that Christian men have, love and heavenly wisdom will make them appreciate the privileges they do have and to make the most of them. By thorough advance preparation the sisters in the congregation will be able to choose their words well, make pointed 'public declarations' with confidence, thereby also letting as many as possible express themselves for the mutual upbuilding of all present. This includes the theocratic ministry school, at which there could be far more audience participation by the sisters than there usually is. Additionally, by becoming proficient in the field ministry they will be able to give interesting demonstrations showing how to present the Kingdom message effectively at the doors and how to overcome objections, and will also have interesting experiences to relate. In such ways they can have a vital part in building up their brothers, even though not having the privilege of telling their brothers what to do. And do not all mature sisters have the privilege of training other sisters? Certainly!

[10] This same principle applies in other respects. Sisters can greatly help to build up their brothers simply by being theocratic, by showing "godly devotion along with self-sufficiency." By humbly and sincerely doing that which is being preached from the platform they illustrate and underscore the value of such preaching. Surely closest to our hearts is the bringing of honor to Jehovah's name and building up our brothers, and woman's Scripturally

9, 10. (a) What privileges do sisters have to build up others, and how can they make the most of them? (b) Upon what does woman's Scriptural position place a premium, as illustrated by whom?

circumscribed role does not deny her these but simply puts a premium on her patience, tact and wisdom. Thus we note that Deborah, although an anointed prophetess, did not bluntly command Barak but used the question form in advising him of Jehovah's instructions: "Has not Jehovah the God of Israel given the command?" And again: "Is it not Jehovah that has gone out before you?" As though simply reminding him. A fine approach for sisters today! And note also that Queen Esther's desire to save her people could not have been more successful had she been able to command her husband King Ahasuerus. Unquestionably sisters can do much to help build up the New World society without going outside of their theocratic relative freedom, in fact, cannot help build up unless they do remain within it.—1 Tim. 6:6; Judg. 4:6, 14, *NW*.

### OTHER WAYS IN WHICH LOVE BUILDS UP

[11] Love also builds up our brothers because it makes us forgiving, merciful and long-suffering. If we lack love we are easily offended, are quick to punish the offender, which, however, may only make him weaker and so discourage him that he finally loses out on eternal life. But by lovingly forgiving our brother we strengthen him, build him up, help him to overcome his weakness, and he thereby becomes "like a fortified city; he holds firm as the bar of a castle." Regardless of what a brother may do to us, we may not bear him a grudge. If we cannot dismiss the offense, "skip it," we must go to him in keeping with Jesus' command at Matthew 18:15-17. Nor may we dismiss a matter when it becomes apparent that we have offended another, merely because we do not cherish resentment. No, we must humbly go to the offended brother and try to win him back. (Matt. 5:23, 24)

11. As regards offenses, what obligations do we have?

So let us clothe ourselves "with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave" us, let us do also. And here again we build up ourselves, since the merciful "will be shown mercy."—Prov. 18:19, *AT;* Col. 3:12, 13; Matt. 5:7, *NW*.

[12] Love further builds up the New World society because it is more concerned with the welfare of others than its own "rights." Love is thoughtful and considerate lest it stumble others; it pursues "the things making for peace and the things that are upbuilding to one another." It does not tear down the work of God for the sake of some personal preference. It was in this very connection that Paul wrote: "Love builds up." Yes, "all things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person." By thus 'carrying the burdens of one another we fulfill the law of the Christ,' building each other up. —Rom. 14:19, 20; 1 Cor. 8:1; 10:23, 24; Gal. 6:2, *NW*.

[13] We can also build up our brothers by showing love in material ways, by 'sharing with the holy ones according to their needs, by following the course of hospitality.' As the beloved apostle John so well points out: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue [only], but in deed and truth." And since the maintaining of a Kingdom Hall, as a local headquarters of the New World society, as

12. So as not to stumble others, what Scriptural obligation does love remember?
13. How can material means be used for upbuilding?

well as the world-wide activity of preaching the good news in 162 lands, entails expenses, love also builds up by making fiscal contributions, thereby honoring Jehovah with our substance.—Rom. 12:13; 1 John 3:17, 18, *NW;* Prov. 3:9.

[14] By reason of what it does *not* do love also builds up. Love does not destroy the unity of the organization by jealous competition: "Love is not jealous, it does not brag, does not get puffed up." Nor does love embarrass others or tempt them to do wrong by unbecoming conduct, it "does not behave indecently." Nor does it lose its temper, 'fly off the handle.' Love "does not become provoked." Neither does love stoop to lying, it does not gloat over injustices, "it does not rejoice over unrighteousness, but rejoices with the truth." Yes, to build up others we must not only love and do what is right but hate and avoid what is wrong.—1 Cor. 13:4-6, *NW.*

LOVE BUILDS UP THE "STRANGER"

[15] Just as love builds up the family circle and the New World society it also builds up the good-will "stranger." Love makes us appreciate his hunger and thirst for righteousness and causes us to do something about it, to hunt and fish for him by regularly going from house to house and taking our position on the street corners, offering the message of the Kingdom, and doing so in both good and bad weather. It will cause us to preach in both favorable season and where the work is banned, 'in unfavorable *season,*' and will make us alert to do incidental witnessing whenever opportunity affords (not "out of season" preaching), at home, at one's place of secular employment, when shopping or traveling. And love will make us persevere, 'from morning to night,' never giving up in doing what is right.—2 Tim. 4:2, *NW;* Eccl. 11:6; 2 Thess. 3:13.

[16] However, if we would build up the "stranger," we must never lose sight of our goal. While hours and literature placements are important, these are only various means to our goal, that of helping the stranger to become a member of the New World society, share in the vindication of Jehovah's name and gain life in the new world. We must have a real interest and concern for these, even as Jesus had: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." We may be ever so efficient in wielding the "sword of the spirit" and buying out the opportune time in favorable and troublesome season, but unless we, like Jesus, have that tender affection for the ones to whom we minister, and show it by our words and actions, the good-will strangers will not be built up.—Matt. 9:36; 23:37; John 11:35, *NW.*

[17] Love will make our presentation at the doorstep and on return visits sincere, friendly and warm. Should we not find the good-will stranger at home on the first or second attempt to call back on him, love will make us try a third and even a fourth time. Remember, love does not become discouraged, it perseveres. By taking a loving interest in the stranger we shall be more likely to start a home Bible study with him.

[18] So we are regularly conducting a Bible study with the good-will stranger. Does that mean we are certain of reaching our goal with him? Not by any means! The Society's 1956 *Yearbook* shows that each month during the 1955 service year 337,456 home Bible studies were conducted.

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14. Also, by not doing what things will love build up?
15. Love for the stranger will cause us to engage in what activities, to what extent and under what circumstances?
16. What is our goal in preaching to others?
17. Love will cause us to preach in what manner?
18. Why the great difference between the number with whom home Bible studies were conducted and the number baptized during 1955?

However, only about one fifth of that number symbolized their dedication by being immersed. Since we do not conduct such studies for an average of five years it follows that many of these were discontinued. Why? Jesus' illustration of the sower and his seed tells us: Some of Satan's "birds" or agents plucked up some of the seed; the thorns of this world, its cares and deceitful pleasures and riches, choked out more of it; and the hot sun of persecution did the rest. To counteract these destructive factors we must keep on manifesting a genuine interest in the welfare of the "stranger," we must persevere in showing love.—Luke 8:4-15.

PERSEVERING LOVE BUILDS UP

[19] In conducting our home Bible studies, therefore, let us never become mechanical, making them "cut and dried" affairs, so that we do not even note whether the stranger is getting the *sense* of it or not. Unless he really is getting the sense of it he cannot be built up. Remember, in the illustration of the sower those who brought forth fruit first of all 'got the sense of it.' And just as seed needs regular sunshine and rain, so let us be regular, punctual and dependable, setting the right example. Haphazardness does not show much love; it will not cultivate appreciation in the good-will stranger. We cannot escape it, we must show the stranger love, must become for him "as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land," if he is to become strong enough to resist religious opposition, discount the temptations of the world and bear up under the stress that comes upon him by reason of his associating with the New World society.—Matt. 13:19-23, *NW;* Isa. 32:1, 2, *AS.*

[20] The apostle Paul manifested this love for those to whom he had brought the truth. He remembered them in his prayers, and when unable to visit them he wrote them encouraging letters. (Do you mention in your prayers those with whom you study?) Note, for example, how he showed love to those interested in the truth at Thessalonica: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." No sooner had these Thessalonians accepted the truth and taken their stand than violent persecution broke out and Paul had to leave them. He became so concerned about their spiritual welfare that when he could stand it no longer he sent Timothy (valuable as his assistance was to Paul) so that he might learn how they were progressing. Paul rejoiced to learn that, having built them up by love, as a nursing mother cherishes her child, and having kept on 'exhorting them as a father does his children,' they were able to stand so firm that their faith became noteworthy. There we have it! For the good-will strangers to be built up so that they will become mature ministers of the New World society, we not only must feed them with Kingdom *truths but* must impart to them also of our own souls, our love.—1 Thess. 2:7, 8, 11, *NW.*

[21] Truly love builds up the members of the theocratic family circle, those of the New World society and the good-will strangers. Love builds up because God is love, because love keeps God's commandments, and because we all need to give and to receive love. Love builds up because

19, 20. (a) Love will prompt us to conduct our Bible studies in what upbuilding manner? (b) How does Paul's experience with the Thessalonians illustrate the foregoing?

21. So love builds up whom? and why?

love hears and sees the good qualities in others, their needs, and its opportunities to supply those needs; it builds up because it does things and gives, unselfishly and generously, and because it is gentle, warm and tender. And love builds up because it does not become discouraged, it perseveres, is long-suffering, bears, hopes and endures all things. Yes, love builds up because "love never fails."

## Kidnapers or Christian Ministers?

**The experience of two special pioneers in the Gold Coast**

IT HAD been a fine assembly; everyone was delighted with the warmth of Christian fellowship and the stimulating Bible talks. All along the way, on the return journey home, Jehovah's witnesses had been happily talking over the information and solid counsel received at the assembly. Three young brothers (all schoolboys) were happily talking over the information with their two friends who are full-time ministers of Jehovah's witnesses until, late on Sunday night, they had arrived home. They went to bed that night, happy and contented, little knowing what tomorrow held for them.

School started as usual on Monday morning and the three young witnesses entered their classes. The schoolmaster, who is opposed to the work of Jehovah's witnesses, immediately drove them out of school because they had attended the assembly and had missed one day of school without his consent. He brought the case to the attention of the educational officer and the government agent and finally to the police, where he charged the two full-time ministers with kidnaping, in the Gold Coast a crime punishable by ten years in prison. He said that they had stolen the three children from the school without the consent of the boys' parents. The two ministers were arrested and detained for questioning.

On Wednesday, the three children, their parents and the two full-time workers of Jehovah's witnesses were called before a police officer for an investigation into the charge of kidnaping. Even though the parents had given the boys permission to attend the assembly they allowed the schoolmaster's threats to influence them and told the police that they did not know the two full-time ministers and flatly denied even granting permission to their own sons, but emphasized that the boys were really stolen. Each one of the boys, however, when called on to give his statement put into practice some of the good Christian principles he had learned at the assembly of Jehovah's witnesses, and gave his statement, which, in fact, testified to the truth. Each said that he was not kidnaped but had obtained permission to travel to the assembly with Jehovah's witnesses. Saturday morning was set as the date for the final decision by the police officer.

When Saturday came all were present to hear what the decision would be. The police officer said he had examined all the evidence carefully and found the two ministers of Jehovah's witnesses not guilty and dismissed the case. The police officer remarked that Jehovah's witnesses are also engaged in mass education work, and that it would be wrong to interfere with their ministerial activities. The schoolmaster's efforts to stop the Christian activity of Jehovah's witnesses had boomeranged.

The three young brothers are now back at school and their faith is strengthened more than ever. They cannot stop preaching to schoolmates and attending congregational meetings with their two friends, the full-time Christian ministers.

## *Materialism Magnified*

¶ According to Victoria's *Daily Colonist* of September 13, 1956, the retiring moderator of the United Church of Canada said that Canadians make the business world their god because they cannot endure the "demands and requirements of the true God." Is it just Canadians?

# Plagiarist Becomes Honest Witness

AT A meeting of the Manhattan Spanish congregation of Jehovah's witnesses in January, 1956, a stranger was noted who obviously was enjoying the program. Apparently he was a witness, for he sang from his own Witness songbook and his laughter was uninhibited at the amusing parts in the dialogue of the demonstration on how to place the magazines the Watch Tower Society publishes.

¶ However, had he been a witness at the close of the meeting he would have introduced himself. But, instead, this stranger rushed over to the literature counter, obtained thirty-six bound books and forty-seven booklets and then disappeared into the night. Who could he be? Some minutes later one of the witnesses revealed that this was his one-time pastor of a Spanish Church of Christ congregation, a Mr. Antonio Ochoa.

¶ Almost all readers of *The Watchtower* will doubtless remember Mr. Ochoa's name. He was the Churches of Christ minister who plagiarized so many articles from the *Watchtower* and *Awake!* magazines, they being published chiefly in a denominational paper, *Gospel Broadcast*. This plagiarism was exposed in the January 15, 1954, issue of this journal.

¶ In behalf of Mr. Ochoa it must be said that he has come a long way. He was ordained a Roman Catholic priest on November 30, 1941, in Santa Rosa de Osos, Colombia, South America. For four years he served as a Catholic priest both in Colombia and in the Republic of Panama. Being of an inquiring mind he finally became convinced that the Roman Catholic Church was not preaching the gospel of Christ and so he associated himself with the Anglican Episcopal Church. He studied at one of its seminaries, graduated as a Bachelor of Divinity and was made pastor of an Anglican church in Panama.

¶ In the course of his preaching he became acquainted with publications of the Watch Tower Society and freely borrowed from them for his sermons. After serving as an Anglican priest for four years he was required to resign because his preaching did not accord with that of the church.

¶ Thereafter he came to New York city looking for a place to preach what he had learned. He found a group calling themselves "Churches of Christ," who, learning that he had been at one time a Roman Catholic priest, welcomed him. For months he preached every day as the Catholic priest who had gotten his eyes opened, and in this way he learned to know many congregations of that denomination in various parts of the United States.

¶ His "manager" was a preacher who was very adept at eliciting contributions from the audiences, and soon $40,000 had been collected, mostly from the Spanish-speaking population in upper Manhattan, with which money a four-story building was purchased. The "manager's" English congregation had control of it and occupied all floors except the second, which was used by the Spanish congregation, of which Mr. Ochoa was the pastor.

¶ After three years of his preaching at this Spanish congregation, those of the English church took steps to throw Mr. Ochoa out because of his not conforming to Churches of Christ teaching. They had no right to do this, however, as Churches of Christ are each independent units and the Spanish congregation had been the chief contributor to the $40,000 that purchased the building. That this action was arbitrary is further seen in that nearly all of his congregation signed a statement expressing full confidence in their pastor.

¶ After this Ochoa was offered a three-months' salary and reinstatement if he would renounce what he was teaching and return to the Churches of Christ group. Righteously indignant, Ochoa told the one making the offer that the Scriptures state that a dog returns to his vomit and that he was no dog! Various inducements were made to get members of his congregation to leave him, but with little success. In the end, all but two severed their connection with the Churches of Christ group and continued to study the Bible in their homes with the aid of the Watch Tower publications. At least ten home Bible studies were thus started, and one by one those participating in these studies began associating themselves with Jehovah's witnesses.

¶ And Mr. Ochoa? He returned to Colombia, where he was recently baptized, and where he continues to preach the good news of Jehovah's kingdom.

● Why do Matthew's and Luke's versions of Jesus' genealogy differ? Matthew 1:1-16 lists Jacob as "the father of Joseph the husband of Mary, who was the mother of Jesus," while Luke 3:23-38 says Joseph was "the son of Heli." —J. C., United States.

At least two authorities give as the preferable solution of this the explanation that Luke traces the natural lineage of Jesus through his fleshly mother Mary and her ancestors, while Matthew gives Jesus' legal lineage, through Joseph and his ancestors. Starting with the oldest entry in each of the genealogical accounts, the understanding above helps us to see why they part company after David, Matthew's account going through the line of David's son Solomon, while Luke's traces instead through David's son Nathan, and why, though they meet again briefly at Shealtiel and Zerubbabel, they then branch off once more and pursue different lines. Matthew ends with Jacob as the father of Joseph and, according to this understanding, Luke ends with Heli, who was actually the father of Jesus' fleshly mother, Mary.—*The Westminster Dictionary of the Bible* (Revised Edition of 1944, page 198, column 1); McClintock and Strong's *Cyclopædia* (1882, Volume III, page 773, column 2).

Why, then, does Luke omit Mary and list Joseph as "the son of Heli"? Says the *Cyclopædia* above, page 773, column 2: "In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numbers 26:33; 27:4-7)." In keeping with this rule, Joseph's name would replace Mary's in Luke's account, even though the genealogy there was traced through Mary's lineage. The *Cyclopædia* sees in the very wording of Luke's account a confirmation of this thought, saying, page 774, column 1: "The evangelist Luke has critically distinguished the REAL from the LEGAL genealogy by a parenthetical remark: 'Jesus being (as was reputed) the son of Joseph (but in reality) the son of Heli,' or his grandson by his mother's side."—Luke 3:23.

But why have two genealogies, when one would suffice and differences between the two may cause confusion? For one thing, Matthew's and Luke's earliest readers would most surely be acquainted with the details above and so would not be confused, no more so than modern readers need be when familiarized with the details. For another, genealogies, while dry and boring to some, often serve a very important and vital purpose. Surely the genealogy of the Messiah or Christ would have special importance, for prophecies about him are very definite on his descent through the favored patriarchs Abraham, Isaac, Jacob and the beloved King David. Testing Jewish Pharisees on this point, Jesus asked them: "What do you think about the Christ? Whose son is he?" They answered: "David's." (Matt. 22:42, *NW*) Jesus' messiahship had to have genealogical proof!

So it is reasonable to hold that under the direction of Jehovah's spirit the two writers, Matthew and Luke, would make doubly sure to establish the descent of the Messiah. Matthew showed a zeal for pointing out prophecies fulfilled in Jesus, as will be seen by reading just the few verses from Matthew 2:1 to 18. And when Luke came along and addressed his account to "most excellent Theophilus," it was not for the purpose of pointless repetition that he did so. Luke took great pains and "traced all things from the start with accuracy, to write them in logical order" so that Theophilus might know fully the certainty of the things that he had been taught orally. (Luke 1:1-4, *NW*) How could he more fully serve this purpose than by complementing Matthew's account, which showed Jesus' legal descent through foster-father Joseph, with another account showing his descent in a natural or fleshly way through the virgin Mary, especially when in both genealogical accounts Jesus' descent passed through Abraham, Isaac, Jacob and the all-important David? The two accounts stand as "two witnesses," making Jesus' messiahship doubly certain.—Deut. 19:15.

Further reference may be found on this question in *The Watchtower* of July 1, 1950, page 208, and a side-by-side comparison of the two genealogical accounts may be found in the book *"The Kingdom Is at Hand"*, pages 39-42.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

April 21: "Love Builds Up." Page 177.

April 28: Love Builds Up the New World Society. Page 183.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What the true basis for optimism is? P. 164, ¶3.

✓ What the evidences that Jesus died on a simple stake instead of a cross are? P. 166, ¶1.

✓ How the use of the cross as a symbol of Christianity can be accounted for? P. 167, ¶1.

✓ What the doctrine of transubstantiation is? P. 169, ¶3.

✓ Why transubstantiation is not mentioned in the Bible? P. 171, ¶4.

✓ What the only course that will sustain and deliver true Christians in this perilous time is? P. 175, ¶2.

✓ How love differs from sentimentalism? P. 178, ¶9.

✓ How both husband and wife can build each other up? P. 180, ¶17.

✓ What experiment has shown the intense need living creatures have for love? P. 181, ¶18.

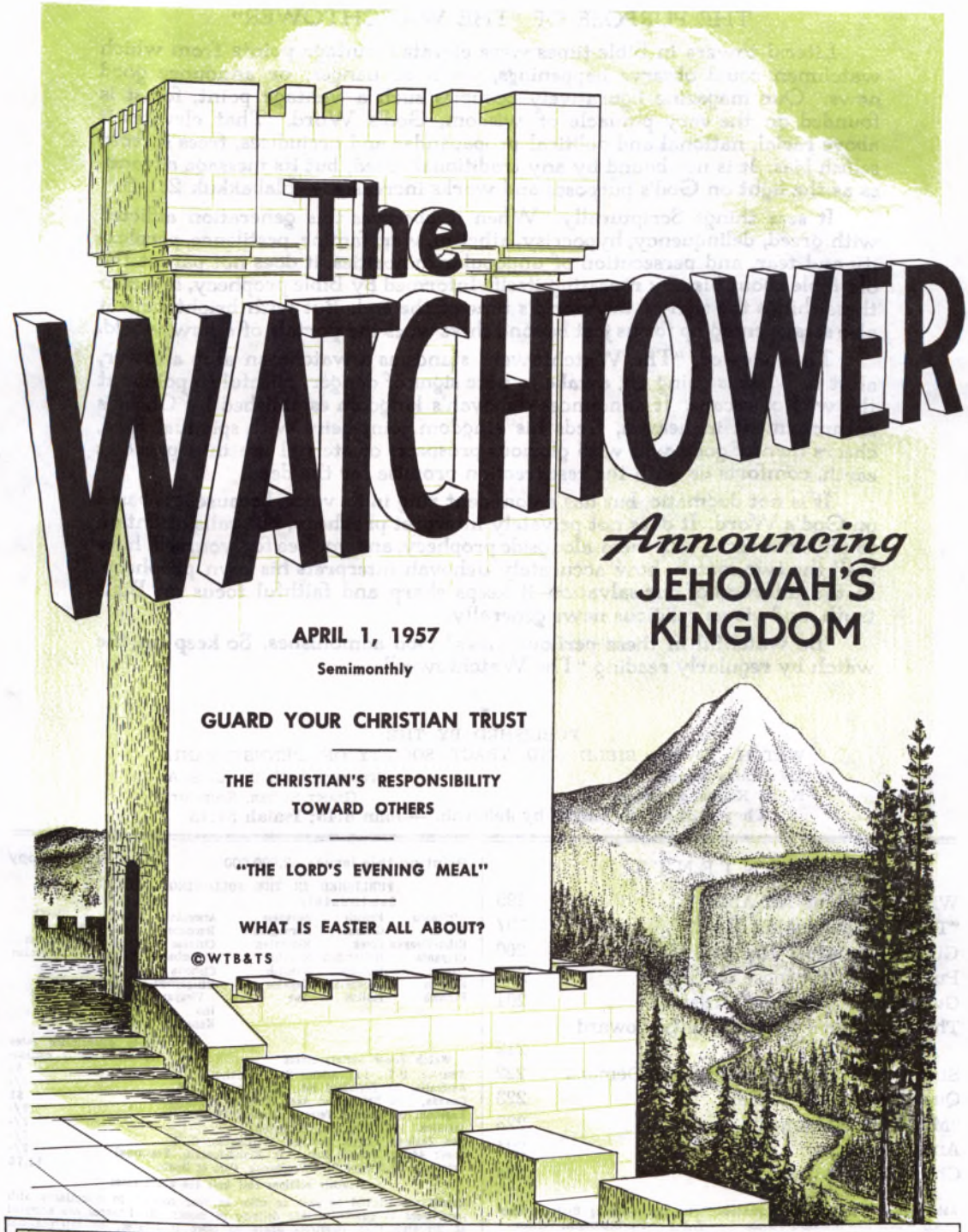
✓ What even the children can do to contribute to family love? P. 182, ¶23.

✓ How to manifest your love in congregational meetings? P. 183, ¶3.

✓ How even the Christian women can build others up in the congregation? P. 185, ¶9.

✓ How Paul's experience with the Thessalonians illustrates the love a Christian has for those he teaches? P. 188, ¶20.

✓ Why Matthew's and Luke's versions of Jesus' genealogy differ? P. 191, ¶2.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 2,900,000** — **Five cents a copy**

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| Cishona | Portuguese | Urdu |
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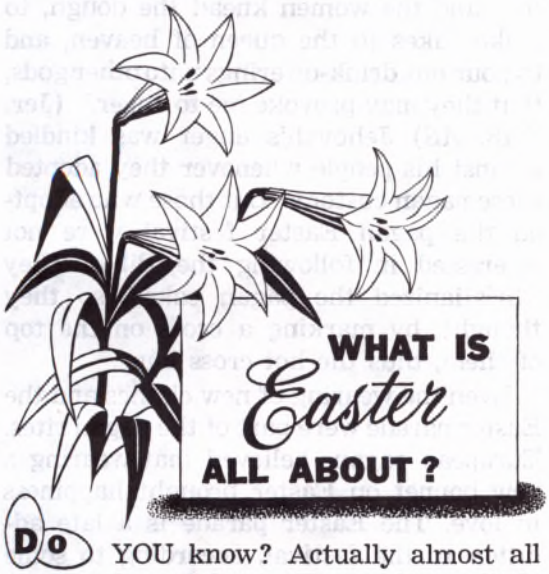
Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII April 1, 1957 Number 7



# WHAT IS Easter ALL ABOUT?

DO YOU know? Actually almost all people who celebrate Easter know little about it. In fact, about all they know is that it is supposed to commemorate the resurrection of Christ Jesus. They do not know the answers to vital questions pertaining to Christendom's greatest festival, questions such as: Where did the name "Easter" come from? How did Easter get started? What is the meaning of Easter's curious customs? Above all, what does the Bible disclose about the Easter festival?

The word "Easter" appears in the King James Bible at Acts 12:4; this, however, is an error of the translators. The original Bible word *pascha* simply means "passover," and that is the way modern translations render it. So Easter is not really mentioned in the original Greek of the Christian Scriptures. But does not the Bible command Christians to commemorate some event concerning Christ?

Yes, Jesus told his followers to remember his death, which occurred on Nisan 14, A.D. 33. His followers were to celebrate his death by keeping the Lord's evening meal each year at that date. "Keep doing this," said Jesus, "in remembrance of me." (1 Cor. 11:24, *NW*) What about his resurrection on Nisan 16, A.D. 33? Jesus gave no command to celebrate it. Nor did the apostles who talked with the resurrected Christ give any command to celebrate his resurrection. His death was the only event to be memorialized by a Christian feast.

Since Easter is not authorized by the Bible, where did it and its name come from? In the book *Great Catholic Festivals,* by Jesuit James L. Monks, there are some clues. This book, bearing the imprimatur of Cardinal Spellman, tells us on page 33: "It often happens that when pagans are converted to Christianity they retain some of the customs of their former life and Christianize them, as it were. The pagan Anglo-Saxons used to celebrate a festival of their goddess of spring, who was named *Eôstre.* When they became Christians and celebrated our great festival, which always comes in the spring, they kept the old name which became our Easter."

It becomes apparent, then, that Easter is a pagan name and that the event is

associated with a pagan goddess of spring. But let us now go back to the time when Easter got its official start. It was A.D. 325, long after Christ's resurrection. By now apostasy had set in and there were many false Christians, Christians in name only. The pagan emperor Constantine was one of them. Constantine, who was still chief priest of the Roman pagan religion, assembled a large number of these apostate Christians together at the Council of Nicaea. What was this pagan priest's motive?

He wanted harmony in religion for political reasons. And so, as the book *A General History of Rome* tells us, "he combined in his own mind the two hostile faiths rather than balanced them against another—a state of feeling rather than of opinion, which is more common, perhaps, than is generally supposed." Constantine thus blended the two religions, the Roman pagan religion and apostate Christianity. One of the results was that Constantine decreed that "everywhere the Great Feast of Easter" was to be observed.

This appealed to the pagans, since they had long been used to worshiping a springtime goddess of fruitfulness. To the Greeks and Romans her name was Astarte. The Babylonians had worshiped her by the name Ishtar and the Phoenicians by the name Ashtoreth.

It was natural that the customs and rites pertaining to these springtime goddesses and their worship would surround Easter. Thus archaeologists have uncovered carvings of the fertility goddess Ishtar. They found her holding an egg in her hand and a rabbit at her feet. Thus the book *Great Catholic Festivals* comments on Easter: "The eating of eggs on this day is said to have come down from pagan usage of the egg as a symbol of fertility." And *The Catholic Encyclopedia* says under "Easter": "The rabbit is a pagan symbol and has always been an emblem of fertility."

Worshipers of the springtime goddess Ashtoreth had a custom of eating cakes in her honor. They called the goddess "queen of heaven." Of Ashtoreth and her worshipers the Bible says: "The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." (Jer. 7:18, *AS*) Jehovah's anger was kindled against his people whenever they adopted these pagan customs. But those who adopted the pagan Easter festival were not interested in following the Bible. They Christianized the pagan cakes, so they thought, by marking a cross on the top of them, thus the hot cross buns.

Even the wearing of new clothes and the Easter parade were part of the pagan rites. European pagans believed that wearing a new bonnet on Easter brought happiness in love. The Easter parade is a late addition to the festival, according to some authorities, who say that it comes from an ancient Chinese spring procession. Rich mandarins donned their finest robes and then displayed them en masse to one and all. "Such things as Easter-eggs, Easter-fires, Easter-games and Easter-laughter," concludes the book *Easter,* "all seem to have a heathen origin."

Though Protestants for a long time took no notice of the Catholic Church festival Easter, within the past seventy-five years virtually all Protestant churches have begun to observe Easter. Of the United States, the book *The American Book of Days* says: "It was during the Civil War that the nonritualistic churches began to observe Easter. So many men were killed and so many homes were made desolate that the churches strove to bring all the con-

solations of religion to the bereaved. In the Presbyterian churches first, and in the others later."

Knowing what Easter is all about, what does the true Christian do? He knows the *Bible* rule: "What fellowship does light have with darkness?" And he follows God's command: " 'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' " There is no reason to follow the Easter paraders. Follow Jehovah. Separate yourself from Easter and its unclean pagan practices.—2 Cor. 6:14, 17, *NW*.

# "the LORD'S EVENING MEAL"

**This evening meal is also known as "the Lord's Supper," as "the Eucharist," and as "the Communion." What does the Bible say concerning its meaning?**

IT IS but fitting that God's act be memorialized or annually called to mind by suitable celebration. That is why God commanded his people Israel to memorialize their miraculous deliverance from Egyptian bondage by an annual passover celebration. In obedience to that command Jesus and his apostles came together in Jerusalem on Nisan 14, A.D. 33, to celebrate the passover.

At its close Jesus instituted something new. It was to be a memorial of his death, replacing the passover celebration. And was it not most fitting that Jesus' death should be memorialized? Did it not mark an even greater victory for Jehovah God than did the deliverance of the Israelites from Egyptian bondage? It did, for on that occasion Jesus proved that a perfect man could be faithful until death in spite of all that the Devil could do. He also provided the basis for deliverance of all mankind from bondage to sin, death and the Devil as the "Lamb of God."—John 1:29.

Among those who recorded the event is Matthew, who was present: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' " The accounts of Luke and Paul tell of Jesus' further instructions: "Keep doing this in remembrance of me."—Matt. 26:26-28; 1 Cor. 11:24, *NW*.

What did Jesus mean by his words and how did he intend his followers to commemorate his death? Is this evening meal a sacrament? How often should Jesus' death be memorialized? What is represented by partaking of the emblems of bread and wine? Who may properly partake and what are the obligations of those who partake?

The Lord's evening meal is not a sacrament. It does not impart grace or special blessing from God by one's partaking of it. Not even the thought, let alone the term "sacrament," is found in God's Word. In fact, unless one partakes of it worthily, one eats and drinks condemnation unto himself. There is no virtue in the act itself save that all obedience merits God's blessing and approval.

### THE BREAD AND THE WINE

Jesus used unleavened bread. That was the only kind the Jews were permitted to have in their homes at passovertime. In view of his example, as well as the words of the apostle Paul, likening malice, wickedness and injuriousness to leaven or yeast, it is but fitting that the bread used at the Lord's evening meal be made without yeast. Because bread made thus is hard and brittle we read of Jesus' breaking it. We need not, therefore, attach any symbolic meaning to Jesus' breaking the bread.

Because of the great harm done by the liquor traffic, some have insisted that Jesus used grape juice and that it, rather than wine, should be used. But since there was no way in which to preserve grape juice in his day, the fruit of the vine must have been fermented wine, even as the word Jesus used indicates. And while some question its color, in view of Jesus' likening it to blood it is reasonable to conclude that it was red wine.

Some theologians have stated that it is not necessary for those receiving the emblems to receive both the bread and the wine. There is no Scriptural justification for this, however, since Jesus gave the eleven apostles present (Judas having left previously) both the bread and the wine. Such a custom is merely a device to make more prominent the unscriptural distinction of clergy and laity. Many battles were fought and many lives lost on this very question, the Hussites insisting on receiving both emblems and the church of Rome wanting to deny them the wine.

### HOW OFTEN CELEBRATED

Many religious authorities claim that the early Christians observed the Lord's evening meal daily, citing such texts as Acts 2:42, 46. However, since wine is not mentioned in such instances it does not seem that such "breaking of bread" was a celebration of the Lord's evening meal, but rather the taking of nourishment. Thus after Paul and his fellow travelers on a disabled ship had not eaten for many days Paul urged them all to eat. After which "he also took a loaf, gave thanks to God before them all and broke it and started eating."—Acts 27:35, *NW*.

Since Jesus instituted the memorial of his death on passover night, is it not reasonable to conclude that he intended it to be celebrated annually, even as was the passover? Yes, it is, and that is why one Canon Foxley observed "we might have thought that the Christian Eucharist was meant to be annual like the Passover." Foxley, however, missed the truth because he confused other "breaking of bread" with the Lord's evening meal.—*The Apostolic Age,* Bartlett.

Besides, just as the passover had to be celebrated on the fourteenth of Nisan, Nisan being the first month of the Jewish year, which began in the spring, so it is but reasonable that the memorial of Jesus' death be on its anniversary, Nisan 14. And that it was to be a memorial is clear from Paul's further words: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11:26, *NW*.

### WHO MAY PARTAKE

What is pictured by one's partaking of the bread and wine of the Lord's evening

meal? It shows that those partaking have exercised faith in Jesus' shed blood and have accepted the benefits of his sacrifice in their behalf. As Jesus stated on another occasion: "He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day." —John 6:54, *NW*.

Jesus further said that the wine represented his blood that made valid a new covenant in behalf of his followers. This calls to mind the blood of bulls and goats that made valid the old law covenant. It therefore follows that only those who belong to spiritual Israel, or Christ's body, may properly partake. "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf."—1 Cor. 10:16, 17, *NW*.

Are not all dedicated Christians members of Christ's body? No, they are not. The Scriptures show that Christ has a "little flock" as well as a "great crowd" of other sheep. To become a member of either class one must come in touch with God's Word and with his servants, must exercise faith, repent of his former course and dedicate himself to do God's will and to follow in Jesus' footsteps. That dedication must be followed by water baptism in obedience to Jesus' command.—Luke 12: 32; Rev. 7:9; John 10:16, *NW*.

These steps all Christ's sheep must take. However, those who become members of the little flock of Christ's body have God specially act on their behalf. In what way? In first declaring them righteous by reason of their faith in Christ's blood; in begetting them as spiritual sons by means of His holy spirit and in calling them to a heavenly calling as heirs of God and joint heirs with Christ, with whom they will rule as kings and priests for a thousand years. Limited to 144,000, they are truly a little flock.—Rev. 20:5, 6; 14:1, 3.

These only are the ones "born again." To them alone apply Paul's words: "You received a spirit of adoption as sons, by which spirit we cry out, *'Abba,* Father!' The spirit itself bears witness with our spirit that we are God's children." These have a sure, living hope of heavenly glory. —John 3:7; Rom. 8:15-17; 1 Pet. 1:3, 4, *NW*.

These must 'keep presenting their bodies as a living sacrifice to God'; like Jesus, they must faithfully witness to God's name and kingdom; and they must lead clean, exemplary lives.—Rom. 12:1; John 18:37; Gal. 5:19-21, *NW*.

Those who comprise the great crowd of other sheep, not being members of Christ's body, do not partake of the Lord's evening meal. However, they will benefit from Christ's sacrifice and Kingdom rule, gaining everlasting life on the paradise earth of Jehovah's new world.

Though not partaking of the Lord's evening meal, these are nevertheless keenly interested in it and in those who do partake. All these, together with all men of good will, are invited to come together with the Christian witnesses of Jehovah on April 14, after 6 p.m., to observe the Lord's evening meal being celebrated and to have recounted to them the importance of Christ's death, to the vindication of Jehovah's name and to their own gaining of everlasting life.

*Look! I am come . . . to do your will, O God.*
*—Heb. 10:7, NW.*

# Gilead Graduates Its 28th Class

ON FEBRUARY 3, 1957, one hundred and five students were graduated from the Watchtower Bible School of Gilead. There were forty-seven non-Americans in the class, who came from twenty-one countries. The student body of men and women ranged in age from twenty to fifty-nine. Some were married couples, others were single. Within five and a half months they mastered as much material as the average college requires a year to cover.

To witness the graduation exercises were friends and relatives who came from eighteen states and three provinces of Canada. There were persons present from Oklahoma and California, and a special bus brought forty-one eager witnesses from Montreal.

On Saturday night N. H. Knorr, president of Gilead school and of the Watch Tower Society, conducted the weekly *Watchtower* study, which was followed by a musical program by a number of students. President Knorr then concluded the program by relating high lights from his recent trip to Europe, the Middle East and Asia.

The Sunday morning program began at 9 a.m. with song and prayer. Kingdom Farm manager John Markus and the four instructors, Karl Adams, Harold Jackson, Maxwell Friend and registrar A. D. Schroeder, gave the graduates departing words of counsel.

Markus advised the graduating twenty-eighth class to work or plow in hope in their missionary fields, so as to be partakers of the harvest. (1 Cor. 9:10) Jackson told the class to let their boasting be, not, I have been to Gilead, but in the right fruits that Gilead training will help them produce. (2 Cor. 1:12-14) Adams counseled the students to keep their joy alive. 'Whatever you do, do it whole-souled as to Jehovah,' he said. (Eph. 6:6-8) Friend encouraged all to carry on with the highest education, which is fulfilling the perfect law. (Matt. 22:37-39) Registrar Schroeder lovingly urged the students to remain steadfast to their dedication, that five elements would help them: be joyful, be restored, be comforted, have unity and live peaceably.

Now it was time to hear from Gilead's president N. H. Knorr, who spoke on "Are You Qualified to Teach?" based on the scripture at 2 Timothy 2:24. "There is no end to learning," he said. "You must always seek knowledge from Jehovah, always be learners. But you must always be teachers at the same time." He encouraged the students to "keep humble, meek and instruct in mildness." He assured the new missionaries that Jehovah God would back them up even though this wicked system of things would bring opposition and persecution upon them.

After the talk the students filed up to receive their diplomas and to learn where they would be sent. They were assigned to thirty-three lands, which include Bolivia, Liberia, Puerto Rico, Mauritius, Cyprus, Honduras, North Borneo, Gold Coast, Lebanon, Canada, India, Venezuela, Morocco, Paraguay, Belgium, Hawaii, France, Northern Rhodesia, British Guiana, Panama, Peru, Brazil, West Germany, Nicaragua, Denmark, Norway, Sweden, Eire, Newfoundland, Nyasaland, Chile, the United States and Austria.

In the afternoon, during a one-hour program, students gave warm expressions of their appreciation and personal experiences from the platform. This was a lovely climax to a heart-warming winter graduation for the 2,154 that attended the exercises.

# Pursuing my Purpose in Life

*As told by Doris Monroe*

TWO milestones in my spiritual growth were passed before I finally chose pioneering as a life career. The first was having a part in bringing the truth to a former school chum of my sister. Although opposed at home, she began to come to meetings with us. In helping her we were actually building up our own faith.

The second milestone: About this time special pioneers were sent to our suburb, near Chicago. Meetings were held in a home and evening booklet work was begun. What a thrill for us to take our first publisher in the service! In spite of very limited training at the time, she continued on, soon was immersed and now had become our spiritual sister. That was the beginning of a close friendship that resulted in our sharing ten years of pioneering, graduation from Gilead and service in a foreign country.

When the special pioneers *left* I began my first study with a small elderly woman. She had gone through only the second grade. For her learning was difficult, but soon she was coming to meetings; and then one evening when we assembled for street magazine work she came also, having heard the announcement and being eager to take part.

The Society's frequent letters calling for pioneers seemed to be directed to us. Though obstacles were in our way, these seemed to vanish as we reflected on what service privileges we had been using; so in the summer of 1943 three of us decided to pioneer, to begin January 1, 1944. That first year flew by. That summer we were happy to attend our first assembly as pioneers at Buffalo. In December came the Society's letter inviting us to become special pioneers. We accepted, and finally our assignment came; we were to replace a couple who were being called to Gilead from Washington, Iowa. After having lived in Chicago, this Iowa town of 5,000 population seemed terribly small to us; the contrast was overwhelming. That was in March, 1945. We had arrived in a pouring rain, had no names of persons of good will and no place to go except a hotel. But next day was sunny and before evening we had found a place to live. So at last we were ready to begin our first special assignment.

No, we did not form a congregation or find much interest. Special pioneers had worked there before with little success. But within two months before the couple had gone to Gilead they called on a woman who took a booklet. She had come into the truth and now she accompanied us from door to door and studied *The Watchtower* with us on Sundays. Though we had no congregation, we tried to keep the schedule of a congregation and we grew in appreciation of the essential part it plays in one's life as a Christian.

In August, 1945, we went to a larger territory, Ottumwa, Iowa. In this city of 40,000 we were glad to associate again with a congregation. A month after we arrived there the sister in Washington wrote us that one of the persons of good will left in her care was now in the truth. We could hardly believe it, but a few weeks later they both came to spend the day with us in the service at Ottumwa.

Now our days at Gilead were nearing —the eighth class, to begin after the 1946 assembly at Cleveland, which we attended. How thrilling it was to be of this first international class—to hear much about India, Africa, Finland, Ireland and other lands! One evening when experiences were being related a Finnish brother told those of a brother who had actually faced a firing squad in a prison camp. Then he pointed out the brother, one of our fellow students. Another grand moment was the evening the foreign brothers received their assignments to China, Africa, the Philippines, Fiji Islands, Malta—to mention just a few places they would soon be off to. Everyone was talking at once; the halls resounded with laughter. The rest of us longed to be receiving our assignments too. Finally came graduation day, and everyone left, wondering when we should meet again.

By now our threesome had increased; four of us were assigned to work with one of the New York city congregations. Months sped by, highlighted by a trek across the continent in August to the assembly at Los Angeles. We had hardly resumed work in New York when we were called to Philadelphia for preconvention duty for two months. While there we received our foreign assignment. Excitedly we tore open the envelope, one remarking we would probably go to Chile—it was farthest away. Sure enough, Chile it was!

Sailing from New York, seventeen days later we arrived at Valparaiso, our first assignment. This unusual city, Chile's second largest, is built on forty hills, each named. On our arrival there was a congregation, very small. Often only one other person would attend besides the missionaries. During the first year our big problem was the language. Upon presenting our brief prepared testimony and pausing, the householder would begin to talk at what seemed a terrific rate of speed, using words that seemed miles long. But little by little we began to pick out the words and use them ourselves. Everyone was wonderfully patient with us. I used to marvel at how they could refrain from laughing at some of our funny mistakes; yet with a straight face they would correct us. Then several months later they laughed with us as they told us they hardly understood a thing we had said at first. Yes, some of the people we visited that first year are now publishers.

Brother Knorr's visit to Chile in March, 1949, and our wonderful Santiago assembly then, with a peak attendance of 450, are delightful memories. Five years later when he came our attendance was over a thousand. When we came to Chile the average number of publishers was 200. This year we passed the 1200 mark. Sometimes progress seems slow when it is viewed from day to day, but as we look back over the years the results inspire us.

In January, 1950, we were assigned to Chile's capital, Santiago. Six months later sixteen of us were on our way to the Yankee Stadium assembly. Thrilled beyond description to be there and to receive new instruments to use in the service, upon returning we resettled to our work. In the next three years our congregation kept growing. Encouraging it was to see how many of the publishers were maturing. But disappointments there were, too, as

students would take hold for a while, then drop away. Here for many the love of the truth is not strong enough to make a change in their personal lives. Moral standards are not very high and an inborn tendency is to take an easy course through life. But in spite of this there are those who let the truth become the first thing in their lives. To have a share in aiding such ones is a happy privilege.

Yankee Stadium 1953—yes, we went by chartered plane. For all Chilean delegates an assembly high light was graduation there of Chile's first missionary. He had been contacted by one of the missionaries during her first months here. Happy we were, too, to talk again at Yankee Stadium with our classmates serving in various parts of the world, hearing about their work; and it was quite evident that each one considered his assignment the best. We all agreed we would not want to go back to our first pioneer assignment.

On returning to Chile I made a back-call on a *Watchtower* subscriber. She told me she had been lending the magazines to an interested friend. Calling upon that friend, I found she had absorbed much of the truth. We began studying and after a few months she accompanied me in the service and was baptized at the next assembly. Another student who had begun to go with me from door to door asked me to accompany her to the home of a friend to whom she had witnessed. We placed a set of three books and a Bible and obtained a *Watchtower* subscription on the first call, and the following week began a study. Now she is ready to go with us in the service.

Kingdom service is the only worthwhile activity, giving greatest happiness and comfort, not only to others but to us. Recently this was forcibly brought home to me when my sister, with whom I had shared ten years of pioneering, was suddenly killed, just a few months after going to Africa to marry another missionary and continue full-time service there. Truly nothing was as sustaining to me then as having my days filled in the service, pursuing my purpose in life, bringing comforting news of the incoming glorious new world to the sheep. As I look back over my twelve years of pioneering I find that they have been, indeed, the richest years of my life. Joyously I look forward to the privileges of the next twelve, as well as countless ones beyond.

### *Communist Hypocrisy*

¶ "Why do we not declare in our program that we are atheists?" asked Nikolai Lenin in 1905. The Communists, of course, thought they would get more adherents by not advertising their atheism. But when it suits them and when it makes their propaganda more effective, Communists do not hesitate to call on God. Recently Soviet leader Nikita S. Khrushchev said that though Stalin made mistakes, they had not been essential, and asked that "God grant that every Communist should be able to fight like Stalin." Khrushchev's calling on God to make all Communists like Stalin prompts the quoting of a passage from Robert E. Sherwood's book *Roosevelt and Hopkins:* "Suddenly Stalin exclaimed, 'May God help this enterprise to succeed!' (The translation of this remark, as given by Churchill to Roosevelt, was: 'May God prosper this undertaking!') I have been told that it was by no means unusual for Stalin, who had been educated for a time in a religious seminary, to invoke the aid of the Deity." Hypocrisy knows no boundaries in the realm of communism.

# GUARD YOUR CHRISTIAN TRUST

**"This beautiful trust guard through the holy spirit which is dwelling in us."—2 Tim. 1:14, NW.**

THESE are the inspired words of the apostle Paul to his associate minister Timothy. Timothy was given a beautiful trust to guard. What is a trust? Of what trust was Paul writing? A trust is that which has been committed to one's care for profitable use or for safekeeping, for which an account has to be rendered. Something given in confidence to be used for the benefit of another is a trust. It is a duty incumbent on one, something that one is bound in duty and honor to keep inviolate. Therefore a trust is not to be taken lightly.

[2] An excellent Scriptural example of a trust is found at Matthew 25:14-30. Jesus showed in parable how a man gave a trust to three of his slaves. What was given was not theirs, but was to be used as the master desired. Two of the slaves increased the money entrusted to them, while the third buried his in the ground. When the time came to give account to the owner the third slave proved good-for-nothing and unfaithful to his trust, and he lost his position. A trustee must comply with the terms of his trust and prove trustworthy or suffer the consequences.

[3] Timothy's trust was similar to what Paul himself had. In the preceding verse Paul had said: "Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus." The pattern came from Paul, who had written previously about "the glorious good news of the happy God, with which I was entrusted. I am grateful to Christ Jesus our Lord, who delegated power to me, because he considered me trustworthy by assigning me to a ministry." Paul and Timothy served together under the trust and at Thessalonica "mustered up boldness by means of our God to speak to you the good news of God with a great deal of struggling. . . . we have been proved by God as fit to be entrusted with the good news." So it is made clear: The ministry of the glorious good news is a sacred trust from Jehovah, of which every true Christian is a trustee.—2 Tim. 1:13; 1 Tim. 1:11, 12; 1 Thess. 2:2, 4; Tit. 1:3, *NW*.

[4] To be entrusted with anything by the Most High God is an unspeakable privilege. Indeed, the greatest honor that could be given to any man is for him to hold and guard this beautiful trust of the ministry; yet we are humble before our God. "We are . . . ambassadors substituting for Christ, as though God were making entreaty through us." No Christian should ever forget his position. It must always be foremost in his thoughts. The honor is great; it is accompanied by great responsibility. It was so for the apostle Paul, it was so for Timothy, and today it is so for all Christians, including us. When one is given much, more is required of him. The ministry is not to be taken lightly. It must

1. What is a trust?
2. How is Matthew 25:14-30 an example of a trust?
3. What sacred trust was given to Timothy?
4. How should the Christian view his ministry?

be viewed seriously and recognized as a precious treasure that sparkles like a beautifully cut diamond, with many sides or facets. Many things go to make up the ministry, and each one is to be guarded as a valued part of the great treasure that the ministry truly is.—2 Cor. 5:20; 4:1, 7; Luke 12:48, *NW*.

[5] The name *Timothy,* or *Timotheus,* means "honoring God," and indeed he was, because he kept his many obligations before Jehovah under the sacred trust. The things he was required to do are of interest to Christians now, who also have part in the ministry and who wish to prove themselves faithful and therefore dear to God. All Christians have part in some of them. Each has his assigned place from Jehovah through the theocratic organization. As Timothy followed the pattern set by Paul, so must Christians today. "Become imitators of me, even as I am of Christ," said Paul. —1 Cor. 11:1; Phil. 3:17; 2 Thess. 3:7, 9, *NW*.

**PERSONAL PREPARATION**

[6] A Christian is a minister of God and he must therefore train and equip himself, aiming in the right direction for success. His mind is kept clear and his eye sharply fixed on his goal of godly devotion. "Be training yourself with godly devotion as your aim." Always the Christian is governed by the fear of Jehovah as he prepares himself and guides his course through a dedicated lifetime of ministry. He learns much about godly devotion as he proceeds in God's service; so the closer he applies himself to this training the more beneficial results he attains. The more conscientiously an athlete prepares his body by training, the more benefit he gains and it is beneficial for a little while. This is compared to the benefits of godly devotion. "Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." To be fit the athlete concentrates on his training and allows nothing else to become of greater import to him, to bar his success. Godly devotion can be developed too when one avoids having his attention distracted from what he is doing. Taking only occasional interest in godly devotion and service could not lead Timothy to success. The Kingdom demands first consideration, without wavering. In the ministry you must "pay constant attention to yourself and to your teaching. Stay by these things." Constant attention is a primary requirement.—Matt. 6:33; 1 Tim. 4:7, 8, 16, *NW*.

[7] For one to demonstrate that he has prepared himself well he must be able to show he has the favor and blessing of the Owner of the trust, Jehovah. The Owner of the trust promises life to come and has raised in his servants a strong hope for the future. Jehovah expects his servants to produce results and, with the hope they have spurring them, they work hard and exert themselves in the ministry. The true Christian minister does not complete a course of theological training, nor does he sit back relaxed as an accepted minister of Jehovah at some church or building. His Scriptural preparation for successful ministry must continue and he must al-

5. Why should we be especially interested in what Timothy did?

6. By what kind of training does the minister equip himself, and of what benefit is it to him?

7, 8. (a) How is continual training related to guarding the Christian trust? (b) What will result from proper use of the Bible in our training?

ways progress in maturity. He is a diligent student and a field worker. Hence Paul advises: "Continue applying yourself to public reading, to exhortation, to teaching." From time to time you may see someone who does not continue to apply himself in the ministry and you will find him weak in hope and weak in faith, no more fit for the ministry than the athlete who has neglected his training for some other interest or because of sheer laziness or indifference is fit to contend in the games. He no longer has godly devotion as his aim and in his weakness he is in danger of losing his ministry and even his life. It could hardly be said that he is a strong, wide-awake guard of his Christian trust. By becoming unproductive he is in a position like the slave who buried the money that was entrusted to him and worked not at all with what the Master had given him. The Master of the sacred trust may take it from the unproductive servant whenever he wishes; so being unproductive is not guarding your trust.—1 Tim. 4:10, 13, 14, *NW*.

[8] The Word of God has been provided as an instrument for our instruction and for the help of others. We use it in our public reading, in exhortation to godly devotion and in teaching the people of good will. To accomplish these requisites of the ministry we must know how to use the Bible and advance in the skillful handling of it. This is a continual effort on our part, requiring study and participation in discussions of the truth in meetings and with fellow Christians. As we make progress we shall be able to deal with spiritual matters in our battle against error and shall learn how to work with the Word powerfully, to the honor of Jehovah's name, not ashamed because of failure in knowing our hope or in finding means of expressing the truth. Not that we want to have men look at us with praise and approval, but the trusted minister is told: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." We need Jehovah's approval.—2 Tim. 2:15, *NW*.

[9] Spiritual food is essential to the welfare of the Christian trustee. Every witness of Jehovah finds it necessary to devote a great portion of his life to consuming the nourishment provided for the spiritual man. He must "keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus." This is spiritual power, essential to the success of guarding the Christian trust. Now, as never before, we need this spiritual power. We are in the midst of a great spiritual warfare, and our real enemies are the invisible demon hosts. They know they have a short time, and they would like to destroy Jehovah's servants. Just as Timothy did, we must "go on waging the *right* warfare, holding faith and a good conscience."—2 Tim. 2:1; 2 Cor. 10:4; 1 Tim. 1:18, 19, *NW*.

[10] The spiritual power is acquired by taking advantage of all the provisions Jehovah has made for his servants. To be able to stand firm against the machinations of Satan we need the truth, love of righteousness, the good news, faith, knowledge of salvation, and the Word of God. Paul mentioned these as the full suit of armor from God. Even as a suit of armor was *put on* by a warrior, so the Christian is obliged to do so spiritually. The spiritual armor is put on through regular private study and meditation on the truth, by sharing the good spiritual things in congregational study meetings, and through continual discussions of Jehovah's purposes with fellow Christians and, among the public,

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9. Why do we need spiritual power, and how can it be obtained?
10. How does a Christian guard against the machinations of the Devil?

wielding the "sword of the spirit." In the same way the armor is kept on and our guard is kept up.—Eph. 6:10-18, *NW*.

[11] Under the Giver of truth we are trained. Our minds are shaped and molded by him so we can recognize what is good and for the upbuilding of ourselves and others. The truth constitutes healthful words; by holding to the truth we keep spiritually healthy and avoid that which is misleading, harmful and untrue. It is impossible to be a right kind of minister without closely adhering to the correct teaching. "Be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely." We must take the ministry seriously, partaking of the right teaching and following it closely. Are you doing this? Do you take the ministry seriously? Is it the most important thing in your life? Are you nourishing yourself with the words of the faith? Or do you pass over Bible study and the *Watchtower* studies superficially, not equipping yourself to give good advice to others?—1 Tim. 4:6, *NW*.

### PREACH THE WORD

[12] Timothy was shown another facet of this gem of the ministry: "Preach the word, be at it urgently in favorable season, in troublesome season." The healthful words that Timothy had learned from Paul were to be passed on to others. This brought some personal suffering to Timothy, who, for the sake of tactfully preaching to the Jews, submitted to the painful circumcision. He was tactful like Paul, who said: "To the Jews I became as a Jew, that I might gain Jews; . . . I do all things for the sake of the good news, that I may become a sharer of it with others." From house to house and publicly Paul had set the example in preaching urgently. For Timothy it was urgent too. It had to be done whether conditions were favorable or not. Even in times of comparatively peaceful conditions the message remains urgent, for this is the day of salvation for all men who live, whether they realize it or not. Timothy did not live in the time when Armageddon was to be fought and yet it was urgently necessary for him to preach the Word. Then how much more urgent it is now when the foretold great battle of the day of God Almighty is impending in our generation. Merely because there is a period of no persecution in a community or a country is no reason for the mature minister to conclude it is time to slack off on the preaching of the good news with which he has been entrusted. Rather, the mature person will be grateful to Jehovah and will work all the harder in the ministry while the way is held open by Jehovah.—2 Tim. 4:2; Acts 16:3; 20:20; 1 Cor. 9:20-23, *NW*.

[13] A state of war now exists between Jehovah's reigning King and the forces of Satan. Lull in the battle is not an indication that a soldier is no longer in the war. It is on such occasions that the soldier must be ever alert to watch for the sniper and a sudden surprise attack or, better still, to be preparing for an attack and making the attack while the enemy is on the run. It is a known fact that the best defense in warfare is a good offense. Being active in the ministry is our safeguard. Inactive ones grow spiritually weak, unable to defend themselves or their ministry. Active ones keep the shield of faith always up in place, guarding their Christian trust. The time of apparent lack of organized opposition in some lands is not the signal to quit the fighting forces of Jehovah or even to emphasize the preach-

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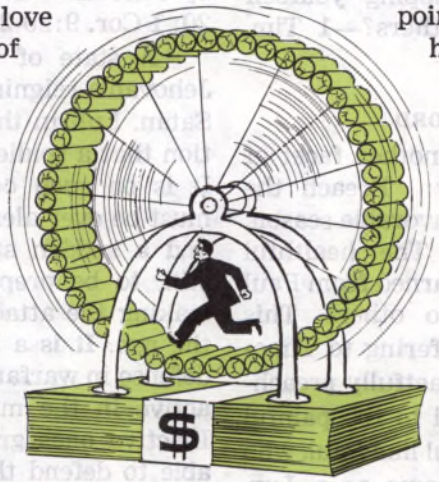
11. What is a right kind of minister?
12, 13. (a) In gladly taking his ministerial responsibilities how did Timothy set a good example for us? (b) If a Christian is not persecuted can he afford to relax his guard? Why?

ing work less and undertake some activity in the world for selfish reasons. Fight as the right kind of soldier of Christ Jesus with the eye fixed upon the final victory, not becoming sidetracked by any involvements with this world. "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier."—2 Tim. 2:4, *NW*.

[14] While Satan may not succeed in overcoming us with a violent frontal assault of persecution, we must be on guard vigilantly that none of his infiltration forces of a more subtle nature break through our spiritual armor. The spiritual warrior is not pursuing a life of ease in this old world, but he fights on under the Commander to the peoples, Christ Jesus, allowing no love of money-gaining enterprises to capture him or his fancy in this time of spiritual warfare. Admittedly the commercial businesses of life are a subtle means of overcoming many persons, little by little building up in one a love of material things and of the riches that may obtain the luxuries of this life. A true soldier does not expect luxuries and the Christian warrior now does not seek the so-called security that the riches of this world may offer, for he knows that all he now requires are the necessities of sustaining life and contentment along with them as he forges ahead in the preaching of the Word in favorable season or in troublesome season. Whatever material things he has are accepted as Jehovah's provision to keep him going in the warfare.



[15] There is no point in accumulating a mass of material things, which we shall not be able to take along with us into the New World anyway; but let us be content with the necessities of life and make the material things work for us to keep us in the ministry. "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things. However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." Do not think yourself immune to these snares. Keep the mature Christian viewpoint of life, and while you have to provide for the necessities of life be watchful that increased commercial activities do not hurt you. If this viewpoint is firmly held to by more dedicated servants of Jehovah there is every reason to expect that more individuals will undertake the full-time ministry, and pioneers are urgently needed right now.—1 Tim. 6:7-10, *NW*.

[16] With inflationary tendencies throughout the world in these perilous days, some

14. What subtle snare can break through the Christian soldier's guard?

15. Contrast the use of material things to bring success or failure in the ministry.

16. (a) How are some Christians now suffering much pain or ruin through love of material things? (b) What part does holy spirit play in guarding our trust?

Christians have let themselves in for spiritual weakening and difficulties by sacrificing valuable time in order to hold two secular positions in the world, leaving practically no time for preaching the Word, attending congregational meetings or for the vital personal study. Some married couples neglect not only their own personal welfare but that of their children; they both go out and find secular jobs so they can indulge themselves in expensive clothing and household luxuries, as well as the fruitless entertainments this world offers through its propaganda media. Their increased income is not used to give increased support to the ministry. The love of material things grows in them and soon they are finding no time to train up their children in the proper way of life, at the same time surrounding them with so much of the old-world influences that the children lose any appreciation they had of the truth and eventually go wrong, much to the pain and distress of the dedicated parents. Sometimes even the parents are led astray from the faith, eventually plunging themselves into destruction and ruin. Who is to blame for one's getting himself thus cut off from the faith and losing a share in the victory? We are advised to guard our Christian trust, which means from direct frontal attack or from any other danger, especially from the spirit of worldliness. Through the holy spirit from Jehovah, not the spirit of this old world, we guard our Christian trust. Filling our hearts and minds with appreciation of the things of Jehovah's Word and work will keep us attuned to holy spirit from him.—2 Tim. 1:14, *NW*.

[17] We must remember we have a Commander who has enrolled us as soldiers, who is much more skilled in defeating Satan's snares than we are. He is the victorious King of kings and Lord of lords. Our wish must always be to meet his approval, and success will come our way only if we follow the instructions from him. We are assured: "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." When we started out in the ministry we did it not in ignorance but with full knowledge of the rules of the spiritual warfare, and we must stick in the right contest and live according to the rules to guard our Christian trust successfully against Satan's snares. "You, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses." Victory lies in keeping affection on things above.—2 Tim. 2:5; 1 Tim. 6:11, 12, *NW*.

[18] Guarding the ministry is not entirely on our own. We are not fighting a lone battle, but we are part of a great fighting force under Jehovah; so we must seek the One who has given us the trust. Prayer is required and emphasized in the Word. It is good for us to pray when we wake up in the morning, before we partake of spiritual and material food, before we go to bed at night and before we undertake special activities in the ministry. If we are seriously endeavoring to fulfill our dedication we shall daily offer our petitions to Jehovah. It is a privilege. In many circumstances we can pray, and we should never underestimate the power of prayer. It is another evidence to us of our strong faith. When we go into our room and privately petition Jehovah, it is because we believe in him. We have faith in God. There could be no other reason. It is not that we

17. Why does sticking to the rules of spiritual warfare bring eventual victory? What must we seek to win?

18. Why is prayer essential to guarding the ministry?

wish to be seen of men and appear religious. Jehovah will help us in times of trial.—1 Tim. 2:1, 8, *NW*.

[19] Persecution also comes to test our guard. The Christian trust must be guarded in times of suffering. Paul wrote: "Take your part in suffering evil. . . . Remember that Christ Jesus was raised up from the dead and was of David's seed, according to the good news I preach, and in connection with which I am suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound." It is a great honor to suffer for the Christian ministry and we may not drop our guard when trials come. The preaching of the good news is not halted by persecution. Let us rejoice when we see Jehovah's hand with us in giving a witness to his honor and let us glory in the suffering that comes to us as Christians, for it is our privilege to prove integrity. Remember, other people suffer much for unworthy things with no future reward in this world. Suffering for the ministry works out endurance. Endurance we need for faithful trusteeship. —2 Tim. 2:3, 8, 9; 3:11, 12; Heb. 10:39, *NW*.

### CONTINUE IN THE THINGS YOU LEARNED

[20] Timothy learned from the older minister Paul, and he gained faith from association with his grandmother, Lois, and his mother, Eunice. Taking up the ministry is one thing; completing it with success is another. Timothy knew it. He was told: "Continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." Timothy did just that; so should we today. And the youth among Jehovah's witnesses would do well to follow a similar course, learning the faith through their dedicated parents with due respect and pursuing a course of ministry comparable to that undertaken by Timothy.—2 Tim. 1:5; 3:14-17, *NW*.

[21] The time to begin the ministry is when you are young, or as soon as you hear the truth. It is wise to remember the Creator in the days of your youth, and as you grow in knowledge, faith and privileges of service let nothing stumble you. First Timothy chapter 5 shows that all kinds of people—young and old, men and women—are employed in the ministry. Everyone can be useful, even the children or the feeble ones. A young or immature person might allow illness to hold him back from the ministry, but not so with Timothy. He determinedly pushed on in the face of frequent cases of sickness. He had other Christian ministers as fine examples of serving in spite of illness and pain. So let us in this day be of mature mind and serve in spite of any illness or pain that may come our way. Be patient with yourself, remembering that you are not perfect. Look to Jehovah, do your best and you will succeed in guarding your Christian trust through any stormy periods of illness.—Eccl. 12: 1; 2 Cor. 12:7; Gal. 4:13; Phil. 2:26; 1 Tim. 5:23, *NW*.

[22] Nor should anyone who is young in the truth feel himself of no use to the Owner of the trust. If you are young you may not have had time to study all that

19. How does persecution test individuals who are guarding the trust?

20, 21. (a) What must be done to complete the ministry successfully? (b) How was Timothy an excellent example of perseverance to young and old?

22. Why should the Christian never feel inadequate or useless in the ministry?

has been published on Jehovah's purposes, but you have a place in the service of God. The good news is to be told to everyone, and whatever we have learned we ought to tell out to others. Paul, who set a pattern for Timothy, acknowledged his dependence upon help from above, and are we any different? It is evident from the two letters Paul wrote to him that Timothy had more to learn, and not one of us ever completes his learning either. You must know you do not know before you can learn. So do not feel discouraged if you find you do not know all the answers, but take your part in the ministry and as you do progress in learning. Try hard to equip yourself for every good work and fix the righteous principles of Jehovah firmly in your mind. Then serve in accord therewith. "Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." We are happy to see that today there are many youthful ones associated with the New World society who have become such examples to the faithful ones.—Phil. 4:13; 1 Tim. 4:12; 2 Tim. 4:17, *NW*.

[23] Part of guarding your ministry is watching your behavior. The ministry can be lost by you if you do not conduct yourself properly. God's Word gives us the necessary instruction. Timothy read in Paul's letter: "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household." The uninstructed youth often causes trouble in a household by not making a mature evaluation of spiritual things, loving pleasures only. One keeps his Christian ministry inviolate by shunning the desires that spring from spiritual immaturity. "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." —1 Tim. 3:14, 15; 5:1, 2; 6:14; 2 Tim. 2:22, *NW*.

[24] Right conduct will result from studying God's Word and from seeking good association in the congregation, association with those who are conscientiously devoted to Jehovah's service, who encourage you to preach publicly and from house to house. If someone in the congregation shows spiritual immaturity by following a course of misconduct, rather than joining in such misconduct you should seek a good association "with those who call upon the Lord out of a clean heart." "Neither be a sharer in the sins of others; preserve yourself pure." For your own good, avoid troublemakers. Do not be surprised if you find one sometime. They had some in the early Christian congregations, and there will be some showing themselves in our times too. Paul wrote Timothy about Alexander the coppersmith: "You, too, be on guard against" such a one. But if someone does show the worldly spirit and does treat you wrongly, never become offended against God's organization or service and quit the ministry. Avoid as much personal difficulty as possible by remembering that any who resist God's Word or who lead others into worldliness or immorality are not good company and will not help improve your conduct in the household of God. Walk uprightly and let no evildoers upset your spiritual balance. We were warned that some "will turn their ears away from the truth, . . . You, though, keep your balance in all things, . . . thoroughly accomplish your ministry."—Rom. 16:17, 18; 1 Cor. 15:33; 1 Tim. 5:22; 6:11; 2 Tim. 4:14, 15; 4:1-5, *NW*.

[25] Nothing is to be permitted to interfere

23, 24. (a) What part does proper behavior play in guarding the trust? (b) What course of action must be taken to maintain right conduct?

25, 26. (a) How do we thoroughly accomplish our personal ministry and successfully guard the Christian trust? (b) What questions should we be able to answer individually after self-examination?

with our personal preparation and carrying out of the ministry. We are obliged to accomplish our ministry *thoroughly*. That requires our constant attention. To be thorough we must complete the work assigned. Any work worth doing is worth doing right and the ministry is the most worthy work in the world. Dedication to this ministerial service entails much personal examination and reflection. The most serious step we make in life is the dedicating of ourselves to Jehovah's service and the accepting of the trust at his hands. Then we must be absorbed in our dedication and service, especially now. We have a precious treasure to guard and if we become in the least spiritually sleepy, indifferently careless or even distracted for a moment, what we have may be taken away from us. "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons." What we have undertaken we must keep on doing, advancing, seeking the guidance of Jehovah's holy spirit in guarding the trust we have been given. Our guard must be kept up continually. Never for a moment may we entertain contradictory or false knowledge, but with close adherence to the Word and spirit we shall guard well what is laid up in trust with us.—1 Tim. 4:13, 15; 6:2, 20; 2 Tim. 3:14, *NW*.

[26] Are you daily practicing Christianity? Have you regulated your personal life to conform to ministerial standards? Are you alertly guarding what is given you in trust, or do outside matters hold your interest? Are you keeping active in the ministry, or have you 'buried' your trust? What kind of account can you render to the Owner of the trust, Jehovah? Do you find yourself measuring up to the personal requirements of the ministry and, like Paul, Silvanus and Timothy, "proved by God as fit to be entrusted with the good news"? Then give consideration to the next article and check yourself on your responsibilities toward others.—1 Thess. 2:4, *NW*.

# *The Christian's Responsibility Toward Others*

TIMOTHY was one of Paul's most constant companions in the ministry. Together they engaged in extensive missionary activity. It was while they were visiting Corinth that Paul dispatched his letter to the Christians at Rome. Among other things he told them that "we . . . who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself." Paul shouldered his part of Christian responsibility toward others, and through example and exhortation impressed upon other dedicated persons that

1. What should every Christian do?

they ought to do the same. The same sentiment is echoed in the letter of Paul (and Timothy) to the Philippians: "Have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." True Christianity is practiced only when the interests of others are embraced and the fellow servants near to us are built up in godly service. Even as Christ did not please himself, so we must be loving extroverts to prove ourselves his followers.—Rom. 15:1-3; Phil. 2:2-4; John 13:34, 35, *NW*.

[2] This godly action of looking out for the interests of others in the worship of God was not new even then. Long before the time of Christ Jehovah gave a service to the sons of Levi as a sacred trust. Aaron and the others in his family were responsible for more than their own personal worshiping of Jehovah. They served in the interests of all Israel in building up and maintaining pure worship of Jehovah and had to answer to Jehovah for how everything was done.—Numbers 18.

[3] Worshipers of Jehovah God do not isolate themselves in monastic perches high in the mountains. They associate together regularly in congregational worship and in organized preaching of the good news of the Kingdom for the benefit of others. In this way they are able to bear the weaknesses of one another and not just please themselves. Christian association is practical and meets with the blessing of the King, who said: "Where there are two or three met together in my name, there I am in their midst." It is practical because each one can help the other keep strong and ward off the attacks of the enemy. And if one should stumble the other stands ready to lift him up.—Matt. 18:20, *NW;* Eccl. 4:9-12.

[4] The truth is Jehovah's. It is given to us as a trust to be used for the benefit of others, and an account must be rendered to the Owner of the truth, the Source of all truth in the heavens, Jehovah. The truth is to be shared. This applies to all who know something about the truth, whether little or much. We must pass on what we know. The Christian is under obligation to be teaching others what he has learned. Others must be built up in the ministry; as Paul wrote Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." Once he has started, the Christian must go on teaching these things and giving these exhortations. This is Jehovah's arrangement for building up world-wide praise in these last days of Satan's rule and for announcement of the good news of the Kingdom. When anyone learns the truth, Jehovah expects him to train up others in the way of true worship. Each one helps one or more and so the theocratic organization, the New World society, flourishes everywhere. This is how in the last ten years over half a million new witnesses of Jehovah have been added to the ranks of the New World society, and this is pleasing to Jehovah.—2 Tim. 2:2, *NW*.

[5] Congregations of Jehovah's witnesses now number 16,240 throughout the world, an increase of more than 1,500 in one year. These congregations hold regular Bible studies and meetings to discuss Christian service. Through these assemblies the truth

2. Did Jehovah have any arrangement for helping others before the time of Christ?
3. Is it Christian to isolate oneself from others?
4. What does the Christian do with the things he learns, and how does this produce fruit?
5. How do meetings fit in with the Christian responsibility toward others?

is committed to individuals who become adequately qualified to teach others. In a spiritual sense Christ Jesus is in their midst. This is Jehovah's provision for the continual building up of his servants and each one should fully appreciate his need to be present. All can learn, and at the same time each one can help one by holding "fast the public declaration of our hope without wavering, . . . And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." Every gathering is edifying. Occasionally one may be found who has an independent feeling and who makes excuses for not participating in a meeting. Paul said some have the custom. Pride is sometimes in the way, one thinking he is too advanced to participate. But this is selfishness, for each one is to help one, and when anyone knows much he should be ready to bear the weaknesses of those not so strong and not just please himself. It is the occasion to incite to love and right works. A man may resent being given counsel in the theocratic ministry school and may absent himself, but instead of setting himself apart in the eyes of others as an advanced veteran of many years of preaching, as he would like it to appear, he demonstrates lack of maturity, and, beyond that, shows an indifference and lack of love for the whole association of brothers. He does not want to take on his share of the responsibility of a Christian toward others.—Heb. 10:23-25, *NW*.

[6] Outside of the congregational meetings there are many opportunities for building up others too. Those stronger can aid the less mature ones in preparation of their study lessons or ministry school assignments before congregational meetings. There are occasions when Christians may visit each other socially and find opportunities to discuss spiritual things in preference to gossip and unprofitable talk. The truth constitutes healthful words, but things that are misleading, harmful or untrue avoid. Especially when some fall away from the faith and bring in misleading utterances, the mature Christian is under obligation to prepare himself thoroughly to refute any false teachings and bolster up the spiritual strength of those not so strong who might yield unsuspectingly to the error. We can help our fellow Christians by discussing with them the upbuilding things of God's Word of truth. The Scriptures contain the best advice in the world. "By giving these advices to the brothers you will be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely." Do not think it is only the overseers in the congregations who give the advice, but be ready yourself to bear some of the weaknesses of others and give good advice, but be sure it is from the Scriptures.—Eph. 4:29; 1 Tim. 4:1, 6, *NW*.

[7] As the minister is equipped to help others stick to right doctrine, he will, like Timothy, be able to tell "certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research *rather than* a dispensing of anything by God in connection with faith." It is impractical for groups of Jehovah's witnesses to allow themselves to be drawn into profitless discussions or speculations. Good examples are the racial and nationalistic questions that are so easily fanned into flames of dissension throughout the world. The commission of the Christian minister is not

6. What proves one a right kind of minister?

7. In association with others what kind of discussions should be avoided?

to straighten out the world's problems and, in fact, he cannot by all his preaching solve the racial problem in any part of the world. Nor may he try to prove that one nation is better than another, perhaps being drawn into political conflicts. It is clear to all thinking persons that all nations are part of Satan's domain and that the only solution for mankind's problems lies in the new world of Jehovah's creation. By preaching the good news of the kingdom of God the minister does the practical act and accomplishes the most good. He helps people to grow in faith and see a clear picture of Jehovah's purposes, at the same time avoiding many difficulties for himself. By training himself in godly devotion and learning right doctrine, the minister guards his trust and does not become embroiled in any "fight about words, a thing of no usefulness at all because it overturns those listening."—1 Tim. 1:3, 4; 2 Tim. 2:14, *NW*.

### TRAINING ONE ANOTHER

[8] Maintaining right doctrine is but one responsibility toward others. Our principal work is the ministry. In this field we are called upon to exert ourselves most strenuously. Each one of us is constantly seeking to accomplish his ministry thoroughly. To do that we need the help Jehovah provides. Now, as never before in modern times, he has provided the world-wide training program, wherein all ministers associated with a congregation of Jehovah's witnesses give help to one another. It is the responsibility of all, not merely the overseers, lovingly to aid their neighbors to advance to maturity in God's service. This is accomplished in an organized way. In the early Christian times it was more than just the apostles who trained ministers. Christ "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work." All were used in the training work, making a unity in faith and in organization acceptable to Jehovah. Unity gets results. Some may prefer to be always alone, purposely arranging to hold Bible studies Sunday mornings or whenever groups are working together. But there is no Scriptural precedent to support them. Paul the apostle and Timothy the missionary worked hard to train others. Every Christian ought thus to bear the weaknesses of others and not just please himself. Build up every one in the congregation.—1 Cor. 14:12; Eph. 4:11, 12; 1 Thess. 5:11, *NW*.

[9] Jesus sent out some of the early ministers by twos. Obviously it was not done merely for sociability or to keep each other company. They had need of more experience in house-to-house and village-to-village preaching and each one could help the other. They did not balk at Jesus' arrangement in assigning them two by two, but were thankful for the provision so lovingly made. Surely no one then objected to a work of helpful counsel on meeting the people or tactfully overcoming the objections to the good work. Now just because Jesus is not on the earth directing the work where we can see him, but in the heavens where we do not see him, is no reason for taking a different viewpoint of the work. Every preacher of the good news now needs and benefits by the counsel of others. The circuit servants in the theocratic organization regularly visit the congregations for the purpose of assisting all to become more capable ministers, working with them from house to house. Before they depart to visit another congregation they make arrangements for

8. How has Jehovah provided for the training of his ministers?

9. (a) What program that Jesus began is now being conducted world-wide? (b) Why should every minister take advantage of it?

members of the congregations to assist one another in the field service. Since this program of training was instituted in 1953, great advances have been made in capable use of the Bible in delivering sermons at the doors. It is a part of every Christian's responsibility toward others to share in this training program for the common good of the New World society. What are you doing in this training program? Would you permit Paul or Timothy to give you helpful counsel if they were on earth today?—Luke 10:1.

### CONGREGATIONS' RESPONSIBILITIES

[10] Many organizational matters required the attention of willing minister Timothy besides his enforcing right doctrine and seeing that the brothers received proper training. The mature minister willingly takes on organizational responsibilities. In order to serve the theocratic organization well Timothy had to keep abreast with the latest instructions from the governing body. Under Paul's direction Timothy participated in the laying on of hands. This meant making theocratic appointments, as the Society now does. Only the right kind of ministers were to be appointed in the congregation. That required careful consideration: "Never lay your hands hastily upon any man." Before one could be appointed as a servant in the congregation he had to meet the requirements. These requirements Paul outlined at 1 Timothy 3:1-13, and to this day they govern the appointment of servants in the congregations, as the Society discharges its responsibility in this respect. Every appointed servant ought to be thoroughly familiar with them. Today the Society delegates authority to some ministers, such as branch servants, to make appointments in the theocratic organization, and these are always made in accord with the advice of the Scriptures, never hastily. And those making the appointments must be examples of those who meet the qualifications of servants, just as Timothy was. —1 Tim. 5:22, *NW*.

[11] Timothy's responsibilities did not end there. The clean organization is what pleases God. A guard had to be maintained so the organization would not become corrupt. Wrongdoing could not be winked at or overlooked. The overseer must "reprove before all onlookers persons who practice sin, that the rest also may have fear." Surely it was unpleasant to encounter sin in any congregation and to have to give reproof, but the responsibility could not be side-stepped by God's minister. The reproof was given after having a hearing, as Paul instructed: "Do not admit an accusation against an older man, except only on the evidence of two or three witnesses." Even though a close friendship may have been built up over the years or the offender might have been a member of the family, the overseer was obliged to see that Jehovah's law was honored, "doing nothing according to a biased leaning." No servant or any Christian may shield a wrongdoer from deserved punishment and expect Jehovah's blessing. It is not a question of butting into the personal business of another, but when any uncleanness is permitted in a congregation or country the work does not prosper. Remember Achan had to be cleaned out of Israel before prosperity was restored and victory won. So for the sake of the organization and for the salvation of one who may have started going in the wrong way, never shield a wrongdoer, even though he be a close friend or member of the family. It is part of the Christian responsibility to keep the

10. Who are given added responsibilities, and how are they appointed?

11, 12. (a) How and why do the servants keep the organization clean? (b) What co-operation is to be expected from all associated therewith?

organization clean.—1 Tim. 5:19-21; Josh. 7:25, *NW*.

[12] In dealing with organizational matters the minister may run up against individuals who do not wish to follow theocratic instruction from Almighty God. The minister must keep his faculties under control and deal tactfully and kindly, with patience, long-suffering and the art of teaching. "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." It is not easy to deal with troublemakers, but ministers must take on this load of responsibility also when called upon by Jehovah to do so.—2 Tim. 2:24, *NW*.

[13] Timothy was a young man made wise by the Word of God given to him through Paul. In the congregation he encountered many older brothers. The older ones in the congregation are worthy of the respect of everyone. Many have literally worn themselves out physically in the service of Jehovah. In their older years they merit the respect of the youths, especially so those who are taking a good lead in the service. "Let the older men who preside in a right way be reckoned worthy of double honor, especially those who work hard in speaking and teaching. Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." These words increased Timothy's understanding. The youth who now associate with the New World society must learn respect for the theocratic organization and respect for the older brothers and sisters in the organization. And the association of all should be above reproach, without hypocrisy, with genuine Christian love.—1 Tim. 5:1, 2, 17, *NW*.

[14] Another duty in the Christian congregation fell upon Timothy, and that was to clarify the position of woman in the congregation and see that proper organization was maintained. He was also to look after the interests of the widows in the congregation and see that provision was made for them. He was to decide which ones were worthy of the help of the congregation. Likewise, ministers in modern times must maintain proper congregational organization. Any worthy ones who are destitute or sick will be visited and given attention by the congregation and such responsibility must not be side-stepped by the publishers. —1 Tim. 2:11; 5:5, *NW*.

13. The example of Timothy demonstrates what proper attitude for Christians serving in the theocratic organization today?

14. What is another example of Timothy's accepting theocratic responsibility?

### MISSIONARY ASPECTS

[15] Among Jehovah's witnesses a record is kept of the amount of time devoted to field service. The individual field record is important to each publisher of the good news, but this does not mean that he will shirk responsibility toward his brothers merely for the sake of making a strong personal showing, in which he might chance to take pride publicly. Even though full-time ministers are given a minimum hour quota they are expected to do more than merely their personal field service. Many duties and obligations fall upon the individual Christian that do not come with-

15. (a) Is the individual's service record the important thing? (b) How must we regard our natural abilities and use them to help others?

in the scope of field service. Visiting the sick members of the congregation is one. Comforting those in tribulation is one. Attending meetings is another. But there is also much preparation to be made for the benefit of others. One may be assigned to deliver a public talk or take part in a service meeting. While he may not report time spent on this, it should be just as important to him as any other assignment and should be done well. In some lands the education of the people is very limited and many do not read. When these become interested in the truth someone has to pay special attention to them and try to aid them to become literate. So it is that Jehovah's witnesses in many lands hold literacy classes, and these have had the blessing of Jehovah. Some who at one time could not read are now full-time servants. Anyone who will put forth the effort can learn to read the Bible and write notes of his own at the meetings, but it takes time, patience and someone to help. If ten others can be helped by one to become mature enough to share in the service the eleven together will do much more praising of Jehovah than only one, and that is why it is important to consider others and not just ourselves. The organization must be considered. For example, we may be able to aid our brothers with legal matters when they are arrested for the sake of the truth. If we have natural abilities we are obligated to use them in Jehovah's service and to help our brothers rather than gaining something for ourselves. It should not make us want to appear better than the others, but rather we ought to view natural abilities, whatever they may be, as with respect to God only a trust, we being required to use all we may possess in his service.—1 Thess. 3:2, 3, *NW*.

[16] Helping others usually means giving of our time, our energy, our strength, ourselves. Again we turn to devoted Timothy as one example. Of him Paul told the Philippians: "I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." Paul could have used more men with this disposition, for they are always required by the theocratic organization. Timothy's frequent cases of stomach trouble must have been the result of his missionary travels, sometimes taking contaminated water and insufficient or irregular meals; but the missionary work was the assignment he had received and he offered himself willingly for the sake of others and in the interests of the organization as a whole. And Paul even more so, saying: "I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." This was not done out of the spirit of adventure, but Paul put up with them all for the sake of those to whom he ministered. And even when he

16. (a) How is Timothy's disposition an outstanding example for us? (b) What did Paul put up with for the sake of the congregations?

might have become centered in self on account of his suffering or privations, his great concern was for all the congregations, to strengthen them and keep them from stumbling. He was devoted to his brothers for the sake of Jehovah's honor and the ministry. Jehovah blessed him richly for this love.—Acts 19:22; 1 Cor. 4:17; Phil. 2:19-22; 1 Tim. 5:23; 2 Cor. 11:24-28, *NW*.

[17] Have you, for the sake of being of service to other Christians and people of good will, suffered even one of the things Paul did? Do you have the true missionary spirit of love that would make you willing to do so? Perhaps you have not individually put up with all of this, but fellow Christians throughout the world have. Missionaries have been graduated from the Watchtower Bible School of Gilead with one goal in view, and that is to undertake the ministry in distant lands, often under strange and primitive conditions. Many circuit and district servants have also served with hazards. They have risked health many times through working in lands without necessary sanitary standards and have suffered from tropical diseases, even to loss of life itself. Some have lived amidst riots and violence, even being forcibly evacuated from territories because of war. They have gone without sleep and without proper food and safe drinking water, contracting stomach disorders, like Timothy. They have slept in native jungle huts and were bitten by fever-bearing insects. Some have been arrested or deported when opposition to the ministry arose. Others persevere in Arctic weather, carrying the truth to scattered northern peoples, without drawing back on account of cold or danger. And even to this day many suffer from the effects of their years in missionary service, but they have not complained and will not withdraw any more than Paul and Timothy did. They have the same spirit of Jehovah upon them and the same regard for the needs of others; so they receive the same kind of rich blessing from Jehovah. Such faithful missionary workers deserve the encouragement of others, which can come by letters sent from fellow Christians in lands they have left behind. Missionaries are busy and may not always have time to answer such letters, but a word of joy and relating a few experiences in a letter will always be appreciated and can be provided out of love, without expecting a return. The missionaries have learned that the joy of giving is greater than that of receiving and any who encourage them will experience the same joy.—Phil. 2:17; 4:10-16; Acts 20:34, 35; 1 Cor. 16:10, 11; Heb. 13:12, *NW*.

17. How are many full-time servants in the modern-day organization of Christians showing the same missionary disposition as Paul and Timothy?

### LOYAL AND UNASHAMED

[18] In these final days of the existence of Satan's system of things, whether one is a missionary or working near his home, great reproach comes upon those in the ministry of Christ Jesus. It is as much a part of our ministry as it was Paul's, who exclaimed: "On this account I go on enduring all things for the sake of the chosen ones, that they, too, may obtain the salvation that is in union with Christ Jesus . . . if we go on enduring, we shall also rule together as kings." We too should be willing to suffer for the sake of serving others. Many of our brothers are imprisoned for their integrity, just as the apostle Paul was when he wrote Second Timothy. It is a great honor to be associated with faithful brothers who stand for the principles of God's Word, for righteousness, even though they are reproached by godless communistic persecutors, reli-

18. Why does the true Christian take part in suffering and reproaches?

gious leaders or evil men. Satan would like to discourage us in the ministry, inducing us to avoid the reproach that comes through being connected with the persecuted brothers. But we are not going to bow before this satanic snare. "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." We are not ashamed to be Jehovah's witnesses in times of persecution and do not withdraw from the association of our brothers to avoid reproach. Our standing with Jehovah, not men, is what counts. If we must go to prison for our faith we can continue preaching among prisoners. After release we shall resume serving our brothers, as Timothy set the good example. We are proud to be associates of the persecuted Christ Jesus, the apostle Paul, the thousands of our brothers imprisoned throughout the world in these evil days. We too should guard our Christianity and ministry and be determined to do so through whatever reproach or imprisonment may come our way, by the help of Jehovah. —2 Tim. 2:10, 12; 1:7, 8, 12, 16; Heb. 13:23, *NW*.

[19] Undaunted and undiscouraged we will be, even if some quit the ministry under persecution. We will go on. Paul told Timothy some "men have deviated from the truth." "All the men in the province of Asia have turned away from me." Paul knew what it was to be injured through false brothers, yet it did not shatter his faith and trust in Jehovah, nor did it slow him down in his service of Jehovah. There in prison at Rome he might easily have become depressed when many that he had associated with him in more favorable times left the faith. He knew he always had our true Friend on his side: "They all went to forsaking me—may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be completely accomplished and all the nations might hear it." While some fall away, the great work of preaching the good news is accomplished. Paul had Timothy, Onesiphorus, Prisca, Aquila, Luke, Titus, Crescens and many others still at unity with him in the service, and he rejoiced. How we rejoice that many thousands have been added to the New World society in this day! While a few may prove to be false brothers and betrayers, as in Russia, Czechoslovakia and Poland, many others are faithful. And in such lands, even if the work is disrupted momentarily, or for six months, the faithful ministers continue true to their dedication and keep on telling the good news until they can again reorganize their meetings and resume communications with others in the New World society. It is our responsibility to keep on going, remembering that, though at Jesus' death there was a short period of disruption in preaching, Jehovah's spirit at Pentecost showed the way and it does so in our day also. We rejoice and give thanks to Jehovah that he has given us so many loyal, happy companions in the ministry. —2 Tim. 2:18; 1:15; 4:11, 16, 17, 19, 20, *NW*.

[20] The records concerning the ministerial responsibilities and service to others rendered by Paul and Timothy as followers of Christ Jesus should make all of us today appreciate the ministry all the more. It is a precious treasure. We are guarding this trust world-wide today in the presence of our God as a group of his servants dedi-

19. How does the example of Paul guide us now in times of persecution or betrayal in dictatorial lands?

20. Considering the records of Paul and Timothy in taking on ministerial responsibilities is of what benefit to us?

cated to his service. The dedication that each one has made is real and lasting. Now we must be serious about it, willing, ready to do all we are called upon to perform under the trust, just as Paul and Timothy were. Place the highest value on every opportunity of theocratic service that comes your way. Jehovah expects us to do something with the treasure he has entrusted to us.—2 Cor. 4:5-7, *NW*.

[21] Under the King Christ Jesus each of us has been given a responsibility. We have a close and intimate relationship with Christ and God as stewards of Jehovah's goods. We are expected to increase what is committed to us. As we do, more privileges and responsibilities are added, and they are gladly accepted. We are part of a vast world-wide organization of praisers of Jehovah, the New World society. This New World society is growing very quickly now. From every land and every class of people come forth thousands of new praisers each month. They need someone more mature than they are to aid them. What are we doing about it? Are we equipped to give them spiritual advice and comfort? Do we minister to them, putting our own desires aside? Do we give our full support to the New World society, setting a fine example for our new brothers and sisters? Now as never before in the history of Jehovah's servants there is a need for mature brothers and sisters who will take the lead in the ministry and assist others in the way of true worship. The "other sheep" are coming in like flocks of doves. Who is going to help them? There is one answer: We are, under the direction of the King. There is a great work to be done and we have been given the trust. Let us show we are stewards worthy of it. Our actions will speak, telling what we are doing. "Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God. . . . what is looked for in stewards is for a man to be found faithful."—Luke 19:13, 25, 26; 1 Cor. 4:1, 2; Col. 1:24-29, *NW*.

[22] We do not deserve what Jehovah has given us. There is much for which to thank him humbly. "He saved us . . . not by reason of our works, but by reason of his own purpose and undeserved kindness. This was given us in connection with Christ Jesus before times long lasting." As we are today, let us always be grateful for the undeserved kindness toward us and the beautiful trust committed into our hands. Let us show appreciation for the confidence and honor Jehovah has placed in us, considering us trustworthy by assigning us to the ministry. It is the time not to please just ourselves but to keep active in the ministry. Not as compelled, but willingly, out of love and consideration, eagerly accept responsibility and cast aside all things that do not build one another up. "All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person."—2 Tim. 1:9; 1 Pet. 5: 2, 3; 1 Cor. 10:23, 24, *NW*.

21. With the New World society growing rapidly now, what responsibility falls on every dedicated servant of Jehovah?

22. What is the best way to demonstrate our appreciation for the trust Jehovah has given?

*Likewise keep on exhorting the younger men to be sound in mind, in all things showing yourself an example of right works, showing uncorruptness in your teaching, seriousness, wholesome speech which cannot be condemned, so that the man on the opposing side may get ashamed, having nothing vile to say about us.—Titus 2:6-8, NW.*

# Share with Jehovah, Not with Demons

HOW can we human creatures on earth be commanded to share a meal with Jehovah God when he is the great divine invisible Spirit? Evidently we can, for the apostle Paul wrote: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Cor. 10:21, *NW*.*

We shall appreciate the point Paul is making when we call to mind the communion sacrifices of the Mosaic Law arrangement. In these the one offering or bringing the animal to be sacrificed was said to share with or have communion with Jehovah God and the priests. How so? Jehovah shared in the sacrifice in that its blood was sprinkled upon his altar and the fat was consumed by its flames. The priest shared in that he (and his family) literally ate the breast and right leg, and the offerer shared by eating the rest. (Lev. 7:11-36) As with other features of the Law, all this was pictorial of better things to come.

These better things are the sacrifices that Christ's followers are offering, "a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." To share with Jehovah at his altar means to give him the kind of worship that he requires, as exemplified by Jesus and his apostles. They devoted their lives to bringing to others the good news about God's name and kingdom. Such worship must be "with spirit and truth"; that is, sincere and based on God's Word of truth, the Bible. That such worship is well described as sharing in a meal can be seen from Jesus' words: "My food is for me to do the will of him that sent me and to finish his work."—Heb. 13:15; John 4:24, 34, *NW*.

On the other hand, to share with the demons means to serve the interests of anything or everything opposed to Jehovah God and all of which is under the control of the chief demon, Satan the Devil, for "the whole world is lying in the power of the wicked one." That means that as Christians we cannot participate or share in the sacrifices that the nations of the world are offering to their gods of Riches, war, world rule and world religion. It also means avoiding propaganda put forth by the "wicked slave," the faithless theologians, the agnostics, atheists and worldly philosophers. If we want life we must avoid sharing with demons and share *only* with Jehovah.—1 John 5:19, *NW*.

If we wish to share with Jehovah there may be no lukewarmness on our part, no limping on two different opinions, as with crutches. We cannot divide our worship and service between him and his enemies, for he is a God that rightfully exacts exclusive devotion of us. We can no more share with Jehovah and with demons at the same time than we can walk both eastward and westward at the same time.

That is why the apostle Paul counsels: "Do not become unevenly yoked with unbelievers. For . . . what fellowship does light have with darkness? . . . And what agreement does God's temple have with idols?" They have absolutely nothing in common. For us to share with Jehovah *and* try to share with demons at the same time would be "inciting Jehovah to jealousy." That would be sheer folly, for "we are not stronger than he is, are we?"—2 Cor. 6:14-16; 1 Cor. 10:22, *NW*.

The counsel "Share with Jehovah, Not with Demons," is especially appropriate during April, when Christ's death will be memorialized by "the Lord's evening meal."

* For details see *The Watchtower*, January 15, 1956.

● Deuteronomy 30:13 is referred to on page 117, paragraph 14, of the book *You May Survive Armageddon into God's New World.* What is the full application of that scripture to the paragraph?—P. S., United States.

The paragraph in question, which deals with the condition of Jehovah's people in 1918, reads, in part: "And when they have finished their witnessing [thus in sackcloth], the wild beast [Satan's visible organization of nations] that ascends out of the abyss [the sea] will make war with them and conquer them and kill them." "(Revelation 11:7-10; 13:1; Romans 10: 7, *NW;* Deuteronomy 30:13)"

To appreciate why Deuteronomy 30:13 is cited we must first note how Revelation 13:1 (*NW*) reads: "And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names." The context of this prophecy indicates that this wild beast and the sea out of which it came are the same as the wild beast and the abyss mentioned at Revelation 11:7 and quoted in the preceding paragraph.

Deuteronomy 30:13 and Romans 10:7 are cited because the latter, by the apostle Paul, quotes from the former but uses the term "abyss" instead of "sea." Thus these two scriptures support the fact that the "abyss" and the "sea" are the same and are cited for that purpose. McClintock and Strong's *Cyclopædia* shows that these two terms were used interchangeably because it was thought that the seas or oceans were without a bottom, which is the literal meaning of abyss. The *Septuagint* uses the Greek word *abyssos* at Genesis 1:2 in referring to the primeval ocean or the "surging waters" of the *New World Translation.* See footnote c. So Deuteronomy 30:13 and Romans 10:7 combine to prove the correctness of the paragraph in using "the sea" and "the abyss" interchangeably.

## "Made Me Ashamed"

THE *Word and Way,* the "Missouri Baptist Journal," of August 23, 1956, had a brief article in it entitled "She Sent Me Back to My Bible." It was written by D. R. Bledsoe, a clergyman in Kansas City, Missouri, about his encounter with one of Jehovah's witnesses.

¶ "Many times we sit quite complacent and smug with our statement that we are Baptists and take all of the Bible. We must not be too satisfied that we are the only group who use the Bible. There are those who do so with sincerity and with much more fervor and dedication to their cause than we do.

¶ "The Lord led me into one of our Sunday School homes recently where a 'Jehovah's Witness' witness was propounding a 'Bible Lesson' to a searching young mother, a displaced Baptist. I'm sure the 'Pastor's Study' sign in our front yard has protected me from such an encounter before but inasmuch as I was there the guns were turned on me. I pray I am not boasting when I say that I was and am quite confident in my systematic theology and scriptural understanding, but this 40-year-old Jehovah's Witness housewife made me ashamed of my limited scriptural acumen . . .

¶ "I learned very quickly that 90 percent of my 'average' church membership would stand refuted and fouled up in such an entanglement. I learned that my people had to be indoctrinated and that beyond devotional sermonettes.

¶ "You will probably smile and maybe laugh out loud at my experience, but brother, all you need to bring you out of shock and shake you to your consciousness is a contact like I had and you'd be sent back to your Bible." Truly the words of Isaiah 56:10 about Israel's watchmen loving to slumber apply to the spiritual watchmen of Christendom!

**"WATCHTOWER" STUDIES FOR THE WEEKS**

May 5: Guard Your Christian Trust, ¶1-19. Page 204.

May 12: Guard Your Christian Trust, ¶20-26, and The Christian's Responsibility Toward Others, ¶1-9. Page 210.

May 19: The Christian's Responsibility Toward Others, ¶10-22. Page 216.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What pagan background mars the Easter celebration? P. 196, ¶4.

✓ Whether the Lord's evening meal is a sacrament? P. 198, ¶1.

✓ Who only may properly partake of the bread and wine? P. 199, ¶1.

✓ What sound counsel the school's instructors gave Gilead's graduating twenty-eighth class? P. 200, ¶5.

✓ What wonderful increase a missionary witnessed since being assigned to Chile? P. 202, ¶5.

✓ How our training is like an athlete's? P. 205, ¶6.

✓ How to obtain spiritual power? P. 206, ¶10.

✓ Why we should never feel useless in God's service? P. 210, ¶22.

✓ Why we must not isolate ourselves from others? P. 213, ¶3.

✓ Why the Christian organization must be kept clean of all wrongdoing? P. 216, ¶11.

✓ What examples Timothy and Paul set us regarding Christian responsibilities? P. 218, ¶16.

✓ How to share with Jehovah on his altar? P. 222, ¶3.

✓ Who admitted his religious knowledge was put to shame by a 40-year-old housewife? P. 223, ¶7.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

APRIL 15, 1957
Semimonthly

WHEN ALL MEN AGAIN WORSHIP ONE GOD

CHRISTENDOM'S SPIRITUAL FAMINE

EXPOSING THE RED PARADISE

COMMUNIST LEADERS PETITIONED

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SPECIAL: When All Men Again Worship One God / Exposing the Red Paradise

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**

**Printing this issue: 3,000,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
|---|---|---|---|---|---|
| Afrikaans | French | Japanese | Armenian | Korean | Silozi |
| Arabic | German | Norwegian | Burmese | Malayalam | Tamil |
| Cebu-Visayan | Greek | Slovenian | Chinese | Pangasinan | Turkish |
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| Danish | Indonesian | Tagalog | Ibo | Russian | Xhosa |
| English | Italian | Twi | Kanarese | Sesotho | Yoruba |
| Finnish | | | Siamese | Zulu | |

**Yearly subscription rates for semimonthly editions**

| Watch Tower Society offices | |
|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada**, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| **England**, 34 Craven Terrace, London W. 2 | 7/- |
| **Jamaica**, 151 King St., Kingston | 7/- |
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| **South Africa**, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad**, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

**Entered as second-class matter at Brooklyn, N.Y.**
**Printed in U. S. A**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII April 15, 1957 Number 8

DO YOU love truth and righteousness? Then you want to go in through the narrow gate of right principle. But beware! You will meet with an enticing crossroad, a road with the wide gateway of selfish expediency. Traveling in through this gate are the masses, the proponents of the idea that "the end justifies the means."

The Jews in Jesus' day followed their shepherds in their course of expediency. Speaking of Christ, the Jewish chief priests said: "If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." The Jewish religionists wanted to keep Jerusalem with its rich temple revenues in their control. So the high priest said to them: "It is in your interest for one man to die in behalf of the people and not for the whole nation to be destroyed." It seemed expedient to them that Jesus should die.—John 11:48, 50, *NW*.

The early followers of Christ took the way of right principle. It meant going in through a "narrow gate" to "the road leading off into life." But they did not try to widen the gate by compromise. The broad gate of selfish advantage they rejected, saying: "We must obey God as ruler rather than men."—Matt. 7:14; Acts 5:29, *NW*.

But after the death of the apostles and especially from the fourth century, it happened as Christ's apostle foretold: "From among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:30, *NW*) These selfish men wanted followers. How did they get them? Historian Sir James Frazer answers in his work *The Golden Bough:* "By relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation." As time went on the gateway was widened more and more. A false Christianity appeared.

Drawing a parallel between Christendom's Christianity and heathendom's Buddhism, historian Frazer tells us more: "If such faiths were to be nominally accepted by whole nations and even by the world, it was essential that they should first be modified or transformed so as to accord in some measure with the prejudices, the passions, the superstitions of the vulgar. . . . Thus, as time went on, the two religions, in exact proportion to their growing popularity, absorbed more and more of those baser elements which they had been

instituted for the very purpose of suppressing."

There has been one compromise after another. In the area of human relations the narrow gate of divine principle concerning human marriage and morality has been widened. The result? Christendom's broad way is littered with the wreckage of innumerable marriages and is filled with the shameful headlines of a soaring crime rate and unspeakable immoralities. Writes a clergyman in *The Interpreter's Bible:* "We have acquiesced in conventions, practices, and aims which are at entire variance with the ideals and spirit of the religion we profess."

It could hardly be otherwise when religious leaders abandon divine principles such as separateness from the world. Bible principle is: "Do not be loving either the world or the things in the world." "The friendship with the world is enmity with God." (1 John 2:15; Jas. 4:4, *NW*) For selfish advantage, to gain favor in the eyes of men, the religious leaders have sacrificed right principle.

"Go in through the narrow gate," declared Christ, "because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, *NW*.

Christendom's compromising clergy, to get whole states and nations to follow them, have leveled the siege guns of expediency at the narrow gate. By blasting down the narrow gate of divine principle with salvo after salvo of compromise the clergy have led people en masse through a gate that is as wide as it possibly can be.

"Go in through the narrow gate," Jesus advised. Have you?

One day in 1956—it was the sixth of December—the president and the vice-president of an internationally known publishing society* climbed up Mars' Hill in Athens, Greece. The pagan Greeks of long ago called the hill A·re·op'a·gus. Stone steps lead to the top. Near the bottom of these the two men stopped. Look! A bronze plate imbedded in the rock to the right of the steps! It is inscribed with words in the common Greek speech of nineteen hundred years ago. The words are, in fact, a quotation from the Sacred Bible. Yes, they are from that part of the Bible which was first written

1. On December 6, 1956, what did two officials of a New York publishing society note at Mars' Hill in Athens?

* Watch Tower Bible & Tract Society of Pennsylvania, incorporated in Allegheny, Pennsylvania, U.S.A., in 1884.

in Greek to the Christians and which is generally called "The New Testament." The words quoted are from its book of the Acts of the Apostles, chapter seventeen, verses twenty-two through thirty-one. Translated into modern English here are what the words say:

[2] "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. For instance, while passing along and carefully observing your objects of devotion I also found an altar on which had been inscribed 'To an Unknown God'. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you. The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."

[3] Why was that plaque with those remarkable words imbedded in the rock? To testify that Paul of the city of Tarsus, Asia Minor, spoke those words there on Mars' Hill nineteen centuries ago. Paul was an apostle or envoy of Jesus Christ, who had been unjustly killed about eighteen years before this at Jerusalem, but whom the Almighty God had made alive from the dead on the third day. Paul himself had met this Jesus Christ years after his resurrection from death. This miraculous meeting helped to change Paul from being a persecutor of Christ's followers to becoming a faithful follower of him. Paul was therefore a witness to the fact that the Almighty God had resurrected Jesus Christ out of death and had transformed him into a glorious spirit person in the invisible heavens.

[4] So now the Christian apostle Paul stood on top of Mars' Hill, or the A·re·op'a·gus. The highest legal court in ancient Athens had brought him up there to listen to him, because on Mars' Hill was where this court held its meetings. Members of this court were philosophers known as Sto'ics and Ep·i·cu·re'ans. As Paul reminded them, they believed in many deities to whom they had built temples and altars out of fear. They were afraid they might leave out one god. So to avoid punishment they erected an altar to whoever this god might be. They confessed that they were ignorant

2. What did the inscription on the bronze plaque say?

3, 4. To what fact did that plaque on the rock testify, and how did this happen?

of this god by inscribing on this altar the words, "To an Unknown God." Who was He? Paul knew. Those men of Athens did not know.

[5] What was the name of this Unknown God? Those men of Athens had heard Paul talk about Jesus and about resurrection. So they thought that Jesus and Resurrection were the names of gods strange to them. They brought Paul into the Mars' Hill court to defend himself against the charge of religious blasphemy, for which he could be put to death. Paul proved to them that Jesus and Resurrection were not the names of the Unknown God. Had Jesus resurrected himself from the dead? No. History tells us that Jesus had resurrected or raised other persons on earth from the dead. But himself he could not raise from the dead. His being dead prevented his doing that.

[6] Who, then, performed the resurrection of Jesus Christ out of death? It was God. He raised Jesus Christ from the dead and not only brought him back to life again but also transformed him into an undying spirit person to live up in the heavens. Do you not think that he had to be God in order to be able to do that? Yes; any Being that could do such a miraculous thing must be the one true and living God. He must be almighty to do such a thing. None of the gods of the men of Athens or of any other people had ever done or could do such a thing. Also, by raising this Jesus Christ from the dead to enjoy superhuman, spirit life with Him in the highest heavens, the Almighty God showed that he was the heavenly Father of this Jesus and that this resurrected Jesus was the Son of God. His receiving body and life from Almighty God made him the Son of God, a heavenly, spiritual Son of God.

5. What did Paul prove to the legal court concerning the terms "Jesus" and "resurrection"?
6. Who, then, had performed the resurrection of Jesus, and what relationship did they therefore hold to each other?

[7] This almighty, immortal God did more than give life to his Son Jesus Christ. In order to make the men of Athens better acquainted with the Unknown God Paul on Mars' Hill told them that this is the God that "made the world and all the things in it." He is therefore the great Creator, the greater Former and Shaper of all things that exist, whether unseen to us or seen to us. Well, then, this One is, as Paul says, the "Lord of heaven and earth," that is, the Master and Owner of all heaven and earth. Hence we rightly call Him the Lord God.

### HIS NAME AND WORSHIP

[8] Can we call this Lord God by a personal name in order that we may set *him* apart from all others who are called "gods"? Yes, we can. What personal name, then? Well, have you ever heard anyone sing or shout out the long word "Hal·le·lu'-jah"? That is a Hebrew word and it means "Praise Jah!" But who is this Jah that we are thus called upon to praise? Hebrew scholars tell us that this name Jah is a shortening of the full name Jehovah. Some scholars prefer to pronounce the name Jah'veh or Jah'weh, but today *Jehovah* is the most popular way of pronouncing the name. No man gave him this name. He named himself this way. By his invisible force by which he made the world he also caused a book to be written on earth by men who served and worshiped him. Because he moved these men by *his* unseen active force to write this book it is called holy or sacred. Some call it the Holy Scriptures, because it is made up of holy writings. Others call it the Holy Bible, because it is made up of many little books, sixty-six books being in most versions of the Holy Bible. The first thirty-nine books were written in the Hebrew language, and

7. What else is this Resurrector of Jesus Christ?
8. By what personal name may we call him, and where and how many times therein does that name occur?

in those books the Almighty God tells us that his personal name is Jehovah—at least 6,823 times.

[9] In the book of Isaiah, chapter forty-two, verse eight, the Almighty God says: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (*AS*) So now this only true and living God is no longer unknown to you by his personal name. He is Jehovah God.

[10] In most lands of the earth there are thousands of temples made by the hand of man. But do you know of any one of them that is consecrated to Jehovah God? No, you do not. Nineteen hundred years ago there used to be a temple to Jehovah at the city of Jerusalem, now in the land of Jordan. But Jehovah God himself let it be burned and broken down in the year 70 of the Christian era. Why? Because that temple was misused and because, as Paul told the men of Athens on Mars' Hill, the one living and true God "does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything." (Acts 17:24, 25, *NW*) How could the God who made the measureless heavens and the big earth dwell in the really tiny temples that the hands of men make? We must not dishonor God by belittling him. Almost three thousand years ago King Solomon built a glorious temple to Jehovah at Jerusalem. Yet when this wisest king of ancient times dedicated the temple to Jehovah he prayed and said: "But will God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto the prayer of thy servant, and to his supplication, O Jehovah my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day; that thine eyes may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there."—1 Ki. 8:27-29, *AS*.

[11] The Creator of all things in heaven and on earth is too big to dwell in temples made by our hands. He does not need anything such as a temple of wood, brick or stone. Instead of our needing to give him things to keep him well and happy, "he himself gives to all persons life and breath and all things," said Paul.

[12] Our life is from God. Our power to breathe and the air that we breathe are from God. The earth and all the things that we enjoy are from God, his gifts to us. Why, then, should we think that He has to depend upon us and that we have to build temples to Him? Since he is our Life-giver and the One upon whom we depend for everything good he ought to be our God whom we worship, adore and please. This should be true of us regardless of what nation we belong to today.

[13] Listen again to what Paul on Mars' Hill said in explaining this God: "He made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man." So we all

9. What does he declare at Isaiah 42:8, to identify himself?
10. Why is there today no man-made temple to Jehovah, and what did King Solomon say in this regard?
11, 12. What state of dependency is there between God and us?
13. Regardless of our nationality, in what sense are we God's progeny?

come from the one first man that God made, no matter of what nation we might now be, no matter where we dwell on this earth. Inasmuch as that one first man was made or created by God and was thus a "son of God," we are in a way the "progeny of God" because of our coming from that man. Certainly, then, we ought to worship as our God the Creator whose progeny we are.—Luke 3:38.

14 Times of ignorance of this God have long prevailed on earth, even long before Paul discovered the altar "To an Unknown God" at Athens nineteen hundred years ago. Because of this, many of us who longed to know the living and true God have groped for him. Just think: He is not far off from any one of us, so that we ought to be able to find him! Just think, too: He decreed the appointed seasons for us to seek him, that we might find him! And think of it: Now is the appointed season for us to seek him with good hope of actually finding him and knowing him!

### ORIGINAL WORSHIP OF ONE GOD

15 Finding him so as to know and understand him and have friendship with him means finding our heavenly Life-giver and Sustainer. Such a successful find can lead to our gaining everlasting life in perfect happiness and peace. The first man knew him but lost him. That great loss brought death upon that one first man and upon all the nations who were made from him. When the first man, whose name was Adam, knew God as his heavenly Father and had family relationship with God as His earthly son, Adam was in union with the divine Source of his life. Continued life on earth required Adam's keeping in touch with this only Source of life. Jehovah God desires his sons in heaven and on earth to be perfect. He creates them perfect. "Perfect is his activity." (Deut. 32:4, *NW*) His creating of the first man Adam was perfect. To quote from his Holy Bible: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7, *AS*) Not an imperfect dying soul, but the first man became a perfect living soul.

16 Do we appreciate what that means? As a perfect human soul Adam could have lived on earth forever, and it would have been a pleasure for him and for us his offspring to live here forever. How is that? Because God put him in an earthly paradise, desiring him to stay in it, for he loved this earthly son and wanted him to remain in the family of God. His Holy Bible tells us: "Jehovah God planted a garden [a paradise] eastward, in Eden [Pleasure]; and there he put the man whom he had formed. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Gen. 2:8, 9, *AS*) Upon what did Adam's remaining in this paradise of pleasure in union with the Source of life depend? Upon his carrying on the one and only right way of worship.

17 But whom would Adam worship? Whom would Adam in his human perfection want to worship? Earthly ancestors? Adam had no human ancestors. Then would he want to worship the trees of that garden or the river that *went out* of Eden to water that garden? No; he was put into the garden to take care of its trees: "Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." (Gen. 2:15, *AS*) The man

14. Why do we no longer need to grope for God without hope of finding him?
15. What can finding God lead to, and what was Adam's condition when he knew Him?
16. What was the possibility before Adam in Eden, and upon what did this depend?
17, 18. (a) Why would Adam not be inclined to worship ancestors? (b) Nor the trees? (c) Nor the beasts, birds and insects?

Adam had not received his life from trees, not even from the "tree of life" that God had planted in the midst of the garden. If given authority from heaven, Adam could have chopped down any of those trees and killed them.

18 Well, then, would Adam be inclined to worship any of the lower animals, the beasts and the birds and the insects in the garden, or any of the fish that swam in the river and its branch streams? No; he was put in charge of those lower animal creatures and he named them. Jehovah God "brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof." (Gen. 2:19, 20, *AS*) But Adam did not call even one of them "God." He had dominion over them, not they over him. They stood in awe of him, not he of them. He had not descended from them, but was created specially separate from them. He saw them die! Why worship any of them?

19 Whom, then, would Adam be inclined to worship? Himself? No, even though he did hold dominion over the lower animals. His Life-giver, then? Yes, because he had created Adam in perfection and had created all those living creatures and also the beautiful paradise of Eden for him to live in. Jehovah was no unknown God to Adam. He had created Adam of such elements and physical powers that Adam was not able to see God and remain alive. (Ex. 33:20) Yet God talked to him from the unseen and told him why he had been put on this earth. He told him how he could live on earth in his paradise forever. "And Jehovah God also laid this command upon the man: 'From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die.'" (Gen. 2:16, 17, *NW*) Adam accepted this information as from his Creator. He cultivated and took care of the paradise garden, but he did not eat from that tree. He wanted to live and be able to keep on talking and having association with his loving Creator in that perfect earthly home.

20 In order to add to Adam's happiness God created for him a perfect wife. That she might be really a part of Adam God put him into a deep sleep and then painlessly removed a rib from his side and used this to build up a woman. God then presented her to Adam in marriage. He explained to them his purpose for them: "God blessed them [he did not curse them] and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.'" (Gen. 2:18-25; 1:26-28, *NW*) Adam and his wife Eve heard God talk to them. They knew who their Creator was. He was the One and the only One whom they worshiped as God.

21 How did they worship him? *By building temples?* No; God did not need any house in which to talk to them only there. *By making an image of some kind of shape?* No; no image could be a copy of God. Every man-made image would picture him wrongly and would be a lie against him. *By offering up sacrifices?* No; God did not command them to kill animals and burn them upon altars. Adam and Eve were perfect human souls and had no sins for

19. Whom would Adam be inclined to worship, and why, even though such one was unseen?

20. How did God add to single Adam's happiness, and what worship continued thereafter?

21. How did Adam and Eve worship God, and thus what was true of all men then?

which to shed blood and offer up sacrifice. How, then, did they worship their Creator as God? By thanking and praising him and by obeying him as their heavenly Father and Lawgiver. This they did for some time and were pure and happy, knowing no pain, no sorrow, no fear. Adam and Eve and the unborn human race within their loins united in worshiping Jehovah their Creator and Life-giver. Thus the time was when all men worshiped one God. That was the practice of mankind at its very beginning, and it was the one and only correct practice. It was the original pattern for us.

### ATTEMPT TO PRODUCE MORE GODS

[22] Today there are so many that are called gods and worshiped as such. This is all so contrary to what was the case at mankind's pure beginning in the paradise of Eden. It started when some self-seeking creature wanted to be God and thus to put two Gods in the universe. Unseen, this creature presented himself in the paradise. He began talking to the woman Eve, not directly, the way God did, but indirectly through a serpent in the garden. He lied against the one and only God by telling Eve that God had lied about the tree of the knowledge of good and bad. This liar wanted Eve to worship him as god by obeying him rather than to worship her Creator as God by obeying Him. This self-glorifying creature showed he wanted to be worshiped as a god by saying to Eve: "You positively will not die. For God knows that in the very day of your eating from it [the forbidden tree] your eyes are bound to be opened and you are bound to be like God, knowing good and bad." He became a god when Eve and then her husband Adam obeyed him by eating from the forbidden fruit of the tree of the knowledge of good and bad.—Gen. 3:1-7, *NW*.

[23] Disobedience against God is sin; it is the missing of the mark of perfection. God punishes sin with death. He condemned the first man and woman to death for their sin and their worship of a false god and drove them out of the paradise of Eden. But before he did so he let them hear him tell the false god that he would not forever be permitted to steal worship away from Jehovah God.

[24] Instead of comparing this false god with himself, Jehovah God likened him to the serpent and cursed him and said: "I shall put enmity between you *and the* woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:14, 15, *NW*) Bruising a serpent's head would mean killing it. That is what will yet happen to the original false god under the heel of the promised Seed of God's woman. That, too, is what will yet happen to all the other false gods, these being the "seed" of the first false god. Worship and obedience to any false god is sin. It is punished with death. That is why we read concerning Adam who sinned: "He became father to sons and daughters. So all the days of Adam that he lived amounted to nine hundred and thirty years and he died." (Gen. 5:4, 5, *NW*) He could have lived forever in his paradise if he had not sinned either by eating the forbidden fruit or in any other way. All his children down to us today inherited sin and death from him. (Rom. 5:12) Do you know why we are all imperfect and dying? That is why.

[25] Because the first false god was his enemy and slanderer and had used a serpent to lead Eve and Adam into sin, Jeho-

22. How did the coming into existence of so many gods to worship have its start?

23. What is sin, and what worship did the sin of Adam and Eve involve?

24. What did God's warning to the Serpent mean, and why are we all imperfect and dying?

25. What did Jehovah call the first false god, and evidently how did the worship of false gods spread from the third generation on?

vah God called him "the dragon, the original serpent, who is the Devil and Satan." (Rev. 20:2; 12:9, *NW*) Many of Adam's grandchildren must have worshiped false gods. Many things that have to do with worship and that searching men have dug up from the earth from long ago serve to show that they did so.* In the days of Adam's grandson Enosh they even reached the point of calling other things by the name of Jehovah: "At that time a start was made of calling on the name of Jehovah." (Gen. 4:25, 26, *NW*) False worship must have been speeded up when angelic sons of God in heaven disobediently came down from heaven by taking on the form of handsome men and marrying the good-looking women and raising children called Neph'i·lim. "The Neph'i·lim proved to be in the earth in those days, and also after that, when the sons of God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of that world, the men of fame. Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only bad all the time." What wonder that the earth was full of violence as a result of them! False worship always leads to that harmful result.—Gen. 6:1-5, 13, *NW*.

[26] Not all men back there gave way to false worship. Adam's second son, named Abel, turned to the worship of Jehovah God in whom he had true faith. He is the first one in the Holy Bible who is reported to have offered an animal sacrifice to God, and God accepted such a sacrifice, as a prophetic picture of a greater sacrifice that would really take away sin and lift the condemnation of death off men and women who would have faith in that sacrifice and accept the benefits of it. Because of Abel's right worship of the one God his older brother Cain jealously murdered him. (Gen. 4:1-8) There is always danger that false worshipers will hate and persecute true worshipers. The Holy Bible names Abel as the first faithful witness of Jehovah on earth. It says: "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks." He was the first of "so great a cloud of witnesses" of ancient times. —Heb. 11:4; 12:1, *NW*.

[27] The seventh man in line of descent from Adam was named Enoch. Like Abel, he also was a faithful witness of Jehovah God, for the Holy Bible tells us: "Enoch kept walking with the God." (Gen. 5:18-24, *NW*) Concerning his witnessing for Jehovah we also read: "Yes, the seventh man in line from Adam, Enoch, prophesied also regarding them, when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly sinners spoke against him.'" (Jude 14, 15, *NW*) This gives us an insight into the religious conditions on earth in Enoch's day. It also points forward to the judgment day that Jehovah has set "in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:31, *NW*) Just three generations after Enoch Jehovah God gave a world-wide demonstration of how he can execute judgment

* See *Qualified to Be Ministers*, Study 69, entitled "Evidences of Preflood Unclean Worship," pages 267-270.

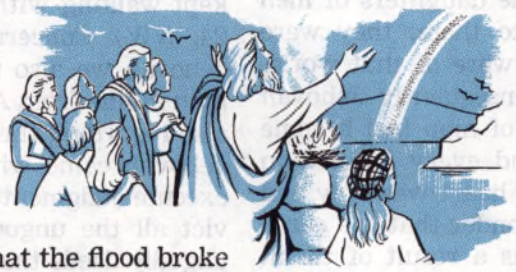
26. Who was first of men not to give way to false worship, and what did he prove to be?

27. Who next is mentioned as a witness of Jehovah, and concerning what did he prophesy?

upon the whole inhabited earth. Note how this was.—Heb. 11:5; 12:1, *NW*.

28 In the third generation after Enoch there was a man full of faith named Noah. In his days the Neph'i·lim, the offspring of the disobedient "sons of God" by the daughters of men, were the "mighty ones who were of that world, the men of fame." They were creatures making a big name for themselves, but Noah bore witness to the name of Jehovah as the one living and true God.—Gen. 6:4, *NW*.

29 Noah was past five hundred years of age when Jehovah warned him of a global flood to come within the next hundred years. By this destructive flood Jehovah purposed to drown out all the worshipers of false gods, in expression of his judgment against sinful false worship. Early enough before the flood Jehovah told Noah to begin building an ark or large vessel in which to be protected against the engulfing waters. While building the ark Noah was a "preacher of righteousness" and a witness for Jehovah. (Heb. 11:7; 12:1, *NW*) On the very day that the flood broke from the distant skies Noah and the seven members of his household went into the ark into which they had already brought specimens of all the birds and animals. After God had closed the door behind Noah down came the great deluge, catching all the false worshipers outside. All the Neph'i·lim perished with them. But the disobedient "sons of God" shed the human bodies in which they had lived with their wives and Neph'i·lim sons and returned to the invisible spirit realm, there to become demon angels under the ruler of the demons, Satan the Devil. (Gen. 7:11-13; 1 Pet. 3:19, 20, *AS*) That old world of before the Flood perished unconverted to God. "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." "By those means the world of that time suffered destruction when it was deluged with water." (2 Pet. 2:5; 3:6, *NW*) By one big stroke Almighty God destroyed false worship from the earth by wiping out all false worshipers at one and the same time. Will he have to repeat such a performance?



30 One solar year after Noah and his household of seven members safely went into the ark they safely came out from it upon the mountain range of Ar'a·rat and let loose the birds and animals. What was the first thing that Noah and his household did on stepping out on the cleansed earth? These eight witnesses of Jehovah worshiped him as the one God. "And Noah began to build an altar to Jehovah and to take some of all the clean beasts and of all the clean flying creatures and to offer burnt offerings upon the altar." Jehovah God was pleased with this renewal of his pure worship and he solemnly promised a global flood would no more bring all flesh to ruin for false worship. He produced the beautiful rainbow as a symbol of this unbreakable promise. (Gen. 8:20 to 9:17, *NW*) For some time these eight remaining inhabitants of the earth faithfully carried on Jehovah's worship. Two years after the flood came there was a son born to Shem, Noah's son whom Jehovah specially blessed. Thus again there was a time

28, 29. How did Noah prove himself Jehovah's witness, and how did false worship pass from the earth in his day?

30. What did Noah and his household do after stepping out of the ark, thus what was then true of all mankind?

on earth when all men worshiped one God. But now due to the coming in of sin and death through Adam animal sacrifice was added to the worship of Jehovah. Mankind again started off with the one right worship, and with fathers who were righteous in God's sight.

**HIGH TIME FOR IGNORANCE TO END**

[31] Over twenty-four hundred years later the Christian apostle Paul stood on Mars' Hill and gave a witness to the highest legal court of the city of Athens. He remarked on the fact that there were then many deities—demons—who were being worshiped, by the vastly greater portion of mankind, even by philosophers. The true God, the Creator of heaven and earth and Maker of all nations of men, was unknown to such. This widespread ignorance of Jehovah set in some time after the deluge of Noah's day. It was due to the efforts of Satan the Devil and his demon angels to break up the oneness of mankind in worshiping the God who had delivered them from destruction in the Flood. Nimrod, the great-grandson of Noah through his son Ham, led off in violating the commandments of Jehovah and bringing in hero worship, the idolizing and deifying of men. "He made the start in becoming a mighty one in the earth. He displayed himself a mighty hunter in opposition to Jehovah. That is why there is a saying, 'Just like Nimrod a mighty hunter in opposition to Jehovah.' And the beginning of his kingdom came to be Ba'bel." (Gen. 10:8-10, *NW*) The making of many false religions followed as time moved on and as different tribes and nations were organized, each with its own style of religion.

[32] Did not the true religion, the true worship of the one living and true God, live on? Yes. During all those centuries of falling away from the pure faith one thin strain of humanity continued to hold the true faith and to increase in the knowledge of Jehovah God. That strain led from Noah on through other witnesses of Jehovah like him, such as his son Shem and, many generations later, faithful Abraham, who "came to be called 'Jehovah's friend'." (Jas. 2:23, *NW*) Abraham was the great-grandfather of the twelve tribes of Israel. With the ancient nation of Israel Jehovah made a national covenant or agreement through the prophet Moses, and to them he gave his laws and the approved form of worship. To them he sent his prophets to guide and correct them and to give them marvelous revelations of truth. To them finally he sent down his own Son from heaven to live on earth for thirty-three and a half years as a perfect man.—John 3:16, 17.

[33] When Jesus Christ was on earth did he imitate the mighty hunter Nimrod and try to lead men to worship him? No, he did not. When Satan the Devil tried to tempt him into Devil worship, he said: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.' " (Matt. 4:10, *NW*) He sought first a share in the kingdom of God and told his followers to do the same thing, saying: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth.' . . . For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:9, 10, 32, 33, *NW*) To a Jewish questioner Jesus said: "Why do you call me good? No one is

31. How did the ignorance of the true God as commented on by Paul at Mars' Hill set in and spread?
32. How did the true religion live on from Noah down to Christ?
33. How did Jesus show whether he wanted to get men to worship him, and how is he alone the mediator between God and men?

good but God alone." (Mark 10:18, *RS*) Then to show there is only one right form of worship and only one way to the one true God, Jesus said to his followers: "I am the way, and the truth, and the life; no one comes to the Father, but by me." (John 14:6, *RS*) The reason why Jesus said this was that he had come here to be the go-between or mediator between Jehovah God and men. Under divine inspiration the apostle Paul declares: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6, *NW*) Being a perfect man on earth and dying sinless as a martyr for God's kingdom, Christ Jesus offered to God the one acceptable ransom sacrifice for the sins of mankind. So he alone can serve as mediator.

[34] By inducing the false religious leaders on earth to kill Jesus, Satan the Devil like a serpent bruised the Seed of God's woman at the heel. But by resurrecting Jesus from the dead on the third day after he died Jehovah God healed the wound inflicted on the Seed of his woman. Jesus thus entered into life immortal in the heavenly spirit realm and presented the value of his human sacrifice to God as a "corresponding ransom." He could thus act as the "one mediator between God and men" down to our own day in this twentieth century. The resurrected Jesus is now in the position as the Seed of God's woman to bruise the great Serpent at the vital spot, the head, and thus end all false religion.

[35] The apostle Paul had a miraculous vision of the resurrected Jesus in his heavenly glory. Paul also personally knew many of the five hundred followers of Jesus Christ who saw him at one time after his resurrection. So when Paul stood on Mars' Hill before the supreme court of Athens and was reminded of legal judgment, he could rightly say something about a far greater judgment. What? This, that by resurrecting his Son Jesus from the dead Jehovah God had given a guarantee to all men, including us today, that he has set a judgment day for judging all the inhabited earth by the one whom he has appointed, the resurrected Jesus.

[36] Jehovah's judgment by his appointed Son in heaven has already begun upon all modern-day nations. That is the meaning of all the world-shaking events since the year 1914, when World War I burst upon mankind. Jehovah God overlooks the times of ignorance concerning himself no more. Now as never before, by hundreds of thousands of witnesses of Jehovah throughout the earth, he is "telling mankind that they should all everywhere repent." (Acts 17: 30, *NW*) It is now high time to repent from false religion, for no false religion will stand up under the execution of his judgment through his appointed Judge Jesus Christ. Jehovah's time has come when all men must and will again worship the one God.

[37] Are we, then, at the conversion of all this old world to the worship of Jehovah God? Are all living humans going to become Jehovah's witnesses? Are all men everywhere going to repent and turn from the many different religions of Christendom and of the non-Christian world to worshiping Jehovah as God? No! World repentance and conversion are impossible! Well, then, how are all men again going to worship one God at his set time? By the stupendous act of God concerning which he has been warning the nations

34. How did Jehovah heal the wound of the Seed of his woman, and what is this Seed now in position to do?
35. Why could Paul on Mars' Hill rightly say something about future judgment?
36. When, then, is it high time to repent from false religion?
37. Is it now through world repentance and conversion that all men are to worship the one God, and what is the explanation?

by his witnesses both before and since World War I. He will take action toward all false religion the same as he did during Noah's presence on earth. Jesus Christ on earth foretold, not world conversion and preservation, but world destruction.

[38] When foretelling the end of this world with its confusion of religions, Jesus said World War I would mark the beginning of the world's "time of the end" and that a time of tribulation such as never was since the world began would mark its close. This final tribulation will come suddenly upon all false worshipers. "For," said Jesus, "just as the days of Noah were, so the presence of the Son of man [namely, Jesus Christ in the heavenly kingdom] will be. For as people were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:7-22, 36-39, *NW*) The flood swept the Neph'i·lim, the unnatural children of the disobedient "sons of God," and all other careless false religionists into sudden, swift destruction. Only the eight worshipers and witnesses of Jehovah God in Noah's ark lived through the flood. Thus only one religion survived.

[39] Just like that it will be at Jehovah's set time, although the Flood itself will not be repeated. His Son Jesus Christ is now present in the heavenly kingdom as royal Judge and Executioner. Within this generation of mankind he will, as the greatest Champion of the pure worship of the living and true God, render his decision and will execute judgment against all the many wrong forms of worship that ignore and oppose Jehovah God. All false worshipers will be executed amid the destruction of the unrepentant, unconverted old world. They will thus pay for taking no note of the lifesaving witness and warning that the witnesses of Jehovah have persistently given. As Jesus foretold concerning these days following World War I: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, *NW*.

[40] The Kingdom is not of this old world, but is of the new world that God will create. The old world will end and with it its billions of false worshipers. Satan the Devil, who is the "god of this world," will be bound and imprisoned as in a sealed abyss, and with him all his demon angels by whom the nations of this world have been misruled and misguided. (Rev. 20:1-3) But the Kingdom preachers will be preserved through the end of this old world. The Judge and Executioner whom Jehovah God has appointed will not execute these faithful preachers but will protect them and spare them alive into God's new world. On earth they will enjoy the blessings of God's established kingdom under Jesus Christ.

### THE BEAUTY OF UNITED WORSHIP

[41] Do we appreciate what that will mean? It will mean Almighty God will have achieved his purpose that all men shall again worship the one God, Jehovah, the Creator and immortal Source of all life. Only his worshipers will survive the great tribulation in which the Devil-worshiping old world will end. By the revelation then of his power and justice the prophecy will be fulfilled: "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." (Hab. 2:14,

38. How will this old world end, and as in whose days will it occur?
39. For what course will false worshipers pay amid the destruction of the old world?
40. Who will be preserved through the end of this old world, to enjoy what thereafter?
41. What will thus be the situation on earth immediately after the great tribulation?

*AS*) Like Noah and his family, after the flood had destroyed the ancient, ungodly world, the Kingdom-preaching witnesses of Jehovah will unitedly carry forward the worship of the one God on an earth cleansed of all false religion. The false god Satan the Devil and his demons will not be free to start religious prejudice and wars. The kingdom of the new world will tolerate none but the true religion.

42 When all mankind originally worshiped the one God Jehovah it was in an earthly paradise, the garden of Eden. Likewise, when all the Kingdom-preaching survivors practice the one pure and undefiled religion after the great tribulation now near at hand, paradise will soon make its reappearance, not just on the site of the former one in Eden, toward the east, but all around the globe. The terrible results of thousands of years of tribal and international wars between men of different religions will be made to vanish as the tribulation survivors set themselves to the God-given task of subduing the earth. (Gen. 1: 28) Through his kingdom under Jesus Christ Jehovah God will bless their efforts in beautifying man's eternal earthly home, just as he blessed the land of the ancient nation of Israel when its inhabitants worshiped and obeyed him, so that it was a land "flowing with milk and honey, which is the glory of all lands."—Ezek. 20:6, 15; Ex. 3:8.

43 Not only will the tribulation survivors enjoy this lovely paradise but harmless animals will roam through it and birds of beauty and of song will flutter and hop around in it. Animals and birds issued forth from Noah's ark after the flood long ago, and Bible prophecy assures us that animals and birds will likewise be preserved through the time of great tribulation and be in subjection to the inhabitants of the new world. In view of the sacrifice of Jesus Christ it will not be necessary to sacrifice any of them when worshiping Jehovah God.—Gen. 8:15-22.

44 When Jesus was dying as a sacrifice upon a torture stake, he said to an evildoer hanging alongside of him: "Truly I tell you today, You will be with me in Paradise." (Luke 23:43, *NW; Ro*) How will Jesus' promise to this sympathetic evildoer now dead for the past nineteen centuries come true? By his resurrection from the dead under God's kingdom, when paradise will have been restored on our earth. More than that, all of Jehovah's faithful witnesses from Abel down to the prophet John who baptized Jesus will be resurrected ahead of that evildoer who died because of crime. Jesus has assured us so. (John 5:28, 29; Matt. 22:31, 32) The resurrection of Jesus is a forerunner and guarantee of a resurrection of the just and the unjust ones.—1 Cor. 15:20; Acts 24:15.

45 Those resurrected ancient witnesses of Jehovah will resume his worship together with the tribulation survivors, but with greater knowledge and understanding. All those brought forth by resurrection will be taught the knowledge of Jehovah and his right worship. Any refusing to unite in the one pure worship of Jehovah and to obey him as God will be destroyed as unreformable, uncorrectable. The willing and obedient worshipers will receive the benefits of the ransom sacrifice of Jesus and will be freed from condemnation and be healed and uplifted to human perfection, to live for all time in blessed paradise. Forever all men who live will worship one God, the one whose glorious name is Jehovah.

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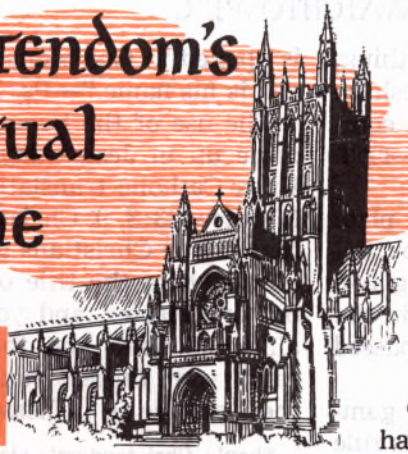
42. What will soon make its reappearance on earth when all men then living are again worshiping one God?
43. What other creatures will enjoy that lovely paradise, and why?
44. How will the dying evildoer have Jesus' promise to him fulfilled, but first after whom?
45. How will the one worship of the one God by all men be carried forward and preserved?

# Christendom's Spiritual Famine



**Is there any evidence of a spiritual famine in Christendom?**

You have probably heard of the widespread Bible ignorance in Christendom. You have read about the gross immorality and an alarming crime rate among people who profess Christianity. Likely you have read what educators and clergymen have said about this famine. The president of Harvard University has warned of "a very widespread religious illiteracy." In the New York *Times* of January 21, 1957, one may read a statement by cleric David Reed of Manhattan's Madison Avenue Presbyterian Church. He declared that the world is faced with a "religious vacuum on a scale never seen before."

**Since Christendom has God's Word the Bible, why is there a spiritual famine?**

God tells us why: "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13, *AS*) Christendom's religions have strayed from God's Word. They have hewed out for themselves man-made cisterns, cisterns that can hold no real spiritual refreshment. This is admitted by the clergy. Writing in the Pittsburgh *Post Gazette* of November 5, 1953, preacher Earl L. Douglass asks: "Why have we so often failed in our efforts as ministers?" His answer: "They come seeking for the bread of life, and we frequently offer them philosophy, sociology, psychology, politics, and a résumé of current events." These are broken cisterns that hold no living waters of spiritual truth.

**May Christendom's clergy Scripturally use tradition and philosophy as the ingredients of spiritual food?**

Christendom's fundamentalist clergy have filled their creeds with many traditions, such as the doctrines of trinity, immortality of the soul, eternal torment and purgatory. These make void the Word of God, just as the traditions of the Pharisees did in Jesus' day. When the Pharisees condemned Christ for ignoring tradition, Jesus countered: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition."—Matt. 15:1-9, *NW*.

Christendom's modernist clergy, together with the higher critics and evolutionists, have built up countless theories of worldly philosophy. As spiritual food this has no nourishment. Warning us against it, Christ's apostle declared: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ."—Col. 2:8, *NW*.

**Is it Scriptural for Christendom's religions to raise money by tithing, the passing of collection plates and the use of gambling devices?**

Tithing or the giving of one tenth of one's income applied only to the Jews. It was one of the decrees in the Law of Moses. By his death Christ abolished that Law so that not even Jewish Christians are

obliged to keep the decrees such as tithing. Says the Bible: "By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees."—Eph. 2:15, *NW*.

Nor is the passing of a collection plate the Christian way. We remember how Jesus once observed a widow dropping two small coins into the treasury chest in the temple. But this chest was not passed around; it was fixed.

The use of bingo, raffles and other gambling methods is contrary to the Bible rule for Christians: "We have renounced the underhanded things of which to be ashamed." When the Israelites began sacrificing to some of the pagan deities of gambling, God told them: "Ye that forsake Jehovah, . . . that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword."—2 Cor. 4:2, *NW;* Isa. 65:11, 12, *AS*.

By stressing money raising and neglecting spiritual food, the clergy have brought about a situation that is similiar to the time in Israel when God's prophet said: "The priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us?" Jesus' words to those who used God's temple for commercial purposes are apt today: " 'My house will be called a house of prayer,' but you are making it a cave of robbers." —Mic. 3:11, *AS;* Matt. 21:13, *NW*.

**When clergymen take honorary titles such as "Father" and "Reverend," are they following the Bible's example?**

The use of honorary titles shows how the clergy have turned away from using the Bible as their guidebook, for nowhere in the Bible does a Christian call himself "reverend." Only once in the King James Bible does the word "reverend" occur. Then it is applied to God alone: "Holy and reverend is his name."—Ps. 111:9.

The use of the honorary title "Father" came up in Jesus' day. As found in the Knox Catholic translation of the Bible, at Matthew 23:8, 9, Christ laid down the rule for all true Christians to follow: "You are not to claim the title of Rabbi; you have but one Master, and you are all brethren alike. Nor are you to call any man on earth your father; you have but one Father, and he is in heaven."

**Should Christendom's clergy participate in political affairs and controversies of the nations?**

By dispensing political fodder and mixing in politics the clergy have exposed their flocks to a spiritual famine. Christ never served politics as spiritual food; he even refused a popular draft to make him political leader: "Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." Christ's reason was clear: "I am no part of the world." "My kingdom is no part of this world." So true worship is, as the Bible says, "to keep oneself without spot from the world." The clergy mix in politics and even ask God's blessing on armies and navies. But God's Word declares: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—*John 6:15;* 17:16; 18:36; Jas. 1:27; 4:4, *NW*.

**When clergymen and parishioners pray for this world, are they following Christ's example?**

Even in prayer the clergy are not serving spiritual food. The clergy pray for this world. But Christ prayed: "I make request, not concerning the world, but concerning those you have given me." Why did Jesus not pray for this world? Because he knew that the Devil, not Jehovah

God, is the god of this world, as the Bible clearly shows: "The god of this system of things has blinded the minds of the unbelievers." "The whole world is lying in the power of the wicked one." Spiritually famished persons pray for this world, but Bible-fed Christians obey the Bible command: "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."—John 17:9; 2 Cor. 4:4; 1 John 5:19; 2:15, *NW*.

**Is it Christian to criticize other religions, or should all join the interfaith movement?**

If Christendom's religionists were well fed spiritually, they would not mind criticism. For truth can always stand up to error and overcome it. Because they were serving false spiritual food the clergy of Judaism did not like Jesus' criticism. Jesus used spiritual truths to expose them as false religionists. He called the clergy "hypocrites," "blind guides," "fools and blind ones" and "serpents, offspring of vipers." Jesus even told many religious objectors: "You are from your father the Devil." And Christ's apostle told a false prophet who was serving up false spiritual food: "You son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah?" —Matt. 23:13, 16, 17, 33; John 8:44; Acts 13:10, *NW*.

Christ rejected interfaith. He did not join with false religious leaders just to gain physical unity, and thus have to give up some spiritual truths. That is what Christendom's clergy do. But Christ said to his followers: "Let them be. Blind guides is what they are." Instead of joining interfaith movements, true Christians heed God's command: "Have no fellowship with the unfruitful works of darkness, but rather expose them."—Matt. 15:14, *NW;* Eph. 5:11, *Catholic Biblical Assn.*

The refusal to expose false spiritual food is the thing that is unchristian.

**Is it Scripturally proper for Christians to use images and statues as an aid to worship?**

The touchstone for determining the genuineness of spiritual food is the principle laid down by Christ himself: "God is a spirit, and those who worship him must worship him in spirit and in truth." Christ's apostles also show this to be true. Following are some of their statements as they appear in Catholic translations of the Bible: "We walk by faith and not by sight." "If only we will fix our eyes on what is unseen, not on what we can see." "If we are the children of God, we must not imagine that the divine nature can be represented in gold, or silver, or stone, carved by man's art and thought."—John 4:24, *Knox;* 2 Cor. 5:7, *Dy;* 2 Cor. 4:18; Acts 17:29, *Knox.*

Images and idols do not contribute to the spiritual growth of a Christian; instead they lead to spiritual malnutrition and death, as the Catholic translation of Psalm 113:13-16 by Monsignor Knox shows: "They have mouths, and yet are silent; eyes they have, and yet are sightless; ears they have, and want all hearing; noses, and yet no smell can reach them; hands unfeeling, feet unstirring; never a sound their throats may utter. Such be the end of all who make them, such the reward of all who trust them."

Little wonder the apostle John warned Christians: "Dear children, guard yourselves from the idols."—1 John 5:21, *Catholic Biblical Assn.*

**Does the Bible foretell Christendom's spiritual famine?**

Yes, God through his prophet foretold: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst

for water, but of hearing the words of Jehovah."—Amos 8:11, *AS*.

**Will Christendom's religions recover from the spiritual famine?**

After 1,600 years of professed Christianity, Christendom's spiritual famine has only grown more severe. The famine is, as the clergy admit, "on a scale never seen before." That is not the way to recovery.

Moreover, Bible prophecy shows that when God's war of Armageddon breaks out Christendom will be destroyed: "For, lo, I begin to work evil at the city which is called by my name; . . . I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts." Though Christendom will never recover, individuals from among Christendom's famished religions may, and many are doing so today.—Jer. 25:29, *AS*.

**How can you avoid suffering the fate of Christendom?**

Abandon the famished religions of Christendom. Go where you can obtain true spiritual food, food free from philosophy and tradition. Partake of the rich spiritual banquet foretold for these days: "A time is coming when the Lord [Jehovah] of hosts will prepare a banquet on this mountain of ours; no meat so tender, no wine so mellow, meat that drips with fat, wine well strained."—Isa. 25:6, *Knox*.

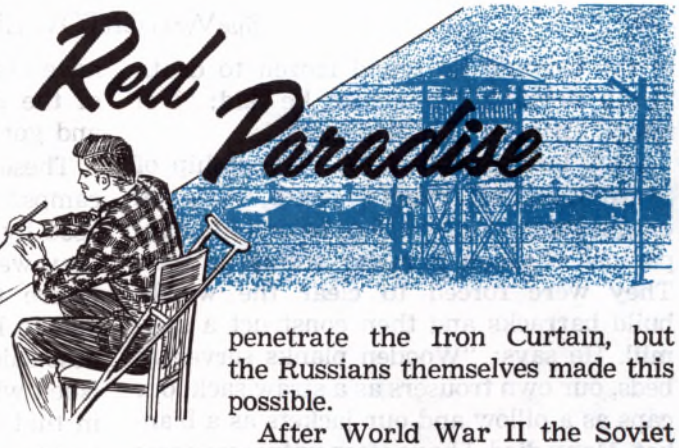
Where is this spiritual banquet? You are partaking of a small part of it by reading this issue of *The Watchtower*. But there is much more. To partake of it, associate with the New World society of Jehovah's witnesses, through whom this magazine has been brought to you. Learn the nourishing truths of God's kingdom. Learn how you may survive Armageddon into God's new world. Allow Jehovah's witnesses to bring you spiritual food free of cost. Examine it. Compare it with the Bible. See for yourself—this is the spiritual food foretold by God's prophet: "Ho! everyone that is thirsty, come to the waters, and he that has no money, come, buy, and eat! Come, buy grain without money, and wine and milk without price! Why should you spend money for what is not bread, and your earnings for what does not satisfy? If you but listen to me, you shall eat what is good, and shall delight yourselves with rich nourishment."—Isa. 55:1, 2, *AT*.

## *A Mass of Witness During 1956*

Every day during the past year Jehovah's witnesses spent an average of more than 238,000 hours in preaching to others, made over 75,000 return visits with interested persons and placed an average of well over 50,000 books, booklets and Bibles, and more than 152,000 copies of the *Watchtower* and *Awake!* magazines. That is a remarkable daily total, truly a great mass of witness to the name and majesty of the God and Creator whom they serve. Are you having your part in the expansion of this Christian activity during 1957?

*Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.—Matt. 6:33, NW.*

# EXPOSING THE *Red Paradise*



*Firsthand reports from the Russian slave labor camps disprove communism's claim to be a modern messiah. What was it like in those camps? This article answers.*

MORE than one out of every three persons on earth lives under Communist rule. Many were subjugated through military domination, while others were apparently convinced that communism would offer better conditions than those under which they had been living.

It is true that some of the governments that communism overthrew needed to be changed. But the people who accepted communism merely swapped one kind of oppression for another. The promised paradise failed to appear. Instead, secret informers, brutal state police and huge slave labor camps developed.

The entire system of things under Soviet rule has proved to be a failure as far as freedom for the people is concerned, especially in view of the freedom that Marxism had claimed the people would have. Even the religions of Christendom that operated there have been made subservient to the Red empire. But thousands of bearers of the true religion, proclaimers of the real Messianic hope, have been imprisoned and tortured by the brutal masters of the "people's paradise."

### THE MESSAGE ENTERS RUSSIA

It had long been wondered how the good news of God's established kingdom would penetrate the Iron Curtain, but the Russians themselves made this possible.

After World War II the Soviet government annexed the territories of Moldavia, Western Ukraine, Carpatho-Ukraine, White Russia and the Baltic States, in which several thousand of Jehovah's witnesses lived. These Christians immediately began to pour rivers of truth into the mighty Communist desert, aiding in the world-wide preaching that Jesus foretold for our day. (Matt. 24:14) These rivers of truth flowed in all directions within the Red empire—to the north, east and south; to the slave camps of Vorkuta, and to the hundreds of other work camps all over the Soviet Union.

In 1951 alone more than seven thousand of these Christian witnesses were "exiled for life to Siberia," to try to live or to die in the inhospitable land.

But these seven thousand were not the only ones so treated. One witness, who had been in the slave labor camps longer than most, writes of the torture he underwent simply because of his religion. He says:

"On April 10, 1940, I began my wanderer's life through the prisons and camps of the Red 'paradise,' which lasted fourteen years, during which I was brought into court five times." In an open railroad car, together with hundreds of others, without any seating, food, drink or wood, he was shipped off in an unknown direction. Often companions he conversed with

in the evening he found frozen to death in the morning. No wonder he said: "Not many survived this transport."

At Wierchaturia in the voivodeship of Sverdlovsk, half frozen to death, weak and on the verge of starvation, he and his companions began a four-day tramp on foot. They were forced to clear the woods, build barracks and then construct a sawmill. He says: "Wooden planks served as beds, our own trousers as a straw sack, our caps as a pillow and our jackets as a blanket. Many died. I have often witnessed some of these half-starved slaves, almost sinking from weakness themselves, carrying one of their companions away on a plank, who had been frozen or died of hunger at his job."

Later this witness of Jehovah was transferred to Syzran to work at clearing the woods. Here, condemned to starvation, physical weakness prevented him from doing enough work and got him in conflict with Soviet law. This got him another ten-year sentence.

Of this he writes: "I did not have to go far after getting my sentence because there was camp after camp in that territory. A very long valley runs about one kilometer from the Volga and is called the 'Gawrylov Clearing.' Here were the camps. Both the prisoners and the free population call this place the 'death valley.' It was indeed a camp serving for the mass liquidation of the people by starvation. They died off like flies."

Did this persecution break his faith? He answers: "The more I suffered, the more I preached. I was sentenced twice to ten years for preaching amongst the prisoners. The moment you get a new sentence the old one is declared invalid. Such sentences frightened hundreds of Pentecostals, Evangelists, Baptists, Revelationists, Sabbatists and others who closed their ears to the good news of the Kingdom. Yet they have also suffered much persecution. One of the Baptists sang one of their hymns and got five years in prison for it."

These camps were called "educational camps." One of the "educational" methods used by the officials was to throw anyone they wanted to dispose of into a barrack where the sexual perverts were housed and to let the perverts kill him. The witness said: "My slave masters were astonished when after three and a half months in that barrack I came out alive. There I had felt like Daniel in the lions' den. With my way of dealing with them, I frustrated all their intentions toward my person. I came out alive and well."

The bosses of this "educational camp" beat the prisoners black and blue just for the sadistic pleasure of it. "Only in 1950," says this Christian minister, "could I strike grass and fish bones off my menu. By 1955 conditions had become almost human. I am no more there, but truly it will be easier for those who still remain than for those who ordered these 'educational camps' to be built, for they are reserved by God for punishment."

The experience of this faithful witness, released June 14, 1955, and now hospitalized, certainly gives the lie to the false claim that communism has built a worker's paradise.

### THE PREACHING CONTINUES

The ranks of God's people have not grown thinner because of this persecution, but have increased. It is no exaggeration to say that there now is no district in the U.S.S.R. where there are not people who know the truth. Apparently some forty percent of the people who have come to a knowledge of the truth have done so in these prisons and camps. Among those who have done so are officers of the Red army, police and prison officials, lawyers, journalists and others.

Why has the Soviet government so persecuted these good people? Apparently one reason is that these rulers cannot allow anyone but themselves to be viewed as masters, not even God. *Radianska Ukraina*, published last November 30 in Kiev, U.S.S.R., criticized Jehovah's witnesses for not being satisfied with "celebrating religious rites and ceremonies," which it says is permitted, but of insisting on teaching such "reactionary propaganda" as "the world 'is ruled by its Supreme Sovereign Jehovah' and that humans are simply 'his servants on earth who do his will.' "

Actually the Soviet government would not lose a thing if it granted full freedom of worship to Jehovah's witnesses. No government harms itself by granting such fundamental rights to those who really serve God. If the Russians now believe, as they seem to, that Jehovah's witnesses have never had anything to do with espionage there is certainly no just reason why they should not be granted full freedom of worship.

But whether the Soviets grant that freedom or not, Jehovah's witnesses will continue to preach the good news of God's kingdom despite all opposition.

A witness living in Siberia wrote: "We cannot refrain from preaching God's kingdom. We have gotten used to this territory and we feel happy, being firmly determined to represent the Lord worthily and to make known his glory everywhere. We feel the urge to convey to our brothers throughout the earth the assurance of our love for them, and we hope to have yet an opportunity of assembling ourselves with our brothers from all over the world."

Their brothers throughout the world share that hope with them.

### THE SITUATION EASES

With the deglorification of Stalin in 1956 some improvement was seen, and many of the witnesses, long imprisoned, were given their freedom with written confirmation that they were "acquitted from all guilt."

Some of the seven thousand "special settlers" who were carried to the Irkutsk region of Siberia in 1951 are now free, but others must continue reporting every month to the local authorities. Many of those freed do not want to return home, because of the witness work that is now developing.

News has come through that there are also some witnesses in Moscow again, and that there are many people in Russia's capital who wish to hear God's Word. Many Baptists are also interested, the reason being the compromising attitude of some of their own leaders.

At the Arctic camp of Vorkuta fruitfulness is evident from month to month. All along the line from Kotlas to Vorkuta, a distance of about 700 miles, hundreds of labor camps have been liquidated and the barracks burned down. In that region there now remain only the camps of Vorkuta and its districts. There are many persons who learned the truth in the camps who now, as free men, preach the message of the Kingdom in these territories. During last year house-to-house work was inaugurated in the far north, even in Vorkuta itself, and meetings are held regularly.

An inmate at Vorkuta wrote: "Here the sowing work is now being done extensively. The field that has not been worked for a long time is now more receptive of the seed and promises fruit. Places that for many years have been like a desert are blossoming. The climate has changed here and the weather is more suitable for field work."

A letter received from the Tomsk region of Siberia says: "The purpose of our transfer to these faraway places was at first hidden to us and incomprehensible,

but unspeakable joy fills our hearts when we hear the natives now saying: 'Come!' I was sent to work a long distance from our settlement and in my endeavors to communicate to others the fire burning within me I found a family of six persons who now love the truth. I gave them a Bible, and after I had worked with them for several months they too began to witness and to find interested persons. In the evening we always go out on the street of our little village and sing aloud our songs that re-echo in the Siberian forests."

A repatriated Polish prisoner reports: "When the day finally came to return to Poland, the commander came and said with deep emotion: 'I recognize that the hand of the great Jehovah is over you, for otherwise you would never have been able to leave Siberia in your capacity as unshakable witnesses of Jehovah. May your God bless you.'"

Many witnesses were freed during 1956, but others remain. For thousands who were sent to Siberia in 1951 there still is no possibility of their getting Bibles or Bible literature. These witnesses, innocent, peace-loving people, are forbidden to maintain contact among themselves, or to form congregations. Why is it, then, that the Russian Orthodox Church, the Baptists and other religions enjoy relative freedom? Only because they have stated their willingness to obey Caesar rather than God. Jehovah's witnesses refuse to do this because it would be unfaithfulness to God.

### IN POLAND AND ELSEWHERE

This oppression of innocent Christians has been evident not just in Soviet Russia, but also in all the satellite countries—in Hungary, Czechoslovakia, Poland and elsewhere.

In Poland the people had suffered under a church-supported feudalistic system that comforted the poor and needy only with the distant promise of a reward beyond the grave. The peasants paid with suffering and misery for the lives of pleasure of the privileged, and had ceased to be serfs in name only. But under communism, which overthrew the hated old system, the Poles suffered under the same terroristic machinery that had been set up in Russia.

Economic conditions were extremely severe. Morals worsened. The Communists spoke of freeing women from "the slavery of the kitchen" to work in industry, but the Polish press now blames the collapse of morals, of the family and the increasing banditism among adolescents on the fact that the women left their homes for the factories.

But, despite these difficulties, religious persecution is again one of the outstanding marks of a totalitarian state. The total state butted squarely against the activity of Jehovah's witnesses. For the first time the Polish Communists met a whole people who stood firm. So determined was their worship that the officials were bewildered.

Thousands of modest, honest men, women and children (workers, peasants and housewives), who were all nonsensically suspected or accused of spying, witnessed of their Kingdom hope to their brutal arresters. All spoke the same thing. They provided a tremendous witness to the name of Jehovah, to his King Christ Jesus and for God's new world of righteousness. Even the most fanatical Communist official, hearing again and again the same things, had to see that his charges were crumbling to nothing. The majority of those arrested were released after some hours of questioning or a couple of days, but hundreds of such innocent people were kept in prison in that brutal "paradise" of oppression, violence and bloodshed.

Many persons learned the truth, both inside and outside the prison walls. Hundreds and thousands welcomed the wit-

nesses and were willing to be taught by Jehovah. They had seen that it was a defamation to say that Jehovah's witnesses were in league with the Communists, as the Catholic clergy had done, and that it was also a lie to say that the witnesses were spies, as the Communists had done.

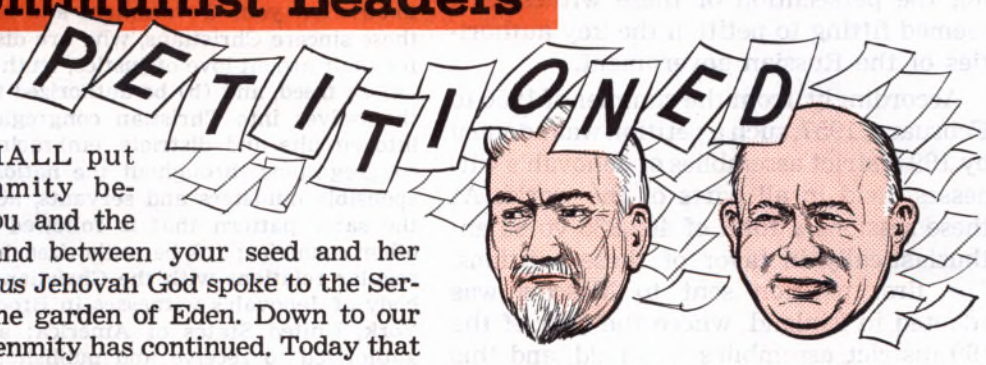
Violence and torture failed to shake them. The Beria-type examination of the Watch Tower Society's branch servant and other responsible ministers lasted for months, but they came out unbroken in spirit, though often violently hurt in the flesh. A number of the witnesses died, preferring martyrdom to confessing to lies against these men who were doing God's work in Poland.

But the number of witnesses increased for months without interruption. During all this persecution they suffered no spiritual hunger. They met in small groups, thus not forsaking the gathering of themselves together. Their "public lectures" were the funerals they conducted. Every funeral procession of hundreds of persons moving through towns and cities without priests was always a sensation, and provided a clear evidence that Jehovah's witnesses were far from being "liquidated."

Some witnesses had even done house-to-house work in certain villages, and since the de-Stalinization has set in, several tens of thousands of them have gone from house to house with the only message really worthwhile to be preached today.

They recognize, and hope that you will too, the vital difference between man's failing solutions to the world's problems and the only true solution now near at hand. That true solution is not a political one but is God's kingdom. Now is the time to accept and conform to it to survive the end of Satan's wicked system and to live through into the righteous new conditions that the Creator himself soon will bring to earth.

# Communist Leaders PETITIONED



"I SHALL put enmity between you and the woman and between your seed and her seed." Thus Jehovah God spoke to the Serpent in the garden of Eden. Down to our day that enmity has continued. Today that enmity is especially noticeable in the hatred that Communist rulers bear toward the witnesses of Jehovah.—Gen. 3:15, *NW*.

In fact, this enmity has been so bitter that for many years the fate of Jehovah's witnesses in Russia and Siberia was not known. In recent years, however, the proof has continued to mount that there are thousands of witnesses in those places, as well as in other lands behind the Iron Curtain.

Little if any attention was directed to these witnesses until 1949. In July of that year a district assembly of Jehovah's wit-

nesses was held in the Woodland Stage of Berlin, Germany. At that time a protest against the Communist oppression of the witnesses in Eastern Germany was adopted by some 18,000 assembled. The following year, at the international assembly of Jehovah's witnesses at Yankee Stadium, a resolution was adopted by some 85,000 conventioners. It included a protest "against the persecution of Jehovah's witnesses by Communist powers and by other governmental powers."

Since then much information has leaked out concerning the activities and sufferings of the witnesses behind the Iron Curtain, of whom there are thousands. This has been published in the secular press as well as in the magazines of the Watch Tower Society.

The witnesses behind the Iron Curtain have longed to get in touch with their brothers on the outside. They have appealed to the rulers but without any relief. So they have expressed their desire that the witnesses in other lands petition the Russian government in their behalf. In view of the accumulating facts concerning the persecution of these witnesses it seemed fitting to petition the key authorities of the Russian government.

Accordingly, from the summer of 1956 to February, 1957, such a petition was adopted by 199 district assemblies of Jehovah's witnesses, held in all parts of the world. At these sessions a total of 462,936 voted enthusiastically in favor of these petitions. The first petition sent to Moscow was adopted in Finland, where the first of the 199 district assemblies was held, and this one is reproduced (translated into English).

**THE PETITION ADOPTED**

To Premier Nikolai A. Bulganin
Chairman of the Council of Ministers for the Soviet Union
Moscow, U. S. S. R.

Sir:

We, 1,136 delegates gathered together from many congregations of Jehovah's witnesses in a District Assembly at Kemi, Lapland, Finland, this 30 day of June, 1956, do hereby resolve, by the following statement, to draw your attention to our fellow Christians, of whom there are, as you know, many thousands in your vast country.

In the course of the past two years news has come out of Russia by prominent news dispatches and by repatriated persons, according to which (1) there are or have been some 2,000 of Jehovah's witnesses in the penal camp of Vorkuta; (2) at the beginning of April of the year 1951 some 7,000 of Jehovah's witnesses were arrested from the Baltic States down to Bessarabia and were then transported in freight trains to the distant region between Tomsk and Irkutsk and near Lake Baykal in Siberia; (3) there are witnesses of Jehovah kept in more than fifty camps from European Russia into Siberia and northward to the Arctic Ocean, even on the Arctic island of Novaya Zemlya; and (4) a number of these, especially of the 7,000 mentioned above, died of malnutrition the first two years of their sojourn in Siberia.

PETITION

An objective investigation of Jehovah's witnesses will reveal that they have never deserved to be imprisoned, deported and sent to penal camps, and we now deem it most timely to PETITION your Government and request that these sincere Christians, who are distinguished for their ardent love of justice, truth and peace, (a) be freed, and (b) be authorized to organize themselves into Christian congregations, also into circuits and districts, embracing all such congregations throughout the nation, with responsible ministers and servants, according to the same pattern that is followed in all the other countries; (c) be authorized to establish regular relations with the Christian governing body of Jehovah's witnesses in Brooklyn, New York, United States of America; and (d) be authorized to receive and publish the *Watchtower* magazine in Russian, Ukrainian and such other languages as may be found necessary, as well as other Bible publications that are used by Jehovah's witnesses world-wide.

STATEMENT OF FACTS

Jehovah's witnesses are a Christian community of now more than 640,000 ministers carry-

ing on their activity in some 160 countries, practically in every country on earth. Their semimonthly magazines *The Watchtower* and *Awake!* have a combined printing of over 4,000,000 copies each half month and are published in forty-four languages.

Jehovah's witnesses therefore come out of all nations, but, as far as they are concerned, they have completely solved the problem of peaceful, universal and lasting coexistence. In their ranks they have overcome all racial, national and religious barriers and prejudices and have become an association of brothers, followers of Christ, all governed by the two greatest commandments, those of love for God and love for one's neighbor. In view of this they do not and can not kill one another periodically on the battlefields, as do Catholics, Protestants, and members of other religious systems.

To the Roman governor Pontius Pilate, Jesus Christ said: "My kingdom is not of this world," thereby showing that the Roman Empire, of which Pilate was the representative in Palestine, did not have to be disturbed about his religious activity. He did not fight the political government in power, he had no political interests and ambitions, he was no political party leader, he did not fight for the Jews against the Romans or vice versa. No, but he pointed to the root of all evil and carried on a program of spiritual healing which continues today and reaches into all the nations of the globe by the ministry of his true followers. To Pilate Jesus also said: "For this cause came I into the world, that I should bear witness unto the truth." After that, Pilate said to the Jewish clergy who wrongly and hypocritically accused Jesus: "I find in him no fault at all."—John 18:36-38.

No crime can be found today in Jehovah's witnesses. They obey God's commandments: "Ye are my witnesses, saith Jehovah." (Isaiah 43:10, 12, *ASV*) They render first to God the things that belong to God and then to the political ruler on earth the things that belong to him. (Matthew 22:21) According to Christ's teaching, they constitute a universal brotherhood made up of Russians, Chinese, Finnish and members of many other nations, and their brotherhood is rapidly growing throughout the earth. Jehovah's witnesses do no harm to anyone. They remain neutral toward the controversies of this world. So they do not engage in any subversive activity and espionage. They are not nationalists, selfish capitalists or imperialists. As true Christians they could never be such, nor could they fight for any political doctrine or ideology, be it communist, democratic or capitalist. In America and other Western lands Jehovah's witnesses have been called "Communists" and in countries under Communist rule "imperialists" because they keep a neutral position toward world affairs. Communist governments have accused and tried them as "imperialistic spies" and have sentenced them to as many as twenty years in prison. But never have they engaged in any subversive activity or any spying.

Therefore it is absolutely wrong and is a violation of the most elementary justice to imprison, intern and deport them, be it for one day or twenty-five years.

In not only Western countries but also Communist-ruled ones, Jehovah's witnesses are recognized as reliable, trustworthy, conscientious workers. Thus they do their proper duty as citizens of the country in which they live. They are intelligent people who do not believe in all the oppression and misinstruction by false religions. They do not steal, they do not get drunk and thus slow down production, and they will never engage in any sabotage work. They follow the teachings of the Holy Bible, which the Government of the USSR has recently authorized to be printed and distributed in the Union of Soviet Socialist Republics.

One notable point on which Jehovah's witnesses as followers of Christ differ from their fellow men is that they obediently insist on doing what Christ commanded when he said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matthew 24:14, *NW*) Consequently Jehovah's witnesses are doing this today among all the nations, and they will continue doing it at the peril of their lives, under persecution and opposition, as Jesus said: "You will be hated by all the nations on account of my name," and, "Look! I am sending you forth as sheep amidst wolves." —Matthew 24:9; 10:16, *NW*.

Does your Government want to share in the responsibility for fulfilling these words of the Founder of true Christianity?

## DISCUSSION PROPOSED

We shall be very pleased to have representatives of our governing body, Watch Tower Bible and Tract Society, discuss this matter further

with you, either with your foremost representative in the United States of America or directly with your Government in Moscow.

You have allowed many delegations from Western countries to visit your capital and country. So we would like to suggest that you also examine the possibility of allowing a delegation of Jehovah's witnesses to proceed to Moscow in order to give you any further information you may require and to ask you for permission to visit our Christian brothers in the various camps, who, we trust, will be freed before long, by your orders.

In the meantime we can do nothing else but inform the world about Jehovah's witnesses in Russian prisons, penal camps and deportation centers, as we owe it to them as our friends and brothers in the faith to inform the world about their situation. However, we would prefer to be able to tell the world that you, the Government of Russia, have ordered Jehovah's witnesses to be freed from all such places, in order to be in position to work as free citizens of your country and live a calm and quiet life, which they believe to be in harmony with the example given by Jesus Christ.—1 Timothy 2:1-6.

Trusting that you will study this petition and consider the merits of this case and that we may receive a favorable answer thereto, we remain, Sir,

Yours sincerely,
Jehovah's witnesses
Kalle Salavaara

Motion to adopt this Resolution proposed by
Matti K. Tiainen, Assembly Administrator.
Seconded by
Erkki Kankaanpää, Assembly Chairman.
Approved unanimously by the Kemi District Assembly,
as certified by
Väinö Pallari, Public Relations Official,
this 30 day of June, 1956, at Kemi, Lapland, Finland.

### HOW RECEIVED

At each assembly four witnesses of Jehovah signed three copies of the petition in behalf of those present. One copy was sent directly to Premier Bulganin at Moscow, one was mailed to the Russian ambassador of the country in which the assembly was held, one was forwarded to the headquarters of the Watchtower Society, and additional copies were supplied to the press, which generally gave it good coverage.

How did the Russian government react to this petition? To date it has ignored it. Not a word has been heard. That copies were received at Moscow is proved by national post office receipts indicating that the petition had been delivered to the Russian government and accepted.

Efforts were also made to present the petition personally to the various local Russian ambassadors. However, in almost every instance it was impossible to meet the ambassador himself. In Uruguay the ambassador's secretary declared the petition to be full of lies and absolutely refused to have anything to do with it. He kept insisting that freedom of worship was guaranteed in Russia. The results of like efforts in other lands such as Austria, the Netherlands and Switzerland were similar.

In France the ambassador's secretary accepted the petition. However, he could not understand why 'Frenchmen living in France would concern themselves about Russians living in Russia'! Apparently it was incomprehensible to his Communist-trained mind that loyalties could surmount national barriers and differences.

In the United States, since the ambassador was away an appointment was arranged for with the next-ranking official, a Mr. Striganov. In the course of the conversation the witnesses recommended the course taken by the government in Poland, which investigated the witnesses and, finding the charges made against them to be unfounded, released them from prison.

Mr. Striganov, however, claimed that a great many lies had been circulated regarding Russia and that if anyone was imprisoned there it was not because of his religion but because he had violated the

law. He found fault with the position the witnesses took regarding war and insisted that the law of Russia was higher than the law of Jehovah and that it had to be obeyed in Russia. He refused to accept the petition, acting as if it were dynamite, not even wanting to touch it.

However, Jehovah's witnesses are not easily discouraged. They do not easily give up the fight. As an evidence of their sincere and unrelenting efforts to help their oppressed brothers behind the Iron Curtain, on March 1, 1957, they sent the following combined petition to the Communist leaders.

Premier Nikolai A. Bulganin
Chairman of the Council of Ministers for the Soviet Union
Moscow, U.S.S.R.
Sir:

The governing body for the world-wide group of Christians called Jehovah's Witnesses addresses you.

Today, under the direction of the Watch Tower Bible and Tract Society of Pennsylvania, an ever-expanding organization of Christian ministers, Jehovah's witnesses are teaching the Word of the Almighty God and Creator of the universe, Jehovah, in 162 countries, republics and colonies throughout the earth. They are true Christians, guided in genuine worship of Jehovah God by the righteous standards and principles set forth in the Holy Bible.

Within the borders of the Union of Soviet Socialist Republics are to be found thousands of these witnesses of Jehovah who are faithfully endeavoring to serve the Supreme God, Jehovah, amid very trying conditions. Many of them have been arrested and are restrained in imprisonment. Others have been sent far from their homes into exile in Siberia. This has not been because of committing any crimes or on account of any type of political activity whatsoever. Jehovah's witnesses are the most peaceful and law-abiding group of people on earth. They have come under punishment solely because of the fact that they are dedicated Christians who sincerely obey the orders of Jesus Christ. It is true that they seek first the kingdom of God and his righteousness, for that is what Christ told all Christians to do at Matthew 6:33. But while doing so they also obey all the laws of the land in which they live, except where a law may be made that is contrary to the supreme law of the Creator. They are conscientious and are careful to "pay back, therefore, Caesar's things to Caesar, but God's things to God."—Matthew 22:21, *NW*.

For many years now Jehovah's witnesses within the Soviet Union have endured great difficulties and heavy persecution. They have constituted committees and delegations from among their own ministers for the purpose of registering their religious organization according to the statutes in force, but on each occasion they have been rebuffed and instead of being allowed to register their Christian organization they have had ministers in the delegations arrested. It has become well known around the world that Jehovah's witnesses by the thousands are imprisoned throughout the Soviet Union and in exile in Siberia on account of their Christian worship.

All of Jehovah's witnesses make a solemn dedication to serve as ministers of Jehovah God and from this they may not deviate. They are under strict command to preach the good news of God's kingdom. They must be as faithful to God and guided by the same theocratic laws as the exemplary apostles of Jesus Christ, who faced much opposition and physical suffering on account of their worship. In the Holy Bible at Acts 5:17-40 we find one of the many examples of the trials of early Christians. And on this occasion the noted non-Christian lawyer Gamaliel set out a principle for the ruling council that is true to this day, to which we respectfully draw your attention in connection with the present-day arrests of Jehovah's witnesses in the Soviet Union: "If this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them."

Jehovah's witnesses are the servants of God. Their work is of God. So in all lands, including the Soviet Union, Jehovah's witnesses must—and will, with the help of Jehovah God—continue to live Christian lives and worship the Most High.

True Christians love one another and have great concern for their fellow Christians. They come to the aid of one another in any time of need for material or spiritual help. Jehovah's witnesses are such Christians and that is why in all parts of the earth within the past nine months Jehovah's witnesses have petitioned you in your honored position in the

Soviet Union to investigate the abuses against their fellow witnesses of Jehovah in your country and to grant freedom of worship to our brothers in Christ.

The petition was sent to you in scores of languages from 199 assemblies of Jehovah's witnesses. Every copy was sent by registered airmail. And further to ensure having this important matter reach your attention copies of the petition were also transmitted through Soviet diplomatic representatives in each country.

A total of 462,936 of Jehovah's witnesses world-wide have endorsed this petition and are awaiting news of the action that will be taken by the government of the Union of Soviet Socialist Republics for the relief of the suffering Christian witnesses of Jehovah there.

As the governing body for Jehovah's witnesses world-wide we are authorized to transmit herewith a composite petition covering the problems of Jehovah's witnesses within the Soviet Union. And as ministers of the Supreme God, Jehovah, we are obligated before Him to ask your consideration of this serious problem. We still stand ready to send our delegation to Moscow for the proposed discussions.

We, representing the 462,936 petitioning witnesses of Jehovah, respectfully request your early reply. The responsibility now rests upon you before the Most High God Jehovah: "Otherwise, you may perhaps be found fighters actually against God."—Acts 5:39, *NW*.

Submitted by the Directors,
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
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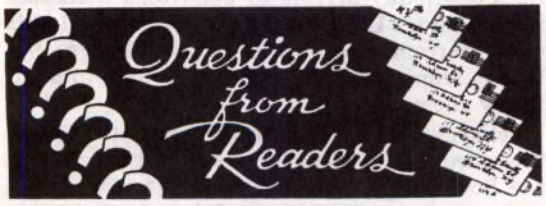
Enclosure

By pressing this issue Jehovah's witnesses have discharged a threefold duty. They have witnessed to Jehovah's supremacy; they have pointed out to Jehovah's enemies the wrongness of their course and they have endeavored to aid their brothers behind the Iron Curtain.

They rest assured in Jesus' promise: "Shall not God cause justice to be done to his chosen ones who cry aloud to him day and night, even though he is longsuffering toward them? I tell you, He will cause justice to be done to them speedily." —Luke 18:7, 8, *NW*.




● Why do Jehovah's witnesses believe human creatures will live forever on the earth, since the Bible declares that the earth is to be burned up?

It is true that the Bible says: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But it is also true that the Bible says: "The earth abideth for ever." These statements seem contradictory. Actually, when properly understood they are not.—2 Pet. 3:7; Eccl. 1:4.

Referring to the attitude of scoffers in the last days, 2 Peter 3:5-7 (*NW*) says: "For, according to their wish, this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged with water. But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."

The apostle Peter here refers to the flood of Noah's time. The heavens and earth "of that time" were destroyed by water, Peter says. But

those flood waters destroyed neither the literal heavens nor the literal planet earth, for these things remain to this day. What was destroyed? The demonic system or arrangement of Satan over men and the ungodly peoples of earth. They were symbolized by "heavens" and "earth." We are told that "all the earth sought to Solomon, to hear his wisdom." The earth has no ears to hear; it was the people who went to hear Solomon. "Let the heavens rejoice, and let the earth be glad," the psalmist wrote, meaning the inhabitants of heaven and earth. —1 Ki. 10:24; Ps. 96:11.

So "the heavens and the earth that are now," and which are reserved for destruction, are the invisible wicked heavens of Satan and his demons and the ungodly peoples of earth. It is of these evil heavens and earth that Revelation 20:11 (*NW*) says: "From before him the earth and the heaven fled away, and no place was found for them." After this there will be the "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." Not a new starry vault overhead, but a new symbolic heavens, Christ and his joint heirs reigning from heaven; not a new planet beneath, but a new symbolic earth, obedient peoples devoted to righteousness. Incidentally, if the earth that is to be burned up is literal so are the heavens that are to go up in smoke with the earth; hence what deliverance will it be for those expecting to be saved from this fire to be caught up into heaven?—2 Pet. 3:13, *NW*.

Since the heavens and earth to be destroyed by fire are symbolical, just as the heavens and earth destroyed by the Flood were, there is no contradiction when the Bible says that the literal "earth abideth for ever." And if the earth is to abide forever it will be inhabited forever because "thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." —Isa. 45:18, *AS*.

● How can anyone effectively argue against the trinity doctrine in view of John 10:30, where Jesus himself says: "I and my Father are one"?

By these words Jesus did not say that he and his Father together made one God, coequal and coeternal. If you argue that he was saying this, as trinitarians do, then you must also believe that all of Christ's followers become God: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Just as Jesus is one with God, so are the followers of Jesus one with God. There is oneness in belief and purpose and work. The Bible speaks of one man planting and another watering to get an increase, and because both work with the same end in view it states: "Now he that planteth and he that watereth are one." In this sense God and Jesus and Jesus' followers are one.—John 17:20, 21; 1 Cor. 3:8.

Before Jesus came to earth, while he was in heaven as a spirit creature, existing in God's form, since he too was then in spirit form, he "gave no consideration to a seizure, namely, that he should be equal to God." When on earth as the man Jesus he said he was not equal to God: "The Father is greater than I am." After his resurrection and return to heaven as a spirit creature and his reigning there "the Son himself will also subject himself to the one who subjected all things to him, that God may be all things to everyone." So before Jesus came to earth, and when he was on earth, and after he returned to heaven, he was and is and always will be beneath Jehovah. "The head of the Christ is God." Christ and God are not coequal, as trinitarians contend.—Phil. 2:6; John 14:28; 1 Cor. 15:28; 11:3, *NW*.

They are not coeternal, as supporters of the trinity teaching say. Of Jehovah it is written: "Even from eternity to eternity thou art God." He is called "the high and lofty One that inhabiteth eternity" and "the king of eternity." Hence he was not born, was not created, had no beginning. But this is not true of Jesus Christ, for he is called "the firstborn of all creation," "the beginning of the creation by God."—Ps. 90:2; Isa. 57:15; Jer. 10:10, *Da;* Col. 1:15, 16; Rev. 3:14, *NW*.

However, this point, often overlooked, should be remembered: the trinity doctrine says God and Christ and the holy spirit are three persons making the one true God. That means three in one. John 10:30 speaks of only two being one. That has nothing to do with trinity, the three-in-one doctrine. Only 1 John 5:7 in the King James and Douay Bible versions can be construed to support trinity, and that text is spurious and is left out of most modern Bible versions. No authentic Bible text supports the trinity doctrine.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

May 26: When All Men Again Worship One God, ¶1-24. Page 228.

June 2: When All Men Again Worship One God, ¶25-45. Page 234.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

✓ What enticement can lead you away from the narrow gate of right principle? P. 227, ¶1.

✓ What ancient fact a bronze plaque at Athens' Mars' Hill records? P. 229, ¶3.

✓ What "Hallelujah" really means? P. 230, ¶8.

✓ How the first man worshiped? P. 233, ¶21.

✓ Why men die? P. 234, ¶24.

✓ Why Jesus can serve as mediator between God and men? P. 237, ¶33.

✓ Why, since Christendom has the Bible, there is a spiritual famine today? P. 241, ¶3.

✓ Why the religious title "Reverend" is improper? P. 242, ¶5.

✓ Why Christians are not to use images as an aid to worship? P. 243, ¶6.

✓ How the preaching of the Kingdom message became possible in Russia? P. 245, ¶5.

✓ What spiritual fruitfulness is evident at the Russian penal camp at Vorkuta? P. 247, ¶9.

✓ What showed the Poles that Jehovah's witnesses were far from "liquidated"? P. 249, ¶2.

✓ How many of Jehovah's witnesses earth-wide petitioned the Russian government for relief of their brothers? P. 250, ¶3.

✓ How various Russian ambassadors received Jehovah's witnesses' petitions? P. 252, ¶6.

✓ Whether Jesus' statement: "I and my Father are one" proves the trinity? P. 255, ¶4.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

MAY 1, 1957
Semimonthly

SHOW RESPECT FOR JEHOVAH'S ORGANIZATION

TRUST YOUR PROVED, FAITHFUL BROTHERS

KEEPING INTEGRITY IN COMMUNIST POLAND

PUTTING JEHOVAH TO THE TEST

PRESIDENT VISITS EUROPE AND MIDDLE EAST

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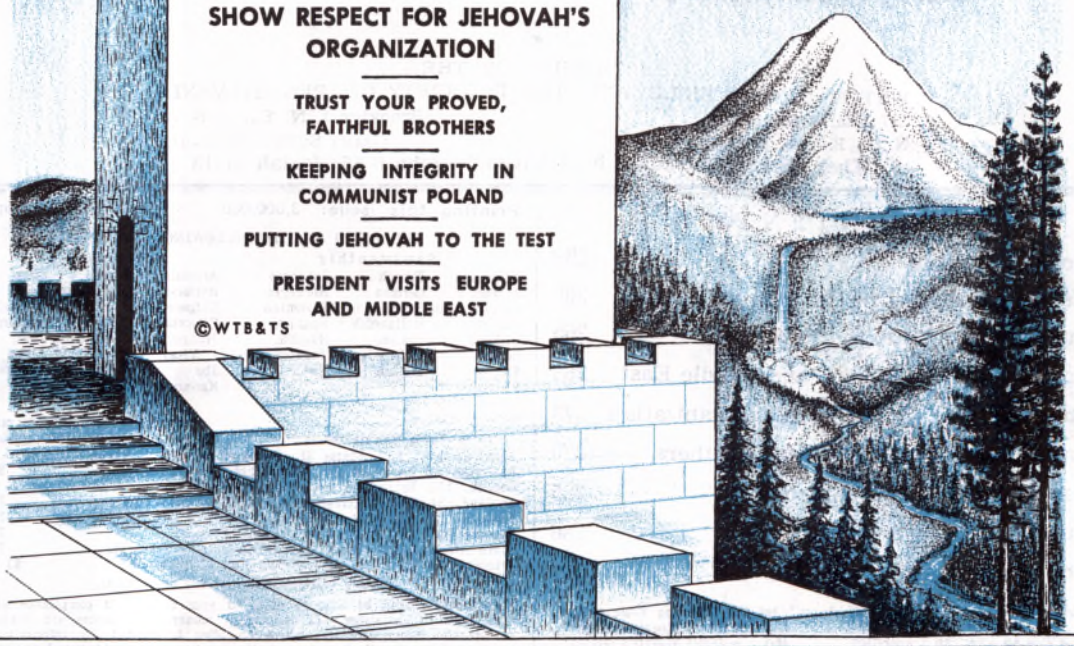

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version


**Printing this issue: 3,000,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
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| Arabic | German | Norwegian | Burmese | Malayalam | Tamil |
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| Finnish | | | Kanarese | Siamese | Zulu |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII May 1, 1957 Number 9

ON THE door of a sickroom often appears the sign "Do Not Disturb." On the door of most professed Christians appears the same sign. It is time they know it. Few do. You can tell it though; the average churchgoer does not want to be bothered with the good news of God's kingdom. When Jehovah's witnesses call at the door of a do-not-disturb Christian, he often says: "Don't bother me; I go to church." Now what happens when he goes to church?

Discussing this point, Simeon Stylites, in *The Christian Century* of February 13, 1957, said: "Sometimes we seem to get the motto for our church life from the barber shop: 'Once over lightly.' And do we hit it lightly! As a musical composer said, 'No one who plays the piano with a feather duster, instead of driving down for the music that is in the depths, can ever become a concert artist.' That is what too many of us do. Being a member of the church ought to be a very disturbing thing, for it really disturbs absolutely everything about us. But we often make it like joining a country club, with this one difference, it doesn't cost as much."

"There is something lacking in my church," writes Alex Robertson in the same issue of *The Christian Century:* "There is a 'do not disturb' atmosphere about us. It was E. Stanley Jones, I believe, who said, 'Christianity which does not begin with the individual does not begin; and Christianity which ends with the individual ends.' It seems to me that this is the heart of the matter.

"At our church we begin with the individual, as we should; but we make no vigorous attempt to guide individual Christians to a world view which honors God and brings us, as individuals, to that *telos,* that maturity, which is the inheritance of the children of God. . . . Last summer a young preacher came from Princeton and preached about turning the world upside down. He was careful not to explain *why* such a procedure was desirable. . . . He did not set pagan and Christian side by side for comparison. He made no reference to the earth-shaking wars and revolutions of our time. He seemed completely unaware of the signs of the times. And when this young preacher had finished turning the world upside down in half an hour, we all went home to our roast beef and afternoon naps."

Do-not-disturb Christians are asleep;

worse than that they are spiritually sick. Such slumbering, spiritually sick persons should benefit now by the warning advice: "Jehovah's day is coming exactly as a thief in the night. So, then, let us not sleep on as the rest do."—1 Thess. 5:2, 6, *NW*.

# KEEPING INTEGRITY *in* Communist Poland

"THE rule of the Soviets knows neither freedom nor justice. It is built up consciously on the destruction of every individual will, on unconditional submission. But the masters are we. The repression is entrusted to us. Utter harshness is our duty. And in fulfilling this duty utter cruelty means highest merit." —Lenin.

This could be the language of only one who has the very spirit of the Devil himself. Of course, Lenin, the leader of the Russian revolution of 1917, did not believe in superhuman powers, either good or bad. He was an atheist, as are all orthodox Communists. For such men Darwin's theory of evolution has been and still is a most welcome explanation for the existence of life and man, making unnecessary the giving of any credit to an almighty and all-wise Creator. The Communist conception of man as a product of evolution explains why man is valued so little. For them man is but an animal that has reached a higher evolutionary plane than the rest of the animals and that can be dealt with just as the interests of the Communist cause require.

The proof of this can be found in the history of the Soviet Union of the past four decades, in the millions of slave laborers it has kept in hundreds of camps and in the countless numbers who have perished miserably. It can also be seen in what has happened and is happening in Hungary, and it can be seen in the persecution that Jehovah's witnesses have suffered under Communist rule since the end of World War II, such as that in Poland.

### PERSECUTION BEGINS

In the fall of 1905 a dedicated Christian minister, a "Bible student," moved from Switzerland to Warsaw, there becoming the manager of a lace factory. As do all such Christian ministers, he made known to others the hope he had regarding God's kingdom, having to do this at first by means of an interpreter. Some heard, believed, dedicated themselves also to serve

Jehovah and began telling the good news to others. From that small beginning, some fifty years ago, the work of Jehovah's witnesses in Poland has grown to become a beautiful, strong and stately tree able to weather all the storms beating against it, including two world wars and the Nazi and Communist dictatorships.

With the end of World War II Jehovah's witnesses gained freedom to preach, but not for long. Bit by bit Communist opposition began to manifest itself so that by 1948 it became impossible to hold annual and semiannual assemblies known as district and circuit assemblies. In a Nazi concentration camp some of Jehovah's witnesses had been fellow prisoners of Josef Cyrankiewicz, who became prime minister from 1947 to 1952 and again from March 19, 1954, onward. They had shared their food with him, helped him in many other ways and their fine behavior had been an inspiration to him. He told them then that if he should ever occupy a high position in postwar Poland and the witnesses got in trouble they should come to see him. When in 1948 things got so dark for the witnesses a delegation of them visited him. He readily received them, told them he knew what was taking place but that he was powerless to do anything about it.

**The facts herein related have been taken from two documents submitted to the general state attorney of Poland at Warsaw by the presiding minister of Jehovah's witnesses in that land.**

Before this time, however, in February, 1946, the district security office in Lodz arrested certain leading members of the Society's branch office there. One of them was told: "You must swim with the stream, otherwise you will not be released." When he asked what was meant by that expression an official told him:

"You will co-operate with us. You will sign a declaration which we will keep in a safe. You will be given a pseudonym and the reports signed by it you will bring to this office or to my private home or someone from here will fetch the reports at your address. You will organize Jehovah's witnesses in such a way that they will attend all Roman Catholic services and listen carefully to the sermons of the priests. They will note all the statements directed against the people's rule or which might be prejudicial to the state."

The witness refused, saying that the witnesses fought their enemies only with Bible truth and that they loved their neighbors. The arrested witnesses were later released because of a protest lodged with the Polish ambassador at Berne, Switzerland.

In June, 1946, the official in Lodz came to the branch office and demanded that the witnesses co-operate. He warned of dire consequences in case of a refusal and promised the best halls in the various cities for the meetings of Jehovah's witnesses if they co-operated. "Nobody can stop us," the witness was told. The witness remained firm and so the Communist agent left in a rage. The next day the witness was kidnaped in such a clever manner that no one noticed it. However, upon appearing before the government prosecutor he was released.

On April 21, 1950, at 10:30 p.m., security officials swooped down on the branch office and arrested the leading workers. No warrants had been issued, which showed that the raid was made without the knowledge of the government prosecutor. Shortly thereafter all the workers at the branch office were arrested and the work was officially banned throughout Poland.

### IN THE HANDS OF THE POLISH SECURITY OFFICIALS

What kind of treatment was accorded the witnesses who were arrested? Typical instances are here given. Incidentally, it is of interest to note that the present Polish government under the leadership of Wladyslaw Gomulka has condemned the violations of "Socialist legality" by the Stalinists and has decided to call the officials of the former Ministry of Security to account for their evil deeds.

The witnesses were taken to the district security office in Lodz and "third degree" or inquisitorial methods were at once applied. Witness A was grilled and abused for eight days and eight nights without letup. Witness B was given like treatment for six days.

Witness A had blows rained upon him until he was black and blue. Repeatedly he was told that the ordeal would stop if he confessed to having been a spy. His tormentors also demanded that he sign a statement to the effect that he had ordered the building of a radio station by which information was broadcast that betrayed the interests of Poland. When he asked how he could sign a statement that was sheer nonsense he was told: "Nonsense or not, you sign or you do not get your freedom."

When he lapsed into unconsciousness because of the beating, cold water was poured on him until he came to and until all the blood had been washed out of his clothing. At one time he was forced to remain in a kneeling position for seventy-two hours. After that he was sent to the Ministry of Security at Warsaw, the torture at Lodz having failed to break him. This ill-treatment ruined his health for life. But let it be noted that his integrity did not suffer; it shone out all the brighter!

Witness C was denied food for three days. He was clubbed because of refusing to sign a statement that falsely accused his fellow witnesses. They threatened to hang him but the bluff did not work! He was thrown on the floor, beaten, tramped upon by the officers and the soles of his feet were beaten with rubber bludgeons. He had his eardrums smashed and ribs broken. All together he suffered thirty-two days of such treatment.

In Warsaw, Witness A was put naked in a dark small hole in which he could neither sit down, lie down nor stand erect. For twenty-four days he remained there. Again and again his tormentors demanded that he yield, and finally threatened to destroy his wife and child and make a rag out of him. He told them that he could not be unfaithful to God regardless of what they did to him or to them.

Carrying out their threats, they arrested his wife and child. They so mistreated his wife that she suffered from hemorrhages for five years. The daughter was treated even worse, so that her mind was affected. In the cell next to his they put a girl having a voice like that of his daughter, who kept crying and pleading, "Let them out because they are innocent! Let me go to my mother!" etc. All the time Witness A thought it was the voice of his daughter.

At one time he was told that his own suffering, as well as that of his wife and daughter, would stop if he would work for the Communists; he was given three days to think it over. He replied: "I have never been a spy or informer and never will be. I shall have no other answer in three days. This is my final answer even if it costs my life and the lives of my wife and daughter." He was then transferred to Mokotow, supposed to be a prison still worse.

How could the Mokotow prison be still worse? True, the torture could not have

been much worse, although there Witness A did receive such blows on his chest that for years caused pain after every deep breath. Rather, there the Communists were especially adept in framing questions in such a way as to enmesh their victims. They distorted what the victims said and when these appeared in court the sentence was pronounced on the basis of such testimony.

Witness B received similar treatment. In addition to raining blows on his head and stomach they tore the ligaments of his jaw so that he could not eat for days. He was told: "Although you spent almost five years in a German concentration camp because of your opposition to Hitler, we will, if we want to, make out of you a first-class Gestapoman." Witness D received treatment very similar to that of A, being placed in the small hole, in addition to beatings, and repeatedly brought forth with demands to confess espionage, which he steadfastly refused to do.

### FAITHFUL MARTYRS

The foregoing witnesses and many who suffered like them lived to tell of the ordeals they went through, but others did not. Thus on August 2, 1950, Witness F was requested to appear at the Security Office in Cieszyn. Refusing to serve the Communists and to work against his fellow witnesses he was shot twice by an officer. Taken to a hospital, he died an hour later. Just before he died he told an attending doctor: "I was shot by an official of the Ministry of Security because I faithfully served Jehovah." Truly a witness faithful until death.

On August 15, 1950, the Security Service of Kolbuszow arrested Witness G, an American citizen. He was beaten on the head and then the officers trod on his spine with their heels. His mind became affected and within six days he was dead.

Witness H was arrested on January 12, 1953, by the Security Office of Piczow. One agent was heard saying to another: "Tell him to say good-by to his wife because he won't come back." Eight days later he was done to death.

The S.S. of Rybnik arrested Witness I on August 10, 1950. On September 12, 1950, his wife was informed that he had been executed as a spy. Her request to see the body was refused, as was also the request to open the coffin at the time of the funeral. Similar requests were also denied relatives of Witness M of Lublin, who died after about four months of imprisonment. It was claimed that he had hanged himself.

On June 20, 1950, officers of Bialystok arrested Witness J. He was so tortured that he was unable to walk. He was literally beaten to death about five weeks after his arrest. But it was a year and a half later, February, 1952, before his mother was informed about what had happened to him.

The night of June 19, 1950, officers of Hrubieszow arrested Witness K. On the third day of his inquisition he was asked to make comment upon a printed Bible text and while doing so he was shot and killed. His body was found to be blue and lacerated from the mistreatment he had received.

On the same day Witness L was arrested by the S.S. officers of Sandomierz and taken to the S.S. of Kielce. During the examination he was thrown on the floor, kicked in the head and trampled on. His lungs and kidneys were torn loose and blood flowed from his mouth and rectum until he died.

Witness N was arrested in Staw near Kalisz on January 17, 1951. Six days of abuse were sufficient to kill him. He re-

ceived the typical treatment accorded the witnesses at that place: He was forced to sit on a one-legged stool that had a dowel pin that penetrated into the rectum. Electric currents were applied to his feet and chin. Hanged until unconscious, he was thrown into a tub of water. After he revived tortures were resumed. His tormentors insisted that he confess espionage.

On January 25 his wife asked to see the body of her husband but was refused. However, in the evening she was advised by phone to get the body and bury it. The state attorney allowed her to enter the morgue. Although Witness N was only twenty-eight years old and healthy and strong six days before, he now appeared a skeleton. From head to foot his body bore the marks of abuse, with red and swollen spots. His genitals were also bruised and swollen, etc.

The S.S. of Stettin arrested Witness O on May 20, 1952, and took him to a prison in Warsaw and a few months later to one in Lodz. About two years later his wife heard of his being in a hospital and finally gained permission to see him. He was such a skeleton that she did not recognize him. A lawyer advised her to request her husband's release from the "state of examination," which was finally granted and she was able to have him brought home September 3, 1954. He had the joy of seeing his home and child once more but died eight days later. Two thousand attended the funeral and protested these sadistic methods of the Communist police, now commonly called "Berianism."

### RESPITE FOR WITNESSES

Other witnesses lost their sight because of abuse, others lost all their teeth, and many are crippled for life and unable ever to earn their own livelihood. After the meeting of the Twentieth Congress of the Communist party in Moscow, which marked the beginning of the "de-Stalinization" program, the charge of espionage was dropped. Berianism is a thing of the past as regards Poland, at least for the time being. Polish statesmen have said that their judiciary will do everything in its power to make amends for the wrongs done to thousands of innocent people, including Jehovah's witnesses.

Pertinent here is the following excerpt from the 1957 *Yearbook of Jehovah's Witnesses:* "One very prominent government official stated: 'I am enthused about your stand.' He further went on to say that there were three main reasons why Jehovah's witnesses have been reconsidered by the government in Poland, and they are these: (1) The teachings of Jehovah's witnesses have not changed in spite of the ban of six years. (2) That despite arrests and many other difficulties they courageously and fearlessly continue to practice their religion. (3) That during the whole period of the ban their numbers quadrupled."

Truly the witnesses of Jehovah in Poland have kept integrity in spite of all that the Communist rulers did. They have shown the same spirit as Job when he stated: "Though he slay me, yet will I trust in him."—Job 13:15.

Jehovah's witnesses as well as all other lovers of righteousness throughout the world can rejoice in and take encouragement from the integrity-keeping course of the witnesses in Poland. They see in it a fulfillment of the words of the prophet: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isa. 54:17, *AS*.

# PUTTING JEHOVAH TO THE TEST

**DARE** dedicated Christians put the Creator, Jehovah God, to the test? Would not such a thing be presumptuous, to say the least?

True, as Jesus told Satan the tempter in the wilderness: "It is written, 'You must not put Jehovah your God to the test.'" (Matt. 4:7, *NW*) But there is a wrong way and a right way to put Jehovah to the test. Jesus, in answering Satan's temptation that he foolhardily jump off the pinnacle of the temple to prove that he was indeed the Son of God, was quoting from Deuteronomy 6:16 (*NW*), where Moses said: "The way you put him to the test at Massah."

Massah was a place so named because there the Israelites quarreled with Moses and complained because of lack of water, saying: "Is Jehovah in our midst or not?" The word "Massah" itself means "Testing; Trial." There the Israelites were making trial of Jehovah, actually dictating to him —'If you're in our midst, why don't you give us water?' That kind of putting Jehovah to the test is wrong, rebellious, presumptuous and wicked. It also is wrong for Christians to test Jehovah by taking needless chances or risks.—Ex. 17:7, *NW*.

However, there is a right way in which to put Jehovah to the test, a way in which he himself invites us to do so. How is that? By taking him at his word. As he says: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The postexilic Israelites had been neglecting Jehovah's temple worship and Jehovah here was pointing out to them the folly of such a course. —Mal. 3:10, *AS*.

So we can properly put him to the test—in fact, are invited by Jehovah to do so—by bringing our tithes into the storehouse. What is his storehouse? What constitutes our tithes? And how can we bring our whole tithes into Jehovah's storehouse today?

The storehouse in Malachi's day was the rebuilt temple of Jehovah with its serving priests and Levites. That temple pictured the spiritual temple of God, today represented on earth by a "faithful and discreet slave" class, whom Jehovah has appointed "over all his belongings."—Matt. 24:45-47, *NW*.

The tithe does not represent or picture our all, even though the number ten usually does. It could not, for we give our all once when we dedicate ourselves to Jehovah, whereas the Israelites gave their tithe regularly, year after year. The Israelite tithe was only a token of their all and was literally a tenth. Our tithe would likewise be a token of our dedication of our all, but it need not necessarily be a tenth nor need it be limited to a tenth. As the

apostle Paul shows: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." —2 Cor. 8:12, *NW*.

And how can we bring in the tithes today? Well, there are both spiritual and material tithes that we are obligated to bring to Jehovah's storehouse in our putting him to the test so as to gain his abundant blessing. We bring spiritual tithes by preparing for and attending the five weekly meetings at which pure worship is carried on; and not only attending these but making "public declaration of our hope" as opportunity affords, thereby inciting others "to love and right works." —Heb. 10:23-25, *NW*.

We also bring in spiritual tithes when we share in preaching "this good news of the kingdom" "in all the inhabited earth for the purpose of a witness." This includes preaching from house to house, making return visits where we find those conscious of their spiritual need, as well as standing on the streets and offering Bible literature to passers-by and inviting them to the public lectures. All such spiritual tithes are the more important tithes and by bringing these into the storehouse we are putting Jehovah to the test and can expect him to pour out upon us such a blessing that we cannot contain it all. That Jehovah is pleased with such testing of him and is true to his word, every full-time and every zealous part-time minister can readily testify.—Matt. 24:14, *NW*.

### THE MATERIAL TITHES

But that is not all. To carry on the preaching work world-wide requires funds. Thus we read that when Jesus and his apostles went from city to city preaching the good news many women accompanied them "who were ministering to them from their belongings." (Luke 8:1-3, *NW*) So today, by contributing materially to the support of the preaching work, we also put Jehovah to the test. Such money donations, of course, are made voluntarily and not out of compulsion.

No such condition exists among Jehovah's worshipers as that reported in the *Rocky Mountain News,* November 19, 1956, where a mother wrote that her clergyman had refused to "christen" her infant because, owing to circumstances, she was in arrears in her church dues. Nor is there any passing of collection plates, which, as reported in *Time* magazine, May 28, 1956, is one of the reasons why many older persons do not attend church as often as they once did. Rather, in the New World society Paul's counsel is followed: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7, *NW*.

There are many ways in which we can put Jehovah to the test by bringing in material antitypical tithes. One is by making voluntary contributions to sustain the local Kingdom Hall; another is by assisting our brothers who may be in need, especially full-time ministers; another way is by making contributions at the various assemblies we attend. In fact, even the expenses incurred in going to and attending such assemblies are part of bringing our tithes to Jehovah's treasure house, thereby putting Jehovah to the test.

And especially do we bring in such tithes when we make donations directly to the Watch Tower Society headquarters or to one of its branch offices. These donations are used not only to provide for the thousands of full-time ministers, serving in various capacities, but also to defray the expenses of fighting costly court battles "in the defending and legally establishing of the good news."—Phil. 1:7, *NW*.

As a result of putting Jehovah to the test by bringing in such material antitypical tithes it has been possible to organize and direct a tremendous world-wide preaching work. As the 1957 *Yearbook of Jehovah's Witnesses* shows, during 1956 some 640,000 ministers had a share in preaching "this good news of the kingdom" in 162 different lands and they devoted more than eighty-seven million hours thereto. Truly Jehovah is proving true to his word and pouring out blessings upon those who bring in the whole tithe.

### "YOUR CONTRIBUTION PROSPECTS"

We can show our willingness to put Jehovah to the test in the matter of bringing in material antitypical tithes by co-operating in the arrangement of "your contribution prospects," by advising the Watch Tower Society by card or letter as to how much we have reason to believe we shall be able to and should contribute to the Society during the coming year. In this way the Society can properly plan its work and we shall have a definite goal in mind as to what we believe we can give. In each case these should be sent to the branch office of the land in which you live, there being eighty-one such offices throughout the world. Those living in the United States should address their card or letter to Watch Tower Society, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N. Y.

How should "your contribution prospects" be worded? You might write something like this: "It is my hope that during the next twelve months I shall be able to donate to the work of preaching the good news of the Kingdom the amount of $——, which contributions I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus." [Signed] On page 258 is a list of English-speaking branch offices. A complete list of all branch offices is to be found in the back of most Society publications.

Jehovah God does not need our "tithes" in a material way, not even our spiritual ones. But he has seen fit in his love and wisdom to give us the opportunity of putting him to the test by bringing our whole tithes, both material and spiritual, into his storehouse. To the extent that we do, to that extent we can expect Jehovah to pour out his blessing upon us individually, even as he is doing upon the New World society as a whole, and so much so that we shall not be able to contain it all.

Truly, there is an approved way in which we can put Jehovah to the test, and that to his praise and our everlasting blessing.

## Surface View Insufficient

¶ Many people today have just a surface view of their religion, but this cannot be so of the true Christian. He must have much more. His knowledge and faith must go down deep, else he will not take the course that will lead to the salvation of either himself or others. He must weigh, consider and meditate, and come to a mature knowledge of the truth that leads to life. This is why the apostle Paul wrote to the young man Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16, *NW*.

# President
## VISITS EUROPE AND MIDDLE EAST
### PART 1

TRAVEL now is certainly different from that of forty years ago. Traveling by air I have been able to visit many places throughout the world within a few weeks, looking after branches of the Watch Tower Bible and Tract Society, meeting with missionaries and attending national conventions in several countries. For me Monday, November 26, 1956, at 4 p.m., aboard a DC-7 plane, was the start of another trip of this kind. Within ten hours we touched down in Hamburg, Germany. There a few passengers got off and within thirty minutes we took off again, for Denmark, my first stop.

The reason for my going to northern Europe was to check up on a big building program the Society started about eighteen months ago, which is now under way. During the last few years the work in Denmark has gone along so well that it has become necessary to build a new Bethel home, also a printing plant. Plans were drawn up some time ago, and it was now a real pleasure to go over some details and to inspect the construction of this fine new building being erected in Copenhagen. Within a few months, probably in early summer, this building will be completed and put to its intended use. I had opportunity to go over branch problems (and they were numerous) in connection with the preaching work in Denmark. There the brothers are very zealous and want to carry on the work just as Jehovah's witnesses do in all other parts of the world, but the government has other ideas. They claim that when Jehovah's witnesses go from house to house they are engaging in a commercial work. So in working out a solution there is much to do in connection with lawyers. The brothers are not slacking their hands but are continuing to preach the good news of the Kingdom. It was indeed a pleasure to meet with 6,082 of them in the KB Hall (where I had spoken often), which was packed to its limits. Thanks to the fire department, many of our brothers were allowed to stand in the hallways, which were equipped with loud-speakers.

#### GERMANY

I spent only a day and a half in Denmark and then went on to Germany. Landing at Frankfurt, it certainly was a pleasure for me to meet many of my fellow workers, Brothers Frost and Franke, a goodly number of the Frankfurt congregation and some other brothers from the branch in Wiesbaden. Here too the purpose of the visit was to work on the expansion problem. Our Bethel home and present factory are too small and we called in an architect, a brother. With him we worked all day in designing a larger factory and Bethel home. The Society was able to purchase some property from the city of Wies-

baden, and after considerable discussion the city authorities consented to our changing the location of a street, thus making it possible for us to put our new structure right up against our present one, relocating the street beyond our new building. This was very much appreciated by the Society and it will certainly make a wonderful setup for an efficiently operated Bethel home and factory in Germany. The building will be sufficiently large to take in some new presses, now being built, its high ceiling giving us plenty of headroom.

Sitting down there at the Bethel table and seeing so many familiar faces was just like old times. I did not have time to meet with the family to give them a discourse, but did give them the *Yearbook* and calendar, which delighted them.

Less than twenty-four hours were spent in Germany working on this new structure and then I moved on to the Netherlands. When we arrived at Frankfurt (to emplane for Amsterdam) I learned there would be a three-hour delay. A number of the Frankfurt brothers were out to say good-by, so I suggested that we go to Frankfurt itself, where some meetings were being held—theocratic ministry schools and service meetings—and I could talk to the brothers at their various halls for probably thirty minutes through an interpreter who was with us. Accordingly, we had a most enjoyable evening. We visited two Kingdom Halls, where at one I spoke to 144 and at another to 151 of my brothers.

Arriving at the first hall before the meeting began I started in right after the opening of the meeting, then went to the second hall. There the theocratic ministry school was in progress and it turned out to be a shock to the speaker when the branch servant, Brother Franke, and Brother Frost and the president of the Society walked in and seated themselves in the front row, conversing with the congregation servant. Of course, many other brothers had also come in, causing a disturbance, and I did feel sorry for the speaker at the moment, for he was really talking under "adverse conditions"! However, he soon gave way to the Society's president and I proceeded to tell a number of experiences, which all enjoyed.

Germany has surely made improvements since the end of the war and a tremendous reconstruction program has gone on in Frankfurt itself. A number of years ago I had arrived there right after the war and saw its devastated ruins; but now its main streets look just like any other city's main streets, in the United States or elsewhere. So back to the airport we went, arriving within forty minutes of departure time and, after saying good-by, soon I was met at the Amsterdam airport by the Netherlands branch servant.

### NETHERLANDS

Here also a program has been arranged for the building of a new branch home. Our present one, at a fine location in Amsterdam, is much too small and we do anticipate doing our own printing someday. Netherlands' smallness means they need all the ground they possibly can get and by putting in large dikes, pumping out water and preparing land for growing crops and for building new cities they are continually making new land on which to live. This means that one has to get in line, so to speak, to take one's turn in getting a location. We hope to acquire a new location just on the edge of Amsterdam where we can build our own structure. Discussion of these matters went on during the day.

### BRITAIN

Sunday, December 2, I flew to London, arriving at noon. Brother Hughes, the branch servant, along with others of the Bethel family and some architects, went

to the new location recently purchased, where we hope to put up a very beautiful structure to house the Bethel family and enlarge our printing plant. Here in London, in what is known as the "Green Belt," we have a lovely spot. The whole property is surrounded by beautiful big trees, and I could not think of a nicer place to live and still be in the city. Our brothers of the London Bethel home are really delighted with this new project, and the architect said that by February foundation work should be started and soon thereafter we should have the completed building. To many in the truth 34 Craven Terrace, London W. 2, is an old address; but I am sure that those of Britain will be delighted with the change, and when they see the new structure and the new Kingdom Hall in connection with it all will be elated to see these evidences of the Kingdom work's progress in Britain. As we all learned through the 1957 *Yearbook,* the work in Britain has gone along marvelously well during the past service year, and in December, 1956, Britain reached another new peak of 32,857 publishers. They certainly need this new structure.

Much regretting the lack of opportunity to address any of our assembled brothers in London (I being there only eighteen hours), early Monday morning I said goodby to dear friends and was away to Paris.

### FRANCE

In Paris we had purchased some property and again I spent the day with architects in going over final designs for a new Bethel home and printing plant, much needed in France. Monday was climaxed by an evening meeting at Wagram Hall, where 2,580 of our brothers had assembled. It was indeed a joy to see so many from various parts of France and from Paris itself, and we recalled the wonderful assembly we had in Paris in the summer of 1955. Brother Jontes, the branch servant, gave a short introduction and it was my good pleasure to announce to this fine group of Christian people that in Paris also a new Bethel home will be built, as well as a printing plant. Their enthusiasm was sufficient to make the rafters ring. In December France reached a new peak in publishers, 10,058, another evidence that we need larger quarters.

So it was that in just one week I visited five branches, went over the most pressing problems, and especially devoted my time to construction work on new branch offices and printing plants. Now I was moving to the Middle East, there to attend conventions, check branch offices, visit missionaries and see what could be done to advance the preaching of the good news.

Tuesday morning, clear and bright, I left Paris. Flying above the French Alps and right over Mont Blanc, I could see that all these mountains, deep in snow, were beautiful indeed. How wonderful Jehovah's creation is! Not long afterward we began leaving the snow behind and to see the green fields of Italy, finally landing in Rome itself. I was there only an hour and the branch servant, Brother Sideris, and Brother Hoffmann, a zone servant in this section of the world, met me. We had a very happy time together and Brother Hoffmann then joined me and traveled on to Greece.

### GREECE

When news was received in Greece about the Athens visit of the Society's president, the brothers, as I was told, were very enthusiastic and joyful. It had been five years since I was in Greece, but this time I was to be accompanied by the vice-president, F. W. Franz, and also the zone servant, F. C. S. Hoffmann. Brother Franz had made a trip through Portugal and Spain, had stopped off in Rome, and now he was com-

ing into Athens the day after I arrived. So the brothers in Athens were very enthusiastic and eagerly looking forward to a delightful time. The big question in the minds of the branch servant and others in the Society's office was whether they could have a central meeting somewhere in Athens. In November the branch servant had called upon the Athens police, requesting that the Society be granted a permit to hold one meeting on December 7, and after considerable discussion the police did grant such a permit. One of the principal theaters in Athens was hired; its capacity, 1,200. Everything appeared to be in readiness for this half-day Athens convention, so special invitation cards were mailed throughout Greece to all congregation servants, circuit and district servants. The theater was much too small for seating the groups of Jehovah's witnesses that regularly meet in Athens and Piraeus. So other plans were made for them to meet with the Society's president and vice-president.

Imagine the enthusiasm among these brothers who had not been allowed to assemble publicly for twenty-eight years!

Just four days before this little convention in Athens the branch servant received a telephone message from the police, asking him to call at their office. The officer informed Brother Idreos, the branch servant, that they were doubtful as to whether this meeting should be held or not and he advised that no preparations be made for it. However, the branch servant told the police that no preparations were being made now: They had all been made and were already in effect; the theater had been hired, invitation cards sent out and many people were actually on their way to the assembly. The police were undecided and told the branch servant to return the next morning so that they could consult with their superior officers. Some prominent people, who were interested in Jehovah's witnesses in Greece, telephoned the police during the day; and to these individuals the police disclosed their reason for trying to cancel this meeting, saying it was due to the fact that the archbishop's office had been after the police, trying to persuade them to prevent this gathering of Jehovah's witnesses. In the end, however, the police decided that they would let the arrangements go through and hoped that not too many people would come. But we all knew that anyone who had received an invitation card to get into the Kentrikon Theater would certainly be there. In the meantime Brother Hoffmann and I checked the branch office and took care of business in the Bethel home. Brother Franz arrived from Rome and was enthusiastically received, and then came the seventh day of December.

From very early that morning many of the brothers went to the Kentrikon Theater. The police were there too. The theater owners had opened the doors and allowed Jehovah's witnesses to enter. By 9:30 that morning the police had closed the doors, because the main hall, galleries and balconies were all crowded, every seat being taken. There were 1,200 people in the theater. Here one could see a crowd of very happy persons, all delighted to be in the New World society and eager to see the Society's president and vice-president and the zone servant serving their country.

The program began promptly at ten o'clock. Brother Hoffmann was introduced and gave some very interesting experiences of brothers in other lands. After his short talk Brother Franz spoke for about an hour, giving a very interesting and stirring address. He told the brothers of his early days when he studied the Greek language at the University of Cincinnati and how he had studied Greek ancient history, and now had opportunity to see some of it there at the Acropolis and Areopagus of

Athens, and that he had visited some of these structures the day before. He reminded all how Paul had spoken to the Athenians, and then told how it had been our privilege to visit for a short time at the approximate place where Paul gave his wonderful discourse. Brother Franz also told the brothers of his visit to Portugal and Spain and Italy and of the zeal of their brothers there.

After that I spoke to the very enthusiastic and happy audience. Most persons there from other parts of Greece were now seeing the officers of the Society for the first time, and here was a group of people giving rapt attention, eager to hear whatever was said. On this morning I spoke to the brothers on the theme "Feed My Little Sheep," showing the great responsibility that was placed upon Peter and all the disciples really to become overseers and take on that responsibility as overseers. Now Jesus was soon to leave them. He had done well in feeding the sheep that had been with him, but he was no longer there to be their shepherd and to see that they were well cared for; and now this whole load of responsibility had fallen upon his faithful followers. It was pointed out that those today who have positions as overseers should be heeding Jesus' words, "Feed my little sheep," and should not be neglecting them. Sometimes overseers think that their position is just an honorary one, and that they are to look after the paper work of the congregation and give some speeches; but really the position of the overseer is to feed the little sheep and to see that they are cared for and that they stay in the fold. So the point was made that when people are missing from the congregation it is up to the overseer to find out why they are no longer meeting with the congregation by visiting them, comforting them, giving them the necessary counsel from the Scriptures, and to see that they are fed and returned to the fold.

In Greece one can really see the need of an overseer. There the brothers are not allowed to meet in congregational groups in Kingdom Halls, but all their assembling together must be confined to small homes, in groups of ten to fifteen. From that we can see why an overseer must certainly be alert and keep in touch with all congregation book studies at service centers, to see that all the "other sheep," as well as those of the "little flock," are fed. Just think of it, for twenty-eight years Jehovah's witnesses were not able to assemble together as they did on this morning, and their hearts were simply bubbling over with joy.

Newspapermen were present and made their report of what went on at the assembly of Jehovah's witnesses. For many years when policemen were sent to meetings of Jehovah's witnesses their orders had been to arrest them. In the past the police have had to do the bidding of the Greek Orthodox hierarchy, and whenever they wanted anyone arrested and put in prison it was up to the police to do the dirty work. But now, for the first time in twenty-eight years, Jehovah's witnesses were assembled together in a theater and the police had been sent there to protect them. We sincerely hope and pray that this is a start for assemblies of Jehovah's witnesses in Greece and that conditions there will change so that these good people who are interested in serving God, and him alone, may enjoy freedom of assembly for true worship.

As stated, it was impossible to have all the brothers together in the one theater. So that afternoon it was arranged for the Society's president and vice-president to visit small groups of persons throughout Athens in their homes. Beginning at 3 p.m., the branch servant and I started out mak-

ing these visits to various homes. About twenty-five minutes later Brother Franz and another brother from the branch followed, visiting the same homes. Thus we were able to speak to many more brothers. In fact, by nine that evening 853 brothers had been met and spoken to. This indeed was a joyful day! On returning to the branch office that evening we found that many of the congregation servants from other parts of Greece had come to see the office and the printing plant, and there again I had opportunity to talk to them for about thirty minutes. The Society arranged for a little reception in the branch office, because it was a new structure and many of our brothers from other parts of Greece had never seen it.

To all of us privileged to enjoy this 7th day of December it will be unforgettable. While the brothers were very anxious and happy to see us, we were certainly joyful in meeting them. Next day, according to schedule, we had to start for Turkey. So the brothers took us to the airport. We were not sure whether we would return to Athens from Istanbul to go on to Cyprus. (This all depended upon our getting visas from Cyprus.) At 9:30 we left and by ten we were back, landing on the same airstrip from which we had taken off. When we had flown from Athens for about fifteen minutes some difficulties developed in one of the engines, so the pilot decided to return. An hour later we left Athens in another plane, to Istanbul.

# SHOW RESPECT for JEHOVAH'S ORGANIZATION

**"My son, keep your father's commandment, and forsake not your mother's teaching. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life."—Prov. 6:20, 23, RS.**

THE children of Christendom are children of this system of things, for Christendom is a dominant part of it. Christendom's children have a lamp, the Bible, in hundreds of millions of copies in many languages; but to them it is as an unlighted lamp. Why? Because the father of this system of things and his slovenly offspring "Christendom" have blinded their minds to the light of the lamp. Worse than that, they have deliberately thrust their children out without due appreciation for their lamp and have allowed them to wander about in a bedarkened and almost destitute condition. Even the lamp that they carry, veiled as it is to them, would have been wrested away from them if a more powerful hand had not prevented it. That is the

1. Who are Christendom's children, and what is their condition?

picture of the old world's children in Christendom.—2 Cor. 3:15; 4:4, 6.

[2] What a contrast when we look at the children of the New World society of Jehovah's witnesses! They carry a lamp too, the same lamp in fact, God's written Word. But as it is written in Psalm 119:105 (*AS*): "Thy word is a lamp unto my feet, and light unto my path." Why is it they have light whereas the children of Christendom do not? Both have the same lamp, God's Word, the Bible. Where is the difference? The answer is that they looked with unveiled faces at the gleaming Word of the heavenly Father and they also accepted enlightening instruction through his motherly organization. As it is written at Proverbs 6:20, 23 (*RS*): "My son, keep your father's commandment, and forsake not your mother's teaching. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life."

[3] Consider that for a moment. Two things are mentioned: the commandment of the father and the teaching or law of the mother. Then the proverb explains that the commandment of the father is a burning lamp but that there is light also from the teaching or law of the mother. The world is full of Bibles, which Book contains the commandments of God. Why, then, do the people not know which way to go? Because they do not also have the teaching or law of the mother, which is light. Jehovah God has provided his holy written Word for all mankind and it contains all the information that is needed for men in taking a course leading to life. But God has not arranged for that Word to speak independently or to shine forth life-giving truths by itself. His Word says: "Light is sown for the righteous." (Ps. 97:11) It is through his organization that God provides this light that the proverb says is the teaching or law of the mother. If we are to walk in the light of truth we must recognize not only Jehovah God as our Father but his organization as our mother.

[4] Some who call themselves Christians and who claim God as their Father boast that they walk with God alone, that he directs their steps personally. Such persons not only forsake the teaching or law of the mother, but they literally throw God's woman out into the streets. The light of God's truth is not for them. In the nation of Israel Jehovah made obedience to parents mandatory. "Honor your father and your mother" was the fifth commandment of the Ten. (Ex. 20:2-17; Deut. 5:16, *NW*) The reward for obedience was long life; for disobedience, death. "In case a man should happen to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, then . . . all the men of his city must stone him with stones and he must die." (Deut. 21:18-21, *NW*) Such honor and obedience was required not only as due the immediate parents in the flesh but also as rightfully belonging to the older men of influence in Israel. Failure to render such proper respect to Elisha, the prophet of Jehovah, brought upon a gang of juvenile delinquents the just sentence of speedy execution. (2 Ki. 2:24) Today, also, God requires and exacts from his children obedience, honor and respect. These must be rendered not only to the living God himself, but to his wifely organization as well.

### IDENTIFYING THE MOTHER ORGANIZATION

[5] The real mother of Christians is not

2. In what significant way do the New World society's children differ from Christendom's?
3. What is required of those who would have light from the Bible?
4. To what extent were the Israelites required to honor father and mother? and to what extent are Christians today?
5. How does Paul identify the true mother of Christians?

and can not be an earthly organization. To show this fact Paul contrasts the position of fleshly Jews with that of spiritual Jews, or Christians, and then says: "The Jerusalem above is free, and she is our mother." (Gal. 4:26, *NW*) Then he quotes part of a prophecy in Isaiah. Turning to this prophecy in the fifty-fourth chapter of Isaiah we learn from the context the identity of this one called "our mother." Verses five and six (*AS*) read: "Thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; . . . For Jehovah hath called thee as a wife forsaken and grieved in spirit." In this way Paul identifies Jehovah's wife as His invisible universal organization, the mother of Christ and of his joint heirs.

[6] Then what is the relationship existing between this heavenly woman and the visible theocratic organization of the New World society? And to whom is our respect due? Again we turn to the prophecy of Isaiah for the answer. Chapter sixty-six, verse seven, describes the birth of the man-child Kingdom government with Christ Jesus, the principal one of Zion's children, as the King in heaven. That occurred in 1914. Then in the eighth verse (*AS*) it says: "Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children." This foretells the birth of more children, but this time on earth. This occurred in 1919. The land that is born is the restored condition on earth of Jehovah's anointed remnant in a New World society, a condition free for Jehovah's worship and for organized service theocratically. The new nation is the remnant of spiritual Israel delivered from Babylon and now under the established newborn Kingdom. Those of this nation inhabit the theocratic land on earth, the delivered, restored condition of the remnant of Christ's joint heirs. But since these children of Zion above have a heavenly destiny to reign with Christ, they also become a part of the universal organization that is God's wife, and will, with Christ, form the capital city of that organization. So God's woman, Zion or Jerusalem above, is his universal organization, with one hundred forty-four thousand and one of her members or children eventually forming the capital city like a man-child government, yet all these being the principal part of the same universal organization. These children, Christ Jesus and the 144,000, are individuals making up the capital city, the royal organization, Christ's "bride" being the New Jerusalem. However, the 144,000 spirit-begotten children of God, together with Christ Jesus their Head and all the invisible holy angelic spirit creatures, make up the universal organization of God, his wife. As children were born in ancient Jerusalem and became residents of that city, so Zion's 144,000 spiritual children are brought forth to become a part of the universal organization and at the same time its capital with Jesus Christ.

[7] Being so closely associated with the mother organization, Christ's "bride" would certainly resemble her mother in all respects, as would even those Christians still on earth in the flesh who are engaged to be married to Christ. These would serve as her representatives and would therefore be easily recognizable by their conformity to God's requirements for his visible channel of communication. It becomes very clear that the so-called church organizations of Christendom could not be Zion's real daughter organization. They hold no resemblance to God's woman organization

6. (a) What is the relationship existing between "Jerusalem above" and the New World society, as indicated in Isaiah 66:8? (b) Into what further relationship are they to be brought?

7. How can the true daughter organization be identified, and what shows some are false in their claims?

in heaven. In their apostasy from true worship their "church" structures are not genuine nor apostolic, but are varied in form, some following the hierarchic structure, others being democratic or congregational and still others adopting the synodical type of church rule. All such forms are unauthorized and foster selfishness and self-centered ambition. Because they are not her children in fact, all of such counterfeit organizations wickedly oppose the "mother" of true Christians and thereby find themselves fighting against God and his King, Jesus Christ, who is the chief one in the universal organization of Jehovah. —Psalm 2.

[8] The church of God, the daughter of Zion, is not designed or developed by men. Paul clearly stated: "But now God has set the members in the body, each one of them, just as he pleased. And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers"; and so on throughout the entire visible arrangement. (1 Cor. 12:18, 28, *NW*) Then Paul shows in his letter to the Ephesians that the channel of God is strengthened and built up by those whom Christ gave as "gifts in men," and Paul adds these words to clarify the matter and to show how it is accomplished: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ." (Eph. 4:8, 11, 12, *NW*) It is evident from these words that all in the congregation were to be ministers, and it was to this ministerial body as a "faithful and discreet slave" that Jesus said he would entrust all the interests of his kingdom. Such a structure corresponds to the theocratic organization in heaven; and today, since 1919 and the bringing forth of the remnant of Zion's children, it realizes a fulfillment of Isaiah's words: "Behold, a king [Jesus Christ] shall reign in righteousness, and princes shall rule in justice." —Isa. 32:1, *AS*.

[9] Having been founded in righteousness this visible channel of God must be maintained according to the same high principles. A healing and restoration of this organization from the degrading apostasy into which professed Christians had sunk after the death of the apostles was foretold. "Instead of bronze will I bring gold, and instead of iron will I bring silver; and instead of wood, bronze, and instead of stones, iron; and Peace will I make your government, and Righteousness your ruler." (Isa. 60:17, *AT*) This is the theocratic order that Jesus began among his disciples and that he demonstrated must be maintained regardless of individuals. His determination to keep the organization clean and devoted to right principles was manifested in the action he took in disfellowshiping one of the original twelve apostles. It is very clear, then, that one's position in God's organization is no safeguard, and this fact positively rules out the many false claims made by the spiritually adulterous and wicked leaders of the illegitimate "daughter" organizations of Christendom. They are outside God's organization and there is no light in them at all.

### APPRECIATING THE LIGHT

[10] The teaching or law of our mother, then, is not light from an earthly organization that comes forth as "infallible interpretation" like that claimed by the Roman Catholic Hierarchy. The source of that light must be the throne of the true

8. How and by whom is the daughter organization brought forth as the church of God, and how does she become God's channel?

9. What promised restoration of God's channel further rules out the false claims of Christendom to be God's children?

10. What is the source of true light on the Scriptures, and how are we shown to whom our respect is due?

God and the light is sent forth through his Son, the first-born of Zion's children, the King of the capital city. And the true channel on earth would be the nation of his joint heirs, who today occupy the restored theocratic condition as the nucleus or core of that organizational land. This makes clear the import of Jesus' statement regarding the "sheep" and the "goats" in his illustration at Matthew 25:31-46. Since these heaven-bound children of Zion are Christ's brothers on earth, Jesus could well say to the sheep showing them favor: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me." (*NW*) With what deep respect, then, must we view not only God's woman in heaven, but her children on earth as well, who represent her! Our fate is in our own hands. Whether we shall become "sheep" or "goats" is determined by our own course of action toward Jehovah's organization.

11 There are associated with God's people today some who have little of the world's material goods. There are some, too, who may lack fluency of speech or who may seem to be lacking in what this world often speaks of as the "social graces." Ignoring such ones in the congregation or, worse, looking down on them is an evidence of disrespect for the entire organization. Paul asks: "Do you despise the congregation of God and make those who have nothing ashamed?" (1 Cor. 11:22, *NW*) How much more of a demonstration of the unity and love of the brothers in the New World society it would be if those who seem to have a surplus of these things would cultivate the friendship of those who seem to have a lack! This should not be done in a spirit of condescension, as though the giving would be all one way, because often those seemingly poor in material goods are wealthy in spiritual works of faith. Many of these have survived trials and testings that have really endeared them to the heart of Jehovah. Such ones indeed might be like the faithful Philippian of whom Paul wrote: "Give him the customary welcome in the Lord with all joy and keep holding men of such kind dear, because on account of the Lord's work he came quite near to death, exposing his soul to danger." (Phil. 2:29, 30, *NW*) Even if they have not had such experiences as this, all in Jehovah's organization are dear to him and to slight one of these is to slight Jehovah himself or to question his wisdom in calling this servant to share in the blessings he pours out on all those whom he loves.

12 Some few who are associated with God's visible organization are not satisfied with the light on God's Word through his channel. These few lean toward private interpretation or even attempt to "read" into *The Watchtower* things never intended and then propagate these things as truth. Or they assume some conviction as based on the Scriptures, such as diet, ideas on chronology and the like, and then seek converts among Zion's faithful children. Their course is like saying that Jehovah's way is not right or sufficient and that *The Watchtower* is not complete for our time.

13 Then there are some few who assume authority or endeavor to "direct" the organization. Some are very subtle in their schemes, seeking to influence the congregation's service committee by working up a sort of "congregation opinion." This they do by private little campaigns, advancing personal opinion until others become infected, and occasionally much difficulty is raised over trivial matters. Attempting to

11. What is demonstrated by ignoring some in the congregation who seem to lack certain qualities, but what is the proper attitude toward such ones?

12. How is dissatisfaction with God's channel shown by some who disrespect the organization?

13. (a) How do some few attempt to "direct" the organization? (b) What should be the proper view toward servants, regardless of their age in years or in the truth?

pressure those in responsible positions or attempting to advance personal interests or opinions is a political form of "lobbying," which has no place among New-World-thinking servants of God. (Rom. 16:17, 18) A child who attempts to run a household is considered "unmanageable" and must be disciplined. So those who are inclined to prefer their own ideas to those advanced by the servants in the congregation, even though the complaining ones may be older in age and in years in God's service, should humbly ask themselves: "How does the age of any of us compare with that of our 'mother' or to the eternalness of our Father?" Servants of the congregation, regardless of age, are there by theocratic appointment of Jehovah's organization and in the discharge of their duties they are backed up by the experience and authority of the governing body and hence of Jehovah's entire organization. While this should make the servant aware of the seriousness of his responsibility, at the same time it should make the complainer realize that it is this office representative of the "mother" organization that he is opposing. For this reason Peter admonishes us: "You younger men, be in subjection to the older men. But all of you gird yourselves with humility of mind toward one another."—1 Pet. 5:5, *NW*.

[14] Refusing to do so is the same as saying to the servants of the congregation: "That is enough of you, because the whole assembly are all of them holy and Jehovah is in their midst. Why, then, should you lift yourselves up above the congregation of Jehovah?" (Num. 16:3, *NW*) This was the course followed by Korah, Dathan and Abiram in opposition to Moses and Aaron, which led to disastrous results for them. True, Jehovah is in the midst of his people and pours out a rich blessing upon all for their faithful performance of their God-given commission. At the same time he has built up his theocratic organization and enthroned his King, who directs its affairs in an orderly way so that those assigned as "princes" to make decisions for the congregation will be able to shoulder that responsibility. Will Jehovah or his King be pressured into blessing a different arrangement? The congregation will not be left as it was in Israel when "every man did that which was right in his own eyes" and the nation floundered into many fateful deflections. How thankful we can be that Jehovah has so protected us! Let each one of us, then, continue assuming his God-given commission to preach "this good news of the kingdom" and leave the management of congregational affairs to those assigned to that responsibility.

[15] If the unity of the organization is to be maintained it is essential that the governing body be recognized and respected for the position that it occupies among God's people today. This is the course followed by the branch organizations scattered throughout the world. Instead of maintaining independent little organizations of their own, they take important matters of policy to the governing body for decision, as did the apostle Paul in the important issue on circumcision and as did the various faithful assistants of Moses in the congregation of Israel.—Acts 15:2; Ex. 18:26.

[16] This is not the blind following of men that Jesus warned about. When he said: "If the blind lead the blind, both shall fall into the ditch," he was referring to the unfaithful course of false religionists. (Matt. 15:14) He was referring to those gullible ones of Israel who accepted their leaders

14. Why is it not proper for each one in the congregation to be concerned with its problems of management?

15. What example in respect for Jehovah's organization is set by the branches throughout the world?

16. In what way is proper respect for Jehovah's organization not a matter of blindly following men?

with no further recommendation than these blind guides' own self-praise. At the same time he condemned the blind followers of those to come in Christendom who would not discern from God's Word the requirements for men who lead and would not follow such for their works' sake. This should emphasize the fact that all in Jehovah's organization must be educated in theocratic activity and trained for positions of responsibility. That is because his organization is a theocratic society of ministers and not a hierarchy. When a vacancy occurs in one of the servant positions it is not filled by one brought in from outside the congregation, as one specially trained, but by one who has developed the necessary qualifications while serving as a regular part of the congregation and who has already demonstrated a faithfulness in discharging responsibility. For this reason each one in the organization learns theocratic procedure and seeks the position of an overseer, not by ambitiously endeavoring to secure the position of a brother faithfully performing that service, but by endeavoring to acquire through spiritual application those qualifications that would enable him to fulfill such a responsibility successfully if it fell to his lot.—Jas. 3:1; 1 Tim. 3:1-13.

[17] One of the outstanding requirements of true overseers is humility. So it is for our individual and combined theocratic advancement that Peter wrote: "For the Lord's sake subject yourselves to every human creation: whether to a king [that is, Christ Jesus] as being superior or to governors [that is, his visible representatives, the "princes"] as being sent by him to inflict punishment on evildoers but to praise doers of good."—1 Pet. 2:13, 14, *NW*.

17. Why is proper subjection so important to the theocratic minister?

# TRUST YOUR PROVED, FAITHFUL BROTHERS

"Be obedient to those who are governing you and be submissive." —Heb. 13:17, NW.

A CHILD'S home training is evidenced by his behavior. The favorable record that has been established by the New World society, then, speaks well for the excellent instruction received from the great mother organization above. Outright opposition within the New World society is almost unknown. But that is no cause for complacency. Most children really love their parents, do they not? And yet does that mean they are never disrespectful? Even the best-trained and best-mannered children will offend in small ways once in a while, and children who disobey mother must be disciplined. Can you still hear mother say, "You just wait till your father gets home, young man!"? Well, remember our proverb: "Reproofs of discipline are the way of life." So when we are disciplined by our heavenly Father through his wifely organization it is to instruct us and help us to grow up and

1. Why does love for Jehovah's organization not ensure against the possibility of showing disrespect?

become really mature Christians giving due honor to our Father and mother. Our Father holds mother responsible for our training and that is why Paul wrote: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17, *NW*.

[2] For this reason Paul admonished Titus, who had oversight of certain congregations: "Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men." (Titus 3:1, 2, *NW*) Certainly being "ready for every good work" would include conducting ourselves outside the organization in such a way that we would not bring reproach on our Father's and our mother's good name. We do not live our own lives any more. Our lives belong to God, who bought us with the blood of Jesus Christ. We are subject, therefore, to God through Christ, the chief one in God's wifely organization, which is our mother. Hence, as parents are known by their children, to bring reproach on the visible New World society is to bring reproach on Jehovah God and Christ Jesus and on our mother.

[3] Then Paul says to "speak injuriously of no one." Gossip puts our mother in a bad light. How is that? Because our brother is a part of God's New World society, and if we speak of him injuriously it is the same as speaking against Christ, the chief member of the mother organization. Suppose our brother has really done something that is wrong. Will your exposing his nakedness and shame to others add to the respect due our mother? Into which of the two classes Jesus described at Matthew twenty-five do you think this action would fit—that of the "sheep" or that of the "goats," those who fed and clothed him, or those who left him destitute? Gossip is even worse than just ignoring spiritual need, because to that need it adds reproach and shame. If you think one of mother's children needs a spanking, do not try to do it behind his back with your own tongue. Take it in the right way to our Father through his organization and let Him administer what correction may be necessary. That is the respectful way. Besides, if you do not, you might even find yourself acting like the "goat" class!

[4] Paul says "not to be belligerent." Have you ever noticed how some children are always ready for a fight? Nothing any of the other children do pleases them and everything they say is in a bossy, scolding tone of voice. Do you like such children? Certainly you do not. So why should we imitate such unruly adolescent traits as these? Why should we carry a chip around on our shoulder to fight if one knocks it off? Who really wants to be a juvenile delinquent in the New World society?

### SUBJECTION IN A PRACTICAL WAY

[5] No, Paul urges "be reasonable," that is, try to understand the theocratic way of doing things and get in harmony with it. There are some things that happen in the organization that we may not understand. The servants may take a course of action that we think is wrong. Now the unreasonable attitude would be to criticize. We may not, and most generally do not,

2. What effect on the organization does our conduct outside have?
3. How does gossip bring reproach upon the organization?
4. Why is belligerence out of place in the New World society?
5, 6. (a) How does criticism of servants demonstrate a lack of trust? (b) As to applying the Society's counsel, how can making mental reservations be disastrous?

know all the facts in the matter; but the unreasonable person will not consider that for a moment. He will immediately conclude that the course is all wrong just because he does not understand it. Well, few of us understand the facts of nuclear physics either, do we? But the hydrogen bomb certainly proves that the conclusions of its makers are real and substantial. So would we not be foolish to invite an explosion of a hydrogen bomb in our own back yard just because we do not understand it? Yet an unreasonable, disrespectful attitude within God's family can be just as disastrous as setting off a hydrogen bomb.

6 Is it really as serious as that? Think for a moment. Consider what happened to Saul for disobedience. His neglect in discharging his theocratic assignment to vindicate Jehovah's word and name brought him a just sentence at the hands of Jehovah's representative, Samuel. (1 Sam. 15: 1-3, 11, 22, 23) Ignoring counsel from headquarters or from the servants in the local congregation is negligence and a sign of disrespect for theocratic authorities. We may take the position that some instructions do not apply to us and may make some mental reservations as to the advisability of carrying them out, even though we might recognize that the suggestions embody sound Scriptural principles. In this way we give only partial support to the organization and the commission to preach "this good news of the kingdom." We may assume that these instructions are only incidentals, that the important thing is 'bringing the ark of Jehovah up into Jerusalem.' David learned to his sorrow (and to Uzza's death) that singing praise to Jehovah and good intentions are not enough to bring the full reward of Jehovah's blessing. True worship must be performed according to the ordinance of Jehovah, and what might seem like minor details are important if they issue through the channel of God's organization.—1 Chron. 13:6-10; 15:11-15.

7 Respect for Jehovah's organization means to trust our proved, faithful brothers. These are the ones who through much hardship and experience have demonstrated that the spirit of God is with them. The rich blessing that has been poured out upon the visible organization is evidence that the governing body and those who represent it are deserving of our full support and trust. This we can demonstrate only by accepting every provision as coming from the Lord through the "faithful and discreet slave." It means that those who are selected as servants in the congregation should gladly accept their appointments as representatives of the Lord through the governing body and that they should faithfully discharge the obligations of their appointments as though it were the governing body itself acting. It means that all in the congregation should perform all their works with a recognition of theocratic counsel emanating from the true channel. It means engaging in the house-to-house work, making back-calls and conducting home Bible studies, and, particularly now, giving our full support to the magazine work. It means preparing ourselves thoroughly to participate in every special literature campaign that is arranged for by the Society. It means for those who are in position to do so to enroll as pioneers and for those who are already enrolled to consider seriously the special pioneer work if the opportunity is opened. It means supporting the Society with our material contributions as well. It means helping one another with a real spirit of brotherly love, constantly on the alert for an opportunity to show our appreciation to Jehovah and

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7. (a) How can it be shown that trust in the governing body of God's visible organization is not misplaced? (b) How is this trust demonstrated by all Kingdom publishers?

his motherly organization for their goodness to us. How better can this be done than by demonstrating our genuine affection for his children, our brothers?

[8] We all know we must always seek to advance in theocratic education and conduct. We constantly receive counsel from God's organization through the columns of *The Watchtower* telling us how we should conduct ourselves in theocratic living. Now if we immediately forget these things and refuse to apply them in our daily lives—not even making the effort—how disrespectful that is of the teaching or law of our mother! It is not bringing the full tithe into Jehovah's storehouse, and what rich blessings we miss thereby! (Mal. 3:10) Actually we are spurning Jehovah's table, ignoring counsel, 'forsaking our mother's teaching.' And while our course may not be sufficient for the visible organization to take action or perhaps even notice, still, our heavenly Father is not shortsighted and whatever action he takes is certain and sure.

### UPBUILDING THE COMMUNITY SPIRIT

[9] What an inspiration we have toward responsible ones in the house of God as expressed in the psalm of David: "Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth." (Ps. 26:8, *AS*) And when Jesus cleansed the temple of the money-changers "his disciples called to mind that it is written: 'Zeal for your house will consume me.'" (John 2:17, *NW*) Some may feel they have an insignificant place in Jehovah's house of worship, yet they can be reassured of the importance they play if they maintain a prayerful attitude. The words of Paul demonstrate this: "You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many upturned faces." (2 Cor. 1:11, *NW*) Our trust of our proved, faithful brothers is not misplaced, as they echo the earnest petition of Paul: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things."—Heb. 13:18, *NW*.

[10] In the other direction, too, Paul says to be reasonable by "exhibiting all mildness toward all men," or, as he puts it in his letter to the Ephesians (4:2, *NW*), "putting up with one another in love." That includes not being touchy, overly sensitive or easily offended. But how would these reactions be disrespectful to the organization? Psalm 119:165 (*AS*) says: "Great peace have they that love thy law; and they have no occasion of stumbling." Remember, when you are inclined to be upset by a brother, he may be entirely wrong in what he has done, but two wrongs do not make a right. If we become offended or are stumbled at what he has done, we become sharers in wrongdoing by showing disrespect for God's law. On the other hand, we can show respect for God's Word by taking the Scriptural course, going to him personally and straightening it out. If that does not succeed, then we can show confidence in the organization by enlisting the aid of mature brothers or even the congregation servants, if necessary, to clear up the matter.

[11] Coming out of the old world with its contentions and self-interest we may sometimes be inclined to forget that we are now living as a New World society. That means we are a community to ourselves. We do not need the law courts and arbitration boards of this corrupt and dying world.

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8. How can disrespect for counsel through *The Watchtower* be shown, and what does it really amount to?
9. What significant part in helping along the work can each one in the organization play?
10. How does being overly sensitive or easily offended manifest disrespect and lack of trust?
11. How is the health and spirit of the congregation as a community maintained through proper subjection?

We have God's spirit and his love and that will be maintained only if we continue to uphold his arrangements for us. We must take an active interest in all the affairs of the Society, doing our utmost to uphold the community of the congregation by eagerly participating in every feature of its stimulating program of theocratic activity. We are keenly aware of all the factors that make for community health or that lead to a dampening of the community spirit, and we should all strive diligently to maintain the unity of the congregation in the bonds of peace. It is this same spirit of united interest that Paul spoke of when he wrote of the closeness of the anointed remnant: "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. 12:26, *NW*) "Behold, how good and how pleasant it is for brethren to dwell together in unity!" was the song of David. (Ps. 133:1, *AS*) It was to maintain this spirit that Paul wrote further to the Ephesians (5:21, *NW*): "Be in subjection to one another in fear of Christ." How much better to trust our brothers than to show disrespect for the organization by spurning its help and allowing seeds of discord to take root!

[12] Jehovah's witnesses are noted for their cleanliness and orderliness. It has been a source of continual amazement to outsiders to see the way convention grounds are kept. Not only are crews organized to clean up the place, but all in attendance make a special effort to assist by not throwing wastepaper and other refuse around the grounds. Each one assumes a definite responsibility for the reputation of the organization and takes delight in a clean and wholesome atmosphere in which to hold the meetings of praise to Jehovah, recognizing that Jehovah himself is present representatively. This is true of the local Kingdom Halls as well. Sometimes, however, thoughtlessness on the part of some in their local congregation can be a sign of disrespect for the organization. How so? By neglecting to take a turn at regular and systematic cleaning of the hall, or by allowing children to clutter up the aisles with paper. Although such occurrences are rare, children have been seen to scribble on the walls or songbooks belonging to the congregation without interference from the parents, and some older members of the congregation have been known to write on the territory maps. All property of the congregation is Kingdom property and should be treated with the respect that is due all Kingdom interests. With few exceptions those of the New World society are as interested in keeping the Kingdom Hall as clean and neat as they are their own homes, which are always a representation of clean-minded, New-World-living people. Servants of the congregation are always ministering in our behalf; so when they approach us with an opportunity to assist the congregation in one of these additional ways we should do all in our power to co-operate with them. As Paul put it: "May you also keep submitting yourselves to persons of that kind and to everyone cooperating and laboring. For they have refreshed my spirit and yours. Therefore recognize men of that kind."—1 Cor. 16:16, 18, *NW*.

[13] Then, too, have you ever seriously considered the habit some have of coming late to meetings or being inattentive during the sessions? Take our example of the child again. Suppose, this time, that Junior made a habit of always coming to the dinner table after the meal was started and after thanks had been given for the

12. How is the community spirit built up by proper habits of cleanliness, and how can all share?

13. Why is the habit of coming late to meetings or being inattentive a matter of disrespectful thoughtlessness?

food. Suppose he never bothered to wash his hands or comb his hair—was never really prepared for the meal—and then sat at the table and just pushed the food around his plate, food that you had worked so hard to prepare, even refusing to pass anything. Suppose you had a guest for dinner that night; would you feel proud of Junior? Would you not, rather, be mortified at his inconsiderate, disrespectful attitude? And yet, we have a guest, yes, more than a guest, at all our congregation's spiritual feasts. Not just the stranger or newly interested person of good will who attends, but our Lord Jesus Christ, who said: "Where there are two or three met together in my name, there I am in their midst." Not one of Jehovah's witnesses would deliberately insult either our heavenly Father or his motherly organization, would he? Then why should we do it by our thoughtlessness? Our brothers have worked hard and spent many busy hours preparing the spiritual feasts our heavenly Father has provided for us. And they continue to do it gladly, too, because by far the majority of the New World society are heeding Paul's counsel to the Thessalonians: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work."—Matt. 18:20; 1 Thess. 5:12, 13, *NW*.

### RELYING ON JEHOVAH'S DIRECTIVE POWER

[14] Showing respect for Jehovah's organization really resolves itself down to our attitude toward God's visible channel and the trust that we place in our proved, faithful brothers. If we have become thoroughly convinced that this is Jehovah's organization, that he is guiding and directing his people, then we shall not be unsettled by anything that happens. If something comes up that we do not understand we will wait patiently until it is made thoroughly clear to us. If we feel sure something is wrong we will 'keep the commandment' of our Father and take whatever theocratic steps are open to us and then wait on Jehovah. We will not 'forsake our mother's teaching' by immediately beginning to criticize and find fault. We will realize that Jehovah knows what is going on in his organization, and if he is willing to permit it, who are we to insist it should be different? If we really have faith, we will know that if it is wrong he will straighten it out eventually, and we are far safer inside his organization even with these minor difficulties than we would be on the outside where only chaos and destruction await us.

[15] When we consider the tender care of our heavenly Father as manifested through his loving, motherly organization, how can our hearts but be refreshed and warmed with an overflowing appreciation? When we taste the rich and sumptuous food he provides and observe the careful attention to detail with which our mother has served it, how can we speak anything but praise for such worthy parents? And when we truly see the great motherly organization of God arrayed with the heavenly light of truth and righteousness, walking in the pathway of divine light, with perfect organizational light brightening and adorning her mind, how happily we can exclaim: 'This woman is the spouse of the universal King of whom it is written, "God is light," and in her heavenly position she can worthily bring forth his royal heavenly creation.' What a privilege to be her children and to share in the beautiful

14. Why is it safe to trust our proved, faithful brothers, and what should be our attitude if we believe something has gone wrong?

15, 16. What reasons has Jehovah given us for praising him and our motherly organization?

name she bears, "Jehovah our righteousness"! (Jer. 33:16, *AS*) And what a joy is ours in reflecting on high the divine light beaming down upon us from her royal person as we welcome all lowly-hearted ones from the dark corners of the world to come out into the brightness of Jehovah's pleasure and bask in the warmth of his smiling approval!

16 With thankful hearts we acknowledge God's mercy and gratefully and willingly show our respect for Jehovah's organization, for she is our mother and the beloved wife of our heavenly Father, Jehovah God.

## Use Theocratic War Strategy

A WITNESS of Jehovah was going from house to house in Eastern Germany when she met a violent opposer. Knowing at once what to expect she changed her red blouse for a green one in the very next hallway. No sooner had she appeared on the street than a Communist officer asked her if she had seen a woman with a red blouse. No, she replied, and went on her way. Did she tell a lie? No, she did not. She was not a liar. Rather, she was using theocratic war strategy, hiding the truth by action and word for the sake of the ministry.

In this she had good Scriptural precedent. Did not Rahab hide the Israelite spies by both action and word? Did not Abraham, Isaac, David and others likewise hide the truth at times when faced with a hostile enemy? They certainly did, and never do we read a word of censure for their doing so. Rather, we read of their being termed exemplary servants of Jehovah. Their actions were in line with Jesus' wise counsel: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves."—Matt. 10:16, *NW*.*

Perhaps some will wonder as to where the line is to be drawn between use of theocratic war strategy in hiding the truth and the telling of lies. First of all, let it be noted that whenever one takes an oath to tell the truth he is obligated to do so. By dedicating himself to do God's will each Christian has taken a vow or made an oath to do God's will and to be faithful to him. To this oath he certainly must be true. Likewise, when a Christian is placed on a witness stand he is obligated to speak the truth if he speaks at all. At times he may prefer to refuse to speak and suffer the consequences rather than betray his brothers or the interests of God's work. And, of course, there is no occasion for use of war strategy when dealing with our Christian brothers. In dealing with them we tell the truth or tactfully remind them that what they seek to know does not concern them.

Lies are untruths told for selfish reasons and which work injury to others. Satan told a lie to Eve that worked great harm to her and all the human race. Ananias and Sapphira told lies for selfish reasons. But hiding the truth, which he is not entitled to know, from an enemy does not harm him, especially when he would use such information to harm others who are innocent.

A great work is being done by the witnesses even in lands where their activity is banned. The only way they can fulfill the command to preach the good news of God's kingdom is by use of theocratic war strategy. By underground methods the literature is brought into the country and distributed. Would it make sense to hide

* For details see *The Watchtower*, February 1, 1956.

this literature by one's actions and then reveal its whereabouts by one's words when queried? Of course not! So in time of spiritual warfare it is proper to misdirect the enemy by hiding the truth. It is done unselfishly; it does not harm anyone; on the contrary, it does much good.

Today God's servants are engaged in a warfare, a spiritual, theocratic warfare, a warfare ordered by God against wicked spirit forces and against false teachings. God's servants are sent forth as sheep among wolves and therefore need to exercise the extreme caution of serpents so as to protect properly the interests of God's kingdom committed to them. At all times they must be very careful not to divulge any information to the enemy that he could use to hamper the preaching work.

● The belief in the inherent immortality of the human soul is basic in world religions, whether they be Christian or Jewish or pagan. Why do Jehovah's witnesses believe the soul is not immortal?

Because there is no text in the Bible that says it is, and several that say it is not. The soul that sins dies: "The soul that sinneth, it shall die." Even of the sinless man Jesus it is written: "He hath poured out his soul unto death." A soul is not some intangible, invisible spirit existence separate from a creature's body, but "soul" means "life." Whether man or beast, a creature having life may be said to have soul. Of water creatures made before man the Bible says, at Genesis 1:20, *margin:* "Let the waters bring forth abundantly the moving creature that hath soul." Neither animals nor men have immortal souls; both are living souls and become dead souls: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." It is sheer fiction for religions to say man has an immortal, conscious soul that lives on after the death of the body: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Death ends man's consciousness: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ezek. 18:4; Isa. 53:12; Eccl. 3:19, 20; 9:5, 10; Ps. 146:4.

Would Christ's followers be told to seek immortality if they already had it? Yet they are told: "Seek for glory and honour and immortality, eternal life," and, "This mortal must put on immortality."—Rom. 2:7; 1 Cor. 15:53.

● Mark 9:47, 48 reads: "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Does this not prove eternal torment for the wicked?

For the soul of the wicked to be tormented forever in fire and consumed forever by worms would mean it must be indestructible, immortal. But the previous answer shows the soul is not immortal; it shows that the sinful soul dies and is totally unconscious. In Eden God did not tell Adam that the penalty for disobedience was eternal torment. Rather he said to Adam: "Thou shalt surely die." Thousands of years later the penalty was still the same: "The wages of sin is death." Not eternal torment.—Gen. 2:17; Rom. 6:23.

Then what about Mark 9:47, 48, quoted in the question? It is obviously symbolical language, not meant to be taken literally. No one who believes in fiery torment plucks his eyes out when his eyes look with lust or covetousness, yet that is what he should do if he takes this text literally and wants to avoid eternal roasting in fire. If the undying worms and the unquenchable fire are literal dangers to be

avoided the saving remedy must be literally applied. But no sane believer in eternal torment chops off a hand or a foot or plucks out an eye because those members are involved in his sinning. The language is symbolical, including the part about the worms and fire.

In the original Greek language it is the word *gehenna* that is translated as "hell." It comes from the Hebrew expression *gei-Hinnom,* which designated a valley that lay to the west and south of ancient Jerusalem. Under the later kings of Judah it was used for idolatrous worship, and to prevent this faithful King Josiah had the valley polluted and it came to be the dumping grounds and incinerator for the refuse of Jerusalem. Sulphur, or brimstone, was added to assist in the burning of the filth. Bodies of dead animals were hurled over into this valley for burning and occasionally the bodies of executed criminals were cast in, if they were thought too vile to have a resurrection. If the bodies landed in the fire it destroyed them, but if they lodged on a ledge of the deep ravine without reaching the flames below worms consumed them. Hence this valley of Hinnom with its sulphurous flames and devouring worms where worthless things were thrown was understood by the Jews of Jesus' day to symbolize death from which there would be no resurrection. It meant annihilation, "second death," an eternal destruction or punishment. It was from this literal valley of Hinnom, or Gehenna, and from its significance, that the symbol of "the lake of fire and brimstone" was drawn. It was understood to mean death without hope of resurrection: "The lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8; 19:20; 20:10, 14, 15.

Hence Mark 9:47, 48, when properly understood, does not conflict with the other scriptures that show that the penalty for sin is death. Rather, it supports the death penalty instead of the eternal torment theory.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

June 9: Show Respect for Jehovah's Organization. Page 273.

June 16: Trust Your Proved, Faithful Brothers. Page 279.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What is wrong with today's attitude toward religion? P. 259, ¶2.

✓ What evolution has to do with the low value Communists put on human lives? P. 260, ¶2.

✓ What horrible torments individual witnesses of Jehovah underwent in Poland? P. 262, ¶7.

✓ What specific tortures were applied to make Christians confess espionage? P. 263, ¶9.

✓ How God invites us to put him to the test? P. 265, ¶4.

✓ How to bring in the more important spiritual tithes? P. 266, ¶1.

✓ Why, specifically, the Watch Tower Society's president traveled to northern Europe? P. 268, ¶2.

✓ What admonition was given at the first public assembly of Jehovah's witnesses permitted in Greece for 28 years? P. 272, ¶1.

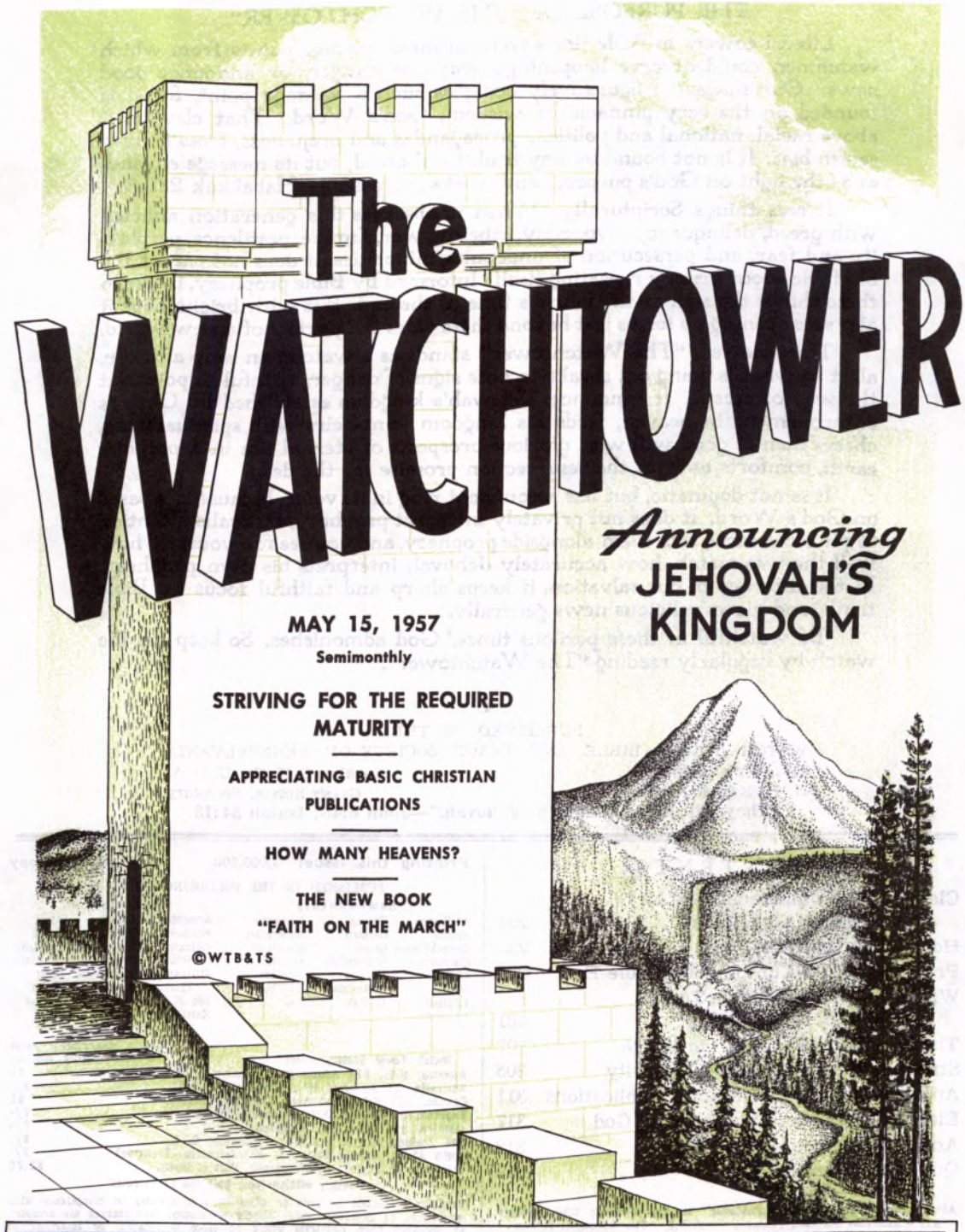
✓ What you must recognize in order to understand the Bible? P. 274, ¶3.

✓ How the behavior of some members of a Christian congregation is like that of an unmanageable child? P. 277, ¶13.

✓ What one fact should prevent every Christian from gossiping about his brothers? P. 280, ¶3.

✓ What proves the soul dies? P. 286, ¶3.

✓ Whether the Bible's reference to "hell fire" is literal or symbolic? P. 286, ¶7.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,000,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

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Armenian, Burmese, Chinese, Cibemba, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII May 15, 1957 Number 10

# Clergymen *Commanders-in-Chief* —OR— *Tolerated Chaplains?*

A KEEN assessment of current American life was presented in "Unnoticed Changes in America," an article by D. W. Brogan in the February issue of *Harper's* magazine. Mr. Brogan, a professor of political science at Cambridge University and author of a half-dozen books about America, said regarding the current religious trend: "There has been a revival of religion, but that ambiguous term does not imply a revival of the sense of sin."

He explained further: "The average man is ready to listen to the professional religious teacher. And this brings me to the center of the religious problem. What are these teachers saying? It is surely surprising, even in so pragmatic a country as the United States, that the question is so seldom raised: Is what these teachers are saying *true?* If it be said that, of course, it is true, one is forced to reflect on the fact that the denominations often affirm contradictory things."

He continues: "A great deal of the present 'religious revival' is, so it appears to me, political in a very wide sense, where it is not the result of a shocked fear of the world in which we all—agnostics and 'believers'—have to live. There is a marked identification of 'religion' with 'Americanism,' which in turn seems so often to mean 'the free enterprise system.'

"What are the theological implications of the recent insertion of 'Under God' in the pledge of allegiance to the flag? Partly, no doubt, it is a meaningless evocative phrase, borrowed from the Gettysburg address. Partly it is the deliberate association of God with 'the American Way of Life.' How often has it the meaning Lincoln gave it, the submission of the American way of life to the judgment—to the possible condemnation—of the all-judging and harsh God of the Second Inaugural? Very seldom, is my guess."

The conclusion: "The belief in God bred by fear in foxholes is not what the United States needs; something tougher, more firmly based on belief in a divine plan for human destiny, will be required—and in great amounts—if the churches are to be leaders not auxiliaries, commanders-in-chief not mere tolerated chaplains."

# How many Heavens?

**In the theories of the universe held by "ancient peoples there was a plurality of heavens, varying from three to seven, the higher transcending the lower in glory." What does the Bible say?**

ACCORDING to the dean of St. John's College, Cambridge, England, what the Bible has to say about heaven and hell should not be taken too seriously. After all, says he, its expressions only represent "opinions current at the various dates of their utterance." In the same vein Harper's *Bible Dictionary* tells us that "the belief in a plurality of heavens was common in the ancient world (cf. 2 Cor. 12:2). It found support in the speculations of Aristotle and of the Pythagoreans."

As Christians we cannot grant that what the Bible says about the heavens merely reflects current notions of the time or that it is based on human speculations. Nor shall we blame the Bible because some have misunderstood or misinterpreted it. Rather, we must accept its claims to inspiration and Jesus' statement that God's Word is truth. We therefore confidently turn to it for reliable information regarding the heavens.

While the Jewish religious leaders known as the rabbins held that there were seven distinct heavens, and while the heaven of the Koran has some hundred degrees, the Bible uses the term "heavens" in some ten different senses. It speaks of righteous and unrighteous heavens, visible and invisible heavens, physical and spiritual heavens, and past, present and future heavens. What do all these have in common so as to merit being termed "heavens"? They are all exalted, raised up or lofty as compared with other things or persons. This is in keeping with the Hebrew word *shamáyim,* which some students claim was taken from a root meaning "to be lofty." Likewise with the Greek term *ouranós;* literally meaning "the sky," it appears to be derived from a root meaning "elevated."

### THE PHYSICAL HEAVENS

The Scriptures repeatedly term the sky or atmosphere in which the birds fly as "heavens." Thus at creation God said: "Let flying creatures fly over the earth in the bosom of the expanse of the heavens." And the divine Record states that at the time of the Deluge God wiped out every existing thing from man "to flying creature of the heavens." These are the heavens into which Elijah ascended as he was separated from Elisha, as we read: "a fiery war-chariot and fiery horses, and they proceeded to make a separation between

them both and Elijah went ascending in the windstorm to the heavens." This could not have been the heavens where God is, because many centuries later Jesus said that "no man has ascended into heaven but he that descended from heaven, the Son of man." And Paul stated that all the faithful men of old, who had died, "did not get the fulfillment of the promise," it being given to a heavenly class.—Gen. 1:20; 7:23; 2 Ki. 2:11; John 3:13; Heb. 11:39, *NW*.

The term "heavens" is also used in the Scriptures to refer to the celestial bodies, the universe of the stars, all of what can be seen by the most powerful telescopes. Thus we read that "in the beginning God created the heavens and the earth." Also that God promised Abraham: "I shall surely multiply your seed like the stars of the heavens." These milky ways, starry galaxies, testify eloquently to the majesty of the great Creator and therefore the psalmist well exclaimed: "The heavens declare the glory of God."—Gen. 1:1; 22:17, *NW;* Ps. 19:1, *AS*.

### THE RIGHTEOUS INVISIBLE HEAVENS

The Scriptures also speak of God's invisible creation, his host of spirit creatures as well as their abode, as "heavens." Incidentally, there does not seem to be any distinction made between the singular or plural form of "heaven(s)." Some speculate as to whether these heavens are merely a condition or mental state or have a location, but the Scriptures clearly indicate that we are to associate a special location with the spiritual heavens. Thus we read of an angelic messenger's being sent from Jehovah to Daniel, who, en route, was waylaid by a demon prince for twenty-one days, until Michael the prince rescued this messenger so that he was able to proceed to Daniel on earth. Likewise we read of Jehovah's holding court at one time and asking Satan where he had been and of Satan's replying that he had been upon the earth. So we are to associate location with the heavens where spirit creatures reside.

These heavens are the "house" Jesus referred to when he said: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you." In this heavenly house are to be found Jehovah God's Son, the resurrected glorious Jesus Christ, now the express image of his Father, the seraphim, the cherubim and other angelic creatures, spirit messengers, as well as those footstep followers of Christ who have been faithful until death and to whom God has been pleased to give the crown of life, these having put on incorruption and immortality in the "first resurrection." Daniel had a view of these heavens in a vision in which he saw thousands of thousands ministering to Jehovah and ten thousand times ten thousand standing before him. These also are the heavens that were told to rejoice at the time that Satan was cast out of them and down to the earth, as recorded at Revelation, chapter twelve.—John 14:2, *NW;* Dan. 7:10.

As to what those heavens are like, which are of such special interest to the footstep followers of Christ, it seems that it would not be possible to describe them to humans. The Bible does not state and it would be foolish to speculate. Since we are told that "flesh and blood cannot inherit God's kingdom," it must follow that the heavens could not be composed of literal gold and precious stones. Rather, such expressions as are found, for example, at Revelation 21 and Ezekiel 28, are to be viewed as figures of speech. Such figures of speech, however, do help us to appreciate that these heavens are beautiful, in fact, transcendently glorious.—1 Cor. 15:50, *NW*.

Now, even as the starry heavens are far above earth's atmospheric heavens, so are the heavens of God's throne high above

the heavens where his spirit sons dwell. Without doubt God's throne is exalted far above all his creatures. Thus Jesus said that certain "angels in heaven always have access to my Father who is in heaven," implying that not all angels always have access to the presence of Jehovah God. It is of this particular heaven that we read: "Thus saith Jehovah, Heaven is my throne." When Christ left his disciples forty days after his resurrection he entered "into heaven itself, now to appear before the person of God for us."—Matt. 18:10, *NW;* Isa. 66:1, *AS;* Heb. 9:24, *NW.*

"HEAVENS" AS PART OF A "WORLD"

The Scriptures also speak of "heavens" as the exalted or lofty part of a "world." The term "world" occurs in the *King James Version* some 275 times and more than 170 of these times it translates the Greek word *kosmos.* The noted Greek philosopher Aristotle defines *kosmos* thus: "A system composed of the heaven and the earth, and of the creatures contained in them; otherwise the orderly and beautiful arrangement of the world is called *kosmos.*" In keeping with this understanding of the term "world" are the words of Jehovah: "I will punish the *world* for their evil, . . . I will make the *heavens* to tremble, and the *earth* shall be shaken out of its place."—Isa. 13:11, 13, *AS.*

The Scriptures tell of four such heavens as the exalted parts of four distinct worlds. The first of these was the righteous heavens that came into existence at the time of the creation of Adam and Eve, when God appointed a covering cherub as their guardian: "Thou wast in Eden, the garden of God; . . . Thou wast the anointed cherub that covereth." This covering cherub was the invisible heavens and Adam and Eve were the visible earth of that first world, which was a righteous one.—Ezek. 28:13, 14, *AS.*

That righteous heavens, however, was very short-lived. It came to an end with the rebellion of the covering cherub, he thereby making himself into Satan the Devil. At that time the righteous earth also came to an end with the disobedience of Adam and Eve. That world corrupted itself and a wicked world began, Satan himself constituting the wicked heavens. That heavens, however, increased in number as many spirit sons of God were induced to leave their heavenly abode and service and come to earth to enjoy the pleasures of sex as husbands of human wives. These wicked "heavens" caused the "earth" of that time to become so corrupt that Jehovah had to call a halt by the Deluge: "The world of that time suffered destruction when it was deluged with water."—2 Pet. 3:6, *NW.*

While the Deluge destroyed all wicked flesh-and-blood creatures, the "earth" of that time, it did not destroy the heavenly individuals, Satan and other wicked sons of God, but merely disrupted their activity or organization. Some time after the flood these heavenly forces overreached men and the postflood world became wicked, having wicked heavens and earth. This wicked world has continued down to the present time, and is also termed "the present wicked system of things." Its wicked heavens are the foes against which Christians have to fight: "Because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—Gal. 1:4; Eph. 6:12, *NW.*

This world, with its wicked heavens and its wicked visible ruling powers on earth, together with its supporters, will come to an end at Armageddon: "But by the same word the heavens and the earth that are now are stored up for fire and are being

reserved to the day of judgment and of destruction of the ungodly men."—2 Pet. 3:7, *NW*.

The end of these wicked heavens and earth will be followed by the promised righteous new world: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." This new heavens will consist of Christ and his bride, "the holy city, New Jerusalem." John had a vision of these: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand . . . who have been purchased from the earth." These, as the spiritual Seed of Abraham, will reign a thousand years over mankind, blessing and restoring it to perfection as a "new earth."—2 Pet. 3:13; Rev. 14:1, 3; 20:5, 6, *NW*.

#### MINISTERS AS "HEAVENS"

There are yet two uses of the term "heavens" mentioned in the Scriptures, the locations of the ministers of God and the ministers of Satan. Thus Paul writes regarding Christians who have heavenly hopes: "And he raised us up together and seated us together in the heavenly places in union with Christ." These ministers of God, having been born of the spirit and made members of the body of Christ, can properly be said to occupy an exalted or heavenly position.—Eph. 2:6, *NW*.

In a similar way spokesmen for the religion of Satan the Devil, his ministers, are as in his heavens in that they occupy an exalted position and represent themselves as lights of the world. Included among these are the apostate "stars with no set course." (Jude 13, *NW*) Such ministers of Satan are the spiritual or religious counterpart of the stars referred to by Jesus at Revelation 1:20; 2:1; 3:1.

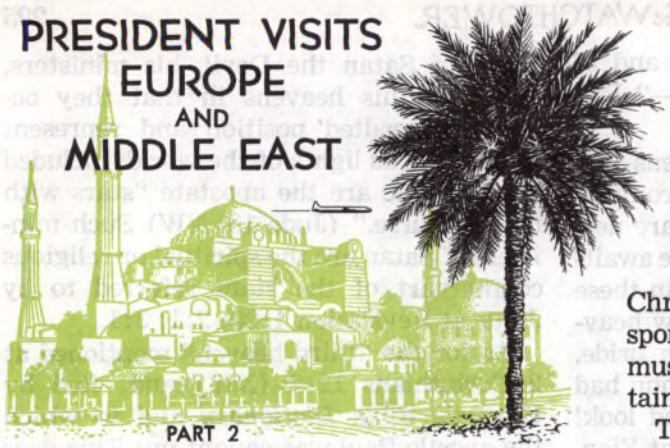
As for the "third heaven" mentioned at 2 Corinthians 12:2 (*NW*) and cited by Harper's *Bible Dictionary* and to which the apostle Paul was caught up: This does not refer to a plurality of heavens, but rather to the great degree of rapture experienced by Paul. Similarly, for emphasis or intenseness, "overturn" is mentioned a third time at Ezekiel 21:27. Jesus told Peter three times to feed his sheep, as noted at John 21:15-17, and at Revelation 4:8 "holy" is mentioned three times for emphasis.

So we see that in the Scriptures the term "heavens" is used to apply to both the atmosphere and the starry heavens. It is also used to designate the very presence of Jehovah as well as the location of his myriads of spirit creatures. Further, "heavens" also denotes the lofty, invisible part of a world or "system of things." And finally, "heavens" is also applied to those ministers of Christ on earth who have heavenly hopes and to the ministers of Satan who occupy exalted positions and who profess to be lights of the world.

## *Make the Spiritual Your Goal*

¶ Materialism prevails today. The goal of many persons is to gain possessions, to buy nicer clothes, to build a nicer home, to get a newer car, and to pamper their passions. Satisfying personal desires is their goal, so when a Christian witness of Jehovah comes to their door they wonder what he gets out of it. Yet, his spiritual reward is far greater than any reward received by those who are looking to the things of the flesh. As Paul wrote to the Galatians: "He who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." How you are sowing will determine which reward you will reap.—Gal. 6:8, *NW*.

# PRESIDENT VISITS EUROPE AND MIDDLE EAST



PART 2

**This is a continuation of the account by the Watch Tower Society's president, N. H. Knorr, of his recent service tour.**

## TURKEY

On December 8 at two o'clock we arrived at Istanbul airport, fifteen brothers meeting us. Five years ago I had met a number of these and now it was a real pleasure to revisit them. To Brother Franz the trip was all new, but Brother Hoffmann had been there a year previously. Istanbul, an old city (formerly Constantinople), is interesting. On leaving the airport for the city's main part we traveled along new, broad highways and it was not long until we saw the ancient walls that once, during the Byzantine splendor, guarded the city from the marauders. As we left the highway we entered the very gate through which Sultan Fatih rode in 1453 when the city fell to the Turks. By car we traveled through the city's old section, then crossed the Golden Horn and arrived at our hotel, which overlooks the lovely Bosporus. Immediately after checking in we went to the home of a brother and had a meeting, dealing with problems confronting the brothers in Turkey. One of the discussions centered around the neutral position that Jehovah's witnesses must take in all countries of the world. Alert Christians today do not interfere with affairs of the nations and one's conscience must be trained according to Bible truths. Furthermore, it was pointed out that a Christian should not interfere with the conscience of another person. Each must decide what course of action he chooses to take. Every Christian must know what his own responsibility is before Jehovah and he must keep a clear conscience and maintain his integrity.

That same evening we were invited to the home of some Jewish friends who had recently come into the truth. About seventeen persons were gathered around their table, and we all had a most enjoyable time. Brother Franz and I were able to give some of our experiences and then immediately after the dinner many of the publishers in Istanbul came to this home, where both of us gave discourses. Brother Franz spoke particularly to parents about training their children for Christian worship. He showed that this duty of parents toward their children holds even where one of the parents is not in the truth. The one in the truth certainly should direct the course of the children so that they have opportunity to learn the truth. I discussed the qualifications for servants within the congregation and what the congregation could expect in the way of assistance and help. It was nearly midnight before the meeting ended.

Sunday was to be our big day, but first a description of some events that led up to this very important day in the lives of our brothers in Istanbul. Five years ago when at Istanbul I spoke to our brothers in an Armenian church. A year ago the brothers engaged the Dutch chapel for the Memorial celebration. But this time they had difficulty in finding a place where all the brothers could be gathered together.

In Turkey no religious meetings may be held outside of religious buildings, so the brothers were wondering what they could do to gather together. Now a person of good will, part owner of a large casino, offered to rent the club to the brothers for all day Sunday. There they could have a sort of banquet celebration and at the same time people could be given the opportunity of talking. So immediately plans were made for the gathering at this casino. Only the brothers and persons who were about to be baptized were invited to attend; so you can see from this that the majority of good-will persons did not have opportunity to come. The program began early.

The first talk, at 8:30 a.m., was "Prosperity That Comes from Jehovah." Other talks were given by various brothers who were visiting Turkey. After a very pleasant morning session there was an intermission for refreshments, lunch being served. During this period all had the happy opportunity of associating personally with Brothers Knorr, Franz and Hoffmann. It was told me that several persons of good will observed the easy way in which Brothers Knorr, Franz and Hoffmann fellowshiped with the friends; and they were surprised that they did not sit with pomp and circumstance, unapproachable, upon the platform, and have other persons serve them with their meals. To many this seemed to be the most impressive thing of the whole day. Humbleness is not one of the things that Istanbulians are intimately acquainted with. The fact that no regard was shown for Eastern protocol among the members of the New World society was rather revolutionary to many who were in attendance, especially those newly interested in the work of preaching this good news of the Kingdom. Some of the waiters who were serving food from the snack bar were overheard to say: "Look at the interest of these people in God. They like to feed their minds on his purposes, while we, like animals, never give him a thought." The brothers made a good impression upon those who were serving them and everyone was delighted to be sitting around tables and having fine personal discussions and meeting with one another. At 1:30 I was given the opportunity of talking on the subject "New World Peace in Our Time—Why?" All present certainly paid good attention, and by this time many more had arrived, the attendance having increased to 270.

There is no question that persons attending were refreshed spiritually and strengthened and overjoyed because of this very fine successful theocratic assembly in Istanbul. The casino owner was very much delighted, and to show his appreciation for the things that took place he even reduced the rental fee, saying to some of the brothers: "This is the first time in my life that I have heard truths spoken all day long."

That evening fifty-three brothers gathered together. All of these were servants or brothers who might become servants in the near future. Many problems as to how to work the territories and spread the good news of the Kingdom were discussed by all of us. All of Monday was devoted to meetings at different places. In Turkey one thing that Jehovah's witnesses want is to be recognized, and we are very anxious to establish a local organization when this becomes possible. Matters were discussed with lawyers and those interested in developing such an organization. Arrangements were also made to establish a new branch so that the work can be carried on there with greater efficiency. A local brother who has been in the truth for ten years was appointed as branch servant. The afternoon and evening were spent in traveling to different homes, visiting

groups of the friends. We were able to talk to 188 different persons in eight different homes.

The overseers who are looking after the work in Istanbul are very happy. Some Gilead graduates also are there and it was a real pleasure to be associated with them and the others and to see how well the work has advanced in the past few years. As elsewhere, the time with the brothers in Turkey was too short, but there was work to do in other countries; so on December 11 we left Turkey, the next stop being Beirut. (We did not return to Athens because word had come through that there were no Cyprus visas for us at the British consulate in Athens; so we made a direct flight.) The three of us arrived in Beirut, Lebanon, just about midnight and there about thirty of our brothers and sisters met us.

**LEBANON** At Beirut a number of problems confronted us. A new branch servant had been appointed a few months previously; so there was much to do in connection with the branch and in showing him how to operate the office. Another matter that needed attention was the banning of *The Watchtower,* which had occurred about six months earlier. Then, of course, there was the convention that took our time.

The assembly of Jehovah's witnesses began in Beirut on Friday. I had a meeting with the missionaries. I also had the privilege of speaking to all the pioneers and special pioneers during my visit and of associating with many of the brothers at the convention itself. There were 331 in attendance on Saturday and 551 came to the public meeting on Sunday. Twenty were baptized, and this brought great joy to those at the assembly, for they now see the results of their witnessing work. The Beirut convention was for all congregations throughout Lebanon, and many came from Syria, Jordan and other Arab states; but the brothers in Tripoli were very desirous of our coming up there; so Monday was set aside for that. To our surprise 291 packed out their Kingdom Hall to overflowing.

As mentioned, one problem was the banning of *The Watchtower* and how we were ever to get this magazine back into use in Lebanon. One of the brothers diligently worked on the matter of arranging an appointment for me with the prime minister, and on Tuesday morning at 10:30 three Lebanese brothers and a missionary and I called on the prime minister and we had an excellent interview. The reason for our visit was very plainly stated and it was pointed out to Mr. Sami Solh that the only principal countries in the world that were banning *The Watchtower* were those of Russia and countries behind the Iron Curtain, and we were very much surprised to find the free country of Lebanon banning this publication and taking away the freedom of the press. Also in the ban it was stated that Jehovah's witnesses were supporting Zionism and that we were pro-Zionists, but it was soon pointed out that Jehovah's witnesses and Zionism have nothing to do with each other. In fact, the Jews who are returning to Palestine do not accept or speak the name Jehovah. They do not even pronounce the word with its Hebrew pronunciation, but Jehovah's witnesses boldly and joyfully proclaim the name of the only true God throughout the world. The Jews forbid the pronunciation of the holy name; so how could they in any way be associated with Jehovah's witnesses, who have heralded that name to the ends of the earth?

The prime minister then called for his secretary to bring in the law that banned the *Watchtower* magazine. This was thoroughly discussed during the next few min-

utes. Then the Director of Information who wrote the law was also called in and further discussion was had with him. At the conclusion of the thirty-minute discussion the prime minister told the Director of Information that he should do whatever he could for Jehovah's witnesses. He then asked all of us to go to the office of the Director of Information, where further discussions were had. It was a most profitable visit and we sincerely hope and pray that the ban will be lifted and that the *Watchtower* magazine will have free course. The Director of Information really had nothing against the magazine personally, or against the work of Jehovah's witnesses, for he informed us that he knew that we had a very large convention in Beirut just that weekend, that we were still going from house to house preaching the good news of God's kingdom and that we were conducting our Bible studies, and he had no intention, nor did anyone else in Beirut, of interfering with our work. Certain pressures had been brought to bear, particularly from the Catholic Church, and so many protests were raised about the *Watchtower* magazine on the part of Catholics that it seemed advisable to put a ban on it to appease them. However, the peculiar part of it all is that nothing was said about the Catholics in the law, the statement of the law merely being that we are pro-Zionists. So it shows how the Catholics were happy to throw the blame for the banning of *The Watchtower* on someone else and try to tie Jehovah's witnesses in with the Israel-Arab trouble and get the finger of scorn pointed at Jehovah's witnesses in Lebanon. But a good witness was given to the rulers of Lebanon. They were all of Moslem faith, most courteous, and they gave us full opportunity to express our thoughts and to defend our cause.

It was my intention to go to Baghdad and Teheran from Lebanon, but due to the trouble in Syria and among the Arab states there were no planes flying from Beirut direct, and the only way to reach the East was to go back to Istanbul. While we were in Beirut Brother Hoffmann kept to his schedule, which required him to leave and go on to Cairo, Egypt. Just a few days before we arrived plane service was reopened between Beirut and Cairo.

On Wednesday, December 19, Brother Franz and I left for Istanbul, there to catch a connecting plane to Pakistan. It turned out, however, that in Europe there was a heavy fog over all the continent and especially in Britain; therefore all planes traveling across Europe were grounded. In fact, this very bad weather condition existed for two days and no planes came to Istanbul from the European continent. It was therefore necessary for us to wait in Istanbul and we enjoyed the company of our friends and had opportunity to see some of the interesting sights of the city, such as the sultan's palace, the museum and some of their very interesting mosques, and we took a trip by car along the Bosporus. At the northernmost point of the Bosporus one can look toward the north across the Black Sea, and on the other side is Russia. We could not help but think of our brothers who are held in concentration camps and prisons because of their faithful stand in that land just beyond Turkey. Finally, after two days of anxious waiting, Brother Franz and I got away late in the afternoon of Friday the 21st. It was hoped that our plane would be stopping at Teheran, for I had informed the brothers there that we would be coming through on Pan American airlines and that they should meet the plane, for it would be refueling for an hour and I would have opportunity of seeing them at least for that short time. However, when our plane got over Teheran they were informed that landing would be very dangerous—

very low ceiling and snowing; so the ship's captain decided to turn back and go southward toward Baghdad. Here we landed in the wee hours of morning, but because of the tense situation over the Suez crisis no one was allowed to get off the plane except the captain; the plane was surrounded with soldiers while the refueling took place and then we were sent away to our destination, Karachi.

**QUARANTINE** We had expected to arrive in Karachi two days earlier than scheduled, but because of bad weather in Europe that hindered flying we were two days late. No one met us at the airport. I had reservations to go on to Lahore, where the convention was being held and where I could also meet the brothers and check the branch office and see the missionaries. Brother Franz was scheduled to go up to Delhi in India, but our arrival in Karachi brought an experience that we did not like very much. All the passengers disembarked, went into the station ready to go through health formalities, immigration and customs. The authorities kept us sitting around for about an hour. Then all were informed that we should leave and go into a quarantine room, all transit passengers as well as disembarking passengers being held there for about another hour. Finally we learned that the health officer was of the opinion that the plane we had flown on was not cleared for yellow fever or given a clean bill of health when it left Prestwick, Scotland. So all of us were quarantined. You can imagine how disturbed all were, for many had appointments in Karachi and plane connections to make. Already two days late, and now quarantined.

At last the health officer decided that any holding a certificate showing inoculation for yellow fever could be passed through to go on their way. I had such a certificate, but Brother Franz was without one, as he had not expected to go to any territory where yellow fever prevailed.

Therefore he and about fifteen other passengers lacking the certificate (very rarely needed, except in certain parts of Africa) were detained. This I very much regretted, and I felt sorry because I did not know how long they were to be held up. However, I did get through immigration and customs and arranged for flight to Lahore that afternoon. Then I returned to see Brother Franz in quarantine, and did find him; by climbing up on a window ledge I had conversation with him for a while. Both he and I had been informed that very likely they would be quarantined for nine days, which was distressing to both of us, in view of the fact that on his trip around the world Brother Franz had scheduled appointments in India, Burma and Thailand. We seemed to be helpless, but there was a gentleman in our group who was connected with the American consul in Lahore and he immediately got in touch with the embassy. The Pan American organization, as well as the United States government, began working on the matter, hoping that they could get these people free, because it was truly ridiculous that this plane was not cleared. They had a clear bill of health and furnished the certificate to the health authority, but he refused to accept it because it was out of Scotland rather than out of London (as I was told by the PAA official).

During the hours that followed, from ten o'clock until 4 p.m., when I had to leave for Lahore, the ambulance would drive up outside of the quarantine section and take away a few people at a time. Up to the time that I left, Brother Franz had not been taken away to the hospital. At the time I said good-by to Brother Franz and boarded the plane I certainly felt sad and helpless. I knew that as soon as I got

to Lahore I would get in touch with people who could do something for him if at all possible.

Arriving in Lahore late that evening I arranged with Brother Pope, Pakistan branch servant, to telephone a good friend of ours in Karachi to see what could be accomplished for Brother Franz. The next morning we had to make our way to the convention assembly, and while I was walking along the main street of Lahore toward the assembly place a brother on a bicycle rode up and handed me a telegram. I opened it; it was from Brother Franz, saying: "RELEASED TONIGHT." My heart certainly leaped for joy and I thanked Jehovah that Brother Franz was again free and could be on his way to serve his brothers in other lands. (Later, on returning to Karachi, I learned from Brother Britain that he had finally met Brother Franz outside the Indian Air office in Karachi, and he said that Brother Franz was certainly delighted to see a brother.) It was good to hear that he was on his way to Delhi and his two convention appointments in those parts of India. With this experience over, I resume in the next issue the story of Lahore and its convention.

## WBBR Sold by the Watch Tower Bible and Tract Society

RADIO broadcasting has played a big role in the preaching of God's kingdom in the past thirty years. It was on February 24, 1924, that WBBR, a noncommercial radio station owned by the Watch Tower Society, began broadcasting in New York city.

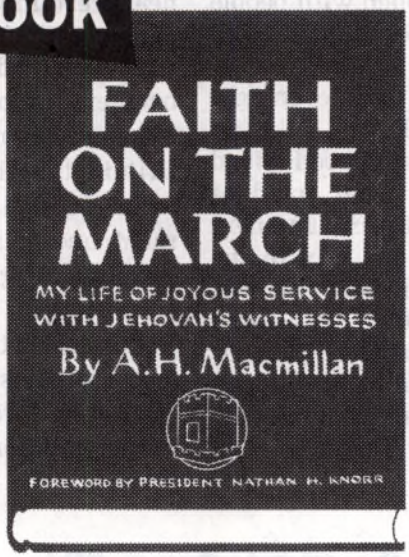
At the time there was a great need for this station and other stations that the Society purchased throughout the United States in later years, and the reason why the radiocasters were used was that "this good news of the kingdom" could be preached in large population centers. In those days back in the 1920's there were not very many house-to-house publishers in the large cities to reach the people with the Kingdom message, and radio was the coming thing. Millions of homes had receiving sets and could hear the truth.

Things have changed since 1924, especially in New York city. Back in 1924 there was only one congregation of Jehovah's witnesses, with approximately 200 publishers, and these brothers had territory assigned to them that included all of Long Island, Brooklyn, Queens, Bronx, Manhattan, Staten Island and parts of New Jersey. They had millions of people to serve. So in those days it was thought that we could quickly reach the millions if we used a radio station, and for years radio station WBBR was used. Even up to the year 1940 there were only 1,548 publishers serving in New York city; so that meant that there were not enough congregation publishers or full-time pioneers to reach this heavily populated area.

But now, in 1957, there are more than 7,000 publishers. In fact, in December, 1956, New York city's sixty-two congregations reached a new peak of 7,256 congregation publishers, and in addition to this we have 322 pioneers working in all of this area. Now we can give real attention to the people through home Bible studies. The record shows that in 1940 there were home studies with phonograph recordings and a question-and-answer booklet being conducted on a limited scale, whereas now there are more than 5,000 Bible studies being conducted weekly with bound books, booklets and magazines as study aids.

The large sum of money needed to operate the radio station can now very well be used in missionary and special pioneer work in other lands as well as in America. So the Society decided to sell WBBR and did so April 15, 1957. WBBR had served its purpose and the interests of God's kingdom well. We rejoice that so many new witnesses of Jehovah have come forward to do the preaching and instruction work that is so necessary to bring a knowledge of the truth to people. People could not ask questions over the radio as easily as they now can through personal contact and study in their homes with their own Bible.

# THE NEW BOOK




MILLIONS of people today are without faith. Yet many are not even aware of it. Until extremely trying circumstances arise to test their faith they have no reason to doubt its strength or suspect its weakness.

A new book in the field of inspirational literature has just been released by Prentice-Hall, Inc., of Englewood Cliffs, New Jersey, and is available at principal bookstores in the United States and Canada. It offers a stirring and dramatic message of hope to persons of every religious background. It is the book *Faith on the March* written by A. H. Macmillan, carrying the subtitle on the jacket, "My life of joyous service with Jehovah's witnesses." Here is outlined, not just the story of one man's faith, but the faith of an entire religious movement that has successfully carried it through some of the stormiest years any religion ever experienced.

As stated in a letter to the reader written as a foreword by N. H. Knorr, president of the Watch Tower Bible and Tract Society: "This book is more than the story of one man's growing faith. I believe Mr. Macmillan has made a sincere effort to capture and portray the very essence of the religion that he acknowledges has given meaning to his life. He reveals Jehovah's witnesses as human. He admits their mistakes and . . . reveals their hopes, and presents sound Scriptural reasons for the appeal of these hopes to all kinds of men. The book is a straightforward and truthful account. It is unique only in the personal experiences of A. H. Macmillan. In many other respects it could be the story of any one of hundreds of Jehovah's witnesses whom I have known."

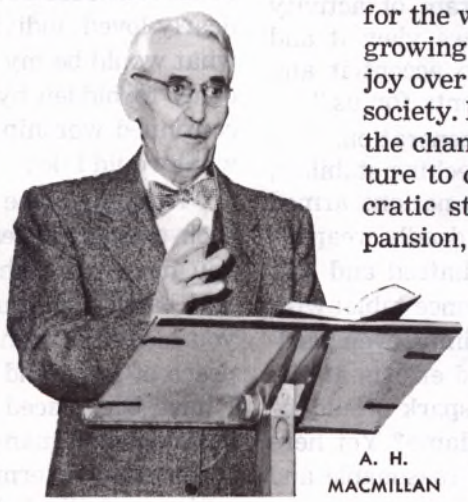
It is on this theme that the pattern for the book is set in its opening chapter, "A Turning-Point": "Today people are feeling after religion, because life without the truth about God and man does not satisfy. These people fumbling about don't know where this world is going. Once I, too, did not know. I did not know where I myself was going. . . .

"What I have found thousands of people are still finding every year. And they are people just like you and me, because they come from all nationalities, races, walks of life and are of all ages. Truth is no respecter of persons. It attracts all kinds of persons and those who are following it find themselves being drawn ever closer together, away from a world that is showing a rapidly diminishing regard for personal, or even national, integrity.

"Now I do know where I am going. I am confident too that I know where the world is going. . . . When I first began to look for these answers they were not nearly so apparent as they now are. In fact, the evidences we now accept as everyday occurrences did not even exist. They were at that time only prophecies of the Bible that were being interpreted in many different ways by different groups. But one group of earnest Bible students presented matters in a way that made sense to me. Now I see my confidence was well grounded.

"You ask me why I am still an active part of that movement, why my zeal is keener and my conviction stronger than ever? I'll tell you. It's because I've lived to realize already much of the hope that so filled my young life. It's because I've lived to see prophecies of the Bible which we held dear and sacred—yet which were mocked and scorned by unbelievers—already come true. It's because I've lived to see this same movement hunted and persecuted by those who claimed to serve God until it lay beaten in death—only to survive and come to rebirth in a new way of life, reorganized for an even more powerful work, yet dedicated to the same standards of righteousness which have characterized its operation from the beginning. I have seen this movement hold fast to those standards, refusing to compromise them for the sake of expediency. I have seen ambitious men rise up within the organization and seek to pervert it, only to meet with complete defeat because the majority of those associated with this movement are unalterably dedicated to serve God, not man. I have found companionship, yes, real brotherhood, with people of all races and nations. These are the things I have desired from my youth.

"Can you tell me why a man who—not once, but many times—has seen things come into existence that he was told he would see; why a man who has watched the outworking of God's foretold purpose and the fulfillment of prophecies; —can you, I ask, tell me why such a man should *not* have faith? My faith is stronger each day. And having seen so much come true already I am more and more confident that those things for which I still hope will some day be realized as well."



A. H. MACMILLAN

Growing out of this theme is the true story of a "faith on the march." The author's long association with Charles Taze Russell qualifies him to narrate this beloved man's early search for truth, the trials encountered and the rapid growth of interest in the message of the "dawn of the Millennial age." He carries the reader into the year 1914 with the hopes for the "end of the world" expected at that time, then explains why 1914 was not a disappointment and gives clear-cut evidences that the "time of the end" for Satan's world did arrive that year. The internal rebellion that followed C. T. Russell's death is graphically portrayed, providing an answer to all willful opposers of God's organization. The 1918 trial of the Society's officers, including the author himself, and their subsequent Atlanta prison experiences are detailed, followed by the uncertainty for the work upon release, then the growing enthusiasm and ultimate joy over the birth of the New World society. Legal battles, mob violence, the change in organizational structure to conform to primitive theocratic standards, international expansion, how the work is financed —all carry the reader through J. F. Rutherford's administration as second president of the Society and into the third presidency, that of N. H. Knorr.

The author presents a living record to prove that religion is not a philosophy just to control man's behavior or a formal ritual to prepare the "soul" for a "hereafter." He argues that the right religion is a way of life, a changed pattern of thinking in order to conform to specific requirements God

has established for all who will have his approval. He pictures a completely New World society that is living that religion right now, that is rising out of the present order of greedy, wicked and selfish systems; a society that is composed of people from all races, kindreds and tongues, yet united in the common worship of God.

He shows this new way of life became necessary because of the disobedience of our first parents, Adam and Eve, and how, as a result, death has stalked through the earth with no one to stop its ravages. He reminds the reader that Jesus Christ redeemed mankind by giving his life as a ransom nearly two thousand years ago, yet the enemy death still reigns supreme over humanity with Satan still at large as the god of this system of things and interfering with any attempts men make to improve their position. Only Jehovah God can correct the situation. His purpose to do so and how he will accomplish it form the theme of the entire Bible. "Whether we benefit by God's program of activity depends entirely on how we view it and whether we are willing to accept it and gladly fulfill his requirements for us."

This is a book for our generation. It is born of a need of a world seeking stability, faith and assurance. With nations armed to the teeth with the most deadly weapons ever invented; with fear, hatred and suspicion sitting at the conference table; with distrust and deceit undermining even hard-won peace negotiations and efforts at disarmament—how small a spark would be needed to set the world aflame? Yet here is a hope that is tangible, reasonable and real.

From the pages of this book emerges a story of courage, of lives well spent, of self-sacrificing men who lived only for service to their God and to their neighbor. Here is evidence of hundreds of thousands of persons grasping and devouring knowledge, persons who are being rewarded with peace of mind and security of heart. These see and face the issue squarely: "Will you continue to support and bear up a system of things that has filled the earth with suffering, sorrow, sin and death? Or will you choose, and fit yourself for God's love-filled new world?" Here is a story of faith tried and purified in the crucible, yet it is a joyful account filled with radiant optimism.

Speaking of the hope held out in the Bible the author asks in a closing appeal: "Too good to be true, you say? On the contrary, would it not be poor reasoning to conclude that fallen man could think of a better arrangement for the future of creatures, made in the image of Jehovah, than the all-wise loving Creator? . . . Have you ever asked yourself: 'How much do I really love God? If I were to find that God's Word, the Bible, contradicted what I have always believed, which would I follow? If I had to choose between some respected or dearly-loved individual and my Creator, what would be my decision? If I were suddenly forbidden by law to worship God, if continued worship might cost me my life, what would I do?'

"You may some day be confronted with such circumstances to determine whether you have the right religion. It may be a real battle for you, but I am sure that if you make the right choice it will give you peace of mind and will be pleasing to God. I have been faced with each one of these decisions and many others also, and today I am more determined than ever to keep on in my faith. It has made life worth living for me. It is still helping me to face the future without fear.

"I hope my story will help you to do the same. If it does, then it will have been worth the telling."

# Striving for the REQUIRED MATURITY

"The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." —2 Tim. 2:2, NW.

THERE is a common view today that all a Christian must do is live a good life, attend and support his church, conform to a few of its rules, and that by doing so he will receive God's blessings and life. But it just is not so. Much more is needed. Knowledge, maturity and a real skill in using God's Word are required of all Christians. It was not just to a clergy class, but to all the individual Christians to whom he wrote that Peter said: Be "always ready to make a defense before everyone that demands of you a reason for the hope in you." And it was not just to a clergy class, but to the entire Christian congregation at Ephesus that Paul wrote: "Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. Also accept the helmet of salvation, and the sword of the spirit, that is, God's word."—1 Pet. 1:1, 2; 3:15; Eph. 6:14-17, *NW*.

[2] If you are to follow these instructions that were given to first-century Christians and, through them, to all true servants of God everywhere, you must become a full-grown man, having knowledge, truth, right action, Christian service, heart devotion, true faith and a real skill in using God's Word. The Biblical example is not that of a group of silent Sunday listeners, but of active preachers, of men and women who, when they heard the truth, became so zealous for it that they would teach others, yes, and whose interest, zeal and experience made them adequately qualified to do that teaching.

[3] Within the Christian congregation today there are many mature "older men" whose spiritual riches enable them to discharge this responsibility and to constitute a definite sustaining influence upon the entire congregation. They have developed the qualities of maturity, firmness of faith and fullness of understanding that are sought by all true Christians. Their zeal and understanding encourage and aid all the brothers. They take the lead in Christian service, setting the example for others to follow. (1 Pet. 5:3, *NW*) But remember that the responsibility for such Christian

1, 2. What, beyond what the world thinks, is required of true Christians, and how only can one follow the instructions given by Peter and Paul?

3. What qualities do the congregation's "older men" have, and does this relieve the newer ones of their responsibility?

maturity and leadership does not rest just upon brothers who have long been in the truth, but upon the entire congregation. In the rapidly growing organization of today no matter how new you are you too will soon be an older brother to whom new ones will be looking for help and assistance. How can you develop the maturity that will enable you to discharge this responsibility? What are your obligations in this regard, and what results will this maturity produce?

[4] It is obvious that this desired maturity does not depend solely upon the length of time one has been in the congregation, because often a new person develops quickly, rapidly becoming a mature "older man," while someone else who has been associated for many years remains far from mature. Neither is it merely a matter of natural ability or of one's worldly education, for we all know many brothers whose education is limited, whose speech is hesitant or faltering, and yet whose knowledge and Christian maturity is both astounding to the world and strengthening to the congregation.

[5] Long ago the apostle Paul told Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." (2 Tim. 2:2, *NW*) Where did they get that qualification? Did they have it before learning the truth? No, it was their knowledge, appreciation and conformity to the truth, not their worldly education, nor their lack of it, nor even the number of years they had been in the congregation, that made them qualified to teach others. The same factors are available to you, and they will have the same effect of helping you to become mature in knowledge, adequately qualified to teach.

4, 5. Upon what does a mature ability to teach depend, and upon what does it not depend?

[6] Paul even told us how to gain that necessary knowledge: "Continue applying yourself to public reading, to exhortation, to teaching. Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." Therefore, one who desires the maturity that really marks the true Christian organization must study and then use his newly learned truths in God's service. Now do you begin to understand why some brothers mature faster than others? Briefly and simply stated, it is because they study more and make better use of their knowledge.—1 Tim. 4:13, 15, 16, *NW*.

### TAKING THE LEAD

[7] Such maturity gives us the strength to withstand Satan's deceptions and the knowledge and skill to fulfill our commission to preach. And this maturity is especially important in the rapidly expanding organization of today. Long ago Jehovah foretold: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, *AS*) How true that has been in our day! During the sixteen years since 1940 more than four people every hour, hour after hour, day after day, week after week, month after month, year after year have taken up this preaching work. And for 1951 to 1955 one person every ten minutes, the clock around, has joined the ranks of such faithful preachers! Those who are new one month often are helping others the next. They do not hold back, but realizing their newness they study all

6. Explain, in detail, what the apostle said about how maturity is achieved.

7. What growth has made this maturity important now? What does this mean to those of us who are already in the organization?

the more, thankful for the privileges that have been given them and striving to increase both their knowledge and service. Yet we are working for far greater expansion. How will these new ones be brought to maturity? Only through those now in the organization being ready to provide mature assistance, to take the oversight in new territories and congregations, and to take the lead in teaching. There is always need for mature men who have a clear understanding of God's Word, who are zealous in service and can be used in more responsible assignments as congregational overseers, missionaries or full-time ministers. You do not know what privileges and opportunities may be set before you in the future if you take full advantage of the provisions that have been made for your spiritual growth now. So be diligent in study!

[8] Is it proper to prepare for such added privileges of service? Most certainly! The Scriptures say: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." But the added privilege must be sought in the right way, not through the worldly methods of political maneuvering or string-pulling, but through developing the mature qualities that are needed by overseers. What are these? They are a sound knowledge, proper ability and the right attitude. They include being "a lover of strangers, qualified to teach," "not greedy of dishonest gain," and "holding the sacred secret of the faith with a clean conscience." Also necessary is a love for the organization, Christian humility and a proper understanding of the Word. Actually, these are goals for which we all must strive, since they are not just the marks of an overseer, but of every mature Christian.—1 Tim. 3:1-9, *NW*.

8. How are added privileges to be sought, and what qualities should all Christians be developing?

[9] Yes, whether Christendom's churches teach it or not, every individual Christian is under obligation to develop this maturity and to use it in teaching others. Paul wrote sharply to the Hebrews who were deficient in this. He said: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:12-14, *NW*.

### DIET, EXERCISE AND STRENGTH

[10] This comparison of elementary truths with "milk" and the deeper matters to "solid food" is sound. Food is vital. It nourishes, sustains life, provides for growth and gives us the required energy. Similarly, the truths of God's Word provide nourishment and sustenance, allow for spiritual growth and help one to stay strong and active in God's service. Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, *NW*) This energizing spiritual food includes rich truths, strengthening examples, nourishing prophetic illustrations and the faith-building promises of God's Word. It provides the energy that, if properly used, can lead to strength and maturity. How must it be used in order to gain such strength? Well, how do you use your physical energy to grow physically strong? Through exercise that develops your muscles and builds up your body. Spiritual strength is similar. To gain it the

9. In his letter to the Hebrews what did Paul say about maturity?
10. How is God's Word like solid food, and how must it be used to build spiritual strength?

energy that comes from your study must be used in exercising your mind, heart and tongue in telling these good things out to others. The more door-to-door preaching activity you have, the more back-calls you make and Bible studies you conduct, the more time you talk to your relatives, neighbors, friends and to your working companions and business associates about the truth, the stronger you will become. This spiritual exercise firmly impresses your knowledge upon your mind and helps you build the strong muscle fibers of a victorious faith. Also, the questions you encounter will stir your appetite for more knowledge and you will return to the supply of spiritual food. And every time this happens you are taking another step along the path that leads from the milk of the Word to the solid food that belongs to mature people.

[11] Study leads to service, service to a desire for more knowledge, and one's growing knowledge, if used properly, leads to an even greater activity in preaching. Through thus filling their minds with the truth of God's Word and faithfully using that knowledge in Jehovah's service, even the newest of publishers can make rapid progress toward becoming strong, full-grown men, able to meet problems, stand firm against opposers and to bolster up still newer ones who are flowing like a steady stream into the ever-expanding Christian congregation. Conversely, if you lack such maturity and strength probably it is because of a lack of either study or service. For sound knowledge, used in service, really will enable you to "run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus."—Heb. 12:1, 2, *NW*.

11. How can a new person, or one who is weak in faith, become a full-grown man, and what probably is wrong if one lacks maturity and strength?

[12] To have this strength requires effort. It requires long hours spent in study. Where do you stand in this regard? For example, in the *Watchtower* study at the Kingdom Hall, have you studied the lesson in advance? Do you know the points it contains? And have you thought on it and prepared to give good comments? When the lesson is a particularly deep one, do you just let it slide, not really getting the point of that particular lesson, but waiting for more milk and rejecting the meat? Paul, who had a great deal to say about maturity, admonished us really to grow up in knowledge, progressing far beyond the basic doctrines. He said: "Now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits." —Heb. 6:1-3, *NW*.

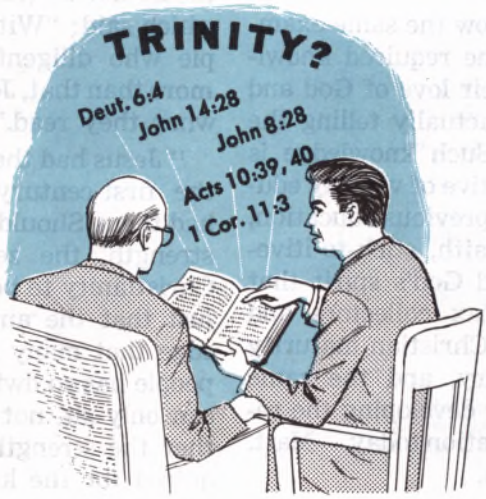
[13] Probably it was the thrilling clarity of the basic or elementary doctrines that first attracted you to the truth. These things, learned during the first few months of study, might therefore be likened to the delightful appetizers that often come before a full meal. But we are not to stop with them; rather we are to use them to stir our appetites for the really strengthening food that follows. These are only the beginning; we must receive the full benefit of the feast that Jehovah has provided. We do this through private study of the Scriptures, through listening to the preaching of the Word, through actually participating in all congregational meetings and by being anxious to benefit from whatever

12. How does the weekly *Watchtower* study provide a test of the effort you put forth to gain knowledge, and what did the apostle say about the course all Christians should take?
13. What should we do about the truth's tasty appetizers, and how do we press on to more solid food?

information comes through the food-dispensing channel that Jehovah has provided. Doing this, you will "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." —Rom. 12:2, *NW*.

### PROVING YOUR LOVE

[14] We must have such right knowledge if we are to preach to others, and we must preach to others if we are to show love for Jehovah God and his Son Christ Jesus. Three times Jesus asked Peter if he loved him, and by the third time Peter was grieved that the same question should so often be repeated. "Master," he said, "you know all things; you are aware that I have affection for you." But Jesus simply repeated the instruction: "Feed my little sheep." (John 21:15-17, *NW*) That is the way we prove our love. We must be ministers, servants of God, feeders of the sheep. We should know what to say under questioning, and what we say should be both illuminating to our hearers and of praise to God. When you encounter questions can you leaf through the Bible's pages and from them clearly and convincingly show the proof of your belief? Can you actually prove your faith from the Bible, at least on basic doctrines, not merely saying that the Bible teaches so-and-so, but showing where and how it does? Have you really taken the time and effort to learn these things? It requires work. It means that we must strive for knowledge, that we must dig out such facts and impress them upon our mind. But that is the only way to be adequately qualified to teach, and it is a requirement for true Christians. Everyone within the congregation should be growing and expanding in knowledge and experience, and showing his love as he really strives for the maturity that will make him efficient in feeding the sheep. How is your progress?




[15] Consider the outstanding Biblical knowledge that Jesus and his disciples had. At the age of twelve Jesus was found "sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers." Can you amaze educated theologians with your knowledge of God's Word? Certainly this could be done only with a real knowledge. The disciples' amazing knowledge of the Scriptures is shown by their abundant quotations from the earlier Hebrew writings. (This is detailed in paragraph 19 of the following article.) Further, those who received their letters, or epistles, also had such knowledge. They did not have the aids that we do. Books, including the Scriptures, were hard to come by. They were laboriously copied by hand and were not available to all people. But these early Christians obtained the use of them. They knew the Scriptures, saw the fulfillment of prophe-

14. What abilities does the Christian need in order to show his love through service?

15, 16. What outstanding examples of Scriptural knowledge were set for us in Jesus' day and shortly thereafter, and what should we do about it now?

cies and read the writings of the apostles. Their knowledge grew and their faith expanded. And they used this knowledge and faith in showing their love by teaching others. It is noteworthy that they did not consider this knowledge limited just to the apostles or to some special clergy class. Rather, all were to gain it. Even when 3,000 were baptized at Pentecost, A.D. 33, they remained in Jerusalem for strengthening and knowledge. And when persecution did scatter them they were able to go "through the land declaring the good news of the word."—Luke 2:46, 47; 2 Tim. 4:13; Acts 2:46, 47; 8:4, *NW*.

16 Real Christians follow the same example today. They gain the required knowledge and they show their love of God and of their neighbors by actually telling the good news to others. Such knowledge is available to all, irrespective of worldly education. It was not their previous education, but their persistence, faith, stick-to-itiveness, determination and God's spirit that led lowly fishermen, tax collectors and other ordinary men to Christian maturity during the first century, and the same things will lead to your developing the required adequate qualification today.—Matt. 4:18-22; 9:9; Acts 4:13.

### WHO HAS THE STRENGTH?

17 It is generally recognized that members of the world's religions not only leave such study and ministerial service up to their clergymen, rather than doing anything about it themselves, but also are very reluctant even when their leaders try to urge them into such activity. For example, at a National Catholic Educational Association meeting in Chicago, April 22, 1954, "The Rev." John O'Brien criticized his own people's "lack of zeal in winning converts," while he said the progress of Jehovah's witnesses "is the most spectacular in modern history." And *Our Sunday Visitor* (August 28, 1955), trying to stir members of the Catholic church into a greater use of pamphlets, said of Jehovah's witnesses: "Granted they make themselves a national nuisance, they also made 456,000 converts in six years!" But why do Jehovah's witnesses have the strength and zeal for active Christian ministry when other groups do not? Again it is simply because good food, properly used, makes strong men. The key to the source of their strength was given in an article in the Louisville (Kentucky) *Courier-Journal*, which said: "Without doubt, they are people who diligently study the Bible. But more than that, Jehovah's witnesses believe what they read."

18 Jesus had them, his apostles had them, the first-century Christian congregation had them. Should we expect the energy and strength, the zeal and activity of true Christianity to be any less today? No! It is just that the amount of accurate knowledge that many religions provide to their people has so dwindled that their members can only sit, not work, for they have neither the strength nor the zeal that is required for the kind of activity that first-century Christians showed marks the true Christian congregation. But right knowledge does stir those who have it to tell it out to others, to stand firm against persecution and even to face death rather than renounce their faith, as many of Jehovah's witnesses have done under the violent Nazi and Communist persecutions, where even leaders of other religions capitulated! This strength is not amazing to those who have it, but only to those who do not, for those who have it remember that, after all, the Scriptures long ago said: Jehovah "giveth power to the faint; and to him that hath no might he increaseth strength." "Jehovah will give strength unto his people;

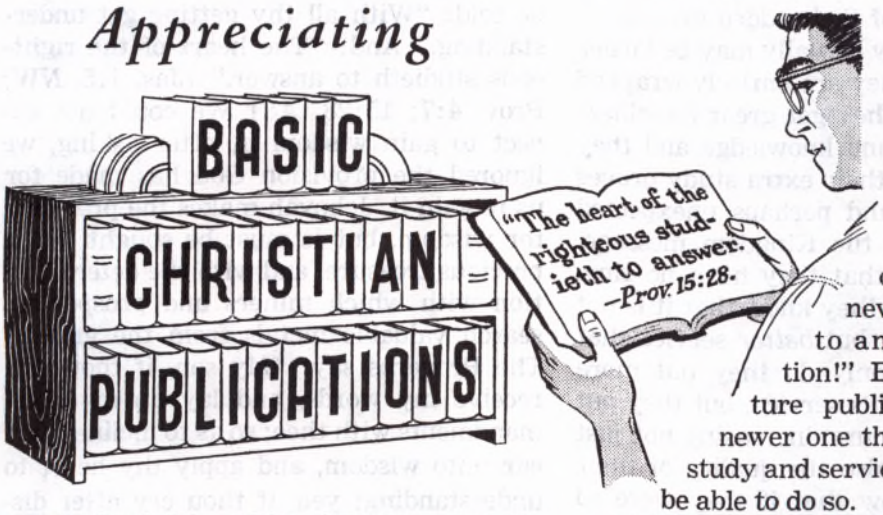
17, 18. Who are noted for their strength and zeal, where do they get it, and why do the world's religions fall short?

Jehovah will bless his people with peace." —Isa. 40:29; Ps. 29:11, *AS*.

[19] Indeed, far more is required of a Christian than just living a good life and conforming to a few rules. You must gain right knowledge. You must develop the maturity, firmness of faith and accuracy of understanding that mark true Christianity, and that will enable you to save others and to make your own salvation sure, receiving "the accomplished end of your faith, the salvation of your souls." (1 Pet. 1:9, *NW*) Men of faith brought the word of truth to you. You heard their message, accepted it, and already have begun telling it to others. Continue to improve in knowledge and efficiency. Really strive for the required maturity, and your 'adequate qualification for teaching others' will continue to grow. From a small handful a mighty Christian congregation has arisen as each new one in this organization commits the truths he has learned to even more faithful men who also will become adequately qualified to teach still others. All true Christians should develop skill in using God's Word and should mature as Christian ministers, keeping in mind that Jesus said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." What sources really will help you to gain this maturity and produce this fruit? The following article answers.—John 15:8, *NW*.

19. Reviewing this lesson, what must true Christians do?

## *Appreciating* BASIC CHRISTIAN PUBLICATIONS




TWO of Jehovah's witnesses were going from door to door with the message of God's kingdom. At one door a householder raised an objection that the newer publisher could not answer. The more mature one stepped forward, answered the question from the Scriptures to the householder's satisfaction, and made a good presentation of the truth as well as a sound impression for the Christian message they were carrying. Later, the newer one said: "I would never have been able to answer that question!" But the more mature publisher assured the newer one that with continued study and service he would indeed be able to do so.

[2] All Kingdom publishers have had similar experiences. If they have become really competent in their ministry, able to answer such questions and refute major objections, it is because their study of the Bible and Bible publications has provided knowledge, and their service has helped them to become efficient in its use. As we saw in our previous lesson, neither study nor service can be omitted by one who wishes to be

1, 2. How do Kingdom publishers become competent in their ministry, and why is this necessary?

strong in the truth. And this strength and maturity is important, for, like Paul's, the weapons of our warfare are to be "powerful by God for overturning strongly entrenched things," and we should be successful in toppling false reasonings raised up against right knowledge of God. Can you do this? Do you have the required maturity yet?—2 Cor. 10:4, 5, *NW*.

[3] When brothers have a sound knowledge, are able to answer questions well, make good presentations in the service and are sought out by other brothers who are looking for help and information, there is no mystery about their source of understanding. Probably they have no more time than you do. They may have a wife, children, a home and may face the same or sometimes even greater problems in supporting them than other brothers do. Further, because of their added time spent in service their day actually may be busier than yours. But they are entirely wrapped up in the truth. They get great happiness out of gaining sound knowledge and they are thrilled when their extra study proves to be of special and perhaps unexpected use in presenting the Kingdom message. They do not say that they have no time for study, because they know that it is not only *more* service, but *better* service that is required. Not only do they put more hours into Jehovah's service, but they put more into those hours, increasing not just the quantity but also the quality of their service. They know that if they were to stop going forward they would begin to slide backward; that if they do not continue to learn they will cease to know. Therefore, their continual study makes their sound knowledge possible.

[4] All of Jehovah's servants have the obligation to speak clearly, simply and in an easily understood manner. But to speak clearly we must know what we are talking about. We must understand not only the truth but also the views of the people in our territory, for only if we know their objections can we clearly answer them. We should continually examine our presentation of the Kingdom message, listening to what people say in reply to it and striving to be understood by them. And when we encounter a situation that we cannot cope with we can give it further thought later, working out the answer to it, so we will know what to say when it comes up again.

3. What rewards prompt busy publishers to spend much time in added study?
4. How can you improve your Christian witnessing?

### STUDY

[5] It is true that "if anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching." But asking is not the end of the matter. If it were, we should not be told: "With all thy getting get understanding." And: "The heart of the righteous studieth to answer." (Jas. 1:5, *NW;* Prov. 4:7; 15:28, *AS*) We could not expect to gain wisdom if, after asking, we ignored the provision God has made for us to gain it. Jehovah makes the provision for wisdom, but it must be sought like a precious treasure, and with the determination with which miners and prospectors search valuable metals from the ground. The Proverbs say: "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he

5, 6. How can you get wisdom, what determination is necessary in order to find it, and what proves the value of study?

layeth up sound wisdom for the upright; he is a shield to them that walk in integrity."—Prov. 2:1-7, *AS*.

[6] This is not merely theoretical. The value of such study is seen in actual practice. The new ones in the congregation who mature most rapidly are those who obey the command to "apply your mind to instruction and your ear to words of knowledge," who remember that "a truthful witness saves lives," and who do not consider their relative newness in the truth to be an excuse for not being able to do so. They realize the importance of Christian publications and congregational meetings arranged for their strengthening, and they seek every method to broaden their knowledge and understanding.—Prov. 23:12; 14:25, *RS*.

[7] Those who really are growing in maturity find that familiarity with basic theocratic publications is a tremendous aid in their field ministry, enabling them to draw on a firm background of knowledge and thus to answer most of the questions they encounter in field service. Further, when they prepare a discourse for delivery at congregational meetings they do not merely rehash material that they presented in all their previous talks, but they search for further information that will make the talk really alive with sound spiritual counsel. Their zeal for knowledge may even prompt them to dig back into things that were published long before they came into the truth, expanding and deepening their understanding, and ever growing in Christian maturity.

[8] Do you dig out older publications to expand and deepen your knowledge on subjects about which questions arise? Have you really studied these earlier publications? When a brother gives a talk, can you, to impress the information upon your mind further, identify the particular publication from which his points were taken? If he discusses Jesus' earthly family, do you remember that the "Questions from Readers" section of the December 15, 1950, *Watchtower* told how we know that Jesus did have other brothers and sisters? When he points out that the Christian should not use profanity, do you remember that this was discussed in the article "Progress Toward Taming the Tongue," February 15, 1951? When he tells about the different kinds of spirit creatures, namely, angels, cherubim, seraphim and the archangel, and describes their various positions, do you remember that this was considered on pages 50 to 53 of the book *"The Truth Shall Make You Free"*? Probably you will not remember the dates or page numbers, but do you remember the discussions? Can you use the Scripture index to find the pages? Can you explain these matters when someone questions you about them? Brothers who have a mature knowledge may even have recently looked up these subjects to refresh their memories on them before discussing them with newly interested persons.

[9] How is your background of knowledge? If you are a newer one in the congregation, have you studied just one of the Society's publications, like the book *"New Heavens and a New Earth"*, or perhaps two of them, or have you dug back to be sure that you know the essential information in *"Let God Be True"* and *"This Means Everlasting Life"*? Studying them is not a chore, but a pleasure when your interest is not in the number of pages you are to read, but rather in the knowledge that you will get, in the way it will strengthen your faith and help you to be a better Christian servant. Never think: "Oh, I

7. How will basic theocratic publications aid the maturing Christian?
8. What information from earlier Society publications might be used in preparing talks, and how can you find such points?
9. What will prevent Scriptural studies from becoming a chore?

know most of that." For you will find, indeed, that you do not and that you will be strengthened by your additional study.

[10] What should you know from the book *"This Means Everlasting Life"*? There are many things, but just consider this example: When you meet someone who cannot understand how Jehovah God could be without a beginning, from everlasting to everlasting, and with an infinite existence before ever we came to life, do you remember that in chapter two it says: "Is that impossible? What about space and time? Where does space begin? When did time begin? The science of mathematics knows such a thing as infinity; and it should be no more difficult to accept that God always was than that time and space go on forever, into the past and into the future."

[11] Then, if someone denies that we need the Bible as a guide for our worship, can you show that Jesus set the example of basing our activity upon what the Bible says? In Luke 4:16-21 (*NW*) we find that Jesus' "custom on the sabbath day" was to enter into the synagogue and read aloud from the Scriptures. In Matthew 4:4, 7, 10 we learn that, when being tempted by Satan in the wilderness, Jesus three times repelled the Tempter by quoting from memory three texts from Deuteronomy, each time saying: "It is written." Further, Luke 24:27 (*NW*) says: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." Would you have remembered these points that show that Jesus set the example of using the Bible as a guide for our worship? They were contained in chapter seven, "The Book of Life-giving Knowledge," in *"This Means Everlasting Life"*.

10, 11. Give examples, either the ones cited here or others you can think of, to show the importance of information in *"This Means Everlasting Life"*.

[12] Further, everyone within the congregation should have studied and should be able to explain the basic doctrines outlined in the study aid *"Let God Be True"*, including the history of the Bible and how the Bible was brought down to our day, who Satan is and what influence he has at the present time, what man is, why evolution cannot be true, why the trinity doctrine is false, why a ransom was necessary and how it was provided, what the true congregation of God is, and how we know that ours is the "time of the end." An entire chapter in *"Let God Be True"* is devoted to each of these subjects. Thinking back over each of these things now, can you explain them? As a mature Christian minister you should be able to do so.

[13] These two books, *"Let God Be True"* and *"This Means Everlasting Life"*, provide basic knowledge. And once you have completed your study of them you can then look to even older publications. Remember, "the spiritual man examines [searches] indeed all things," and should know even the deep things of God. There is so much richness in God's Word, and so many things of value, that it is impossible for all of these things to be repeated every few months. Yet more than half of Jehovah's witnesses today were not witnesses as recently as 1949! And a *million* more people are reading this magazine now than were reading it in May, 1955, just twenty-four months ago! How can all these people get the things they have missed? Only by studying earlier publications and digging back through previous issues of *The Watchtower* kept in the library at your local Kingdom Hall. There is much in the way of spiritual riches and aids toward mature knowledge in these earlier publications, and their study is most certainly

12. What basic doctrines should you be able to explain from your study of *"Let God Be True"*?
13. For what several reasons should you search back through the Society's earlier publications?

worth your time. By checking back through the Society's earlier publications you will learn where to find the answers to questions that arise, and you will rejoice to see your understanding continue to grow. The added knowledge that you thus gain will make you stronger in your faith, of more value to your brothers and of more service to the organization. Certainly these are good reasons for following the example of the psalmist who said: "I will meditate on all thy work, and muse on thy mighty deeds."—1 Cor. 2:15, *NW;* Ps. 77:12, *RS.*

[14] Let us now see what some of the things are that we might learn through continual review of these older publications: In a discourse that stresses the importance of spending our youth in Jehovah's service, a speaker bases his comments on Ecclesiastes 12:1-7 (*RS*), which begins: "Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them.' " He then uses the verses that follow to paint a vivid picture of how "evil" days come on those who have not spent their lives in Jehovah's service, but who have misspent their youth and vigor and have no memory of their Creator and no understanding of his marvelous doings now. In the summertime of life things looked bright, but in the winter of old age they darken. The arms and hands tremble, the legs weaken and bend, the feet shuffle and drag along. The old man does not sleep soundly, for he does not have the sleep of a wise and discreet man, nor the sweet sleep of the honest laboring man. On the stairs he is fearful, in the crowded streets he is in terror, and the slightest weight is a burden, until finally "the silver cord" of life is loosed, "the golden bowl" of man's marvelous brain is broken, and the body's "dust returns to the earth as it was." The height of vanity, the speaker points out, is a youth that ignores the Creator and grows old in such willful ignorance to have only a sorrowful, broken-down, wasted condition to show for what could have been a prosperous and blessed life. But far different is the contented maturity of the man who still enjoys the same blessings that he received during a happy youth wisely spent in Jehovah's service. Where did the speaker get such a telling application of this scripture? Why, from the article "Remembering the New World's Creator" in *The Watchtower,* November 15, 1945. Do you recall it?

[15] Another brother, wishing to illustrate the duties of a minister, points out in a talk at the service meeting that the very word "minister" emphasizes the thought of service, of one who is not exalted but is in a subordinate position. The word "minister," he shows, is of Latin origin, coming from the term *minus,* meaning *less,* and the comparative ending *ter;* just as the word of opposite meaning, *magister* or *master,* is drawn from the term *magis,* meaning *more,* and the comparative ending *ter.* The Hebrew word usually translated "minister" is also just as well translated "servant" and "servitor." And the Greek word in question is *diákonos,* which literally means "through dust," and points to one who is dusty from running in the service of another. How different, he points out, is this true and Biblical meaning of the word from the exalted position often given to Christendom's clergy, and how appropriate this word is to those who engage in the service activity of the true God! Where did the speaker get this interesting information? From "God's Ministers of Good News" in the October 15, 1947, *Watchtower.* Would you have thought of going there?

14. What illustration of the importance of serving Jehovah during our youth was given in "Remembering the New World's Creator"?

15. What is the real meaning of the word "minister," what can be shown from this, and where was this information found?

[16] Then, working in the service with a mature publisher, you meet a scoffer who has no confidence in the Bible and says that, for example, the account of the Flood is ridiculous because the ark could never have held all the animals. But the mature brother points out that this objection is not sound. The ark was from 450 to 547 feet long (depending upon which cubit was used in measuring), 75 to 91 feet wide, and 45 to 54 feet high—a sizable structure that allowed abundant room for the various animal "kinds" described in Genesis, and from which all the varieties we now know have sprung. Where did he get this Bible-vindicating information? Why, from "Noah's Passenger List" in the December 22, 1951, *Awake!* Would you have remembered it?

[17] At a home Bible study you meet a person who has been told that the measurements of the Great Pyramid of Giza harmonize with Bible prophecy and that we should study it to learn God's purposes. You do not know what to say about this, but know that long ago it was discussed in the Society's publications. So you search back year by year through the volumes of *The Watchtower* until you come to the November 15 and December 1, 1928, issues. There you learn what is wrong with this idea and decide to present these points to your questioner: First, Egypt was a Devil-ruled pagan country, not a place for divine revelation; second, God does not accomplish his work through the type of slave labor that built the pyramids; third, Christians are told that they must live by faith, not by sight; and fourth, if the Christian congregation was to be taught by the measurements of this ancient pile of stone either Jesus or some of the apostles would have said something about it; and they did not. A briefer account of this is found in the May 15, 1956, issue of *The Watchtower*.

[18] A neighbor, with whom you are talking about the blessings of God's kingdom, says: "Oh, by jumping here and there in the Scriptures you can prove any old thing, even the most fantastic doctrines." But you point out that you cannot prove just any old thing from the Bible and still have this harmonious book agree with itself! And certainly if you are to show that all the prophets foretold our days and their events, and that they all taught certain doctrines harmoniously, you must quote from several or all of these prophets. Is this a Scriptural method? Yes, you point out, it is. In the sermon on the mount alone Jesus quoted twenty-one times from the Hebrew Scriptures. In the five chapters of 1 Peter there are thirty-four quotations from ten different books of the Law, Prophets and Psalms. In the one book of Matthew there are 122 such quotations! Were these faithful men of God jumbling texts together to support just any old ideas? Certainly not! And it is our privilege today, in this "time of the end," to "run to and fro" through the Scriptures to learn what they say, and our "knowledge shall be increased" as Jehovah's prophet Daniel (12:4) long ago foretold. Where did you find these impressive facts about the propriety of quoting the Bible? In the article "The Key to Studying the Bible" in the February 1, 1949, *Watchtower*.

[19] The same article will give you a telling point to use when a person says that you must be selective about the parts of the Bible that you use because not all of it is genuine. It shows that the Greek Scripture writers made about 740 quotations from and references to the earlier Hebrew

16. How would you answer a scoffer who ridiculed the idea that animals survived the Flood in the ark, and where was this information published?
17. What is wrong with the idea that the Great Pyramid of Giza was God's witness in stone?
18. How can you show that it is both important and proper to quote various parts of the Bible?
19. How would you answer a man who said not all the Bible is genuine?

Scriptures, quoting from thirty-five books of the Hebrew Scriptures, or all except Ruth, Ezra, Ecclesiastes and Song of Solomon. Now if Jesus and his apostles thus accepted these books without question, how is any man to say he knows more about the reliability of the Scriptures than they did? If you are one of the well over one and a half million readers of this magazine who were not reading it when this information was published, then we urge you to dig back through these earlier magazines to benefit from the material that they contain.

[20] By thus reviewing some of the things that have been published in previous years you will soon come to realize why some brothers have a far greater knowledge of such things than do others who have not refreshed their minds upon them. If, as faithful servants of Jehovah, we are eager for understanding and anxious to expand our ability to teach, we will take advantage of every available means to increase our knowledge. We will make regular and continual use of the information in *"This Means Everlasting Life"* and *"Let God Be True"*, and in previous issues of *The Watchtower* and in other Society publications. As Paul instructed Timothy, we will continue applying ourselves to public reading, to exhortation and to teaching. We will ponder over these things, we will be absorbed in them, letting our advancement be manifest to all persons. We will continue to improve our service, examining it, analyzing the effects our testimonies have on our listeners, considering their viewpoints and making every effort to speak simply, clearly and understandably. Thus we will follow Paul's instruction and reap its rich reward: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:13, 15, 16, *NW*.

20. How will faithful servants of Jehovah pay attention to their knowledge and teaching, and with what result to them?

## ELECTRONICS LEADER SPEAKS ABOUT GOD

On the fiftieth anniversary of his entry into the radio, television and electronics field, Brig. General David Sarnoff, chairman of the Board of the Radio Corporation of America, congratulated scientists, research men and engineers on their developments in the field of electronics. At that time, last September 30, he also made twenty predictions for the future. One of them concerned science and religion. On this subject he said: "As a reaction against current cynicism and materialism, there will be an upsurge of spiritual vitality. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and temporal that gnaw at the heart of man. Science begets humility. Its every discovery reveals more clearly the Divine Design in nature, the remarkable harmony in all things, from the infinitesimal to the infinite, that surpasses mortal understanding. The physical processes and laws of the universe are logical, all-embracing and wholly dependable. They imply a Supreme Architect, and the beauty and symmetry of His handiwork inspire reverence." The apostle Paul stated the same thing about the Supreme Architect's works when he wrote: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they [ungodly men] are inexcusable."—Rom. 1:20, *NW*.

# An African Chooses One Wife

OFTEN it is said by missionaries of Catholic and Protestant religions that you cannot get the African people to live according to the true Christian standards. Their custom of having more than one wife or just living in common-law marriage cannot be overcome. They say that a great deal will be accomplished if they can just give the Africans better health standards and get them to know about Jesus. This attitude is undoubtedly a result of their failure to apply full Scriptural principles, even in their so-called civilized congregations of Christendom.

¶ Though this may be true with the religions of compromising Christendom, it is not true with Jehovah's witnesses, who always apply the full Bible rules, even in Africa. The following is but one example of the thousands upon thousands who have willingly cleansed themselves for living with the New World society. It is told by an African special pioneer minister of Jehovah's witnesses in Southern Rhodesia.

¶ "November 11, 1956, was a beautiful and pleasant day for me. In the early morning, after reading the daily scripture text and asking Jehovah's blessing on my work, I set off to begin my preaching. Little did I know that this first home, that of the headman of the kraal, Moses, would be my only call for over four hours. I witnessed to him, giving my three- to eight-minute sermon and then presenting four booklets.

¶ "He took them readily, and while I was talking to him further a man came breathlessly rushing in and asked, 'Will you please show me the kraal of Moses?' Moses replied, 'Is something wrong?' The answer was 'No.' 'Well, I am Moses. Do you want me?' 'Yes,' said the man, 'I heard that there is a minister from the Watch Tower in your kraal and I came to see him.' Moses retorted, 'What for? Are you from the police and you want to arrest him?' 'No,' was the reply, 'I came here to be one of Jehovah's witnesses if it is possible. I have been a member of the Salvation Army for many years but I have found that there is no truth in that religion; therefore I came here to be one of Jehovah's witnesses.'

¶ "I witnessed to him and then showed him some of the Society's publications, in which he was very much interested. I spent four hours talking to the two men about the Kingdom, after which I asked the man if he would like me to come to his home. At this he quickly replied in the affirmative. He took three booklets and two copies of *Nharireyomurindi* (*The Watchtower* in Cishona), and later in the day he attended the *Watchtower* study.

¶ "On the next Saturday I went to his home along with my wife, and on his greeting us I was surprised to see that the man had two wives. I spent the whole day with him, showing him all the requirements of the New World society. Then he said to me: 'There is one thing you haven't told me yet.' I looked at him questioningly. 'What can I do with my two wives?' I told him he must choose for himself what he would do. 'I know that you Jehovah's witnesses won't have anyone in your organization who has two wives.' I assured him that was true. 'Well, don't be afraid,' he said, 'I have already examined myself and I see that I can straighten out my affairs properly. I shall live with the one and put away the other.' Not being fully sure what he meant I explained that if he did take the one for his wife he would have to provide for the other materially but not live with her as her husband. 'I will do that,' he assured me.

¶ "A couple of days later, upon hearing what had happened to him, one of the Salvation Army members came to him and tried to frighten him, saying that if he became one of Jehovah's witnesses he would be thrown out of the native reserve, where his home is, so he should become united again with his first church. 'Sorry, my dear fellow,' was the reply, 'I have no time to go back to your church. I had been in your church for a long time with my two wives, but you accepted me as a member of your church, which is unscriptural, but Jehovah's witnesses would not accept me unless I was married just to one wife; that is the only way one can serve God with cleanness. So go on your way, my friend, for you now know that I am one of Jehovah's witnesses.' "

¶ Yes, Christian principles are the same earth-wide and all who wish to live in the new world must live according to the proper standards now. Jehovah's witnesses happily welcome such sincere ones as "brothers."

● I am enclosing a clipping from our Milwaukee *Journal* of January 10, 1957. It is a picture of Jordanian shepherds taking their flocks to pasture in the mountains near Jerusalem. This is a United Press photo and it would seem to discredit the argument about Christ's birth not being in the wintertime.—B. B., United States.

Other letters making similar observations have also been received, saying that in view of the climate of Palestine the fact that sheep were out at night could not be taken as proof that Jesus could not have been born December 25. However, let it be noted that even though flocks may be taken out to pasture in Palestine during the rainy season, when the weather allows, yet this does not fit the conditions set at Luke 2:8, namely, that the shepherds were out keeping watch over their flocks by night; that is, had gone some distance away from the home sheepfold and were staying with the sheep out in the fields day and night. Such would not be true during the rainy season, when the weather was uncertain. Regarding this Dr. Clarke states:

"It was a custom among the Jews to send out their sheep to the deserts, about the passover, and bring them home at the commencement of the *first rain:* during the time they were out, the shepherds watched them night and day. As the passover occurred in the *spring,* and the *first rain* began early in the month of *Marchesvan,* which answers to part of our *October* and *November,* we find that the sheep were kept out in the open country during the whole of the *summer.* And as these shepherds had not *yet* brought home their flocks, it is a presumptive argument that *October* had not yet commenced, and that, consequently, our Lord was not born on the 25th *of December,* when no flocks were out in the fields; nor could he have been born later than *September,* as the flocks were still in the fields *by night.* On this very ground the *nativity* in *December* should be given up. The feeding of the flocks by night in the fields is a *chronological fact,* which casts considerable light upon this disputed point." (Clarke's *Commentary,* Vol. 5, page 370) McClintock and Strong's *Cyclopædia* presents a similar argument and further observes that the census, not the taxing, "which made travelling necessary (Luke 2:2 sq.), would not have been ordered at this season."—Vol. 4, page 877.

So the fact that sheep do graze in Palestine in winter months does not at all prove that Jesus could have been born in December, for it is also a matter of flocks and shepherds staying out night and day. Among the facts that help locate Jesus' birth as being about October 1 are that John the Baptist's father, being a priest of the course of Abijah, became father of him about six months before Jesus was born and that Jesus rendered the sacrifices of the old law covenant invalid by his death in the midst of the seventieth week, foretold in the prophecy at Daniel 9:24-27. For details see *The Watchtower,* 1954, pages 382, 383; *"This Means Everlasting Life",* chapter 8.

● The chronological chart on page 364 of *"New Heavens and a New Earth"* shows that Noah preached some forty years. How can this be proved Scripturally? Does not Genesis 6:3 speak of a 120-year period?—E. J., United States.

We must be careful not to read into the Scriptures what they do not say or jump to a conclusion on the basis of one text alone. True, Genesis 6:3 indicates that at a certain time in man's history God was giving that preflood world 120 more years. But it was not at that time that he gave Noah the information and told him to build the ark. How do we know?

Because Genesis 5:32 tells us that after Noah became five hundred years old and the flood was less than a hundred years away he first "became father to Shem, Ham and Japheth." (*NW*) And not only that, but when God gave Noah the command to build the ark all these three sons were grown and married, Noah at that time having three daughters-in-law. (Gen. 6:18) By the time all three of his sons grew to manhood and married, according to the custom of those days, no doubt some fifty to sixty years passed. Since most likely his preaching began with his building of the ark it is reasonable to conclude that the length of his preaching was between forty and fifty years and not one hundred and twenty years.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

June 23: Striving for the Required Maturity. Page 305.

June 30: Appreciating Basic Christian Publications. Page 311.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What casts serious doubt on whether modern religious teaching is true? P. 291, ¶2.

✓ In what different senses the Bible uses the word "heavens"? P. 292, ¶3.

✓ What particularly impressed the people of Turkey about the humility of the Watch Tower Society's officials? P. 297, ¶1.

✓ What led to the banning of "The Watchtower" in Lebanon, and what has been done about this? P. 298, ¶5.

✓ What considerations led to the decision to sell the Watchtower radio station WBBR? P. 301, ¶6.

✓ How the Society's president recommends a new book by A. H. Macmillan? P. 302, ¶3.

✓ Why Mr. Macmillan's faith is even stronger today than fifty years ago? P. 303, ¶2.

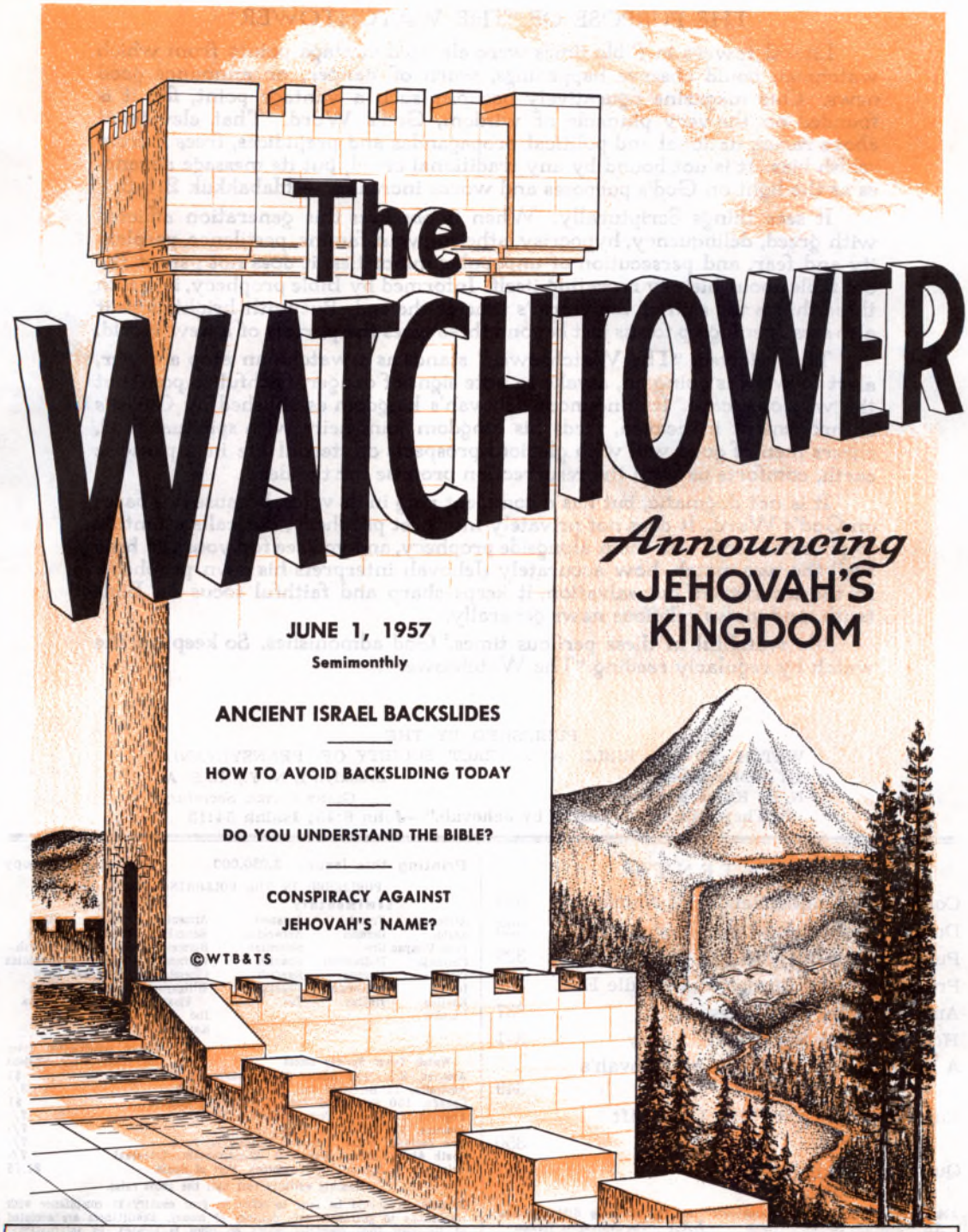
✓ What, beyond what the world thinks, is required of true Christians? P. 305, ¶1.

✓ What you would say to a scoffer who says Noah's ark would not have held all the animals? P. 316, ¶16.

✓ What proves false the theory that not all of the Bible is true? P. 316, ¶19.

✓ What proves Africans really will live according to true Christian standards? P. 318, ¶2.

✓ Whether Jesus could have been born in December, since at his birth shepherds were staying overnight with flocks? P. 319, ¶3.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,050,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Bengali, Burmese, Chinese, Cibemba, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| **Watch Tower Society offices** | **Yearly subscription rates for semimonthly editions** |
|---|---|
| **America, U.S.,** 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia,** 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada,** 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| **England,** 34 Craven Terrace, London W. 2 | 7/- |
| **Jamaica,** 151 King St., Kingston | 7/- |
| **New Zealand,** G.P.O. Box 30, Wellington, C. 1 | 7/- |
| **South Africa,** Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| **Trinidad,** 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII June 1, 1957 Number 11

# Conspiracy against... JEHOVAH'S NAME?

GOD, the great Creator of the universe, gave himself a distinctive name. Why? Because, as the apostle Paul tell us, "there are many 'gods' and many 'lords'," and so to distinguish himself from all lesser as well as all false gods the Creator and Supreme Sovereign gave himself a unique name.—1 Cor. 8:5, *NW*.

In the Hebrew Scriptures his name is represented by four consonants, JHVH. While this unique name occurs at least 6,823 times in the Hebrew text it appears in the identifying form "Jehovah" only four times in the *King James Version* and not at all in the *Revised Standard Version,* being hidden by the terms "LORD" and "GOD."

However, the *American Standard Version* of 1901 did justice to this name, rendering it "Jehovah" in every one of its 6,823 occurrences. Regarding their doing so, the translators of that version, among other things, stated in their preface: "This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim." Jehovah's witnesses are in full agreement with that policy and therefore they have preferred the *American Standard Version* to the English *King James Version.*

This also explains why Mrs. Ida Eisenhower, in a letter dated August 20, 1944, to American soldier Richard Boeckel, who had gotten into difficulty with his superiors because of his Scriptural stand regarding war, wrote: "As the mother of General Eisenhower and as a witness of and for the Great Jehovah of Hosts (I have been such for the past 49 years) I am pleased to write you to urge you to faithfulness." And that is also why, when her son Ike was about to graduate from the West Point Military Academy in 1915, she gave him an American Standard Version Bible, as clearly appears from a photograph of it appearing in *The Illustrated London News,* February 2, 1957.

However, in telling of President Eisenhower's taking his oath of office and having his Bible turned to or opened at Psalm 33:12, the press did not quote that text the way it reads in that American Standard Version Bible: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." No, but the press quoted it as it reads in the *King James Version:* "Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance." In passing, let it be noted that the psalmist would be making no point if the name of Israel's God were merely "Lord," for every kind of false deity is known as "lord."

Why this substitution of "LORD" for "Jehovah," and by whom was it made? Is there a conspiracy against the name of Jehovah on the part of the American press similiar to that practiced by the translators of the *Revised Standard Version,* whose about-face made fools of their learned predecessors who produced the *American Standard Version?* That conspiracy might be involved is apparent from what Jack Anderson, junior partner of Drew Pearson, wrote in Pearson's "Washington Merry-Go-Round," as quoted in the Detroit *Free Press,* December 19, 1956:

"President Eisenhower, whose mother once sold Bible tracts for the Jehovah's Witnesses, is looking for a delicate way to clear the family name of this affiliation. He is sensitive about the fact that Jehovah's Witnesses don't believe in saluting the flag or serving under arms. . . . Inside story is that the President's mother was influenced in her old age by a nurse who belonged to the sect. Being Bible-minded, Mrs. Eisenhower cheerfully agreed to help the Jehovah's Witnesses peddle Bible tracts. . . . Now the Eisenhower brothers would like to find a graceful way to announce that their mother was not, at heart, a Jehovah's Witness."

"Not, at heart, a Jehovah's Witness," and only "in her old age." How could that be true, when she wrote Boeckel in 1944 that she was "a witness of and for the Great Jehovah of Hosts (I have been such for the past 49 years)"?

The attitude of those who switched the text of Psalm 33:12, from the *American Standard Version* reading to one more like that of the *King James Version,* to get rid of the name "Jehovah" is like that of an ancient world ruler. When, about 3,500 years ago, Moses appeared before Egypt's Pharaoh in Jehovah's name, that ruler sneered: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away."—Ex. 5:2, *NW.*

Like his modern counterparts, Pharaoh chose to ignore Jehovah's name. But Jehovah made Pharaoh know who he was as he sent plague after plague upon him, even as He warned: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." And when finally Pharaoh and his hosts were engulfed by the waters of the Red Sea, Pharaoh had to admit defeat and recognize that the God of the Israelites, Jehovah, is indeed the Supreme One.—Ex. 9:16, *NW.*

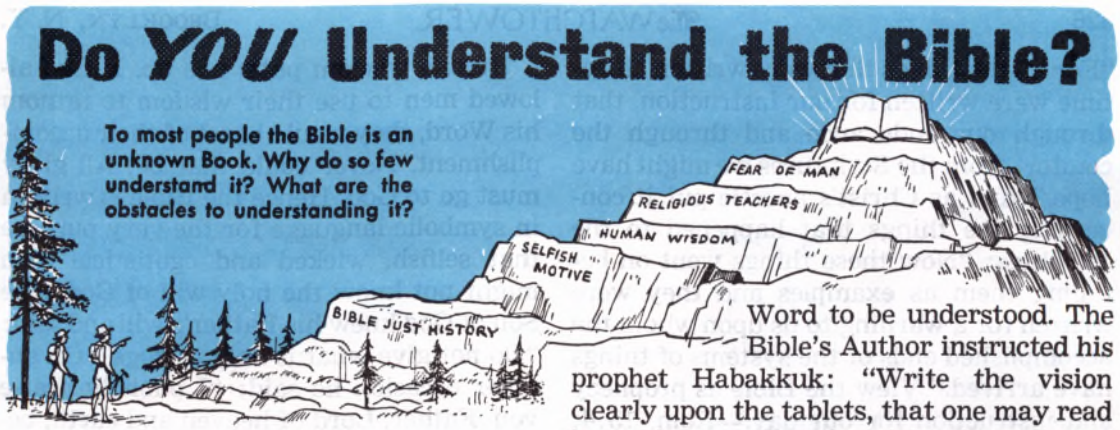
Even as plagues gradually forced on Pharaoh's consciousness the meaning of the name Jehovah, so in modern times, the plaguing preaching of Jehovah's witnesses is forcing upon the consciousness of world rulers who Jehovah is. And since they, like Pharaoh of old, are determined to ignore Jehovah, they will be forced to know Jehovah in a way they will not like, by his destroying them at "the war of the great day of God the Almighty," known as Armageddon.—Rev. 16:14, 16, *NW:*

Then the psalmist's prayer will be fulfilled: "Let them be confounded and perish; that they may know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Ps. 83:17, 18, *AS.*

## Rare Talk Today

With Christendom immersed in materialism, it is rare these days to hear words such as those once spoken by Abraham Lincoln: "I should be a self-conceited blockhead if I should hope to get along without the wisdom that comes from God and not from man."

# Do *YOU* Understand the Bible?




MANY persons keenly wish to understand God's Word. They want to know the will of the Creator. Yet, at the same time, they find the Bible difficult to understand. This has distressed many lovers of righteousness, and they rightly wonder why God's Word should be a Book so little understood. To understand why the Bible is so little understood is to take a major step toward understanding God's Word itself.

One of the major reasons why God's Word is an unknown Book is that the god of this world, Satan the Devil, is a god of darkness. Small wonder that the Bible prophecy for this day has come true: "Darkness shall cover the earth, and gross darkness the people." Concerning the effect of Satan's influence over the earth, an early Christian wrote: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers." Since "the whole world is lying in the power of the wicked one," even the masses of professing Christians have been misled and blinded by the Bible's chief enemy, Satan the Devil.—Isa. 60:2, *AS;* 2 Cor. 4:3, 4; 1 John 5:19, *NW*.

Despite Satan's efforts to blind mankind to the Bible, the time would come for God's Word to be understood. The Bible's Author instructed his prophet Habakkuk: "Write the vision clearly upon the tablets, that one may read it on the run. For the vision is a witness for the appointed time, and speaks of the end, and does not lie." God's Word thus discloses that there is an appointed time for the understanding of his prophetic Book.—Hab. 2:2, 3, *AT*.

When is this time? It is called the "time of the end." God told his prophet Daniel: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Since 1914 we have been living in the "time of the end," this set length of time also called the "last days," that is, the last days of Satan's world of darkness. Hence now is the most momentous time in human history. Now the prophetic visions penned by God's prophets are being opened up to the understanding of the true followers of Christ Jesus.—Dan. 12:4, *AS*.

### OBSTACLES TO UNDERSTANDING

In his insidious efforts to blind mankind Satan has raised up many obstacles to understanding. Knowing what they are, you are equipped to avoid them. There are five main obstacles.

Viewing the Bible as a mere history book is a great obstacle to understanding. History the Bible is, yes. But it is also prophecy, that is, history written in advance. Historical events concerning God's nation of Israel are really prophetic pictures for our benefit today, just as the Bible says:

"For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." And as Christ's apostle put it concerning the things that happened to the Israelites: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." View the Bible as prophecy and instruction for our day.—Rom. 15:4; 1 Cor. 10:11, *NW*.

Selfish motive is the second obstacle to understanding. Some persons go to the Bible, seeking formulas to get what they want—peace of mind, happiness and contentment. Such persons put their own desires above God's will. They have the wrong motive. The right motive is this: "Let your will come to pass," God's will. Those who use the Bible to advance their own interests, to increase their popularity or to make themselves appear learned must overcome the obstacle of selfish motive before they can understand God's Word. —Matt. 6:10, *NW*.

The third obstacle to understanding is the tendency to rely on human wisdom. In all other things human wisdom might prevail. But the Bible is unique. God does things differently from man. And it is not his will that human wisdom should open up his prophetic Word. Concerning God's will Christ's apostle wrote: "It is written: 'I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?" Why has the Bible's Author chosen to "shove the intelligence of the intellectual aside"? As the Bible writer says: "In order that no flesh might boast in the sight of God." —1 Cor. 1:19, 20, 29, *NW*.

Human wisdom puffs one up. If God allowed men to use their wisdom to fathom his Word, they would boast of their accomplishment. Never could that be! All glory must go to God. Hence the Bible is written in symbolic language for the very purpose that selfish, wicked and egotistical men might not know the holy will of God. The Son of God knew his Father's will and said: "Do not give what is holy to dogs." On another occasion he said: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you."—Matt. 7:6; 11:25, 26, *NW*.

Not understanding God's rejection of the world's intellectuals, men highly educated in this world's wisdom may feel that they should be able to understand the Bible. When they fail to understand it they wrongly blame the Bible, calling it inconsistent, foolishness or mythical. Relying on human wisdom is a great obstacle.

### PEDDLING THE WORD OF GOD

The fourth obstacle to understanding is relying on betitled religious teachers who have commercialized and adulterated God's Word. These men use God's Word as the basis for a business. They did this even in the days of the apostles: "For we are not peddlers of the word of God as many men are."—2 Cor. 2:17, *NW*.

For the time of the end Christ foretold many "false prophets," religious teachers claiming to be Christian but who in reality are peddlers of the Word. Is it any wonder that the Bible is an unknown Book to the masses of churchgoers? It is as Dr. Robert J. McCracken of New York's Riverside Church put it: "Even where church members are concerned, the Bible is largely an unknown book."

Though they may appear learned in the world's eyes, peddlers of God's Word cannot impart the true meaning of the Scriptures. For such ones are in the same class with those of whom Jehovah said long ago through his prophet: "All vision is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed."—Isa. 29:11, *AS*.

Such learned men! And yet God does not let them understand. If he did they would adulterate his truth with traditions just as they do their religion today and as the Jewish religious teachers did in Jesus' day. To such ones Jesus said: "You have made the word of God invalid because of your tradition." Further, if God gave such men understanding they would commercialize his truth just as they do their religion today.—Matt. 15:6, *NW*.

Now the fifth obstacle to understanding. This is fear of creatures instead of the Creator. Do you want to understand God's Word? Then fear God, not your neighbors, your relatives or any other person. Remember God's rule: "The secret of the LORD [Jehovah] is for those who fear him."—Ps. 25:14, *AT*.

### BASIS FOR UNDERSTANDING

Having cleared out the obstacles to understanding, the person who would understand God's Word must then seek the basis for understanding.

First, one must love righteousness and be searching for the truth. Such persons are, as the Bible says, "rightly disposed for everlasting life."—Acts 13:48, *NW*.

Understanding will not be given wicked persons. God's Word foretold for our day: "The wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." (Dan. 12:10, *AS*) The wise ones who understand are not the worldly wise but those wise in the Scriptural sense—those who love righteousness and devote themselves to serving Jehovah God.

Secondly, as a basis for understanding, one must have the desire to be obedient to God's Word. Those who are merely seeking to gratify their curiosity and have no desire to do God's will cannot be blessed with understanding. As Jesus said: "Not everyone saying to me, 'Master, Master,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21, *NW*.

Third, to lay a foundation for understanding that is sound, one must be willing to compare any religious instruction he receives with the Scriptures. Can it be proved by the Bible? If not, then reject it. God's command is: "Make sure of all things." The Bible commends those who do this, such as the Beroeans of whom the scripture says: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." They examined even the teaching of the apostle Paul, checking it carefully with the Scriptures. So lay the right kind of foundation for understanding by following the Bible counsel: "Prove to yourselves the good and acceptable and complete will of God."—1 Thess. 5:21; Acts 17:11; Rom. 12:2, *NW*.

### AIDS TO UNDERSTANDING

Now that obstacles have been cleared away and a good foundation laid for understanding there is more: Avail yourself of the right kind of aids to understanding.

A fine aid to understanding is a modern speech translation of the Bible. How much clearer they are than the *King James Version* of 1611! For details as to how modern translations will help your understanding

see *The Watchtower* of February 15, 1957. As an example, note this scripture at Acts 8:33, as found in the King James Bible: "In his humiliation his judgment was taken away." What does this mean? Does it mean Jesus lost his power of judgment at the time of his humiliation? A modern translation makes the meaning clear: "During his humiliation justice was taken away from him." (*NW*) How different! How easy to understand! So a modern translation, such as the *New World Translation* just quoted, will be an invaluable aid to understanding the Bible.

Of paramount importance in understanding God's Word is God's holy spirit, his invisible active force. By it the Bible was written: "You know this first, that no prophecy of Scripture springs from any private release. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." Since the Bible was written under God's spirit, only his spirit can bring about understanding: "No one has come to know the things of God, except the spirit of God. Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. But a physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them." —2 Pet. 1:20, 21; 1 Cor. 2:11, 12, 14, *NW*.

Now what did the Bible foretell concerning the operation of God's spirit during this "time of the end"? That his spirit would be upon his organization of faithful followers of Christ Jesus and that through them spiritual food would be brought to the people. This agency for dispensing Bible-explaining spiritual food is called the "faithful and discreet slave." Christ foretold: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Truly I say to you, He will appoint him over all his belongings." —Matt. 24:45, 47, *NW*.

Note that Christ foretold that he would use, not a multitude of organizations, but rather one organization to dispense spiritual truths, appointing this "slave" "over all his belongings."

This "faithful and discreet slave," then, is not an individual man but a company following the example of Christ; it is the united company of the anointed followers of Christ. They are identified by the prophet: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." —Isa. 43:10, *AS*.

Through this "servant" or group of anointed witnesses, God's spirit under the direction of Christ has made available today a wealth of aids to make the Bible understandable. *The Watchtower* is one of these aids. There are many others, such Bible study aids as the volumes *"Let God Be True"* and *You May Survive Armageddon into God's New World.*

Even with all the aids that are available no one can understand the Bible unless he engages in private study, for "the heart of the righteous studieth to answer." He must also associate with others of God's organization, for Christ's rule is: "Where there are two or three met together in my name, there I am in their midst."—Prov. 15:28, *AS;* Matt. 18:20, *NW*.

The Bible can be understood. First clear out the obstacles. Build up a sound basis for understanding. Then avail yourself of the aids to understanding.

*Whatever virtue there is and whatever praiseworthy thing there is, continue considering these things.—Phil. 4:8, NW.*

# Pursuing my Purpose in Life

*As told by T. E. Klein*

IT WAS a beautiful summer day in 1917 when, as a lad of ten, I picked up a tract from the sidewalk in Blue Island (suburb of Chicago) advertising a Bible lecture: "The Rich Man in Hell." My brother and I went to hear it. Upon our explaining to mother what the speaker had said, she agreed it was the truth, even though our father was a Methodist preacher. With my brother I began to attend those Bible study meetings; also, on Sundays, beginning at five in the morning (as was then the custom), we engaged in distributing Bible tracts. There were few young folks in the truth then; nevertheless it was a real pleasure for me to take the older ones out in the service in my car every Sunday. They were up in years but mature in the truth and I very much enjoyed their company.

I appreciated the truth and by 1925 I had symbolized my dedication and was regularly talking about the Kingdom, thus pursuing my purpose in life. In the cold winter of 1930 one of the Society's traveling representatives, while visiting the Chicago congregation, spent a few nights at our home. We got to talking about the pioneer work. He pointed out what a privilege it was to be in the full-time service as a theocratic warrior for the only government, the theocratic government. I lost no time in making up my mind that there was nothing more beneficial or more important and nothing I would like to do more than to spend all my time in the pioneer work. I informed my employer about quitting my job and at once entered the pioneer work. As I look back now over the past twenty-seven years, to me it has been just as the apostle Paul wrote the Ephesians: that God can "do more than superabundantly beyond all the things we ask or conceive."

In 1931, on the first day of April, the weather was still brisk as my wife and I left Chicago for Iowa, roughing it for three months by sleeping in the car. Pioneering there was a happy experience. Many obtained the Kingdom message and most people received us kindly. Three months slipped by and it was time to leave for the international convention held at the Columbus (Ohio) State Fair Grounds, at which convention all of us learned our new name. The initials J w on the printed program had everyone guessing. Could it be Jehovah's warriors? Or Jehovah's worthies? These and other questions many asked. Before the convention ended we had learned it was *Jehovah's witnesses.*

Following that convention I obtained a trailer, a comfortable home on wheels. Soon we were on our way to the next assignment, Gulfport, Mississippi, and the county. In Gulfport and Biloxi there were several *Watchtower* subscribers and these were organized into a study group. One young couple that had some knowledge of the truth accompanied me in the service for the first time. When next heard of, many years later, both of them had been through the Bible School of Gilead and were enjoying their foreign assignment.

Upstate Mississippi was our next territory. In that cotton-raising area we found much poverty, but the Kingdom message really sounded good to these humble folk. As many as sixty books a day were placed with them. In 1933 the Society announced a new feature for use in Kingdom service,

the portable transcription machine and recorded sermons. Many interesting experiences were enjoyed as lectures were given at night under trees, on porches, in school auditoriums and in churches. To advertise these lectures the grapevine or mouth-to-mouth method was very effective. Long before the lecture was to begin the church was packed. From far and near they came to listen to the good news of the Kingdom, always taking away with them a free copy of the talk. What a contrast to what they had been accustomed to!

In the fall of 1934 a new assignment—operating a sound car, traveling from New York to California by way of Florida. The sound equipment was mounted on a ton-and-a-half chassis, there being two 30-watt amplifiers and a steel mast that telescoped to a height of sixty-five feet to hold aloft four Bud units mounted to a three-foot flare speaker. The lectures delivered from this equipment could be heard two miles away. Many were our interesting experiences and the comments from those who heard. On our arrival in California in the spring of 1935 the sound-car trip ended. Here I was assigned five counties in the high Sierra Mountains, where many eagerly received the Kingdom message. The sound equipment on our car was used to good advantage.

While witnessing in this territory I met a young couple who had almost everything money could buy: a fine home among the pines, a car, milk, cream, butter and eggs in abundance. They had a good knowledge of the truth. The pioneer work was explained to them, that it is a life free from all worries, cares and burdens of this old world, a happy life; yes, the only life. There was no Gilead then, but when I next heard about them they too had been through Gilead and were serving in Panama.

After we spent more than a year bringing the Kingdom message to the ranchers, rangers and mountaineers among the Sequoia forests, the national parks (including Yosemite and Lake Tahoe) and the beautiful mountain streams and waterfalls fed by the snow-capped mountains decked with flowers growing just a few feet from the snow line, a letter came from the Society assigning us to the desert country of Yuma and Phoenix, Arizona. The change in scenery and climate at first seemed terrific. The temperature was over 100 degrees F., and there was no shade. The scenery? A desolate barren waste. But in just a matter of days I adjusted myself to the new surroundings with all its unique beauty. There were the mirage, the many varieties of cacti with their pretty flowers, and the animal life, which at first we had not noticed. The people of the desert were easy to witness to, even the Indian on the reservation. This was a new experience. He would listen and listen as long as you talked to him, with never an expression on his face and with nothing to say, but invariably availing himself of the message.

With mixed feelings I left the desert country with its people, whom I had learned to love. Now we were assigned to work the business sections of Texas cities, Sweetwater, Brownsville, San Angelo and Beaumont. I found the businessmen pleasant listeners. Then came the 1937 convention at Columbus, Ohio. Here Brother Rutherford announced that a number of pioneers would be assigned to what he called the "flying squad." The main feature of this work was presenting the transcribed Bible lectures in various languages, replacing the several hundred radio stations then broadcasting them. Galveston, Texas, and Lafayette, Louisiana, were my assignment. There the lectures were well received. French-speaking people of Lafayette never had heard such interesting Bible talks and such good French. They enjoyed them immensely, but not so the Catholic priest. He

instigated our arrest. When explaining the Kingdom message to the police, I was reminded by one of them: "The City of Lafayette and not Jehovah signs our pay checks." But the city judge was eager to let me out after I was in jail for five days.

In 1938 the zone work began and I was assigned to Zone 1 of Louisiana. While I was serving the New Orleans congregation out in the field "the Church" again had me arrested. Here the police, unlike those in Lafayette, wanted to know why. They were happy to receive every piece of literature I had in my brief case. The court received a good witness, after I had spent part of a day and a night in jail. The case on appeal was dismissed.

The zone work coming to a close in 1941, my next assignment was special pioneering in Gretna, Louisiana, among many Catholics. They listened, though, and soon a study group was organized. Here a letter came from the president's office inviting me to attend the first class of Gilead (February, 1943), with the prospect of going to a foreign field. Thrilling indeed was this, freshly spurring me to pursue my purpose in life. After graduating and while awaiting my foreign assignment, I was sent to Del Rio, Texas, to serve many Mexicans. Among these humble people we had as many as thirty Spanish Bible studies a week, and a congregation was organized. In 1945 I was assigned to Denver, Colorado, where the Englewood congregation made good progress. With them we shared the privilege of building the city's first Kingdom Hall, on Broadway. Shortly after its completion I started for my foreign assignment, the Virgin Islands.

Leaving New York January 3, 1947, on the Marine Tiger, we arrived January 7 in the quaint little town of Charlotte Amalie, V. I. After our getting located, witnessing started in earnest the following day. The *Watchtower* campaign was on and this actually was virgin territory. Several hundred subscriptions were taken, making it necessary for the post office to inaugurate rural delivery. So many studies were started that for the first two years it meant regularly coming home about midnight in order to care for all of them.

The first public lecture in the Market Square had a thousand in attendance. To these, 800 booklets in English, French and Spanish were given free. At the lecture in Coral Bay, St. John, V. I., the school was packed. A man standing at the door was invited to sit down; he refused, saying that if he did not like what was said he would leave. Shortly he was seen trying to share another's seat. After the lecture no one cared to leave; they wanted to hear more, and they did. The *Watchtower* study and other meetings were announced. With at first three and four present, gradually the attendance grew. These experienced some service joys, too, as they promptly took part in helping to advertise the public lectures with handbills.

But now our assignment has been changed once more and at present we are continuing our missionary service in Cayey, Puerto Rico, where many joys are ours daily as we pursue our purpose in life.

Knowing that patience is meant for salvation, one soon learns to exercise the greatest patience and kindness among his newly found brothers and sisters, and they love the missionary for it. To him they become dearer in each passing year as he sees them grow to maturity, bearing Kingdom fruit, preaching the Kingdom message from house to house, making revisits, starting and conducting their own Bible studies. As I have kept on seeing Jehovah's blessing upon the Kingdom service the joy of pursuing my purpose in life cannot be described in writing. It is Jehovah's doing, and all who possibly can will eagerly desire to share in this feature of service.

# President Visits Europe and Middle East

**PART 3**

**This continues the report by the Watch Tower Society's president, N. H. Knorr, of his service tour through Europe and the Middle East.**

LAHORE, a very interesting city filled with Moslems, is in a Moslem state. Our missionaries are having a very difficult time, especially the sisters, because here women very rarely frequent the streets. But when one is in missionary service, with work to do of preaching the good news of God's kingdom, she (or he) must appear before people in order to preach, for unless they hear the Kingdom message how can they ever put faith in it? The branch servant told me that the sisters certainly had wonderful success in distributing handbills and inviting people to the public talk. Because these women were on the street giving out handbills the men paid great attention to them. Moslem women who do appear in public have a covering, or burka, a tentlike cloak that normally covers from head to foot. Even over their face they have a cloth pierced with little holes so that they can see through, but no stranger can ever see the wearer. So when a European woman walks along streets of Lahore, or of any city in Pakistan, she is noticed. As the sisters stop for a moment, as they do when passing out handbills, a crowd of men immediately surrounds them, and they appear as if by magic. Therefore the sisters have to keep moving, trying to keep away from persons who feign interest in getting a handbill. Sometimes these persons are so interested in getting things from the sisters that they take their Bible, magazines, books, etc., unless the sisters have their bag on their arm and the top closed.

All the missionaries and congregation publishers and those attending the convention from other cities were working diligently in advertising among the Moslem people, inviting them to the convention and particularly to the public lecture. On Sunday morning I spoke to the brothers, seventy-two in number; and in the afternoon I spoke to 160 who attended the public meeting, eighty remaining for the final discourses of the assembly.

The branch servant mentioned to me that a new chapter in theocratic advertising in Pakistan had been opened because of my visit there. This was the first time that radio was used. The brothers had arranged with a man who interviews prominent persons to have me on his program, and I did answer questions for twelve minutes. The brothers were indeed pleased with this broadcast. I also had opportunity to talk about the Kingdom with a number of men in the radio station for about an hour.

Mode of travel in these Eastern countries is very different from that in the West. We might call it primitive, but it was not too many years ago, before the automobile, when even Americans still used the oxcart and horses. Here at Lahore, in Pakistan, bicycles are used considerably,

but also many *dongas*. This two-wheeled carriage, drawn by a rather small horse, is so constructed that usually four persons can sit in it. At one time when coming back from the meeting to the hotel we decided to take a *donga* rather than walk a mile and a half; so the branch servant and I sat in the back seat while the driver sat in the front seat. But when he gave his very small horse the whip so that it would move ahead, the horse could not get any traction because the counterbalance was too great. So the driver had to ask Brother Pope to sit in front with him so that the horse could get down on the ground and do a little pulling. (This is not to imply that the branch servant is a fat man, for he is slender and keeps in good trim, but with the two of us in the back seat we just about equaled the weight of this very small horse.) We had our good laugh, but afterward, when needing to use a *donga*, one of us always sat in the front with the driver.

It certainly was wonderful to spend a few days with the missionaries at the missionary home and to hear of their experiences in this land where witnessing is very difficult. Thus far the only persons who have really taken a keen interest in the truth are so-called Christians who know something about the Bible and believe in Christ Jesus. With these our brothers can study. Moslems ask many questions, but when it comes to making a decision they find it much easier to keep their own religion, because they might be ostracized were they to change to Christianity. A few have taken their stand, but with very great difficulty. The twelve missionaries in the land are doing wonderful work, not only in the large cities (Karachi and Lahore), but they have gone off into smaller places. Using his bicycle, one brother goes to small villages, where he stays with the people as he preaches to them. It reminds one of the days of Christ Jesus when his apostles would travel from village to village, and as they traveled they would find people who showed hospitality, and these would invite them to stay at their homes. So one of our brothers, a missionary in Pakistan for many years, serves rural sections, with excellent success in distributing the Kingdom message. Five years ago, at my last visit there, an average of thirty-seven publishers was preaching the good news; now that average has increased to sixty-seven—a fine growth for only five years of work.

The convention aroused much interest. A university student, contacted during the assembly, called at the branch, asking for a study to be started with him. Later we had a visit from the professor of one of the colleges in the city, he too being interested in having a study.

When Christ Jesus told his apostles to go and disciple all nations he meant Pakistan as well as other places. Kingdom missionaries who have gone into this land must be admired and should always be remembered in our prayers because of the wonderful work they are doing, and who keep on doing it under really difficult circumstances.

When time came for me to emplane at Lahore for Karachi we started to the airport and found that the highway was bedecked with flags and floral arches. Along the road crowds were beginning to throng. Soldiers and policemen were at their positions. Many school children were being brought to sit in places along the route in preparation for a big reception. A very prominent personage was visiting Pakistan, due to arrive at Lahore that morning. He was Chou En-lai, prime minister of China. So they were making a very big fanfare over this dignitary; he would make his triumphant entry, along with other dignitaries, and people would hail him as a

wonderful man. So they give glory to men, but very little glory to God. They do not accept his Son, and they do not accept the true God of the universe. While the missionaries were fellowshiping at the airport before my time of departure, the plane came in carrying Chou En-lai; the bands struck up their music, the army came to attention, and the big reception was on. This big man to whom they give such honor cannot bring about peace, nor are such men able to bring even to people of their own nations the prosperity all mankind longs to have. So while the nations rage and are filled with anxiety, calmly Jehovah's witnesses all over the world keep on going forth preaching the good news of the Kingdom. They have a glorious treasure of service and are moving along with the great theocratic host in Jehovah's triumphant march to victory. Soon Jehovah will show his power and destroy the evil world and its rulers.

It was not long until I was back in Karachi, where I met the brothers and had a very interesting meeting with them in the evening at their own Kingdom Hall, twenty-nine being in attendance. There I spoke to the brother who had met Brother Franz and received the firsthand story as to how he was and I learned that he had gotten away safely. It was good to be with the two missionaries, Brothers Young and Moss, in Karachi for a little while and I very much appreciated their seeing me off for my next stop, Bombay.

### INDIA

On its way to Bombay the plane I took (a small two-motored DC-3) made two stops. First, it stopped at Bhuj, a sort of summer resort; next, at Ahmedabad, where some of our missionaries are working; but they were already in Bombay attending the convention. Flying over these cities in India is interesting. You see how closely compacted the cities are; they are busy cities of commerce, and in them are thousands upon thousands of persons to be spoken to about the Kingdom. The final stop was Bombay and I arrived there about 6:30, finding two hundred persons waiting to meet me. Among them were many old friends, missionaries particularly, and Brother Skinner, the branch servant, besides scores of new faces, persons just coming into the truth during the last five years.

India was really having a series of conventions. Brother Franz had been to Delhi and had gone on to Calcutta, and I was serving those who could get to Bombay. The branch servant was able to obtain the finest hall in Bombay for the public meeting. It usually has to be booked six months in advance. It had already been booked by the Railroad Passengers Association for a conference. When the branch servant got in touch with the association's secretary he agreed to change their conference date so that we could use the hall while I was in Bombay. Their only charge to us was eight dollars to pay postage to notify their members that they had canceled their third day of the conference, and this we certainly appreciated. That made it possible for us to use this fine hall for the public meeting. Excellent advertising was carried on for weeks prior to the assembly and the brothers felt very well rewarded, because there were 1,080 packing out the auditorium, the biggest public audience they have ever had in India. The people heard discussed the subject "New World Peace in Our Time—Why?" Of course, the convention was held two days prior to this climactic public meeting, the brothers using another hall. The convention started out with 315 at its first session. That session I was unable to attend because of the great amount of work to be done in the branch office, as a result of the expanding witness in India.

It was therefore necessary for Brother Skinner and me to travel to different parts of Bombay itself in trying to find a better location where we can construct a Kingdom Hall, a branch office and a small printing establishment to take care of our work.

One of the brothers was kind enough to drive us in his car to different locations. We were accompanied by the real estate man, and now it appears that soon we shall have a good location and be ready to construct our own quarters and move from our present place on Love Lane. We certainly need a new building to carry on our expanding work in India. When this was announced at the closing session of the convention the brothers became tremendously enthusiastic, happy to realize that something new would be built for India, for this was another evidence of the expanding activity in this great land of many millions of people.

India surely is a land of languages and this is one of the big problems not only for the missionaries but for our brothers throughout the country, and particularly for the branch office. Right now in India we print *The Watchtower* in five different languages of the country. Its circulation has been increasing, and this makes us very happy. Arrangements were made to organize this work better so that all the magazines will be alike—similar in appearance to the English edition.

The convention halls were very well decorated. A brother who is in the motion-picture business donated the stage setting, which consisted of a typical Indian architectural façade with an open arch in the center, through which was seen a splendid view of the new Brooklyn factory. It showed the factory as just across the river, showing the part built in 1927, the later addition to that and now the thirteen-story structure with its large tower on top. This made a beautiful setting for the convention and showed the keen interest on the part of our brothers in India in the American activity, for it is from here that we supply many of the things that keep them equipped and busy in preaching the good news. To all present at the assembly it was a delight to observe sixty-five persons standing up and answering the questions in declaring themselves before all as dedicated to serve Jehovah God. They were baptized in the blue waters of Bombay Back Bay.

I had the opportunity, too, of speaking to sixty-five of the pioneers, special pioneers and missionaries. There is certainly a big field in India for more special pioneers, even as is the case in every other part of the world. If any are really interested in getting into the special pioneer work, preaching the good news 150 hours a month, the Society is interested in knowing about them. A wonderful work is being done by the sixty-five publishers in the pioneer service there in India.

The brothers in India were delighted that they were able to operate their own cafeteria, India's first; and they did very well. The brothers at the branch would get up early and go down to the hall to get things started for the feeding of the crowds. Because of the fact that there were so many things to do in the office in checking the branch and handling the country's problems, the branch servant and I would always prepare our own breakfast and be at work by eight o'clock in the morning. After the public talk in the Sir Cawasji Jehangir Hall, 560 remained to hear the final talk, in which I related some experiences of the trip I had already made and also explained the plans for expanding the work in India.

Jehovah is undoubtedly pouring out his blessing upon all of his witnesses in India, inspiring them to press on so as to 'bring the whole tithe into the storehouse.' Every-

one knows there is still work to be done. The question is, Can we do it before Armageddon and how much does Jehovah want us to do? Our brothers in India certainly have a task on their hands. It is difficult to sit down and have a discussion with a Hindu. He is so interested in his own gods, of which he has many, that he is not particularly interested in the true God, nor does the true God appeal to the philosophical mind of the Hindu. They are very intelligent people and can ask very catchy questions, but it is not because they want to learn the truth but because they love to think their way rather than be guided by the true principles of Jehovah as set forth in his Word.

The three days in India were just too full of activity, but they were very happy ones and it was early Monday morning that we left the branch office to go to the airfield for my plane to Ceylon.

### CEYLON

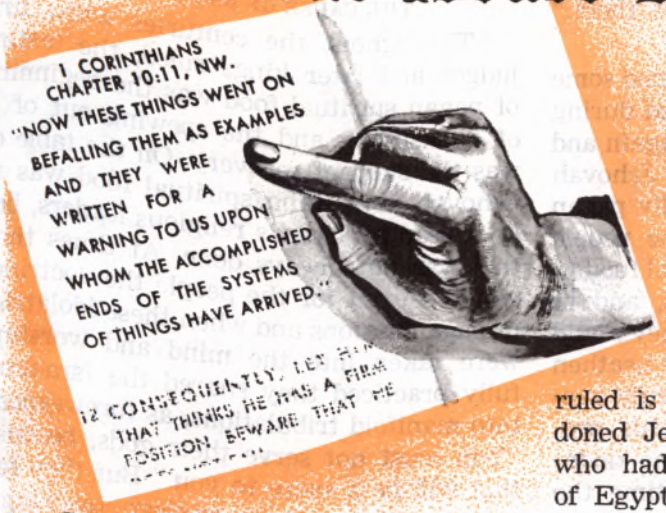
Ceylon is another non-Christian community. About the only response we get from people in this country is from those who know something about the Bible and call themselves Christians. When the Kingdom missionaries in this land and their associate publishers talk to members of various church organizations they say they will never join Jehovah's witnesses but "have no objection to studying the Bible with you." Many are the experiences that change very stanch Catholics (whose faith "could never be shaken") after a few months of studying the Bible. They leave the Catholic church, take a firm stand with the New World society, and really become ministers of Jehovah God. All of us have had such interesting experiences and we shall have more like them the more time we spend in the field service.

Ceylon heard present truth away back in the year 1912 when the Society's first president visited the island. Brother Russell, on a round-the-world preaching tour, found much interest there, but no one was there to follow up, to develop the interest into a congregation. Five years ago (1951) when I visited Ceylon there were only twenty-nine publishers reporting in the one congregation located at Colombo. However, on this second visit three congregations already were established in different locations and three missionary homes, total publishers having reached 112. This certainly makes the hearts of the missionaries glad, and mine too, for that is growth in five years from 29 to 112 in a land where not many people believe the Bible.

Publicity-minded, the brothers in Ceylon did everything they could with newspapers, handbills, placards and sound cars. They kept news releases flowing into the newspaper offices and the papers published them. In this country the brothers have never been able to use the radio to give information to the people, but they did not think it was impossible; so they called on the Director of Radio in Ceylon and, much to their surprise, arrangements were made for an interview. The only time available for the broadcast was on January 1 at 7:30 p.m., after the public talk; but much information was then given to the people generally throughout Ceylon. It was a successful broadcast and I appreciated very much being interviewed by a man prominent in Ceylon.

The account of my trip will be concluded in the next issue of this magazine.

# Ancient Israel Backslides




A LOOK at dead history can point the way to a live future. This is true if the history looked at is the prophetic history of the ancient nation of Israel. Men say hindsight is better than foresight. But in this case hindsight becomes foresight if we see it as a mirror reflecting future events. From the religious past of ancient Israel we can learn something of the religious future of modern Christendom. The Bible is a book that specializes in recording those parts of religious history that are typical or prophetic, that mirror the religious future of our present generation. For us in these last days the religious history of the Israelites was recorded: "Now these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." Also, "all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." Within these limits we can learn what will happen from what has happened. Examine this inspired prophetic history to see what happened to whom and why, so that you can be guided in determining by the course you choose what will happen to you.—1 Cor. 10:11; Rom. 15:4, *NW*.

[2] Israel's religious history during the period when judges ruled is summarized thus: "They abandoned Jehovah the God of their fathers who had brought them out of the land of Egypt and went following other gods from among the gods of the peoples who were all around them and they began bowing down to them, so that they offended Jehovah. At this Jehovah's anger blazed against Israel and he gave them into the hands of the pillagers and they began to pillage them, and he proceeded to sell them into the hand of their enemies round about and they were no longer able to stand before their enemies. So Jehovah would raise up judges and they would save them out of the hand of their pillagers. And even to their judges they did not listen, but they had unfaithful intercourse with other gods and went bowing down to them. . . . And when Jehovah did raise up judges for them, Jehovah proved to be with the judge and he saved them out of the hand of their enemies all the days of the judge, for Jehovah would feel sorry for their groaning because of their oppressors and those who were shoving them around. And it occurred that when the judge died they would turn around and act more ruinously than their fathers by walking after other gods

1. Why is it worthwhile to examine Israel's religious history?

2, 3. What events occurred during the rule of Israel by judges?

to serve them and bow down to them." —Judg. 2:12, 14, 16-19, *NW*.

[3] This period of the judges spanned some three hundred and fifty years, and during this time ancient Israel backslid again and again. When Israel was faithful Jehovah protected the nation, but gradually pagan worship would make inroads, the people would abandon nourishing spiritual food to partake of demonistic doctrines, and in their spiritually weakened state they would backslide completely into false heathen worship. Since they no longer truly represented him Jehovah removed his protection from them and they came under the yoke of pagan peoples. In time the pillaged and oppressed Israelites would cry to Jehovah, he would raise up a judge from the midst of a faithful remnant to deliver them, and they would throw out the false spiritual food and be delivered from their enemies and be restored to Jehovah's true worship and favor. Then they would later return to the unclean spiritual food they had thrown out, and they would slide back into false worship once more.

[4] The change from rule by judges to reign by kings brought no permanent halt to ancient Israel's backsliding. When a good king ruled and the nation served Jehovah divine blessing and protection followed, but when a wicked king ascended the throne of Jehovah he turned the nation aside to demonistic doctrines and idolatries. Though still claiming to be Jehovah's people and his worshipers, they fed on spiritual filth and weakened and backslid. Then there piled in upon them internal troubles or external oppressions from foreign nations, and no deliverance came until there was a revival of true worship and a return to Jehovah, usually touched off by the replacement of an evil king with a good one.

4. Did the situation change during the rule by kings?

### THE CAUSE OF BACKSLIDING

[5] Throughout the centuries when first judges and later kings ruled, the tasting of pagan spiritual food was the beginning of backsliding and the spewing out of it was the start of recovery. On the table of Jehovah nourishing spiritual food was to be spread by Israel's religious leaders, but this was not always done. At times they would set out for the people the doctrines of pagan nations and when these idolatries were taken into the mind and worshipfully practiced they snared the Israelites into manifold tribulations, as forewarned: "You must not serve their gods, because that will be a snare to you." But they fed their minds on these unclean teachings, were made weak and sick and nauseous by them, and only recovered spiritual health after ejecting these falsehoods from their minds.—Deut. 7:16, *NW*.

[6] Nevertheless, ancient Israel did not learn the lesson of these hard experiences and would later return to these same practices, would embrace them again, would be sickened by them again, and again have to expel them vigorously from mind before recovery was possible. What they had used as spiritual food before they used again, and just as it had sickened them before it sickened them again. It was a repetition of folly that reminds us of Proverbs 26:11 (*RS*): "Like a dog that returns to his vomit is a fool that repeats his folly." The apostle Peter used this proverb to illustrate the course of Christian backsliders: "The dog has turned back to its own vomit." And because Israel overindulged itself in worldly materialism under the influence of pagan religions, Jehovah caused his prophet to say: "All tables are full of vomit, no place is without filthiness."—2 Pet. 2:22, *NW;* Isa. 28:8, *RS*.

[7] No place was without filthiness; that

5, 6. What caused the backsliding, and how was the practice illustrated?
7. Where did spiritual famine exist, and where not?

is, within the organized religious system that had backslid, that had become apostate. But not every individual in Israel or Judah slid back with this religious majority. As in the days of the judges, a remnant remained faithful and stuck to their clean spiritual diet, and the contrast is shown by Jehovah's words to the faithless ones: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be put to shame; behold, my servants shall sing for gladness of heart, but you shall cry out for pain of heart, and shall wail for anguish of spirit." Jehovah was not selfish or partial with the clean spiritual food, but sent it to the nation, made it available to them, by repeatedly sending his prophets to them: "I have persistently sent all my servants the prophets to them, day after day; yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers." Hence it was not among the faithful remnant of true worshipers but only within the nationally approved, orthodox religious system that had backslid that the spiritual famine ruled: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." To escape the famine individuals must abandon the ranks of the backsliding majority and associate with the faithful remnant.—Isa. 65:13, 14; Jer. 7:25, 26, *RS;* Amos 8:11, *AS*.

[8] The religious leaders of the apostate nation not only refused to heed the prophets themselves, they tried to prevent others from heeding the warnings. Like the dog that bites the hand trying to feed it, these religionists persecuted Jehovah's servants, even killing many of them. The ill-treatment of the prophets by the backsliding religious leaders and the blind masses following them is summarized at Hebrews 11:36-38 (*NW*): "Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons. They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheep skins, in goat skins, while they were in want, in tribulation, under ill-treatment; and the world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth."

8. How did the backsliders 'bite the hand trying to feed them'?

### BACKSLIDING IN JESUS' DAY

[9] Finally Judah sank so low that Jehovah abandoned it to the Babylonians, even using them to execute his judgments against the apostates. But even at this time there was a faithful remnant taken into captivity along with the backsliders, and in Jehovah's stated time they were returned to Judah to re-establish true worship in Jerusalem, rebuilding the temple and resuming the offering of sacrifices there. It did not last. Wrong spiritual food in the form of oral tradition crowded in and the good spiritual food of Jehovah's unadulterated Word was crowded out, until by the time Jesus came the Israelites had made void God's Word by their tradition. As a result the people were spiritually sick and lame and blind—so sick they could not digest strong spiritual food, so lame they could not walk uprightly in the way of Jehovah, so blind they could not see Jesus as the promised Messiah and instead of accepting him they allowed their religious leaders to stampede them into demanding his death on the torture stake.

[10] But before his death he exposed as

9. Why did Jehovah finally abandon Judah, and what was the condition of the people spiritually when Jesus came?
10. With what words did Jesus denounce the hypocritical religious leaders of his day?

hypocrites those who murdered him in Jehovah's name. He showed them that they could not escape identity with the hypocrites before them who had killed the prophets, for they would repeat these wickednesses with even greater reprehensibility. To them Jesus said: "Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, and you say: 'If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets.' Therefore you are bearing witness against yourselves that you are sons of those who murdered the prophets. Well, then, fill up the measure of your forefathers. Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city; that there may come upon you all the righteous blood spilled on earth from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I say to you, All these things will come upon this generation."—Matt. 23:29-36, *NW*.

[11] But not all the religious Jews were hypocrites. Jesus found a remnant of faithful ones who listened to him, accepted him as Messiah, and took up the preaching work with him. They pushed ahead with it after Jesus' death, despite persecutions, arrests, imprisonments and death from mobs riled up by the religious leaders. On the day that a mob stoned faithful Stephen to death a great persecution flamed out against the Christians in Jerusalem; "all except the apostles were scattered throughout the regions of Judea and Samaria." (Acts 8:1, *NW*) But to scatter the Christians was to spread the message, for they never stopped talking the truth.

[12] And the religious leaders never stopped persecuting, never stopped 'filling up the measure of their forefathers,' as evidenced by the apostle Paul's suffering at their hands: "By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness."—2 Cor. 11:24-27, *NW*.

[13] Ancient Israel backslid when the judges ruled, when the kings reigned and when Jesus came to earth. The majority under the influence of the orthodox religious leaders turned to unclean spiritual food, weakened, sickened, backslid and suffered internal disturbances and external pressures. A remnant remained true to Jehovah, sounded his warning to aid the backsliders, but were persecuted instead of welcomed by them. Recovery came only when falsehoods were rejected and Jehovah's Word was accepted and true worship was restored and respected. Yet through all of this backsliding the nation claimed to be faithfully serving Jehovah. In their idolatry the Jews pretended to be serving Jehovah; steeped in their Bible-voiding traditions they still said they were faithful to Jehovah, and even when persecuting and killing God's true witnesses the Jews claimed it was done to safeguard Jehovah's worship.

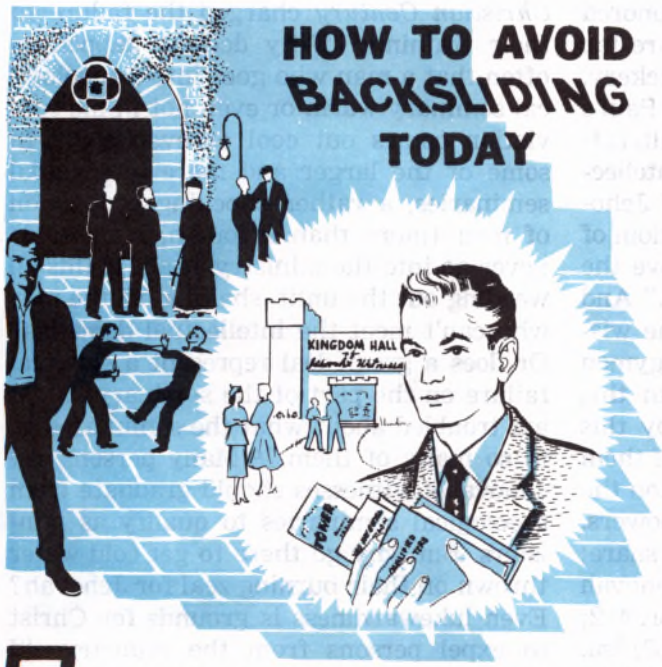
11, 12. What did a faithful remnant do, and how were they ill-treated?

13. So what course did Israel's history take, yet through it all what did the backsliders claim?

As Jesus said concerning Jehovah's faithful witnesses: "Everyone that kills you will imagine he has rendered a sacred service to God."—John 16:2, *NW*.

[14] Can you imagine that people bowing down to idols would claim to be worshiping Jehovah? Can you imagine that those feeding their minds on pagan doctrines would claim to be taking in Jehovah's truths? Can you imagine that they would think they were serving Jehovah by persecuting his witnesses? Can you imagine such religious inconsistency? Actually, you do not have to imagine these things. You can see them happening with your own eyes. These ancient happenings of Israel's time were prophetic. They were typical of our day, foreshadowing events to come to pass in our day. The unfaithful religious leaders of ancient Israel were prophetic types of today's religious leaders of backsliding Christendom. The majority of religious people today backslide with their clergymen, and together they persecute the faithful minority of Jehovah's witnesses who hold fast to true worship, who offer clean spiritual food, who sound the divine warning.

14. What can we see happening today?




TO AVOID backsliding we must avoid the backsliders. And to avoid them we must be able to identify them. In fact, let them identify themselves. Then there can be no charges of prejudice or distortion or falsehood that might meet statements by us as to the spiritual condition of Christendom's orthodox religions. Let the religious leaders of these systems speak on the subject and evaluate the spiritual worth of these institutions. Let the judgment be on the basis Jesus indicated: "Out of your own mouth I judge you, wicked slave." Let the rule Jesus gave govern: "By your words you will be vindicated, and by your words you will be condemned." Will the words out of their own mouths vindicate them as matching Israel's faithful minorities or condemn them as paralleling that typical nation's backsliding majorities? Which role do Christendom's orthodox religions play in the modern fulfillment of the prophetic dramas enacted by ancient Israel?—Luke 19:22; Matt. 12:37, *NW*.

[2] Do they provide nourishing spiritual food? Dr. Pettingill said: "Religious teaching that is dished out now is a curse and not a blessing. Most of it is false religion which ignores the teachings of Christ." [a] Lamented Bishop Pardue: "The vicious

1. How will charges of falsehood and distortion be avoided, and what questions are here raised?

2, 3. What fault do two clergymen find with Christendom's spiritual food, and have such conditions existed before?

malady of our orthodox American denominations comes from the corroding acids of disbelief which have watered down our convictions to the point where much of our religion has become a matter of mere custom and tradition. On the one hand, destructive higher criticism of the Bible has become so universal that many of us modern ministers hardly know what we believe. On the other hand, we have become such worshipers of intellectual cults and clichés that we dare not believe any longer in the supernatural powers."[b]

[3] In Isaiah's time religionists were scored for watering down Jehovah's truth, symbolized by wine, and though they drew near to God with their mouth and honored him with their lips, "their hearts are far remote; since their religion is a mockery, a mere tradition learned by rote." In Paul's day there were those who were "adulterating the word of God" and extolling intellectual cults, so he reminded them of Jehovah's warning: "I will make the wisdom of the wise men perish, and I will shove the intelligence of the intellectual aside." And Paul asked: "Did not God make the wisdom of the world foolish?" But clergymen today water down God's Word with this worldly wisdom and are so awed by this world's intellectuals and so fearful of them that the clergymen dare not champion the Bible's position on supernatural powers. Truly, "the fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."—Isa. 29:13, *Mo;* 2 Cor. 4:2; 1 Cor. 1:19, 20, *NW;* Prov. 29:25, *AS;* Isa. 1:22.

[4] After a thirty-five-year ministry at one church a prominent minister said: "My church is slipping, and my men won't do anything about it. Do you know what is wrong with my church? My people like me, but they don't love God."[c] It is submitted that if the minister reflects the true light of Jehovah love for God will be instilled and the church will not slip back, but if it is the wisdom of man that is reflected admiration and exaltation of creatures will result. Jesus warned the Pharisees that advertised themselves: "What is lofty among men is a disgusting thing in God's sight." And Paul warned of those who "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created."—Luke 16:15; Rom. 1:25, *NW*.

[5] Why do so many modern ministers fail to provide nourishing spiritual food that inspires love for Jehovah? A writer in *The Christian Century* charged the failure to their training: "Why does it happen so often that a man who goes into a theological seminary warm or even hot in his conviction comes out cool or even cold? In some of the larger and more intellectual seminaries, a rather shocking proportion of men (more than a fourth, I am told) never go into the ministry at all. Is this all weeding out the unfit, shaking off the men who can't meet the intellectual demands? Or does a great deal represent a spiritual failure on the part of the seminary? . . . I am troubled about what the seminaries do to so many of them."[d] Many persons say Jehovah's witnesses should graduate from theological seminaries to qualify as ministers. But why go there to get cold water thrown on their burning zeal for Jehovah? Even lukewarmness is grounds for Christ to expel persons from the ministry: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." Neither Christ nor his apostles and disciples attended the formal religious schools of their day, yet they suc-

4. What admission does one minister make, and how might such a condition come about?

5. How is the formal, orthodox ministerial training of today a failure, and what parallel existed in Jesus' day?

ceeded gloriously; the scribes and Pharisees and Sadducees studied there but as ministers they failed miserably.—Rev. 3: 15, 16, *NW*.

[6] Modern ministers admit their failure, acknowledge that their religions have backslid from true Christianity. Dr. Robert J. McCracken declared that Christians "must face the fact that a large proportion of the 680,000,000 Christians in the world are little more than nominal Christians, ignorant of what Christianity stands for in some cases, apathetic and indifferent in many more, their religion a second-hand affair."[e] The prevailing spiritual sickness moved the prayer committee of the All-Scotland Crusade to say on widely distributed prayer cards: "Let us pray that the church may first repent. That we as Christians may be shown how grievously we have misrepresented God, turned men from his ways and robbed our children of the heritage of joy that could have been theirs. That we may realize how far below the level of God's promises we have been content to live. That we may turn from the prayerless, joyless and enfeebled lives which we have lived and be ashamed of the shrunken, nerveless message which we have too often preached."[f]

[7] In Jesus' day the spiritual strength of the people had been sapped by spiritual starvation. The philosophies and traditions they had been fed gave no strength and voided God's Word, as Jesus said: "You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.' " And Paul warned: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Matt. 15:6-9; Col. 2:8, *NW*) Some of the pagan doctrines and traditions and scientific philosophies taught in ancient times are being taught today, with the same result, namely, discrediting the Bible. The Baptist *Watchman-Examiner* said: "The Christian church has often denied a revelation of God to man by substituting evolution, a seared conscience, and an emasculated and irrelevant Bible. It is the Christian church that has forgotten God and . . . spawned a host of Bible rejectors."[g]

[8] But what about the present religious revival? An official of the Presbyterian Church in America brushed it off thus: "The so-called revival sweeping America isn't genuine or permanent. Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort." He added: "The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan."[h] Jesus' words are as fitting now as they were when he said them: "Every good tree produces fine fruit, but every rotten tree produces bad fruit. Really, then, by their fruits you will recognize those men." Jesus told those considering Christianity to count the cost, but today the popular fad is to count the profit. What will it do for me? Will it give me peace of mind and soul or make me a success in business? It takes more than a psychologist in ministerial clothing to make a minister. True Christians are not so busy fitting people for this life that they have no time to fit them for the next,

6. What admissions are made as to backsliding and spiritual sickness?
7. In Jesus' day and now, how have orthodox religionists voided the Bible?
8. What shows the present religious revival to be worthless?

for the real life in Jehovah's new world. —Matt. 7:17, 20; 1 Tim. 6:17-19, *NW*.

BACKSLIDING INTO WORLDLINESS

[9] Because of wrong spiritual food Christendom's religions are spiritually sick, and because they are spiritually sick they cannot stand against the world. They backslide into worldliness, into intimate relations with the world and captivity to it. They cannot resist its influences. Just as the Jews before Christ backslid from true worship and got involved with heathen nations, and just as the Jews of Christ's time rejected him and cried, "We have no king but Caesar!" so today's orthodox religions make themselves close associates of this world. The religious leaders admit it.

[10] Jesus said he conquered the world, but the majority now claiming to follow him have been conquered by it. *The Christian Century* says as much: "There is an impression abroad that religion first and last is a comforting and comfortable affair. Twentieth-century Christianity has lost the stringent note. For most of us there is no cross in it, no abstinence, no subjugation of the flesh in the interests of the spirit. People are not made to feel when they look at the church and its program that Christianity is a creed for heroes or that to embrace it means 'living dangerously.' . . . But that was the general impression of Christians in the first century. It meant something then to be a Christian, and it cost something. No one from A.D. 30 to A.D. 313 thought of Christianity as a comfortable religion. It was a creed for heroes."[i] How can one conquered by the world be from God? "Everything that has been born from God conquers the world. And this is the conquest that has conquered the world, our faith." But since faith comes from hearing Bible truth, the spiritually sick who fail to feed on Bible truth cannot have conquering faith. —1 John 5:4; Rom. 10:14, 17; Heb. 11:1, *NW*.

[11] Dr. McCracken noted the timidity of those in the comfortable rut of orthodoxy, marked their care never to buck the popular winds: "If only in church we were less hidebound by convention, less wedded to tradition, less fearful of innovation! It would be wonderful if we could get out of the ruts, have done with platitudes, break with a few hoary traditions, say, and do the unexpected, shock some people instead of soothing them, substitute for the flute the trumpet. . . . Today we are careful not to take a stand unless we know in what direction the wind is blowing."[j] With greater bluntness this minister said: "Religion in our time has little kick in it. It scarcely gives any offense. As a rule it is much too timid to make its influence felt outside its own immediate sphere. On most public issues it shows itself over-anxious to placate and accommodate the state and the world at large. . . . That is why all kinds of injustice, oppression and immorality can flourish right under its eye. Great numbers of people think of the Master as a meek and gentle soul who went about everywhere breathing mild benediction. . . . On the other hand, he went about giving the most violent offense to all kinds and conditions of folk—his relatives, the disciples, the scribes and the Pharisees, the people with vested interests like the money changers in the temple."[k]

[12] Jesus declared: "My kingdom is no part of this world." The disciple James said one requisite of clean and undefiled worship is "to keep oneself without spot from the world" and bluntly denounced Christians having illicit relations with it:

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9, 10. In what way did the world overcome religionists in the past, and how now?

11. How did one clergyman describe orthodox religion's timidity and fear of the world, and what misconception about Christ did he contradict?

12. What scriptures show worldliness is unfaithfulness?

"Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Why? Because "the whole world is lying in the power of the wicked one" and to be part of it is to be under Satan's power.—John 18:36; Jas. 1: 27; 4:4; 1 John 5:19, *NW*.

[13] Christians are warned to resist the beckoning glitter of worldly materialism: "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. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." But it is not only the masses of so-called Christians that have succumbed to the worldly glitter; many religious leaders have also. Harold C. Case, Boston University president, warned clergymen: "Budgets may receive more attention than the Bible and competition for a place in the sun may be more captivating than co-operation or fulfilling the condition of the Kingdom of God on earth. . . . Ministers, in some cases, are losing sight of their objective by overinterest in their salaries, positions and advancements."[l] —1 John 2:15-17, *NW*.

[14] How like the typical religious leaders in ancient Israel! In Isaiah's day such ones were supposed to serve as Jehovah's watchmen and to warn of perils from spiritual laxity, to bark out like good watchdogs. But because of greedy materialism they failed, and of them Isaiah wrote: "His watchmen are blind, they are all without knowledge; they are all dumb dogs, they cannot bark; dreaming, lying down, loving to slumber. Yea, the dogs are greedy, they can never have enough; and these are shepherds that cannot understand: they have all turned to their own way, each one to his gain, from every quarter." And the prophet Micah accurately took their measure: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us." Is it not true today that backsliding, materialistic religionists, notwithstanding all of their admitted sins, still claim that Jehovah is with them and will protect them? When Jesus said, "You cannot be slaves to God and to riches," the "Pharisees, who were money-lovers, . . . began to sneer at him."—Isa. 56:10, 11; Mic. 3:11, *AS;* Luke 16:13, 14, *NW*.

13. What Bible warning is given against materialism, and have the clergy heeded it?
14. Is this clerical materialism typified by Israel's history?

### "OH FOR AN ISAIAH OR A SAINT PAUL!"

[15] After confirming the plunge into materialism, Dr. John Sutherland Bonnell acknowledged spiritual famine by saying: "We need a great breath of God blowing through the nation."[m] To a Methodist Student Movement meeting Boston University's Professor Ehrensperger lamented this lack: "We have identified our religion with the powers of this world, and there are no true prophets to sound our doom, to shock us into awareness of our sins and to stab us awake before we destroy one another." Religion, he said, has become "a name, an institution, not an experience in life. What we lack are prophets—there are no prophets any more."[n] There are none in their systems, they admit. They acknowledge famine conditions similar to those Israel and Judah suffered, namely, "not a famine of bread, nor a thirst for water,

15. What does Christendom lack, why, and when was there a similar condition?

but of hearing the words of Jehovah." (Amos 8:11, *AS*) The famine is of their own making. They have voided God's Word by turning to tradition, philosophy, psychology, evolution and paganism. Jehovah's words to his professed people in Jeremiah's time fit modern Christendom's religions: "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water."—Jer. 2:13, *RS*.

[16] As foretold, "they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled." Jehovah's prophetic messages often proclaim calamity and "if any one hears both his ears will tingle." But Christendom wants its ears tickled, not tingled; so, as did their prototypes in Isaiah's day, they "say to the seers, 'See not'; and to the prophets, 'Prophesy not to us what is right; speak to us smooth things, prophesy illusions, leave the way, turn aside from the path, let us hear no more of the Holy One of Israel.'" Today's religious leaders prefer to be soothed by smooth words instead of upset by right ones, and they are so anxious to hear no more about Jehovah the God of Israel that they expunge his name from their translations of the Bible. —2 Tim. 4:3; 2 Ki. 21:12, *NW;* Isa. 30:10, 11, *RS*.

[17] On one occasion after saying that America's Catholic, Protestant and Jewish churches must unite to provide shock forces to accomplish the spiritual awakening deemed necessary to solve the problems raised by atomic energy, President Truman dramatically cried out: "Oh for an Isaiah or a Saint Paul to reawaken a sick world to its moral responsibilities!" [o] These words have a nice roll as they come off the tongue, but it is doubtful that they were ever in the heart. In an illustration Jesus dismissed as needless the return of anyone from the dead to warn those still living: "They have Moses and the Prophets; let them listen to these," and, "If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead."—Luke 16:29, 31, *NW*.

[18] The world has the words of Isaiah and Paul recorded in the Bible, and if they came back to earth they would not alter their message to tickle ears. Isaiah advocated beating swords into plowshares and learning war no more, and Paul stressed that the weapons of Christian warfare are not carnal, but Truman ordered the dropping of atom bombs on two cities. He did not heed the words of Isaiah and Paul as they are recorded in the Bible. Would he have heeded them if these two men had returned and repeated them in person? —Isa. 2:4; 2 Cor. 10:4.

[19] Actually, there are prophets today to sound the warning from Jehovah, to shock to an awareness of sins those willing to listen, to reawaken the spiritually sick to their moral responsibilities. Not that there are prophets in the same sense as in ancient times, but there are those proclaiming the prophecies recorded in the Bible that relate to our day, that tell what the future holds for those now living. They also show how the ancient prophetic dramas are now having fulfillment; how, for example, backsliding Christendom is so accurately prefigured by backsliding Israel of ancient times. The ones declaring these prophetic messages today are Jehovah's witnesses. They zealously point to God's Word, uphold it, preach it, apply it to modern life and try to get others to do like-

16. Why do Christendom's religions dislike Bible truth, and how does their attitude fit in with that of their prototypes in Isaiah's time?

17, 18. For what did Truman dramatically cry out, but why is this unnecessary?

19. In what sense are there prophets today, and who serve as such?

wise. They constitute a faithful minority class gathered out from the nations, and compare with faithful ones of ancient Israel who refused to backslide with the apostate masses and religious leaders.

[20] And, as in ancient Israel, the backsliding masses persecute this modern minority of true witnesses of Jehovah. Of course, the orthodox religions call them false witnesses, refuse to recognize them, while recognizing as true ones the ancient prophets that were persecuted. It has always been this way with apostate ones who claim to be still serving Jehovah. They recognize as true witnesses the persecuted ones that lived long before their time, but never the ones living during their time. They persecute the contemporary ones that expose their backsliding; they cheer the ancient ones that exposed backsliders other than themselves. Those who lived when Jeremiah prophesied rejected him but recognized Moses. Those who rejected and killed Jesus recognized both Moses and Jeremiah. They always recognized as prophets the faithful ones living before their time, but not the ones that lived during their time and disturbed them with an exposing message. Yet Jesus said that on them would come all the righteous blood shed, by virtue of their conduct toward the true prophets and witnesses of their time. So it is today. As the Pharisees decorated the tombs of the prophets before their time yet rejected the ones of their day, so Christendom lip-serves the prophets of Biblical times yet persecutes Jehovah's witnesses today. As Jesus said, he counts it as done to him.—Matt. 25:40, 45.

[21] However, even some of the clergy admit that it is not the orthodox religions with fine churches and high respectability and preachers trained in theological seminaries that are blessed, but it is the less respectable ones that have zeal for Jehovah and that are far closer to the purity of original Christianity. Writing in *Presbyterian Life,* Elton Trueblood says: "If we care about the Christian enterprise we must deal realistically with the fact that, in this particular comparison, the Christian organization enjoying the least social standing, having the shortest history, occupying the least fashionable district, and guided by the least trained ministry is going ahead of the others, not only in numbers, but also in zeal, in commitment, and in proportionate giving. . . . Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls . . . There can be no doubt that these vigorous and unrespectable sects which now flourish so mightily in our land are, in many respects, far closer to original Christianity than are those of us who represent the conventional movements of Christendom. We call ours the older tradition, but in this we may be inaccurate. Perhaps they represent what is truly old in the Christian witness. . . . We are already in decay."[p]

[22] In the day of the apostle Paul the Jews looked for special signs and the Greeks sought worldly wisdom. To the Jews Christ the ransom was a stone of stumbling and to the nations talk of Him as a ransom was foolishness. It was not the worldly wise ones in Paul's day that accepted Christ, nor is it today's superrespectable churches with ministers trained in higher criticism that unqualifiedly champion Him as Redeemer and King. Now, as in Paul's time, it is generally the class "enjoying the least social standing" that embrace what the world rejects as foolish and weak:

[23] "For both the Jews ask for signs and the Greeks look for wisdom; but we preach

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20. How is the treatment of these modern witnesses similar to ancient conditions?
21. Who are going ahead in zeal and growth, and who are in decay?

22, 23. (a) How do different groups view Christ impaled? (b) Generally speaking, what class of persons does Jehovah choose, and why?

Christ impaled, to the Jews a cause for falling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; that it may be just as it is written: 'He that boasts, let him boast in Jehovah.' "—1 Cor. 1:22-31, *NW*.

### SHUN BACKSLIDERS AND LIVE!

[24] "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) Ancient Israel was warned not to companion with the demonistic nations round about them. But Israel did, and Israel was contaminated. Israel fed on false doctrines and slid into a morass of sin. Only a faithful remnant resisted and stood fast. It is the same today, for what happened then is prophetic of today. The majority are feeding on spiritual food that failed to nourish in Bible times and is failing to nourish now. So there is a spiritual weakening and backsliding afflicting the majority. But there is a small minority holding fast. Those wishing to avoid backsliding must shun the backsliders, for such bad associations would spoil useful habits of true worship. Do not be misled.

[25] The complete fulfillment of the prophetic dramas enacted with ancient Israel is taking place and will continue to its conclusion of destruction for the backsliding majority and preservation into eternal life for the faithful, resolute minority. It cannot be avoided. So it is not a question of whether this fulfillment will take place or not. The question is, Where will you fit into that fulfillment? Will you be counted in with the wicked majority and be destroyed, or with the faithful minority and be delivered? Will you heed the warning lessons of the ancient prophetic dramas and shun the spiritually weakening diet of Christendom's religions, reject as unfit the doctrinal food that has been used before and sickened so many? Will you sever religious relations with the backsliders and companion with the faithful? Will you feed upon the pure truths of Jehovah's Word to maintain the spiritual strength necessary to stand fast in integrity to Jehovah God? Remember, you are going to be involved in the fulfillment of the ancient prophetic dramas in one way or the other, for good or for bad, for your preservation or for your destruction. Why not make your role in the fulfillment of these dramas a good one?

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24. Whom must those wishing to avoid backsliding avoid?

25. What questions should you ponder?

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# A Lutheran Becomes One of Jehovah's Witnesses

RECENTLY the Helsinki, Finland, branch office of the Watch Tower Society received a letter from a young woman who said:

"I am a former opposer of the truth, slanderer of Jehovah's witnesses, who was in such a desolated condition that I wasn't able to see a spark of light in the institution which I had served as a Sunday-school teacher and director of a girl's youth group. For over twelve years I have used most of my free time zealously in Lutheran Church circles. The fact that I have often been in religious occasions where priests ridiculed and warned against Jehovah's witnesses started me to thinking about the matter. What if they have the truth? I thought. My heart cried out in vain, for I desired understanding of my Biblical questions. I prayed to God that he would direct me to people who worship him in the right way. The traditions of my fathers no longer satisfied me. I felt that I needed the right kind of spiritual food for everlasting life.

"As if in answer to my prayer, two men came to me. They were Jehovah's witnesses. They were seeking rooming accommodations for an assembly they were having in our city. I invited them in, much to the amazement of my family. I asked them questions one after another and every time I received an answer from the Bible. When I heard the truth from Jehovah God I grasped it immediately, for it was just what I longed for.

"Soon it became clear to me that the doctrines of the Bible they presented were much different from what I had learned as a child. Later, as I conversed again with Jehovah's witnesses, an incident began to bother me. I had seriously warned one of my students who came to me and said that she had begun to go to the meetings of Jehovah's witnesses, since she did not get anything from church. Now I desired to shout to that same girl that she should hurriedly get in touch with Jehovah's witnesses because they have the truth. A heavy weight fell from my heart when one day I received a letter from that same girl saying that she did not heed my warning but, after moving to another city, had started to go to the meetings of Jehovah's witnesses and was now one of them.

"Before me was a decision. It was not easy, but I understood that to obey is better than sacrifice and to hearken than the fat of rams. I left the church, much to the chagrin of my godfather and priest. The same day I took part in a social occasion where all the youth of the church were present, along with several priests and a bishop. In a private conversation with the bishop he admitted that infant baptism was not Scriptural. I asked why the church teaches it then, and I got this answer: 'We have become so accustomed to it and if we moved it now according to the Bible it would just result in greater confusion.' So that is it!

"My previously arranged talk at this occasion became my farewell speech to the church. I spoke first to the youth of the church, that the doctrines of immortality of the soul, trinity, infant baptism, etc., that I had taught them were not Scriptural. I exhorted them to be alert, not to believe credulously what they were taught but to study first. I noticed that before me was a more earnest audience than ever before. The priests and the bishop became pale as a result of what they heard. I rejoice that I don't any more have to be a slave and teacher of lies (although I received $200 a month for it).

"I am happy that in this dark world there is still a chance to flee from the sinking ship to safety in the New World society, where we may serve God after Christ's example. I hope that I will become a mature witness in connection with the theocratic organization and obediently make known the Kingdom, whose appointed King is our Redeemer Christ Jesus."

## New York City and Religion

Where does religion stand in New York city? *Time* magazine, in its issue of February 11, 1957, gave an answer. Of New York's 8,000,000 inhabitants 27 percent are Roman Catholics, 10.6 percent Jews, 7.5 percent Protestants and 54.9 percent are not affiliated with any religion.

# Enjoying Each One "His Own Gift from God"

AMONG the gifts God has bestowed upon his human creatures are those of singleness and of marriage. As the apostle Paul states in his discussion of these two states: "But I wish all men were as I myself am. Nevertheless, each one has his own gift from God, one in this way, another in that way."—1 Cor. 7:7, *NW*.*

The blessings and joys that God purposed to go with marriage truly show it to be a precious gift and an expression of his great love. To realize his purpose regarding the earth and to let man enjoy great happiness God put a very strong attraction into play between the sexes, causing them to want to marry. If each partner does his share the blessings of marriage can bring much joy and satisfaction. To that end, however, each one must work at it diligently.

While not many may think so, yet the Scriptures show that singleness is also a gift having many joys peculiar to it. That is why Jesus stated: "Not all men make room for the saying, but only those who have the gift." In keeping with Jesus' words are the observations of Paul. He shows that single persons are anxious for the things of the Lord, how they may gain His approval, whereas married persons are anxious for the things of the world, how they may gain the approval of their mates. —Matt. 19:11; 1 Cor. 7:32-34.

Among those who cultivated the gift of singleness was Jeremiah, who was commanded not to marry, in order to impress upon his hearers the urgency of his message. Another was Jephthah's daughter, who readily acquiesced to her father's vow, remaining a virgin for the rest of her life, which she spent in faithful service at the temple. And there are the examples of John and Paul, and especially of Jesus Christ, our Leader and Commander. Without doubt each one of these enjoyed many blessings he would not have had had he married.

Just as those who are married must work at their gift to continue to enjoy it, so must those who are single work at theirs if they wish to continue to enjoy it. Above all, it is necessary for them to cultivate the fruitage of the spirit known as self-control. They strengthen and fortify this specially directed self-control by looking at the advantages they enjoy by remaining single and the undesirable things they avoid. They also plan to enjoy their singleness to the full. This is not being selfish but is merely an enjoying of what they are entitled to, while they let married couples enjoy the blessings they are entitled to. And primarily it is done to the pleasing and to the praise of Jehovah God and in the interest of his kingdom by Christ.

To fill up the void that single persons might feel because of not having a beloved marriage partner they plan to fill up their lives with all the service of God that they can. Keeping fully occupied in God's service keeps their hearts and minds fixed on the urgent work now to be done in the short remaining time. This self-application pays with joys and blessings that counterbalance anything that their flesh may at times want to persuade them that they are missing because of not having a Christian mate.

So in the words of Paul: "Are you bound to a wife? Stop seeking a release. Are you loosed from a wife? Stop seeking a wife." Yes, let him who is married not envy those who are single and let not him who is single envy those who are married. Rather, let each one be enjoying his own gift from God.—1 Cor. 7:27, *NW*.

* For details see *The Watchtower*, October 1, 1956.

● Was it proper for Jesus to allow certain demons to enter into a herd of swine and destroy them, as recorded at Matthew 8:28-32, since the swine were not his own property? —A. P., United States.

This record is one critics of the Bible like to attack and to use as an excuse for doubting the authenticity of the Scriptures. Thus the *Interpreter's Bible* comments on the various accounts of this incident by the Gospel writers in the following vein: "The notion that the legion of demons could enter the swine (vs. 13) was popular superstition, no doubt; but it seems better to leave the story as it stands, as a folk tale current in a pagan neighborhood." "The story is legendary." "One finds it hard to believe that Jesus would bargain with the demons and permit them to possess the swine, and perhaps these details have been added to the story."

However, those having accepted the overwhelming proofs of the Bible's authenticity, as repeatedly noted in the pages of the Watch Tower publications, will experience no difficulty in accepting the record as historical. According to God's law swine were unclean animals, and not only were the Israelites forbidden to eat their flesh or to use them for sacrifices but even to touch the carcasses of swine made an Israelite unclean. For them to raise swine was therefore a flagrant disregard of God's law. Since they had no business raising swine even for commercial purposes they could well consider this destruction of their herd as a just rebuke. Besides, it was not required that Jesus exercise foreknowledge as to what the demons would do once they entered the unclean animals. Also, it might be reasonably argued that one man is worth more than a herd of swine, especially since swine were supposed to have no commercial value among the Jews. So no fault can be found with Jesus' permitting the demons to enter into the swine.

## Bishop No Help

A United Press dispatch from St. Edmundsbury, England, discloses: "The son of Bishop A. H. Morris will think twice before asking his father for any more help with his studies. He failed the Scripture examination for which his father helped him prepare."

## CHECK YOUR MEMORY

**After reading this issue of "The Watchtower," do you remember—**

- Why God gave himself a distinctive name? P. 323, ¶1.
- Why God's Word is an unknown Book? P. 325, ¶2.
- Why viewing the Bible as mere history is an obstacle to understanding it? P. 325, ¶6.
- How to understand the Bible better? P. 327, ¶10.
- What thrilling results Watch Tower missionaries have had in the Virgin Islands? P. 331, ¶3.
- How many persons attended Jehovah's witnesses' assembly in India? P. 334, ¶3.
- What growth in preaching Ceylon recently has experienced? P. 336, ¶3.
- How spiritual famine can be avoided? P. 338, ¶7.
- Why many modern ministers fail to provide nourishing spiritual food? P. 342, ¶5.
- What results from wrong spiritual food? P. 344, ¶9.
- Whether there are prophets today sounding God's warning? P. 346, ¶19.
- Why some clergymen admit that it is not the religions with fine churches that are blessed? P. 347, ¶21.
- Why a Lutheran became one of Jehovah's witnesses? P. 349, ¶3.
- How singleness may be considered a gift from God? P. 350, ¶3.

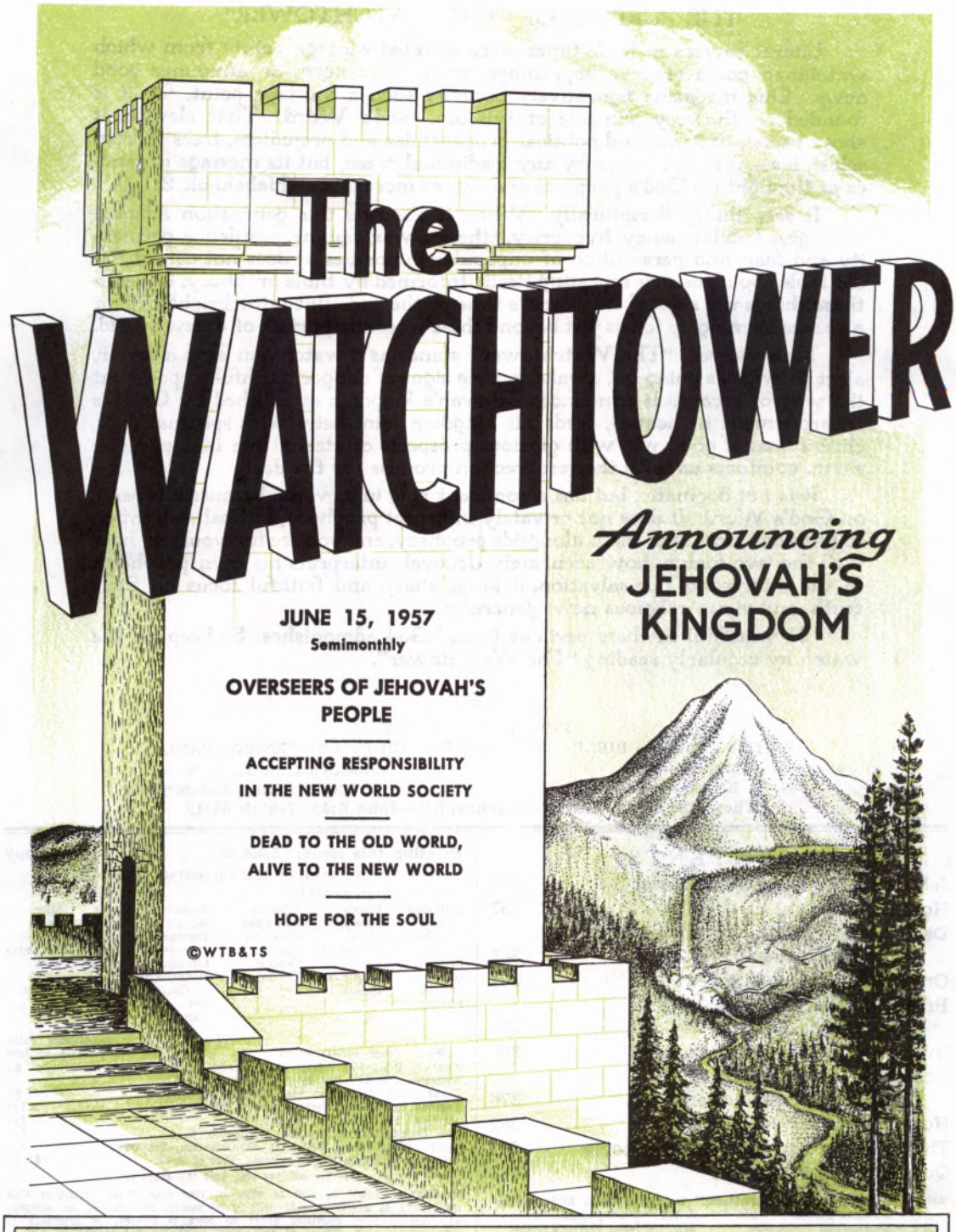
**"WATCHTOWER" STUDIES FOR THE WEEKS**

July 7: Ancient Israel Backslides and How to Avoid Backsliding Today, ¶1-5. Page 337.

July 14: How to Avoid Backsliding Today, ¶6-25. Page 343.

## *Truth Requires Repetition*

In 1828 the noted German poet and novelist Johann Wolfgang von Goethe said something that is still true. "The truth," he said, "requires constant repetition, because error is being preached about us all the time, and not only by isolated individuals but by the masses. In newspapers and encyclopedias, in schools and universities, everywhere error rides high and basks in the consciousness of having the majority on its side."



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JUNE 15, 1957
Semimonthly

OVERSEERS OF JEHOVAH'S PEOPLE

ACCEPTING RESPONSIBILITY IN THE NEW WORLD SOCIETY

DEAD TO THE OLD WORLD, ALIVE TO THE NEW WORLD

HOPE FOR THE SOUL

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,050,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

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|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
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**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII June 15, 1957 Number 12

# JEHOVAH'S NAME *a strong tower*

AS REGARDS the name "Jehovah," all mankind may be said to fall into one of three classes. By far the great majority of mankind do not know that Jehovah is the name of the God of the Bible, the Creator of heaven and earth. Then again, of those that do have this knowledge there are only comparatively few who appreciate the importance of that name and that it is a place of safety: "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe." Do you ask, How can a name be a strong tower?—Prov. 18:10, *AS*.

Because of what Jehovah purposes to do in regard to his name. And what is that? Vindicate his name in the eyes of all creation by wiping out those opposing and defaming it. However, to those who now honor and proclaim that name it will be a strong tower, for Jehovah will protect them from the wrath of their enemies as well as shield them from the expression of his own anger against his enemies.

This is made clear by the record of Jehovah's dealings with Pharaoh and the nation of Israel. When Moses told Pharaoh to let the Israelites go into the wilderness for a festival to Jehovah, that proud monarch contemptuously sneered: "Who is Jehovah, so that I should obey his voice?" Of course, Jehovah could have at once wiped out Pharaoh and his nation, but he did not choose to do so. Why? Because, as he had Moses tell Pharaoh: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." Ten plagues were not sufficient to convince Pharaoh who Jehovah was and so it was necessary for Jehovah to destroy Pharaoh and his army in the Red Sea. That Jehovah's purpose was thus served can be seen from the fact that years later the people of Jericho and of Gibeon and, even centuries later in the days of Judge Samuel, the Philistines knew of Jehovah's mighty acts against the Egyptians.—Ex. 5:2; 9:16, *NW*.

That name, which meant destruction to Pharaoh and his army, spelled salvation for the Israelites. As we read: "He saved them for his name's sake, that he might make his mighty power to be known." So it was to them, first of all, that Jehovah said: "I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are

my witnesses, saith Jehovah, and I am God."—Ps. 106:8; Isa. 43:12, *AS*.

Nor was the name of Jehovah a strong tower for the Israelites only when they came out of Egypt, but time and again thereafter, as the Scriptures so clearly show. It was for the sake of his name that Jehovah did not wipe out the Israelites for their idolatry and rebellion while in the wilderness, why he granted them victory over their enemies in Canaanland, why he gave David the victory over Goliath, why he delivered Hezekiah and his people from Sennacherib's army. The psalmist repeatedly asks for forgiveness or deliverance or expresses confidence on the basis of Jehovah's name. And that is why Jehovah delivered his people from Babylonian captivity.

Jehovah deals in the same way with the followers of Christ, the spiritual Israelites and their companions today. Likewise, the way Jehovah dealt with his enemies back there foreshadows how he will deal with his enemies in modern times, and that in the very near future. And also in each instance because of his name.

Yes, the fact that Christians are to be witnesses of Jehovah is generally overlooked; yet about this the Scriptures could not be plainer. Did not Jesus put his Father's name first in his model prayer: "Our Father in the heavens, let your name be sanctified"? Yes, he did. And did he not make his Father's name known to his followers? Yes, he also did that, for on the night of his betrayal he prayed: "I have glorified you on the earth, having finished the work you have given me to do. I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known."—Matt. 6:9; John 17:4, 6, 26, *NW*.

Being Christ's followers, Christians have a like obligation resting upon them to make Jehovah's name known. In fact, that is the very purpose of their being Christians, as James, the disciple and half brother of Jesus, showed: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." Since that is so, to them also apply the words of the prophet: "Ye are my witnesses, saith Jehovah, and I am God."—Acts 15:14, *NW;* Isa. 43:12, *AS*.

Today the rulers of the world, both religious and political, are showing themselves to be like Pharaoh of old. They refuse to recognize Jehovah as the rightful universal Sovereign and to acknowledge Jesus Christ as the rightful King of the world and his kingdom as mankind's only hope. They set up their own schemes in defiance of Jehovah and oppress Jehovah's name people. So again, for the sake of his name, Jehovah will cause his enemies to lick the dust.—Psalm 2; Rev. 16:14, 16.

Again Jehovah has his witnesses making known his name and purposes. Thereby the enemy is being served notice to repent or face destruction. At the same time his witnesses call to all lovers of righteousness: "Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." That means studying God's Word with the aids provided by him for understanding it; and it means acting upon the knowledge one gains by exercising faith, dedicating oneself to do Jehovah's will and then progressing to maturity in knowledge and Christian activity.—Zeph. 2:3, *AS*.

All those who accept Jehovah's name, who honor it and make it known to others and who live up to it by right conduct, will find protection and salvation. Truly "the name of Jehovah is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10, *AS*.

# HOPE for the SOUL

**How enduring are you? What do you face at death? Pain, pleasure, or extinction? This article aids you to consider the Bible hope for the soul.**

WHY do men build monuments and statues to themselves? Why do they painstakingly preserve their memory in museums, biographies and history books? Answers one American general: "The monuments of the nations are all protests against nothingness after death; so are the statues and inscriptions; so is history." Why do many dying men prefer illness and pain rather than death? Why, despite professions of hope in an afterlife, do they hold on to the last shred of this life, painful though it may be? Because they fear the possibility of hell instead of heaven? Rather, because they just cannot resign themselves to the thought that they, with feelings, abilities and aspirations, they, the most important persons in their universe, are coming to an end, are ceasing to be. They would actually prefer pain! To quote the poet Bailey, who did not have the Hindu or Buddhist hope of *nirvana* or extinction: "Hell is more bearable than nothingness."

For the first man this posed no problem. His Creator had given him a vibrantly healthy body, a keen, active mind, a wife as a helpmate and a beautiful garden park to live in. Death was far remote from his thoughts, for there would be no such thing while he remained faithful to his Creator's commands. (Gen. 2:15-25) But then he defected and "through one man sin entered into the world and death through sin, and thus death spread to all men." (Rom. 5:12, *NW*) Thrust from Eden's garden, man and woman experienced how their tempter had lied to the woman. He had promised a continuance of human life to rebels. But swiftly in Eden came the Creator's death sentence upon them, their expulsion from Eden's garden, and in time death's blow landed on their son Abel and there he lay, still and cold. The sorrow that untimely death must have brought was just part of still more troubles to come. The fear it laid on their hearts was never to be lifted until their own hearts were stilled in death, for the dying Adam found that all he could father was a race of men "who for fear of death were subject to slavery all through their lives." —Heb. 2:15; Gen. 3:1–4:16, *NW*.

What a bleak prospect, this! From their family head, Adam, mankind learned just how desolate was their lot. From the dust of the ground they had been formed and the breath of life, blown into their nostrils, had set them astir, made them alive. Obedience to the Creator would have given reason for their bodies of dust to remain alive to his praise. Disobedience robbed them of life-worthiness. Back to nothingness they would go! "For dust you are and to dust you will return."—Gen. 2:7; 3:19; 5:1, *NW*.

But "the thought of being nothing after death is a burden insupportable to a virtuous man," said Dryden, speaking for professed Christians. And, we might add, to the unvirtuous man as well. No man likes to see his works, whether good or bad,

come to nothing, his person crumble to dust, his name die off men's lips, his reputation sink into oblivion. Many who fail to get attention for themselves through good works will even turn to bad works so that they will be noticed, will be somebody in order that men will long remember and talk about them.

The desire for attention, memorability, or better still, durability, gave birth to a new thought in minds grasping for comfort and solace. Surely, they thought, this is not all there is to man. He is able to think, reason, imagine, even invent or "create," in a sense of the word. "Can mere dust do that?" they reasoned. Their answer to this was put in words by the Greek philosopher Aristotle: "Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial, divine, and, consequently, imperishable." Ah, there it was! Man could not, did not really die! Man was immortal!

But how to harmonize the thought with the observable reality of death, cessation of existence? Some found that at night they dreamed and in their dreams went on long journeys, unhampered, as it were, by physical conditions. When they awoke, there they were in the same place as when they fell asleep. Their friends and relatives testified they had been there all the time. Hopeful men were quick to interpret this as proof that they possessed a life within them—a soul, they came to call it—that could overcome physical limitations and escape the body. An immortal soul it was, and so here at last was an escape from the awful reality of death, of nothingness.

The record of this shows up in archaeological diggings on ancient sites. Among the pre-Flood Ghassulians stone-lined graves were found with ornaments and pottery that originally contained food at the time of burial. Food for the departed soul! At ancient Eridu similar discoveries awaited. For them animals had immortality too. Proof? A young boy's stone-lined grave containing not only the bones of the boy and his dog, but also a bowl of food for the boy and a bone for the dog!

With ideas of earth-bound man escaping to a spirit world, contact with a "world of the gods" was established in men's minds. It was a short step, then, to belief in communication with departed loved ones, to ancestor worship, to deification of "great" men who had passed "beyond."

### THE HUMAN SOUL

And so a doctrine sprang up, the doctrine of soul immortality, soul escape, soul survival. The soul, according to this idea, was the real man, the inner man; the body was merely the outer shell that accommodated the soul during its earthly journeys and trials, only to be cast aside like a butterfly's cocoon, while the soul wafted its way to heaven. An indefinable, immaterial thing was the soul.

The observer may find it strange, though, that evidence of this belief is found among those nations that were always outside the worship of Jehovah; namely, in the pre-Flood civilization that was destroyed, the post-Flood Babylonian culture, the Egyptian, Assyrian, Medo-Persian, Grecian and pagan Roman religious structures, among others.

Stranger still, at least to people of Christendom who have been taught the immortality doctrine, should be the extremely human picture that their Book of books paints of the soul. It does not say, like their teachers, that the soul is infused into the body at birth, that the body is born but the soul is not. The Bible says souls are born, that Jacob's wife, Leah, "bore these to Jacob: sixteen souls." Their religious pastors may accept evolutionary ideas on development of the human body from beasts, but they say that the infusion of

the soul by God is what made that body a man in God's image.—Gen. 46:18, *NW*.

The Bible says Jehovah created, did not evolve, the first man: he "proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." No immaterial, indefinable something inside man, the soul is clearly defined as a combination of body of dust and breath of life. When he dies the process that made the man a soul reverses, "and the dust returneth to the earth as it was, and the spirit [the life force] returneth unto God who gave it." (Gen. 2:7, *NW;* Eccl. 12:7, *AS*) Is consciousness preserved, then, through the escape of a "soul"? Or is this "spirit" that returns to God a conscious something? No, for when man dies "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." He descends to nothingness.—Ps. 146:4.

Between its birth and death the soul displays amazingly human attributes for something that is supposed to be ethereal and divine. It possesses blood, gets hungry, and eats meat, grapes and a honeycomb. It can be threatened by a sword and torn by a lion. (Gen. 9:5; Deut. 12:20; 23:24, *NW;* Prov. 27:7; Ps. 22:20; 7:2) Yes, the soul is indeed human; the human creature is the soul and when the human creature dies the soul dies, all of it. Do not take our word for it. Take God's words: "The soul that sinneth, it shall die."—Ezek. 18: 4, 20.

"But," some may object, "that dead body lying there before us when a man dies, that lifeless corpse, that cannot be all that is left of a soul. The life is gone, the consciousness, the sensitivity. There must be a 'soul' that leaves a dead body and continues on." Oh, but the English translation of Haggai 2:13 speaks of a "dead body" and in so doing translates the one Hebrew word, *nephesh,* which it elsewhere translates "soul." So the dead body, in Scriptural language, is actually a dead soul, and Numbers 6:6 (*NW*) uses the same expression when it warned one who wanted to remain ceremonially clean that "he may not come toward any dead soul." What is wrong with speaking that way? Nothing! Do we not speak of a corpse as a "dead man," though only part of what makes up a man is still in evidence? A live man is a living soul; a dead man, a dead soul.

Is it hard to accept that when a man dies there is no life left over and surviving somewhere? Do you still ask, "Where did the life go?" To aid understanding we might ask: "When you separate water into its constituent parts, hydrogen and oxygen, where does the water go?" Or again, when you rob a candle's flame of oxygen, where does the flame go? A moment ago the process of combustion united the material on the wick with oxygen and there was flame. Where is the flame now? The answer in both illustrations is "nowhere." It takes hydrogen and oxygen to make water; separate them and the water ceases to exist. It takes combustible material and oxygen to make flame; separate them and the flame ceases to exist. It takes body and breath of life to produce soul; separate them and the soul ceases to exist.

"Where does that leave me?" you may ask. "I expect to die some day, like everyone else. If God made me that way, what will be left for me then? What future will I have?"

### WHAT FUTURE FOR THE SOUL?

In the minds of nations rejecting Jehovah God and his Son Christ Jesus that question has led to the doctrine of soul immortality. Not so, however, in the minds of those who penned the foregoing inspired

Bible descriptions of a mortal soul. You may be sure that they had a hope. Rest assured that the God who gave his first perfect human creation the hope of living forever if obedient did not leave these faithful, if dying, Bible writers without hope.

Paul the apostle reviews some of their faithful life histories in his letter to the Hebrews, chapter eleven. With eloquence he records their triumphs of faith, triumphs over sword, fire, beasts, opposing kingdoms, yes, and their own weaknesses. Why did they endure all this so faithfully? "In order that they might attain a better resurrection." (Heb. 11: 32-35, *NW*) Not immortality, but resurrection is our hope!

Resurrect a soul that has disintegrated? How? What is there to resurrect? What trace remains of faithful men now dead for centuries? The one factor in the universe that allows resurrection is memory, the greatest memory in the universe, God's memory. "The memory of the just is blessed: but the name of the wicked shall rot." (Prov. 10:7) The willfully wicked may be gone forever, gone and forgotten, but, because of Jehovah's powerful memory, faithful men like Abraham, Isaac and Jacob "are all living from his standpoint." (Luke 20:38, *NW*) True, as living souls they have long since passed out of existence; they "are not," but Jehovah is the God "who makes the dead alive and calls the things that are not as though they were."—Rom. 4:17, *NW*.

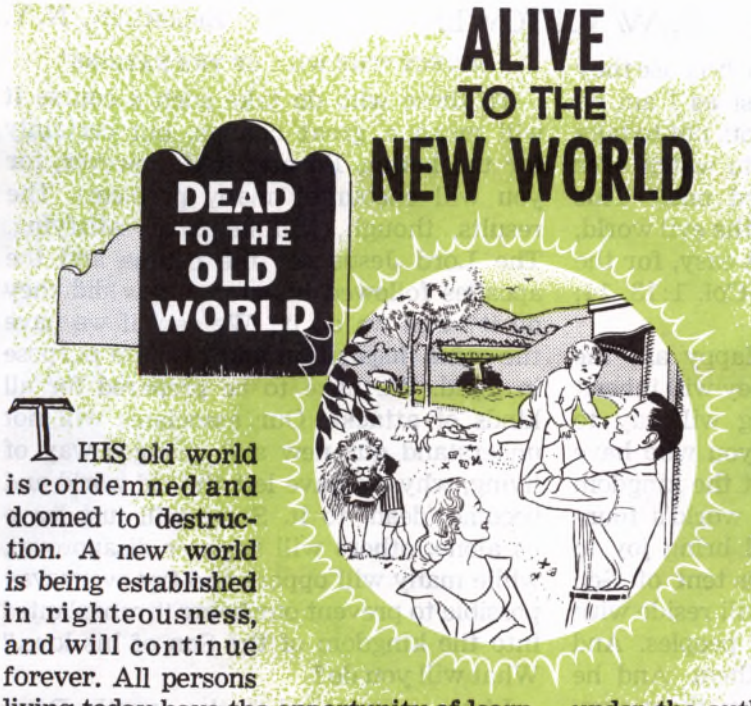
Faithful life patterns are preserved indelibly, in all their intricate detail, in the mind of the One who is able to have a personal acquaintance with each and every one of seemingly innumerable stars: "He telleth the number of the stars; he calleth them all by their names." (Ps. 147:4) Laid away in their tombs, wherever they may be, the faithful are encompassed by God's illimitable memory. Moreover, "the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29, *NW*) He whose matchless power created or constituted the first human souls can reconstitute faithful human souls back to life again, can re-stand them again to life. That is the meaning of resurrection.

That is the true object of man's desire, the accomplished end of his long search for continued existence, the answer to his question, voiced by faithful Job: "If a man die, shall he live again?" (Job 14:14) "Yes," answers the Bible, "if his faithfulness preserves him in God's memory." To some people in these troubled last days of this old world even greater blessings may come, the privilege of surviving this world's end and never dying, even as "a few people, that is, eight souls, were carried safely through the water" when the flood of Noah's day descended. (1 Pet. 3:20, *NW*) May your reasonings, longings, searchings, set your faith and hope, not on false pagan immortality promises, but on the God-given promise you have seen through the eyes of his Word.

## Another Admission of Christendom's Failure

Writing about Jehovah's witnesses in the article "The Startling Witnesses" in the February 13, 1957, issue of *The Christian Century*, Marcus Bach concludes his subject: "How shall we deal with them? What shall we do? What should be our advice to those who insist that 'somebody ought to put a stop to them'? What shall we say to the black-robed cleric who jostles them on the street? There is but one answer: Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—*witness!*"

# ALIVE TO THE NEW WORLD




THIS old world is condemned and doomed to destruction. A new world is being established in righteousness, and will continue forever. All persons living today have the opportunity of learning the truth and then of making a decision concerning their own destiny. A choice must be made: Will you continue to live like this present evil world, engage in all its wrong practices, be part of it and die with it? Or, learn of the new world, desire its righteousness, be alive to it and live in it forever? Will you forsake this world of unrighteousness and live for the new world of righteousness?

This will not be the first world to suffer destruction. One has already perished. Here is the authentic record: "An earth standing compactly out of water and in the midst of water by the word of God, and by those means the world of that time suffered destruction when it was deluged." "The patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water." "By the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." One wicked world, condemned to destruction, did perish by being overflowed with water. All except eight persons were drowned in that great flood. Now another evil world is to be destroyed and ungodly men are going to perish with it. Then a new world will be established in which righteous ones may live.—2 Pet. 3:5, 6; 1 Pet. 3:20; 2 Pet. 3:7, 13, *NW*.

The present evil world is under the authority of Satan, the ruler of darkness. The apostle Paul writes to the congregation concerning the preaching of the good news of the new world and the destruction of the old world. "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers." Jesus said: "Now there is a judging of this world; now the ruler of this world will be cast out." Satan the Devil is the ruler and authority of darkness. —2 Cor. 4:3, 4; John 12:31, *NW*.

Is it possible to get from under this authority of darkness? We must, if we do not want to be destroyed as part of the old world. The apostle Paul stated: "He delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love, by means of whom we have our release by ransom, the forgiveness of our sins." The Lord Jesus prayed: "I have given your word to them,

but the world has hated them, because they are no part of the world just as I am no part of the world. I request you, not to take them out of the world, but to watch over them because of the wicked one." This simply means to be living in the evil world, yet no part of it. This is not easy, for the world hates those who do.—Col. 1:13, 14; John 17:14, 15, *NW*.

The Lord Jesus said: "Happy are the mild-tempered ones, since they will inherit the earth." "Then the king will say to those on his right: 'Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation.' " This kingdom will bring joy to all the obedient. "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Yes, the old world will pass away and all things will be made new. What a marvelous Kingdom to be transplanted into! —Matt. 5:5; 25:34; Rev. 21:3, 4, *NW*.

It will be a new world of joy, peace, health, liberty and life; a world worth learning about and seeking for. Do you not desire to live in and for such a world? There is really nothing of true value in this old world, is there? Time is so short. "We spend our years as a tale that is told." (Ps. 90:9) Our years are so few—seventy —and soon gone. This old world is full of selfishness, deceit, lies, hypocrisy, iniquity, violence, filthiness, sickness and, in the end, death. Why not finish with it now by becoming 'dead' to it, and 'alive' for God's new world? Do you not think it better to spend the few years you have for God's new world of righteousness and let this world go by?

### REJECT "THE WILL OF THE NATIONS"

To those who do take such a course it will mean a great change, but certainly for the better. Be prepared, however, for you will encounter many problems. The results, though, will be most satisfying. The Lord Jesus set the course and the apostles followed his steps. How did they do it? Can we do it? We can, if we have the same disposition and resolute purpose in mind. We have to be prepared for all kinds of attacks. Our associates will not understand our new and changed way of living, why we have left the old world and become 'dead' to it. Some will just leave us alone, others will register disapproval, while many will oppose and try every way possible to prevent our being "transplanted into the kingdom of the Son of his love." What will you do?

Listen now to what the apostle Peter says of one making for God's new world: "Live the remainder of his time in the flesh, no more for the desires of men, but for God's will." There is no question as to what he means by these words. It is a very positive command, but how many are carrying it out? Ask yourself, Am I? It means that we may not use the years we have left to live according to men's desires. No, that must end, for from henceforth we must live according to the will of God. The apostle further drives home his instruction by saying to those who want to live for the new world: "For the time that has passed by is sufficient for you to have worked out the will of the nations." What "will of the nations" is he speaking about? Whatever it is, he is certainly convinced that the time spent has been by far enough, too much in fact.—1 Pet. 4:2, 3, *NW*.

Now let us read on and see what is meant by the "will of the nations," and from these things we should depart: ". . . when you proceeded in deeds of loose conduct,

lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." On the same subject the apostle Paul says: "This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness. . . . you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires." Further details are supplied at Romans 1:18-32. When you have read these verses you will surely not question or wonder why the apostle Peter says: "For the time that has passed by is sufficient for you to have worked out the will of the nations."—1 Pet. 4:3; Eph. 4:17-19, 22, *NW*.

Today the same conditions exist in every nation. Now note what the apostle says: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:4, *NW*) You must not be surprised if you find this happens to you, for our Lord Jesus Christ said it would be so: "Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake." (Matt. 5:11, *NW*) People who are obedient to the "will of the nations" may do these things to you, but they will have to answer for their wrong deeds. The next verse (5) reads: "But these people will render an account to the one ready to judge those living and those dead."

### JESUS' MENTAL DISPOSITION

Though these opposers will have to give account, what is of greatest concern to each one of us is, How shall we stand their opposition? How can we keep on making for the new world in spite of all their persecutions? The answer is supplied by the apostle Peter: "Therefore since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins." (1 Pet. 4:1, *NW*) To be "armed" means to be equipped, to be furnished with the means of defense and offense, to be prepared for resistance, to fortify oneself. It means to impart to the mind and heart anything that will make one more fitted to withstand attack. Why? We need to be so armed because our purpose is to be dead to the old world and alive to the new world. It is a warfare in which we must engage ourselves to prove worthy of escaping this doomed evil world and of being "transplanted into the kingdom."

Let us consider Christ Jesus. What was his mental disposition? We must have it if we are not going to "live the remainder of our lives to the desires of men." First, he took in knowledge of the work he was to do and set about doing it. Nothing was going to prevent him, not even wrong suggestions from his own disciples. Satan and the demons opposed him, as well as their agents on earth, but nothing turned him aside. On he went, doing one thing, serving his Father. This was his mental disposition. Being so armed he could fight and conquer. We must be armed with the same mental disposition.

Amid all his sufferings Christ Jesus proved faithful to Jehovah. He entirely repudiated Satan, the demons and the whole world and vindicated the name of Jehovah. He proved faithful to the death on the torture stake. Remember, he suffered for

everyone who is a beneficiary of his sacrifice, for all those who have gained or will gain any benefit from his shed blood. He died to reconcile these to God. This, then, was the chief reason why Christ Jesus came in the flesh, to suffer, vindicate his Father, give his life for the obedient and to establish the new world.

Can we all get his mental disposition? Yes, if we become 'dead' to the old world. It must have no hold on us. "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. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17, *NW*) Become dead to the old world, its desires, its sins, its rebellion against God. If you are dead to it, then the old world will have no hold upon you. It will mean nothing to you. You are lifeless toward it—in it, while it lasts, but not of it. Those who are its friends are enemies of God.—Jas. 4:4, *NW*.

But be *alive* to the new world, to its hopes, its aims, its prospects. God loves the new world. "For 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, *NW*) All of us should love what God loves, be intensely interested in what he has approved. Do we do so? If not, do not allow any more time to escape, but right now determine that everything else is secondary. The new world is going to continue forever. Therefore make paths that will lead you to it and keep you in it and alive to it. Let *it* invigorate you. Come to life. Bestir yourself. Enjoy the honor and privilege now of working and living for the new world.

## *Once Saved, Always Saved?*

The adherents of certain religions are frequently heard to say: "Once saved, always saved." By this they mean that having once declared their belief in Christ they cannot backslide or fall away from salvation. But this just is not so. If it were, the apostle Paul would not have written to the brothers in Corinth: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. And no marvel; for Satan himself is transformed into an angel of light."—2 Cor. 11:3, 14.

Nor, if backsliding were impossible, would he have told the congregation at Ephesus: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Nor, if it were impossible to fall away from salvation, would he have told those who were spiritually inclined among the Galatians to consider themselves "lest thou also be tempted."—Acts 20:29, 30; Gal. 6:1.

What do these things mean to the Christian? That he must continually check his faith, by testing it to see that it is accurate and by proving it by God's Word; then he must live up to God's requirements and contend for the faith, so as not to be like those of the ancient Israelites, whom God saved out of Egypt, but later destroyed because they "believed not."—Jude 5.

# President Visits Europe and Middle East

**PART 4**

**This concludes N. H. Knorr's account of his service tour.**

WHILE I was still in India the national convention in Ceylon began. A newly built hall was used for the general sessions of the assembly, namely, the Red Cross Society Hall; it was ideal and of just the right size. Situated right next door was the Colombo congregation's Kingdom Hall, which was turned into a cafeteria; so things were really convenient for a successful assembly. During the convention they had the first public showing of the film "The Happiness of the New World Society." This was surely appreciated by everyone, and more happiness was brought to the hearts of all when fifteen of our new brothers and sisters were baptized. This was done right in front of the missionary home, located along the Indian Ocean.

Because of the assembly sessions it was not at all reasonable that the brothers should come out to meet me at the airport, although the branch servant and a few of the others did come; before long I was at the Kingdom Hall to speak. The brothers were certainly warm in their reception. It was a pleasure to be with them again and to see the wonderful growth in the organization in just five years. Faces of the 145 assembled gave evidence of how much they appreciated this visit, and it could be appreciated too that most of these happy persons were new in the New World society.

While the old world was celebrating its new year with firecrackers, much noise and senseless revelry, Jehovah's people were enjoying a remarkable assembly. At 5:30 that evening it was time for everyone to assemble at the town hall to hear the public lecture. Five years ago only 235 attended when I spoke at the same place. Now the hall was filled right to the last row, with a number standing. The final count showed 435 who listened very attentively to the public talk. Just before the talk began a brother whom I knew came up to me and said: "Brother Knorr, do you remember me from five years ago? I was a young lad then and I asked you a question." I said: "Well, I don't recall the question, but probably I would now give the same answer." He said: "Well, my question was, Should I continue to go to school; I'm in my first year of college now, or should I go into the pioneer work? And your answer to me was: 'Well, it is whatever you want to be; if you want to be a minister, then work at the ministry; if you intend to be some important man in the old world, then keep going to college. It is for you to decide.' " He continued, saying he had gone home that evening and told his father that he was going to quit college and go into the pioneer service. He realized from what I had said that if he wanted to be a minister then he had better get working at it. Now it was a real joy to talk to him, because he has been in the pioneer work all of these five years and now has advanced into the special

pioneer activity. He married a very fine girl who was a pioneer, and both are now special pioneers, working in isolated territory. They have nine persons who are just about ready to dedicate themselves to Jehovah God. They signed up for the Watchtower Bible School of Gilead and very likely these two will be over in 1958, going through school. Now he will get a real education in the highest school of learning. He certainly was happy and rejoicing that he had taken that course and wanted to thank me for the counsel that I had given him.

So the work in Ceylon moves ahead. The next two days I spent in the branch office, working on the problems of the country and checking the records of the Society. Thursday (January 3) when I went to the airport many of the brothers came also to say good-by. I was surprised to find a hundred there (and more, counting children); and to express their joy they sang the beautiful Kingdom songs. Many passengers were enthralled by their singing and many stopped conversation just to listen. On my going through the immigration section again one of the officers, when stamping my passport, said: "Well, Mr. Knorr, how was your public talk? Did you have a good crowd?" Also, the customs officials recognized that I was the one who had spoken at the town hall, and they were all very pleasant. Evidently the people of Ceylon knew that Jehovah's witnesses had a convention. They know that the witnesses are very energetic and active in preaching the good news; and it is hoped and prayed that this assembly of the Lord's people in Colombo will aid many in taking their stand now for the Kingdom.

Ceylon was the turning-around point; so when I said good-by there, I started on my way home. Back to Karachi we went, for a three-hour layover, and some of the brothers there came out to meet me, and this was most enjoyable. Then I flew to Beirut, arriving at 4:30 in the morning. I called the branch servant and he came out at that hour just to say a few words, and I certainly enjoyed seeing him again and hearing of his visit with the brothers in Baghdad and Teheran. Then I flew on to Rome. (This was just a changing place for Barcelona, my next stop.) In staying overnight at the Rome branch office it was my joy to meet with many of the missionaries who had come from different parts of Italy and we had a delightful time together. It was a joy to tell them about my visit to other countries and to answer their questions. Early the next morning I was away, flying over beautiful blue waters of the great Mediterranean, seeing the southern Alps, and then finally Barcelona.

### SPAIN

The work in Spain is going along marvelously well. As everyone knows, this country is ruled by Catholic priests. Protestants or any non-Catholics are not welcome here, but it appears that people of Barcelona are very liberal and many are searching for truth, desiring knowledge of Jehovah and His Word. Persons who represent the Society in Barcelona are very energetic and have organized the brothers into small groups or congregations, appointing servants over all of these groups. It was my good pleasure to speak to all the groups in Barcelona. Some evenings I talked from five o'clock until eleven, giving five one-hour discourses in different homes, meeting with small groups. It was such a joy to see the happiness of the faces of these brothers and their delight in hearing the truth and to associate with one another.

The work in Spain is well organized. In various cities there are congregations, the brothers regularly coming together to study the Word of God and, as they have

opportunity, to preach the good news to their neighbors and friends. While I was there the reports were coming in for the month of December, and great was our joy when we saw that there had been an increase of 47 percent over last year's average, or a total of 650 publishers now preaching the good news.

After a very pleasant time with our brothers in Barcelona I went on to Madrid, spending one day with our brothers there. I spoke to various small congregations, four of them in one evening; I also visited with friends who had been to Gilead school and who are now living in Spain. What a happy people they are! Their relief is great now that they have come away from the Catholic church and have the freedom to study their own Bible and to be able to speak freely about the good things they have learned, helping still others. Yes, my stay in Spain was delightful. While every minute was taken up talking to someone—to persons in the full-time service, those there from Gilead school and servants on special occasions —still it was all joy; and a work is now started in Spain that will never die out, for the brothers there are zealous. They want to preach, and God is blessing them. From Madrid I went on to Tangier in Morocco, and here a few missionaries met me and we had a pleasant time.

### MOROCCO

After my arrival that evening (January 10) a meeting was arranged in the home of one of the brothers. In Tangier the work was opened up just a little over a year ago and, much to my surprise, fifty-eight persons packed out the two rooms in the apartment being used for the meeting. The hallway was crowded, with persons standing, and every seat was occupied.

It was so good to talk to these people. Their interest was so keen. Of course, I had to speak through an interpreter, who spoke in Spanish right after I spoke each sentence in English. Back in one corner of the room was a small group of French-speaking people, huddled together, and for them another brother interpreted in a low voice the things that I was saying in English. So everyone understood and they rejoiced that they could hear the good news. Also present was one person working with the United Nations organization who had told the missionaries that his only hope for world peace was in the United Nations. Every time the missionaries had called upon him he had told them of the charter that he had on his wall and that this was really the thing that would bring peace to the world. However, he came to the meeting and listened very attentively; the next morning he went to the missionaries and said: "I have taken the charter down off my wall, because I don't think the U.N. is going to work. I am positively sure that what was said last night is the thing that is going to bring peace and happiness to the world of mankind and I want to know more about God's kingdom."

Many others here are truly interested in life and they long for happiness, not in this old world but in the new world of righteousness. Tangier is an interesting city and I had opportunity to see some of it with some of the friends before I left for Lisbon. I was in Tangier only one day, but it was a pleasure to associate with the missionaries, to learn of their problems, their joys, their experiences, and to see the progress made in such a short time.

### PORTUGAL

Arriving on time at Lisbon by plane, soon afterward I again spoke twice in one evening at meetings with the brothers here, first to seventy-five and at another place to forty-five. Portugal is another

Catholic country where Jehovah's witnesses are not allowed the freedom that they enjoy in many other countries of the world. Still they do meet together here in fine Kingdom Halls and in large numbers. It is not as in Spain, where the government allows only twenty persons to be together in private homes. While in Portugal our brothers do not have government approval to meet together, they are not prevented and they keep carrying on the work with great energy and zeal.

Several times I was able to talk, in all to about 190 different persons, besides checking the branch office in Lisbon and arranging to advance the work, putting on more special pioneers to see what can be done to preach the good news in a greater way throughout this country. At Lisbon reports on work for December were coming in from all parts of the territory—the Azores, Madeira Islands and Portugal itself; and they had a 41-percent increase. Were they happy! Yes, in these countries where oppression prevails and no freedom of assembly is enjoyed our brothers continue working diligently. They are fighting the right kind of warfare.

## CONCLUSION

This was my last stop before coming back to America, but I had to reflect on the past seven weeks of traveling. I could not help but think of the text at 2 Corinthians 10:3, 4: "For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." (*NW*) These brothers of ours in Greece, Turkey, Spain and Portugal and countries like Pakistan, India and Ceylon, where people neither respect God nor believe his Word—yes, these brothers of ours certainly are waging a warfare, but not according to the flesh. And they are powerful by God. Upon them Jehovah has richly poured out his spirit and they have pressed on against great odds. In all these lands Kingdom missionaries have gone forth, opening up new fields, new cities, new territories; they have gone into isolated places and Jehovah has richly blessed them. Their only weapon, the sword of the spirit, they wield with dexterity and they are overthrowing strongly entrenched things. Yes, people are pulling away from paganism, they are pulling away from idol worship in Catholic churches and from false doctrines in Protestant organizations. Those who have no religion are pulling away from the old world and are associating themselves with the New World society. This is the time when the good news of the Kingdom must be preached in all the world for a witness and it is being done. I am very grateful to Jehovah God for the opportunity of serving these brothers and of working shoulder to shoulder with them.

Everywhere I went the brothers asked me to carry along their love and greetings and to give it to the brothers in other lands. This I have done; and now I take opportunity through *The Watchtower* to express to all of Jehovah's witnesses throughout the world the warm love, joy and gladness of our brothers in countries I have visited during these last winter months. My prayer is that Jehovah will strengthen them all and build them up in the most holy faith so that they may continue on in this great work of announcing the King and the Kingdom. May they all be ever faithful. It was so good to hear the missionaries and many others say, "Hope to see you in 1958!" Jehovah willing, we shall.

# Overseers of Jehovah's People

"Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God."
—Acts 20:28, NW.

THE amazing growth of the New World society is a cause of wonderment to the world and a source of joy to Jehovah's witnesses. With an increase of 1,374 percent in ministers in the last thirty years, is it any wonder that news writers have labeled it the world's fastest-growing religion? But the expansion has not ended. More is to come, and the Scriptures assure us that this growth will continue until the worship of Jehovah completely fills the earth.—Isa. 11:9; 60:8.

[2] Of the great influx of those of the "other sheep" into the theocratic New World society Jehovah long ago inspired the prophet Zechariah to write, in the 8th chapter, verse 23 (*AS*): "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." And so to his theocratic organization he issues instructions that this growing crowd of worshipers be accommodated. Yes, Jehovah makes adequate provision for those that gather to his house for worship. And is such provision not reasonable?

[3] Has not Jehovah always provided for his creatures? When, during the period of earth's creation, Jehovah said: "Let the waters swarm forth a swarm of living souls . . . flying creatures . . . the great sea monsters . . . domestic animal and creeping animal and wild beast of the earth . . . Let us make man in our image," did he bring them forth into an earth not yet prepared? No! Already extensive work had been done to make the earth a suitable home that would adequately sustain them. So the Creator could say to the first man and woman: "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. And to every wild beast of the earth and to every flying creature of the heavens and to everything creeping upon the earth in which there is life as a soul I have given all green vegetation for food." Then it came to be so. "After that God saw everything he had made and, look! it was very good." —Gen. 1:20-31, *NW*.

[4] How much more so is this true in our day. Jehovah has brought into existence a New World society, he has delivered them from the old world into his favor, into a new land, Beulah land, their theocratic place, and there he has richly blessed their spiritual position. (Isa. 62:4, 5) Provision

1, 2. What is the effect of the growth of the New World society, and how was this growth foretold?

3. What provision was made by God to care for the living souls formed upon the earth, and especially man?
4. What has Jehovah brought into existence in our day, and how has he provided for it?

has been made by God to care adequately for the ever-increasing Kingdom interests in the earth. True to his word, in response to the loving service of his devoted witnesses, he has opened the windows of heaven and now pours out a blessing so rich that there is no lack among his people. —Mal. 3:10.

5 In the first century when the Lord Jehovah poured out his spirit upon those faithful worshipers assembled in Jerusalem at Pentecost, the evidence that these indeed were the servants of the Living God and that the message they taught was the truth was so overwhelming that the organization experienced a growth of about three thousand persons in one day. (Acts 2:1-42) Thereafter goodly numbers continued to learn the truth. How could such growth be handled, how could they be adequately instructed and organized by the small Christian congregation that was then in its infancy? The answer was supplied by God through Christ Jesus, in the form of qualified apostles and others to serve as overseers.—1 Cor. 12:28; Eph. 4:7-14.

### JEHOVAH'S CHANNEL OF COMMUNICATION

6 Jehovah has established a very definite channel of communication through which he deals with his people. In the time before the flood he used Noah, and it was vital for all to recognize that fact in order to be saved from the world cataclysm of that time. (Heb. 11:7) At the time of Israel's exodus from Egypt it was Moses through whom God dealt with his people. When they recognized the theocratic arrangement Jehovah's blessing rested upon them. However, when they took a merely human view of this provision of God they brought trouble upon themselves. Such was the experience of Miriam, who was smitten with leprosy for her failure to recognize Jehovah's arrangement with respect. Others, such as Korah, Dathan, Abiram and the men with them, were cut off in death for their self-willed independence. And even those who sympathized with them brought upon themselves divine disapproval, 14,700 of them being cut off on one occasion. —Num. 12:1-10; 16:1-35, 41-50.

7 Let us now unmistakably identify Jehovah's channel of communication for our day, that we may continue in his favor. Listen to the inspired answer to the situation, in Matthew 24:45-47 (*NW*): "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." And has he? Yes, particularly since 1919 has it been true that he has appointed the collective body of the anointed remnant over all the visible interests of the Kingdom. The "slave" then became responsible not only for ministering to the needs of the anointed body members but also for taking on the responsibility of preaching the good news of the established Kingdom to people of all nations. (Matt. 24:14) Such is true not by their determination of it, but because God himself has so directed. "God has set the members in the body, each one of them, just as he pleased," is the way it is pictured in 1 Corinthians 12:18 (*NW*). It is vital that we appreciate this fact and respond to the directions of the "slave" as we would to the voice of God, because it is His provision.

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5. How was the growth of the newly formed Christian congregation handled in the first century?
6. Illustrate why recognition of Jehovah's channel of communication was so important in times past.
7. (a) What is Jehovah's channel of communication today, and by whose determination? (b) What has been entrusted to its care?

### WHO APPOINTS OVERSEERS

[8] This matter of theocratic appointment permeates every part of the organization. It is directed from the top, from Jehovah God himself, down. Those in responsible positions, such as circuit and district servants, congregation servants and ministerial servants in the congregation, are all part of this theocratic structure. Their appointment to service is to be viewed in that way. And knowing this they feel a great responsibility before God to discharge their assignments properly. As the apostle Paul so aptly stated it: "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, *NW*) Servants in the congregations are not such because some man has selected them. It is not the circuit servant or the congregation committee that determines who will oversee the congregation of God. It is Jehovah's holy spirit that must operate to appoint them as overseers. How?

[9] God's Word, the Bible, was written under the inspiration of the holy spirit. In it is found a detailed description of the ones who may be overseers in the congregations. These requirements are set forth by God himself, and his active force continues to operate in our time to move the governing body and others in positions of responsibility because they do adhere closely to the written Word. When those instructions are carefully followed and only such ones as are described in the Scriptures are appointed as overseers, just who is selecting them? Not man, because he did not establish the standard to follow. It is Jehovah God himself who, by means of his holy spirit, is appointing them to be overseers. —Ps. 119:105; Prov. 3:5, 6.

8, 9. (a) Who appoints overseers in the New World society? (b) Explain how that is true.

### WHO MAY SERVE

[10] Consider the Scriptural requirements as they are set out in 1 Timothy 3:1-7 and Titus 1:5-9. One of the first things to be considered in the selection of a servant is the matter of maturity, and repeatedly we are told that only an "older man" may be an overseer. While not listed in 1 Timothy 3, it is the first point considered in Titus 1:5. By older men is meant not merely persons who are older in a physical sense. Age does not necessarily make a man mature in spiritual matters, although years of experience are definitely an asset. Maturity that qualifies one for special privileges of service includes both knowledge and experience. An overseer should be diligent in study in order to meet that standard. He should have a good knowledge of the history of the organization, sound understanding of doctrinal matters and thorough appreciation of organization instructions. While it is true that he is no doubt very busy in looking after the congregation, he should always keep up on his study, not only for his own benefit, but also as an example in this to the brothers. This, coupled with much experience in working with the organization, is needed if the overseer is to handle his assignment properly.

[11] The second verse here reads: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach." (1 Tim. 3:2, *NW*) In saying that he must be irreprehensible it means that he must be blameless. None should be able to point the finger at him as one who is negligent in his work or who fails to conform to the standards of the Bible. This is true in all things. Consequently, if he is married he must be the husband of just one wife. In habits, too,

10. What is meant in the Scriptures by the term "older man," and why may only such ones be overseers?
11. Explain what is embraced in the requirements that the overseer be irreprehensible and moderate in habits.

he should be moderate. As to eating, he must not be a glutton. Although drinking is not forbidden, he must never do it to excess. (1 Cor. 10:31) In work he is moderate. He is diligent, yes; but he does not go to the extreme of ruining his health. If he finds pleasure in wholesome recreation, that too is proper. But never would he go to the foolish extreme of becoming a lover of pleasures more than a lover of God by allowing it to crowd out theocratic activities.—Phil. 4:5; 2 Tim. 3:1, 4.

12 Oftentimes in the old-world society we observe individuals who attract attention to themselves by their oddities, but when such persons come into Jehovah's organization they are diligent to make over their personality. (Eph. 4:22-24) Of course, if some have not yet done that they could not be overseers. If a brother is a faddist as to eating or other matters of life, things are not in their right place. "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who is in this regard a slave to Christ is acceptable to God and has approval with men." (Rom. 14:17, 18, *NW*) We do well in caring for our health, but we are unwise when we allow that to occupy the attention in our lives that should be accorded the ministry. Only those who put the Kingdom first may be servants.

13 What is meant by saying that he must be sound in mind? It means much more than mere mental stability. One who is sound in mind theocratically has made his mind over in accord with the good and acceptable will of God. He having filled his mind with the truth, his reasoning is based on the Bible. He has learned to trust in Jehovah with all his heart and not to lean upon his own understanding.—Ps. 19:7; 139:17; Isa. 55:9; Rom. 12:2.

14 It is in the same sense that he must be "orderly." Any servant, in fact anyone in the New World society, knows that it is important to be neat and to keep a well-ordered home. His home is not merely a matter of personal interest, but when he becomes one of Jehovah's witnesses he and his home represent the New World society in the community. He wants to be sure they are a credit to the organization. Orderliness, however, extends beyond this. It requires that he recognize theocratic order, that he appreciate the need for submission to the theocratic organization, both invisible and visible. Appreciating theocratic order will prevent him from looking at his fellow servants according to the imperfect flesh, but will move him to deal with them as with men who have been designated by God to care for Kingdom interests. It will cause him to deal well with his brothers, all of whom are servants of Jehovah and not of the overseer. He himself will deeply appreciate that he is a *servant* and that he must look well to his assignment, building up the congregation spiritually and welcoming into its midst those strangers or persons of good will who also manifest a desire to join in right worship. These things, together with continued application of himself in the theocratic ministry school, should help him to be qualified to teach, both from house to house and from the platform in congregational meetings.—1 Cor. 14:40; 2 Cor. 5:16; Eph. 5:21.

15 Observe now the *third* verse of this chapter three in 1 Timothy. The overseer must not be a "drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money." (*NW*) Instead of bring-

12. Why would it be unwise for a faddist to serve as overseer?
13. In saying that he must be "sound in mind" what is meant?
14. What would be included in being "orderly" and "qualified to teach"?
15. What can be said of an overseer's disposition and his viewpoint toward commercial pursuits?

ing reproach upon the New World society by excessive drinking, fights or a bad disposition, he seeks rather the fruitage of God's spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. (Gal. 5:22, 23) You will observe that there is included a warning against a danger that has proved to be a trap to many—love of money. Never may an individual be an overseer if his love for money is permitted in any way to exceed his love for God. If he allows his secular employment to crowd out his regular attendance at congregation meetings to partake of Jehovah's table, he does not meet this requirement. If occasional or frequent overtime work or even regular employment that interferes with meetings or service is more of an attraction to him than the activities of the New World society, he would injure the spirituality of himself and those in the congregation who look to him to take the lead. Servants must be on guard that the snare of materialism does not deprive them of their privileges of service.—Matt. 6:31-33; Luke 12:15.

[16] The record continues in 1 Timothy 3:4, 5 (*NW*): "A man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." One who presides in a right manner over his household does so in love. He is not an iron-handed ruler who demands respect while failing to do the things that win respect. Yet when discipline is required he does not ignore that responsibility either. At times children, influenced by the worldly atmosphere of independence, fail to obey, or cause a disturbance in the meetings. That in itself does not mean that the father is failing to train them properly. But the question is, Does the father now show respect for theocratic order himself by administering the needed discipline, not in the midst of a congregation meeting, but outside or later at home? Adequately and consistently meted out, it will soon put an end to the difficulty, and his ability to cope with the situation will be demonstrated in the fact that any repetition of the occurrence will be rare. If he cannot manage his own household, however, how would he ever be able to shepherd the flock of God?—Heb. 12:9; Prov. 23:13, 14.

[17] "Not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil." (1 Tim. 3:6, 7, *NW*) It takes time for one to make his mind over. When old-world ideals have been one's standard of life for twenty, thirty or forty years before he learns the truth, his thinking will not be completely remolded all at once. He may progress to the point of dedication very rapidly and show himself willing to make the change. But that change must actually have been made, New World ways becoming his way of life, before he qualifies as an overseer in the congregation. A full year of active service after symbolizing his dedication by water immersion is surely not too long for the responsible ones to wait before recommending such one as a servant, if no one else is available in the congregation. (1 Tim. 5:22) The course of the new minister will amaze those whom he has known in the old world, and, on account of the truth, they may speak abusively of him. But when it comes to his relationships with others, his reliability and his manner of speech, they can find no fault with him. On

16. Does a man's family affect his qualifications as overseer? How?

17. (a) For what reasons would a novice not qualify as overseer? (b) In what respect must he have a good report even from those outside the organization?

such relationships they accord him favorable testimony, although they may not agree with his religion.—1 Pet. 4:4, 15, 16.

[18] Those meeting these standards are the ones whom Jehovah has approved as overseers of his people. They are men of high caliber and true godly devotion, whose desire in life is to serve Jehovah God and advance the interests of his New World society. And with all this they are sincerely humble because they see their position in relationship to their Father in heaven. Although they have much responsibility they must never lose sight of the fact that they are servants. Keeping this in mind, they will be approachable, reasonable and always helpful to their brothers.

### HOW SELECTION IS MADE

[19] From time to time some in the capacity of overseers are called on to recommend others for positions of service in the theocratic organization. They must keep in mind that according to the theocratic arrangement of things these are to be appointed by the holy spirit. Their position is somewhat similar to that of the prophet Samuel, whom Jehovah sent to anoint the one He had selected as king over his people. He was not given the name of the one to be anointed, but only told that it would be a man of God's choosing from among the sons of Jesse. When the young men were brought before the prophet, Samuel's first inclination was toward the oldest of the boys, a handsome, well-formed youth by the name of Eliab. But such qualities were not the basis for determination. As Jehovah told him: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees [is the way God sees], because mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is."—1 Sam. 16:1, 6, 7, *NW*.

[20] The same is true today. Jehovah looks on the heart, not the outward appearance. Overseers must keep that in mind and not be swayed by personality and other aspects of outward appearance. True, a man cannot look into another's heart, but God's Word can. "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." (Heb. 4:12, *NW*) The Scriptural requirements must be applied to the case, because it is God's Word that makes clear what is in the heart of man. The position of the one called upon to recommend a servant is not to pick one he personally feels to be the best qualified, but to find the man described in God's Book of Instructions, the Bible, seeking Jehovah's help in the matter through prayer. Then, having followed the inspired Word of God, and knowing that the holy spirit operates on the organization to direct it, we can have full confidence that the servants are indeed appointed by Jehovah God by means of his holy spirit.

### RECOGNIZING THEOCRATIC REPRESENTATIVES

[21] This puts all in Jehovah's organization in a favored position, for we know that the arrangements within the organization are made by the loving provision of God. We accept them as from God and thank him for his provisions. However, the apostle Paul soberly counsels: "We also entreat you not to accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1, *NW*) Let us respond to

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18. What keeps overseers humble and approachable?
19. How does Samuel's anointing of David illustrate the way theocratic appointments are made?
20. (a) Is it possible to examine the heart of man today? (b) Who only may be recommended as a servant, and what assurance does this give us?
21. By what means today does Jehovah keep before our minds his requirements of meeting together and there publicly declaring our hope?

the oversight provided as we would to God. Consider an application of the point. When the one appointed as congregation servant, or any of the other servants or Bible study conductors, approaches us to encourage more consistent meeting attendance or participation in the meetings, why does he do it? Specifically, it is because God instructs that we follow such a course. "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25, *NW*) And now that servant has been appointed by the holy spirit to aid us in our ministry and to call to our mind the good counsel contained in the Bible to attend congregation meetings and there make public declaration of our hope. We should respond with the same readiness as we would to the voice of God. It is his means of dealing with us now.

[22] Zechariah, father of John the Baptist, had an experience with an appointed theocratic representative that should impress this on our minds. When Gabriel, an angelic servant of God, was sent to notify him of the forthcoming birth of his son, Zechariah did not reject the announcement, but merely expressed some doubt, saying: "How am I to be sure of this? For I am aged and my wife is well along in years." Zechariah here failed to show due respect for theocratic authority. For this failure he was struck speechless and remained that way until the birth of John. Such experience was written for our counsel at this time.—Luke 1:18-20, *NW*.

[23] Surely none would question the authority of the angel Gabriel when he spoke as a servant of God. Obedience and respect shown to that theocratic representative would demonstrate obedience and respect for the One he represented, Jehovah God. Earthly overseers represent Jehovah in their assignments just as much as heavenly ones do. At some time you may have been approached by one of the servants in the congregation, who offered some suggestions on improving or enlarging your privileges of service in the field work. How should we respond to what he says? Well, how would we respond if Jehovah himself opened the heavens and issued that counsel for us? Because we love our heavenly Father we would delight to do it! (Ps. 40:8) Well, Jehovah has opened the heavens and instructed us what to do. By sending forth his holy spirit from on high he has had recorded in his Word the admonition that we preach publicly and from house to house and that we feed the sheep by calling back on all those who showed interest when they heard the Word. Now, in this time, he has designated the "faithful and discreet slave" to oversee this work of Kingdom proclamation. To this "slave" class he has entrusted all his belongings as respects true worship on the earth. In fulfilling its assignment from Jehovah this class gives us suggestions on how to carry out our Scriptural commission to preach and uses the local theocratically designated servants to draw them to our attention and help us to apply them. While the "slave" and other appointed overseers are certainly not inspired, as were the ones used to write the Bible, yet those in the congregation show proper respect for the position they occupy by responding to counsel given because they know that this is Jehovah's provision for instructing his people at this time.—Heb. 13:7, 17.

22. How was the need for respect to heavenly theocratic representatives impressed on Zechariah?

23. (a) Is it any less important to recognize earthly overseers in the theocratic organization? (b) What view do we take of counsel from the organization?

# *Accepting* **Responsibility** *in the New World Society*

"The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10, NW.

WHEN one appreciates Jehovah's New World society he also recognizes that it is a happy privilege to serve within it. David well expressed his feeling toward service in this way: "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10, *AS*) In contrast with the unhappy burdens of those in the old world, Jesus says: "Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:29, 30, *NW*) It is a source of joy to a true Christian to be given responsibility and to be able to do more to serve his brothers.

[2] At 1 Timothy 3:1 it is written: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." (*NW*) If it is the right thing to do, then we want to do it. How? Not by pushing ourselves forward in the organization and campaigning for a position. Rather, this is a constantly growing organization and there is a continual need for more servants to take the oversight of Kingdom interests. Thus when new congregations are formed or new service centers are organized within the congregation, the need arises for more mature brothers to shoulder the responsibility there. Will you qualify to serve? When you made a dedication to serve Jehovah you said: "Here am I; send me." (Isa. 6:8) Now it is your obligation to act in accord with that expression you made to Jehovah God. You are fully aware of the fact that he will not send you to represent him as an overseer of the congregation of his people unless you meet the requirements set out in the Bible. So you should strive for maturity and apply yourself consistently to meet the high standards set for overseers. (Heb. 5:12–6:3) Then when the need arises for an overseer Jehovah will send you because you will be the one designated in his Word. However, even should it be that the need does not arise right away, there is no loss. Every mature minister in the New World society should be just as keenly interested in the advancement of the organization as are the appointed servants. So they willingly offer their co-operation to those who

1. What is our viewpoint toward assignments of service in the New World society?
2. How and why should one 'reach out for the office of an overseer'?

are appointed and use their ability to expand the work in a theocratic way.

[3] Overseers in the congregation should likewise be forward-looking. They should realize that the day will come when more brothers will be needed to care for servants' positions. So, with practical foresight, they would do well to train those who manifest the needed qualities of love and humility and who earnestly desire to serve their brothers, to equip them as servants. Then when the need arises there will be no lack, but men already trained and Scripturally qualified will be ready to handle the work. Of course, this training is not done by having them actually take over meetings or do the work of the servant if he is present and able to carry out his assignment. But the one being trained can work along with the appointed servant and be observant, and the one appointed can carefully tutor him, even as Jesus taught his apostles and as Paul tutored Timothy.

[4] Should you be appointed by holy spirit to the position of overseer, what then? 1 Peter 5:1-5 counsels as to the course to follow: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock. . . . all of you gird yourselves with humility of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (*NW*) Realizing that you have entrusted to your care the flock of God—people whom he loves, those of his select anointed remnant and others whom he classes as the choicest things of all the nations, his "other sheep" —you should be keenly aware of the great responsibility resting upon you. Such a position does not engender any feeling of superiority in a truly theocratic individual, but rather humility. His desire is to serve Jehovah and his brothers, not to be waited on by others.—Mic. 6:8; Matt. 20:26, 27.

[5] Those of the anointed remnant are brothers of the King Christ Jesus. As individuals their faithful performance of service now in caring for Kingdom interests is important. If they do not meet the requirements of service now, they will be rejected as unfaithful in a few things, will lose the joy of their Lord and will not be promoted to the heavenly kingship. They want to attain to the prize set before them. (Matt. 25:14-30) The "other sheep" must likewise prove faithful in promoting the interests of the Master. If they do so, it may be their happy lot to continue in positions of princely service right through Armageddon and into God's new world. —Isa. 32:1.

[6] In the New World society it is not a letter with one's name engraved on it that makes him a minister. He does not look to any man to write him a letter of recommendation to uphold his position as a minister of God. His ministry is entrusted to him by Jehovah God and the fruits of his service are his letter of recommendation that he is performing the ministry. It is a letter written on the hearts of men and evident to all mankind. (2 Cor. 3:1-3) So also are positions of oversight entrusted to mature ministers by the Lord. However, that is not the end of the matter. While this additional privilege of service shows God's recognition of his past course of faithful service, he must not now live on his past record. His attention must be centered on his present assignment and he must continue to bring forth fruit that will be an honor to his God.—John 15:1-8; Matt. 21:18, 19.

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3. What provision is wisely made for future expansion?
4. What does 1 Peter 5:1-5 show to be the right attitude for an overseer?
5. Why is faithful performance of service now so important?
6. What is it that recommends one as a minister?

[7] Proper oversight of the congregation requires careful following of the pattern set by Christ Jesus, who is our Leader and Exemplar, Jehovah himself being the "shepherd and overseer of your souls." (1 Pet. 2:25, *NW*) Jesus recognized that Jehovah deals with his people in compassion, that he is patient and forgiving of our shortcomings and that although his creatures are beyond the ability of man to number He considers the needs of every one of them. (Isa. 49:13; Ps. 103:14; 145:14-16) Although many gather to worship him, in his infinite love he considers even the seemingly insignificant ones among them. Because they call upon him in truth, he hears their prayers and guides them. (Ps. 145:18, 19) Said Jesus: "It is not a desirable thing with my Father who is in heaven for one of these little ones to perish." (Matt. 18:12-14, *NW*) Showing the Father's tender love for the sheep, the prophet Isaiah wrote: "Behold, the Lord Jehovah will come as a mighty one, . . . He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (Isa. 40:10, 11, *AS*) Jesus followed the pattern set by his Father and thus left a loving example for us to copy.

[8] Genuine love for the flock of God is shown by personal interest in the needs of the individual ministers. (1 Cor. 10:24, *NW*) They are not to be dealt with alone as a group, but each one must be given the necessary assistance to keep pace with the spiritual growth of the congregation as a whole. One of the principal reasons that reports of the preaching activity of Jehovah's witnesses are compiled is that proper aid can be rendered to the individuals in the congregation to improve their ministry. The report in itself is not the goal; it shows that good work has been done and it indicates where assistance may be needed to improve. Those who are zealous in the service do well. Jehovah is blessing their efforts and they are getting results. As a result they are happy, energetic and eager to do more. Now see what can be done to aid the others in the congregation to share as fully and to have the same joy in their service.

7. What fine standard is set out in the Scriptures for overseers to follow?
8. Why is personal interest in each minister important, and how can it be shown?

### SHARE IN MINISTERIAL TRAINING

[9] When one learns the truth and appreciates the privilege that is his to serve the Almighty God as one of his witnesses, he takes the forward step of dedication and symbolizes by water immersion his unreserved decision to serve Jehovah. (Heb. 10:9) While he realizes that this is no doubt the most important forward step to be taken in service to God, he also knows that it is not the only one. He will continue to progress by availing himself of the provisions made to help him grow to the full stature of a mature minister. The overseers and others in the congregation know that he needs instruction to present the Kingdom message properly and to overcome problems that may be encountered in explaining the truth to others. Recognizing this need, they do not merely send the new brother out to preach and wish him well, offering no practical help. (Jas. 2:14-17) To the contrary, the theocratic organization is well organized to care for the training for ministerial work. (Eph. 4:11-13) Both new ones and others who may have been associated for years are provided loving assistance. When that help is given, "pay attention to how you listen." (Luke 8:18, *NW*) Do not be indifferent, thus missing the purpose of this provision that is an expression of the un-

9. How should one respond to training in the ministry when it is provided for him?

deserved kindness of God. Earnestly seek to grasp each point of instruction and apply it. Go out of your way to avail yourself of every opportunity to advance to maturity. There are greater blessings awaiting you.

[10] Having thus been trained yourself, "you ought to be teachers in view of the time," the apostle Paul says. (Heb. 5:12, *NW*) Now do not draw back and say that you could not handle such an assignment, that you could not train another to preach at the doors, to conduct home Bible studies and to have an effective share in congregation meetings. (Heb. 10:38, 39) Jehovah promises you his spirit and with it you can. You have found it to be a keen pleasure to receive the help offered you and to progress step by step in your service. Now read what is recorded in Acts 20:35: "I have exhibited to you in all things that by thus laboring you must assist those who are weak and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (*NW*) You have seen that example set by your brothers. Now follow it and find out for yourself that the greater joys are yet ahead of you, that there is even more happiness in giving aid to others than there is in being the recipient of it yourself. Be grateful for the privilege and perform it as to Jehovah. (Col. 3:23, 24) "What is looked for in stewards is for a man to be found faithful." (1 Cor. 4:2, *NW*) Such a faithful steward will not be content with minimum performance. If he can see no definite results, then he will reconsider the way in which he is handling the assignment. He loves his Master and he wants to do his work well. The overseer is also interested in the progress of each minister, and in the training program he shows it by checking regularly how each one handles all given assignments. He observes the progress as reflected in each one's service report and he actually goes with each one when he calls at the homes of others to explain the good news of the Kingdom. In this way he can offer kindly suggestions and observe who has become qualified to assist others.

[11] Never should a servant lord it over those who are God's inheritance. Rather, he is to be an example to the flock. (Matt. 23:8-11; 2 Cor. 1:24) It means that he is not one who merely tells others what to do, but he does it right along with them. Congregations usually reflect the servants. If the servants are zealous the congregation is alive. When they are indifferent the congregation too lacks vitality and shows little progress. It is therefore important that the overseers be keenly interested in their work. The New World society is rapidly and consistently moving ahead, and for one to qualify as an overseer it is mandatory that he too be progressive. Wisely, he does not run ahead of the organization, nor does he move so slowly that the organization moves ahead of him. He runs the race with endurance, keeping pace with the New World society. —Phil. 3:16; Heb. 12:1, 2.

[12] One who is mature in Christian growth has developed good perspective. He is not easily distracted from the truly important work at hand. "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment, that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit which is through Jesus Christ, to God's glory and praise." (Phil. 1:9-11, *NW*) What are the

10. Having been trained, what is the next step, and how should it be viewed?

11. Why is it important for the overseer to be a good example to the congregation?

12. What keeps one from being distracted by unimportant matters?

really important things on which he centers his attention? Not hours listed on a report that is turned in; not the amount of literature placed. No, those things merely reflect the extent to which we appreciate the matters of greatest importance and have developed efficiency in explaining them to others.

13 The thing of greatest importance is the vindication of Jehovah's name by his kingdom, and we are privileged to uphold his side of the issue by maintaining our integrity as we continue to witness to the truth. (Job 2:1-6; Prov. 27:11) Therefore, it is the main office of the overseer to help those in the congregation to be mindful to acknowledge Jehovah's sovereignty and to magnify Him at all times, and he should turn the attention of all to Jehovah's organization as the one arrangement for worship for his people. When one has keen appreciation of the fact that he is privileged to uphold Jehovah's side of the great controversy by giving his devotion to Him and that true worship is not merely a convenience for man but is our service to God, then he sees in the correct light his relationship to the Living God. If we are moved by such appreciation of the more important things we can be sure that the fruit borne in our ministry will be a praise to the Father. If it is only a "widow's mite" of an hour or two of Kingdom preaching a month offered by one who can do no more, it is pleasing to Jehovah. (Mark 12:41-44) On the other hand, if someone else who appreciates the issue could devote fifty hours a month in the field ministry or could improve his presentation of the truth, he would want to do it. Or, if he could arrange his affairs to be a full-time pioneer minister then accurate knowledge of the issue involved and deep-seated love would move him to praise God in that capacity.—2 Cor. 9:7.

14 "The wisdom from above is . . . ready to obey." (Jas. 3:17, *NW*) Moved by that wisdom, we too will be ready to obey. In fact, we should be so ready to obey that we would go out of our way to find out how to obey. Jehovah's witnesses are well aware of the fact that the growth of the New World society is not due to any man. While one of them may plant the seed of truth found in God's Word, and while another, responding to the counsel of the Bible to make return visits on sheeplike ones, cultivates, yet in the final analysis it is God who makes it grow. (1 Cor. 3:6) It is his holy spirit or active force that is needed if there is to be increase, and that spirit operates in conjunction with his Word and organization. That means that it is vital to hold fast to the written Word, to study it, to apply it, in order to show an increase. —Josh. 1:8.

15 So too with instructions from the "faithful and discreet slave," whether sent in printed form or left in a written report by a circuit servant or someone else who is sent to represent the Watch Tower Society. Priests in ancient Israel actually memorized the instructions that governed their temple service so they would not fall short. And today overseers should learn well the instructions they receive from the Society, checking point by point to be sure they are all being applied locally. They will arrange for instructive and practical weekly service meetings that embody those instructions and that are molded to the circumstances of the local congregation so all will appreciate that they do apply to them. Even here he does not stop, because he is interested in seeing that every minister is

13. On what truly important things should attention be centered, and how will this be reflected in our ministry?

14. (a) How may we show ourselves "ready to obey"? (b) What is needed if there is to be increase?

15. How should instructions from the Society be received, and what should be done to see that they are fully applied?

applying the instructions. So he follows through by arranging for discussion of the points at the various service centers when the brothers meet for field service and he himself works along with them to help them to put into application what they have heard. Thus all are assisted to respond fully to the counsel from the organization on which Jehovah's spirit operates. All will see the evidence of Jehovah's blessing upon their ministry. All together will move ahead with the New World society. Overseers are not interested in their personal ministry alone; they keep an eye in personal interest on the welfare of their brothers.—Phil. 2:1-4, *NW*.

16 The apostle Paul wrote in thought-provoking phrase to the young man Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:15, 16, *NW*) That counsel can be taken to heart by every one of us. Are you taking hold of the opportunities open to you as a servant of God? As a congregation publisher or full-time minister do you fully perform your ministry? Is progress manifest? Are you expanding your ministry and are you continually applying yourself so as to enlarge your theocratic capabilities to be of greater service in the New World society? Do you give 100-percent support to the theocratically appointed servants and do you personally take to heart all the counsel coming from the theocratic organization?

17 If you are a ministerial servant, one of the appointed servants to assist the congregation overseer, look well to your assignment. Shoulder the responsibility given you by the theocratic organization, not under compulsion, but willingly. Put your heart into your work because you delight to advance pure worship. To congregation, circuit, district and branch overseers, let it also be said, Give all diligence to live up to the high standards set out for you in the Bible. Always go to it for counsel. Hold fast to the theocratic organization. Listen to its counsel and right there in the instructions it issues constantly be on the alert to find ways to improve your service as overseers. Let your course be that of the apostle Paul, who could say to his brothers: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1, *NW*) Much has been entrusted to your care. Much will be required of you. But even now you may enter into the joy of the Master by faithful performance of your assignment.—Matt. 13:12.

18 There is no question about it. Jehovah is now equipping his New World society for life in the new world. Your purpose in life is to serve Jehovah. He has given you a happy privilege of service in his organization. So what would be more pleasing to God than for you to respond to his invitation to service and wholeheartedly mold your entire life around the service that he has entrusted to your care? There is a tremendous task to be performed right now, and it is being successfully accomplished with the blessing of Jehovah's spirit. If you do your part well, it may be your portion to live everlastingly to oversee the interests of God in his new world.

16. What good counsel did Paul give to Timothy, and how may we check our own progress?
17. What counsel is here given for servants?
18. What position in our lives should our theocratic assignments occupy?

*I delight to do thy will, O my God: yea, thy law is within my heart.—Ps. 40:8.*

# HONESTY HONORS JEHOVAH

THE world has a saying that "honesty is the best policy," but he who is honest only because of policy is neither truly honest nor likely to follow that policy consistently. A far better incentive for Christians to be honest is that "honesty honors Jehovah." And that it does, for it shows that He can have integrity-keepers in spite of the Devil's boast that he can turn all men away from God.

¶ Illustrating how honesty does indeed bring honor to Jehovah are the following letter from a New York city teenager and a newspaper clipping:

¶ "On my way home from the public library I noticed a black pocketbook on the sidewalk, which I picked up and took home. Seeing the name and telephone number of the owner I at once phoned her and arranged for her to pick it up at my home. The pocketbook contained a considerable amount of money as well as papers that the owner valued greatly. When she called she thanked me and remarked: 'I didn't think there were any honest people left in the world.' She wanted to reward me and so I took advantage of the opportunity to witness to her and asked her if she would like to receive *The Watchtower* and *Awake!* at her home for one year. She said yes and was very pleased with the copies I gave her. She wanted to give me money besides, but I said that her taking the magazines was a fine reward for me.

¶ "She was so impressed that she had an item printed in the local paper, which mentioned that I was one of Jehovah's witnesses. She told me she knew of Jehovah's witnesses and their fine work." The news item referred to, dated February 17, 1957, follows:

¶ "Mrs. L. L. Watkins of 8602 Forest Parkway is happy today that her lost pocketbook was found by an honest 14-year-old Cypress Hills boy, who noting her address in the purse promptly returned it to her. Mrs. Watkins was so grateful that she stopped at the *Leader-Observer* office and asked that special mention of the boy's honesty be made in the paper. Out on a shopping trip, Mrs. Watkins had filled her arms with bundles and was carrying a large shopping bag. When she returned home she didn't realize she had lost her purse until Jeremiah Sciuto, 14, of 62 Hemlock Street phoned. The boy had found the purse on Jamaica Avenue and returned it intact. The lad is a member of Jehovah's Witnesses."

## The 'Enlightenment' of Ancient Rome

¶ Mark Twain, noted American author, wrote in Volume I, chapter 26, of *The Innocents Abroad*: "Some seventeen or eighteen centuries ago, the ignorant men of Rome were wont to put Christians in the arena of the Coliseum yonder, and turn the wild beasts in upon them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrine the followers of Christ were teaching. The beasts tore the victims limb from limb and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the holy Mother Church became mistress of the barbarians, she taught them the error of their ways by no such means. No, she put them in this pleasant Inquisition and pointed to the Blessed Redeemer, who was so gentle and so merciful toward all men, and they urged the barbarians to love him; and they did all they could to persuade them to love and honor him—first by twisting their thumbs out of joint with a screw; then by nipping their flesh with pincers—red-hot ones, because they are the most comfortable in cold weather; then by skinning them alive a little, and finally by roasting them in public. They always convinced those barbarians. The true religion, properly administered, as the good Mother Church used to administer it, is very, very soothing. It is wonderfully persuasive, also. There is a great difference between feeding parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of degraded barbarians, the other of enlightened, civilized people. It is a great pity the playful Inquisition is no more."

● How would one explain the fact that while the temporary resident had to be obedient to many of Jehovah's laws and requirements the same as the Israelites, yet the temporary resident could eat "any dead body" while the Israelites could not, and it also could be sold to a foreigner, as mentioned at Deuteronomy 14:21? If it was unclean for the Israelites, why was it not also for the temporary resident and the foreigner?—L. R., United States.

True, Jehovah repeatedly stated that there was to be one law for the Israelite and the foreign-born, but invariably this rule appears in certain contexts and settings, applying to certain laws, such as those relating to talion, the passover and the unintentional manslayer. See Exodus 12:49; Leviticus 24:22; Numbers 15:29. Justice required that there be no discrimination.

Still, Jehovah, as the Supreme Lawgiver, chose to consider the Israelites in a class by themselves and so placed certain restrictions upon only them and gave them corresponding advantages he did not give to others. Thus, "because you are a holy people to Jehovah your God," they were not permitted to eat that which had died of itself. Then again, interest could be exacted from others but not from one's Israelite brothers. Further, only one born as an Israelite could be chosen to be king over Israel.—Deut. 14:21, *NW;* 17:15; 23:20.

Modern lands, such as the United States, recognize the justice of this principle. All living within its borders benefit from its constitutional guarantees and are expected to obey its laws. Still, citizens have certain peculiar benefits and obligations, while only a native citizen is eligible for the presidency.

● What is the meaning of Paul's words at Hebrews 12:13 (*NW*): "Keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed"?—K. K., United States.

This counsel is in line with Paul's determination: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." (1 Cor. 8:13, *NW*) It is also in line with Paul's admonition: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person."—1 Cor. 10:23, 24, *NW*.

A person with sound limbs may walk in rough terrain and in crooked or devious paths without suffering harm. But one who is lame must be careful where he walks or he can easily suffer from a limb's being put out of joint. So some, because of being spiritually sound and mature, might allow themselves certain liberties that involve a risk or danger and yet not suffer harm because of their maturity. But those not so mature or who are spiritually lame, as it were, might see the example of such strong ones and try to follow it, only to come to grief; requiring their being put on probation by the congregation or causing them to be 'drowned in the sea' of materialism.

So brotherly love indicates that "we, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." That is, we should be willing to deny ourselves so that others who are not as strong as we are may not be tempted to follow us in a perilous course and suffer shipwreck, loss of faith and integrity. Yes, "let each of us please his neighbor in what is good for his upbuilding."—Rom. 15:1, 2, *NW*.

## *Futility of Modern Preaching*

¶ A professor of theology at Chicago's Federated Theological Faculty, Marcus Barth, son of the European theologian Karl Barth, was quoted in *Time* magazine, February 18, 1957, as saying regarding modern preaching: "In Europe the preaching is on a deeper and more dogmatic level than here, but the churches are empty all too often. Here the preaching is close to the people, the churches are full, but the problem is whether the congregation hears anything in the sermon which its members have not already read in their morning newspapers and have already told themselves."

# ANNOUNCEMENTS

**"WATCHTOWER" STUDIES FOR THE WEEKS**

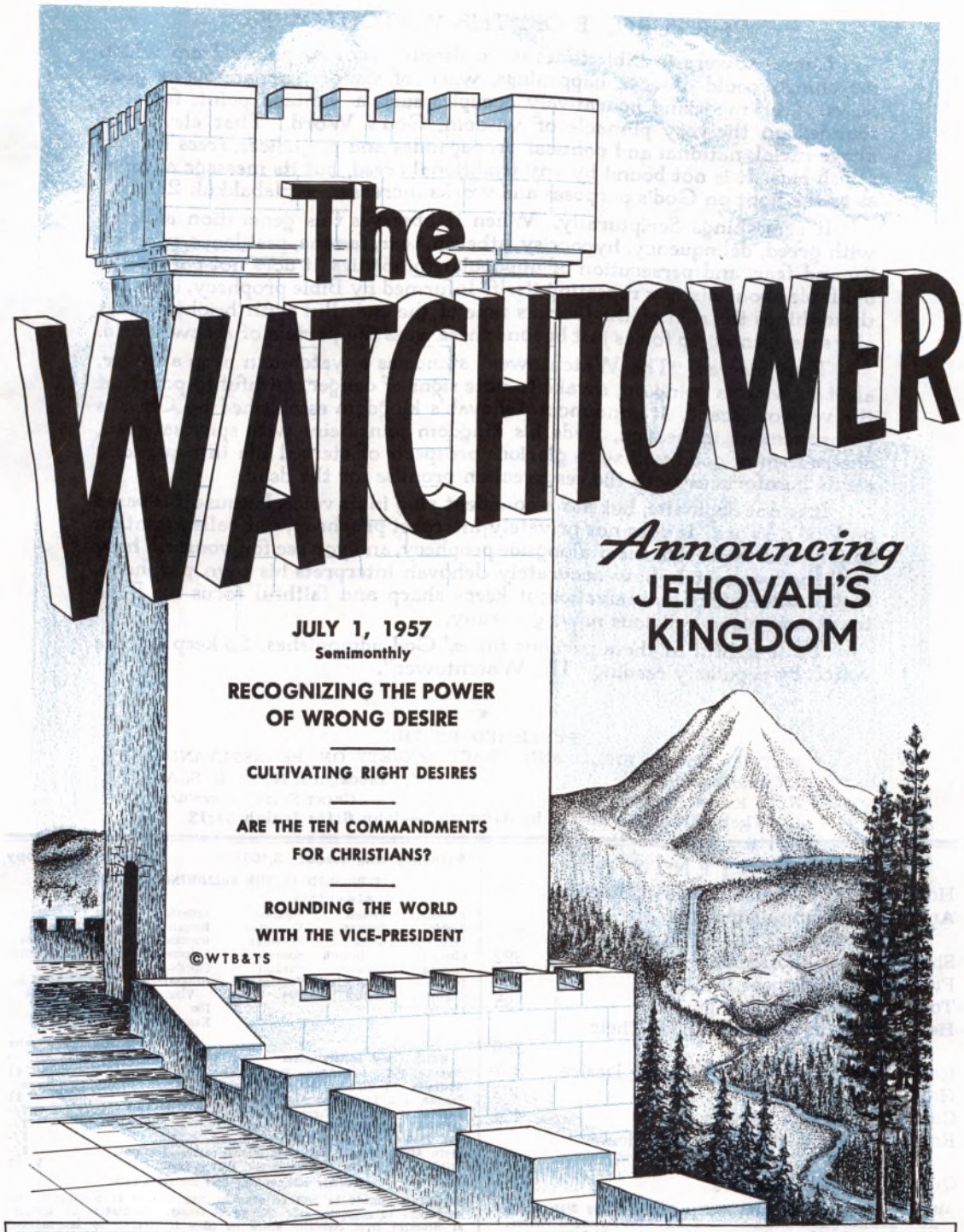
July 21: Overseers of Jehovah's People. Page 369.

July 28: Accepting Responsibility in the New World Society. Page 376.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

- ✓ What God's name is? P. 355, ¶1.
- ✓ What obligation rests upon Christ's followers? P. 356, ¶4.
- ✓ How the soul displays human attributes? P. 359, ¶2.
- ✓ What the true object of man's desire is? P. 360, ¶4.
- ✓ Who has authority over the present world? P. 361, ¶3.
- ✓ What mental disposition Christ had? P. 363, ¶3.
- ✓ What happened to a man in Ceylon who turned down a college career? P. 365, ¶3.
- ✓ Why the growth of the New World society is a cause for wonderment? P. 369, ¶1.
- ✓ How God has used a channel of communication with his people? P. 370, ¶7.
- ✓ What are some of the Scriptural requirements for overseers in God's organization? P. 371, ¶10.
- ✓ What is meant by saying a Christian must be sound in mind? P. 372, ¶13.
- ✓ Why a letter does not make a minister? P. 377, ¶6.
- ✓ What the main office of an overseer is? P. 380, ¶13.
- ✓ Why the temporary resident in Israel was permitted to eat that which died of itself whereas the Israelites were not? P. 383, ¶3.



# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JULY 1, 1957
Semimonthly

RECOGNIZING THE POWER OF WRONG DESIRE

CULTIVATING RIGHT DESIRES

ARE THE TEN COMMANDMENTS FOR CHRISTIANS?

ROUNDING THE WORLD WITH THE VICE-PRESIDENT

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street, Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,100,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

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| Ibo | Sesotho | Yoruba |
| Kanarese | Siamese | Zulu |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

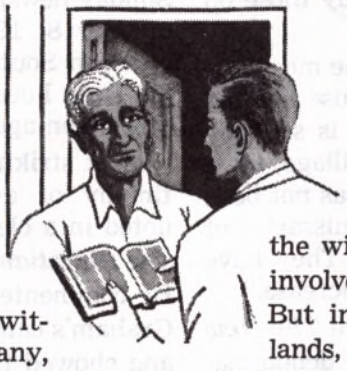
**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII July 1, 1957 Number 13

# HOUSE-TO-HOUSE PREACHING MOST EFFECTIVE



MODERN man has various means at his disposal for trying to influence others to his way of thinking. There are the radio, television and the printed page. But for effectiveness nothing can compare with the method Jehovah's witnesses have been using for many, many years, that of house-to-house visitation.

The modern witnesses of Jehovah claim no credit for using this method, for it is not original with them. They merely follow the example set by the apostles more than nineteen centuries ago. Thus we read that "every day in the temple and from house to house they continued without letup teaching and declaring the good news." The apostle Paul used the same method: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20:20, *NW*.

The clergy of Christendom, however, have long remained wedded to the pulpit, entering into the homes of the people only by means of radio and television. They not only looked down on house-to-house preaching but time and time again they have been instrumental in having the witnesses arrested for engaging in house-to-house preaching. This has caused the witnesses much loss of time and involved them in costly court battles. But in the end the courts in many lands, such as the Supreme Court of the United States, have repeatedly ruled that house-to-house preaching is not commercial peddling but is entitled to the same consideration shown to preaching from the platform or pulpit.

And now, after all these years, what do we find? The leading spokesmen for Christendom coming out for house-to-house preaching!

One such is Catholic priest John A. O'Brien, writing in *Our Sunday Visitor*, February 3, 1957. Under the heading "St. Paul: House-to-House Salesman," O'Brien had the following to say:

"St. Paul capitalized on contacts everywhere to win souls . . . It is especially significant that twice in the *Acts* Luke tells of Paul's habit of going from house to house: this he did when harrassing Christians and this he continued to do when seeking to win converts for Christ. This

practice he inculcated upon his disciples, and it was used extensively by the early Christians in their zealous efforts to spread the faith. . . .

"What has become of this house-to-house method of spreading the faith, the technique of which enabled Paul to win myriads of converts in all walks of life and of all tribes and nations? By a strange and bitter irony it has fallen into disuse among Catholics and has been taken up with enthusiasm by the sects, especially those on the fringe. . . .

"The sect which has made the most systematic use of the house-to-house method is Jehovah's Witnesses. There is scarcely a home in any rural district, village, town or city in this country which has not been visited at least once by the emissaries of this strange sect. The result? They have achieved by far the greatest increase."

Mr. O'Brien then quotes from *The New Yorker:* "While the 254 other denominations in the United States have registered a 75 per cent increase in their combined membership during the past quarter of a century, the Witnesses have leaped ahead with a gain of 2,300 per cent, or at a pace thirty-one times as brisk as all the rest put together." O'Brien then continues:

"To what is this phenomenal increase due? To the flaming missionary zeal of the Witnesses. . . . the basic technique on which they rely in recruiting members is house-to-house visitation. This they ask of all their adult members, both men and women. . . . Thousands of Witnesses spend several evenings a week in the instruction of families in their own homes. Their leaders tell them that they are ministers and they must bear witness by instructing neophytes [new ones]. Hence they boast of having a larger number of ministers than sects with many times their membership.

"The Witnesses do not select merely a few likely prospects and then call on them. They go from door to door, calling at every home, even those of clergymen. . . . Thus there is scarcely a home in the intensely Catholic province of Quebec whose doorbell has not been rung by a Witness."

But not only are Catholic spokesmen waking up to the value of the house-to-house preaching but also Protestants. Thus *Parade,* a widely distributed United States Sunday newspaper supplement, in its issue of July 8, 1956, told of Methodist teen-agers in South Norwalk, Connecticut, going from house to house trying to interest other teen-agers in religion.

Most striking of all, however, is the testimony of evangelist Billy Graham, as noted in a clergyman's letter published in *The Christian Century,* February 27, 1957. He commented on the purported results of Graham's campaign in Buffalo, New York, and showed that of the 600 commitments for Christ only thirty did not belong to any Catholic or Protestant denomination. He then went on to say: "The total cost of the crusade will run better than $6,000. This does not include the amount turned over to the Billy Graham crusade team over and above local expenses. One wonders if this is really effective evangelism. It was to Billy Graham's credit to state at the ministers' meeting that visitation evangelism was more effective than his type."

Note, "visitation evangelism," that is, house-to-house preaching, is more effective than Billy Graham's type. The Scriptural method of house-to-house preaching is being recognized as the most effective way to preach religion. According to O'Brien the laity too must use the apostle Paul's method. But what about the Catholic clergy's setting the example, as did Paul? Would that be expecting too much?

# Are the TEN COMMANDMENTS for Christians?

**Because the Ten Commandments were written on two stone tablets by the finger of God some hold that they are eternally binding upon God's servants. What does God's Word say?**

PROTESTANTS and Catholics in general agree with the modern Jewish viewpoint that the Ten Commandments are a gift of God for all mankind. Thus a Protestant Home Bible Study League publishes a pamphlet entitled "God's Eternal Ten Words." While an advertisement by the Catholic Knights of Columbus of the booklet *Let's Stick to Moses* says: "Few Christians will deny that the Ten Commandments are God's design for human conduct." Even the modernist *Interpreter's Bible,* while casting doubt upon the Exodus record of the giving of the Ten Commandments, holds that they are binding upon Christians.

However, it is of interest to note that none other than Martin Luther once said: "The Ten Commandments do not apply to us Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt." The reformer John Calvin felt the same way about the Decalogue or Ten Commandments.—Abbott's *Bible Dictionary*.

What does the Bible teach on this subject? Are the Ten Commandments God's "Eternal Ten Words," his "design for human conduct" today? Or does he have different laws for different people living at different times? If the Decalogue does not apply to Christians, then what force do Christians have to keep them in the paths of righteousness?

First of all, let it be noted that we have no record of the Decalogue's being given to Adam and Eve, to Noah or to Abraham. Yet these did receive specific commands as to what God required of them, and in each case his will for them was different. Only to the nation of Israel, assembled at the foot of Mount Sinai, did God give his Ten Commandments, together with hundreds of other related laws. As Moses reminded them: "It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today."—Deut. 5:3, *NW*.

### MOSES' LAW TEMPORARY

That the Israelites might appreciate that this law came indeed from him, Jehovah accompanied its giving with awesome sights and sounds. And when Moses came down to the people after receiving the law at the hands of angels his face shone so brightly that the Israelites could not look upon him. Since that law was given through Moses, it is properly termed the law of Moses.—Ex. 19:16, 18; 34:29, 30.

However awesome and glorious as that occasion was, its law and glory proved to be but temporary. It was superseded by a greater and a permanent glory, as the apostle Paul shows: "If that which was to be done away with was brought in with glory, much more would that which re-

mains be with glory."—2 Cor. 3:11, *NW*.

Does God give a law to a people and then *do away* with it, abrogate it? Yes, as the Supreme Lawgiver he can make whatever laws he wishes for his creatures and cancel them when they have served his purpose, replacing them with other laws or rules of conduct. For example, polygamy was permitted under the Mosaic law and Levirate marriage was compulsory, but neither of these applies to Christians. That is why Paul also says: "The Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor."—Gal. 3:24, 25, *NW*.

And what temporary purposes did the Mosaic law serve? That law kept the nation of Israel apart from pagan nations so that the Son of God could come through it and to its people as their Messiah. That law also showed them their sinfulness and their need of a better sacrifice to take away sins. It foreshadowed that sacrifice as well as many other "good things." Having served these purposes it was no longer needed. So from then on "let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath, for those things are a shadow of the things to come, but the reality belongs to the Christ."—Heb. 10:1; Col. 2:16, 17, *NW*.

In fact, time and time again Paul stresses the truth that the Mosaic law does not apply to Christians. Thus he likens it to a "legal curtain" or wall separating the Israelites from other peoples, which the sacrifice of Christ took out of the way; it "destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees."—Eph. 2:14, 15, *NW*.

**OBJECTIONS CONSIDERED**

But perhaps at this point someone will object, saying, Did not God state that the Israelites were to "observe the sabbath throughout their generations, for a perpetual covenant," and that it was to be "a sign between me and the children of Israel for ever"? True, but he also stated that their Aaronic priesthood was to be an "everlasting priesthood" and very obviously that priesthood long ago came to an end.—Ex. 31:16, 17; 40:12-16.

Then does the Bible not mean what it says? It does, but here the difficulty lies in the translation. The original Hebrew word here translated "for ever" and "perpetual" comes from a root that means to hide, to conceal, and therefore simply means to an indefinite or uncertain future time. That indefinite time may be forever, as at Ecclesiastes 1:4, where the transitoriness of human generations is contrasted with the permanence of the earth, or it can merely be to an indefinite future time, as obviously was the case with the Aaronic priesthood. That is why the *New World Translation* repeatedly renders *ohláhm*, the Hebrew word usually translated "ever," as "time indefinite." The law of Moses did last to an indefinite time and then came to an end.

Further objection to the Mosaic law's coming to an end is based on Jesus' words: "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill; for truly I say to you that sooner would heaven and earth pass away than for the smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place." But note that Jesus did not say that the Law would never pass away or would always be binding, but that it would not pass away until it was all fulfilled. With the fulfillment of its prophetic patterns or shadows it did come to an end. And so

we read regarding the law of Moses that God "has taken it out of the way by nailing it to the torture stake." It therefore follows that Jesus' subsequent words of censure to those breaking the Law and teaching others to do the same would apply only while that Law was in force. —Matt. 5:17, 18; Col. 2:14, *NW*.

Nor will the objection hold that only the ceremonial law came to an end and that the moral law still applies. Why not? Because nowhere in the Scriptures do we find such a distinction made between a supposedly moral and a ceremonial law. Thus Jesus, in his "sermon on the mount," indiscriminately quoted from both the Decalogue and other features of the Law. (See Matthew 5:21, 27, 31, 33, 38, 43.) Nowhere is the moral law contrasted with the ceremonial law, but rather the Law is contrasted with faith and undeserved kindness: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" "You are not under law but under undeserved kindness."—Gal. 3:2; Rom. 6:14, *NW*.

#### GREATER FORCES FOR GOOD

Many fear the consequences were Christians freed from the Ten Commandments. However, these commandments did not prevent the nation of Israel from becoming apostate and neither have they prevented Christendom, which claims to recognize them, from becoming ever more delinquent. Those commandments merely indicated God's will but did not of themselves provide the power to keep them.

There are greater and more powerful forces for good, namely, love and God's holy spirit. If we love Jehovah with our whole heart, mind, soul and vital force we shall not think of worshiping other gods or idols or of taking his name in vain. And if we love our neighbor as ourselves we shall not be in danger of killing, stealing, committing adultery, bearing false witness or coveting. "Love does not work evil to one's neighbor; therefore love is the law's fulfillment." Love furnishes the inducement and God's holy spirit furnishes the force, as we read: "Not by might, nor by power, but by my Spirit, saith Jehovah." The fruitage of that spirit "is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Rom. 13:10, *NW;* Zech. 4:6, *AS;* Gal. 5:22, 23, *NW*.

But is not the Second Commandment often used to support the position taken against bowing down to any image? True. In view of the many commands in the Christian Greek Scriptures against idolatry, that commandment can be quoted as corroborative proof as well as to show what would be included in idolatry.

That the love of God and his holy spirit are indeed powerful forces for righteousness can be seen by the record in the Christian Greek Scriptures, as well as in modern times. Back there outsiders were puzzled and went on speaking abusively because Christians had so changed their course of life. Likewise today, those on the outside marvel at the orderliness, the love and joy manifested at the assemblies of the witnesses of Jehovah. They exclaim, "These people practice what they preach!" As with Daniel of old, all they can find fault with is their worship of Jehovah. And all this without any Ten Commandments!—1 Pet. 4:3, 4, *NW*.

Truly, the Scriptures clearly show that the Ten Commandments do not apply to Christians, and the facts show that sincere, dedicated Christians have far greater forces for righteousness, the love of God and his holy spirit.

*I delight to do thy will, O my God: yea, thy law is within my heart.—Psalm 40:8.*

# Show Respect at Assemblies

THE speaker is giving an excellent talk. A newly interested couple is amazed at the value of the spiritual food being provided. Someone sitting in front of them decides he must leave to get into the cafeteria line. Another person, walking down front, sees an old friend and waves vigorously. The woman in the next seat tells her husband: "Oh, there is so-and-so." What can the newly interested persons think but that the spiritual food is of such little value to such people that they do not think it is even worth the courtesy of listening to it. Their enthusiasm is understandably dampened by a few thoughtless and disrespectful people in the audience.

With so many persons coming into the Christian organization we must guard against their bringing in such old-world practices. The speaker, the organization and the spirit of God have vital information. It must be presented quickly. Surely we must get everything we can from the meetings. They are like a spiritual school. In school students who skip classes, wander in the corridors or are frequently absent fall far behind others. Do not be like them. Right knowledge is too important.

Listen, analyze, take notes and discuss new points on the way home. Do not be drifters —drifting in late or drifting out early. Why should you always stay till the very end? Not only for the good example it sets, but also because the session is closed with prayer. You want your personal gratitude for the day's program to be expressed to Jehovah God, do you not? It would be a flagrant disrespect to God, to the one praying and to your brothers to have left before joining in that prayer, just to save a few minutes. It is only a few days a year. Is saving five minutes, or even half an hour, that important?

Of course, if someone has an assignment of duty and must leave, then by all means go. If an emergency has risen or if you are ill, do not hesitate to leave. But anyone else who goes out before the program is officially dismissed does not represent the attitude of Jehovah's witnesses toward the importance of such meetings. The majority do not wish to be identified with this disrespect. They are ashamed when they see someone thoughtlessly show it.

So, let your outstanding attention demonstrate to others your interest in the message. No one should be walking in the corridors during the talks. They should be bare, silent, empty. What a joy it is to attend assemblies where this appreciation is shown. But at other assemblies some thoughtless persons have brought in a different habit. Remember, though, that their disrespect is not representative of the organization. It is a nervous old world that just cannot sit still. At your Kingdom Hall you stay right at your seat through the final words, the song and the prayer, until you are officially dismissed. Why show less respect at an even larger gathering where your lack of appreciation will be evident to more people and where your bad example will be set before even more persons of good will?

Do not even listen when someone tries to talk with you during the program. Give a silent nod of acknowledgment, but let him know that you insist on showing the proper respect for the speaker, for the organization and for your nearby brothers who, though they may even be assigned to duty in the corridors, also want to hear. If anyone does not think the points being presented are vital, it might be that he is in the wrong place and should be somewhere else—and probably his brothers who want to hear wish he were!

You do not want them to wish that about you, do you? Of course not. Then through your consideration you will be present on time, will be quiet, still, will not leave early, will never be seen in the corridors outside during the meeting, will not talk during the announcements (even if they are in a language other than yours), and will never consider getting to the cafeteria line or getting the bus home to be more important than staying respectfully and orderly at your seat during the program's last few words and the concluding song and prayer to God.

By following this proper example, which all of Jehovah's witnesses should set, you will get the full benefit of the joyful and blessed theocratic program.

# Pursuing my Purpose in Life

*As told by Bennett Berry*

IN THE U.S.A. small town of Hebron, Mississippi, I grew up. In this cattle-raising and cotton-farming district I had gone on through high school. Though not a great reader or studious, later I had become a profound lover of books, especially world history. I became a habitual reader of the Bible, the Watch Tower publications and good newspapers.

Next door a *Watchtower* subscriber evidently had been visited in the autumn of 1939 by a traveling representative of the Society (circuit servant now), there being then no congregation of Jehovah's witnesses here. The following March, on the occasion of his next visit to our community, I symbolized my dedication to Jehovah. Within six months I was actually trying to decide whether to take employment in some of the booming war industries to catch some fast money or, instead, become a full-time preacher of God's kingdom. During that zone servant's next visit he happened to learn that I was toying with the idea of pioneering. Before that week ended I had signed and mailed a pioneer application. Thanks now to him, wherever he is. That was May 1, 1941; I was 23. Now I am nearly 40. On the dusty roads of rural Mississippi I began pursuing my purpose in life, walking day after day, placing many books, enjoying many experiences. Early each morning I would start working all houses on the right side of the road until noon, and then start homeward, working the other side. Within less than a year I saw the little congregation there increase from ten to thirty Kingdom publishers. By the end of another year the Society invited me to became a special pioneer. I was assigned to Clarksville, Tennessee, 700 miles away, with two partners. We were there hardly a year when two others and I were sent to Paris, Kentucky. That was in December of 1942. Paris was completely isolated, and many days there each one of us would place ten to fifteen bound books. In less than a year we had the pleasure of seeing a new congregation take root.

While at Paris news of Gilead school came to us through *The Watchtower* for February 15, 1943. This I read over and over, but I thought it all too high above my head—that Gilead would be only for those who had much better education and who had been pioneering for many years. However, I was willing to wait, and I reasoned that the only way to get there would be to keep on in the pioneer work. Next came news of the 1943 "Free Nation's" Theocratic Assembly to be held in Minneapolis, Minnesota, August 20-23.

For years now a pioneer sister and I had been writing each other. Each year we would attend the same assemblies. Our exchange of letters was becoming more fre-

quent. In fact, we were planning to get married during the week of the oncoming assembly at Vicksburg, Mississippi—to be wire-connected with the key assembly at Minneapolis. Of course, we both were expecting to continue pioneering. Gilead was still hoped for by me, but I thought it would be many years before my opportunity. Just a month before that assembly, however, my invitation to the second class of Gilead came. Now I was torn between two strong desires. Day and night I tried to reach a decision, finally resolving to wait and discuss the matter with her. At that time she was more mature in the service. For a week we discussed the matter. She, being interested in my welfare and spiritual progress, was happy for me to accept the invitation to Gilead.

When I reached Gilead, in September, 1943, all of us were interviewed individually by Brother Knorr, shown around the grounds and given time to get acquainted generally. Soon we were getting the feel of Gilead. The instructors were kind, helpful, to the point. For the next eighteen weeks, Bible prophecy, history of the Society, Bible manuscripts, circuit, district and branch organization all flashed before our minds. It was like counting the pickets on a fence through the window of a fast-moving train. Our greatest desire was for ability to retain more. My love for Jehovah, the Society, and for people of good will toward Jehovah was increasing hour by hour. By the term's end I felt very humble because of a much keener vision of Jehovah's greatness and of his organization. My convictions were stronger, faith firmer, and my desire to teach others was more intense. Gilead had taken off some of the rough edges, brightened some of the rusty spots, and had done much in molding a new personality in harmony with Jehovah's will. Training at Gilead laid a foundation in my mind and heart that many a storm has dashed against since. The day I signed a pioneer application and the night I walked out of Gilead, after graduating, are two occasions I shall never forget.

To every young pioneer, also to every one now in school with a hidden hope to be a pioneer someday, let me say: Let Gilead be your goal. It is worth the incidental hardships. Even if one had to pioneer fifty years before going to Gilead, it would be more than worth it.

After Gilead I went to Brooklyn Bethel for a few days. Having received my immediate assignment, along with six others, to Montgomery, Alabama, soon we were on our way. There we had many joyful experiences and saw the congregation increase. Within a year we were sent to Augusta, Georgia; and within another year we saw this congregation move into a new Kingdom Hall, having increased from twenty-five to fifty-five publishers. It was not unusual there for us to place 150 bound books a month.

Eventually the long-expected letter came. Dated July 28, 1945, it was our foreign assignment to the Barbados branch, British West Indies. Arriving in New York for visas, we also were finally instructed by Brother Knorr. Then we boarded a fast train for Miami, Florida. From there, by plane by way of Cuba, Haiti, the Dominican Republic, Venezuela and Trinidad, we finally reached the beautiful island of Barbados on October 14. We being the first missionaries to work with this branch, the entire small congregation met us in their Kingdom Hall in Bridgetown that afternoon, a very warm welcome. Here everything was different from life back home. Markets were different; people seemingly did everything differently, even automobiles moving on the left side of the streets. But after all, we did not dedicate ourselves to Jehovah to serve him just in our home country with the highest of living stand-

ards and with our native language, did we? Dedication was unconditional.

After about two years in Barbados my two partners, for reasons of health, returned to the United States. I was in the home alone. Now the island's congregations were well organized. Publishers here, once 40, now number 300. Some of them have since attended Gilead.

In August, 1947, I was appointed as this branch's first regular circuit servant. Eventually I visited fourteen of the numerous islands, traveling by boat, plane, horseback and afoot, often walking eighteen or twenty miles over rugged mountains, some nearly a mile high. At times I ventured to an island where no work had ever been done, leaving literature. Carriacou, one of those islands, now has thirteen publishers; another, Nevis, twenty-four publishers. Work of this branch has steadily grown —first to 500 publishers, then to a peak of 1,570.

In the Trinidad missionary home there were six girls. Often one of them and I would go swimming together on Mondays and play her guitar. While I was away on other islands we would write each other as time permitted; then we spent a vacation together on the island of Barbados and later became engaged on the island of Grenada. On January 19, 1949, we were married on the romantic island of Trinidad and returned that month to the United States. Arriving in Louisville, Kentucky, we soon realized our mistake in returning with all bridges burned behind. Our marriage was exceptionally happy, but a foreign assignment was in our very bones to stay. Though I regained my physical strength within a few months, like all other missionaries we were not exactly happy out of the foreign missionary service. Soon we were pioneering again, in Kentucky; and there I received from the Society an appointment as servant for one of the congregations at Philadelphia, Pennsylvania, followed later in 1951 by circuit servant privileges in New England and, two years later, assignment to Honduras.

Great things, like going through Gilead and then sharing in preaching the Kingdom in the foreign field, are worth years of effort. So stick to the pioneer work.

## To Touch the Heartstrings

¶ *Faith on the March* "is a thrilling masterpiece and is needed to enlighten the organization on the history of the things from Brother Russell's day until our time, of which many today know nothing. You have woven a golden thread throughout, depicting Jehovah's hand in directing the organization from its beginning. It is as the jacket so aptly states: 'inspiring and spiritual' and we can add, faith-inspiring to all who read it. You have put the human touch in it as well as enough humor and, as the Greeks would say, 'pathos' to touch the heartstrings of all right-hearted people of this old perplexed world."—F. F., West Virginia.

## For Those on the Fence

¶ *Faith on the March* "is a fascinating account and is a very important contribution toward the history of the ministry of Jehovah's witnesses for the past many years. The account is lively, full of human interest items and wields a powerful witness against the enemy, not overlooking the clergy. The material presented concerning the historic years 1917, 1918 and 1919 is superb, revealing the hand of the clergy. Truly this book should do much to open the eyes of many men and women who are still sitting on the fence as to their actively associating with the Society."—A. D. S., New York.

# HELP OTHERS TO ONENESS UNDER THEIR CREATOR

TRULY it must be apparent to all thinking persons that mankind today is far from enjoying any oneness. Though actually all from one parental root and so one family, mankind does not act like one family. Wherever we look we see differences dividing mankind, national differences, racial differences and language differences, as well as cultural and economic differences. And especially as regards political ideologies is mankind so divided that it might well destroy itself were it not for the fact that the Creator will not let matters get that far. Why not?

Because the Creator Jehovah God has purposed an earth full of human creatures all at one with one another under him. That this is possible he is demonstrating by his New World society. It is a society of more than 640,000 ministers, all of whom are at one with one another, though among them are found many different nationalities, races, languages and economic and cultural levels. What accounts for their being able to overcome all these barriers? Their recognizing Jehovah as the one true God; the Bible as his Word of truth; his kingdom as mankind's only hope, and their dedicating themselves to do God's will. As a result these have become "fitly united in the same mind and in the same line of thought."—1 Cor. 1:10, *NW*.*

However, those of us who enjoy the happy, peaceful and harmonious condition of the New World society may not do so selfishly. No, there are many others of honest heart who long for oneness with lovers of righteousness under their Creator, and it is our obligation to help them to attain this oneness. To do that we must first of all locate them. That means we must preach from house to house and on the streets.

Having found such desirable or precious things of the nations, what shall we do? Plant seeds of Kingdom truth and then forget them? No, for by themselves it is not likely that they will find this oneness.

So we must call back, awaken further interest and help them to grow in knowledge, understanding and appreciation of Jehovah's purposes and his will for man at the present time. To do this effectively our hearts must be full of love for such ones. Love will show itself by such works as teaching them with patience, kindness, gentleness, mildness and humility.

And our minds must be equipped with accurate knowledge. We must be able to give a reason for the hope within us; we must be able to wield the sword of the spirit, God's Word, aright. We must be able to show how Scriptural, reasonable and factual the "pure language" is and how unscriptural, unreasonable and baseless all other worship is. This means calling back regularly each week for months and it may even involve years.

To help these to come to oneness under their Creator we must also be careful regarding our conduct. At all times it should reflect the beautiful message we bring.

And especially must we draw these into the New World society if they are to come to oneness under their Creator. That means telling them about Jehovah's visible organization, having them meet others of the New World society and to keep inviting them to the various congregation meetings, where they can see this oneness under their Creator demonstrated.

Are you doing all you can to help others to oneness under their Creator?

* For details see *The Watchtower*, April 1, 1956.

# Recognizing the Power of Wrong Desire

**"But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."**
**—Jas. 1:14, 15, NW.**

A SHINY gold bar, some glistening silver and a good-looking garment cost a man his life. It happened when the nation of Israel conquered the city of Jericho in the fifteenth century B.C. The man's name was Achan. He was a soldier in the Israelite army. The army was under orders to destroy everything in the city. Nothing was to be looted except the gold, silver and other metals found there, but these were not to become the private possession of the soldiers. They were to be put into the Israelite treasury, which was dedicated to Jehovah God.

[2] Look back to that time and notice what is happening during the house-to-house search of Jericho. Achan is by himself in one of the houses. He has found a bar of gold, some silver and a handsome Chaldean garment. As he handles the garment he thinks what a shame it is that such a fine-looking garment should be destroyed. The more he looks at it and feels its fine texture, the more he wants it for himself. The same proves true with the gold and silver as he picks them up and feels their weight in his hands. He permits the desire for these forbidden things to grow on him. Since he is unnoticed in the dimly lit interior of the house he is encouraged to fulfill his desire. He can think of no way that anyone could possibly discover that he had taken these things. They would never be missed from the city. Encouraged by this thought, he conceals the articles and carries them out of the doomed city to his tent. In its privacy he pulls back a corner of the floor covering, digs a hole in the ground and buries his loot. After replacing the floor covering Achan turns away with a feeling of satisfaction. He had fulfilled his desire with no one the wiser.

[3] Achan had entertained and fulfilled a wrong desire. But in spite of his self-confidence his actions did not go unnoticed. It is true that no human eyes perceived his disobedient act, but the eyes of God had. Since the God of Israel would not allow the presence of such a person to corrupt his chosen people, he let it be known to Joshua that Israel was defiled in his eyes by an act of willful disobedience and thievery. "In turn Jehovah said to Joshua: 'Get up, you! Why is it that you are falling upon your face? Israel has sinned and they have also overstepped my covenant that I laid as a command upon them and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles. And the sons of Israel will not be able to rise up against their enemies. The back is what they will turn before their enemies, because they have become a thing devoted to destruction. I shall not prove to be with

1, 2. Who was Achan, and in what manner was he disobedient?

3. Why did Achan's wrong actions not go unnoticed?

you again unless you annihilate the thing devoted to destruction out of your midst.' " —Josh. 7:10-12, *NW*.

[4] Joshua then had each tribe pass before him, and God indicated to him that the guilty man was in the tribe of Judah. Then from that tribe the family of the Zerahites was picked. Each man of that family passed by, and then Achan's turn came. When he came before Joshua, God indicated that this was the guilty man. "Then Joshua said to Achan: 'My son, render, please, glory to Jehovah the God of Israel and make confession to him, and tell me, please, What have you done? Do not conceal it from me.' " (Josh. 7:19, *NW*) When Achan confessed his wicked act, men went to his tent and uncovered the loot and brought it to Joshua. Achan was then taken outside the camp and stoned to death. Thus the desire that led to his sin brought about his death.

[5] Achan's experience clearly illustrates the power of wrong desire and what it leads to. It shows that even though the fulfilling of a wrong desire may be in secret it does not go unnoticed. Jehovah God, the Universal Sovereign, sees it. But wicked men like Achan fail to recognize this fact. "He says to himself, 'God has forgotten; he has hidden his face; he will never see it.' " (Ps. 10:11, *AT*) But Jehovah does see it, and he will not forget. Thus a person must be very careful about the desires he cultivates, making sure they are not bad ones.

[6] He should keep in mind what the Bible writer James said about wrong desires and what they lead to. "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, *NW*) And so it was with Achan. His desire for a gold bar, some silver and a garment led to sin and the sin to death. Thus when you feel desire's magnetic attraction pulling you toward something that is Scripturally wrong, call to mind what the Bible says about desire. Remember what happened to Achan. Then exert your will power to resist the attraction. If you fail to put up a strong resistance the desire will grow steadily stronger until it becomes fertile by causing you to sin. That in turn warrants from God a judgment of destruction.

4. How was he found and punished?
5. What can we learn from Achan's experience?
6. What should be kept in mind?

### MANY HAVE SUCCUMBED TO WRONG DESIRES

[7] Over the years past there have been dedicated Christians who thought they could toy with a wrong desire without injury to themselves. They were not wary of its power. So when they were enticed by it, they did not put it out of mind. They instead entertained the desire. They thought about it. As they did, their resistance grew weaker until the desire overpowered them, and they allowed it to become fertile. By such wrong action they became unclean in God's eyes and were unfit to remain in his theocratic organization, just as Achan became unfit to remain in it. Hence God disfellowshiped them. He no longer accepted them as his servants. Over a period of time only a small number of these showed sincere repentance and by God's undeserved kindness were forgiven their sin. They were then permitted to reenter the theocratic organization. But this return to God's favor was a very, very difficult road. It would have been much better for them to have resisted the wrong desire in the first place.

[8] Those who failed to show sincere repentance are faced with eternal destruction. They are the ones the apostle Peter speaks about when he says: "Furthermore,

7. What mistake have some persons made?
8. What did Peter have to say about those who fulfilled wrong desires without showing repentance?

many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also with covetousness they will exploit you with counterfeit words. But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering." (2 Pet. 2:2, 3, *NW*) Thus wrong desires are not to be mentally toyed with but rather put completely out of mind. Do not let them get rooted.

[9] The Bible records many examples of individuals, like Achan, who did not appreciate this fact. In each case the results were always the same—wrong desire led to sin and sin to death. This is what happened to the first woman, Eve. When she was told that by eating the forbidden fruit in the garden of Eden she would become wise and, like God, be able to judge for herself what was good and what was bad, she began to desire the fruit. The more she thought about it, the more desirable it became in her eyes and the more she wanted it. "Consequently the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it." (Gen. 3:6, *NW*) Thus her wrong desire became fertile in sin. She made the mistake of entertaining it instead of putting it out of her mind at the outset. In due time this sin brought about her eternal death.

[10] In the case of Adam it was his desire to please Eve rather than obey Jehovah that drew him into sin. When he returned from being in another part of the garden and saw what Eve had done, he did not correct her and refuse to have any part in her sin. He instead accepted the fruit from her hands and joined her in the act of willful disobedience against God. His desire to please her led him into rebellion against God. "And to Adam he [Jehovah] said: 'Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command: "You must not eat from it," cursed is the ground on your account.' " Since Adam had been warned in advance that if he ate this fruit he would die, his disobedience meant that he would return to the lifeless dust from which he had been made. "For dust you are and to dust you will return." (Gen. 3:17-19, *NW*) Thus Adam's wrong desire led to sin and his sin to death.

[11] Since wrong desire had the power to draw a perfect man and woman into sin and to their death, who could be so rash as to say that an imperfect human could entertain a wrong desire in his mind without eventually being led to bring it to realization? It was no doubt because of this fact that Jesus said: "But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:28, *NW*) It could be said that such a person has committed adultery in his heart, because if he had the chance his wrong desire would cause him to commit adultery in actuality. Or with the single person it would cause him to commit fornication.

[12] This principle proved true with King David, who, while walking about the rooftop of his palace, caught sight of Bath-sheba bathing herself. He watched her with a passionate desire. It overpowered him and he sought to fulfill it and did, even though Bath-sheba was another man's wife. He arranged for her husband to be put in the front lines of battle, that death might be certain for him. Then after the man was killed, David continued in his wrong desire

9. What mistake did Eve make?
10. What was the wrong desire that Adam entertained?
11. Why can we be certain that a person cannot entertain a wrong desire without injury to himself?
12. How was David led to sin, and what does his experience teach us?

by taking Bath-sheba as his wife. Thus the desire that he permitted to build up within himself while looking at Bath-sheba led him to sin in the eyes of God. If it had not been for his sincerely repentant spirit when the prophet Nathan pointed out his wrong, this sin would have cost David his life. A wrong desire must therefore be discerned at the outset and every effort made to dismiss it from one's mind.

13 How vitally necessary this is can be better appreciated when it is remembered that even angels have succumbed to the power of wrong desire. These mighty heavenly creatures are not free from it, even though they are much superior to man. Many of them have become its victims. The first one to fall became overpowered with pride and the desire to be like the Universal Sovereign, Jehovah. He saw his opportunity to bring his desire to fruit through the first man and woman. He knew they would eventually fill the earth with their kind. Hence he envisioned himself ruling over an earth filled with humans who would all be worshiping and serving him. Likely his ambition did not stop there. He next saw himself ruling over the entire universe, holding the very position that Jehovah God himself holds. This audacious ambition became his consuming desire. Since he retained it, it grew and led him into rebellion against God. Because this spirit rebel chose a course of slander and opposition to Jehovah he is called Satan the Devil.

14 Later, in the days of Noah, other angels sinned. These too made the mistake of mentally dwelling upon a wrong desire until it overpowered them. They saw the pleasure humans had in the sexual union and they wanted it for themselves, even though angels were created sexless. By nurturing the desire in their minds they cultivated a sexual appetite that grew as they continued to look with passionate desire on the daughters of men. They knew that it was wrong for them to entertain such thoughts, but they did it anyway. They also knew that their place was in the heavens and that they should be content with the position God had given them there instead of wanting to mix with humankind. They were one kind of life and humankind was another. Since it was against God's law for there to be any intermixing of the two, they should have put out of their minds the thought of having mankind's sexual pleasures for themselves. They should have got rid of it before it became rooted as a desire and began growing until it consumed them. This is what they should have done, but it is not what they did.

15 To gratify their lust these angels disobediently left their heavenly positions and materialized fleshly bodies and married the daughters of men. This sin brought upon them Jehovah's adverse judgment, which he will execute in his due time. "And the angels that did not keep their original position but forsook their own proper dwelling-place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6, *NW*) As with humans, so with them—wrong desire led to sin and sin will mean their destruction. Thus if wrong desire has the power to pull even angels into sin and destruction, how could imperfect humans entertain it without injury to themselves?

16 Judas was one who showed that it cannot be done. He entertained the desire for money. He allowed it to grow until it made him a thief as well as a betrayer of God's Son. What happened to him well illustrates the truth of what is written at 1 Timothy

13. (a) How do we know that angels are subject to the power of wrong desire? (b) What was the desire of the first angel that sinned?

14, 15. (a) Explain how angels in Noah's day were led into sin. (b) What will their sin bring upon them?

16. What was the wrong desire that destroyed Judas, and what truth does his experience illustrate?

6:9, 10 (*NW*): "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." That is precisely what happened to Judas. His love for money led him astray from the faith and plunged him into destruction. His fate should be a warning to all dedicated Christians who are making the mistake of cultivating a desire for riches.

17 But some persons who were once dedicated Christians failed to profit from his fate. They permitted the desire for money to engulf them, and, like Judas, were led astray from the faith. They permitted their love for riches to pry them loose from the theocratic organization, and they are now completely engrossed in trying to satisfy that love. They have no further interest in walking the way to life. Since this has happened to some, can it not happen to others? Can it not happen to you? It can if you are not alert to resist the deceptive desire for riches. You must not let it get a hold on you. So watch out for attractive business offers that would keep you away from regularly associating with the New World society and that would demand so much of your time that you would not be able to study the Scriptures regularly or engage in the Christian ministry. A dedicated Christian should be moving in the direction of giving more time to Bible study and to God's service, not less.

### LOVE FOR MATERIAL THINGS

18 A Christian may not consider himself ensnared by the love of money, yet may be ensnared by the love for material things. He sees the glittering array of consumer products pouring out from modern industry. He sees and hears the enticing advertisements that fan the flame of desire for these things. He thinks how much he would like to possess this item and that. He has a car all paid for, but he sees an attractive advertisement of one of the latest cars, for example, and pictures how nice it would look parked in his driveway. But since he cannot afford it he sees no harm in dreaming about it. So he dreams of driving along the highway behind the wheel of that sleek-looking car. He can feel the ease with which it is handled. He can hear the smooth purr of its engine and feel its power when he touches the throttle. As he continues to dream about it from day to day, his desire for it grows, and it is not long before he is stopping at a showroom to look at it. After talking to the salesman he goes home to figure out a way he can finance it, even going into debt for it. He even considers taking on extra work to earn the additional money to pay off the debt. He is willing to live beyond his means, to sacrifice precious time that could be devoted to study and service of God, in order to satisfy the consuming desire he has cultivated for this new car. Of course, with another person it might be something else for which a desire is cultivated. In any case, the individual is seeking material things at the sacrifice of spiritual things. If he continues in this course of allowing selfish desires to crowd out the time and attention he owes to God, it will not be long before the fever of materialism will kill him spiritually, and that, in turn, will lead to his being killed physically, along with the lovers of this materialistic world.

19 There is nothing wrong with having material conveniences and luxuries if you can afford them and if you can keep them

17. Why should we be watchful to keep the desire for money under control?
18, 19. What danger confronts a Christian in the material attractions of the world, and why must he keep control of his desires?

in their place. They should serve you, not enslave you. Hence, watch your desires and keep control of them so that they do not get control of you. If you are now a Christian they can pull you away from spirituality if you permit them. They can drag you into the quicksand of materialism, and you will gradually sink from sight and will no longer be seen in the ranks of the New World society. They will thus have pulled you away from the narrow path that leads to eternal life. "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14, *NW*) Some persons step onto that cramped or narrow road and perhaps stay on it for many years but then allow the magnetic pull of wrong desires to turn them off of it into the broad way along which this materialistic world is moving. Thus a Christian cannot allow himself to be ensnared by the love for material things. That would be cultivating wrong desires that could only bring him to grief. It would be as disastrous for him as the love of money was for Judas.

### CONTROL SENSUAL DESIRES

[20] Fleshly desires can be even more difficult to control than the craving for material things. When nurtured they become a consuming flame that devours a person so that moral laws have no meaning to him. The wide-spread immorality of this old world is clear testimony to that. Instead of obeying the Scriptural commands against immorality the world ignores them and permits sexual desire to get out of bounds. There is nothing wrong with sexual desire in itself, because it was put in man by the Creator, but the wrong is when it is allowed to become uncontrolled and to draw a person beyond the legal bounds set by God. The Christian, therefore, cannot follow the bad course the world is following but must keep control of his desires. This requires an exercising of will power. He must make a determined effort not to permit his mind to entertain bad sexual desires, as they will but lead him into sin.

[21] Since the world has permitted its desires to go beyond Scriptural limits, it abounds with depraved, lustful people. Regarding them the Bible says: "Therefore God in keeping with the desires of their hearts gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen. That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense which was due for their error." (Rom. 1:24-27, *NW*) True to what these scriptures say, the world is corrupted by adulterers, fornicators, prostitutes and homosexuals. Therefore, since the Christian is surrounded by this wicked influence he must get a strong hold on himself so that he is not drawn by wrong desire into committing the same abominable deeds. He must recognize his fleshly weaknesses and not think he can follow sensual desires to the Scriptural boundary line and stop there. Even if he may succeed in doing that for awhile, he will eventually be drawn over that boundary line into sin. This is certain to happen, since lusts that are nourished

20, 21. (a) How has this world failed to keep its sensual desires within Scriptural bounds, and what has been the result? (b) Why must a Christian get a strong hold on himself?

grow in strength and get a tighter grip on a person. He then has greater difficulty getting his mind off them. His best defense is to resist them at the outset.

[22] This modern world is like the world of Noah's day. Those people gave no heed to the godly bounds set upon human desires. They did not control them but catered to them, and so cultivated their lusts. These bad desires led them to sin and that resulted in their destruction at God's hand. "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come." (2 Pet. 2:5, 6, *NW*) The fate of the depraved people of Noah's day as well as of those in the cities of Sodom and Gomorrah was a pattern of what is due to come upon this present world for following the same course of catering to wrong desires.

22. Why can we be certain that destruction awaits this world?

[23] Since this old world is facing the adverse judgment of God, the Christian is in a very dangerous position. The world's lustful desires, its love for money and its grasping for material possessions confront him on every side. He is constantly subject to its attractions, its temptations and its wrong thinking. By his being continually surrounded by such bad influence his walking of the narrow way to life is made very difficult. He will not be able to stay on it if he permits his mind to dwell upon these things and thus build up a desire for them. If he fails to recognize the power of wrong desire and to make every effort to resist it he will inevitably be caught by its bait and be led into sin and death. Therefore, let every dedicated Christian remember what the power of wrong desire did to Achan, what it did to Judas, what it did to the first human pair and what it did to the angels that sinned. Let each recognize that power and make every effort to resist it, for its way is the way to sin and to eternal death.

23. Why is the Christian in a dangerous position, and what must he do?

## *For Young and Old*

Speaking of the book *Faith on the March* a reader writes: "Historically it speaks with authority and courage. Scripturally it confirms our hopes, past and future. It should be an inspiration for the younger and a comfort for the older brothers."—D. F. J., Florida.

## *Jehovah Watches and Cares*

"The words in that book [*Faith on the March*] remind us that our great God and Father in heaven is watching the scene, knows those who belong to him and extends his tender mercy and loving care to them at all times without fail." —A. K., Washington, D.C.

## *Half a Century of Joy*

A. H. Macmillan's "Life of joyous service with Jehovah's witnesses" will be multiplied a thousandfold through his book *Faith on the March*, according to a delighted reader who writes: "Your documented account going 'way beyond the past half-century' and recounted by one who has been in the front ranks of the battle these many years will bring great joy to untold thousands of people at this time."—F. S. B., Oklahoma.

# Cultivating Right Desires

**"And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2, NW.**

AS THERE are desires that lead to death, so there are desires that lead to life. These are right desires and are the ones a Christian must cultivate. While he was part of the world he shared its cravings and was moving with it along the broad way to destruction. But now that he is no longer a part of it, but has separated from it, he must leave those old desires behind and cultivate new ones. The apostle Peter made that clear when he said: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." (1 Pet. 4:3, *NW*) But when a person separates from the world and dedicates his life to the service of God, agreeing to obey the Most High, he can no longer ignore the legal restraints placed upon human conduct by the Scriptures. He must keep his desires within the bounds God has set.

[2] This calls for a transforming of the mind, a complete change in thinking, which becomes possible by opening the mind to God's counsel and commands as set down in the Bible. By means of them an individual can transform his thinking to conform with God's thinking instead of with the world's. This is an absolute necessity in order to step off the broad way and onto the narrow way that leads to life. Therefore, the apostle Paul gives this advice: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) This requires an entirely new view of life and new moral standards.

[3] To continue living the transformed life of a Christian you cannot entertain wrong desires. You must, instead, put them out of your mind and cultivate right ones. There can be no mistake as to what the right desires are, as the Bible clearly identifies them for us. The first and most important one is the desire to do the will of God. Jesus recognized this and showed that he had this desire by his course of action and by his words: "I have come down from heaven to do, not my will, but the will of him that sent me." (John 6:38, *NW*) Each follower of Christ must have this same desire, and he indicates that he does when he symbolizes his dedication to God by water baptism.

[4] Wanting to serve God is a desire you must meditate on and allow to grow, as it is a right desire. To maintain it as long as you live you must continually study the Scriptures, you must meditate upon the

1, 2. Why must a Christian cultivate right desires, and what change does it require?

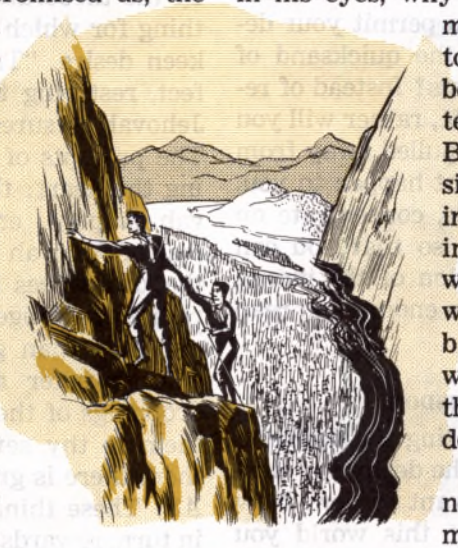
3. What is the most important desire a person should cultivate, and how does a Christian indicate that he has it?

4. How may a person maintain the desire to do God's will?

truths and divine promises learned from such study and you must be actively engaged in doing God's will by making public proclamation of those truths and promises. You will seek to have the same mental attitude as David, who said: "I delight to do thy will, O my God; yea, thy law is within my heart."—Ps. 40:8, *AS*.

**DESIRE FOR LIFE**

5 By wanting to do God's will you put yourself in line for eternal life. This too is a right desire, for it is what God purposed man to enjoy in the beginning. It is the promised reward God has set before those who love him and faithfully serve and obey him. "Furthermore, this is the promised thing which he himself promised us, the life everlasting." (1 John 2:25, *NW*) "For there Jehovah commanded the blessing, even life for evermore." (Ps. 133:3, *AS*) Here is a good thing upon which you can let your mind dwell. Let the desire for eternal life grow until it crowds out selfish cravings for the pleasures and material things of this old world. Let it become such a consuming desire that you will permit nothing to stand in the way of your realizing it. Think carefully about it. Meditate soberly on it.



6 It will do you no good to want eternal life, though, if you are unwilling to do the things Jehovah requires, because he gives life only to those who obey him. Now what he requires is not difficult. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6:8, *AS*) "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of Jehovah are toward the righteous, and his ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." (Ps. 34:12-16, *AS*) Surely it is not too difficult for you to do justly, to love kindness, to keep your tongue from evil, to do good and to seek peace, is it? Since you would not want to be cut off from God's memory for having done what is evil in his eyes, why not keep these requirements in mind and strive to do them? That would be better for you than entertaining wrong desires. By thinking on such desires you are not departing from evil but are walking into it. That is not what the Bible means when it says to walk humbly with God. Walking with him means to follow the way of obedience by doing what he requires.

7 Once you get on the narrow way to life you must watch how you walk so that wrong desires will not cause you to take a side path. If you were walking on a narrow trail high on the steep side of a mountain, you would be careful to watch where you put your feet. You would not be gazing off in another direction or allow your mind to become distracted with various desires. You would, instead, concen-

5. Why is eternal life a right desire?
6. What are some of the requirements God places upon the seeker of eternal life, and what is the narrow way to life?

7, 8. (a) Why must a Christian carefully watch how he walks, and what must he endure? (b) What must he concentrate on?

trate on each step, since a slip would cost you your life. Is it not just as important to walk the narrow way to life in the same careful manner? By taking a side path you would lose a great deal more than what you would lose by slipping on the narrow mountain trail. You would lose eternal life. Do not take side paths; follow God's Word the Holy Bible.

[8] It is only by faithful endurance that you will be able to stay on that narrow way. If you fail to endure the materialistic attractions of this world or the bad influence of its lusts, you will never fulfill your desire for life. Regarding this Jesus said: "By endurance on your part you will acquire your future lives." (Luke 21:19, *NW*, footnote) How can you expect to acquire the goal of eternal life if you permit your desires to draw you into the quicksand of materialism or fleshly lusts? Instead of remaining on the way to life, rather will you not be sucked down and pulled away from it? Do not think it cannot happen to you, because it can. Therefore, concentrate on cultivating right desires so that you can resist the strong attraction of the wrong ones. It is the only way to endure and reap the reward of eternal life.

### DESIRE FOR WISDOM

[9] In addition to cultivating the desire to serve Jehovah God and the desire for eternal life, you should also want wisdom. Now it is not the wisdom of this world you should seek, but rather the wisdom from above as contained in the Holy Scriptures. Its value far exceeds that of gold and silver, and it is more to be desired than anything this world has to offer. "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared unto it." (Prov. 8:10, 11, *AS*) But if you fail to devote time to personal and group study of the Scriptures, can it be said that you are seeking that wisdom? Can it be said that you appreciate its value? The same questions might be asked of those who attend assemblies of Jehovah's witnesses but do not sit down to concentrate on the spiritual counsel and instruction being given from the platform, but instead walk about the grounds visiting. How can such ones sincerely say they are seeking wisdom and accurate knowledge?

[10] Since all that is to be desired in a material way cannot be compared with wisdom, then you will want to be very attentive whenever spiritual food is being served by the theocratic organization. It is something for which you can safely cultivate a keen desire. "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." (Ps. 19:7-11, *AS*) These things bring true wisdom and, in turn, rewards of understanding, freedom and life.

### DESIRE FOR THEOCRATIC COMPANIONSHIP

[11] If you fail to associate with Jehovah's theocratic organization you would not be helping yourself to endure faithfully and to reap the reward of life. Hence it is necessary for the dedicated Christian to cultivate a desire for the companionship of

9, 10. (a) What else should a Christian desire, and why? (b) Explain why you should be attentive when spiritual food is being served.

11. What part does companionship play in cultivating right desires?

those who embrace the same Scriptural hopes and desires. They can help you stand firm on the narrow way to life and to resist wrong temptations. This mutual assistance is very necessary in these last days, and it is one of the reasons why Jehovah has organized his dedicated servants into a New World society. They can thus associate together apart from the old world's evil influence and build one another up. "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25, *NW*) We see that final day, the day for Armageddon, drawing ever closer, and we feel the powerful attraction of wrong desire trying to pull us from the course leading to our cherished goal. There can be no doubt about it, we need very much the encouragement of other dedicated servants of God.

12 But how can there be mutual encouragement to walk humbly with God and to perform right works if you fail to seek the companionship of the New World society? Surely the companionship of worldly people will not help you cultivate right desires. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) By trying to cultivate right desires you are trying to cultivate useful habits that will bring glory to God and eternal life to yourself. But since worldly companions can spoil those habits, why associate with them? Why not associate with companions who will strengthen those good habits? It stands to reason that if you associate with worldly people whose minds are on fleshly lusts, pleasures and material possessions, you will find that your mind will be on those things too. Since that is the case, how can you say you are trying to transform your mind from such things, as the Bible instructs, when you seek the companionship of worldly people? To associate with such persons is no way to make your mind over that it might be in harmony with the Scriptures. It is no way to cultivate right desires. And it is no way to make firm your position on the road to life. So rather than seek the company of worldly people, seek the company of godly people. Seek to be with the dedicated Christians of the New World society, whose companionship will assist you in attaining your goal. Wanting their companionship is a good desire.

12. Why will the companionship of worldly people not help a person to cultivate right desires?

### THINK IN RIGHT LINE OF THOUGHT

13 You cannot cultivate right desires unless you make a sincere effort to do so. It is something you must constantly work at, because you are an imperfect human with many weaknesses. These weaknesses can be conquered only by recognizing them and sincerely striving to resist them. You will not help yourself if you permit your mind to dwell upon a wrong desire. That desire will grow, getting a stronger grip on you, as long as you retain it. So get rid of it. Compel your mind to think on something else. Think about the right desires you are trying to cultivate. Think on how you want to do nothing that would bring reproach upon Jehovah's name and his theocratic organization. Think about the desire to survive Armageddon and the desire to live forever in God's new world. By thinking on these right desires and how bad thoughts and impulses can lead to a failure to realize them, you will be able to resist the intrusion of improper thoughts.

14 Since the retaining of wrong thoughts develops bad desires, it stands to reason that you cannot let your guard down for a moment. You must control your thinking

13, 14. What does it take to cultivate right desires, and what should we allow our minds to think on?

at all times by keeping your thoughts on what would have God's approval. "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, *NW*) Yes, consider or think on these things rather than be influenced by this lustful world, whose every thought is only bad all the time.

15 Even though a Christian is not a part of this old world he still lives in it and is constantly in contact with bad thinking. To resist such influence he must keep feeding his mind on spiritual food, he must keep associating with the New World society, which is clean in thought, and he must cultivate right desires. "For the undeserved kindness of God which brings salvation to all kinds of men has been manifested, instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things." (Titus 2:11, 12, *NW*) You will not be able to maintain soundness of mind from God's viewpoint if you permit your mind to entertain bad thoughts and wrong desires. That could only lead to the unsound thinking of this old world.

16 Jehovah provides, through his Word and his theocratic organization, uplifting thoughts upon which you can allow your mind to dwell. They are righteous and of serious concern, and will help you cultivate right desires. But if you fail to take in this nourishing food for the mind, how can you benefit from it? How can you be strengthened to resist wrong desires? If you neglect personal study of the Scriptures and fail to attend group studies regularly with members of the New World society, whom do you have to blame but yourself if your mind gets on wrong desires that pull you beyond Scriptural bounds? On the other hand, if you do attend group studies but fail to meditate on the things learned, what do you gain? Or if you allow your mind to dwell upon other things during the study, how are you benefited? Have you not wasted your time? It is only by paying close attention to the things you learn from studying the Bible and by allowing God's thoughts to sink in deep that you can hope to stay on the narrow path to life once you get on it. You must therefore cherish those thoughts. You must meditate on them, turning them over in your mind and looking at them from different angles. Treat them as you would a gem that you would turn over and over in your hand so that you might examine its sparkling beauty from every side. Consider God's thoughts in the same manner David did. "How precious also are thy thoughts unto me, O God! How great is the sum of them!" (Ps. 139:17, *AS*) If you do this you will be able to resist the intrusion of bad thoughts and wrong desires.

17 Not only does Jehovah help you cultivate right desires by giving you good things with which to fill your mind, but he also provides good activity, that you might be kept busy in right works and thus keep your mind in the right line of thought. This activity is the Kingdom ministry, the public proclamation of the many truths in God's Word. Since it is a blessing and a protection to the dedicated Christian, you can be grateful that God has not confined it to a select few, such as a clergy class, but has made it available to all. This makes it possible for every dedicated Christian to make use of the good things he learns

15. How can a person resist the bad thinking of this world?
16. (a) How does Jehovah help us cultivate right desires, and how can we fail to benefit from his provisions? (b) How should God's thoughts be treated?
17. How is the Kingdom ministry a blessing to us?

from God's Word and to impress them more deeply on his mind.

[18] Since the ministry is so important to your well-being and proper frame of mind, would it be wise to neglect it for business interests? Would it be wise to allow the pursuit of money so to dominate your time and thinking that you can give little consideration to the study of God's Word and to the activity in preaching its truths to others? Would it be wise to allow the desire for material things to dominate your life? The Christian who does that is not making every effort to cultivate right desires. He is not strengthening his position in the New World society but is, instead, weakening it. He is not building up the fortification of his mind to resist wrong desires. He is making a serious mistake that can do him immeasurable harm. He is allowing himself to sink in the quicksand of materialism, and it will not be long before he will disappear from among the ranks of the New World society. A person may look for him there, but he will not be found, and if he cannot be found in the New World society before Armageddon, how can he be found there afterward?

[19] Do not make that mistake. Do not let your desire for material things get out of hand. Do not let it grow and dominate your life, for then it becomes a bad desire. "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15, *NW*) In fact, the things you possess or want to possess can cost you your life. And to lose eternal life because of materialism is indeed a very costly sacrifice. The wise thing, therefore, would be to control your materialistic desires. Keep them within bounds. Let material things be your slaves rather than your masters. Let them serve you instead of you serving them.

[20] Call to mind the illustration Jesus gave about the sower. Some of the seed the sower cast about fell among thorns, which choked it out. Now although this is regarding the initial sowing of the seed of truth among earth's inhabitants, it also is a warning to the dedicated Christian. Even though he has allowed the seed of truth to grow and to bring forth fruit, it is still possible for it to be choked out by materialistic desires. Listen to what Jesus said about it: "There are still others who are sown among the thorns; these are the ones that have heard the word, but the anxieties of this system of things and the deceptive power of wealth and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful." —Mark 4:18, 19, *NW*.

[21] The material things of the world can have an overpowering attraction on you and choke out love for God's Word only if you permit them to, only if you allow your mind to dwell upon them. Rather than let this happen, allow your mind to dwell upon God's righteous new world. Cultivate a strong desire for it. Keep a clear-cut vision of it before you all the time. Meditate upon it. Picture yourself walking in the midst of its paradisaic beauty. Feel its peace and tranquillity. See yourself looking at the ruins of one of the old-world cities and at happy members of the New World society busily clearing away those ruins. Feel the joy of being among the survivors of Armageddon and able to look at such ruins of the old world instead of being a part of them. Try to imagine the feeling of relief you would experience for not hav-

18. (a) How might a Christian weaken his position in the New World society? (b) What can eventually happen to him?
19. What should you guard against, and what is the wise course to take?
20. How is the illustration of the sower a warning to dedicated Christians?
21. How can a person strengthen his determination to resist wrong desires?

ing permitted wrong desires to pull you away from the New World society. Because you resisted them you are alive and able to see among those old-world ruins the bones of those who did not resist. By thus mentally transporting yourself into the new world from time to time and taking a retrospective view of the old world, you will build a stronger determination to hold fast and to resist wrong desires. Whatever urge or desire you may have will be measured by whether it will help or deter you from surviving into that righteous world.

22 You should cultivate such a keen desire for God's new world that nothing will be able to pull you away from the theocratic organization and its Higher Powers, Jehovah God and his Son. You should build up in your mind the same assurance that the apostle Paul had: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:35, 38, *NW*) Certainly if you too are convinced that none of these things can separate you from the love of God and his expression of love as found in Christ and in his creating of the new world, you will hardly allow wrong desires to pull you away. You will recognize how they endanger your future. You will put them away from you before they can get rooted and bring you to grief. You will not make the mistake that others have made by allowing your mind to dwell upon them.

23 Now, this counsel should not be received as just so many words. It should not be allowed to pass out of your mind after you have laid this issue of *The Watchtower* aside. Instead, meditate upon it. Examine yourself and see if you are entertaining desires that are leading you in the wrong direction. Be frank in your self-appraisal. It may mean the difference between surviving the battle of Armageddon or not surviving it. Consider what efforts you are making to cultivate right desires. Are you regularly associating with the theocratic organization? Are you feeding upon the spiritual food that Jehovah provides through that organization? Are you taking time for personal study of the Bible and for meditation upon the truths you learn? Are you allowing God's thoughts to sink down deep into your mind, or is your study only superficial? Are you active in the Kingdom ministry, or do you allow personal desires to pull you away to other interests? Are you making a determined effort to cultivate right desires and to resist wrong ones? So examine yourself. Remember that how you think and what you do in these last days can mean either eternal life or eternal death. For that reason make a determined effort to cultivate right thoughts and right desires.

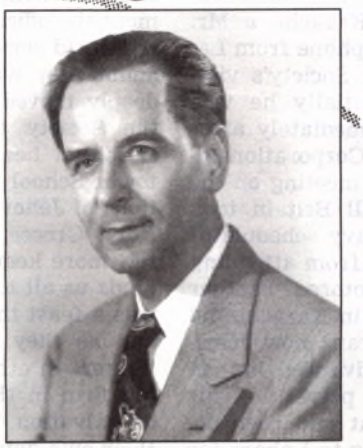
22. What was the apostle Paul's conviction, and how can it help us?

23. (a) How should this counsel be received? (b) How should you examine yourself?

## *Told with Candor*

◆ Truth usually tells its own story and always inspires confidence. That is what a reader of *Faith on the March* wrote the author, A. H. Macmillan. He said: "It is going to be fine to pass on your book to many good-will people to give them the inside working of things. A lot of them are going to be greatly impressed, for the note of extreme candor flows through every page."—H. L. P., Massachusetts.

# ROUNDING THE WORLD WITH THE VICE-PRESIDENT



FACED with nine days of quarantine after one's arrival in a land far distant from home—that was the predicament of the vice-president of the Watch Tower Bible & Tract Society of Pennsylvania Saturday morning, December 22, 1956, in the airport building at Karachi, Pakistan. F. W. Franz in company with N. H. Knorr, the president of the same Society, had arrived there from Istanbul, Turkey, almost two days late because of delay of planes owing to bad weather over Great Britain and Europe. In the emergency they had finally succeeded in getting a plane, a few hours earlier than the scheduled one for them, out of Istanbul. But this plane had, some days before, come from the yellow fever zone in South Africa. When it arrived with its passengers in Karachi the medical authorities there examined the plane's official records and decided the plane had not been sprayed properly against yellow fever in New York city's international airport and in Britain's airport. All passengers arriving in Karachi had thus been exposed to the plague of yellow fever. Finally, after waiting almost two hours until noon, those passengers having valid, acceptable yellow-fever inoculation certificates were let through customs and out into the freedom of the city. That included the Society's president, Brother Knorr.

Preparations went forward to transfer the detained passengers, about fifteen including the vice-president, by ambulance to the distant airport quarantine building. About half past four p.m. the vice-president with two others climbed into the ambulance on its last pickup. But over four hours of further waiting had allowed the president to make two visits upon him, first talking through a glass window up to which he had climbed and later through a window screen of a corridor shortly before boarding his evening plane for Lahore, Pakistan. These unconventional visits were very encouraging to the detained vice-president with his uncertain future, he having now been relieved of both his passport and his air tickets and being practically helpless. At any rate, it was excellent that the Society's president was free to get to the Lahore assembly of Jehovah's witnesses before it closed on Sunday evening and thereafter to other appointments in India and Ceylon.

On entering the screened-in quarantine building the new arrivals were sprayed against further infection or infectiousness. The vice-president was assigned to a bed in a room with five beds. He sat down at a table and waited, confident that Almighty God would intervene to make it possible for him to meet his convention appointments in New Delhi and Calcutta, India, and in Rangoon, Burma. Darkness fell as the sun went down. Quarter after six p.m. came. A doorbell outside rang. There was a scamper of feet. Then a woman's shriek! The vice-president dashed out into the hallway. A cry greeted him: "We're free!" For over eight hours we had been held prisoner, and now the American traffic agent was outside with automobiles to take us away and get us through the airport customs and to a hotel and a good meal in freedom. *"Gott sei Dank!"* ("Thanks to God!") exclaimed a passenger from Germany. Yes, our deliverance was an answer to victorious prayer to Jehovah. All day long a battle had raged between interested officials medical, immigration and traffic both for Pakistan and for the Pan American Airways company and the American embassy. Cablegrams had been exchanged between Pakistan and America and Britain involving medical procedures. Finally the Pakistani authorities felt themselves free, in accord with the International Health Laws, to pronounce the detained passengers no health risk, and these were loosed from further quarantine. The vice-president was again in position to meet his impending appointments within the next nine days without any delays. News of the deliverance was telegraphed that night to the Society's president at Lahore, Pakistan.

The next morning Brother Franz was able to advance his departure from West Pakistan by

one day, to fly to India that afternoon. Meantime, a man of good will in Karachi, a Mr. Britain, had been alerted by telephone from Lahore about the presence of the Society's vice-president in Karachi. Providentially he was able to trail Brother Franz immediately after he had left the India Airlines Corporation offices. It was a heart-gladdening meeting on the pavement outside, and good-will Britain took over a half hour out of his heavy schedule of work, which had prevented him from attending the Lahore assembly, and motored Brother Franz to fine points of interest in Karachi and finally to his hotel. Brother Franz now somewhat regretted that he had advanced his departure from the capital city, preventing his visiting with three persons that had been deprived of the privilege of getting to Lahore for the assembly. But holding now to changed arrangements, he was safely piloted by a heavily bearded, turbaned, brown-skinned man at the airplane "stick" high over the Indus River channels and the burnt-looking Indian desert northeastward to the New Delhi airport. His effort to get in touch with the Watch Tower missionaries in the Indian capital that night resulted in no connections.

### NEW DELHI, INDIA

It was a big surprise when Brother Franz called on the missionary home servant in New Delhi in the midmorning of Monday, December 24. The missionaries and local brothers in Delhi had arranged to meet him at the airport at 6:40 that evening, and here he was already in town, with the majority of the brothers unaware of it and probably all anticipating meeting him at the airport at night. So now the process was reversed. Brother Franz proceeded to go to the airport to meet our Indian brothers there. It was a very pleasant surprise when he came in the car of a good-will person and met the welcoming crowd. In the usual Indian fashion one young Indian sister of tender years garlanded him about the neck with a sweet-smelling wreath of roses and chrysanthemums, as a traditional welcome to this great subcontinent of India.

With extra time on his hands the vice-president decided to make the best use of it for the brothers' sake. So from the airport to the Kingdom Hall not far away the entire company of thirty-seven welcomers went. One of the local families has graciously provided a large room for use as a Kingdom Hall. There all present followed with the greatest interest and enjoyment the official firsthand account of the round-the-world service tour right up to date. Beyond doubt they were all very much delighted and deeply moved to receive through an officer of the Society the messages of love from the Brooklyn headquarters home and the Watchtower School of Gilead and from the congregations of Jehovah's witnesses in Portugal, Spain, Italy, Greece, Turkey and Lebanon, and they felt more keenly the perfect bond of unity that binds us all together all around the globe. This was a feast the brothers here had not expected, and as they heard directly how their fellow fighters in other parts of the earth were standing firm in their right to "tell the good news of salvation by him [God]," it strengthened their own determination to carry on in this life-giving activity. The brothers were then advised of the arrangements made for all to meet the following morning, the traditional Christmas morning, at 8:30 for magazine activity.

In India the Hindus along with the nominal Christians make the best of December 25, sending cards to one another and getting the so-called Christmas spirit. As in Western countries, Christmas means good business for many shopkeepers. In no country do Jehovah's witnesses follow that pattern. Along with the brothers in every other country where their activities identify them, the brothers in Delhi took advantage of the holiday to engage in magazine activity, thus through the magazines *The Watchtower* and *Awake!* drawing the attention of East Indians to the only thing that will totally establish peace among men of good will, namely, Jehovah's New World government. So that morning, at the C.P.W.D. Assembly Hall, which had been hired for the day, there was a pleasant half-hour meeting, Brother Franz handling the discussion of the day's text and a few demonstrations being staged to illustrate methods of introducing the magazines. About 9:15 a.m. it was off to the field for twenty-eight brothers and sisters. The vice-president worked every other house with the missionary home servant for an hour. At the end of the activity by all, the count showed that in the hour the twenty-eight publishers had placed 145 magazines and 36 booklets, or better than five magazines each, among this mixed religious population, besides distributing handbills. This demonstrated the capacity of many in the congregations for reaching over half their magazine-placement quota monthly

in just a short time if they work with a will and take advantage of every occasion to enlarge the scope of this feature of Kingdom advertising.

At 11 a.m. the meeting was reopened for regular discoursing, to be addressed by the vice-president. The people of good will were invited to this session, and it was a delight to see a total of seventy-five in the audience. In view of the fact that those in India are so far away from the Brooklyn headquarters of the New World society, all those present felt truly blessed with the speaker's careful unfolding of the pattern of things that makes up Jehovah's incomparable visible organization on earth. A material dinner now intervened, but at 4 p.m. the audience, now enlarged, were back again in their seats, this time to hear the public lecture by the visiting speaker on "New World Peace in Our Time—Why?" Here in the audience were people of various religions, Hindu, Jain, Sikh, Mohammedan and professedly Christian, and in spite of its being Christmas Day the audience numbered eighty-five. A number of those who had been invited to the meeting at the time of calling on their homes in the morning's magazine distribution were present. During the course of the address, delivered in English alone, it was clearly established that Jesus' prophecy about the present world distress was a sure vindication of him as a true prophet of God worthy of acceptance by those of all nations no matter of what religion at the moment. The peace of the new world that is to follow the war of Armageddon will be guaranteed by him as the reigning Prince of Peace. It is now the time to get into God's organization of peaceable ones in order to survive the end of this world of warring nations soon at Armageddon and enter the new world of peace.

After the talk the speaker mixed freely with the audience and was very happy to be introduced to persons of good will that had come to hear this talk of international importance. With them he discussed in detail further points in which they are interested. There are many intelligent, thinking minds over there in the Orient. God's Word the Bible has the only adequate message for them.

It was only a one-day assembly. So the following day allowed for the missionaries and a native pioneer to take the vice-president on a trip to see some of Delhi's famous sights. Out the party went, first to the Kutab Minar, a beautiful, sky-scraping, artistically designed tower, built in stages between the twelfth and fourteenth centuries (A.D.). It is described as the seventh wonder of India, and lies nearly eleven miles to the southwest of Delhi. It is said that the original idea behind erecting this tower was the desire of the wife of Maharaja Prithvi Raj Chauhan to see the sacred river Jumna from its heights every day. The famous Red Fort in Delhi was also visited, after which the sightseeing group went to one of Delhi's most modern temples, called Birla Temple after the name of the rich magnate who financed it. Here the party had to take off their shoes and travel around in special stockings, which they procured as an alternative to wearing used slippers that the temple authorities issued to visitors who did not go barefoot. It was hygienically safer to tramp the temple stairs and pavements with cheap new socks on than with old slippers that many other feet had worn previously. Here the gods of the Hindus were on display, including Brahma, Vishnu, Shiva and the goddess Durga and others.

The party specially stopped to read the writing in black all-capital letters painted on the right side of the central main entrance of Birla Temple, written in Sanskrit and Hindi and English, which read: "He who is known as Vishnu* is verily Rudra,† and he who is Rudra is Brahma,‡ one entity functioning as three gods, i.e., Rudra, Vishnu and Brahma." This evoked from the party the immediate comment on how amazingly alike this was to the trinity creed of Christendom and the similarity of expression used in trying to define it. The temple was also adorned with the swastika that was made the symbol of Hitler's Nazism, with the hooks of the swastika turned to the right, clockwise. Under "Swastika" the temple guidebook says: "This (Swastika) symbol is most sacred and ancient. At least for more than the last 8,000 years, it has been the mark of Aryan (Hindu) civilisation and culture. This symbol signifies an implied prayer for success, accomplishment and perfection, in every walk of life, under the guidance of the Almighty. It is found not only in India, but in the Buddhist and other foreign countries." (Page 20) It was also striking for our party to observe how the temple worshipers folded their hands in prayer and bowed to their temple images just the same as Roman Catholics do before their images in their church buildings.

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* Meaning "Preserver." † Meaning "Destroyer." ‡ Meaning "Creator."

So much for sightseeing. The oncoming evening was available for a final meeting with the brothers at their Kingdom Hall, for the following morning the vice-president had to be off early for Calcutta. At the agreed time, 6:30 p.m., the brothers eagerly came together, thirty-nine of them, and their visitor from Brooklyn addressed them on the thoughts contained in Psalm 96:1, 2, *New World Translation*. The listeners were absorbed with deepest interest in this stimulating array of facts marshaled before their minds in clear, vivid detail, to enable them the better to "sing to Jehovah a new song." One and all sat with rapt attention for about ninety minutes and were sorry it had to come to an end. Finally the audience were instructed to get to every meeting including the theocratic ministry school. This, the speaker said, will help us to sing the "new song" without cracked voices, thus causing no obstacle to people's listening. The meeting was fittingly closed with singing the musical number "The New Song!" The little congregation also asked the vice-president to take a message of love along with him to our brothers in Calcutta and to all others along the way clear back to Brooklyn, New York.

His final material meal of the day Brother Franz ate thereafter in true Indian style, with the usual rice, meat and chapatties, thus enjoying the hospitality of one of the kind families here who have taken their stand for pure worship, even setting aside their big room for the Kingdom Hall. The Delhi congregation then had an average of thirty-four congregation publishers together with seven pioneers, making a total of forty-one for the local group. They were part of the brothers throughout India who worked for an increase of 9 percent in the number of Kingdom publishers during the past year.

The alarm clock went off at 4 a.m. Thursday, December 27. But none too soon for the missionary home servant, Brother Stephen Smith, to prepare himself to take the morning train out for Bombay, twenty-four hours' riding to the south, traveling third class, to attend the assembly there at which the Society's president, Brother Knorr, was to serve. Also the vice-president made it in time to the distant Paalam airport to catch the 7:45 a.m. plane for Calcutta. Pleasant converse was held with another group of the friends before he boarded the plane, enriched with blessed memories of his short visit with the brothers in northwestern India. Soon his plane was aloft, bearing him southeastward toward the delta of the Ganges 850 miles away.

(To be continued)

● My husband possesses a book, *The Chaos of Cults*, by Jan Karel Van Baalen, and, on pages 218, 219, that book states regarding Pastor Russell: 'His boldness was so extraordinary that he calmly announced in the opening pages of his *Studies in the Scriptures* that it would be better to leave the Bible unread but read his comments than to omit the latter but read the Bible.' My question is, did Pastor Russell really state or have written such a statement in the book or books *Studies in the Scriptures?* —E. N., United States.

In view of the reputation enjoyed by the Bible Students in Pastor Russell's day and that being enjoyed by the witnesses of Jehovah in our day for knowing their Bibles, which reputation is justly deserved, there must be something wrong with what Van Baalen says in his book. There is.

In the first place, let it be noted that the two disciples on the way to Emmaus were Bible readers and yet did not understand why God had allowed Jesus to be put to death. The scribes and Pharisees read God's Word continually and yet failed to appreciate that Jesus was their Messiah. The Ethiopian official that Philip met was reading the prophecy of Isaiah but did not understand what he was reading. Obviously, merely reading the Bible is not enough; we need help to understand it. That is why God provided apostles, prophets, missionaries, shepherds and teachers.—Luke 24:25-27, 32; John 5:39; Acts 8:30, 31; Eph. 4:11-15, *NW*.

As for the statement made by Van Baalen, neither it nor anything even remotely similiar ever appeared in any of the six *Scripture*

*Studies*, which were written primarily for the public. But, some six years after writing his sixth volume, Pastor Russell did write, in *The Watchtower*, which at that time was an organization journal, something in the September 15, 1910, issue under the heading "Is the Reading of 'Scripture Studies' Bible Study?" Apparently it is this that Van Baalen distorted. What was written there, however, can be readily appreciated in the light of the foregoing Scriptural examples. We quote from this article as follows:

"We all know people who have spent days and weeks and years in study of the Bible and have learned little or nothing. . . . It is a great deal like hunting or fishing. Some people go hunting every year, and though they do a lot of hunting, it is no sure indication of how much they get. Some do a lot of fishing, but do not get many fish. Bible study is very much the same. It is not the amount of time we spend in poring over a passage, but the amount of information we secure from the Bible.

"The six volumes of *Scripture Studies* are not intended to supplant the Bible. There are various methods to be pursued in the study of the Bible and these aids to Bible study are in such a form that they, of themselves, contain the important elements of the Bible as well as the comments or elucidations of those Bible statements, on exactly the same principle that our Lord and the Apostles quoted from the Old Testament, and then gave elucidations of those Old Testament passages."

Far from discrediting the Bible as the basis for one's faith, the article goes on to say: "In reading [the *Scripture Studies*] the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, 'I will not take it because these studies say so; I wish to see what the Bible says.' And so we would study the Scriptures in the light of these *Scripture Studies;* we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint."

And from under the heading " 'Scripture Studies' Not a Substitute for the Bible,' we further quote: "This is not, therefore, putting the *Scripture Studies* as a substitute for the Bible, because so far as substituting for the Bible, the *Studies*, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible—not merely in accord with the *Scripture Studies*, but in accord with the Bible."

The particular point distorted by Van Baalen is as follows:

"Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the *Scripture Studies* aside, even after he has used them, after he has become familar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the *Scripture Studies* with their references, and not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures."

Obviously, if reading the Bible by itself did not give one a correct understanding of what one read, as the foregoing Scriptural examples as well as modern experience clearly show, then by one's merely reading the Bible by the page and neglecting the aids that help one to understand it would result in his losing an understanding of what he read. And especially is this true in view of the prophetic promise that "the path of the righteous is like the light of dawn, which shines brighter and brighter until full day." (Prov. 4:18, *RS*) And bringing this ever-increasing light to the attention of all sincere students of the Bible is the anointed Christian group that serves as the "faithful and discreet slave" of Matthew 24:45-47, *NW*.

Clearly then, in view of all the foregoing, Mr. Van Baalen is guilty of willfully bearing false witness against his neighbor when he claims that Pastor Russell was so bold that he 'calmly announced in the opening pages of his *Studies in the Scriptures* that it would be better to leave the Bible unread but read his comments than to omit the latter but read the Bible.'

**"WATCHTOWER" STUDIES FOR THE WEEKS**

August 4: Recognizing the Power of Wrong Desire. Page 397.

August 11: Cultivating Right Desires. Page 404.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

✓ How a Catholic priest lamented the lack of house-to-house preaching by his church? P. 388, ¶1.

✓ What Martin Luther said about the Ten Commandments? P. 389, ¶2.

✓ What purposes were served by the Mosaic law? P. 390, ¶2.

✓ Why there can be no division of God's commands into a moral and a ceremonial law? P. 391, ¶1.

✓ Why it is unwise to be a drifter at a Christian assembly? P. 392, ¶3.

✓ What must be done to bring people into oneness with their Creator? P. 396, ¶7.

✓ What happened to Achan because he fulfilled a wrong desire? P. 398, ¶4.

✓ How a person can commit adultery in his heart? P. 399, ¶11.

✓ Why this modern world is like Noah's day? P. 403, ¶22.

✓ What chief desire a person should cultivate? P. 404, ¶3.

✓ How theocratic companionship helps a person remain faithful to God? P. 406, ¶11.

✓ How a possibility of yellow fever caused great inconvenience to some world travelers? P. 411, ¶1.

✓ How the Hindu trinity is defined on the walls of an Indian temple? P. 413, ¶4.

✓ Why Bible-study aids are needed? P. 415, ¶7.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

JULY 15, 1957
Semimonthly

THE HOLY SPIRIT—THIRD PERSON OF TRINITY OR GOD'S ACTIVE FORCE?

RECEIVING GOD'S HOLY SPIRIT TODAY

DO THE APOSTLES HAVE SUCCESSORS?

A MESSAGE FROM INVISIBLE SPACE

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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

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|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

Unless otherwise indicated, the Bible used is the King James Version


**Printing this issue: 3,100,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

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Armenian, Bengali, Burmese, Chinese, Cibemba, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Siloni, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

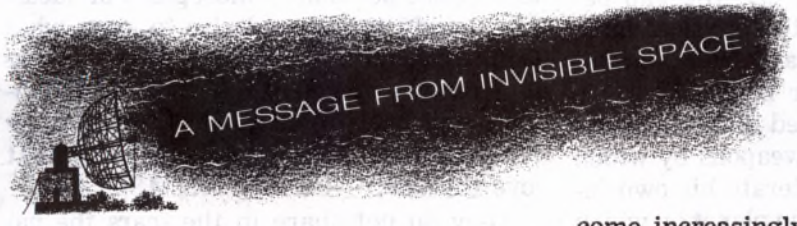
| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by **international** money order only. **Notice of expiration** (with renewal blank) **is sent** at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. **Send your old** as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII July 15, 1957 Number 14




THROUGHOUT the world great dish-shaped antennas are picking up faint signals coming from outer space. When amplified through a speaker the signals consist of nothing more than static and hissing sounds. Nevertheless, they are a source of keen interest to many of the world's most brilliant scientists.

It is recognized that they are not the effort of an intelligence to communicate with man, but rather are radio noise from distant stars, hydrogen gas clouds and some of the planets in our solar system. The scientists hope to increase their knowledge of the universe by means of these signals.

There is another message, however, that comes from invisible space that they would do well to give attention to. If they would show the same diligence in studying it as they do the stars, they would be able to appreciate better the things they discover in the universe.

This particular message is very different from crackling static. Instead of issuing from lifeless masses of matter it comes from an intelligent source. It is a communication that contains wisdom and instruction for the good of mankind.

There can be no denying the fact that man needs such instruction. This has become increasingly more evident since the secret of atomic power was discovered. The nations are morally incapable of wisely using such frightful power. Note what Dr. Raymond B. Fosdick said on this point when the 200-inch telescope at Mt. Palomar, California, was dedicated:

"Unless we can anchor our knowledge to moral foundations, the ultimate result will be dust and ashes—dust and ashes that will bury the hopes and monuments of men beyond recovery. The towering enemy of man is not his science but his moral inadequacy. Around the world today, laboratories supported by almost limitless resources are feverishly pushing their research in the development of physical and bacteriological weapons which overnight could turn this planet into a gigantic slaughterhouse.

"On what moral basis will the decision be made to use these weapons? What ethical restraints will have developed to curb the hysteria, fright and passion of men against such a blind paroxysm of destruction? For if this final nemesis overtakes the pretensions of modern man, it will not be his science that has betrayed him, but rather the complete prostration of his

moral values. It will not be this telescope and all that it symbolizes that have led him to the doorstep of doom; it will be the impotence and immaturity of his ethical codes.

"There is a sense, of course, in which the problem we face is not new. Over scores of centuries, man's progressive accessions of power have always outstripped his capacity for control, and the gap between his morality and the physical force at his disposal has always been uncomfortably wide. But never before have his curiosity and ingenuity led him within the space of a few years to weapons by which he could completely obliterate his own institutions and decimate the planet on which he lives."

The ethical code Dr. Fosdick mentions as being needed by man is contained in the intelligible message that has come to man from invisible space. It reveals the means by which man can overcome his moral inadequacy. It could be read and studied by almost everyone on earth, for it has been translated into more than a thousand languages. It is found in the Bible.

Here is a communication that came from the One who created the stars, the One who established the laws that govern them. Here are his thoughts, his counsel, his instructions. Here is wisdom from the greatest intellect in the universe. Surely a message from Him is worthy of man's interest and closest study.

Because the message did not come to earth by means of radio signals but by a method unfamiliar to scientists does not detract from its importance. It is still a message from the Supreme Sovereign. It is still a communication from invisible space, from beyond the most distant star.

By means of this message the Creator of the universe, whose name is Jehovah, has given to mankind the means for building a firm moral foundation.

There is no moral inadequacy among the people who recognize the value of this divine communication and who apply its instructions to their lives. They go to the Bible with the desire to learn God's instructions and counsel and the right principles he has set down. They meditate upon these things and respect them. They do not try to alter God's message in order to support personal philosophies or ideas. They study it with a desire to learn what God says, and are willing to change views if necessary. As a result, they have contentment, peace of mind and a real hope for the future. "Great peace have they that love thy law."—Ps. 119:165, *AS*.

They do not share in the fears the nations have, because they trust the promises Jehovah God has made in his message to mankind. One of these promises is a peaceful earth under a just and righteous government. "But the meek shall inherit the land, and shall delight themselves in the abundance of peace." (Ps. 37:11, *AS*) "His name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:6, 7, *AS*) God will keep these promises. He never fails to keep his word.

Man's only concrete hope for a righteous and peaceful world is found in the message that has come from Jehovah God. It gives the only moral foundation to which man can anchor the knowledge he has gained from studying the material universe. It is therefore a message that should be studied with greater interest than is shown radio signals from the stars. It should be recognized for what it is—a communication from the Creator of the universe. It brings knowledge, wisdom, peace and life to distressed mankind.

# Do the APOSTLES Have SUCCESSORS?

*Both the Church of Rome and the Church of England claim to be the one true church by reason of apostolic succession. Can these claims be proved?*

DO THE apostles have successors? Yes, says the Roman Catholic *Encyclopedia.* The popes of Rome "come immediately after, occupy the position, and perform the functions of St. Peter; they are therefore his successors." The claim of the Church of England to be apostolic depends, at least in part, upon this claim of the Church of Rome.

In support of the Roman Catholic position four claims are made: (1) That Peter was the first pope, being given headship by Jesus' words: "Thou art Peter, and it is upon this rock that I will build my church." (Matt. 16:18, *Msgr. Knox*) (2) That St. Peter came to Rome and there ended his pontificate. (3) That the bishops of Rome who came after him held his official position in the church. (4) That this line of successors has continued unbroken down to the present time. What do the Scriptures, the facts of history and reason indicate regarding these claims?

Does the first claim hold, that Matthew 16:18 applies to Peter as the rock on which the Christian congregation is built? Some Bible translations, such as the *Revised Standard Version,* show that in the Greek two different words are used: *Petros* being translated "Peter," and *petra,* "rock." This in itself would seem to indicate that Jesus did not mean that Peter was the rock on which he would build his congregation, especially when we note that *Petros* is masculine and *petra* feminine.

But, say some, Jesus spoke in Aramaic and in that language the same word *ke'pha* is used in each instance. True, but let it be noted that in his expression "on *this* rock" Jesus used a feminine demonstrative pronoun, translated "this," which he would not have done had he meant that Peter is the rock on which his congregation was to be built. It was, no doubt, because this feminine demonstrative pronoun made it apparent that Jesus intended to distinguish between Peter and the rock on which his congregation was to be built that Matthew when translating into Greek used two different nouns, *Petros* and *petra.* (Incidentally, the evidence indicates that Matthew first wrote his gospel in Hebrew and then himself translated it into Greek.) We cannot imagine Matthew's being so careless as to use two different nouns if Jesus had not intended to make any distinction. And so we have a modern literal translation of Jesus' words as follows: "You are Peter [*Petros,* masculine], and on this rock-mass [*petra,* feminine] I will build my congregation."—Matt. 16:18, *NW.*

### PETER NOT THE HEAD OR VICAR

Had Jesus meant for Peter to act as his vicar and exercise headship over the other apostles this fact certainly would be apparent in the book of Acts. But nowhere is Peter shown as ruling over the rest. In

view of Paul's needing to insist on his apostleship, could we imagine that Peter would never have had occasion even to refer to his headship had he been the head? True, Peter did take the lead at Pentecost and in first preaching to the non-Jews, when sent to Cornelius. Thereby he used the two keys of knowledge to open up the opportunity for becoming members of the body of Christ, the heavenly kingdom, and therefore called by Jesus "the keys of the kingdom." But taking the lead in these two instances does not mean headship. An oldest son may take the lead among brothers, but the father still remains the head. —Luke 11:52; Matt. 16:19, *Knox*.

That Jesus did not mean that Peter would be at the gates of heaven to pass on who deserves to get in, as popular belief has it, can be seen from the plain scriptures that show that Christians all "have a scrutiny to undergo before Christ's judgement-seat, for each to reap what his mortal life has earned." Yes, the Father "has left all judgment to the Son," not to Peter.—2 Cor. 5:10; John 5:22, *Knox*.

The fact is that Peter did not even continue to take the lead, not to say anything of headship! As soon as the apostle Paul was chosen we find him coming to the fore, in the record of Acts. Peter is mentioned only once in that book after the twelfth chapter, and throughout the whole book of Acts less than one half as often as is Paul. When the apostles and older men met at Jerusalem to discuss points of Christian teaching and practice, it was James, the half brother of Jesus, who presided. In summing up the matter he said: "*My* decision [not even *our* decision, much less *Peter's* decision] is not to trouble those from the nations who are turning to God."—Acts 15:19, *NW*.

Nor can the fact that Jesus three times commanded Peter to feed his sheep be used to argue that Peter was given headship. It was but fitting, in view of Peter's having three times denied his Lord, that Jesus should three times ask him if he loved him and then tell him to feed his sheep and lambs. That Peter did not consider his position as shepherd as unique is seen from his words at 1 Peter 5:1-4 (*Knox*), where he speaks of himself as one of the "presbyters," literally "older men," and instructs them: "Be shepherds to the flock God has given you." Continuing, Peter calls, not himself, but Jesus, "the Prince of shepherds."

Further, let it be noted that it was Paul, not Peter, who was rocklike when public opinion threatened. Paul had to rebuke Peter for being ashamed to be seen in public with his non-Jewish Christian brothers. This cannot be minimized as Catholic theologians try to do, as though Peter had a better understanding of the situation and was acting from principle. Paul's severely rebuking those who took this course and referring to them as being "false to their principles" and as insincere shows that it was a case of Peter's not having entirely overcome his fear of man, which had, long before, caused him to deny his Lord. (Gal. 2:11-16, *Knox*) And further note that it was not Peter but Paul that carried the burden of the "anxious care for all the churches."—2 Cor. 11:28, *Knox*.

Far from Peter's being singled out as a special foundation, we read only of Jesus as being the chief cornerstone or special foundation: "Apostles and prophets are the foundation on which you were built, and the chief corner-stone of it is Jesus Christ himself." (Eph. 2:20, *Knox*) In fact, repeatedly we read of Jesus' being the chief cornerstone but nowhere of Peter's occupying a preferred position among the other apostolic foundations.—See Matthew 21: 42; Acts 4:8-12; 1 Peter 2:4-8.

The testimony of the early so-called church fathers is often adduced to prove

Peter's headship. But their testimony proves just the opposite, as shown by such leading Catholic theologians and scholars of the nineteenth century as Döllinger, Strossmayer and Archbishop Kenrick. In fact, Kenrick shows that some eighty percent of the early church fathers, among whom are Origen, Jerome and Augustine, did not apply Matthew 16:18 to Peter. Clearly the testimony of the Scriptures and the facts of history do not allow us to apply to Peter Jesus' words about "this rock" on which he was to build his congregation.

### WAS PETER IN ROME?

Nor do the Scriptures and the facts of history prove that Peter went to Rome, served there as bishop and died there. Paul wrote several of his letters from Rome during the time that Peter was supposed to have been there. Yet in not one of these does he make any reference to Peter's being in Rome. At 2 Timothy 4:11 Paul complains that only Luke continued with him. And in the letter Paul wrote to the Christian congregation at Rome he sends greetings to twenty-six, and, in all, makes mention of thirty-five Christians, but does not mention Peter. Could Paul have thus ignored Peter if Peter had been in Rome, and pope at that? Unthinkable! Indicative of the weakness of the case of Peter's having been in Rome is the applying of Babylon to Rome at 1 Peter 5:13.

True, many religious historians hold that Peter did go to Rome, but what is their proof? Merely tradition. Thus *The Catholic Encyclopedia* admits that there is a period of one hundred years after Peter's time during which the legends about Peter's having been in Rome could have been formed. It endeavors to fill this gap by quoting certain expressions; into which, however, one could only read that Peter was in Rome if there were other evidence that he had actually been there. That is why the noted sixteenth-century chronologist, Scaliger, regarding whom *The Encyclopædia Britannica* states 'he was the greatest scholar of his day and he hated above all else dishonesty of argument and quotation,' says that Peter's being in Rome must be classed with the ridiculous legends.

### DID PETER HAVE SUCCESSORS?

As for others being made successors to Peter, there is likewise no proof for this in either the Scriptures or secular history. To have successors to the twelve apostles is as reasonable as to expect that there were successors to the twelve family heads of Israel, the twelve sons of Jacob. Thus Jesus told his apostles: "When the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel." In the apocalyptic vision John saw that the wall of heavenly Jerusalem had only "twelve foundation stones; and these, too, bore names, those of the Lamb's twelve apostles."—Matt. 19:28; Apoc. (Rev.) 21:14, *Knox*.

Christ himself specially chose the twelve apostles: "You have not chosen me, but I have chosen you, and have appointed you." (John 15:16, *Cath. Confrat.*) The eleven acted without full understanding when at Peter's instance they thought to choose a successor to Judas. God and Christ himself did that, as Paul testifies: "Paul, an apostle not holding his commission from men, not appointed by man's means,"—as were Matthias and the claimed apostolic successors—"but by Jesus Christ, and God the Father." "Am I not an apostle, have I not seen our Lord Jesus Christ?" And again: "In no way have I fallen short of the most eminent apostles, even though I am nothing. Indeed, the signs of the apostle were wrought among you in all patience, in miracles and wonders and deeds

of power." Which of the claimed successors of the apostles can prove his claim by having seen Jesus Christ, and by performing miracles, wonders and deeds of power? —Gal. 1:1; 1 Cor. 9:1, *Knox;* 2 Cor. 12:11, 12, *Cath. Confrat.*

Regarding the early so-called successors of the apostles, Catholic authorities admit little knowledge of them, "however dim may be the figures of these early pontiffs." Also that "the dates are but approximate before 220." (*A Short Story of the Popes*) In view of these facts, how can it be claimed that the line has continued without interruption? It cannot. Otherwise it would not have been necessary for the Catholic Church, on January 19, 1947, in its new edition of *Annuario Pontificio,* to list six changes in the list of popes. Thereby they admitted that a list, which was supposed to establish direct connection with the apostle Peter and had been used for many centuries, was actually mistaken in six respects, two of the popes being found to be actually nonexistent and four antipopes. Yes, these "successors to St. Peter" were such dim figures and their dates so approximate that it was hard to draw the line between those that actually existed and those that did not.

This new list was said to have been the result of two centuries of research. The very fact that such research was felt to be necessary shows serious doubts in regard to the claims made. And if the facts were so tampered with in an effort to show an unbroken line of successors that six nonpopes were listed, what assurance is there that further investigation might not find still more gaps? No wonder that the scholar Scaliger so sarcastically commented on the claims of Peter's having been in Rome, why he was so indignant with dishonest argument and quotation, and why as long as he lived the apologists of the church of Rome were on the defensive.

The facts further show that the ever-increasing claims to superiority and jurisdiction on the part of the bishops of Rome during the first three centuries were "promptly and emphatically denied in all parts of the Christian world." The Council of Nice A.D. 325, at which the pope of Rome was not even present, granted the bishops of Antioch and Alexandria metropolitan rights over the churches in their provinces "since the same belongs to the bishop in Rome."—McClintock and Strong's *Cyclopœdia,* Vol. 7, p. 628.

Truly the Scriptures, the facts of history and sound reasoning combine to prove that Peter is not the rock on which Christ built his Christian congregation, that he was not the first "bishop" of Rome, that neither he nor any of the other apostles had successors, and that there has not been a continuous line of such from Peter's day down to ours. Hence the answer to our question, "Do the apostles have successors?" must be an emphatic and unequivocal No!

## Few Young Russians Go to Church

¶ William Benton, publisher of *The Encyclopœdia Britannica,* recently visited the Soviet Union. In his report he said concerning Christendom's religions in Russia: "Of the influence of religion I shall say only that the regime's slightly more tolerant attitude today does not mean that it is relenting in its militant atheism; it may only mean that, in Russia, religion no longer worries the Party. I saw very few Russians under age 60 in church. Khrushchev said not long ago, 'Religion is still the opiate of the people, but we are strong now and not afraid of it.' "—*Britannica Book of the Year* for 1956.

# Strange Fashions in Church Decoration

SOMBER church decorations have gone to the extreme in a village near Kutna Hora, Czechoslovakia. The gloomy interior of the All Saints' church there is made even more depressing by the display of bones from 10,000 people.

¶ Human bones are fashioned into chandeliers and candlesticks with grinning skulls acting as candleholders. Festoons of skulls drape from the ceiling to the walls and across archways like party decorations. In a dark corner can be seen the confessional with a mound of skulls piled high on its top. Against one wall is a coat of arms formed entirely of neatly arranged bones of various sizes. At four spots in the church are twelve-foot-high pyramids of neatly stacked bones with rows of skulls artistically placed at regular intervals. The pyramids are crowned with five or six layers of skulls. Other orderly piles of bones can be seen here and there about the church, some even having skillfully built tunnels. Even the altar has grisly decorations of human skulls.

¶ Here is what the Catholic publication *Home Messenger* of March, 1954, says about these gruesome decorations: "Some curious facts present themselves. For example, the bones and skulls were taken from virtually every part of the human frame and all, apparently, from adults. Moreover, extraordinary skill was needed to create the bizarre, intricate designs of the chapel's interior. Inspection shows that extreme care was exercised in selecting bones of exact sizes and shapes for particular patterns. As one ingenious example, the original decorators used broken bones which during life had not been properly set and had knitted into strange shapes, and, along with the crooked bones of the deformed, made such letters as J and H and difficult designs requiring unusual form. No matter what the contours, the bones were forged into the patterns with infinite, painstaking care. The very chandeliers are made in faithful imitation of the heavy glass chandeliers of the period."

¶ The bones are believed to date from the fourteenth century, but there is no accurate information as to their origin. A clue might be found in the fact that many of the skulls have been dented by swords. Others are full of little holes that were evidently caused by the spiked hats used for torture during the inquisition that raged through Bohemia at that time.

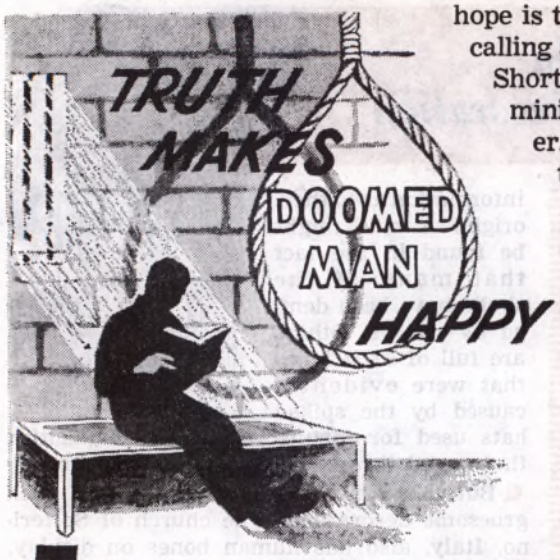
¶ But this is not the only church with such gruesome decorations. The church of Solferino, Italy, also has human bones on display. It has a wall lined with the skulls of dead soldiers.

¶ Other churches throughout the world, however, are more conservative in their use of human bones. They display only a few selected ones for the veneration of the people.

This peculiar custom is in direct contrast with what is found in the Bible. In Bible times the dead were buried, not exhibited. God's law to the nation of Israel did not allow for the display of dead bodies or the remains of bodies. In fact, it was defiling even to touch a dead body. "If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days."—Num. 19:16, *Dy.*

¶ If bones of a dead person were placed on an altar, the altar was considered defiled and unfit for future use. This was done by Josiah when he destroyed the places of false worship that had been set up by the Israelites. "And he slew all the priests of the high places, that were there, upon the altars: and he burnt men's bones upon them: and returned to Jerusalem."—4 Ki. 23:20, *Dy.*

¶ Since human bones defiled that altar, making it unusable, how can it be considered proper to drag the bones of dead humans into a place that is supposedly devoted to Christian worship? Neither the Israelites nor the early Christians decorated their places of worship with dead men's bones. The dead were left in the ground, where they belonged.




THE *Watchtower,* August 15, 1956, had a letter telling of preaching being done in "Death Row" of the United States Disciplinary Barracks at Fort Leavenworth, Kansas. There Bible studies were being conducted right in prison with three condemned men, one of whom had been baptized in prison. Six months later the Society received a letter from this baptized one, from which the following is quoted:

"By the time you get this letter I will have been executed. . . . I symbolized my dedication by water baptism to Jehovah in December, 1954, and, though confined, have lived happier than ever before as I pressed forward, making progress on the road to maturity. I could not have made it without Jehovah's continued guidance and blessings. *The Watchtower* has been my greatest help and has provided me with the spiritual food necessary for all of Jehovah's people. I pray Jehovah to continue blessing you, brothers, and guiding you by his holy spirit, that you may from day to day keep telling the good news of salvation by Him. Jehovah, through you, has instilled within me an unshakable faith, and my hope is that Jehovah will approve me worthy of my calling and give me life with you in the New World."

Shortly afterward there came a letter from the minister who had taught this condemned brother. Among other things he had the following to say:

"This letter will serve to bring you up to date in regard to Brother Edwards. His death sentence was carried out by military personnel on Thursday, February 14, 1957, right after midnight. [Prior to becoming a witness this man was sentenced to death in April, 1953, for having killed a German girl while with the United States army abroad.]

"My visits with Brother Edwards were limited. From October, 1954, to December 15, 1956, I had been allowed one hour a month to study with this brother. For the last two months I was granted an hour a week, so the majority of his knowledge came from his own personal study.

"In the last few weeks of his life Brother Edwards' chief concern was, 'How can I win Jehovah's approval?' So more than once as I walked in for our visits I found him behind his iron-bar gate, Bible in hand, witnessing to the guard outside. He told me he had many opportunities to witness to other prisoners and the guards, as during the last two months he and two others were watched continuously. In the last ten days of his prison life he was moved to a confinement cell, where he could talk to no one but the guards. During this time I conducted our discussions with the iron gate between us and the guard sitting at my side during the studies. (Until this time I had been allowed to go into the cell with the brother.) On my very last visit I was allowed to go inside his cell after I had removed my coat and allowed myself to be 'shook down for security reasons.'

"All of the last two months the visits consisted of Bible questions and answers

and a study of *The Watchtower*. On Monday evening, February 11, I took him the latest copies of *The Watchtower* and *Awake!* and also the 1953 *Report of the New World Society Assembly of Jehovah's Witnesses*. His remark was: 'Brother Smith, I won't have much time to study these, but I will read them.' As far as he knew he had never met any of Jehovah's witnesses other than me. He read the convention report. When I went in for our final visit Wednesday evening, he handed it to me and said: 'This is the best I have ever read, in fact, I cried while I read it. . . . There just isn't another organization like the New World society.'

"My last visit was for one hour and ended at 10:30 p.m., Wednesday night. Thanks to Jehovah's spirit there was no depressed feeling as we talked about the hope of a resurrection to life. Words cannot express the joy that shone on the face of a man with only an hour and a half to live as he bade me good night. 'If the brothers ask how I am, tell them just fine.' "

Brother Edwards wrote the following to the local congregation:

"I am sure Brother Smith has informed you of my crisis and, at one time or another, of my progress in Jehovah's service, so we are not strangers. I just want you to know how our loving God Jehovah has shown me undeserved kindness and mercy by calling me to his service and revealing his word of truth to me. However, I could not have made progress without the help of his witness, Brother Smith, who tenderly and patiently guided me on the road of pursuing my purpose in life toward maturity.

"I know I speak as if I knew each of you in the congregation personally. But that is the way I feel, because Brother Smith has told me from time to time of some of the activities carried on there, which has drawn me to you in the love existing in Jehovah's New World society world-wide. It is this love for Jehovah and for you that moved me to write you. Is it not wonderful how the spirit of our loving Creator works?

"Brothers, our happy God Jehovah wants us to be happy. Do not be sad because of the manner in which I am departing. My heart is fixed, trusting in Jehovah, and my hope is that we meet face to face in the New World to be always together praising Jehovah. So keep up the good work, preaching from day to day. Never give up. Preach, preach, preach! for you too know the importance of preaching. (Matt. 24:14) May Jehovah's spirit remain with you and strengthen you for his continued service right on through the battle of Armageddon into his new world of righteousness.

"Your fellow worker in
Jehovah's service,"
[signed] THOMAS EDWARDS

Note, no sentimental illusions about going to heaven at once; likewise no trusting in a deathbed repentance, but proof of a steady growth to spiritual maturity during more than two years.

Although his mother was not favorable to the witnesses of Jehovah, she honored her son's request for a witness funeral. The Community Center was used and there were about 350 persons present. A good witness to Jehovah was given by the speaker, which elicited the following comment from the funeral director: "This is the first Jehovah's witness funeral I have seen. That was the most intellectual funeral sermon that I've ever heard. It has broadened my mind about Jehovah's witnesses."

Brother Smith still visits this prison each Thursday evening and has a study with two others who likewise have taken their stand for Jehovah while in prison.

# The holy spirit

The scene is Jerusalem. The time late in May of the year (A.D.) 33. In obedience to the law of Moses more than a million Jews are crowding the city where Jehovah put his name to celebrate the feast of Pentecost. In one of the upper rooms of the city we see the eleven apostles gathered, together with 109 other disciples of Jesus, including his mother and his fleshly half brothers.

[2] Then, "suddenly," as Luke describes it, "there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4, *NW*.

[3] With but very few exceptions the creeds of Christendom state that God's holy spirit is the third person of a trinity, coequal, coeternal and cosubstantial with the Father and the Son. Bible dictionaries and religious encyclopedias go to great lengths to prove not only that the holy spirit is a person but that it is a divine person. An exception is the Unitarian creed, which holds the holy spirit to be merely "the influence of the Deity on the minds of his servants, . . . dwelling in the hearts of believers, as the source of their spiritual life."—*Dictionary of Religious Knowledge*, Abbott.

[4] While the consensus of the religious teaching of Christendom today may ascribe divinity to God's holy spirit, such was not always the case. Note, for example, the words of Neander, of whom McClintock and Strong's *Cyclopœdia* states: "Universally conceded to be by far the greatest of ecclesiastical historians." Though himself a trinitarian, he wrote: "In A.D. 380, great indistinctness prevailed among the different parties respecting this dogma so that a contemporary could say, 'Some of our theologians regard the holy spirit simply as a mode of divine operation; others as a creature of God; others as God himself; others again, say that they know not which of the opinions to accept from their reverence for Holy Writ, which says nothing upon the subject.' "

[5] Is God's Word ambiguous on the subject of the holy spirit? Does it fail to in-

1, 2. What notable event took place in Jerusalem on Pentecost A.D. 33?
3. What is the general view of Christendom regarding God's holy spirit? What is the view of the Unitarians?
4. What views prevailed in 380 (A.D.) as to the identity of God's holy spirit?
5. What questions present themselves regarding God's holy spirit?

dicate clearly whether God's holy spirit is God himself, a creature of God or a mode of divine operation?

### SPIRIT PERSONS

[6] To understand what the Bible has to say about God's holy spirit we must first note the meaning of the Hebrew and Greek words translated "spirit," namely, the Hebrew word *ru'ahh* and the Greek word *pneu'ma*. Both of these words have the meaning of "breath," "blast" or "wind," and are translated in various ways. The English word "pneumatic" comes from this Greek word *pneu'ma*, a pneumatic tire being a tire full of wind. While the term "Holy Ghost" occurs some ninety times in the *King James* and *Douay* versions, it is actually an Old English term, "ghost" being derived from the German word *geist*, meaning "spirit." That is why the expression "Holy Ghost" does not appear in modern translations.

[7] The term "spirit" is used in seven different ways in the Bible, and is applied both to persons and to impersonal things. Obviously, a failure to distinguish between these seven senses of "spirit" would result in confusion on the subject. To ascertain the truth we must therefore heed Paul's admonition: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15, *NW*.

[8] Why did Bible writers use the words *ru'ahh* and *pneu'ma* in seven different senses and apply them both to persons and to that which is without personality? Because all these senses have in common the two basic characteristics of wind, namely, invisibility and force. Note, for example, the sails of a boat driven by the wind. We cannot see the wind, yet the fact that the sails are bowed and the boat is being driven over the water shows a force at work. Thus we note a visible effect produced by an invisible force. Stressing these characteristics of "spirit" are the prophet's words: "The Egyptians are men, and not God; and their horses are flesh, and not spirit."—Isa. 31:3, *RS*.

[9] Logically, the term "spirit" applies first of all to Jehovah God, for he is both invisible, no man ever having seen him, and mighty—almighty, in fact. (Ex. 6:3; 33:20) Yes, as Jesus said, "God is a Spirit"; and as Paul wrote, "Now Jehovah is the spirit."—John 4:24; 2 Cor. 3:17, *NW*.

[10] The Scriptures also speak of Jesus Christ as a spirit. "The first man Adam became a living soul," quotes Paul, contrasting him with the last Adam, Jesus, who "became a life-giving spirit" upon his resurrection, "he being put to death in the flesh, but being made alive in the spirit." And since he now dwells in "unapproachable light," and is also known as "The mighty God," the term "spirit" is also fittingly applied to him.—1 Cor. 15:45; 1 Pet. 3:18; 1 Tim. 6:16, *NW;* Isa. 9:6.

[11] Angels, both good and bad, are also termed "spirits." Thus at Hebrews 1:7, 14 (*NW*) Paul states that God "makes his angels spirits," and that angels are "all spirits for public service." These good angels are both invisible and powerful, as the Bible repeatedly shows. (2 Ki. 6:16, 17; Isa. 37:36) Wicked angels are also referred to as spirits, Jesus often expelling these spirits "with a word," from persons possessed by them. And Paul speaks of Satan as "the spirit that now operates in the sons of disobedience." (Matt. 8:16; Eph. 2:2, *NW*)

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6. What Hebrew and Greek words are rendered "spirit" in the Scriptures, and what are the meanings of these words?
7. In how many different senses is the term "spirit" used in the Scriptures, and, therefore, what admonition must we heed?
8. What two basic characteristics of wind do all these various uses of "spirit" have in common?
9-11. (a) Why is the term "spirit" fittingly applied to Jehovah God? (b) To Jesus Christ since his resurrection? (c) To the angels, good and bad?

That these wicked spirits are also very powerful is apparent from Daniel 10:13, 20, where we are told that one of them was able to restrain one of God's invisible messengers for twenty-one days.

"SPIRIT" USED IMPERSONALLY

12 One of the uses of "spirit" for that which is without personality is for the spirit or life force God put in man after forming him out of the dust of the ground, thereby causing man to live. Regarding this life force, we read at Genesis 7:22 (*Ro*) that "all in whose nostrils was the breath of the *spirit of life*" died on account of the Flood. Or, "everything in which the breath of the *force of life* was active . . . died." (*NW*) And the apostle John tells of seeing a vision in which certain witnesses had "the *spirit of life*" enter them, causing them to stand on their feet after they had been dead for three and a half days. (Rev. 11:11, *NW*) At death "the dust returns to the earth as it was, and the *spirit* [*ru'ahh*, not *neph'esh* or soul] returns to God who gave it." (Eccl. 12:7, *RS*) This life force certainly is invisible and powerful, and is therefore fittingly termed "spirit." Scientists are trying very hard to discover this life force or "life principle," but Jehovah in his wisdom has seen fit to keep this secret to himself. —Ps. 36:9.

13 Another use of the term "spirit," *ru'ahh, pneu'ma,* in the Scriptures for that which is without personality is its application to mental disposition. Thus we read: "Pride goes before destruction, and a haughty spirit before a fall." And: "He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city." (Prov. 16:18, 32, *RS*) The mental disposition itself cannot be seen, but it has force that manifests itself in actions that are visible, as when one loses self-control and becomes red in the face and trembles with rage. Jesus used "spirit" in this sense when he counseled: "Keep on the watch and praying, that you may not enter into temptation. The spirit, of course, is willing, but the flesh is weak." One's mental disposition is therefore also fittingly termed "spirit."—Matt. 26:41, *NW*.

14 Another sense in which the term "spirit" is applied to impersonal things is to "inspired utterances." A prophecy inspired by God is an inspired utterance or expression, and so the prophecy when quoted is properly referred to as the "spirit" talking. Thus Paul says that "the inspired utterance [spirit: *footnote*] says definitely that in later periods of time some will fall away from the faith."—1 Tim. 4:1, *NW*.

15 The Devil and his agents also inspire utterances, although such are not prophetic. Thus a line of Communist propaganda issued as news is modernly termed an "inspired statement." Satan's present worldwide propaganda campaign against Jehovah's kingdom is pictured as "three unclean inspired expressions," or "unclean spirits," resembling frogs, that are gathering all nations to Armageddon. (Rev. 16: 13, 14, 16, *NW*) The apostle John warns Christians to be on guard against being deceived by the wrong kind of inspired expressions: "Do not believe every inspired expression [spirit], but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." The very fact that John here associates "spirit" with false prophets shows that it refers to what these prophets say and not to spirit creatures. As humans we cannot make trial of spirit creatures, but we can try the expressions inspired by spirits to see whether they are true or not. Since such ideas are

12-15. (a) What reasons and scriptures show that "spirit" is used to designate the life force? (b) To designate the mental disposition? (c) To designate inspired utterances?

in themselves invisible and also can exert a powerful force upon men's minds, they are properly termed "spirits."—1 John 4: 1, *NW; AT.*

[16] The seventh and remaining sense of the term "spirit" is its use as "holy spirit," which trinitarian translators usually render with capital letters and precede with the definite article *the,* as "The Holy Spirit." According to the Athanasian Creed, the earliest creed to explicitly teach the trinity as it is understood today, therefore the one most relied upon by trinitarians, the "Holy Spirit," or the "Holy Ghost," is a member of the trinity, uncreated, almighty, incomprehensible, a Person, a Lord and a God, "the glory equal, the majesty coeternal" with God the Father. A clergyman may deny the inspiration of the Bible, that Jesus' blood cleanses us from our sins, that Jesus performed miracles and was raised from the dead, and still be considered a good Christian; but let him deny the trinity and he would at once be branded as a heretic. Says the Roman Catholic *Encyclopedia* regarding this teaching: "The Trinity is the term employed to signify the central doctrine of the Christian religion.

### HOLY SPIRIT NEITHER A PERSON NOR A GOD

[17] If the holy spirit is equal with Jehovah God, as claimed by the Athanasian Creed, and if the trinity is the central teaching of the Christian religion, as claimed by *The Catholic Encyclopedia,* should we not expect these things to be plainly stated in so many words in the Bible? And should this not especially be the case in view of the fact that it is stated that the trinity teaching is "of all revealed truths" "the most impenetrable to reason," and yet salvation depends upon its acceptance? The fact that the Word of God does not explicitly mention, explain or teach a trinity is in itself strong proof that the trinity teaching is false. And this is also borne out by what the Bible teaches regarding the holy spirit.

[18] Yes, how could the holy spirit be equal with Jehovah the Father when it is given such a secondary position in the Scriptures? Daniel, Stephen and John in visions saw representations of the Father and the Son, but never one of the holy spirit. Why not, if the holy spirit is equal to the Father and the Son in glory, power, etc.? The creed may state that unless we believe that the holy spirit is equal to God we shall perish, but Jesus, in giving us the rule for life, does not even mention the holy spirit: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3, *NW.*

[19] Far from teaching equality with Jehovah, the Scriptures show that the holy spirit is not even a person. Thus John the Baptist stated that Jesus would baptize "with holy spirit and with fire," even as he was baptizing with water. To baptize means to immerse, to dip, to submerge. A person can baptize others with water, dipping them into it, as John did, and a person can baptize others with fire by immersing them in flames or causing their destruction; but how can one person baptize others with another person? Since neither water nor fire is personal, is it not reasonable to conclude that the holy spirit is also not a person? Besides, Peter stated that God poured out 'some of his spirit' upon all kinds of flesh. Can we imagine *some* of a person being poured out on thousands of other persons, as was the case at Pentecost after Peter had preached

16, 17. (a) What does the Athanasian Creed hold regarding holy spirit, and how vital is this teaching regarded? (b) What reasons argue against this being the Scriptural position?

18. What Scriptural testimony shows that holy spirit could not be equal with God?

19. How does baptism with holy spirit indicate that holy spirit is not a person?

to the Jews?—Matt. 3:11; Acts 2:17, 38, 41, *NW*.

[20] That the holy spirit is without personality is also indicated by the fact that it has no distinctive name. God, the Creator, has many distinctive appellations. His name is Jehovah, and he only is "The God," or "The [true] God," he only is the "Most High" and the "Almighty." He is thus distinctly distinguished from other gods or mighty ones. Likewise with his Son, Jesus Christ. There is only one by that name, only one "only-begotten Son," only one "First-born," only one *Logos* or "Word."

[21] But not so with the holy spirit. Jehovah, Christ and the faithful angels are all holy spirits. Is the holy spirit *"The* holy spirit"? If so, in what way does he excel Jehovah and Christ either as respects being a spirit or being holy? And more than a hundred times the holy spirit is referred to as "the spirit of Jehovah," "God's spirit," "my spirit" and "spirit of Jesus Christ." All such possessive uses of the holy spirit further argue that it is an instrumentality rather than a separate and distinct person.—Judg. 3:10; Matt. 3:16; Acts 2:18; Phil. 1:19, *NW*.

[22] And note still another point, that of location. The Bible tells us that God dwells in heaven, that he holds court there. Also that Jesus in his prehuman existence was rejoicing in his Father's presence, that he came to earth to perform special missions, especially at the time he came as a man, and that he has now returned to heaven. Where was or where is the holy spirit now if it is a person? Did "he" come down upon Jesus at Jordan and then remain, or return and then come again at Pentecost? Is "he" now in heaven with God and Christ, or is "he" scattered throughout the earth wherever Christ's followers are to be found?

20, 21. How does the fact that God's holy spirit does not have a distinctive name argue against its being a person?
22. How does the question of location argue against God's holy spirit's having personality?

[23] The fact is that the truth about the holy spirit has been beclouded by the prejudices of Bible translators. Their use of capital letters cannot be used to prove the holy spirit is a person. Why not? Because at the time the Scriptures were written proper and common nouns were not thus distinguished from each other. The same is true regarding their adding the definite article *the* before holy spirit in some hundred instances where the Bible writers had not done so. To omit the definite article seemed disrespectful to such Bible translators but not to the Bible writers. Thus Paul wrote that God's kingdom meant "peace and joy with holy spirit," not "with *the* holy spirit." And Peter wrote that God's servants spoke, being "borne along by holy spirit," not "by *the* holy spirit." —Rom. 14:17; 2 Pet. 1:21, *NW*.

### THE HOLY SPIRIT—GOD'S ACTIVE FORCE

[24] Since God's holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person, is it "the influence of the Deity on the minds of his servants," as claimed by some? While the holy spirit is used by God to influence the minds of his servants, its operation takes in far more than just that. It is God's *active force,* not Jehovah's power residing within himself, but his energy when projected out from himself for the accomplishing of his purposes. This is what certain early "church fathers" chose to call "a mode of divine operation." Being invisible and powerful it can properly be termed *ru'ahh, pneu'ma* or *spirit.* However, it is not a blind, uncontrolled force, such as the forces of "nature," lightning, hurricanes and the like, but as God's holy spirit it is at all times under his control, accomplishing

23. How have Bible translators beclouded the truth regarding holy spirit?
24. What is God's holy spirit?

his holy purposes, and therefore may be likened to a radar beam.

[25] Thus it was by means of his holy spirit or active force that God created all things, doing so, of course, as John 1:3 shows, through his Son. As Elihu said: "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4; see also Genesis 1:2; Psalm 104:30.) This active force came upon the faithful men of old, such as Gideon, Jephthah and Samson, empowering them to gain notable victories. Jesus testified that it was "by means of God's spirit" that he performed miracles. And the apostle Paul showed that it was the holy spirit that enabled the Christians back there to do the various signs and works. Included, therefore, is the writing of the Scriptures. Said David: "The spirit of Jehovah it was that spoke by me." And Peter: "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—Matt. 12:28; 2 Sam. 23:2; 2 Pet. 1:21, *NW*.

[26] The Scriptures further show that it is by means of his holy spirit or active force that God brings forth his spiritual sons, the first of whom is Jesus Christ. At the time of his baptism God's holy spirit came upon Jesus in the form of a dove, after which God acknowledged him as his spiritual Son. (Matt. 3:16, 17) And so Paul says regarding Christ's footstep followers: "For all who are led by God's spirit, these are God's sons." And that "the [holy] spirit itself bears witness with our spirit [mental disposition] that we are God's children."—Rom. 8:14, 16, *NW*.

[27] By means of this holy spirit these spiritual sons of God are anointed, appointed or commissioned by Jehovah to preach. And so Jesus, at the beginning of his ministry, read from Isaiah 61:1, 2, and applied it to himself: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor." This anointing by God's spirit commissioning them to preach came upon Christ's followers at Pentecost in fulfillment of Joel's prophecy, even as Peter showed: " 'And in the last days,' God says, 'I shall pour some of my spirit out upon every kind of flesh, . . . and they will prophesy.' "—Luke 4:18; Acts 2:16-18, *NW*.

[28] God's holy spirit also serves to enlighten his servants and help them to understand his Word. In fact, it cannot be understood without the help of God's holy spirit. That is why the scribes, Pharisees, Sadducees and lawyers, though very familiar with the Scriptures, did not understand them. Yes, as the apostle Paul shows: " 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit."—1 Cor. 2:9, 10, *NW*.

### CONSIDERING OBJECTIONS

[29] But perhaps at this point a firm believer in the trinity will object, asking: 'Does not the Bible in various ways indicate that God's holy spirit is a person? And did not the early church fathers believe the holy spirit to be a divine person?' Since Jesus warned of a falling away and Paul and others told of an apostasy already at work in their day, it follows that the early "church fathers" could have been mistaken. However, personality was not always ascribed to God's holy spirit. Justin Martyr believed that "the holy spirit was an influence or mode of operation of the

25. What are some of the things God's holy spirit accomplished in times past?
26-28. How has God's holy spirit been active in behalf of his spirit-begotten sons beginning with Jesus Christ?

29 (a) What objections are raised to holy spirit's being God's active force? (b) What did certain "church fathers" believe holy spirit to be?

Deity."* Hippolytus, who according to *The Catholic Encyclopedia* was the "most important theologian and the most prolific religious writer of the Roman Church in the pre-Constantinian era," in his writings "decidedly ascribes no personality to the Holy Spirit."† And as we have already noted (paragraph 4), there was decided difference of opinion as to the nature of the holy spirit in the fourth century. That is why we read that "though Basil of Caesarea [late fourth-century theologian] wished to teach the divinity of the holy spirit in his church, he only ventured to introduce it gradually," because of the strong opposition to this novel teaching. —*History of Christian Dogma,* Neander.

[30] So early church history cannot be used to prove the trinitarian view of the holy spirit. And neither can the fact that at times the personal pronoun is used in connection with the holy spirit prove the holy spirit is a divine person or even a creature. For example: Jesus said he would send his apostles the Comforter, Helper or Paraclete, the "spirit of the truth." Since the Greek word *par·a'cle·tos* is in the masculine gender, it was logical for Jesus also to use personal pronouns when referring to the holy spirit in this capacity or activity. This promised Helper came at Pentecost.—John 15:26, *NW.*

[31] But, on the other hand, we find Jesus repeatedly using impersonal pronouns when referring to God's holy spirit, a most disrespectful thing to do if the holy spirit were the third person of a trinity, coequal and cosubstantial with Jehovah God himself. "The spirit of the truth, *which* the world cannot receive, because it neither beholds *it* nor knows *it.* You know *it,* because *it* remains with you and is in you." (John 14:17, *NW; Ro; AT; ED*) True, some translations use the personal pronouns here, but since the original Greek has impersonal pronouns, such translators must have allowed their religious prejudices to influence their translations. For a similar instance note Romans 8:26, where the holy spirit is referred to by the pronoun "himself" in some translations (*RS, Dy*), and by "itself" in others (*NW, AV, AT, Ro, ED*).

[32] In view of the fact that we find the nation of Israel and God's universal organization and the Christian congregation repeatedly referred to in the Scriptures under the symbol of a woman, it should not surprise us that at times the part played by the holy spirit is personalized. But if the holy spirit were the third person of the trinity, equal to God and Christ in glory and honor as claimed by the creeds, could we imagine the Scriptures referring to the holy spirit as "it"?

[33] However, someone may ask, How can an impersonal spirit be spoken of as speaking, teaching, forbidding and ordaining? And what about God and the holy spirit being used interchangeably, as when we read that God said a certain thing and then again that it was said by the holy spirit? Besides, do we not read that Ananias lied to God and then again that he lied to the holy spirit? Does this not further prove that God and the holy spirit are one, members of a trinity?

### ILLUSTRATING HOW THE HOLY SPIRIT OPERATES

[34] In considering the foregoing question, doubtless the use of illustrations will be helpful, even as the greatest Teacher that ever lived, Jesus, found to be the case. The holy spirit has been likened to wind. In certain respects it can also be likened

* *The Church of the First Three Centuries,* Lamson.
† *Ibid.*

30-32. Why cannot the use of personal pronouns in referring to God's holy spirit be used to prove it is a person?

33. What are some other arguments produced to support the teaching that God's holy spirit is a person?
34. In what respects may holy spirit be likened to electrical force?

to electricity. It also serves for illumination, as a means of communication, and represents a powerful force that can accomplish great things. We cannot tell whether a person is filled with the holy spirit merely by looking at him, even as we cannot tell whether a battery or a "third rail" is charged with electricity merely by looking at it. And even as electricity is used by certain governments to execute criminals, so Jehovah has at times used his holy spirit to execute the wicked, as in the case of Ananias and his wife Sapphira.—Acts 5:1-11.

[35] And to use another illustration: Today policemen and soldiers keep in touch with their superiors by means of radio. Their officers send messages that instruct, command, forbid, as the case may be, by which the men in the field or on duty are maneuvered. It might be said that the radio did all this in that it was the agency used. So likewise Jehovah God, by means of his holy spirit, both through his Word and in addition thereto, speaks to, instructs and directs his servants. Thus we read: "These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words."—1 Cor. 2:13, *NW*.

[36] The same holds true regarding the holy spirit's ordaining or making appointments of overseers in the Christian congregation. It does so by means of human instrumentalities. Thus we not only read of Paul saying "the holy spirit has appointed you overseers," but also that Paul left Titus in Crete 'to correct matters and to make appointments.' In that Titus and others made such appointments by reason of the wisdom and authority given them by God's holy spirit, it can be said that such appointments were made by the holy spirit.—Acts 20:28; Titus 1:5, *NW*.

[37] Then again, God's imparting knowledge of his will to his servants by means of his holy spirit in times past may be likened to a newscast over the radio regarding a statement made by the chief of state. It would be correct to say that the radio said it, that a certain news commentator said it or that the chief of state said it. Such expressions are common and no confusion results. But because God's Word at one place states that God said a certain thing and in another place that the holy spirit said it is taken by trinitarians to argue that God and the holy spirit are members of a trinity or one God.* Such a strained inference merely points up the weakness of the trinitarian position. The Bible's testimony is simple and plain, not mysterious. It shows that God spoke the words in the first place and that his faithful servants on earth received them by means of the holy spirit.—2 Pet. 1:21, *NW*.

[38] The same reasoning can be applied to Peter's words to Ananias. In that Peter was enlightened by the holy spirit, Ananias in lying to Peter was lying to the holy spirit; and in that Peter represented God and spoke for Him, Ananias in lying to Peter was also lying to God.—Acts 5:1-11, *NW*.

* *The Catholic Encyclopedia*, Vol. VII, p. 409.

35. How can the holy spirit's teaching and forbidding be illustrated?
36. Why can it properly be said that holy spirit or God's active force appointed overseers?
37. Further argument for the divinity of God's holy spirit is disproved by what reasoning, illustration and scripture?
38. How can it be said that Ananias lied both to God and to his holy spirit?

*For we are overturning reasonings and every lofty thing raised up against the knowledge of God.—2 Cor. 10:5, NW.*

# Receiving God's holy spirit today

WHAT about the operation of God's holy spirit today? Is it still possible for Christians to receive it? If so, how, and upon what conditions? And how does possession of it manifest itself? By being able to speak in tongues, to do "divine healing," and in such-like ways?

[2] The facts show that God does give his holy spirit to his people today. Jesus' words still apply that 'the Father in heaven will give holy spirit to those asking him.' (Luke 11:13, *NW*) Not that it is merely a matter of asking God. That is only the first condition. Other scriptures show what else is required. We must have good hearts. If we are proud or delight in wickedness we cannot expect to receive holy spirit. God is near to the lowly and contrite ones, but the prayer of the wicked is disgusting to him.—Isa. 57:15; Prov. 28:9.

[3] Before we can receive holy spirit we must also receive knowledge, and not only knowledge but also understanding, of God's Word and purposes. That is why Christ "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers," so that all Christians might "attain to the oneness in the faith and in the accurate knowledge of the Son of God." (Eph. 4:11-13, *NW*) In apostolic times a governing body of Christians at Jerusalem directed the work and served as a channel to bring forth spiritual food. To gain an understanding of God's Word and purposes back there one had to get in touch with this body or its representatives. And only those who did received God's holy spirit.

[4] Likewise today Jehovah has an organization channel through which he makes known his will and purposes and through which he directs the work of preaching the good news of his kingdom. Even as Jesus foretold, today we see a "faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time." The facts show that this slave that God is using is not a single person but a composite individual, a group, an instrument, an organization, which uses as its legal instrument the Watch Tower Society.—Matt. 24:45-47, *NW*.

[5] To revert to an illustration again: Just as we need a radio set, electricity and proper tuning of dials to get in touch with a certain radio station, so we need prayer, we need to have the right heart condition, we need knowledge and understanding, and we need association with and instruc-

1. What questions regarding God's holy spirit now present themselves?

2. What are the first conditions for receiving God's holy spirit?

3-5. What provisions for understanding his Word did God make back there and in our day? and how might this be illustrated?

tion from the channel Jehovah is using at this time to be able to receive his holy spirit.

6 However, that is not all. We must also bring our lives in harmony with God's purposes, for "faith without works is dead." (Jas. 2:26, *NW*) As Paul showed when rebuking some for again trying to keep the Mosaic law: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" There we have it, "obedient hearing by faith." And that includes a great deal. It means repenting of our wrong course, accepting Jesus as our Ransomer, dedicating ourselves to the doing of God's will and making confession of that dedication by water baptism. And it means following a course of righteousness and preaching the good news in favorable and in unfavorable season.—Gal. 3:2; 2 Tim. 4:2, *NW*.

### NO GIFTS OF THE SPIRIT TODAY

7 Some claim to speak in tongues and to heal by God's holy spirit. But it does not necessarily follow that because the early Christians could do such things we today should be able to do the same. Holy spirit gave Noah and his family wisdom to build, saving themselves as well as all kinds of land animals. Likewise God filled Bezalel with his spirit "in wisdom and in understanding and in knowledge and in every kind of craftsmanship," for the manufacture of the tabernacle and its beautiful furnishings. And down through the centuries, from Moses to the apostle John, God's spirit enabled men to write prophecy and to record history accurately. God's holy spirit equipped each servant of his to do the particular work God had assigned to him.—Ex. 31:3, *NW*.

6. What else is necessary to our receiving God's holy spirit?
7. According to what does God's spirit operate, as shown by what examples?

8 And so with the Christian congregation. At the time of its inception the holy spirit bestowed miraculous powers, *gifts* or signs so that its members could prove its divine origin to unbelievers and especially to the Jews. (1 Cor. 1:22) Had not Moses objected to Jehovah that his people would not believe that God had appeared to him, and did not Jehovah therefore empower Moses to establish his authenticity by performing a series of miracles? Certainly. (Ex. 4:1-9) And was not Jesus, the Son of God, given supernatural power for the same reason, not merely to relieve suffering, but to prove that he was indeed the long-looked-for Messiah? Yes, and so he could say: "Believe me . . . ; otherwise, believe on account of the works themselves." And so we repeatedly read that as a result of certain miracles the people believed.—John 14:11, *NW*.

9 But it was no longer necessary that these miracles continue once the authenticity of Christ and of the Christian congregation had been firmly established, even as the gift of inspiration was no longer necessary once the Scriptures had been completed. That is why Paul, at 1 Corinthians 13:8, states that gifts of prophecy, of tongues and of supernatural knowledge will pass away. And back there the miracles performed were of such a nature and so extensive that there could be no doubt about their having been due to the active force of Jehovah. The claimed miracles of today are so infrequent and of such a nature that they do not bear the slightest resemblance to those performed by Jesus and his apostles. Who today can instantaneously cure all who come to him, lepers, crippled, blind and whatnot, merely by their touching his clothes? Who has raised a person that was dead and buried for four days? Who can calm the stormy wind

8. Why did miracles accompany the giving of holy spirit in the days of Jesus and his apostles?
9. Why are such miracles no longer necessary?

and sea? Or feed many thousands on a few loaves and fishes? Not one of all those who claim to heal and speak in tongues because of having received the holy spirit.

[10] The fact is that those professing to do miracles by the power of the holy spirit give unmistakable evidence that they could not possibly have that holy spirit. The carryings on at the meetings of some are so noisy and confused that there can be no question about their not having God's spirit, which is one "of soundness of mind." Then, again, we find healers commercializing on their claimed gifts, and nothing could be farther removed from true Christianity than that. And further, we find those professing to heal teaching all manner of false doctrine and being in the dark as to why God has permitted wickedness and suffering, further clearly indicating that God's spirit has not enlightened them. —2 Tim. 1:7, *NW*.

### HOW MANIFESTED TODAY

[11] If not by the performance of signs, such as speaking in tongues and physical healing, just how does possession of the holy spirit manifest itself today? First of all, by enlightening God's servants as to his will and purposes, even as the 120 disciples were enlightened at Pentecost. Before they received the holy spirit they read the Scriptures and heard Jesus preach but failed to understand. That is why they still looked for an earthly kingdom after Jesus was raised from the dead. That the holy spirit is imperative to such enlightenment can also be seen today in that millions read the Bible and yet are confused as to God's will and purposes. With all their Bible study they continue to be divided racially, nationally and religiously and without any message of hope or any answer to the all-important question of why God permits evil.

[12] However, today Joel 2:28, 29 is again having fulfillment on his faithful remnant, for Jehovah's servants as young, energetic men are seeing visions of a new heavens and a new earth in which righteousness is to dwell, all as a result of Jehovah's pouring out some of his spirit upon them. They have had the 'eyes of their heart enlightened' so that they now understand who Jehovah is, what his purposes are, why he has permitted evil and how his Word, the Bible, is harmonious from beginning to end. Yes, they are 'beholding wondrous things out of God's Word.' (Eph. 1:18, *NW;* Ps. 119:18) And they are prophesying or publicly preaching.

[13] Since God's spirit is holy, it has nothing in common with this corrupt old world. Proof of its possession would therefore be seen in keeping separate from the world. Today there is a New World society of Jehovah's witnesses that is keeping separate from the old world's corrupt politics, greedy commerce, selfish materialism and hypocritical religions that are contaminated by pagan beliefs and practices and based on tradition rather than on the Word of God. They are keeping themselves "without spot from the world."—Jas. 1:27, *NW*.

[14] Possession of the holy spirit also manifests itself by bringing forth the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." Those belonging to the New World society have made over their minds, have put on new personalities and are bringing forth these fruits of the spirit. The reports appearing in the public press on their conventions, telling of their happiness, their zeal, their orderliness, their love for one another and the joy they get out of their religion, all give proof

10. What shows that those claiming to perform miracles today do not have God's holy spirit?
11, 12. What shows that understanding of God's Word depends upon having God's holy spirit?
13, 14. What effect does holy spirit have upon the lives of those who receive it?

that those of the New World society do have the holy spirit.—Gal. 5:22, 23, *NW*.

[15] The most striking evidence of all of their having the holy spirit today is their sharing in giving the witness to Jehovah's name and kingdom. "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach." Those words of Isaiah that Jesus applied to himself also apply to all his true followers. As he preached, so must they. And that Jehovah's people, the members of the New World society, do have the holy spirit is therefore also seen by the fact that every one of them does preach.—Luke 4:18, *NW*.

[16] Yes, God's holy spirit upon his people is causing a world-wide educational campaign to be carried on. And although warring against the Devil and his demons, and although opposed by organized religion, big business and corrupt politics, and especially by totalitarian governments, their New World society is expanding phenomenally. They never compromise. Rather than let their preaching platforms and religious publications also serve Communist propaganda they go underground to preach. They take God's Word literally and seriously, living by it regardless of what it requires of them. In view of their being surrounded by such a hostile world, there can be only one explanation for their prosperity, their zeal, their oneness, their purity of worship—that given by God's Word: "Not by might, nor by power, but by my spirit, saith Jehovah."—Zech. 4:6, *AS*.

[17] Appreciating that God's holy spirit is not a third person of a trinity but God's active force, do you, dear reader, wish to receive and enjoy the many blessings that come to those having the holy spirit? Then first of all pray to God for it, and keep on asking and it will be given to you. But not without your doing your part, by acting in harmony with your prayers. Your part is that of reading God's Word, and not only reading it but studying it so as to understand it. Those who give evidence of having the holy spirit will be glad to assist you. Bring your life in accord with the righteous requirements set forth in that Word and tell to others the things you learn. Continuing in that course you will receive the holy spirit, and that in ever richer measure. And further, you can confidently hope for everlasting life in God's new world in which the knowledge of Jehovah shall cover the earth as the waters cover the sea.—Isa. 11:9, *AS*.

15, 16. What is the most striking evidence that the members of the New World society do have God's holy spirit?

17. How, in brief, can we hope to receive holy spirit today, and that in ever richer measure?

## *Communists Send Witnesses to Siberia*

The New York *Times* of March 5, 1957, published this news dispatch from London: "Seven members of the Jehovah's Witnesses sect have been brought to trial in the Moldavian Soviet Socialist Republic on charges of 'spying for organizations in the United States,' a radio report from Kishinev disclosed. Kishinev is the capital of the Moldavian Republic, which lies in the southwest part of the Soviet Union. According to the report, two of the seven defendants are women."

Beneath this report the *Times* commented: "Officials at the international headquarters of the Jehovah's Witnesses in Brooklyn, N. Y., said they had not been informed of the arrest of the seven members of the sect. They said the sect operated underground throughout the Soviet Union and about 7,000 Witnesses already had been sent to Siberia."

# ROUNDING THE WORLD

## WITH THE VICE-PRESIDENT

PART 2

CALCUTTA

IN CALCUTTA, India, near the mouth of the sacred Ganges River, plans began to be laid just as soon as the news broke of the coming of the vice-president of the Watch Tower Society toward the end of December. A hall was arranged for. At the beginning of the month 2,000 handbills were distributed to interested or curious ones, particularly as the local witnesses of Jehovah did advertising work on the streets with placards, especially on the main thoroughfare of the city known as Chowringhee. This is a broad road with some good shops, hotels and offices on one side, and facing a maidan, a large park area crisscrossed with good roads and having many lovely trees. This maidan has dozens of small sporting and social clubs on it. Each evening for two hours as many as thirty to thirty-five Kingdom publishers stood with placards putting the question "Is World Peace Possible in Our Day?" This really aroused interest, and many stopped to ask them what it was all about. Then the first "teaser" handbill was given out, and magazines and also the booklet *Basis for Belief in a New World* were placed in many languages. The Bengali brothers and sisters thoroughly enjoyed this. A keener than usual interest on the part of the people was noticeable; they were kindly disposed. Many persons had their names noted down for further discussion. Meanwhile, devoted brothers prepared banners and made arrangements for the assembly cafeteria and other services. Two hundred posters were now put up in shops, or were put on placards, and 5,000 handbills were distributed before all advertising was finished.

A special fund was built up to aid financially poor brothers (some had never been to an assembly of Jehovah's witnesses) to make the journey to Calcutta. You ought to have heard the expressions of joy, yes, the delight, that these gave vent to in thanking Jehovah with full hearts for all these manifestations of loving-kindness. Two graduates of the Watchtower Bible School of Gilead, George Singh (a former Sikh) and his wife, Grace (née Joseph), came about 600 miles from Cawnpore. Others traveled 300-odd miles to get to the assembly city.

As the time for the assembly approached, expectation ran high. People saw nightly placard parading on the main streets. Many were surprised to see men of all kinds, Europeans and Indians, all doing the same advertising, all very happy, all smiling. People were curious and asked questions, a thing that Jehovah's witnesses love. Sincere questions need a good Scriptural answer, and often one would note quite a group around Indian brothers and sisters, who ably defended the truth and spoke enlightening facts to aid many. One young Hindu, contacted on Saturday evening, came to the study of the *Watchtower* magazine Sunday evening and began a personal Bible study the following Wednesday. Among those contacted were Bengali, Hindi, Tamil, Kanarese, Malayalam, Gujarati, and Assamese-speaking persons. How would the people eventually respond? We wondered.

Thursday, December 27, arrived, and a happy party went to Dum Dum airport to meet the vice-president arriving from Delhi. The plane put in early, with none yet at the airport to meet him. Gilead graduate Grace Singh was first to stare at him with some recognition. Others arriving later found Fred W. Franz already there, chatting to Indian brothers and sisters who were earlier comers. A party of about twenty-five finally welcomed him to the city. The weather was warm, for the winter season there, yet pleasant. In due order the vice-president was settled in a hotel on the Chowringhee, and then lunch followed at the Ripon Street missionary home. The pleasant time there spent together afforded the occasion for some things of concern to be discussed. Interestingly, a fat roll of copies of an issue of *The Watchtower* had just been received from

Brooklyn, delayed owing to the Suez Canal crisis. So it happened that for the first time a study lesson assignment in this magazine had been missed because of failure of the magazine to arrive on time for Sunday evening study by the Calcutta congregation.

The time on our hands until a specially arranged evening meeting allowed for a bit of sightseeing, along the Chowringhee, and down through a temple gate to visit a ghat along a muddy stream, and then into the gloomy, forbidding, beggar-infested temple of the ferocious, four-eyed goddess Kali. At first one felt a shrinking at some of the sights. Back at the hotel a discussion followed with the Calcutta congregation servant, Zavits, and the circuit servant, Cotterill, both missionary graduates of Gilead, going over some of the problems pressing for attention. At 7:30 p.m. the Kingdom Hall was packed, when the last of the brothers came in from preparing the assembly place at the Artistry House. All lived through the experience as the vice-president told of the brothers he had encountered along his route there, brothers of exclusive devotion to God, faithful under the test now being applied. They laughed about his sitting by invitation on the pope's gold throne in a big audience hall over St. Peter's Basilica's main entrance, he being told right afterward that it had been against the law! A dubious honor! They appreciated the love and greetings conveyed from all the brothers along the way. So a happy, unscheduled pre-assembly meeting made them all glad and ready for the coming program.

GODDESS KALI

The two-day assembly opened Friday, December 28, at 9 a.m., in the pleasant little theater known as the Artistry House on Park Street. The program closely followed that at the Bombay assembly. Although here there were only two days of assembly, a careful arranging of the program made the most of the items of the larger companion assembly at Bombay, where the Watch Tower Society has its Indian branch office. This made it possible to have at least one morning's field service. At 11:30 a.m. the program for the Bengali-speaking brothers, of whom sixty-nine were in attendance, had principal items from the English program, given by Bengali brothers; after which Brother Franz spoke to them through an interpreter. He told of the pending sale of the Society's radio station WBBR on Staten Island, New York; he encouraged all to use the Bengali publications they had, though not greatly diversified yet, as Jehovah's provision. Also, do not listen to those who speak against Jehovah's organization and its theocratic ways of preaching. Preach, at the same time using all of Jehovah's provision. If we have no literature in our language, we can always talk, we can preach. Also an appeal was made for more to do pioneer work in the Kingdom proclamation. Recently four Bengali brothers began pioneering, one of them as a vacation pioneer. Brother Franz was glad that the Bengali-speaking brothers had come to the assembly and had, in the larger sense, come to be all one with us, all speaking the one "pure language" of Kingdom truth, all under our one Right Shepherd and under our one God.

After songs from 2:45 p.m. forward, the address of welcome was given by the circuit servant to a gathering of 106. Herein our living and keeping pace with the New World society and our recognizing the theocratic organization for gaining life were stressed. A pleasant intermission followed, during which an excellent cafeteria went into operation, both Indian and other dishes being provided for all tastes. In the evening sessions the presentation of the model of the theocratic ministry school was appreciated by the 121 conventioners, some of whom for the present never see a large organized meeting. Following this the vice-president discussed Jehovah's visible organization with them. The matter may have been presented simply, but it was full of meaning, which these Indian brothers caught. On this occasion they were delighted to see the then-new 1957 *Yearbook of Jehovah's Witnesses* and also the 1957 calendar with its striking design, for the first time.

In India there are numerous brothers engaged full time in the Kingdom proclamation, and Saturday morning of the assembly excellent talks encouraged all toward the full-time service, also one's being and keeping active in order to gain life eternal, and the keeping of our place in Jehovah's arrangement. A Nepali-speaking brother opened the session. The vice-president's talk that followed was devoted to the 1957 yeartext: "From day to day tell the good news of salvation by him," and ninety-eight enjoyed this encouragement to lose no time in publishing the good news of a different

kind, news about God's kingdom, no longer a mere promise but now established in the heavens since 1914. Next a baptismal talk was delivered in English and Bengali, and ten candidates presented themselves, three Bengalis, three Hindustanis, one Bihari and three Anglo-Indians. Their immersion took place in a lake in a distant park. There was also another full-Bengali session for further upbuilding our Indian brothers who know only that tongue. In the afternoon full consideration was given from the platform to the need for servants in the congregations of Jehovah's witnesses to take the lead in Jehovah's worship and active service, and a half-hour summary was given on the day's *Watchtower* study assignment, the receipt of the needed issue of *The Watchtower* only two days before this owing to the Suez Canal crisis making this possible.

After tea at 6:30 p.m. the conventioners were very happy when the Artistry House was filled with the biggest crowd yet for Calcutta, and 261 listened very attentively to the intensely advertised public talk, "New World Peace in Our Time—Why?" Many Hindus and other non-Christians really enjoyed the talk, very instructive though simple. "Is this Christian preaching? Then it is something worthwhile, isn't it?" they seemed to think, and 135 stayed to enjoy the final remarks of the vice-president as he showed the necessity of keeping in the New World society by cleanness, obedience and faithfulness. With this there must be a producing of increase, a good fruitage as a result of the operation of God's spirit within us. Unless we are faithful to the finish, we shall fail to gain the prize, after a full test.

Spiritually refreshed and strengthened, all the conventioners thanked Jehovah from their hearts for the exhilarating two-day assembly. That Saturday night the vice-president enjoyed having the five missionary graduates of Gilead with him to dinner at the hotel. Sunday morning, in appreciation and also with regard for the Society whom he represented, forty-nine brothers came to see Brother Franz depart by plane for Rangoon, Burma.

### RANGOON, BURMA

During the noon hour of Sunday, December 30, the Union of Burma Airways plane winged its flight southeastward, for many minutes passing over a series of broad, winding waterways, the mouths of the Ganges River. During the serving of a box lunch the steward's remark, "This is the *meat* one," stressed the fact that there were aboard vegetarian Buddhist monks in their saffron robes. Our plane is shortly out over the bay of Bengal, flies coastwise for a time, cuts inland and grounds at the coastal town of Akyab in Burma. Soon we are aloft again and at 5 p.m. local time we land at Rangoon airport. Eager brothers had hired a bus, and about thirty of them—Burmese, Karéns, Tamilians and Gilead graduate missionaries—are out there to meet the incoming Society's vice-president. He was taken aboard, and as we rode together to the capital city we vented our joy at being together by singing Kingdom songs. On our arrival at the Kingdom Hall the Sunday *Watchtower* study was just ending. Promptly the vice-president was put on the program of the evening, to give them a travelogue for more than an hour. The five-day Rangoon assembly was to begin three days from then, but now the fifty-five attendants at the Kingdom Hall felt as if it had already begun. During his eight-day stay in Burma Brother Franz had the pleasure of lodging at the missionary home with the five graduates of Gilead, where also the Watch Tower Society's branch office is located. Thereafter much time of most days was spent in checking over this branch establishment. Came midnight of Monday, December 31, and twelve strokes of a bell sounded, followed by the chain reaction of firecrackers, the sounding of auto sirens, the blowing of whistles of vessels in the harbor, and the barking of neighborhood dogs, all for some minutes. Yes, the 1957 calendar New Year was being celebrated even in Buddhist Burma.

The Rangoon assembly was notable in several ways. For one thing, it was longer than usual. Also, delegates came from an unusually wide area. There were brothers who had overcome great difficulties to be in attendance. Whole families had traveled hundreds of miles on trains with hard wooden seats, not knowing when the train might be delayed for hours or days, should bandits blow up bridges and rob passengers; but there they were, and glad to be there. One conventioner who was due to give birth about assembly time came to Rangoon early, gave birth and a few days later was listening to the assembly talks with the baby in her arms.

Even in the advertising of the public address of the assembly there was something unusual: All the printing of handbills and signs for this

in Burmese and English was done by a Gilead graduate on his small hand press, largely from types he had designed and made. He also painted the striking 16-inch by 4-inch banner sign in red and black on white plastic sheeting that was stretched across the front of the porch of the assembly place, the Kingdom Hall on the second floor. For some time before the assembly the city was flooded with these handbills, and shops exhibited window signs, and daily placard marches were held by the brothers.

The theme of the assembly is to be found at 1 Timothy 6:18 (*NW*): 'Work at good: be rich in right works.' On the opening day, Wednesday, the branch servant, R. W. Kirk, told the audience how to become adequately qualified to serve Jehovah thus. Daily other speakers gave sound counsel on right action to meet His approval and to advance the spiritual interests of His kingdom by Christ.

In all, the Society's vice-president gave seven speeches, besides the one on the night of his arrival. Before displaying the 1957 *Yearbook* and calendar amid lively applause (which often punctuated all his speeches at Rangoon), Brother Franz noted the world average increase in the number of Kingdom publishers during 1956 and that this year the publishers in Burma had slightly exceeded it, though not yet catching up to past peaks of theirs. Some of the conventioners gathering there had asked him about higher education. For their benefit and for that of all he said that, while a college education and its qualifications make one much in demand for higher-paid jobs in this world, such an education can be a severe handicap to those seeking life at God's hands. Not money, but God's favor to the righteous ones will deliver them at Armageddon. It is therefore better to serve Jehovah now before that battle and get *godly* knowledge now in this crucial time than to hamper oneself by seeking worldly higher education in universities, materialistically. Following this talk the 113 conventioners unanimously adopted, in both Burmese and English, the special resolution of protest to the Communist rulers of materialistic Soviet Russia over their evil treatment of Jehovah's witnesses in that empire. Copies of this resolution were submitted to the Rangoon newspapers.

The assembly cafeteria was conducted on the second flood across the hallway from the Kingdom Hall. It was really in a schoolroom. The operators of the school, although Roman Catholic, granted Jehovah's witnesses the free use of their schoolroom during the assembly, which was also a school holiday time, and there meals were served from the kitchen on the school student tables, yes, good, smacking Burmese cooking. Some of the conventioners, who would have had to travel distances nights, slept in this schoolroom. Other visiting conventioners were put up in the homes of the local brothers.

At the baptism talk Saturday morning the eleven candidates who publicly confessed to having made their dedication to Jehovah God through Jesus Christ comprised four racial groups. Six were Tamils from South India, one was a Gurkha from Nepal in the Himalaya Mountains, one was an Anglo-Indian and three were Karéns from Burma. In addition to these races, then and at other sessions there were in the audience Lushais from the mountains of Assam, Chins from the western Burmese ranges, Goans from Portuguese India, Chinese from Burma, Malaya and China itself, and Caucasians from New Zealand, England, Canada and America. The biggest single group were Karéns, who comprise about 40 percent of the Kingdom publishers in Burma and who have a professed Christian background to begin with. About 75 percent of the audience understood Burmese fairly well, and a different 75 percent understood English.

The youngest baptism candidate was a boy of twelve years, whose grandmother and mother were, like those of Timothy of old, also faithful servants of Jehovah God. The oldest candidate, aged seventy-seven years, had been an ordained clergyman of the Baptist Church for over twenty years. The baptism took place some distance away in the Royal Lakes, while those witnessing it sang songs of the Kingdom. Far off to the right, rearing itself above the treetops, the biggest pagoda in the world gleamed in its gold sheath in the sunshine, the Shwe Dagon, 310 feet high above its main pavement, the center of world Buddhism.

The Indian and Gurkha sisters wore graceful saris. A Lushai special pioneer sister wore her national costume, a long shawl that had been woven and richly embroidered on a small hand loom and was worn like a sarong. The Karén girls wore the Burmese *longyi,* or sarong, along with jackets, mainly of nylon. These *longyis,* worn also by many men, were mostly hand-woven on cottage looms. Some of them, particularly those from Bangkok and

Chiengmai in Thailand, and those of richly figured silk brocade from Szechwan in western China, were very beautiful. Nearly all the conventioners carried their Bibles and literature from house to house in hand-loom-woven cloth bags hung from one shoulder. Brightly colored and ornamented, these bags come from the hill peoples of Burma, particularly from the Kach'ins of the far north.

Nearly all the talks were translated from English to Burmese, and the baptismal talk was also partly translated into Tamil. A Tamil meeting on Saturday summarized the main talks of the assembly.

Among the many interesting experiences related on the platform, one missionary sister told how, when going from house to house in one of the poorer areas of Sagaing, just after an earthquake had killed some people and ruined many of the pagodas in that very religious city, she found many interested in the prophecy of Matthew 24:7, which predicted earthquakes in the "time of the end" of this world. Among these was an old Indian who spoke good English and who eagerly took literature to learn more about the truth. His interest was followed up by brothers from nearby Mandalay, and he is now gaining good understanding concerning Jehovah God.

From Bassein and Pyapon on the steaming delta of the big Irrawaddy River others told of a young boy, a new publisher, who in halting words told about the lion's dwelling with the lamb and of the end of sorrow and death, thereby striking such appreciation in the heart of an elderly Burmese Buddhist that he took all the books the boy had and came on to the meeting to learn more. Also of an elderly woman, striving to continue along the path of pure worship, but who was threatened by the clergy of the American Baptist Mission with the loss of her house if she continued to associate with Jehovah's witnesses and to preach the Bible truths. And of a young man, a graduate of the seminary of that Mission, who told a pioneer witness of Jehovah that, after trying different religions, he was convinced that only Jehovah's witnesses could give the answers.

Until Thursday of the week it appeared that the Society's vice-president would be prevented from delivering the widely announced public talk on "New World Peace in Our Time—Why?" But by the manifest skillful maneuvering of the irresistible Almighty God Jehovah the way was cleared for the public event to go forward as advertised. Sunday afternoon, January 6, 1957, the public meeting was held at the Railway Institute Hall and 237 persons attended, among them a Buddhist monk. A few more came in afterward to see the film, "The Happiness of the New World Society," shown for its first time in Burma. Many of those viewing this remained still longer for the vice-president's closing talk, thus enjoying the close of a most blessed assembly for Burma. For weeks thereafter the brothers were still talking about it, and all were doing a better work at the witness work in the field since this blessed get-together. Three of the Rangoon newspapers in English gave fine reports of the public address, *The Burman* giving the full report and submitting front-page spread, top, the first two columns, with big headlines.

By a revision Brother Franz was scheduled to fly from Rangoon by way of Pan American Airways Monday, at 10:30 p.m. That evening about twenty brothers assembled in the lounge of the missionary home and enjoyed a farewell theocratic discussion with him for an hour. The brothers had borrowed two cars and rented a jeep taxi in order to accompany him to the airport. There they saw him emplane for his next appointment, in the adjoining country to the east. He and they had been mutually refreshed by one another's wholesome company for eight days.

### BANGKOK, THAILAND

In the early part of last October the Watch Tower Society's branch office in Bangkok, Thailand, was notified of a coming visit by its vice-president. This posed a problem for the Bangkok branch office. Should a general assembly be held during the vice-president's visit or not? At the time of receipt of the notice the branch office was right in the middle of preparations that were going on for the approaching district assembly scheduled for October 25-28. An assembly in January would mean that in two months another convention would be held. Since most of Jehovah's witnesses in Thailand live in its northern part and the travel distance is great, how many of the brothers would come, could come? Well, it was decided to have an assembly during the vice-president's visit, even though the two assemblies were close together and the second assembly would come in the middle of the week, January 8-10, the days being Tuesday through Thursday. The place chosen for this assembly was the Sala Lumpini

Romya, a dance pavilion, which was rented for three days. The location was ideal, as the pavilion was situated on a beautiful lagoon in one of the fine parks of Bangkok.

While there may have been debate on just how many of the Kingdom publishers of various congregations would attend this assembly, one thing was very certain: every one of the missionary graduates of Gilead would be on hand. It did not matter that the vice-president's arrival at the Don Muang airport of Bangkok was after midnight, at half past one in the morning, local time; all the missionaries, twenty-six in number, were at the airport to meet him. Some of the Siamese brothers were on hand, too, which was appreciated. It is a fine feeling when one lands in an unknown alien land and is cordially received with open arms by friends, old ones and new ones to get acquainted with! But that is something unique that the globe-girdling New World society of Jehovah's witnesses provides.

Later on that same morning an interesting thing on the day's agenda was a three-hour trip down the famous *klongs* (canals) on an intimate sightseeing trip in Bangkok. Most of the missionaries made this trip with Brother Franz, which, as the *klongs* were full of water, some of the missionaries pronounced "The best trip yet!" The afternoon was set aside for a special meeting with all the missionaries. During the two-hour meeting many problems and questions that they had were solved and answered to their satisfaction. The good counsel given therewith encouraged them all to stick to the work on hand, and also to push ahead with greater zeal and determination in the work before us, not being disheartened by the religious barriers to be overcome.

To make the day complete, that Tuesday evening at six o'clock the three-day assembly got under way. To the surprise of the branch office this very first meeting was well attended. On hand were ninety-five persons. Of these, about fifty publishers were from the local congregation, and also included were brothers who had made the trip down from northern congregations. A fine program was carried through, with talks given on many subjects by the local brothers and missionaries. The evening's program was climaxed by the talk given by the Society's representative from Brooklyn headquarters. The brother who translated into Siamese for him was the circuit servant, a graduate of the Watchtower Bible School of Gilead. The illumination beamed upon Jehovah's visible organization by this talk was very much appreciated by the local Siamese brothers.

Wednesday, January 9, offered a full program. Meetings began at 9 a.m., with the initial meeting for field service. The afternoon and evening program consisted of many fine talks given by the local brothers, who showed fine capability. Again the Society's vice-president concluded the day's program, this time enlarging upon the 1957 yeartext that hung overhead in Siamese: "From day to day tell the good news of salvation by him." (Ps. 96:2, *NW*) The importance of singing the new song to Jehovah was driven home to the 115 conventioners present. At every opportunity it is to be sung by the witnesses of the God to whom it is sung, as the salvation of the singers and the salvation of others who hear depend on our doing so.

Thursday morning brought the beginning of the last day of an all-too-short assembly, also the final day of the vice-president's brief visit. During the course of the day's activities two recently dedicated men were baptized in a plastic tank in the back yard of the Society's branch building. As the public meeting of the assembly was to be its closing event on the day's program, Brother Franz gave an hour's talk with his farewell admonition earlier at 4 p.m.

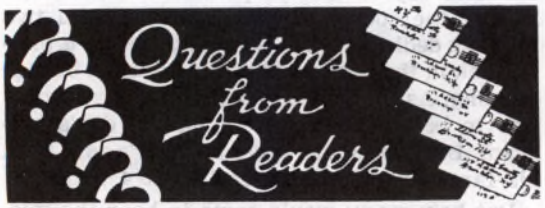
But how many would come to hear the midweek public talk by the vice-president was the question. This talk "New World Peace in Our Time—Why?" was well advertised by the brothers by the distribution of a handbill with the printing of the subject in two languages. Together with the report of the speaker's arrival, the lecture was given good publicity by the local newspapers, both English and Siamese. At the hour announced, from 7 p.m. on, the absorbing question was answered, in that 2,500th year of the Buddhist era. Assembled both in the pavilion and in the front yard outside to listen by loud-speaker were 190 persons. There was no taking of offense on the part of any attending Buddhist. All gave fine attention during the entire talk, down to the last word. They heard how the entrance of a lasting peace for men of good will was a sure thing in our generation, not to be introduced, however, by the United Nations organization, of whose General Assembly Thailand's Prince Wan Waithayakon was then the president, nor by any other means that worldly men may yet use, but to come by the Almighty God named Jehovah

after his war of Armageddon. Some of the points of this public address were published in the English newspapers next day.

The pavilion had to be vacated for the proprietor's evening entertainment there, and so the assembly disbanded quickly after the public address. That same night, at 1:15 a.m., the vice-president was scheduled to depart from Bangkok by plane. The precious time in between was therefore utilized specially for the benefit of the congregated missionaries who had come from their scattered posts throughout Thailand. At the branch home there was a final, though late, get-together with Brother Franz, a tasty buffet lunch and joyous Kingdom songs providing enjoyable refreshment.

At 11 p.m. four cars of brothers and sisters left the branch with Brother Franz for Don Muang airport. Upon arrival there we soon learned that the plane was about two hours late. All the send-off party made up their minds to stay with their visitor till the plane arrived. The missionaries took advantage of the extra time by arranging another missionary meeting with him. In the lovely airport patio they assembled enough chairs for all to sit on, and the meeting was on! Certainly it was late and all were tired and somewhat sleepy, but this lively meeting with many questions, each of which received an answer, kept everyone awake. Finally in comes the long-awaited plane. Just before 3 a.m. Brother Franz breaks loose from this missionary group. On his way across the field to the airplane there is a wave of good-by to them all on the airport balcony. Not many minutes more and the great mechanical bird of the air is off into the darkness, with its destination Hong Kong.

(To be continued)




● The book *You May Survive Armageddon into God's New World,* on page 359, discusses the earthly rebels at the end of the thousand-year reign of Christ that Revelation 20:8 says "the number of whom is as the sand of the sea," and makes this statement: "They are as indefinite in number as the 'sand of the sea,' though they might not be over 144,000." Why is the number 144,000 brought in here?—E. C., Australia.

To say the rebels will be as many as the sands of the seashore suggests that they will number into billions. This is not what is meant. They are as the sands of the seashore in the sense that they are not numberable by man, just as the grains of sand on a beach cannot be numbered by man. The number is indefinite. To prove that the number is not literally the same as the sands on a seashore, reference is made to the figure 144,000. God said to Abraham: "I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore." This promised seed is shown to be Christ and those who will be heirs of the heavenly kingdom with him: "If you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." The heavenly kingdom heirs with Christ are shown to be 144,000 in number: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name . . . the hundred and forty-four thousand, who have been purchased from the earth." So here is a Bible example where a number referred to as being "like the grains of sand that are on the seashore" is not many millions or billions, but only 144,000.—Gen. 22:17; Gal. 3:16, 29; Rev. 14:1, 3, *NW*.

The number is not literally the same as the number of grains of sand on the seashore, but is the same in the sense that both are indefinite, unnumbered by man. The number of rebels at the end of the thousand-year reign are as the sand of the seashore in indefiniteness. It does not mean millions will side with Satan then. The number might be limited to thousands, and to prove this we are reminded that in another case the Bible used the expression "the number of whom is as the sand of the sea" when only thousands were involved, 144,000 in that case. So in this case of Revelation 20:8 about the rebels at the end of the thousand years, they are to be as the sand of the sea, and yet might very well be limited to thousands in number.

# An Immediate Response

¶ A. H. MACMILLAN'S new book *Faith on the March,* published by Prentice-Hall, Inc., has been available in the bookstores only a few weeks, yet its reception has been immediate and widespread. It is on the best-seller list of the New York *Times* and *Herald Tribune* and other newspapers. Scores of letters speak of the comfort, the joy, the understanding it has already brought to old and young alike. To quote just a few:

¶ "For the younger ones in the truth it will be like a revelation in many respects and the old ones will be very happy that the experiences and happenings of the earlier days of the work are presented to the brothers and to the public in this excellent form."—A. R., Switzerland.

¶ "There have been times in my life I had wished I lived back there in 1914, especially when I would hear the elderly brothers in the congregation speak of their experiences, but I had often wondered about the detailed things, such as how Brother Russell felt when the end didn't come in 1914. What were his reactions toward it; also, what kind of a man was he? Also, about Brother Rutherford; why was he so firm, and was he as bold as some people say he was? I can only remember my grandfather playing some of Brother Rutherford's records, for I was just a youngster and new in the truth and never saw or heard him in person. So you can see why I thoroughly enjoyed your book, for it has cleared many questions that have been in my mind for a long time that no one else was able to answer. Now I feel like I really did live through those years."—E. B., Pennsylvania.

¶ "It is very strengthening and encouraging to read the true life experiences of a brother who has lived through the entire period of the modern history of the New World society. This unique book will in its way reprove many a young member of the New World society who may think he has too much to do, shame many who have the tendency to get impatient and fidgety and humble many others who may begin feeling too important. I have gotten to appreciate even more the 'beauty of old men with the gray head,' especially if every single hair has become gray in the New World society." (Prov. 20:29)—P. K., Netherlands.

¶ "Without hesitation I say this new book fills a gap; it is a book that holds the attention from start to finish. We have no doubt whatsoever that it is going to prove a real blessing not only to some of us old stagers but to many people of good will who can now get a picture of certain features of our organization that was previously unobtainable. They can also get from this book a general idea of some of the fundamental doctrines told in a simple fashion and easy to understand." —W. O. W., Scotland.

¶ "I cannot refrain from expressing my deep gratitude to Jehovah for this heart-gripping, soul-stirring account of historical events in fulfillment of Bible prophecy since the time of Brother Russell's world-wide preaching activity forty years ago. It will prove to be a powerful weapon with which we can refute and break down the bitter opposition of fanatical religionists to the Kingdom good news. All honor and praise to our Great God and heavenly Father Jehovah for this further manifestation of his undeserved kindness and tender watch care over his devoted servants!" —W. B. F., Massachusetts.

¶ "With all the trials, struggles, hardships and tests recounted, it makes an indelible impression of a triumphant march. Your approach to many trying experiences, your understanding of the reactions to them throws a flood of light on some difficult years. You have related this march of triumph step by step so connectedly and interestingly that the 'other sheep' can get a crystal-clear picture from the time there was only a little handful to the great prosperity today."—H. M. K., Indiana.

¶ "The personal touch is appealing and makes the link with the past very much alive and real."—J. N., Ontario, Canada.

¶ "My heart was overflowing with joy as I traced and relived your many marvelous experiences since you became acquainted with Jehovah's truth. Your whole book is filled with the spirit of Jehovah and it gives all the honor and glory to him, where it rightly belongs." —G. E. K., New York.

¶ "True Christians everywhere will find this book engrossing as well as hope-inspiring. And may it be the pleasure of a host of sincere persons of whatever religious persuasions to draw spiritual strength from its rich contents to Jehovah's praise."—J. L., Ohio.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

August 18: The Holy Spirit—Third Person of Trinity or God's Active Force? ¶1-28. Page 428.

August 25: The Holy Spirit—Third Person of Trinity or God's Active Force? ¶29-38, and Receiving God's Holy Spirit Today. Page 433.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ Why a message received from invisible space deserves careful study by man? P. 419, ¶4.

✓ Where man's only concrete hope for a righteous and peaceful world is found? P. 420, ¶8.

✓ Some of the reasons proving Peter was not head of the church? P. 422, ¶2.

✓ Whether proof can be found in the Bible and secular history proving that Peter had successors? P. 423, ¶3.

✓ How a man in "Death Row" gained an unshakable faith? P. 426, ¶2.

✓ What strong proof exposes the trinity doctrine as false? P. 431, ¶17.

✓ What the holy spirit is? P. 432, ¶24.

✓ What activity attracted attention near a maidan not far from the mouth of the Ganges River? P. 440, ¶1.

✓ Where Christians traveled through bandit-infested territory to attend an assembly? P. 442, ¶4.

✓ What is meant by the Biblical statement that rebels against God at the end of Christ's thousand-year reign will be like the sand of the sea? P. 446, ¶4.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

AUGUST 1, 1957
Semimonthly

WHY JEHOVAH EMPTIES THE EARTH

WILL YOU GET TO LIVE ON EARTH FOREVER?

MAN'S SALVATION SECONDARY TO GOD'S VINDICATION

PROTESTANTISM'S TWIN PLIGHT

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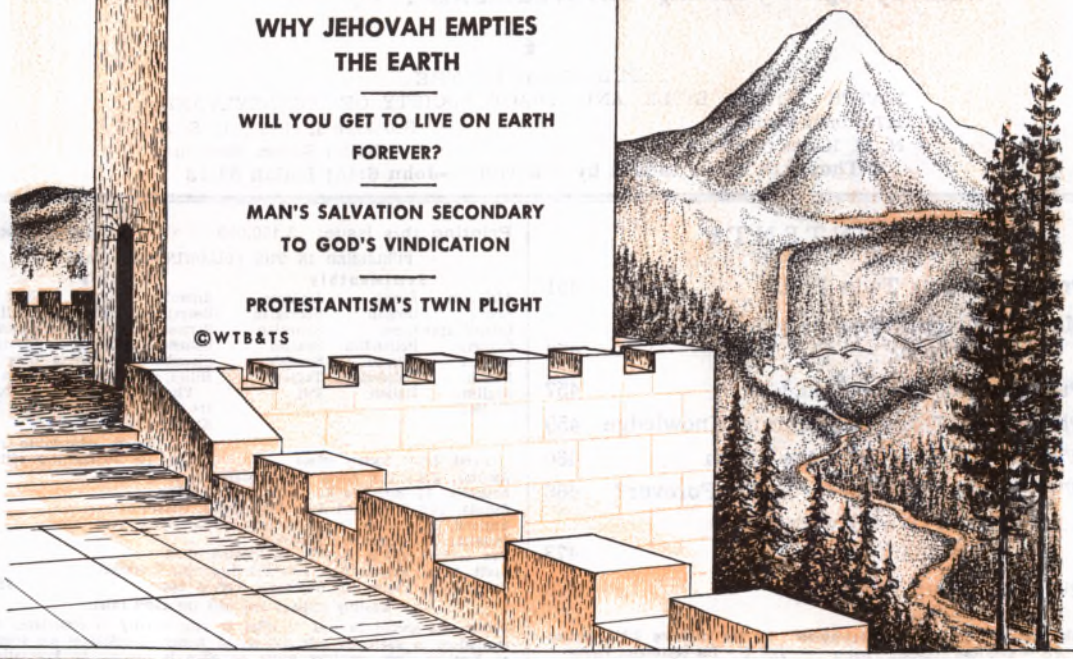

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

| | |
|---|---|
| *AS* – American Standard Version | *LXX* – The Septuagint Version |
| *AT* – An American Translation | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *NW* – New World Translation |
| *Dy* – Catholic Douay version | *Ro* – J. B. Rotherham's version |
| *ED* – The Emphatic Diaglott | *RS* – Revised Standard Version |
| *Le* – Isaac Leeser's version | *Yg* – Robert Young's version |

**Unless otherwise indicated, the Bible used is the King James Version**


**Printing this issue: 3,150,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

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|---|---|
| **America, U.S.**, 117 Adams St., Brooklyn 1, N.Y. | $1 |
| **Australia**, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| **Canada**, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| **England**, 34 Craven Terrace, London W. 2 | 7/- |
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**Entered as second-class matter at Brooklyn, N.Y.**
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII August 1, 1957 Number 15

# Protestantism's TWIN PLIGHT

PROTESTANTISM'S house has twins. Their cries are now being heard. For in the cradle are twin plights—one is in America, the other in Europe. In America the laments of leading churchmen have exposed the religious revival as being hollow. Too many peace-of-mind seekers and materialists, the clergymen say. Dean Liston Pope of Yale Divinity School put it candidly: "There is no great religious revival in America, and probably will not be in the accepted sense. . . . The extension of church membership . . . should not be allowed to obscure the present state of the world."

Now the other twin has started to cry. The recent publishing of Paul Hutchinson's book *The New Ordeal of Christianity* has underscored Protestantism's plight in Europe. The American, especially, is surprised to read of "the feeling of helplessness and despair which pervades so much of European Protestantism today." Author Hutchinson faced the facts:

"We now have millions—especially among the industrial workers and the surviving youth—indifferent to the churches when they are not contemptuous of them. A striking but incontrovertible fact about European countries which traditionally have been Protestant strongholds—such countries as England, Scotland, Holland, and the Scandinavian nations—is the almost complete withdrawal of organized labor from the churches and the rapid shrinking in the number of young people who show more than the most passive interest in Protestant church activities."

The book discusses individual European countries and states that in many of them "the spead of communism since the war has rocked the Protestant churches."

"The most striking fact about Protestant churches in England today," says the new book, "is the emptiness of most of them." The writer points out how shocked Billy Graham was when he discovered empty pews in England. Did Graham's crusade change the matter? "His meetings in England and Scotland," wrote Hutchinson, "have not changed it. The situation is even more dismal, if that is possible, in Scotland than in England. And in Scandinavia it is appalling."

Protestantism's plight in Scandinavia is: "Not only are the organized workers there out of touch with the churches but most other elements in the Scandinavian

populations . . . are likewise out of touch." The editor of a leading newspaper in Stockholm told the author: "The church is simply a venerable old monument in Sweden. We support it for historical and sentimental reasons. But it no longer plays an important part in Swedish life. If you want to study Swedish religion today, go back to the United States."

Back in the United States church leaders continued to bemoan their own plight. "Much of our current boom in religion," declared Presbyterian minister John E. Burkhart, "is nothing more than spiritual aspirin. It doesn't cost much, doesn't do much, won't hurt much, and isn't worth much."

JEHOVAH'S witnesses stress the vindication of Jehovah's name. Other religions put the emphasis on the salvation of man: Repent and be saved, confess your sins, be baptized, accept Jesus as your Savior. These are the sentiments harped on by the evangelistic revivalists and crusaders. The Bible teaches these truths and Jehovah's witnesses embrace them and preach them to others. They are very important. They should never be minimized. But neither should they be magnified so out of proportion that they hide the more important truth of the Bible, the vindication of Jehovah's name.

God's name Jehovah was made known in a special way when he delivered the Israelites from Egypt as his chosen nation. He put his name on that people and gave them his law: "And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." The Israelites agreed to obey and be Jehovah's special property with his name on them. They were warned: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." —Ex. 19:5, 6; 20:7, *NW*.

When this third one of the Ten Commandments says not to take God's name in vain or in a worthless way, it means much more than not using his name in profanity. It means that those who agree to be God's people bear his name and must obey the laws and commands and principles his name stands for; otherwise they are taking his name in a worthless way and will not go unpunished. They cannot disgrace his name forever. In his due time Jehovah will take action to vindicate it, even at the cost of human lives, for its vindication is more important.

### WHY JEHOVAH SAVED ISRAEL

When leaving Egypt the Israelites rebelled at the Red Sea, but Jehovah saved them in spite of their rebellion. Why? For their sake? No, but because God's name was on them and the Egyptian pursuers were not to be allowed a victory that would seem to be a triumph over Jehovah. The psalmist says of that time: "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known."—Ps. 106:8.

In the third month after leaving Egypt Moses was on Mount Sinai receiving the law from Jehovah. Later Jehovah told Moses that the people were acting ruinously by worshiping the image of a calf. When Jehovah said he was going to destroy them it was Moses who caused Him to refrain. On what basis? The salvation of the people, their preservation? No, but for the sake of Jehovah's name, which was on this people. Moses argued: "Why should the Egyptians say, 'With evil intent he brought them out in order to kill them among the mountains and to exterminate them from the surface of the ground'?" Also, "Remember Abraham, Isaac and Israel your servants, to whom you swore by yourself, in that you said to them, 'I shall multiply your seed like the stars of the heavens, and all this land that I have designated I shall give to your seed, that they may indeed take possession of it to time indefinite.' " So Jehovah withheld destruction, not for Israel's sake, but to keep the Egyptians from saying Jehovah was unable to take them to the Promised Land and killed them instead, and to keep the promise made in his name to Abraham and Isaac and Jacob.—Ex. 32:12, 13; Deut. 9:24-29, *NW*.

***The Bible speaks much about the salvation of man, but where does it talk of the vindication of God? Does it teach vindication is more important than salvation?***

Later, when the spies returned from spying out the land of Canaan and the Israelites rebelled at entering the land, Jehovah berated their lack of respect and faith and was going to destroy them. Again Moses intervened, saying that the nations "have heard that you are Jehovah in among this people" and "were you to put this people to death as one man, then the nations who have heard of your fame would certainly say this, 'Because of Jehovah's not being able to bring this people into the land about which he swore to them he proceeded to slaughter them in the wilderness.' " So again the people were spared, not because their salvation was so important, but because it would reflect unfavorably on the name of Jehovah that was associated with this people.—Num. 14:14-16, *NW*.

After Israel had entered the land of Canaan and been under the rule of judges for centuries, they decided they wanted a human king, as the nations around them had. This was a rejection of Jehovah God, but it was permitted nonetheless. However, Jehovah showed his displeasure by causing thunder and rain in the time of wheat harvest—not the season for such weather at all! The people were greatly frightened at this miraculous display, but after admonishing them to follow Jehovah the prophet Samuel reassured them: "For Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people." Here again it was for the sake of his name upon those people that he put up with them.—1 Sam. 12:22, *NW*.

Jehovah was long-suffering with these people for his name's sake, but the time came when their blasphemy and idolatry

became so disgraceful that he cast them out of the land. The debased, obscene demon worship they indulged in while saying they served Jehovah was a taking of his name in a worthless way—a sin not to go unpunished! He allowed the Babylonians to take his faithless people captive. But the nations among whom the Israelites were scattered interpreted the dispersion as evidence of the weakness of the Israelites' God, Jehovah. To demonstrate the falsity of this reasoning Jehovah said he would restore Israel to the land of Judah. Hence Israel's restoration was not for the nation's salvation, but for the vindication of Jehovah's name. We read about this at Ezekiel 36:19-24 (*RS*):

"I scattered them among the nations, and they were dispersed through the countries; in accordance with their conduct and their deeds I judged them. But when they came to the nations, wherever they came, they profaned my holy name, in that men said of them, 'These are the people of [Jehovah], and yet they had to go out of his land.' But I had concern for my holy name, which the house of Israel caused to be profaned among the nations to which they came. Therefore say to the house of Israel, Thus says the Lord [Jehovah]: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them; and the nations will know that I am [Jehovah], says the Lord [Jehovah], when through you I vindicate my holiness before their eyes. For I will take you from the nations, and gather you from all the countries, and bring you into your own land."

### NEW NATION REPLACES ISRAEL

Accordingly, seventy years after the start of the desolation of Jerusalem a faithful remnant of Jews returned to Jerusalem and restored true worship of Jehovah. But in a few score years the Jews were despising Jehovah's name and calling his table contemptible, doing this by offering polluted food, blemished and sickly animals as sacrifices, on his altar. More than four hundred years later Jesus came to the temple in Jerusalem and found those in charge of the sacrifices still corrupt, and he said to them: "It is written, 'My house will be called a house of prayer,' but you are making it a cave of robbers." Jesus said to that nation guilty of taking Jehovah's name in a worthless way: "The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:13, 43, *NW;* Mal. 1:6-8.

To the new nation producing Kingdom fruits the apostle Peter said: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people." Do you recognize this language as similar to that spoken to Israel when it was made Jehovah's special property to bear his name? Peter is quoting the substance of Exodus 19:5, 6 and applies it no longer to natural Israel but to spiritual Israel, whose members include both Jew and Gentile. Now it is the Christian organization, made up of Jews and non-Jews, that becomes the chosen people bearing Jehovah's name: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name."—1 Pet. 2:9, 10; Acts 15:14, *NW*.

This "people for his name" should not take his name in vain or in a worthless

way and suffer punishment, as Israel did. They should obey his commands, declare his truths, reflect his praises, produce Kingdom fruits. The Christian nation is not to sacrifice animals as Israel did, but "we will render the bulls of our lips." This new nation does not offer fruits of the ground as Israel did, but "let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." The verbal bulls, the fruits offered by Christian lips, should not be polluted or sickly, which is what they will be unless they are words of truth from the Bible properly used as healthful teaching. Nor should these verbal sacrifices ostensibly offered to God be actually diverted to the praise of false "gods," such as to men or human schemes or religious organizations.—Hos. 14:2, *RS*, margin; Heb. 13:15, *NW*.

### NAME NOW NEEDS VINDICATION

Jehovah commands: "And you must not swear in my name to a lie, so that you do profane the name of your God. I am Jehovah." If religious organizations teach lies in God's name they are profaning it and putting it in need of vindication. Some say the earth will be destroyed by fire, but the Bible says: "The earth abideth for ever." Some say you will live either in heaven or hell-fire, but of the earth the Bible says: "He created it not in vain, he formed it to be inhabited." Some say sinners have immortal souls that will be tortured forever, but the Bible says: "The soul that sinneth, it shall die." Some say two others are equal to God in a trinity, but the Bible says: "Jehovah is greater than all other gods." Those who in God's name teach doctrines contrary to the Bible are teaching lies in his name, are profaning his name. —Lev. 19:12, *NW;* Eccl. 1:4; Isa. 45:18; Ezek. 18:4; Ex. 18:11, *NW*.

Some religions have adopted pagan teachings to facilitate yoking pagans and Christians, but the Bible warns: "Do not become unevenly yoked with unbelievers." Others more modernistically-minded adopt scientific, evolutionary philosophies to attract the intellectuals, but here too the Bible cautions: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." Most religions of Christendom teach friendship and participation with the world, but the Bible rules that "the whole world is lying in the power of the wicked one" and that whoever "wants to be a friend of the world is constituting himself an enemy of God." In these and many other ways false religions of Christendom swear to lies in Jehovah's name.—2 Cor. 6:14; Col. 2:8; 1 John 5:19; Jas. 4:4, *NW*.

Many peoples and religions in the nations claiming to be Christian are actually taking God's name in a vain and worthless way. By their false teachings and unclean conduct they bring disgrace upon the name of God that they say they bear. Hence Jehovah's name needs vindicating, and its vindication is more important than their salvation, for it will be cleared at the cost of their lives: "Let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:18.

This destruction in vindication of Jehovah's name will come in God's battle called Armageddon. When this is mentioned in these days scoffers ridicule and say what the Bible said they would say: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning." Jehovah may seem slow in acting to some, but "Jehovah is

not slow respecting his promise, as some consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." Jehovah is interested in the salvation of men; he takes no pleasure in the death of the wicked, he would like for all to come to their senses and repent and be saved. He gives plenty of time for them to do so. But the promised destruction will come.—2 Pet. 3:4, 9, *NW*.

### VINDICATION INCLUDES SALVATION

More is promised, to follow the destruction of this old world: "But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." Then man will have the privilege of beautifying the earth, keeping it looking glorious, overseeing the animal life in it, filling it with his own kind, and many other blessings that defy the imagination. Read this brief description of conditions then: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—2 Pet. 3:13; Rev. 21:3, 4, *NW*.

Jehovah promises this in his name, in his Word, the Bible. He promises a new world of righteousness, that the earth will abide forever, that it will be inhabited forever, that by accepting Jesus as our ransom we can be saved to live in it forever. These promises made in his name he must fulfill, otherwise they would be lies in his name and would profane his name. He forbids those bearing his name to profane it; certainly he would not thus profane it himself. A part of the vindication of his name will be the fulfilling of these promises that scoffers have doubted and ridiculed. Since some of these promises concern human salvation, salvation of obedient men becomes one part of the vindication of Jehovah's name. Vindication is greater than salvation but it includes salvation, just as it includes the fulfillment of all promises made in Jehovah's name. His promises will not go unfulfilled: "For, as the rain comes down, and the snow from heaven, and returns not thither, without having watered the earth, and made it bring forth and sprout, giving seed to the sower, and bread to the eater, so shall my word be that goes out of my mouth—it shall not return to me fruitless, without having done the thing that I pleased, and accomplishing the purpose for which I sent it."—Isa. 55:10, 11, *AT*.

Hence when Jehovah's witnesses stress the vindication of Jehovah's name they are not belittling salvation of men—that is vital to them and all other human creatures. They are merely keeping vindication and salvation in proper perspective, giving each its rightful place, putting Jehovah's vindication in first place and keeping man's salvation in its proper secondary place. Oftentimes even men put their good name higher than their life, preferring to die rather than bring dishonor to their name. If man's name is more important than his life, certainly God's name is more important than man's life! Jesus put as the first great commandment the love for God, and in the secondary position he put the love for man. He also put the sacredness of Jehovah's name first in the model prayer he taught his followers: "Our Father in the heavens, let your name be sanctified." When you pray this prayer you also put Jehovah's name and its sanctification and vindication first. In praying this prayer you too put the human interests secondary to Jehovah's vindication.—Matt. 6:9; 22:37-39, *NW*.

# Pursuing my Purpose in Life

*As told by A. E. Tharp*

HAVING finished a quarter of a century in full-time service of Jehovah and his King, I am reflecting on what a pleasant, busy time it has been.

In 1929 my father was a subscriber for *The Golden Age*. He also had some of the Watch Tower books of those days. "When the World Went Mad," a *Golden Age* serial by Daniel Morgan, caught my eye and I enjoyed it. Next summer at a neighbor's I saw my father's copy of the book *Creation*. Then sixteen, and having just finished a course in geology in high school, I carried that book home and read it with mounting interest. On reaching the section about "consecration," I made my unreserved dedication to Jehovah. The summer after graduating from high school I was baptized in a beaver pond and began going out in the service with the few local brothers, pursuing my purpose in life.

That fall *The Watchtower* showed we would be visited by two of the Society's traveling representatives, A. H. Macmillan, accompanied by G. Y. McCormick. During that visit Brother Macmillan asked me, "Why don't you pioneer?" He assured me that the Society would let me be a pioneer even though still a minor; so a letter was sent posthaste to Brooklyn. Soon the cherished appointment came. January, 1932, saw me walking "over the hill" to my territory about three miles away. Next summer I used my brother's bicycle; then I was given an old mare and used a buggy until fall, when my brother joined me to pioneer with me until his death, two years later.

In Miles City, Montana, another partner and I awaited our expected assignment as special pioneers. It turned out to be Milwaukee, Wisconsin. There that year (1938) we were using the doorstep setup with the phonograph and placing the book *Enemies*. Many were our experiences. Outstanding was my getting an audience with the general manager of the Allis Chalmers Corporation and playing the "Resolution" record for him and his office force. Then, too, we saw the beginnings of mob violence that was to flare nationwide two years later. Valuable training also became ours on the way of working with a large congregation. That was also my first training in public speaking, which required considerable rounding out years later at Gilead.

Finally Aarne and I were separated permanently, and I was assigned to do zone servant work, then special pioneering again, followed by servant-to-the-brethren work. During this time, in Kansas and Oklahoma, mobs and arrests were frequent occurrences. These experiences united us more firmly and taught us to obey organization instructions more thoroughly.

Following Brother Rutherford's death we learned that a building constructed by the Society during his lifetime in upstate New York had become the school of Gilead, where brothers were to be trained for missionary service. Would I go if invited? Would I be willing to relinquish existing ties and friendships for the sake of the ministry in some other country?

The immeasurable value of Gilead training was brought home to me in the fall of 1943 when I met in Danville, Kentucky, a graduate of the first class. He was doing servant-to-the-brethren work. We had known each other years before in Texas.

What a noticeable difference in him, some of which at least I attributed to his Gilead training. Our discussion convinced me that Gilead was a serious step, a worthy one to be taken.

Yes, I was invited; and the third class saw me at Gilead along with the rest chosen for that class. How hard we worked! For the first time I got behind in reading *The Watchtower* and *Consolation*. The work was pleasant, though, with nearly everyone doing his utmost to meet the requirements. Kindness and patience shown by the instructors impressed us. So much there was to be studied that we wished we could have a year instead of five months. But now July, graduation, assignments and scattering. My assignment was servant-to-the-brethren work, even more enjoyable after Gilead than it had been before.

About February, 1946, a letter from Brother Knorr found me at McMinnville, Oregon. At last I had been assigned to Trinidad, British West Indies. I soon located it on the map as a little island off the coast of Venezuela, about ten degrees north of the equator. Then a few days were spent with the folks to tell them good-by, a week was spent at Bethel in Brooklyn to learn something of office procedure, and then off to Miami and on to Trinidad!

A daybreak landing at the airport in Trinidad revealed a pretty green spot surrounded by lovely mountains and fields of sugar cane—my new home! A brother from my class at Gilead, assigned to a neighboring island, was visiting Trinidad. With two others he had come over for the assembly to be served by Brothers Knorr and Franz. The branch servant was at the airport too, and we were soon acquainted and on our way to town. How different! Oxcarts, palm trees, little huts and dusky-hued people—reminding me much of my days at Laredo, Texas. Brother Knorr purchased the building that was to become the missionary home and branch office. There I stayed alone from May until October, when the rest of the missionaries arrived. Nearly every Sunday the local brothers and I did group witnessing somewhere, often having a public lecture, so easy to arrange in the open air, always well attended then and even to this day. When the others arrived there were nine of us in the home. Much work was to be done; results soon began to appear. There was one congregation (60 publishers) in the Port of Spain area when the home was opened. Now there are about 400 publishers with seven congregations. That was soon realized throughout the branch territory, as many as 3,500 attending assemblies held regularly here as elsewhere.

The branch is well organized and gives evidence of Jehovah's blessing. Of the original nine some are still here, one of whom became my wife.

To every one of you who, as my younger brothers, are now thinking about pleasing Jehovah, let me say that it is good to remember your Creator in your youth. Be a pioneer; stay a pioneer; you will never regret it. Should you be invited to Gilead, go, but not to turn back. Stick with it. Persecution does not weaken; it strengthens the pure in heart who fear Jehovah. Remember, the New World society is Jehovah's, and he will do his good pleasure by means of it and correct in it anything he does not like. We need not fret; we need to grow in faith, in patient endurance, and as exclusively devoted servants of Jehovah to keep on pursuing our purpose in life. Doing our part, we can rest assured that Jehovah will do his, always. Now may we all work to succeed by his undeserved kindness, continuing under his approval for the vindication of his name and our endless privileges in his new world.

# Please God Through Accurate Knowledge

AS SINCERE, dedicated Christians we desire with all our heart to please Jehovah. We want to do, not what is right in our own eyes, but "what is right in the eyes of Jehovah." We want to please him because it is right, because we love him and because our everlasting life depends upon it. So we pray: "Teach me thy way, O Jehovah."—Deut. 13:18, *NW;* Ps. 27:11, *AS.**

But we must do our part, as the apostle shows: "Be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God."—Col. 1:9, 10, *NW.*

Accurate knowledge is essential to our ministry. If we would wield "the sword of the spirit" effectively we must be completely equipped for every good work by accurate knowledge. Additionally, accurate knowledge will help us to strip off our old personality with its practices and to clothe ourselves "with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:9, 10, *NW.*

As Christ foretold, Jehovah today has a "faithful and discreet slave" organization that he is using to bring forth spiritual food from his storehouse. That organization aids us in acquiring this accurate knowledge. To do so, however, takes effort on our part. At times we may have to struggle, persevere and make it a matter of prayer, even as Jacob wrestled all night for a blessing. At times it may be necessary to go to a mature brother for help or, as a last resort, to write to the Society.

In our quest for accurate knowledge we should go about it in a systematic way. We should have regular times for study and then not let anything interfere if we can at all prevent it. In fact, we should set aside some time every day for taking in spiritual food, preferably when our minds are alert, as at the beginning of the day or after a brief rest period. Moderation at the table will keep us from getting drowsy when we want to take in accurate knowledge.

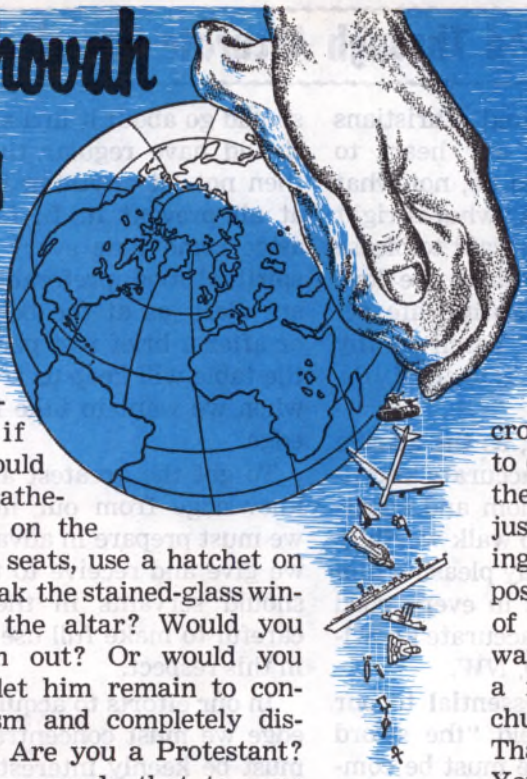
To get the greatest amount of accurate knowledge from our meeting attendance we must prepare in advance; only then can we give and receive to the full. Especially should servants in the congregation be careful to make full use of their privileges in this respect.

In our efforts to acquire accurate knowledge we must concentrate. To do that we must be keenly interested in what we are studying. It will help us to remember what we read if we bring our imagination into play, calling upon our five senses to make what we read come to life. To retain abstract arguments we should endeavor to associate new ideas with one another and with what we have previously learned. Repetition will also aid us in this respect. For example, after reading a paragraph, section or chapter, close the publication and endeavor to reconstruct the main points of what you have just read. Underscoring key thoughts in the publication we are studying, if it is our own, will further aid us to impress them upon our minds as well as make for easy future reference.

In ways such as these we shall acquire accurate knowledge and be able to present ourselves "approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15, *NW.*

* For details see *The Watchtower,* May 1, 1956.

# Why Jehovah Empties the Earth



"The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant."—Isa. 24:5, RS.

ARE you a Catholic? What if someone should come into your cathedral, smear paint on the wall, overturn the seats, use a hatchet on the woodwork, break the stained-glass windows and smash the altar? Would you want him thrown out? Or would you shrug it off and let him remain to continue his vandalism and completely disrupt the services? Are you a Protestant? Would you let someone do that to your church building, after you had contributed money to build it? Maybe you are a Jew. Would you allow a man to wreck your synagogue? Or would you throw him out? Whatever your religion, if you have planned a place of worship, given money to build it, maybe even helped put it up with your own hands, then invited others to come worship with you there, and when they came they desecrated it and ruined it, would you be unconcerned and calmly let them continue their vandalism? Or would you take action against them?

[2] Maybe it is not a church you have built. Maybe it is a museum or a library or a capitol building for your government. It is built for a special purpose. You want to see that purpose fulfilled. Now a crowd comes into the building to deface and mar it. Perhaps they do not wreck it. They may just misuse it, prevent its being used for the intended purpose. Even if they took care of the building, would you want your library turned into a rumpus room, or your church used for a brothel? That is not why you built it. You would rightly oust those who perverted its use. Moreover, you would have no respect for anyone who would let his building be so misused or ruined, would you?

[3] So it is with God and the earth. God created the earth. He spent thousands of years preparing it for man's habitation. He brought in light, purified the atmosphere, divided off sea and dry land, created a great variety of plants and animals, and finally gave man and woman their start in a beautiful paradise garden. They were to "cultivate it and to take care of it" and were to lovingly "have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal" and were themselves to "be fruitful and become many and fill the earth and subdue it." By man's care the

1, 2. What questions are posed about treatment of religious buildings, and how would you react in such situations?

3. What is God's purpose for the earth, and man's share in it?

created beauties of the earth with its grand variety of plant and animal life were to be kept at their peak, and by man's reproducing his kind Jehovah's purpose for making the earth could be accomplished: "Thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else."—Gen. 2:15; 1:26, 28, *NW;* Isa 45:18, *AS.*

4 That was Jehovah's purpose in creating the earth. He wanted it inhabited by obedient persons, told the first man that when he disobeyed he would die, and clearly and logically implied by this that so long as the man and his wife were obedient they would never die off the earth. The beautiful earth, along with the people on it and the universe around it, was to reflect his praise: "Praise him, all his angels, praise him, all his host! Praise him, sun and moon, praise him, all you shining stars! Praise the LORD [Jehovah] from the earth, you sea monsters and all deeps, fire and hail, snow and frost, stormy wind fulfilling his command! Mountains and all hills, fruit trees and all cedars! Beasts and all cattle, creeping things and flying birds! Kings of the earth and all peoples, princes and all rulers of the earth! Young men and maidens together, old men and children!"—Ps. 148:2, 3, 7-12, *RS.*

5 But how can the voiceless sun and moon and stars praise Jehovah? In the same way that the fine craftsmanship of an object a man has made bespeaks the skill and wisdom of that man: "The heavens are telling the glory of God, and the sky shows forth the work of his hands. Day unto day pours forth speech, and night unto night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes forth through all the earth, and their words to the ends of the world." And without speaking the earth, with its majestic mountains and green valleys teeming with fascinating birds and animals, proclaims the infinite wisdom and power of the Almighty God who made it. All of the glorious visible creation of God mirrors the majesty of Jehovah: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship."—Ps. 19:1-4, *AT;* Rom. 1:20, *NW.*

4. Who or what is to reflect Jehovah's praise?
5. How can both animate and inanimate things praise Jehovah without speaking?

6 But man, like the angels, was specially privileged. He was given intelligence, the power of speech, and the godly qualities of justice, love, wisdom and power. He was equipped to care for the earth and the animal life on it, to see that everything fully reflected Jehovah's glory, and with his tongue he could add his verbal praise to swell the chorus ascending heavenward from earth. Could not God reasonably expect man's praise and gratitude, in view of all he did for man? Is it not natural to show gratitude? Are not men considered rude if they fail to acknowledge courtesies or small favors from others? A normally kind person is unhappy if he is denied opportunity to show appreciation to his benefactors. To give expression to good impulses is pleasant; to smother such expression is a torment and a frustration. And

6 Why is it reasonable to expect man to praise God?

how much more so is it when you have received, not just a minor courtesy or favor, but an earthly home and life itself! So Jehovah does not repress us but invites through the psalmist our expressions of praise: "Let everything that hath breath praise Jehovah."—Ps. 150:6, *AS*.

[7] But what if many men on earth misused it and its animals? What if they ruined the grasslands and stripped off the forests so that unimpeded erosion carried off the good topsoil and left dustbowls and deserts? These mountains and valleys would no longer reflect Jehovah's praiseworthy creative powers. And if they slaughtered the animals and birds for selfish gain or merely for sport, these living creatures would vanish and no longer reflect Jehovah's creative wisdom. Worse, if they wage war, follow scorched-earth policies and soak the soil with human blood, will mankind be a praise to Jehovah their Creator? Would not such activities impair earth's ability to reflect the invisible, praiseworthy qualities of Jehovah? Would it not be like a man smearing mud on a mirror? Furthermore, would it not be like vandals coming into your church building, desecrating it and disrupting the religious services? If they so abused your invitation to come for worship, you would rightly put them out. By the same logic, should not Jehovah remove from the earth any who damage and desecrate it and spoil it for proper use by those who appreciate it and its Creator? Jehovah will remove such polluters of the earth; they shall not prevent the realization of his expressed purpose regarding the earth as a planet populated by his praisers: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:11.

7. What has resulted from the activities of some men, and what will Jehovah logically do?

### WHY ISRAEL WAS TO DRIVE OUT THE CANAANITES

[8] Presumptuous critics of Jehovah say that he acted like an unfair bully when he told Israel to drive out the Canaanites from the Promised Land. It does not disturb them that their ancestors drove previous peoples from the land they now occupy, or that remnants of these previous peoples may now be herded onto barren reservations and left to starve. But it upsets them to think that God backed up the ousting of the Canaanites when Israel entered the land. Their ancestors did not own the earth, but they drove others from it. However, Jehovah owns the earth and everyone on it; yet they criticize him for doing as he sees fit with his own: "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." Moreover, their blasphemy of God is born of their ignorance of his Word, they being blind to the reason for God's command to oust the Canaanites from the land.—Ps. 24:1, *AS*.

[9] Did God despise the Canaanites without a cause? Was he showing race prejudice against them, discriminating against them because of nationality? Was it a case of special favoritism, removing them just to give the land to his chosen nation of Israel? To say yes is to say you are ignorant of the facts of the case. Israel was told why God would dispossess the Canaanites: "Do not say in your heart when Jehovah your God pushes them away from before you this, 'It was for my own righteousness that Jehovah has brought me in to take possession of this land,' whereas it is for the wickedness of these nations that Jehovah is driving them away from before you." Here are some of their wickednesses that Israel was warned to

8. What do some presumptuous critics say, and wherein are they inconsistent?
9. Why did God dispossess the Canaanites from the land of Canaan?

avoid: "When you are entered into the land that Jehovah your God is giving you, you must not learn to do according to the detestable things of those nations. There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you."—Deut. 9:4; 18:9-12, *NW*.

[10] After warning the Israelites not to have sex relations with close relatives or the mates of others, or men with men, or men with beasts, or women with beasts, and not to burn their children in fire to Molech, the god of the Ammonites, Jehovah says: "Do not defile yourselves with any of these things, because with all these things the nations whom I am sending out from before you have defiled themselves. Consequently the land is unclean, and I shall bring punishment for its iniquity upon it and the land will vomit its inhabitants out. And you yourselves must keep my statutes and my judicial decisions, and you must not do any of all these detestable things, whether a native or a temporary resident who is residing for a while in your midst. For all these detestable things the men of the land who were before you have done, so that the land is unclean. Then the land will not vomit you out for your defiling it the same way as it will certainly vomit the nations out who were before you."—Lev. 18:24-28, *NW*.

[11] "With all these things the nations whom I am sending out from before you have defiled themselves." With all these promiscuous, depraved, perverted, abominable sexual sins these nations defiled themselves. They made sordid sex practices a part of their religion, using their groves and high places for orgies before phallic symbols or images. Concerning their lewd worship Rotherham, on page 259 of his *Emphasised Bible* translation, says: "Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (!) prostitutes, male and female. . . . Lustful gods are cruel, and demand to be worshipped with human blood." When they burned their children in fire to Molech they committed ritual murder, and the blood of these victims defiled the land: "And you must not pollute the land in which you are, because it is blood that pollutes the land and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it." Using vivid and powerful figure of speech, Jehovah says that such horrible conduct makes the very land itself sick and nauseous and to cleanse and purge and rid itself of the sickening cause "the land will vomit its inhabitants out."—Num. 35:33, *NW*.

[12] "Bad associations," the Bible says, "spoil useful habits." To associate with the Canaanites would spoil the Israelites. So Jehovah commanded Israel to stay separate, to be uncontaminated by the filthy Canaanite sex worship. To purge the land the Canaanites were to be driven out, and Israel was to be protected by keeping separate. God gave Israel his law to keep the nation clean so the land would not vomit Israel out also: "Now you people must

10, 11. By what practices did the Canaanites make the land unclean, and how did the land become cleansed?

12. What would happen to Israel if they copied the Canaanites, and how was Israel protected?

keep all my statutes and all my judicial decisions and do them, that the land to which I am bringing you to dwell in it may not vomit you out. And you must not walk in the statutes of the nations whom I am sending out from before you, because they have done all these things and I abhor them."—1 Cor. 15:33; Lev. 20:22, 23, *NW*.

THE LAND VOMITS OUT ISRAEL

13 But the Israelites did not drive out the Canaanites, nor did they stick to God's law and keep separate from these lewd nations. The Israelites walked in the statutes of the heathen and fraternized with them, and how spoiled did Israel become by these bad associations! Listen to how degraded the ten-tribe kingdom of Israel became: "My people ask a piece of wood to guide them, a pole gives them their oracles! For a harlot-spirit has led them astray, they have left their God for a faithless way; they sacrifice on mountain heights, and offer incense on the hills, below the oak, the terebinth, the poplar—so pleasant is their shade. Thus your daughters play the harlot, matrons commit adultery. But I will not punish your daughters for harlotry, nor your matrons for adultery, when the men themselves go off with harlots, and sacrifice with temple-prostitutes. This brings a senseless people to their ruin."—Hos. 4:12-14, *Mo*.

14 It brought these senseless Israelites to their ruin: "They kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree; and there on all the high places they continued to make sacrificial smoke the same as the nations whom Jehovah had taken into exile because of them and they kept doing bad things to offend Jehovah. And they continued to serve dungy idols, concerning which Jehovah had said to them: 'You must not do this thing'; and they kept leaving all the commandments of Jehovah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal; and they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens, and they kept selling themselves to do what was bad in the eyes of Jehovah, to offend him; Jehovah therefore got very incensed against Israel, so that he removed them from his sight." How did Jehovah do this? "Israel went off its own soil into exile in Assyria." Thus did the land vomit out the ten-tribe kingdom of Israel.—2 Ki. 17:10-12, 16-18, 23, *NW*.

15 This expulsion of Israel from the land should have been a warning to the two-tribe kingdom of Judah to the south, but it effected no reformation. Isaiah lashed out at Judah's apostate plunge into filthy religious sex orgies: "Are you not apostate children, a faithless brood—you who inflame yourselves with lust among the terebinths, under every spreading tree, who slaughter children in the valley, among the clefts of the crags? With the smooth stones of the valley your lot is cast; they, they are your portion; to them have you poured libations, and offered cereal-offerings; and for these things can I be appeased? On a high and lofty mountain you have set up your bed; and thither have you climbed to offer sacrifice. Behind the door and the side posts you have set up your phallic symbol; and apart from me have you stripped and gone up, you have distended your parts; you have bargained for those whose embraces you love; and with them have you multiplied your harlotries, while gazing on the phallus."—Isa. 57:4-8, *AT*.

13, 14. What did the ten-tribe kingdom of Israel do, and what did it result in?

15, 16. What does the historical record show as to the conduct of the two-tribe kingdom of Judah?

[16] There is a tradition that says Isaiah was bloodthirstily sawn asunder by wicked King Manasseh, and that it was this vile deed that prompted Paul's expression, "they were sawn asunder." However that may be, the above words of Isaiah would perfectly fit the evil reign of Manasseh. He built up the high places, erected altars to Baal, used spirit mediums and professional foretellers of events, put altars for star worship in the courtyards of Jehovah's temple and even put in the temple one of the A·she'rah images, and he made his own son a flaming sacrifice to Molech. Manasseh seduced Judah "to do what was bad more than the nations whom Jehovah had annihilated." Jehovah said: "He has acted more wickedly than all that the Amorites did that were prior to him and he proceeded to make even Judah sin with his dungy idols."—Heb. 11:37; 2 Ki. 21:9, 11, *NW*.

[17] The land was polluted by its inhabitants, even more than when the Canaanites controlled it. Would Jehovah play favorites and show respect of persons? "Here I am bringing a calamity upon Jerusalem and Judah," said Jehovah, "of which if any one hears both his ears will tingle." With a homely illustration Jehovah continues: "I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. And I shall indeed forsake the remnant of my possession and give them into the hand of their enemies, and they will simply become a spoil and plunder to all their enemies, for the reason that they did what was bad in my eyes and were continually offending me." The Babylonians invaded the land, conquered it, and emptied it of inhabitants just like a dish is emptied of its contents when it is turned upside down. When the nation of Israel entered the land they were told that the Canaanites were being dispossessed because of their religious depravity, and were warned that if Israel copied these immoral, bloodthirsty religionists the land would again become defiled and polluted and nauseated and would vomit Israel out to cleanse itself. The Israelites ignored the warning; they were vomited out.—2 Ki. 21:12-15, *NW*.

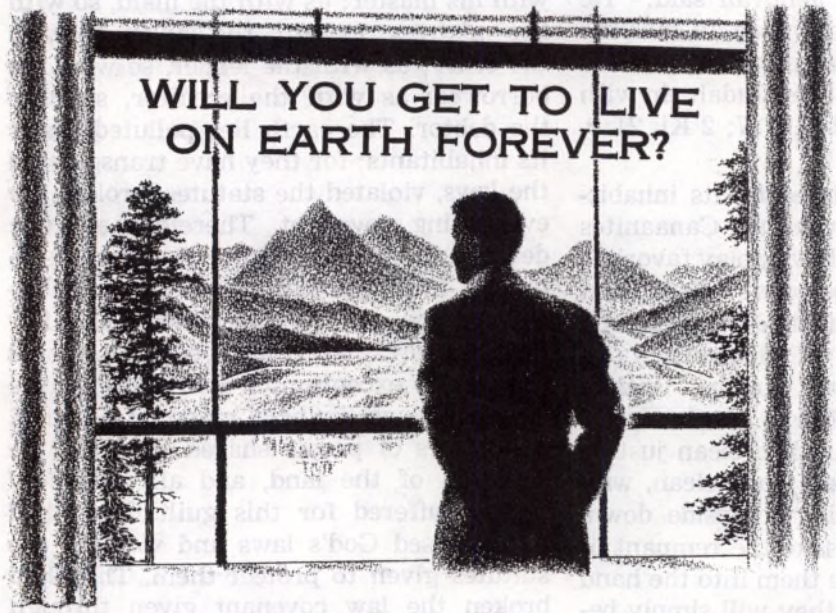
[18] Isaiah foretold this dumping out of the land's inhabitants, when he said: "Behold, the LORD [Jehovah] will lay waste the earth and make it desolate, and he will twist its surface and scatter its inhabitants. And it shall be, as with the people, so with the priest; as with the slave, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt; therefore the inhabitants of the earth are scorched, and few men are left." No respect of persons was shown. No exceptions were made because of religious or financial or social position. All classes of people shared guilt for the pollution of the land, and all classes of people suffered for this guilt. They had transgressed God's laws and violated the statutes given to protect them. They had broken the law covenant given through Moses that was to run until an indefinite, concealed time, until it had safeguarded them to the time of Messiah's coming. But now their failure to keep it meant their removal from the land, their captivity in Babylon.—Isa. 24:1, 2, 5, 6, *RS*.

[19] Jehovah did not create the earth to have it polluted by wicked persons. It was

17. What did Jehovah say about Judah's lot, and what happened?

18. How did Isaiah foretell the desolation of the land and show that God would show no respect of persons?
19. How is this a warning for us?

to reflect his praise, the living plants and animals on it were to do so, and certainly the specially privileged human creatures with their higher intellectual capacities were to be a praise to their Creator. If they fail to praise God themselves, and prevent others from doing so, and even pollute the earth until it is too soiled to mirror brightly the praise of its Maker, then those persons must be removed. Jehovah is no respecter of persons. He did it to the Canaanites. He did it to the Israelites. He will do it to the polluters of the earth today. These ancient happenings "that were written aforetime were written for our instruction," and "these things went on befalling them as examples and they were written for a warning to us upon whom the accomplished ends of the systems of things have arrived." Jehovah does not waver in his principles, nor does he swerve from his purposes: "I, Jehovah, change not." We have our warning from God about polluting the earth, just as the Israelites had theirs. Let us obey ours, profiting from their failure to heed theirs. —Rom. 15:4; 1 Cor. 10:11, *NW;* Mal. 3:6, *AS.*




"The upright will inhabit the land, and men of integrity will remain in it; but the wicked will be cut off from the land, and the treacherous will be rooted out of it."—Prov. 2:21, 22, RS.

MEN are now defiling the earth. In their greed to get rich quick from its resources they denude the hills of forests and the plains of grasses, and valuable topsoil is washed or blown away. Wild animals and birds are wantonly slain for money or just for the fun of it. The air we breathe is needlessly polluted with factory smoke that many industrialists are too greedy to control. For thousands of years national and international wars have spilled lakes of blood that have defiled the land. Now in their quest for quicker ways to kill more the most powerful nations are poisoning the atmosphere, the vegetation, the land, the sea, the fish—everything—with radioactive elements. Scientists confess that the trend could lead to making the earth uninhabitable. Some parts have already been made so. The San Francisco *Chronicle,* June 20, 1956, editorializes: "FOREVER MADE UNIN-

1. In what ways do men now pollute the earth?

HABITABLE. There is a blanket invitation for soul-searching in reports which indicate that the testing of American nuclear weapons has probably made two of the Marshall islands forever uninhabitable and has certainly visited serious radiation sickness upon the people of a third. Not by design, of course, but through the unavoidable consequences of fission and fusion, Bikini and Eniwetok have been sown with radiation that make them taboo as dwelling places for all time; inhabitants of Rongelap were so irradiated from the air, the ground and the very food they ate that they became nauseated, shed their hair, developed skin lesions and showed other symptoms of severe radiation sickness."

[2] Add to this the widespread evidences of moral deterioration and breakdown, and it is apparent that the earth and its inhabitants fall short in mirroring the wisdom and majesty of their Creator and in reflecting his praise, as purposed. And as time wears on the condition worsens: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away."—2 Tim. 3:1-5, *NW*.

[3] "And from these turn away." Why? For the same reason that Israel was to be separate from the Canaanites. Because "bad associations spoil useful habits," rotten things corrupt the good, dirty things soil the clean. When groups practice or support or tolerate evils there is a community responsibility for such evils, and to escape coming under this community responsibility individuals must separate themselves, if not physically then mentally and morally and emotionally. Just as Israel was given a law that would have protected them had they kept it, so Christians have commands that will preserve them if they comply. Knowing that Satan is "the ruler of this world," that he is "the god of this system of things," that "the whole world is lying in the power of the wicked one," Christians appreciate the wisdom of the command not to "be loving either the world or the things in the world" and know that whoever "wants to be a friend of the world is constituting himself an enemy of God." Not wanting to be in Satan's power, they separate from the world that is completely under his power. In this way they do not come under the world responsibility for all its wickedness, and they will thereby escape destruction with it at Jehovah's war of Armageddon. Just as the land vomited out the Canaanites and the backsliding Israelites because they polluted it, at Armageddon evildoers will be disgorged from the land of the living, for that is Jehovah's time "to bring to ruin those ruining the earth."—John 12:31; 2 Cor. 4:4; 1 John 5:19; 2:15; Jas. 4:4; Rev. 11:18, *NW*.

2. How are conditions becoming worse, and this means what?

3. What must Christians do to be preserved when Jehovah ruins those ruining the earth?

### STUDY AND MEDITATION

[4] How can you keep from being vomited out of the land then? By separating from "those ruining the earth." Fit into God's purpose for the cleansed earth by reflecting God's praise along with the earth. Start doing that now. Do it, not in the way that you think is right, but in the way that God says is right. Learn his way by studying his Word. It is by such study of

4. In what ways will study of God's Word change us?

the Bible that you will "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." By this study "you should put away the old personality which conforms to your former course of conduct" and "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 loving-kindness." Then you will live "no more for the desires of men, but for God's will. For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead." However, your study and changed way of thinking and acting will deliver you from Jehovah's destructive judgments at Armageddon. —Rom. 12:2; Eph. 4:22-24; 1 Pet. 4:2-5, *NW*.

[5] One aspect of study that is woefully neglected today is meditation. The Bible frequently counsels us to do it. Joshua was told to take the book of the law and "meditate therein day and night," or, more accurately expressed, "in an undertone read in it day and night." This reading in an undertone is like talking to yourself, an audible musing, and since it is slower than reading to yourself it keeps the idea on the mind longer to soak in and be absorbed more. Moreover, it enters the mind in two ways, through both the eye and the ear, which impresses it on the mind with greater force. It is said of the happy man: "In the law of Jehovah is his delight, and in his law doth he talk with himself [soliloquise, *margin*] day and night. So doth he become like a tree planted beside channels of waters, that yieldeth its fruit in its season." Taking in Jehovah's waters of truth will enable us to bring forth Christian fruitage. We should copy this psalmist's example: "I commune with my heart in the night; I meditate and search my spirit."—Josh. 1:8, *NW;* Ps. 1:2, 3, *RoPss;* 77:6, *RS*.

[6] Before talking to others it is best to talk to ourselves, to soliloquize. This will impress the truths on our own mind for the guidance of our tongue. Such meditation and self-preparation was done by Christ Jesus, the Greater David: "Of the glorious splendor of thy majesty, and of thy wondrous works, I will meditate," or, "soliloquise." During Jesus' forty-day fast and isolation in the wilderness after his baptism he meditated, trying to take in the full meaning of the things that the opened heavens had bared to his view. This meditation fortified him for what was ahead. The Bible shows that from time to time Jesus sought solitude for meditation and prayer: "He went up into the mountain by himself," and, "He continued in retirement in the deserts and praying." But it was difficult for Jesus to get the solitude he needed for meditation and prayer: "He went out and proceeded to a lonely place. But the crowds began hunting about for him and came out as far as he was," and, "Early in the morning, while it was still dark, he rose up and went outside and left for a lonely place," but "those with him hunted him down and found him." To avoid city crowds "he continued outside in lonely places. Yet they kept coming to him

5. What aspect of study is now neglected, but what does the Bible say about it?

6. What shows that Jesus valued meditation, and found it difficult to do it at times?

from all sides."—Ps. 145:5, *RS; RoPss;* Matt. 14:23; Luke 5:16; 4:42; Mark 1:35, 36, 45, *NW.*

[7] Though not sought by crowds as Jesus was, his followers today are hard-pressed by modern living to find solitude for meditation. In many places in the world simplicity of living has been replaced by a life of complexity, with waking hours crammed with both important and trivial matters. Moreover, people today are developing an aversion to thinking. They fear being alone with their own thoughts. If other people are not around, they fill the void with television, movies, light reading matter, or if they go to the beach or park the portable radio goes too so they will not have to be with their own thoughts. Their thinking must be channeled for them, ready-made by propagandists. This suits Satan's purpose. He deluges the mass mind with anything and everything but God's truth. To keep minds from doing godly thinking Satan keeps them busy with thoughts that are either trivial or ungodly. It is tailor-made thinking, and the tailor of it is the Devil. Minds work, but in the way that a horse is led. Independent thinking is difficult, unpopular and even suspect. Thought conformity is the order of our day. To seek solitude for meditation is frowned upon as antisocial and neurotic. —Rev. 16:13, 14.

[8] As Jehovah's servants we must obey his command to meditate. The rush of events sometimes sweeps us along like a chip on the river, with no chance to guide or control our own course unless we put up a struggle against the current and work our way into a side eddy or calm pool for pause and reflection. We are like sparrows in a tornado, whirled in circles, round and round the daily cycles with no chance for repose, unless we can fight our way into the calm eye of the windstorm for regular periods of meditation on spiritual matters. To meditate we must have peace and quiet, must shut out sounds that assault the ear and blind ourselves to sights that distract the eye. The organs of sense must be soothed so they will not be occupying the mind with their messages, thus freeing the mind to think of other things, new things, different things, freeing it to probe within itself instead of being barraged from without. If a room is full more persons cannot enter. If the mind is occupied new thoughts cannot come. We must make room to receive when we meditate. We must open the arms of the mind to new thoughts, and do this by clearing our mind of the everyday thoughts and concerns, by shutting out the daily jumble of complex modern living. It takes time and solitude to thus empty and free the mind of the daily whirling turmoil, but if we do this the mind will graze its way through the green pastures of God's Word and will be soothed by the restful waters of truth. Meditation will bring you many fresh, delectable, spiritual tidbits; doing it regularly will spiritually revive, renew and replenish you. Then you can say of Jehovah: "He makes me lie down in green pastures. He leads me beside still waters; he restores my soul." Or, "He gives me new life."—Ps. 23:2, 3, *RS; AT.*

[9] If a well is full some water must be dipped out before more can filter in. If it is dipped out rapidly with no time allowed for refilling the well will go dry. If you never take water out it will become stagnant. If trash is thrown into the well there is less room for water. There is only so much space and the water level is constant. So it is with the mind. It can be a well of wisdom, full of Jehovah's waters of truth that bring life: "The mouth of a righteous

7. Who makes it hard for us to meditate today, and by what means?
8. What conditions are necessary for the best meditation?
9. In what ways is meditation compared to a well of water?

man is a well of life." Words from the mouth, like water from the well's opening, can refresh and enliven people. "The words of a man's mouth are deep waters; the fountain of wisdom is a bubbling brook." If our words are to be a bubbling brook of wisdom instead of a babbling brook of trivialities, we must meditate. We must empty our mind of old thoughts to make room for new ones, then we must give time for the new ones to filter in by meditation. If we do not keep our thoughts moving, changing, they become stagnant and stale. If we let all the worldly trash and satanic propaganda fill our mind there will be no room for godly thinking. So it is with the mind as with the well: if we are always dipping out the well goes dry, if we never dip out it becomes stale. There is a time for dipping out, there is a time for seeping in. There is a time to speak and a time to refrain, a time to meditate and a time to communicate, a time to think and a time to tell what you have thought. To give we must first get. We must take in before we can give out. We must fill before we can empty, and must empty before we can fill again. It is a process of both getting and giving, not just one or the other. Keep the waters of truth running into your mind, through your mind, out of your mouth. Then it will be "a well of living water."—Prov. 10:11; 18:4, *AT;* Gen. 26:19, *NW,* mar.

[10] The power of the mind to meditate is like a muscle: it improves with use. Hebrews 5:14 (*NW*) says: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." Just as we cannot eat all the time but must allow time for digestion, so periods of study must be interspersed with meditation to assimilate what we have read. As a grazing animal must later chew its cud, we must chew our mental cud, so to speak, after an intake of spiritual food. We must occasionally bring up to our conscious mind previously learned facts or truths to be ruminated upon meditatively until all the value is extracted. Otherwise so much stays in the recesses of the unconscious mind, unused. Those who fail to meditate really do not know their own mind, what is really buried in it. Deep thoughts are within, and we have to go deep to bring them out. Time and solitude are the pick and shovel for mining them through meditation. You cannot keep your mind on the surface and hope to see to the bottom of deep subjects. After listing good things to think about, Paul advises: "Continue considering these things." The more you do the more efficient your mind will become. —Phil. 4:8, *NW.*

10. What improves the power to meditate fruitfully?

### MAKE A NAME TO BE REMEMBERED

[11] This meditation is for one purpose, the same one given to Joshua when he was told to meditatively read God's law in an undertone day and night: "In order that you may take care to do according to all that is written in it." We are to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." We must put our mind to it before our tongue: "The mind of the righteous ponders how to answer." Paul told Timothy: "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching," and, "Give constant thought to what I am saying." So we must study privately, read the Bible and theocratic Bible helps, meditate on the things read, practice them, attend meetings to be further edified and to incite others to love and right works, and in unity all go forth to

11. What is the basic reason for meditating on God's Word, and what scriptures show meditation in connection with this purpose?

praise the name of Jehovah in order to live in God's new world forever.—Josh. 1:8; Heb. 13:15, *NW;* Prov. 15:28, *RS;* 1 Tim. 4:15, 16; 2 Tim. 2:7, *NW.*

12 The name of the wicked rots from God's memory, but the good name of the obedient God remembers, either to preserve them through Armageddon if they are living then or to resurrect them to life if they have died before then. Hence the statement that may at first strike us as strange is nonetheless true: "A good name is better than precious ointment; and the day of death than the day of one's birth." We might naturally think the start of one's life is better than its end, but here it means that if one has a good name with God when he dies that is better than his birth, at which time he has no good name with God. All are brought forth in iniquity and conceived in sin, without the right to life and under divine condemnation: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." The inherited sin and condemnation we start life with remains unless we show faith and obedience toward God and Christ. When we start life it is not known how we shall use it, it being unpredestinated. But when we finish life with a good name that has been built up by godly works our future in the new world is secure. If we die with a good name God will resurrect us; if we come to Armageddon with one he will preserve us. —Eccl. 7:1; John 3:36, *NW.*

13 "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart," Solomon continues. This is no recommendation for sadness over rejoicing. How could it be, when we have a happy God, a joyful Christ, and a commission to make mourners rejoice? It refers to a specific time, to the time when a person has died and the house is in mourning. Go there to console the sad survivors rather than callously forget them and feast and revel. It was a Jewish practice to mourn for seven days after the death of a near relative, and to visit the mourners of the house was considered meritorious. It not only comforted the bereaved but also induced the visitor to remember life's brevity, to know that the death that has come to this house will come to all soon enough and that those living should keep it in mind. It is while you are still living that you can make a good name, not when you are dying. And a good name is the only thing worthwhile to the dying.—Eccl. 7:2; Gen. 50:10; John 11:31.

14 Solomon goes on to say: "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Laughter is good medicine, but there are times when we must soberly view our life and the way we are living it. If we see we are wasting too much time in frivolous feasting and not making a good name by doing good works, we had better be sorry and change; it will make our heart better. It will help us make a good name so that the day of our death, or the day of Armageddon, will be better for us than the day of our birth. "The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools." The wise heart in a house where one has died is attuned to the seriousness that is natural in a house of bereavement and it influences the wise heart to watch how life is lived, but the careless mood in a

12. How can it be true that the day of death is better than the day of birth?
13. Why is it more profitable to go to the house of mourning than to the house of feasting?
14. Why is sorrow better than laughter, and the rebuke of the wise better than the song of fools?

place of revelry appeals to the foolish heart and causes life to be faced with a shallow, reckless spirit. If you are straying from right paths the rebuke of a wise man will put you back in the way of life by correcting you and enabling you to make a good name for yourself. But to hear the song or psalm or fulsome praise of a fool, how can such empty flattery that conceals faults and confirms us in them be helpful? It would keep us making a bad name, not correcting us into ways leading to a good name with Jehovah.—Eccl. 7:3-5.

15 "For as the crackling of thorns under a pot," Solomon next says, "so is the laughter of the fool: this also is vanity." Thorns are not satisfactory fuel. They flame up quickly, but are just as quickly burned to ashes. They do not last long enough to finish cooking what is in the pot, so they do not accomplish the task for which the fire is lit. Their showy, noisy, blazing crackling is futile and vain. And so are the frivolous gigglings and follies of the fool. They help no one to advance in the serious task of making a good name that God will remember, and thereby ensure that the day of death will be better than the day of birth.—Eccl. 7:6.

16 We should not waste this life on vanities, but use it to secure entry into the future, real life in the new world. If this life is all there is, there is nothing important. This life is like a ball thrown into the air that soon falls into the dust again. It is a fleeting shadow, a fading flower, a blade of grass to be cut and soon withered. What we do, say or think, or refrain from doing, saying or thinking, does not really matter, if this life is all there is. On the scales of eternity our life span is a negligible speck. In the stream of time it is not even a healthy drop. Certainly the Preacher is right when he reviews life's many human concerns and activities and pronounces them vanity. We are so soon gone we might as well have never come, one of billions to come and go, with so few ever knowing we were here at all. This view is not cynical or somber or morose or morbid. It is truth, a fact to face, a practical view, if this life is all there is.

17 But if this is not all, if there is a Creator who gave us life, and who inspired a book to tell us how to keep life, then we had better give heed with every ounce of energy to do what he says is necessary to make this temporary grassblade into an abiding Sequoia tree, to make this fleeting shadow stop in its tracks, to fix the colors in this fading flower. There is no present work, no occupation, no thoughts, no words more important—or even important at all—than those that will make our life permanent, that will make it a permanent swimmer in the stream of time. This is the most practical, the only practical, course in this life that is a mere tick in time. So after showing all the vanity of this life and its futile pursuits by frantic specks of humanity, the Preacher brushes aside all the vain occupations and efforts and foibles of men to put his finger on the one and only thing of any consequence in this momentary existence: "The conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

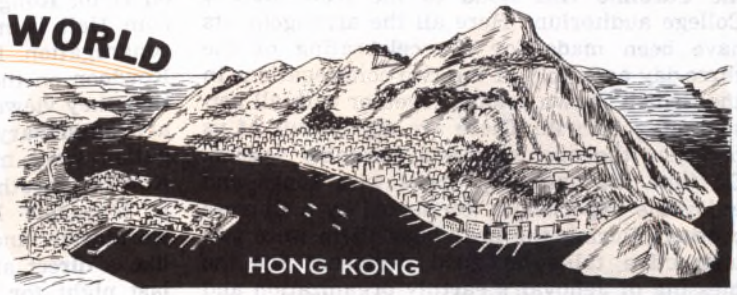
18 We can look around us with our eyes and see the evidence of the Creator's existence and power, his wisdom and majesty. We can read his Word, the Bible, and open our mind's eye to more truth concerning him, his earth, his purpose for the earth, and our possibilities of living on it forever. Will we do the whole duty of man: fear

15. Why is the burning crackle of thorns under a pot like the laughter of a fool?
16. If this life were all that there is for man, why would it be so unimportant?
17. But since it is not all that is possible for man, what should he do?
18. The answers to what questions will determine whether we shall get to live on earth forever or not?

God, study his will, meditate upon it, do it, tell it to others, help them do it? Will we shun this world under Satan, its works, its blasphemies, its ruining of the earth? Will we use the earth in harmony with God's will, cultivate it, beautify it, care for the wildlife on it, and help it reflect Jehovah's praise? Or will we wickedly dirty this mirror of God so that it will not brightly reflect his wisdom and power and praise? The way we answer these questions and live up to the answers will determine the answer as to whether we shall get to live on earth forever or not: "The upright will inhabit the land, and men of integrity will remain in it; but the wicked will be cut off from the land, and the treacherous will be rooted out of it."—Prov. 2:21, 22, *RS*.

# ROUNDING THE WORLD WITH THE VICE-PRESIDENT

## Part 3




FRIDAY, January 11, dawned over the South China Sea, and as our PAA plane, now four hours aloft, neared its destination, we passengers were advised that it was cloudy over Hong Kong and it was drizzling. Losing altitude, our plane flew through clouds for a long time. Finally it dropped down into the clear and we could see rugged islands in the green waters. Here and there were vessels, looking so tiny. One was reminded of the harbor of Rio de Janeiro, Brazil. We are approaching Hong Kong by the southwest passage. From our window we could see a city below to the right of our aircraft. We come lower and seem to scrape the mountaintops. But we make it safely and at 7:53 a.m. we touch the runway of the Kai Tak airport. Meantime, as dawn broke, there were eight interested witnesses of Jehovah crossing by ferry from the City of Victoria on the island of Hong Kong to Kowloon on the Chinese mainland, there to meet twelve others, Watch Tower Society missionaries and local Chinese witnesses, to ride out to Kai Tak airport to meet the eagerly awaited plane. That bleak and cloudy morning the mountains around seemed to hem them in to the dismal atmosphere, and the question bothered them, Would the weather hold up the plane's landing? It was a relief to them to see how, like a bird that carefully glides and drops into its small nest, the plane approached and came down on Kai Tak airstrip surrounded by mountains and sea, although two hours late. No drizzle then, but overcast!

Not too long in getting through customs and other entrance formalities, the Society's vice-president, F.W. Franz, was soon heartily shaking hands with the Watch Tower Society's new Hong Kong branch servant and the other missionary graduates of the Bible School of Gilead and beaming Chinese witnesses. It was a short drive from the airport to the new missionary home on Prince Edward Road in Kowloon. There breakfast was waiting, and twenty-three of us gathered together in the dining room. This dining room is also used as a Kingdom Hall, where the meetings of the Kowloon congregation are held.

The three-day assembly of Jehovah's witnesses in Hong Kong was not scheduled to begin until 6:45 that night. Thus the afternoon provided the opportunity for two carloads of us to drive around to see some of the Kowloon peninsula, this British Crown colony at the mouth of the Canton River. In the course of this drive the vice-president was taken to the scene of the terrible Hong Kong rioting that broke out in and around the Shumshuipo area last October during the celebration of the independence of Nationalist China. The former

missionary home was situated in this same area. From there Brother Franz saw the spot where missionary Joan Espley passed through her terrifying "ordeal during the Hong Kong riots" on October 10, her own report thereon being published in the December 22 issue of *Awake!* magazine. No howling, fanatical, murder-bent mob there now!

In the evening we took a ferry that glided across the strait of waters to Hong Kong Island to dock at the wharf where the City of Victoria nestles at the foot of the world-famous Victoria Peak, 1,809 feet high. Then we go up the Caroline Hill Road to the New Method College auditorium. Here all the arrangements have been made for the celebrating of the three-day assembly of the two congregations in the British Crown colony, together with all persons of good will. There are eighty-four of us here for the opening day's assembly session. On time the assembly opens with songs and enjoyable experiences, conducted by a Chinese brother. During the next hour there were two instructive talks on good overseers for the blessing of Jehovah's earthly organization and on the relations of servants of a congregation with all the other brothers of the congregation. It came as a surprise, but a pleasant one, when the Society's branch servant now released the new field-service instruction booklet entitled "Preaching Together in Unity," published in Chinese.

All this served as a good introduction to the next feature, the vice-president's talk through a capable, energetically speaking, native Chinese translator. The conventioners were delighted when the speaker displayed to them the new 1957 *Yearbook of Jehovah's Witnesses,* although only in English, and also the new 1957 calendar with its unique illustration under the year's Bible text. Displaying this, he spoke of the grand progress being made in the expansion of Jehovah's visible organization and in the magazine-distribution work world-wide, which really had its source in the group of the Watch Tower Society's factories in Brooklyn, as depicted on the 1957 calendar. Brother Franz appealed to the Hong Kong conventioners for full and wholehearted co-operation in distributing *The Watchtower* and *Awake!* The Chinese edition of *The Watchtower,* the first number of which was dated January 1, 1956, and which was published in Hong Kong, is now printed at the Brooklyn factory group portrayed on the 1957 calendar. This appeal was loyally taken up by the Hong Kong contingent of Jehovah's witnesses, for they have since reached a new peak in the local circulating of copies of these New World magazines. However, after the evening's sessions there was a pleasant bit of informal association of conventioners together at the cafeteria located in the rear of the assembly auditorium. It all smacked of the flavor of Old China, exotic.

Saturday, January 12, saw a considerable crowd of us assemble in the other missionary home of the Watch Tower Society, two flights of steps up from the sidewalk of Castle Road, on Hong Kong island itself. Here too a Kingdom Hall is maintained, for the Hong Kong congregation. For many of the brothers from Kowloon on the peninsula it was the first time that they viewed and met in the Kingdom Hall and missionary home. The Hong Kong congregation were made very happy to have their Kowloon brothers there with them. Saturday is Magazine Day with Jehovah's witnesses world-wide, and the morning session here was like a direct answer to Brother Franz' appeal last night for greater distribution, because at this service meeting magazines were emphasized fair and squarely and the distribution this morning was to be made in the business section of the Central District. Brother Franz, the former branch servant, the present branch servant and a Cantonese-speaking Chinese sister formed one of the parties setting off into the field service. As one passes the busy and narrow streets, life in the Chinese way can be seen at a close-up. It was not long till the vice-president found himself on the third floor, inside a Chinese home, listening to the branch servant witnessing in Chinese to a Cantonese-speaking mother of eight children. She had been a subscriber for the Chinese *Watchtower* and a local Kingdom publisher had been making return visits upon her. Literature was placed with her by the branch servant. Downstairs on the pavement we encountered Cantonese-speaking Sister Ng So Ching. So Brother Franz seized the opportunity at once to take her with him back up the steps to the home of the lady speaking the same Chinese dialect. She welcomed us in. We sat down, and after Sister Ng gave her an extended witness the lady, although a Roman Catholic religiously, readily subscribed again for *The Watchtower* in Chinese. Fast action! Rewarding!

The Chinese are an amazing people when it comes to utilizing space. Thousands of refu-

gees have streamed into Hong Kong from Communist China, and they constitute quite a problem for the Crown Colony government. Quite to be expected, in the afternoon we passed by a small squatter area on a hillside. The homes were merely tiny huts, six feet by seven feet, made of patched sackcloth and tarpaulin. A family of six would be found dwelling in this matchbox home on a vacant demolished site. Water must be carried from a water main where hundreds of people would be lining up taking each one his turn in getting water supplies. There is no sanitation, just a dirt ditch. It was a relief to move along from here and see the colorful, busy market streets teeming with people selling their wares.

Supper we ate at the assembly auditorium, all of us seated together like a big family at four tables, refreshing ourselves on Chinese dishes and eating with chopsticks. In the experience meeting that featured the opening of the evening's assembly sessions a Chinese special pioneer related her experience in the native tongue, followed by a missionary sister using an interpreter. All the missionaries are tackling the difficult task of mastering the official Chinese language. The two talks that followed in the succeeding hour were based on the year's text, "From day to day tell the good news of salvation by him." (Ps. 96:2, *NW*) They were delivered by former branch servant Carnie and his successor, C. W. Charles. The vice-president rounded off the program for the day by a talk on loyalty to the Society that the Most High God has been powerfully using in the earth in this closing century of his sixth millennium of the seventh creative day. Brother Franz exhorted the eighty-two of his audience to continue rendering heart-given loyalty to Jehovah's instrument.

Sunday, January 13, came, with all its reason for expectancy but with the somewhat saddening realization that this was the last day of a warmth-giving assembly here in this isolated corner of the earth. The weather certainly did not seem to want to give up its cloudiness and bleakness. Field activities in the witness work distinguished this final morning of the assembly. In the course of the morning the vice-president was delighted to view picturesque City of Victoria with its ten-mile water front and Kowloon across the strait, from the peak-top 1,800 feet above sea level. From here one could appreciate why the place was called Hong Kong, which in English means "Fragrant Harbor." The name Kowloon, meaning "Nine Dragons," referred to the small range of hilltops, originally near the present Kai Tak airfield but now demolished. A million of the estimated total population of 2,500,000 live on the island of Hong Kong. Descending from peak-top to the other side of the island one comes upon Aberdeen, a small Chinese fishing port crammed with Chinese fishing junks laden with fish of all kinds. It is here that the famous Hong Kong "floating restaurants" can be seen. From sightseeing this part of the witnessing territory of the Hong Kong publishers one returns to the assembly auditorium in time to accompany a special pioneer Chinese sister in house-to-house witnessing in a poor section of the City of Victoria. The crammed conditions of these homes of poverty well emphasized the need for the inhabitants to hear the message then being so intensely advertised and to be given that afternoon in the public address, "New World Peace in Our Time—Why?" However poor these people may be materially, they are never stingy, though, with their hospitality.

After dinner at the assembly auditorium a baptism service was held for those who desired to give a public seal to their dedication of themselves to Jehovah God to walk in the footsteps of his Son Jesus Christ. There were seven that responded with Yes to the speaker's two questions for ascertaining their worthiness. These were immersed in the bathroom of the not-distant Hong Kong Kingdom Hall, for in mid-January it was cold by the seashore.

As the announced hour of 3:30 p.m. drew near there was a drizzle that filled the air. Nonetheless the newspaper publicity giving excellent write-ups, the photograph of a group of Jehovah's witnesses and another of the Society's vice-president, the handbills, the placards and much advertising by word of mouth paved the way for many of the preoccupied public to come to the New Method College auditorium for the attractively titled talk. Despite the cheerless weather 167 made their way to the place. For this land of Buddhism and idolatry the attention given the visiting speaker was rapt. People of good will in attendance were very much impressed with what they heard through the Chinese interpreter. At the close of the public talk thirty-seven copies of the Chinese booklet *"This Good News of the Kingdom"* and seventeen copies of the English booklet *World Conquest Soon—by God's Kingdom* were placed free with those eager for more information in

print, and seven signed slips were handed in requesting a call at the home by one of Jehovah's witnesses.

There were seventy-five that remained for the evening's sessions with which the assembly concluded. The talk by branch servant Charles on the theme "Where Your Treasure Is There Your Heart Will Be" made it clear that the world can influence those taking up the Christian course and that the effective counterbalance is God's kingdom. The soon-departing vice-president was given the final place on the program. Sensing the dangerousness of the times he focused his parting words on the need to stick close to the organization of Jehovah's people that we might be kept in the lifesaving truth. No sooner was this talk finished than branch servant Charles stepped forward and read a resolution voicing recognition of the Watch Tower Bible & Tract Society as the instrument used by Jehovah to direct his people now on earth before Armageddon and pledging continued loyalty and support to it. Former branch servant Carnie, himself a certificated member of the Watch Tower Bible & Tract Society, seconded Charles' motion to adopt this resolution. The unanimous Aye! that arose in adoption of the resolution was full of conviction and determination. So the Hong Kong assembly ended on a splendid note indeed.

Next day, Monday, in the two hours before noon some of the Hong Kong brothers were reminded of Paul's farewell to the brothers down at the beach on the stopover at the port of Tyre. (Acts 21:2-6) On the sands near Repulse Bay Hotel nineteen missionaries and special pioneers held a service meeting near the waters of this well-known bay. Brother Franz considered their field-service problems and gave them stimulating exhortation. A sumptuous material meal with them all followed in the Golden City Restaurant on Queens Road Center in the City of Victoria. Now we must retrace our steps to the Kai Tak airport outside of Kowloon. Precious last moments of contact and conversation with Hong Kong brothers are enjoyed there before the vice-president is called to board the flying Orient Star. A political congressman is among the passengers, and so all our baggage goes aboard this bimotored plane without inspection, out of courtesy to him. At about 4:36 p.m. our plane takes its final bounce off the runway and soon we are soaring out over the waters and islands of that area.

**MANILA, PHILIPPINE REPUBLIC**

After affording its passengers a beautiful view of Manila's night lights from the air, our bimotored plane Orient Star made contact with terra firma at the P.A.L. airport about 7:35 p.m. As the arriving vice-president walked to the customs building a delegation of quite a number of expectant witnesses of Jehovah let out a shout. With the aid of a customs broker, a Philippine witness, it was quick work in getting through customs and coming in direct touch with the welcoming brothers. The Watch Tower Society's branch in Quezon City extended its hospitality to the visiting official by assigning him a room and all the comforts of Brooklyn headquarters home for the next four days. But before retirement for the night the pleasure was seized of talking to a large gathering of branch family members, missionaries and native Philippine brothers till very late, and so getting better acquainted.

The visit of Brother Franz was made the occasion of a national assembly of Jehovah's witnesses throughout the many islands of the Philippines for three days, January 15-17, 1957. For this the same stadium that was used the previous spring when the Society's president and his secretary visited the Philippines was engaged, the beautiful Rizal Memorial Football Stadium. In spite of the shortness of time in notifying the scattered brothers, it was gratifying to observe that those who came to attend were from all over the Philippines. The missionary graduate of Gilead who was appointed as assembly servant did a good job in its behalf. The kickoff meeting that he arranged a couple of months before the actual event nicely geared the assembly organization for the big undertaking ahead. A successful assembly resulted.

The program of events offered all the conventioners a sumptuous spiritual repast for morning, afternoon and night. The speeches were to be presented in the two leading dialects of the Islands, Ilocano and Tagalog, as well as in English. An attractive platform featuring watchtowers and adorned with the 1957 year-text on banners in the eight principal languages of the Philippines was erected on the grassy field, centered in front of the long-roofed grandstand that is flanked by the bleachers that extend all around the oval track of the great stadium. A novel feature was the displacing of a musical orchestra by a mixed chorus of voices accompanied by merely a

piano. Under the musical direction of a Gilead graduate the chorus gave the assembly an introduction to each song selected by singing the first verse, after which the entire assembly took up the song and swelled it loudly. This functioned very well.

The public relations servant arranged for newsmaking interviews. So, on the morning of the assembly's opening day, Tuesday, January 15, Brother Franz, accompanied by this servant, went to two radio stations for engagements. The first one, DZFM (The People's Station), is owned by the Philippine government. The program director was very friendly. Despite not feeling too well he graciously kept his appointment for the interview. He even canceled a thirty-minute paid program over the radio in order to accommodate the vice-president of the Watch Tower Society. The half-hour interview was "right off the cuff" and was broadcast direct from the studio. The program director was pleased with the information of public interest that Brother Franz gave in replies to many questions, especially the stand of Jehovah's witnesses toward godless communism. The Philippine Islands have no diplomatic relations with the Soviet government of Russia.

Immediately after the first interview it was necessary to proceed to CBN (Chronicle Broadcasting Network), a commercial station, to keep an appointment. There a fifteen-minute interview was recorded. This was broadcast the following day, and the sound department at the Rizal Memorial Football Stadium was able to record it from the air and to replay it in the evening during an intermission of the assembly.

Meanwhile the Society's branch servant, who was also the assembly chairman, was holding a two-hour session in the stadium grandstand with the district, circuit and congregation servants. The most of the other conventioners utilized the morning in field service. As the official assembly opening in the afternoon drew on, the sky was overcast and there were some showers. Nevertheless on this, the first day, the grandstand was full and some of the conventioners were sitting in the bleachers. The branch servant, as assembly chairman, gave the official address of welcome to this fine turnout of brothers, and thereafter the seven spiritual goals of Jehovah's witnesses for 1957 were ably discussed by seven brothers.

For the evening's features the crowd increased appreciably, from 5,768 in the afternoon to 6,353 now. The vice-president's talk to them on backing up Jehovah's visible organization proved to be most timely as well as giving them a viewpoint many had not had previously. This gave them a basis for better understanding and more fully appreciating the climactic feature that followed, the presentation of the special resolution, which, since early last summer, had been undergoing adoption by assemblies of Jehovah's witnesses around the globe. The matter, presented first in English, was translated simultaneously by interpreters to the speaker's right and left into Ilocano and Tagalog. When the speaker raised his hand for the vote to be expressed upon the motion before the assembled 6,353, there was enthusiastic applause with the viva voce adoption of this courageous, forthright resolution against Communist persecution, in English, Ilocano and Tagalog. Incidentally, the simultaneous translating of the talks from the English by the translators, each equipped with earphones that were wired in with the central microphone, into Ilocano and Tagalog saved much time, and each language group in its own assigned place in the grandstand heard distinctly without confusion of sound. The arrangement worked excellently, and many were the expressions of appreciation by the conventioners for this great improvement over the translation method at last year's national assembly at this same place.

Wednesday, January 16, after the consideration of the day's Bible text at the stadium there was again joyful, united field service. Also in the grandstand during the progress of the morning meetings were conducted in the various dialects—Cebu-Visayan, Hiligaynon-Visayan, Bicolano and Pampango—for the benefit of the conventioners that did not understand the three main languages used. The summary of the previous day's program, especially the special resolution against communism, was presented at those dialect meetings. At the same time, in the cafeteria on grounds almost directly across the street from the football stadium, the branch servant conducted an exclusive meeting with the district and circuit servants for the Philippine Islands. In this way spiritual food as well as material food was dispensed at this New World Peace Assembly cafeteria, with its kitchen and its serving lines and many eating tables, all under sheltering roofs, ingeniously constructed by the witnesses of Jehovah themselves.

Some news reporters were smart enough to concern themselves with the biggest thing then taking place in the national capital. Shortly after 10 a.m. four of them sat facing Brother Franz in a room in the administration building and plied him with questions. The reporter from the second-largest newspaper turned out to be the most enthusiastic. His paper, the Manila *Chronicle*, published the interview on its front page, with the heading, " 'Witnesses' Head Says They Will Stay Neutral in Case of War," and under the vice-president's picture appeared the words ". . . no meddling in politics." The write-up was very good. The newspapermen, having got enough information, left, but in trooped twenty-five missionary graduates of Gilead yet in the full-time service there in the Philippine Islands. Their questions, of a different kind, extracted valuable counsel concerning local problems faced by missionaries. These devoted hunters and gatherers of the Good Shepherd's sheep were exhorted to be optimistic and to forge ahead in their lifesaving activities and hold fast to their invaluable assignment, not forsaking their post of duty.

In the afternoon, on the assembly platform, two symposia were conducted by speakers from the Society's Philippine branch and the traveling circuit servants. The first symposium dealt with "Congregation Organization" and the second with "Announcing Jehovah's Kingdom with Magazines." Also at 2:10 p.m. this afternoon Brother Franz was interviewed on the floating stage of Studio K of radio station DZRH at the Manila Broadcasting Company building, for fifteen minutes. However, when the "big wheels" heard the recording of the interview, they were loath to put it on the air. Evening came on and, under a clear sky and a full moon, Brother Franz addressed the assembly on "Keeping Within the Bounds of the New World Society." The 6,919 in attendance showed rapt attention and broke out in applauses. They appreciated the point of one's demonstrating unbreakable faithfulness within Jehovah's favored organization.

Inexorably, as with all assemblies, the final day of the Manila assembly arrived. A crowded day it was. Baptism was scheduled as the first thing in the morning. The questions directed to the candidates for baptism to determine their worthiness for it were asked in as many dialects as were spoken by the candidates, besides in English—in Tagalog, Ilocano, Cebu-Visayan, Hiligaynon-Visayan, Bicolano, Samareno, Pangasinan, Pampango, Zambel and Ibanag. In spite of the difference of language all were alike in being dedicated to the same God Jehovah and in understanding his kingdom truth. Accordingly, 279 were favored with baptism in the YMCA swimming pool, not far from the Rizal Stadium, where 6,572 had heard them answer the decisive questions affirmatively.

In view of the fact that the close of the day was to be devoted to the public meeting, the afternoon speakers on the platform were the ones to give parting admonitions to the brothers themselves. They were aware that during the past year the Philippine witnessing organization had suffered a considerable loss in the number of active, publishing ministers. So they encouraged the conventioners to strive to recover from the past losses and to keep pace with the rest of the New World society in ministerial expansion. Appropriately the Philippine branch servant, Earl K. Stewart, delivered the closing talk of the afternoon and spurred them on to greater efficiency as New World ministers. The 7,652 listeners took the matter to heart.

A forty-five-minute intermission, and then in the cool of early evening the public meeting crowd that overflowed the grandstand into the bleachers gave ear to the presentation, in English, Ilocano and Tagalog, of "New World Peace in Our Time—Why?" This, the largest attendance at the assembly, 9,463 by count, was very responsive. They applauded the fact that the speaker, Brother Franz, appeared before them in formal Philippine attire, wearing a *barong Tagalog*, the handsome gift to him of appreciative Philippine brothers, and they vigorously applauded the soul-stirring points of his talk so unhesitatingly and animatedly rendered by the translators at his right and left. They heard, they understood, they felt! Their appreciation of the New World message was further displayed by their accepting at the close thousands of free copies of the booklet *"This Good News of the Kingdom"*. This public lecture and all the field activities that had been carried on prior thereto by the thousands of visiting witnesses in the city left the foundation for a tremendous amount of follow-up work to be shouldered by the congregations in the capital city.

As a whole the assembly showed much spiritual growth over previous ones. An improvement in the behavior of the conventioners was to be noted, the different assembly departments

were better organized and showed more efficiency, especially the New World Peace Assembly cafeteria and the vital sound department. The publicity department sent out news releases eight different days, to six English dailies, two Tagalog, three Chinese, and to six weeklies and fourteen provincial papers. There were at least 346 column inches of news releases, especially to the widely circulated daily newspapers. At the time of this report one weekly magazine came out with a feature article based on the information from the publicity department, in English, on February 2, and another weekly, in Tagalog, on February 10.

Inasmuch as the Philippine Republic does not maintain diplomatic relations with the Soviet government at Moscow, what was to be done with the first carbon copy of the special resolution that had been adopted and officially signed on the assembly platform before 6,353 conventioners the first night? There had to be an intermediary to get it to the proper Russian diplomatic channels. Timelily, the last thing before his departure from the national capital on Friday, January 18, Brother Franz, accompanied by the branch servant and our customs broker, proceeded to the Department of Justice building in the hour before noon. There we were ushered into the office of the then vice-president of the Philippine Republic, Mr. Carlos García, who was also acting as secretary of Foreign Affairs. It was especially in this latter capacity that this high official was approached. The honorable Mr. García proved to be very affable and considerate. He sat down with the Society's vice-president on a settee and talked particularly with him very conversationally. He seemed to become oblivious to time. So, before the interview closed because the Society's vice-president had to get away to the airport, the Philippine vice-president had granted forty minutes of his valuable time. Democratically and in support of constitutional freedom to worship God according to the dictates of one's conscience he accepted from Brother Franz' hands the signed copy of the special resolution and said he would forward it to the proper Russian official through the American government. Due appreciation was sincerely expressed to Vice-president García for his kindness. Two months later, on March 18, he was sworn in at Manila to succeed in office the air-crash victim, President Ramón Magsaysay.

At the Manila international airport a number of brothers, Filipinos and missionaries, gathered to see Brother Franz off. Eventually, about 2:30 p.m., the former Flying Tiger soared into the air and out over Manila Bay, bound for Brother Franz' next stop.

(To be continued)

● Enclosed is an article, "Zealous Vandal," from *Nature* magazine, issue of December, 1956. Is this a proper way to witness to the truth? —C. T., United States.

The magazine article has photographs of two rocks in Washington state's Olympic National Park. On one is written in white letters two feet high: "Exodus 6:3, Almighty God's name is JEHOVAH." On the other is painted: "PSALM 83:18, That men may know that Thou, whose name alone is JEHOVAH, art the most high over the earth." The article comments: "It is extremely doubtful that responsible officials in the religious denomination to which this offender belongs would sanction the practice of using national parks for such purposes." It adds this observation as to the effect of the signs: "They startle some viewers and disgust most."

No, this is not a proper way to witness, and no mature witness of Jehovah would use such methods that deface public places and stir animosity instead of good will. Both the Bible and the Society stress preaching by means of house-to-house calls, street witnessing and home Bible studies, where the publisher of truth uses the Bible and Bible literature and words from his own lips. In their own way the heavens and earth bear witness to Jehovah the Creator, reflecting his majesty and power and grandeur, as the Bible tells us. (Ps. 19:1-6; Rom. 1:20) Human creatures have ways of reflecting Jehovah's praise also, and these ways are set forth in the Bible. Defacing the outdoors and cheapening the message in the eyes of others is not one of those Biblically approved ways.

Incidentally, the Society's magazine *Awake!* published an article in its August 8, 1956, issue, entitled "Save Parks from Becoming Slums," which lamented the lack of appreciation for the national parks.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

- ✓ What the most striking fact about Protestant churches in England is? P. 451, ¶5.
- ✓ What it means not to take God's name in a worthless way? P. 452, ¶4.
- ✓ Why God did not destroy Israel at Mt. Sinai for worshiping a golden calf? P. 453, ¶2.
- ✓ Why God restored Israel to the land of Judah after seventy years of captivity? P. 454, ¶1.
- ✓ What will help a person to gain a new personality? P. 459, ¶3.
- ✓ How the voiceless sun praises God? P. 461, ¶5.
- ✓ Why God commanded Israel to drive the Canaanites from the Promised Land? P. 462, ¶9.
- ✓ What people looked to a piece of wood as a guide? P. 464, ¶13.
- ✓ What king made a flaming sacrifice of his son to an idol? P. 465, ¶16.
- ✓ Why a person should talk to himself? P. 468, ¶6.
- ✓ How a person chews a mental cud? P. 470, ¶10.
- ✓ How the day of one's death can be better than the day of one's birth? P. 471, ¶12.
- ✓ Why the laughter of fools is like burning thorns under a pot? P. 472, ¶15.
- ✓ Where families live in homes six feet by seven feet? P. 474, ¶4.
- ✓ Where a baptism talk was given one morning in eleven languages? P. 478, ¶2.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

**September 1: Why Jehovah Empties the Earth. Page 460.**

**September 8: Will You Get to Live on Earth Forever? Page 466.**

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

AUGUST 15, 1957
Semimonthly

HAPPY ARE THE PEACEABLE

THE FIGHT OF FAITH OF THE PEACEABLE

IS ORDINATION THROUGH BAPTISM VALID?

STRANGEST CITY BUILT BY MAN

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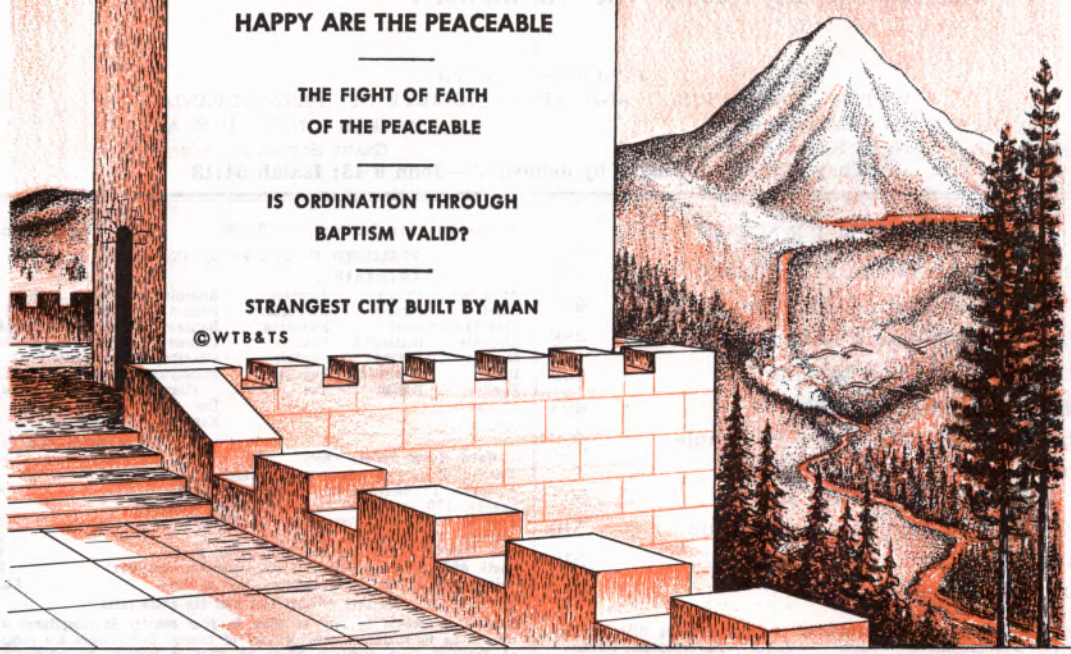

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,150,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, English, Finnish, French, German, Greek, Hollandish, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Bengali, Burmese, Chinese, Cibemba, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington, C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

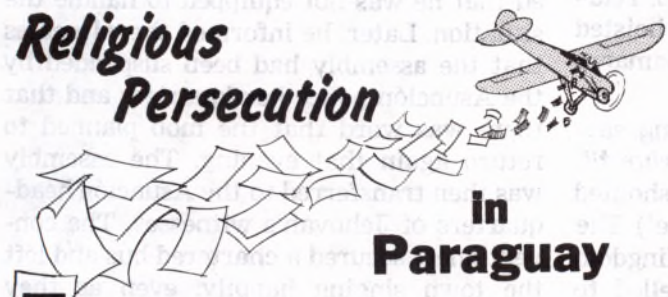
**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII August 15, 1957 Number 16

# Religious Persecution in Paraguay



THE inflammatory leaflets fluttered down from the sky. A blizzard of paper covered the area of priest Ascencio Ayala's church. The country folk in the vicinity of the town of Itá curiously reached for a leaflet. The leaflet-dropping airplane flew off, having done its part in a recent instance of religious persecution in Paraguay.

Written by the parish priest, the leaflets told readers: "Friday, March 1, 1957, at 5:30 p.m. in front of the church there will be a great concentration of all Catholic Christians from the city and districts. . . . At 6:30 an overwhelming manifestation of Catholics in repudiation of 'Jehovah's (false) Witnesses.' The Protestant heretics have no right to have any assembly whatever in Itá."

But long before these leaflets fluttered down from the sky under priestly sponsoring, Jehovah's witnesses had made legal arrangements for a Christian assembly in Itá, a town about thirty-five miles from Paraguay's capital, Asunción. The local congregation had desired the assembly for the benefit of the many persons of good will in the town. So Jehovah's witnesses made request for the use of the municipal swimming pool area for the assembly site. Itá city authorities agreed to this, and police headquarters in Asunción granted a permit for the assembly. Everything had been complied with legally. Jehovah's witnesses had indeed a right to assemble in Itá.

The witnesses began to arrive in Itá from many localities for their assembly. Word of the priest's spiteful action caused the Christian group to set up their assembly in the home of one of the witnesses, which was being used as the local Kingdom Hall. The assembly began with a meeting designed to increase their proficiency in preaching the good news of God's kingdom.

Two blocks away a crowd of more than a thousand persons had gathered in front of the church. The priest came out to lead the flock. The priest's discourse began as a tirade; it turned into an inflammatory speech to stir up the mob to commit violence against the assembled witnesses.

As the priest spoke the crowd grew more agitated by the minute. At this moment an off-duty second lieutenant of the Paraguayan air force, Solano Gamarra, approached priest Ayala. Air force officer Gamarra, realizing that the priest was di-

recting things, tried to calm him down. He also spoke to the priest's adjutants, hoping thereby to prevent mob action. But the air force officer's counsel was not wanted. So furious was a fellow priest of Ayala that he struck the lieutenant a blow and gashed his lip. This priestly example inflamed the crowd. They surged forward, grabbed the air force officer and beat him, inflicting gaping wounds on his scalp. Tearing off his shirt from his back, they hoisted it on a pole to burn it. Shirtless Gamarra fled for his life.

The crowd was now an unreasoning, savage mob. Some shouted *"¡Abajo Jehová!"* (Down with Jehovah!) Others shouted *"¡Muera Jehová!"* (May Jehovah die!) The frenzied mob surged toward the Kingdom Hall assembly. The mob had swelled to nearly 2,000. They came like wild animals against sixty peace-abiding Christian witnesses of Jehovah. As the mob surged toward the hall light police protection melted. Inside the hall the program continued. During the meeting the mob outside seethed, erupting continually with outbursts of uncouth speech. The Kingdom Hall was now surrounded by a sea of turbulent humanity. To prevent the mobsters from breaking in the Christian ministers barricaded the doors from the inside and continued their meeting. They were learning the importance of considering each day a text from the Bible—a Book entirely unknown to the shouting, lurching, wild-eyed crowd outside.

The mob made repeated attempts to break into the hall. They failed. The mob began to disperse into smaller groups, remaining for most of the night in the vicinity, as if waiting for some unwary victim to emerge. Finally the guards again took their station in front of the doorway. They would permit no one to leave, but they would allow the mob to seek entry! What a way to protect the dozens of women and children inside! The Christian witnesses of Jehovah remained inside overnight.

By next morning the news had reached Asunción. The police there reaffirmed the right of the witnesses to meet at the originally contracted swimming pool site, but they stated that protection was up to the *comisario,* a local police official. When the witnesses approached this official, he stated that he was not equipped to handle the situation. Later, he informed the witnesses that the assembly had been suspended by the Asunción police headquarters and that there was word that the mob planned to return again that evening. The assembly was then transferred to the Asunción headquarters of Jehovah's witnesses. The conventioners secured a chartered bus and left the town singing happily, even as they passed the Catholic church on their way out.

This example of religious persecution happened in a country that has a well-framed constitution. It is an outstanding document for those who wish to comply with it and preserve tranquillity in the country. It is to the credit of Paraguay that in March, 1957, circulars were sent to all the Civil Delegates in each of the country's sixteen *departamentos* (somewhat similar to states). The circulars carried the mandate that the Civil Delegates keep the peace and preserve the rights of the non-Catholic minorities within their zones.

Priest Ayala had accused the Christian ministers of Jehovah as being "false" witnesses. But was his action in agitating a crowd proof that he was a true witness? Do true witnesses of Jehovah stir up mobs, or do they preach the Bible? Were any of that priest-inspired mob truly witnesses of Jehovah when they shouted "Down with Jehovah!"? Who showed themselves as being witnesses for Jehovah by peacefully congregating to consider God's Word? This the reader may easily judge.

# IS ORDINATION THROUGH BAPTISM VALID?

**Some persons view ordination resulting from baptism as strange and new. Being accustomed to elaborate ceremonies, many of them overlook Scriptural and historical facts about ordination and baptism. These facts follow.**

WHAT is ordination through baptism? Who practice it? Is it something novel, something new? How were early Christians ordained? What does it mean to be ordained? Is baptism which results in ordination a valid ceremony? These are vital questions for every Christian. Oddly enough, few professed Christians are able to give clear, explicit answers. There is no reason for vagueness when secular history and the Bible have much to say about ordination and baptism.

An understanding of the words "ordain" and "ordination" is both interesting and enlightening. *To ordain* means "to establish by appointment,"[1] "to appoint or establish."[2] Ordination, says *The Encyclopedia Americana,* is "the ceremony by which priests, deacons, subdeacons, candidates for the minor orders and ministers of any denomination are admitted to their specific office in the church."[3]

Does ordination require a special ceremony? Giving us a fuller insight into ordination, McClintock and Strong's *Cyclopœdia* says it is "the ceremony by which an individual is set apart to an order or office of the Christian ministry. . . . In a broader, and in fact its only important sense, . . . the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies. The term ordination is derived directly from the Latin *ordinatio,* signifying, with reference to things or affairs, a setting in order, an establishment, an edict, and with reference to men, an appointment to office. . . . A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that neither the Lord Jesus Christ nor any of his disciples gave specific commands or declarations in reference to ordination."[4]

Two things readily become apparent about ordination: (1) An ordained minister, in the broad sense, is an *appointed* minister, and (2) his ordination is not confined to any particular kind of ceremony.

### EARLY CHRISTIANS ALL ORDAINED MINISTERS

Scholars who have studied the early history of Christianity are impressed by this singular fact: All early Christians were considered ordained ministers if they had undergone the rite of water baptism. All baptized believers, historians show, were authorized to preach God's Word; and baptism was the sole initiatory rite.

Those who had not been baptized among the early Christians were treated as learners; hence they were in a position different from the baptized believers. The work *Ecclesiastical History* tells us: "There reigned among the members of the Christian church, however distinguished they were by worldly rank and titles, not only an amiable harmony, but also a perfect equal-

ity. . . . Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of this confidence in him, was immediately baptized and received into the church. But in process of time, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of believers and catechumens. The former were those who had been solemnly admitted into the church by baptism, and, in consequence thereof, were instructed in all the mysteries of religion."[5]

So we see, then, that among the early Christians believers were received into the organization after a period of training and education in God's Word. During this period the catechumens were students or persons of good will, and after their baptism each was regarded as an ordained minister of God's Word.

### WHO DOES THE ORDAINING?

We speak of ordination through baptism, but who does the ordaining? Many religious groups today, such as the Society of Friends, Disciples of Christ, Plymouth Brethren and Jehovah's witnesses, do not recognize any human right of ordination. They recognize the ordination as coming only from Almighty God Jehovah.

Christ Jesus himself was not ordained by the clergy and religious system of his day. No man ordained the Lord Jesus. True, John the Baptist baptized Jesus, but that does not mean that John ordained Jesus. Christ dedicated himself to God, saying: "Look! I am come (in the roll of the book it is written about me) to do your will, O God."[6] So why did Jesus insist that John baptize him? Because Jesus wanted to symbolize in a public confession that he had dedicated himself to God. The Bible tells us of Jesus' baptism that "immediately on coming up out of the water he saw the heavens being parted, and, like a dove, the spirit coming down upon him; and a voice came out of the heavens: 'You are my Son, the beloved; I have approved you.' "[7] By pouring out his spirit upon his Son, Jehovah God himself, and not John the Baptist, ordained Christ Jesus.

After his ordination immediately following his baptism in the River Jordan Jesus publicly stated the authority of his ordination by reading from Isaiah 61:1, 2: "He opened the scroll and found the place where it was written, 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' "[8]

Jehovah God alone, then, authorizes ordination. He does the appointing, the ordaining. Showing further that no man or earthly organization can ordain God's ministers are the words of the apostle: "Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead. For neither did I accept it from man, nor was I taught it, except through revelation by Jesus Christ."[9] Jehovah ordains his ministers through his Son, Christ Jesus.

### RECOGNIZED AND CERTIFIED BY MAN

Though ordination itself proceeds only from God, yet this ordination may be recognized and certified by man. Man-made organizations acting as governing bodies may declare one to be duly ordained.

In declaring one to be duly ordained man-made organizations usually require some form of ceremony. It varies with each religious organization. In many large orthodox denominations the ceremony is elaborate; in other groups it is often very simple. The ceremony Jesus underwent just before he was ordained was a very

simple one, and it marked his stepping into the ministry.

Today the New World society of Jehovah's witnesses uses the same simple ceremony that Jesus underwent to symbolize by public witness the dedication of a believer which leads to God's ordination of him as a minister. The fact that a ceremony is simple does not render it invalid or cause it to be of slight importance. We must remember that ordination is in "its only important sense, . . . the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies."[4]

In Christ Jesus' case there was a simple ceremony preceding his ordination. Since Christ Jesus left us, as Peter declared, "a model for you to follow his steps closely,"[10] Jehovah's witnesses follow the example of Jesus and that of the early Christians in the matter of baptism in association with ordination. Actually, the submission to the ceremony of public immersion in water brands each one of Jehovah's Christian witnesses. It marks him as a person who has dedicated his entire life to the service of Jehovah God as a minister. So water baptism is the ceremony one of Jehovah's witnesses undergoes to symbolize publicly his dedication to Jehovah to become his ordained minister.

Just as Jesus was not ordained by John, so one of Jehovah's witnesses is not ordained by the hands laid upon him by the one who baptizes him in water. However, since water baptism has a relationship to his ordination from God, he properly submits his baptismal date as the approximate time of his ordination. This is done to satisfy the law of the land when an ordination date is required.

Because of its Scripturalness, water baptism in token of one's dedication to God for ordination as his minister is recognized by the New World society of Jehovah's witnesses and their legal servant, the Watch Tower Society. For purposes of record, within the meaning of the law of earthly nations, baptism is a valid ceremony of ordination for Jehovah's witnesses.

Since ordination in reality comes from God through Christ, no certificate of ordination is needed. Jesus had none; the apostles had none. The best proof that one can have of his ordination is fruits of Kingdom preaching. As the apostle put it: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter."[11]

Ordination through water baptism is indeed a valid and time-honored practice of true Christianity.

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[1] Webster's *New International Dictionary.*
[2] Funk and Wagnall's *Practical Standard Dictionary.*
[3] *The Encyclopedia Americana,* 1942 ed., Vol. 20, p. 770.
[4] *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature,* Vol. VII, p. 411, McClintock and Strong, 1877, Harper & Brothers, New York.
[5] Mosheim, *Ecclesiastical History,* Vol. 1, p. 100.
[6] Hebrews 10:7, *NW.*
[7] Mark 1:10, 11, *NW.*
[8] Luke 4:17-19, *NW.*
[9] Galatians 1:1, 12, *NW.*
[10] 1 Peter 2:21, *NW.*
[11] 2 Corinthians 3:1, 2, *NW.*

## *Vigorous or Casual?*

¶ In the revelation by Jesus, given to John, we read: "These are the things the Amen says, the faithful and true witness, the beginning of the creation by God: 'I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." How is your temperature?—Rev. 3:14-16, *NW.*

# Witnesses in Russian Labor Camp

"I AM suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound." Those words, written by the apostle Paul to his friend Timothy, are also true of many dedicated Christians today, such as those in Russian labor camps. —2 Tim. 2:9, *NW*.

Testifying to that fact is the report the Watch Tower Society received recently from a German refugee in the United States regarding his experience in a Russian labor camp, from which we quote the following:

"I had always thought that Jehovah's witnesses were to be found only in Russia. But when I was released from prison, I, to my surprise, met them also in Western lands. In past years these people got me to do some thinking.

"It was during my almost three years of imprisonment in Russia, eight months of which I spent, in 1946, in the labor camp of X, in the northwestern part of Russia on the Volga River. Among the prisoners were some that attracted my attention from the very first day I was there because of their cheerfulness and friendliness. They were from 17 to 50 years old, belonged to various professions and trades and seemed very intelligent. Having already spent some ten years in prison they were considered old-timers.

"They had responsible positions because of their dependability and the camp officials as well as the worst criminals had the greatest respect for them. They always seemed to have something to talk about and talked freely to everyone about their hope. Although meetings were forbidden, they managed to get together almost every evening, eight from our barracks and two or more from other barracks. In their discussions they perused a small Bible, tattered and yellow with age. They copied parts of it on all kinds of material, on empty sacks, pieces of wood and suchlike. The way they cherished this Bible made one think that their wish to have a Bible was even greater than their desire for freedom.

"What they copied they smuggled to all the five sections of the camp, for which purpose they used messengers, some of whom were not even believers but who were glad to do it for the witnesses. One of them, Brother X, seemed to be in charge. He organized their activities, seemed to know the right ones to use and regularly visited the barracks.

"Many knew of their secret meetings but none betrayed them. We arranged our beds (sleeping boards) so that they had theirs in the corners farthest from the doors, where they would not be noticed. They were thankful for this and showed it in many ways.

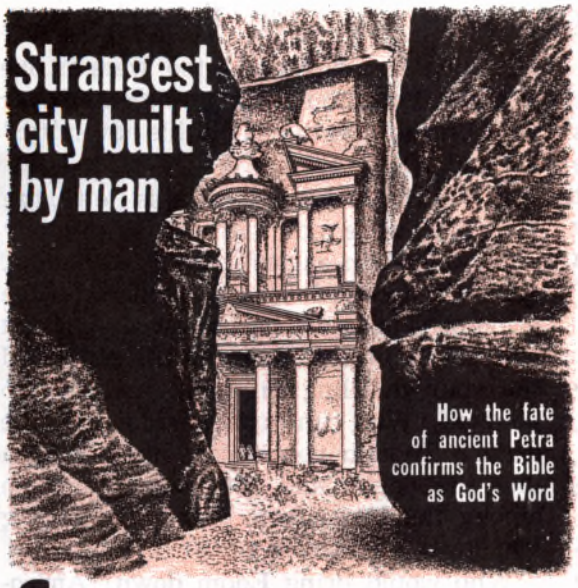
"Once a year the entire camp had to assemble on the factory grounds for special inspection. The witnesses used this occasion for having an assembly of their own, meeting in a place which they decorated with birch saplings. There was also an open tank which they scrubbed spotlessly clean. Although I did not see it myself, I am certain they had a baptism. And all this without the camp management knowing anything about it!

"That same evening the two youngest witnesses in our barracks, 17 and 19 years old, had many visitors. Repeatedly, strange faces showed up; there would be handshaking, patting on the shoulder and a few words softly spoken. No doubt these were newly baptized ones being congratulated. Both of them radiated so much joy that others, puzzled, asked: 'Are you so happy because you are going to get married?'

"The witnesses were always ready for every good work, but you could not get them to go in with you to do anything crooked. Although we had a very hard time of it, their firm conviction and trust could not be shaken. We envied them; we just couldn't understand it. Yet to have these witnesses of Jehovah with us, their very presence and the thought —there are still some real men left—well, it was a real consolation to all of us."

It seems paradoxical that while the witnesses of Jehovah outside of Russia were wondering if any witnessing was being done inside that country, one who had been transported into Russia should find the witnesses so active as to think that Russia was the only place where the witnesses are found! Truly, while Christians may be bound, the Word of Jehovah God cannot be bound.

# Strangest city built by man



How the fate of ancient Petra confirms the Bible as God's Word

SIXTY miles south of the Dead Sea lie the ruins of what a poet once called the "rose-red city, half as old as time." It is Petra, called by many an explorer the strangest city built by man. In ancient times this city was virtually impregnable. And no wonder! It lay nestled in an amphitheater of mountains; a long, narrow ravine was the city's entrance. The inhabitants lived in caves dug out of precipitous rocks and cliffs. They felt secure in their rock-cut homes and boasted of their safety. Even its name, Petra, a Greek word meaning Rock, testified to its security. But despite its vaunted impregnability and despite its blazing glory as a center of caravan trade, the city died; and as a race its people became extinct. Why is it that a city that was so great and secure as Petra today is a desolate wilderness?

The Bible tells us why. The history of its earliest inhabitants, in fact, is found written in the Bible. Mount Seir is one of the names the Bible gives to the land surrounding Petra. Originally this rocky region was occupied by the cave-dwelling Horites. But the descendants of Esau, the son of Isaac, dispossessed the Horites. "So Esau took up dwelling in the mountainous region of Seir. Esau is Edom." (Gen. 36:8, *NW*) Thus this rugged region came to be called Edom and its inhabitants Edomites.

### A RACE OF EAGLES

The Edomites were a race of eagles. They lived in a maze of mountains, cliffs, wild gorges and rocky shelves threaded with fertile valleys. An eagle builds its nest in places well-nigh inaccessible to man: "Is it at your command that the eagle mounts up and makes his nest on high? On the rock he dwells and makes his home in the fastness of the rocky crag." (Job 39:27, 28, *RS*) Like eagles the Edomites lived in the fastness of the rocky crags. In their cliff dwellings what foe could reach them? Who could bring them down? Who could even see them?

Yes, who could even see them? Petra was so nestled in the rocks that it lay invisible from the summit of nearby Mount Hor. An enemy could only know of the city's existence. An army could enter it only if the city were betrayed. Since access to Petra was through a long, narrow gorge, an invader, though gaining access to it, would still be on the outside of the city. And in the winding, narrow defile the invader might find himself besieged. The Edomites felt as secure as an eagle in its nest.

By what name was this eaglelike city called before it became known by the Greek word Petra? It is not known with absolute certainty, but Petra is generally identified with the Edomite city called Sela in the Bible. (2 Ki. 14:7) Sela is the Hebrew word meaning Rock.

Since the ancient trade route between Palestine and Arabia ran through a dark, narrow gorge near Petra, the Edomites

made their living by robbing. They became very rich and filled their rock-cut homes with treasures. How their cave warehouses abounded with riches, loot stolen from the caravans and tribute exacted at the point of the sword! The sons of Esau lived up to the prophecy pronounced by Jacob upon Esau: "By your sword you will live." —Gen. 27:40, *NW*.

Another strange thing about the Edomites was the way they liked to turn their swords on their kinsmen, the Israelites. The Israelites were descendants of Jacob, also the son of Isaac. Since Jacob and Esau were brothers, twin brothers at that, the kinship ties between the Israelites and the Edomites should have been especially friendly. Just the opposite was true.

For this enmity the Edomites were responsible. They never missed a chance to vex their kinsmen. When the Israelites were on their way to the Promised Land, Moses asked the king of Edom for permission to pass through Edomite territory. Despite Israelite promises not to touch Edom's vineyards or water, the sons of Esau refused permission and even threatened to come out with swords.

### JEHOVAH FORETELLS EDOM'S END

No matter who the enemy of Israel might be, the Edomites always hastened to form an alliance with that foe. When Israel suffered a defeat, great was the joy in Edom. In 607 B.C. the king of Babylon destroyed Jerusalem. What jubilation in Edom! In Petra and in Bozrah the Edomites, their happiness unbounded, celebrated.

Jehovah remembered. Shortly after Jerusalem's destruction Jehovah, through his prophet Obadiah, said to the Edomites: "For the violence done to your brother Jacob, shame shall cover you and you shall be cut off forever. On the day when you stood by, while aliens carried off his goods, and foreigners entered his gates, and cast lots upon Jerusalem, you, too, were as one of them. You should not have gloated over your brother, on the day of his adversity." —Obad. 10-12, *AT*.

But in the rock cities, such as Petra, the Edomites were not alarmed. Were they not dwelling in eagles' nests? No matter, Jehovah declared by his prophet: "The pride of your heart has deceived you, you who dwell in the clefts of the cliff, and set your dwelling on high, and say to yourself, 'Who can bring me down to the earth?' Though you build your nest high like the eagle, and set your nest even among the stars, from there I will bring you down."—Obad. 3, 4, *AT*.

Who would bring Edom down? Appropriately, the very ones whom the Edomites had urged on to raze Jerusalem to its foundations—the Chaldeans. Jehovah foretold this also. By the mouth of Jeremiah the prophet Jehovah said of several heathen kingdoms, including Edom: "I have given all these lands into the hand of Nebuchadnezzar, king of Babylon."—Jer. 27:6, *AT*.

About five years after Jerusalem's destruction, Nebuchadnezzar's armies moved against Edom. Nothing now could save the Edomites! Not even the rocky heights of Petra! Jehovah had foretold Edom's desolation. True to the prophecy Nebuchadnezzar tumbled the cliff dwellers from their eagles' nests, and as the Bible says: "How Esau is ransacked, and his treasures plundered! They have driven you to the very border; all those who were in league with you have betrayed you. The men who were at peace with you have overpowered you." Impregnable Petra betrayed!—Obad. 6, 7, *AT*.

Nebuchadnezzar, however, did not utterly annihilate the Edomites. They still had hope. They hoped to build up their empire once again. Would they succeed? About a century and a half after Edom's desolation

Jehovah through the prophet Malachi said: "Whereas Edom saith, We are beaten down, but we will return and build the waste places; thus saith Jehovah of hosts, They shall build, but I will throw down." —Mal. 1:4, *AS*.

The Edomites made strenuous efforts to rebuild the ruins. True to Jehovah's word their efforts failed. In a short time a warlike tribe of Arabs called Nabataeans moved against Edom. By 312 B.C. rebuilt Petra had fallen. The Nabataeans drove the Edomites from their homeland into the Negeb south of Judea. Mighty Petra now became the capital city of the conquerors.

What happened to the Edomites? About 130 B.C. the Jewish king John Hyrcanus swept away the last vestige of Edomite independence. The Jewish king forced the surviving Edomites to submit to circumcision or die. Those who submitted were incorporated with the Jewish people. Thus Edom ceased to be, in fulfillment of Jehovah's words: "Shame shall cover you and you shall be cut off forever."—Obad. 10, *AT*.

And Petra? About A.D. 105 Rome conquered the Nabataean capital. For a while it became an outpost of the far-flung Roman empire, but soon the old caravan route near Petra was abandoned. With its economic lifeblood cut off parasitic Petra perished. So literally were the prophet Joel's words "Edom shall be a desolate wilderness" fulfilled that the very existence of Petra was forgotten. For more than a thousand years Petra was as if it had never existed.—Joel 3:19.

### THE LOST CITY DISCOVERED

In the year 1812 a Swiss explorer, Johann Burckhardt, ventured into the area south of the Dead Sea. He had heard reports of remarkable ruins there. Knowing Arabic and Arab culture, the explorer had dressed himself in Bedouin garb. He made it known that he had vowed to sacrifice a goat near the site he wanted to visit. One day this European in Arab garb entered a valley near the edge of the desert. A small stream crossed this valley and vanished into a wall of rock. Drawing closer, the traveler saw a fissure cleaving it from base to summit. The narrow opening in the mountain was hardly twelve feet wide. It sloped downward. The Arabs called it *Siq* or Cleft. Into this mysterious, winding ravine the traveler made his way along with the stream that had once been confined in an artificial channel. He wondered what lay at its end.

At no place could the Swiss explorer see far ahead. Looking upward, he could see only once in a while streaks of blue sky. The sides of the cleft were stupendous, towering straight up and making a man a mere ant by comparison. Ferns grew from crevices in the wall. For about a mile Burckhardt followed the intriguing way. Suddenly he stopped. The cleft opened up into a wider fissure running at right angles. It was as if he had reached some enchanted entrance to a fairyland. Directly before him, hewn in the face of the cliff, stood a temple. This temple to an unknown god, Burckhardt found, was called by the Arabs El Khazna, the treasury. The whole structure glowed in the morning light with the pink hue of an ocean shell.

From this place of enchantment the traveler continued to follow the gorge that elbowed sharply to the northwest; it narrowed again. He went on for about another mile in this wild gorge that varied in width from twelve to forty feet. Then the fissure expanded into an undulating plain, enclosed on all sides by precipitous sandstone cliffs.

At the left of the gorge, where it opened into the valley, Burckhardt found a Ro-

man amphitheater cut in the rock. It had thirty-five tiers and seats for about 4,000 persons. Sitting down at the theater, the traveler could see that the valley was about a mile in length and less than half a mile broad. The sandstone cliffs surrounding the valley, he saw, were honeycombed with dwellings or tombs, cuttings that represented a fantastic amount of labor. He had discovered lost Petra!

The stream that followed the cleft by which Burckhardt entered bisected the plain from east to west and disappeared into a ravine. The Swiss explorer could see that Petra had stood upon the plain on both sides of the stream and that, at least in later times, people had lived both on the plain and in the rock-cut dwellings.

What enthralled Burckhardt were the vivid hues of the rocks surrounding Petra. Red, purple, yellow, blue, black and white were all in the same mass in successive layers or blended so as to form every shade and hue imaginable. The red shades merged into deep rose and even the hue of the lilac or violet. The white, often as pure as snow, occasionally was dashed with blue or red. The blue was that of a clear sky. The yellow rocks of Petra were as bright as saffron. Petra was a city of amazing colors.

### CITY OF TEMPLES AND ALTARS

What made Petra impressive, too, were its many temples. There were religious temples by the hundreds. The best preserved ones seemed to have been cut out by the Nabataeans in Roman times. Though impressive from the outside, Burckhardt saw that inside the temples were pitiful hovels, hardly more than caves.

On the outside around the city Burckhardt noted many high places, sacred places of heathen worship so often condemned by Jehovah's prophets. On these high places the sons of Esau once worshiped their Edomite gods. To make access to the sacred sites easy for the worshiper stairs were cut into the side of the mountain.

It was left to a later explorer to discover Petra's Great High Place of sacrifice. Discovered in 1900 by G. L. Robinson, Petra's Great High Place faces the rising sun. A steep flight of rock-cut stairs leads to it. Here also are two twenty-foot-high twin pillars. They were made by the pagan worshipers' cutting away the whole top of the mountain. At this Great High Place Robinson found a sacrificial table and a rectangular altar, waiting as if pagan priests were soon about to climb the steep stairs, bringing a sacrifice.

What pagan rites were once carried on here! The Bible reader can well imagine what went on, for he remembers how King Amaziah once "brought the gods of the sons of Seir and set them up for himself as gods and before them he began to bow down and to them he began to make sacrificial smoke." But the gods of Edom brought ruin to Amaziah. Jehovah's prophet told him: "I certainly know that God has resolved to bring you to ruin, because you have done this."—2 Chron. 25:14, 16, *NW*.

Edom's false gods could not save Amaziah or even great Petra itself when Jehovah, the living and true God, resolved to bring them to ruin. Today Petra is desolate; no one lives there. Few are the visitors who pass through to see the ruins. In miniature fulfillment of Jehovah's prophecy on Edom, typical Edom exists no more; and its mighty metropolis, Petra, is a haunt for wild animals. Its ruins remain as a monument to the fact that God's words never fail: "I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am Jehovah."—Ezek. 35:9, *AS*.

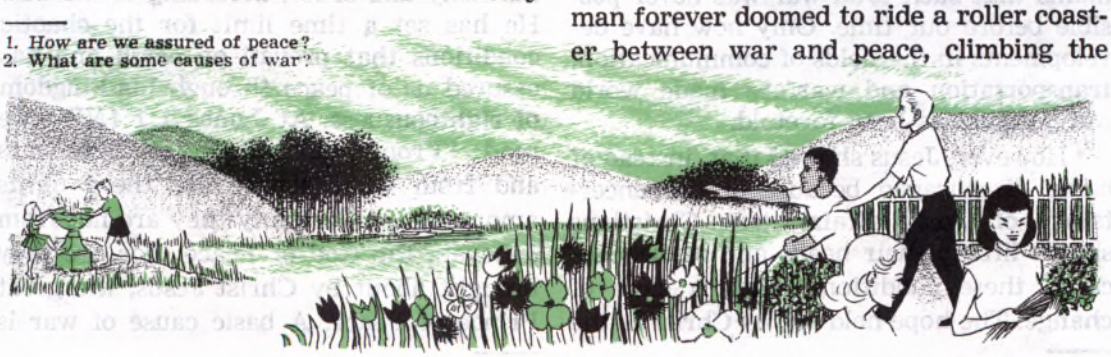
# Happy are the peaceable

"Happy are the peaceable, since they will be called 'sons of God'."—Matt. 5:9, NW.

1 "JEHOVAH will bless his people with peace," declared the psalmist. "The meek shall inherit the land, and shall delight themselves in the abundance of peace." (Pss. 29:11; 37:11, *AS*) Speaking to his disciples in the sermon on the mount, Jesus referred to these promises and the desire of sincere men for peaceful conditions. He told of a group of faithful men and women who would promote peace on the earth during troublous times by saying: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9, *Dy*) These peacemakers put their faith, not in the armistices and uneasy truces of men, but in the everlasting peace that God has promised to establish in our time through his kingdom of righteousness. They realize that no nation or combine of nations today can assure permanent peace. Instead, just as in the days of Jeremiah, men keep crying out, "Peace, peace!" when there is no peace.—Jer. 6:14.

2 For centuries sincere men have worked for peace, but their best endeavors have ended in failure. There have been many causes of war: territorial expansion, nationalism, the desire of the nations for natural resources, political intrigue—even religion. As science progresses, so does the terror of war. Never has a generation so feared the threat of war as the present one. Students of history tell us that there always have been wars and there always will be wars. In fact, no less an authority than *The Encyclopedia Britannica* says: "Conflict, with death for its ultimate sanction, is a universal law of life." While this may be true of the present world system, it is not so of God's new world, which has Jehovah's word as its law of life. Even in this system the majority of men do not desire war, for they know the benefits of peace. Imagine the conditions that would exist on earth if the nations were no longer to pour their wealth into armaments and if peaceful conditions were to prevail worldwide! No longer would the blood of the nations run red in battle, leaving ruined lands, charred homes and scattered families. But is such a time possible? Or is man forever doomed to ride a roller coaster between war and peace, climbing the

1. How are we assured of peace?
2. What are some causes of war?



heights of peace, only to plunge down again into bloody conflict?

[3] For our answer we must look to God's Word of truth, the Bible. There we see that the very conditions existing in the earth today were long ago foretold in prophecy. Neither men nor nations have the solution to the problem. As the Bible tells us: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12, *AS*) The fact that God long ago foreknew the troubles that are now plaguing the nations is clearly shown in the sixth chapter of Revelation, where the prophecy speaks of a fiery-colored horse that would ride roughshod over the nations, and the statement is made that to its rider "there was granted to take peace away from the earth." (6:4, *NW*) Then follows famine, plague and death, in the pattern that has become familiar to us in this generation. Nowhere in the Scriptures are we told that men would gradually rise to perfection through their own efforts. Instead, Jesus foresaw that conditions would get worse as we approached the climax of this present system of things. He referred to total war, with nation rising against nation and kingdom against kingdom. (Matt. 24:7) Although scoffers of our time mock at the possibility that the world wars we have seen could have any special significance, the fact remains that such total war was never possible before our time. Only now have developments in the fields of communication, transportation and warfare made world war possible, as Jesus foretold.

[4] However, Jesus showed that, instead of being discouraged because of the uncertainty of world affairs, true Christians should lift up their heads and rejoice, because these conditions mark a time of change. The hope held out by Christ as the Prince of Peace is not the illusory dream of peace the nations see, but the assured Word of Jehovah God: "Of the increase of his government and of peace there shall be no end, . . . The zeal of Jehovah of hosts will perform this." "He . . . will break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace, till the moon be no more." (Isa. 9:7; Ps. 72:4, 7, *AS*) Past history proves that this will never be accomplished while the world remains divided in the present political and religious factions. However, God assures us that the change will be made, not by human maneuvering, but by divine intervention. Isaiah 32:1, 17, states: "A king shall reign in righteousness, and princes shall rule in judgment. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." In connection with these prophecies there is no indication that they will be fulfilled as a result of man's efforts. In fact, the greatest attempt by the nations to promote world peace through the United Nations has failed to unify the peoples of the earth, and the armaments race continues as the nations stockpile deadly bombs, following the "way which seemeth right unto a man."—Prov. 14:12.

[5] Lasting peace can come only by God's power. The mighty Creator of the universe has all his creation operating in perfect harmony and order, according to his will. He has set a time limit for the chaotic conditions that prevail on earth and has assured us of peace through his kingdom of righteousness. At James 4:1 (*NW*) we read: "From what source are there wars and from what source are there fights among you?" Certainly they are not from Jehovah, the God of Peace; nor are they brought about by Christ Jesus, the great Prince of Peace. A basic cause of war is

3. How did the Bible foretell present world conditions?
4. In what way will peace finally come?
5. Why cannot world conditions be attributed to Jehovah?

greed, and James also speaks of selfish sensual desires and wrong purposes. God has no love for such things; so for men of faith to cultivate friendship with this world system means enmity with God. God's way to bring peace to mankind is not by trying to patch up or make over the present system of things.

6 Jesus showed the enduring basis for unity among men of faith in citing the two great commandments. This is the real remedy for the world's ills, that we love God with all our heart, mind, soul and strength and our neighbor as ourselves. If men were to adopt this remedy today it would mean the immediate cessation of hostilities and the lasting end of war. This remedy is even now being applied by God for men of faith. —Mic. 4:1-3.

7 We cannot say, then, that war is from God, that he is the fomenter and instigator of wars among the nations. Looking back into history we might ask, If God supports those claiming to fight for him, why, from the "Christian" viewpoint, were the Crusades such a failure? Or what can we say of the Thirty Years' War? This was described as a "theological conflict . . . the most horrible single military episode in Western history." Did the outcome of that war prove that God was with the Protestants and that the Catholics were wrong? Sincere Catholics would not accept such a contention. When two nations not professing Christianity engage in war, on whose side is God then? In view of such questions it is surprising that some clerics teach that war serves God's purposes.

8 In a sermon at St. Patrick's Cathedral in New York, Monsignor Green stated that the 'war in Korea was a part of God's plan for populating the kingdom of heaven.' Christians cannot hope to gain the kingdom of heaven by violating God's everlasting covenant regarding the sanctity of life. So the burning question is not, Whose side is God on? but, Are we on God's side? Consider the words of other prominent clergymen and see if you think they take the side of God's Word in this matter. One minister said: "To take life in hate is a dreadful deed"; but "the Christian soldier in friendship wounds the enemy. In friendship he kills the enemy. In friendship he receives the wound of the enemy. He keeps his friendly heart while the enemy is killing him. . . . After he has wounded the enemy he hurries to his side . . . with an invincible hope that sometime . . . he and his enemy shall find common ground . . . in some great enterprise of God." On another occasion the editor of the *Christian Register* stated: "As Christians, of course, we say Christ approves [of the war]. But would he fight and kill? . . . There is not an opportunity to deal death to the enemy that he would shirk from or delay in seizing! He would take bayonet and grenade and bomb and rifle and do the work of deadliness." (*Preachers Present Arms,* pages 67, 68) It is no wonder that many people have been turned away from religion by such sadistic teachings. As Jeremiah 6:15 asks: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." "From the prophet even unto the priest every one dealeth falsely."—Vs. 13.

9 The statements of these professed Christians do not reflect Jesus' mind when he told his disciples that they should love God with all their heart, mind, soul and strength and their neighbor as themselves. Even apart from the Scriptural viewpoint on war, its fruitage is repellant to all honest-hearted men. It has been said that "the legitimate object of war is a more

6. How can God's remedy for the world's troubles be applied?

7, 8. (a) Does God take sides in wars between nations? (b) What position do the clergy take on war?

9, 10. (a) Describe the fruits of war. (b) Why do peace prayers go unanswered?

perfect peace"; but what are the results? Starvation, impoverishment, misery, disease, death and the ruining of the beauties of the earth. These things do not contribute to a more perfect peace, but only to continued enmities and hatreds among the people.

10 History shows that the clergy have not served in the happy role of peacemaker, as true sons of God, but have actually shared in promoting war. No wonder Isaiah 1:15 declares: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." This present world system, with its war and coercion, cannot bring permanent peace to mankind.

### WHY PEACE EFFORTS FAIL

11 Why have the sincere efforts of devoted men failed to bring peace? The answer can be clearly discerned by putting the Bible spotlight on this subject. Swinging the light back to the start of man's troubled history we see a spirit creature appointed as the guardian of man in the beautiful garden of Eden. This cherub was to direct man in matters pertaining to life and pure worship. But instead of walking in the paths that Jehovah had prepared the cherub turned rebel, coveting the worship of the first couple that was going to Jehovah, and determining to establish himself as universal ruler in place of the Creator. His first action was to entice Adam and Eve from the course of right worship. Thus were sown the first seeds of disunity and enmity, which have flourished until now between the organizations of Satan and Jehovah. Since that time Satan has built up a powerful worldly organization, which was described by Daniel as being like a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron and feet partly of iron and partly of clay. The covering cherub, or Satan, is himself the demonic god that controls this old-world organization. (Dan. 2:31-33, 44, 45) It is God's kingdom, like a stone cut out of a mountain, that strikes against Satan's organization, finally destroying it. But as long as this image dominates the earth and as long as the people bow before it, as they did in the days of old, there will be no peace from God. Though total support and worship is demanded by Satan's organization today, true Christians follow the example of the faithful Hebrew men of old, who refused to compromise their worship, even though threatened with death. They remember how Christ, during his ministry, refused to do obeisance to Satan. So today sincere students of the Scriptures, instead of putting their confidence in old-world efforts to bring peace, realize that only by God will lasting peace come, in his appointed way.

12 In the meantime Satan exercises pressure on mankind in many ways. "The whole world is in the power of the evil one." (1 John 5:19, *RS*) This helps us to understand that God is not the one bringing wars with famine, sickness and death to the peoples of the earth, but that Satan is continuing his vicious attempt to rule or ruin the earthly creation of Jehovah, and has determined to break the faith of those who endeavor to maintain pure worship. His influence is seen not only to be upon the nations but also to extend to the individual. Job, a faithful servant of Jehovah, felt this satanic pressure keenly when under test. He saw his cattle, his servants, his beloved children, his lovely home, all destroyed as Satan moved against him. Even his wife urged him to curse God and die, but Job wisely recognized that these evils were of God's permission, so he main-

11. (a) What is the source of world disunity? (b) How is Satan's organization described, and what position does the Christian take toward it?

12. In what ways is Satan's activity felt by the people?

tained his faith. Job was a fighter, and, even though on the brink of death, he refused to give up. True Christians today put up a similar fight for the faith.

[13] Why is it that Satan has been permitted to exercise such tremendous control over the nations and even over the lives of the people? It is not that God is powerless to restrain him, but that he has permitted Satan this opportunity as a final proof to the universe of the futility of Satan's boast that he could turn all men against their Creator. In Exodus 9:16 we read of the statement made to Pharaoh as Satan's visible representative: "For this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth." (*Le*) During all the centuries of satanic control over the earth God's purposes have been moving inexorably toward their climax. In the dawn of man's history prophetic words were spoken showing Satan that at God's appointed time he would be crushed underfoot. In the prophecy later given to Daniel Satan's imagelike organization is depicted as being toppled and crushed. But in the meantime his demonic power continues to be exercised in the world. No men or nations can resist such superhuman power; so taking up arms to try to right the wrongs of the day is not the real answer to the problem. Who can fight against Satan or his invisible demon hosts? It is impossible to fight in a physical way against an unseen spirit adversary. That is why Paul stated, at 2 Corinthians 10:4, "the weapons of our warfare are not carnal." The weapons of spiritual warfare are powerful for cutting away the mystery that shrouds the troubles on the earth and for revealing Satan as the great cause of the world's woes.

13. (a) Why has demonic influence been permitted by God, and what do the Scriptures say about the outcome? (b) In what way can we resist attacks by Satan?

[14] Once before in human history, when wickedness came to a climax at the time of the Flood, the earthly organization of Satan was swept out of the way, leaving a cleansed earth. Again this demonic power asserted itself, and the nations have been held in its grasp until this time. Now we are approaching the grand climax of Scripture prophecy and Satan is making an all-out attempt to take control. Revelation chapter twelve informs us of the woes that are now on the earth as a result. The world has never seen such turmoil as we see today, as Satan makes a final effort to bring ruin to God's earthly creation. He has even called on false religion to sanctify the "holy" wars he foments. Satan's mark has been left on every facet of this old-world system. This mark is one of division, for Satan's loveless course has divided the world. It has been divided religiously, commercially, nationally, politically, racially and socially. This is not true of those who come out from the control of the satanic world system and take a stand in keeping with Bible truth as a part of the New World society.

[15] The contrast in the organization of God's people is outstanding. In over 160 lands throughout the world the New World society of Jehovah's witnesses can be found working unitedly in the service of their Creator. They are not divided by the barriers that the old world puts between the people. They have unity of faith as truly happy children of God. The apostle Paul emphasized this oneness at 1 Corinthians 1:10 (*NW*): "I exhort you, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." "Putting up with one another in love, earnestly endeavoring to observe the oneness

14. What effect has Satan's activity had upon the world until now?
15. Contrast the condition of God's New World society.

of the spirit in the uniting bond of peace. One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons." (Eph. 4:2-6, *NW*) This unity of thought and action comes from a knowledge of God's Word and faith in it. It is only by true worship that men of all nations are now united as a happy, peaceable people, making known the only remedy for world distress, God's kingdom.

16 Today Satan concentrates his attack against this united international group. But we can take courage from the fact that although those serving Jehovah seem to be a minority, still with God's protection they are invincible. This was illustrated in the battle between David and Goliath. (1 Sam. 17:40-51) David foreshadowed both Christ battling against Satan and his gigantic organization and the fight of the remnant of God's servants on earth as they battle to maintain true worship against demonic influence. Although David appeared little and insignificant and was despised by the adversary, he came in God's power, crying out: "I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." By Jehovah's power he was victorious. Another case of Jehovah's backing was seen when Elisha was surrounded by the warriors of the Syrian army. He and his young companion rose in the morning to find the enemy hosts hemming them in. But Elisha reassured the young man, saying: "Fear not: for they that be with us are more than they that be with them. . . . and the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Ki. 6:16, 17) Once again Jehovah's power was sufficient to deliver his servants against overwhelming odds.

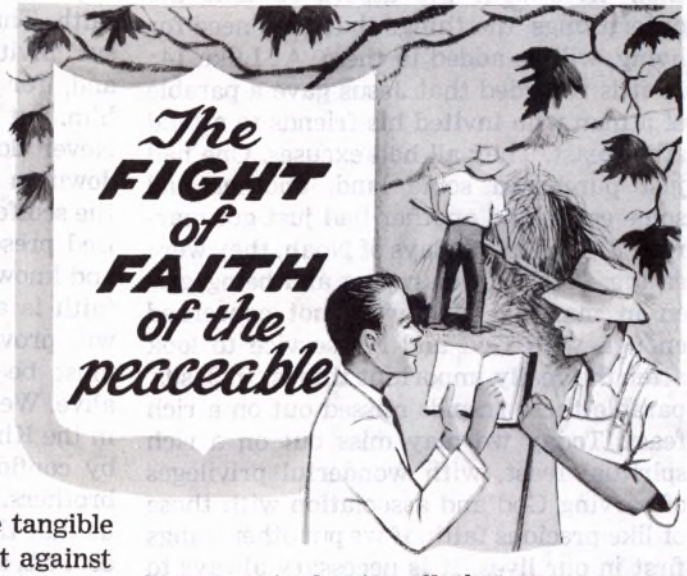
17 Why, then, was it that Jesus himself died, apparently forsaken by God? It was not that God deserted him, for shortly before his death Jesus declared that his Father could immediately send legions of angels to act for his protection; but he knew that Jehovah's will was that he should die. Jesus had proved himself a fighter against demon power, devoting his life on earth to the preaching work. Even though he gave his life at death, this was not a defeat for Jehovah but a step forward in God's final purpose. Jesus did not try to marshal all men of faith into a tremendous army to straighten out world affairs. He refused to bow to Satan so that he might assume authority, and he did not follow the militaristic ways of the world even though his life was at stake. Instead he declared: 'My kingdom is not of this world; otherwise my servants would fight to protect me from the Jews.' (John 18:36) His servants fought later, but in a different way.

18 Satan has now redoubled his efforts against God's servants. He directs his warlike attack against this core of resistance, striking out by every means at his command against those who maintain faith and serve as Christian soldiers under the lead of their Commander, Christ Jesus. Revelation 12:17 states that he has gone to make war against the remnant of the followers of Christ. How can we identify these, since many religious denominations claim to be of this number? The scripture goes on to identify clearly who they are by saying that these are the ones who observe the commandments of God and keep the testimony about Christ. While the false religious organizations of the world today claim to be observing the commandments of God, they completely brush aside the everlasting covenant about the sanctity of

16. What assurances do we have of victory in Jehovah's service?

17. Was Jesus' death a defeat for God? Why?
18. How are the followers of Christ positively identified?

life. Fighters for true worship, however, recognize that this law from God, originally given to Noah, still applies down to this day. Neither are the religious leaders of Christendom today truly keeping the testimony about Christ. This is no longer simply the message of Jesus' earthly ministry or of his resurrection, but this is the message that he himself commanded must be preached in this time of the end, the message of good news concerning the establishment of his kingdom in righteousness. (Matt. 24:14) This good news pertains to the enthronement of Christ and his taking power now while his enemies continue to rule. (Ps. 110:2) Jehovah's witnesses have every reason to rejoice as they announce this peaceful message in all the world.




SATAN knows he has but a short time, and he is determined to stop the preaching work. Just as Christ was reviled and persecuted and finally put to death, so men of faith today can expect persecution, knowing that they are no more favored in this regard than their Master. (John 15:20) But Jehovah's witnesses are undaunted despite bans and imprisonment, confiscation of Bible literature and legal obstacles that have been raised against the preaching work in many countries, recognizing these to be tangible evidences of the war being fought against the remnant of the followers of Christ. In fact, they are happy despite all this, just as Jesus foresaw: "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." (Matt. 5:10-12, *NW*) So the preaching work continues with God's blessing upon it despite all that opposers can do to bring it to a stop.

[2] For many persons the biggest fight to remain faithful in Jehovah's service comes right at home. (Mic. 7:6) Jesus illustrated this, saying 'two men would be working together in a field; one would be taken and the other abandoned. Two women would be working at the mill; one would be taken and the other abandoned.' (Matt. 24:40, 41) Even those working closely together, those of the same family, may be divided because of the truth. One is taken along to life be-

1. Why are Jehovah's people happy under oppression?

2. If the truth divides a family, what course should the Christian follow?

cause of maintaining integrity and keeping faithfulness despite the opposition that others very close to him may bring against him.

[3] For others the biggest obstacle to having a share in the Kingdom ministry arises because of materialism. They are lured on by the prospect of higher pay and a better job until they have very little time left to themselves or to devote to Jehovah's service. They forget to apply the counsel of Jesus to put the Kingdom interests first in their lives with the assurance that the other things, the things that they need for living, will be added to them. At Luke 14:16 it is recorded that Jesus gave a parable of a man who invited his friends to attend a big feast. They all had excuses. One had just purchased some land, another had some cattle and another had just got married. Just as in the days of Noah, they were eating, drinking, marrying and being given in marriage and were not concerned enough with God and his service to look after the really important things. In Jesus' parable these friends missed out on a rich feast. Today we may miss out on a rich spiritual feast, with wonderful privileges of serving God and association with those of like precious faith, if we put other things first in our lives. It is necessary always to keep our vision of the new world clear, not letting it get clouded over with golden dreams, which may prove to be only fool's gold. (Luke 21:34-36) The happiest people in the world today are those who gain enduring riches by putting spiritual treasures first.

[4] Others miss the happiness of true children of God because of pride. They feel that they could never do the work of telling their faith to others. But Jehovah never requires something of us that we cannot do. Everyone can talk; we do it every day. Paul reminds us that it is with the mouth that confession is made to salvation. It is by our freely speaking the truth and explaining the Scriptures to men of good will that we direct them along the pathway to life. If we have true love for God and for our brothers we shall want to do this peaceable work.

[5] To continue happy in our service to God regardless of opposition requires faith. Faith is built up by hearing and meditating on God's Word. Everyone can use more faith. That was true even of Peter. At Jesus' invitation he tried to walk on water, and, for a moment, his faith permitted him, but then he lost confidence and sank. Never do we want to step back and bog down in old-world disbelief, joining with the scoffers who say: "Where is this promised presence of his?" Hold tight to faith and knowledge of God's Word. Even if the faith is as little as a grain of mustard it will prove sufficient for our needs. Faith must be exercised, however, to be kept alive. We give it this animation by sharing in the Kingdom service. We demonstrate it by confidence and trust and love for our brothers. Though Matthew 24:12 reminds us that the love of the greater number will cool off, still the good news of the Kingdom shall be preached. Will your faith prove to be great enough and strong enough so that you will have a share, remaining faithful in the service right down until Jehovah says, It is enough?

[6] Just attending a religious service and saying, 'I have faith,' is not sufficient. It must be the true faith. Jesus declared that 'not all those who say, Master, Master, will enter the Kingdom.' (Matt. 7:21) We must have accurate knowledge and then live according to it. Then, as we serve in the Christian ministry, we can be of help to

3. Why is it so dangerous to get involved in the cares of this world?
4. What is necessary to gain God's approval and bear Kingdom fruit?
5. Why is faith a requirement for ambassadors of peace, and how is it kept strong?
6. What goal do Jehovah's people have in their ministry?

liberate those held in religious bondage, setting them free from religious error. Satan has put up a great bulwark of deceit to hold his captives. All we have to counteract it is the water of truth, but this is sufficient if it is properly directed by a skilled workman and is given force and impetus by God's spirit. Just as a little stream of water can cut into and erode rocky soil, carving out a Grand Canyon, so the Scripture truths open the way to life for men of good will. This is the happy part of Christians today who share as ambassadors of peace by announcing the Kingdom message.

[7] Paul explained the nature of our Christian ministry, likening it to warfare. "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ." (2 Cor. 10:3-5, *NW*) If Christians are to be a happy, peaceable people, as Jesus indicated, why does Paul liken this activity to warfare? Obviously he does not here speak of the wars of the nations, but shows that God backs Christian ministers in their spiritual warfare to combat tradition, philosophy and doctrines of demons that are raised up against the Word of God. The opposition from Satan as "god of this world," with all the temporal forces he commands, makes this a fight to the finish, but a blessed one for those maintaining faith.

[8] Jehovah's witnesses must maintain the position advocated by Christ, that of being in the world but not a part of it. They recognize the need for strict neutrality as far as the world's political affairs are concerned in order to serve properly the men of all nations as Christian ministers of Jehovah. As true peacemakers their faith is not divided by nationalism, race or politics, but they work unitedly in all parts of the world under the supreme direction of Jehovah and his King Son, Christ Jesus. Heeding the Scriptural admonition, they cannot follow the lead of false religion in friendship with the world. Jehovah's people world-wide have built up a truly New World society of people of all races and former faiths, who now unitedly put confidence in Jehovah's unchangeable promise to establish a world government of peace under Christ. They recognize that only by maintaining their faithfulness and sharing in the fight to preach this message of truth to the people will they be able to enjoy the wonderful blessing of life in the righteous new world just ahead.

7. Describe the difference between carnal and spiritual warfare.
8. Why is it necessary to follow a course of neutrality?

### UPHOLDING THE TRUTH

[9] Jehovah's witnesses have upheld Bible truths on many fronts. Authorities that were once held to disprove the Bible have now been forced to support it. When men thought the earth to be flat, the Scriptures spoke of the "circle of the earth." (Isa. 40:22) Long before physicians understood the human circulatory system, the Bible aptly described it. Thousands of years before the discovery of Mendel's law of heredity, Jehovah's Word alluded to its practical application in the case of the herdsman Jacob. (Gen. 30:37 to 31:12) Even today, while men still cling to the evolution theory, the facts support the unchangeable truth in the creation account that Jehovah created each plant and animal species according to its kind. The inspired Scriptural record recognized dangers owing to contagious and animal-borne

9. How have Jehovah's witnesses resisted attacks by false science against God's Word?

diseases, such as trichinosis, tularemia and others, long before modern science had any concept of bacteria. Even mathematicians are forced to concede the impossibility that Moses just guessed at the accurate Scriptural order of creation, which science now confirms as true. Thus in many fields modern science has been seen to back up the Bible. Instead of deriding parts as mythical or uninspired, Jehovah's witnesses fight to vindicate it before the eyes of men of good will, using the latest of modern scientific evidence.

[10] On the religious battlefield Jehovah's witnesses recognize Jehovah as a God of love, justice, power and wisdom. As a God of love he demonstrates from the Bible that the doctrines of purgatory and hellfire, which picture the Creator as a fiend instead of as a loving father, are incompatible with the Scripture accounts. A scripture familiar to many states simply: "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." (Rom. 6:23, *NW*) A careful investigation of the Scriptures reveals that God never threatened the human family with an agonizing eternal punishment, but, rather, that eternal sleep in death would be the end of the willfully wicked. —Jer. 51:39.

[11] Surely it is not in keeping with the Scriptural concept of God as a God of wisdom to believe that he will be forced to destroy the earth in flames because of man's rebellion. Further, the Scriptures show that Jehovah's purposes are unchangeable. His original intent that men live on a beautiful earth in peace and happiness, as depicted in the garden of Eden, will be carried to a grand climax in the new world of righteousness. Ecclesiastes 1:4 shows clearly that the earth will abide forever. So while the present world system will pass out of the way, just as the previous one did at the time of the Flood, still men of faith will live through to enjoy the complete fulfillment of Jehovah's purposes toward the earth as long ago foreseen by the great God of wisdom.

[12] Jehovah's justice is manifest in the provision he has made for life for men of all kinds as a free gift through faith. This is not received because of prayers that some can afford to pay for while others cannot. The same Mediator and Intercessor, Christ Jesus, who is also our Redeemer, can be called upon by all who desire to worship Jehovah with spirit and truth. While many persons by their point of view deny the power of God, Jehovah's witnesses recognize the illimitable power of the Creator of the universe. Instead of saying regarding the Kingdom that if it ever does come it will not be for thousands of years, Jehovah's witnesses recognize that God has set a time for the final termination of this present system and that by his power it will come. They put confidence in the words of Jesus as Jehovah's Spokesman that "this generation shall not pass, till all these things be fulfilled." (Matt. 24:34) Thus by words, doctrine and fruitage Jehovah's witnesses show themselves to be fighters for the truth and true children of God.

[13] On the other hand, false religion has not been preaching the true Word of God, nor producing the fruits befitting the servants of God. As one national magazine asked, "Is the religious boom a spiritual bust?" Even though church attendances are swelling, the rush for religion has not slowed the increase of crime and immorality. This demonstrates that the faith of many people is superficial and that the religious systems of the world today have not

10, 11. Name the attributes of the Creator, and explain how the truth is in harmony with these.

12. How do we acknowledge Jehovah's justice and power?

13. What foundation has false religion built for world peace?

reached the hearts and minds of the people. Even worse, they have given the people tradition instead of the truth, which would motivate them to live in keeping with God's will. A generation of religious illiterates has grown up. Many times churchgoers will bring out a prayer book or catechism instead of a Bible, thinking they are the same. No wonder the churches have failed to turn the tide in the fight for a better and peaceful world. They have not built on the sound foundation of God's Word.

[14] The apostle Paul spoke of the false religious guides, at 2 Corinthians 11:13-15, warning that, though they claim to be ministers of righteousness, their end would be in keeping with their works. The prophecy at Zechariah 13:4-6 shows that God has no use for those who mislead the people through false worship. At the time of the end, when the people realize the extent of the religious deception, they will turn against their false teachers, only to have these clerics rip off their vestments and claim they have been farmers from the days of their youth. These scriptures should alert to watchfulness any who placidly believe that just any religion is all right as long as you have faith in God and that sooner or later the religions will bring world peace for all men. Jehovah never tolerated false worship in the past, nor does he at this time, even though it may be preached in the name of Christ. The divided religious groups of our time are pictured by the crumbling clay in the feet of the image of Satan's organization, which will be pulverized to clear the way for the rock foundation of Jehovah's peaceful new heavens and new earth of righteousness.

[15] No wonder Jesus and the apostles exposed false worship, as shown at Matthew 23. They were anxious to open the eyes of the honest-hearted people of their day to the way that leads to life. Jehovah's witnesses likewise desire to help people seeking the truth to a clear understanding of the Scriptures, not to offend them. The apostle Paul explained that tact and love must be used to accomplish this: "And so to the Jews I became as a Jew, that I might gain Jews; . . . To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:20-23, *NW*) Even though Paul was tactful in his ministry he was persecuted because he would not compromise his beliefs for enemies of truth. He wrote: "In labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race." (2 Cor. 11: 23-26, *NW*) Despite such treatment Paul was mild-tempered, not trusting in carnal weapons, not returning evil for evil. Rather, he rejoiced to serve as a preacher of the good news.

14. What warnings do we find in Scripture against religious deceivers?

15. (a) How can the truth be effectively brought to persons of good will? (b) How have messengers of Jehovah been received in the past and in the present?

### VICTORY TO THE PEACEABLE

[16] There is a tremendous contrast between the warfare of the nations and this right fight of faith. In this battle it is possible to emerge victorious and with the crown of life. God does not hold this hope before us as though it were impossible, but as something toward which we should work with hope. We shall attain it if we

16. What is the wise course of life to follow?

have the right mental attitude, a courageous heart and sincere determination to serve Jehovah in a way that will be pleasing in his sight. It means putting the Kingdom interests first in our life, serving God in righteousness and with perseverance. We cannot be pleasing if we try to serve two masters, building up treasure in the old world and at the same time keeping one eye on the new. (2 Tim. 2:4) Such ones cry out, "Lord, Lord!" but do not produce the fruits of the Kingdom.

17 Although condemned by the clergy and hindered in the preaching work by many nations, Jehovah's witnesses continue to share in the peaceful ministry that Jehovah has commanded through the Scriptures. They recognize the tremendous work yet to be done in shepherding and gathering together those people of good will who are Scripturally described as the "other sheep." These sheeplike ones have been scattered and knocked about by false worship, but now they are being gathered into the one flock under the direction of Christ as the Good Shepherd. They are being led to pure waters of refreshing truth, to green pastures of rich spiritual food. They learn to recognize the danger of contaminated water, realizing that the same spiritual fountain does not give forth both bitter and sweet water. The Good Shepherd directs his flock to the stream of water of life, bubbling forth from the throne of Jehovah. Rejoicing is seen among faithful undershepherds on earth over the return even of one lost or strayed sheep to these life-giving waters. They eagerly invite others to join them in the nourishing spiritual food, saying: "Come ye, and let us go up to the mountain of the LORD, . . . and he will teach us of his ways, and we will walk in his paths." People of all nations are now accepting this invitation to join with the peaceable New World society as they beat their swords into plowshares by doing the constructive and spiritually upbuilding work of preaching. This work will last right through the end of the present system under Satan, where conflict is a "universal law of life," and those who benefit from it will enjoy life in the peaceful new world of Jehovah's establishment. —Isa. 2:2-4.

17. (a) Why is the ministry described as a shepherding work? (b) How is Isaiah 2:2-4 now being fulfilled?

18 The ministerial work of the New World society is also described as a great harvest. Jesus foresaw that the people of good will would be ripe for ingathering at this time. More full-time harvesters are needed to accomplish this tremendous ingathering work before Armageddon. This harvest period is a time of great joy, a happy time. It is a time when we see the results of our labors and of Jehovah's blessing upon the work. Shepherding and harvesting are both peaceful pursuits and they well illustrate the activity of true peacemakers today. It is a constructive work leading to everlasting life.

19 Only a short time yet remains in which this preaching work can be accomplished. We are living in an interim period of Jehovah's undeserved kindness between the war in heaven and the final culmination of the tribulation at the battle of Armageddon. Then, with a warring action by God, all nations will be swept clean of the last vestiges of Satan's world organization, to make way for the new heavens and new earth, which will bring blessings to all the God-fearing survivors. These will then beautify the earth, building homes for their families and loved ones, long enjoying the work of their hands. If it is your hope to live in such a peaceful and happy time under the direction of Jehovah as the eternal Sovereign and Christ Jesus as the

18. In what way is the harvesting of the nations being accomplished?
19. How will Jehovah himself establish lasting peace? Describe the conditions in the new world.

Prince of Peace, then you must apply now the remedy that God has prescribed for this warring, battle-torn world: to love God with all the heart, mind, soul and strength and your neighbor as yourself. If you do that, then you too will enjoy life in the new world, where the righteous will flourish with an abundance of peace as long as the moon endures. At that time Christ shall have dominion from sea to sea and from the River to the ends of the earth. Those who will be living then will be the meek ones, those who now show themselves to be real peacemakers by announcing the good news of Jehovah's kingdom.

[20] What course will you follow? Will it be the way that seems right to men, trusting in the nations and armed might as the only answer, following the uncertain or misleading guide that false religion has held before the people? Or do you have confidence in the Word of Jehovah, that "of the increase of his government and of peace there shall be no end"? (Isa. 9:7, *AS*) If that is your hope, then you too will be counted among those of whom Jesus spoke when he said: "Happy are the peaceable, since they will be called the 'sons of God'."

20. What is the hope of the "sons of God"?

# ROUNDING THE WORLD WITH THE VICE-PRESIDENT

PART 4

## Taiwan, Okinawa, Japan

PLATFORM AT CHIH SHANG, TAIWAN

AT 6:20 p.m., Friday, January 18, the Civil Air Transport plane from Manila, P.R., landed at the Taipei airport, Taiwan. Two graduates of Gilead, the Taiwan branch servant and his wife, who themselves had just recently arrived on the island by plane from Okinawa, were at the foot of the CAT plane's steps to give Fred W. Franz a surprise greeting. A delegation of Philippine bankers was arriving with him and so the airport officials allowed a number of reporters to meet the plane at the landing strip. The branch servant and his wife took advantage of this to get out there with them to meet one entrusted with higher interests, the spiritual valuables of God's kingdom. They were of instant aid in helping the vice-president of the Watch Tower Society in disposing of the security police requirements for his short stay in this island territory of Nationalist China under President Chiang Kai-shek. Nice sleeping quarters were engaged for the night at the Friends of China Club Hotel.

The following morning, Saturday, January 19, the three, the branch servant and wife and Brother Franz, emplaned for the seventy-five-mile flight from the capital city south to Hualien on the east coast. The weather was clear as the entrancing scenery came to view through the airplane windows. The terrain below was very rugged, and the ranges of mountains distantly inland were adorned with snow, with Mount Tsugitaka projecting 12,569 feet into the sky. Also to be seen were dashing rivers, decorated here and there by small villages that were surrounded by patches of farmland amid luxuriant tropical foliage. One could well understand why the Portuguese called the island Formosa, meaning "of agreeable form; beautiful." Soon the cliffs of the east coast came into sight, and in not many more minutes we landed outside the city of Hualien. In this picturesque, typically Chinese city there was a

wait of over four hours for the next gasoline train to our destination, Chih Shang to the south. This permitted a survey of the city to be made, a typically friendly businessman, met by chance encounter, taking time off from his work to show the three visitors around, and also a chopstick dinner to be enjoyed in a native restaurant.

The trip southward to the site of the Taiwan national convention of Jehovah's witnesses was by gasoline train and was very interesting. Though it was the middle of winter, the farmers were in the process of harvesting sugar cane. Melons, papaya, bananas, peanuts and many other useful fruits of the good earth could be seen growing in abundance. Some distance down the line we passed by Fuyuan, where a one-day assembly was held in April of 1956, when the Society's president N. H. Knorr and his secretary, Don Adams, visited the island and 1,808 witnesses of Jehovah and persons of good will attended and 123 were immersed in Christian baptism. But now for about an hour and a half longer our gasoline rail car speeds farther to the south and reaches our station at 4:21 p.m. A missionary couple are there to welcome us.

The native brothers in Taiwan had been overjoyed to learn that, in less than a year after the one-day assembly with the Society's president and his secretary, the Society's vice-president would visit them and they could hold a longer assembly. This entailed much advance work. At once a site for the assembly was selected and the preparatory work went forward. The reason why the village of Chih Shang was chosen as a central location was that about six hundred of the witnesses of Jehovah live within walking distance of that village, and so the additional hundreds of conventioners that would come there could be conveniently housed and fed.

No adequate auditorium was to be had in that area, as well as no electricity. This meant much work would have to be done. Even so, any lack of conveniences was more than overbalanced by the enthusiasm and willingness of the native witnesses. Enough bamboo poles were cut and transported to the assembly site to provide benches to seat 3,000 persons. A cafeteria was constructed, complete with a kitchen of several departments. All the food eaten would be paid for in advance by the brothers through their local congregations, to facilitate matters. A handsome stage resembling a watchtower, surmounted by a big crown, was built and on it there was an attractive sign announcing to all that this was the assembly of the International Bible Students Association, a title corresponding to that of the Watch Tower Society's branch in London, England. Nearby, to the right of the platform, stood the local Kingdom Hall that had been built by the brothers themselves. To the left of the platform stood the house of Brother Chen Ah Pang, which he vacated for the five missionaries and the Society's vice-president to lodge in, while he and his wife and son went to his mother's home nights to sleep.

It will be remembered that it was on April 25, 1955, that the district court in Taipei approved of the registration of the International Bible Students Association and thus the ban of eighteen years' duration against Jehovah's witnesses was lifted in Taiwan. But now, recently, the Chinese government has issued an order restricting the work and meetings of Jehovah's witnesses in most of the island of Taiwan. Instantly the question arose, Would they be able to hold their planned assembly? Certainly permission had to be obtained. Immediately one of the local brothers was sent to Tai Chung to see whether the provincial government would allow them to hold the assembly. The brother contacted a responsible government official who seemed to be kindly disposed. Then, in keeping with local custom, he invited him to a meal where the matter would be discussed. There the brother explained that the Society's vice-president, Mr. Franz, would be visiting the country and that plans had been made for a convention. The government official asked: "How do you know Mr. Franz can enter Taiwan?" The brother replied: "Mr. Franz is visiting all the free countries of the East. Only the Communist countries refuse him entry. Since the Republic of China is among the free nations, I know Mr. Franz will not have any trouble in getting into Taiwan." The official explained that, although the temporary restriction on the activity of Jehovah's witnesses could not be lifted now, he was sure we could have our assembly. Word concerning that would reach the witnesses at Chih Shang. Providentially, about one week before the assembly was scheduled to start, permission to hold it was granted. No field activity would be allowed in connection with the assembly, but still the witnesses of Jehovah could meet in Christian

association and partake of the food from Jehovah's table, a blessed privilege indeed.

When the four-day assembly began on Thursday, January 17, which was two days before the vice-president's arrival, the brothers were determined to be on hand early. By 7 a.m. hundreds were already seated at the grounds, on the benches of bamboo poles, waiting for the opening session to begin.

A fine program of instruction similar to that enjoyed recently by Jehovah's witnesses in other parts of the globe had been arranged. The district servant from Japan, Adrian Thompson, was present as convention servant, as Taiwan was up till then under the supervision of the Society's Japanese branch office. So he gave the address of welcome. A number of talks followed, which were handled by local brothers. It was a real joy to hear the Kingdom truth being spoken in the unwritten Ami tongue to the large audience, which seemed to cling to every word. The life-giving information then being given about Jehovah's New World society and his requirements for entering and remaining in it would be remembered, yes, it would be repeated from memory many, many times by these Ami believers for the benefit of other life-seeking persons.

The evening program began with a session of Kingdom songs led by a local brother. There was no musical instrument at hand to sound the melody, giving an introduction and accompanying the singing. The brothers here from among the Ami tribesmen have no written songbook. The four-day assembly provided a splendid opportunity for them to learn a number of the Kingdom songs. The brother leading the singing would sing the song through in the Ami language. Then, at the second singing, the audience would take up the song and sing along. They needed no musical accompaniment. Listening to their singing made a visitor realize how dear the truth is to persons who have separated themselves from the old world in this troubled land and who have come into the New World society. The evening's program was climaxed by a missionary graduate of Gilead, who spoke on the usefulness of the Bible to Jehovah's witnesses today.

Friday morning, January 18, the talk on dedication and its symbol, baptism, was presented. Candidates to the number of ninety-nine stood up and affirmatively answered the questions put to them to establish their readiness and fitness to be baptized in public testimony of their dedication to Jehovah God through Jesus Christ. It being the wintry rainy season, the weather had turned quite cool. Because of this, the brothers had devised a means of heating the water for the immersion in a tank that they had constructed. In short order the candidates changed clothing in the neat bamboo huts erected for that purpose, and the baptism was carried out before witnesses. Quite unusual, more men were baptized here than women. The high light of this day's program was the showing of the Watch Tower Society's new movie, "The Happiness of the New World Society." This required electricity. The sound system installed on the assembly grounds also required electricity. Unfortunately it was found that the gasoline-powered generating system would not supply sufficient electricity for both the loud-speakers and the movie projector. It was after more than an hour that the film was finally shown that night by eliminating the loud-speaking system for reading the script that accompanies the film. All through this the crowd of Jehovah's witnesses and persons of good will waited patiently in their seats. Wonder of wonders, a total of 3,029 persons were on hand to see the showing of this new film there among the mountains and under the open sky. That night, too, the Society's vice-president arrived in Taiwan at its capital Taipei up north.

It was at evening cafeteria time, Saturday, January 19, that the new branch servant and his wife and Brother Franz were brought by a welcoming group up the road from the railroad station and through the nicely decorated entrance onto the assembly grounds. They were quartered at Chen Ah Pang's home and refreshed with a supper of fresh fish and chicken and rice, with chopsticks for eating utensils. At 6 p.m. the day's sessions resumed and the song conductor sang into the microphone an introduction to No. 1 of the songbook, "All Hail" (Welsh tune), and then the entire audience caught up the song. It was captivating to Occidental ears to listen to. Then the vice-president's initial talk here began. Beside him a Chinese sister translated his words into Chinese over the same microphone. The brother to her right at another microphone understood her Chinese translation and in turn rendered it into Ami for the vast majority of the audience. The night was cool and Brother Franz spoke draped in his overcoat, but still out there in the open with mountains in the far distance was an attentive crowd of 2,094. They listened

attentively to his explanation of their relationship to the Watch Tower Society and why loyalty to it was now appropriate for getting Jehovah's world-wide work done before Armageddon. Finally he brought to their attention the subject of the special resolution against communism. The security police in the audience must have pricked up their ears and been all alert at this! We were glad they were there!

To save time, all reading of the prepared manuscript in English was eliminated, and the Chinese translator read the introductory material in Chinese and the Ami interpreter rendered it in Ami. When the resolution itself came for presentation, then, because of its technicalities, this Ami interpreter was replaced by Chen Ah Pang. Following the Chinese translation, sentence by sentence, Brother Chen used a printed Japanese translation of the resolution and translated from this into Ami. Before it is completely finished, off goes the electricity and the blackness of a moonless night engulfs the entire assembly. But flashlights quickly beam upon the manuscripts, and candles are set burning on the platform, and the presentation of the resolution goes on, and finishes. Brother Chen in Ami moves the adoption of the resolution. The Society's district servant as convention servant seconds the motion. The vice-president now puts the question to an unseen audience, and faithfully out of the enveloping darkness comes the loud Ami yes of adoption and hearty applause. Who should join in but the police themselves! Fine! Minutes after this the electricity comes on again, but only to go off again after the crowd starts singing one verse of "All Hail" in closing. The final prayer is begun in candlelight. Then there is a bit of electric lighting of the assembly till 9 p.m., when the power is off once more, as sessions must not continue beyond that hour. The big audience disbands in darkness, but we are assured that they will all be safely guided to their lodging places in homes in the neighborhood.

Sunday, January 20, dawned cool and clear. Before the regular meeting the vice-president mounted the stage and gave those already in their seats a harmonica concert for about twenty minutes, playing Kingdom songs, to the applause of the pleased conventioners. The new branch servant, Paul Johnston, opened the day's talks with a fine speech on "God's Kingdom Purposes." The vice-president's talk followed this and encouraged them to abide in Jehovah's New World society in heart harmony with His purposes. The audience then numbered 1,964. The public talk, "New World Peace in Our Time—Why?" was to go on in the early afternoon, at 2 p.m., to allow for the speaker to make an afternoon train back to Hualien. Many of the conventioners had come from distant parts of the island and they also had to leave early to make train connections for their homes that day. Nonetheless, 1,666 persons, many of them interested ones of the locality, assembled at the announced hour to hear the public talk.

Among those present were tribesmen from the mountains. This fact testified how the Kingdom message had at last been carried into the dangerous zone, the mountains to which the government at present prohibits access. Formerly head-hunting had been practiced by the mountaineers up there, and there was still lawlessness going on. But now up there about thirty mountain tribespeople have come into the truth, and after his public address Brother Franz had the unique pleasure of meeting three of them by special introduction.

News of the public address had spread far and wide by a most effective means of communication here, the word of mouth. Those assembled to hear were thrilled to hear authoritative proof from the Bible that New World peace will come in our time. Though low-hanging clouds threatened a downpour of rain, the audience sat attentively on those benches out in the open soaking up the rainfall of spiritual truth. The faithful translation of the speech by the Chinese sister and the Ami brother made it possible for them to understand; these two translators had worked tirelessly to bring God's message from the platform to the audience in languages they could understand. Under the circumstances, the public speaker added final words of admonition and of farewell, conveying somewhat of a tinge of sadness. After a special closing prayer the crowd kept their seats while Brother Franz and the five missionaries and the Chinese translator, now due to depart with him, got their luggage out of the adjacent house. Then as they passed the assembly stage to leave the grounds all the audience began to wave good-by. It was hard to leave, but it was good to know that these brothers left behind there at Chih Shang were a solid part of the New World society and are one with us in Jehovah's worship and service.

Night's lodging was taken at a Japanese-style hotel in Hualien and on Monday noon

we seven flew to Taipei. Here there was time to visit the missionary home, where the new branch office would be established, and then to take a pedicab for an hour's sightseeing wheeling through Taipei, mostly through the typically native sections of this capital city. The following morning the district servant and the vice-president bade the five friends at the airport good-by and emplaned for Japan. It was cheering news to learn that a little more than a week previous seventy-eight crates containing 16,451 pounds of relief clothing had arrived in the port of Chilung near Taipei, to be distributed to the needy brothers on Taiwan, that they might more comfortably and effectively preach the Kingdom good news. The packing cases, too, would make good material for Kingdom Hall chairs, etc.

### OKINAWA

From Taipei, Taiwan, to Okinawa, that historic island of World War II fame, it was just a hop of an hour and forty minutes, flying at an altitude of 9,000 feet, over Taiwan's northern mountains and out over a virtual sea of clouds and later over some pretty islands as we neared our temporary stopping place on the way to Japan. Our plane came to earth about quarter of twelve noon, Okinawa time. Here at the Naha airport there were about twenty of the Okinawa congregation to refresh the short stopover of the Watch Tower Society's vice-president and the district servant from the Japanese branch office, which has spiritual supervision over Okinawa. We were hoping that they would be there, and they did not fail our hopes. About an hour was spent with these warmhearted brothers of many nationalities who are giving such a fine witness in that island territory. Most of the Kingdom publishers are native Okinawans, and during the preceding month of December the congregation publishers, numbering twenty, averaged ninety-two magazines each placed in the hands of people encountered in their field work. Recently, also, three Okinawan housewives entered the general pioneer service and are finding great joy in this full-time proclamation of the kingdom of God.

### TOKYO AND KYOTO, JAPAN

Shortly before 1 p.m. Brother Franz and district servant Adrian Thompson were again on the wing. About three hours later there was a surge of intensified interest on our part when snowy Mount Fuji or Fujiyama came to view in the far distance against a hazy evening sky. But before our plane gets to a point opposite it we fly over the island of Oshima with its volcano, Mount Mihara, smoking away in the wintry climate. But as the sun quickly descends, Mount Fuji becomes silhouetted against the darkening sky. It is just after 5 p.m. when our plane lands and pulls up in front of the Tokyo international airport, now one of the most up to date in the world. About three hours later the two travelers are aloft again in another plane looking down upon the far-spread night lights of the Japanese capital city and speeding southwestward to Osaka, the business center of the country, with a population of about 3.5 million. Since this city has many rivers and bridges, it is known as the "Venice of Japan." In a little over an hour and a half of flying we are at the Osaka airport and there the Japanese branch servant and the district servant's wife are smilingly on hand to greet us. By this late hour of the night the national assembly of Jehovah's witnesses at Kyoto, fifty miles away to the north, has ended its first day of convention, with an attendance of 386 witnesses and persons of good will. This is a three-day midweek assembly, mind you, from Tuesday through Thursday, January 22-24.

Departure is taken from Osaka in a car about midmorning of Wednesday, January 23. Before leaving the interesting city a visit is made to the Osaka castle, a fine structure that dates back to Japan's feudal days. This castle was the last stronghold to be captured as Japan's feudal wars ended, A.D. 1615. Our drive to Kyoto is a roundabout one by way of Japan's ancient capital to the southeast, Nara, from which the country was ruled until 794. It was here that Buddhism, coming first from Korea, had its beginnings in Japan. So a brief visit is paid to Todai-ji, a temple erected in 752 (A.D.), the so-called Cathedral Temple of all the provincial temples throughout Japan. Inside this huge wooden structure sits *Daibutsu* (the Great Buddha), a colossal image cast in bronze and weighing nearly 500 tons. Its thumbs are 1.636 meters long and its right hand, taller than a man, is raised in an attitude of blessing, much as the Roman Catholic pope raises his hand in blessing his religious flock. The gateway to this main edifice or *Kondo* is guarded by fierce-looking warrior-images (*nio*), representations of the demons. However, this grim-looking temple is surrounded by a beautiful park with many cherry trees, and deer grazed there peacefully and even ate out of the hands of us visitors.

(To be continued)

# The Local Church as a Social Club

WRITING in the January, 1957, issue of *Theology Today,* Warren Ashby, associate professor of philosophy at The Woman's College of the University of North Carolina, finds, as an editorial comment puts it, "an alarming parallel between the social club and the local church."

Writes Professor Ashby: "What are some of these needs and interests that social clubs meet? First, obviously, is the need for social fellowship. . . . The clubs also possess an exclusiveness and thus enhance the members' desire for status. Sometimes the entrance requirements are class or economic; sometimes they are caste or racial; sometimes they are professional or hobby. Invariably the entrance requirements of a social club are external and not in terms of what a person essentially is but what he possesses. It may take money but it does not take virtue to be a member of the country club; it may take status but it doesn't require special intelligence to be a Rotarian; it may take religious affiliation but it doesn't take much faith to be a Knight of Columbus or a Mason. . . .

"The entrance requirements of the church, like those of a social club, are primarily external and they provide status. . . . The requirements are external in that one must profess a faith before men; but this does not necessarily mean that the profession has substance in fact as well as in words. And, again like the social club, once the entrance requirements for admission are passed, the requirements for remaining within the church are not difficult to meet. It is not hard to be a Rotarian. Nor is it difficult to be a member of a local church.

"There is in the local church, as in a social club, a sharing of viewpoints and a minimum of intellectual demands. The viewpoints shared are usually those acceptable in the community-at-large. At least the ideas most frequently expressed within the church are not designed to disturb the social or religious order. The minimum of intellectual demands refers to the fact that doubting, the asking of embarrassing intellectual questions, is not fashionable within the church. The idea is somehow conveyed to large numbers of young intellectuals that since doubting represents a lack of faith it is sinful and therefore like other sins to be suppressed or at least not practiced openly. As a recent visitor to one university put it: 'If you go to college for four years and never ask searching religious questions or are never plagued by religious doubts you haven't been to college. You've been to church.' "

# Sainthood

Writing in *A Protestant Manifesto,* Winfred E. Garrison says: "Just how tangled this complex of power and piety can become is well illustrated by the career of that same Pius V whose attempt to depose Queen Elizabeth was an important element in the revolutionary movement which brought on the 'martyrdom' of some of its underground agents. He had been an officer of the Inquisition for fifteen years and so zealous that he became Grand Inquisitor before he was made pope. In the supreme office he continued his war on dissent and deviation with every possible weapon. He strengthened the machinery and stiffened the rules of the Inquisition, established the Congregation of the Index for systematic censorship, hounded hundreds of printers out of Italy, encouraged Philip II to exterminate Protestantism in the Netherlands and applauded the bloody tactics of the Duke of Alva, ordered the extermination of the Huguenots (but died three months before the St. Bartholomew's Day massacre), denounced the emperor's compromise with the Lutherans, tried to organize a coalition of the Catholic German states for a war of religion against the Protestants, and was a party to the plot to drive Elizabeth from the throne of England. Now he is a 'saint', canonized in 1712."

● We understand that John's baptism was for remission of sins committed against the Mosaic law, but that water baptism in Jesus' name is not for remission of sins. It symbolizes the person's dedication to do Jehovah's will. However, those who believe water baptism now washes away sins quote Acts 2:38 as proof. Does this text support their claim?—A. H., United States.

Acts 2:38 (*NW*) reads: "Peter said to them: 'Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit.'"

John's baptism was for Jews under the law covenant and indicated their repentance of sins they had committed against that law. Their being baptized by John's baptism showed their repentance and Jehovah forgave them their sins. But this case at Acts 2:38 was different. Peter was talking to opposers. It is unlikely that they had submitted to John's baptism in preparation to receive Christ; anyway, they did not receive him but opposed him and must bear responsibility for his impalement, being a part of the house of Israel upon whom the blood of Jesus came. When Peter's hearers heard of their responsibility for Jesus' death, either personal responsibility or community responsibility, they were stabbed to the heart, saw their error, and asked what they could do to correct matters. Peter said they should repent and be baptized in Jesus' name to get their sins forgiven. These were not sins against the law covenant but were sins against Jesus. These were the sins they must repent of. How could they show this repentance and gain forgiveness?

The way for forgiveness was no longer through animal sacrifices offered at the temple in Jerusalem. That law arrangement for forgiveness through temple sacrifices was no longer effective. Now the effective sacrifice was Jesus, his shed blood, and there was no other name given whereby men could be forgiven and saved. Accept him and get forgiveness from God through him, through Jesus, through the merit of his shed blood. This repentance of sins and acceptance of Jesus and his cleansing blood was to be shown by baptism in the name of Jesus. The baptism was only a symbol. This immersion in water did not in itself effect forgiveness of sins, washing them away like a bath does dirt. If that were the case, then one would have to be baptized again and again, repeatedly washing away new sins, just as we bathe to get clean, then later on have to bathe again. The animal sacrifices did not actually and effectively remove sins either, being merely pictorial and having to be repeated over and over again. It is Jesus' blood that cleanses from sin, not water, and "unless blood is poured out no forgiveness takes place."—Heb. 9:22, *NW*.

Acts 22:16 (*NW*) states: "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name." Not by mere water immersion, but by calling on his name are sins washed away. Cornelius called on Jehovah's name and he accepted Christ Jesus and was baptized by holy spirit. For this to happen his sins must have been forgiven, yet it was all before he was baptized in water. If one repents and accepts Christ and trusts in His shed blood one's sins can be forgiven. Water immersion in Jesus' name is important, but only as a symbol and public demonstration of repentance of sins and acceptance of Jesus and dedication to do Jehovah's will faithfully, as Jesus did.

## Teen-Agers Familiar with "The Watchtower"

¶ A Houston, Texas, teen-age miss writes: "While I was taking senior year civics in high school the subject of communistic propaganda arose and one student said that the *Watchtower* magazine was an advocate of communism. I decided to remain silent for a while and observe the comments and the reactions of the class, which was, by this time, in a general uproar. Immediately several students explained that their parents subscribed for *The Watchtower* and that it had nothing to do with communism, while others said that they had read other Watch Tower publications and that these were far removed from communism. The class decided unanimously that *The Watchtower* was Christian."

# ANNOUNCEMENTS

**WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA ANNUAL MEETING OF MEMBERS**

This year October first falls on Tuesday and so it will be at ten o'clock in the forenoon of October 1, 1957, that the Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members. This will be at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Notice of the meeting will be sent in the regular way, by letter, to the members of the corporation, and in order for this to be done it is necessary that the secretary's office have the proper addresses to which to mail such notices. All who are members should be certain that their membership records do show their addresses properly. With the notice of meeting the proxy forms will be sent. All the proxies should be returned to the office of the secretary of the Society not later than the 15th of September, and each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

September 15: Happy Are the Peaceable. Page 493.

September 22: The Fight of Faith of the Peaceable. Page 499.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ Where a plane showered a town with leaflets in order to stir up mob violence against a religious minority? P. 483, ¶1.

✓ Whether Christian ordination requires a special ceremony? P. 485, ¶3.

✓ Why a certificate of ordination is unnecessary? P. 487, ¶5.

✓ What some Jehovah's witnesses cherished above all else in a Russian concentration camp? P. 488, ¶5.

✓ What people lived like eagles? P. 489, ¶3.

✓ How the lost city of Petra was found? P. 491, ¶4.

✓ Why the peacemakers Jesus mentioned do not put their faith in armistices? P. 493, ¶1.

✓ What the real remedy for the world's ills is? P. 495, ¶6.

✓ What it is that now unites men from all nations as a society of peaceable people? P. 497, ¶15.

✓ How God's servants can be identified today? P. 498, ¶18.

✓ What is required to continue happy in God's service? P. 500, ¶5.

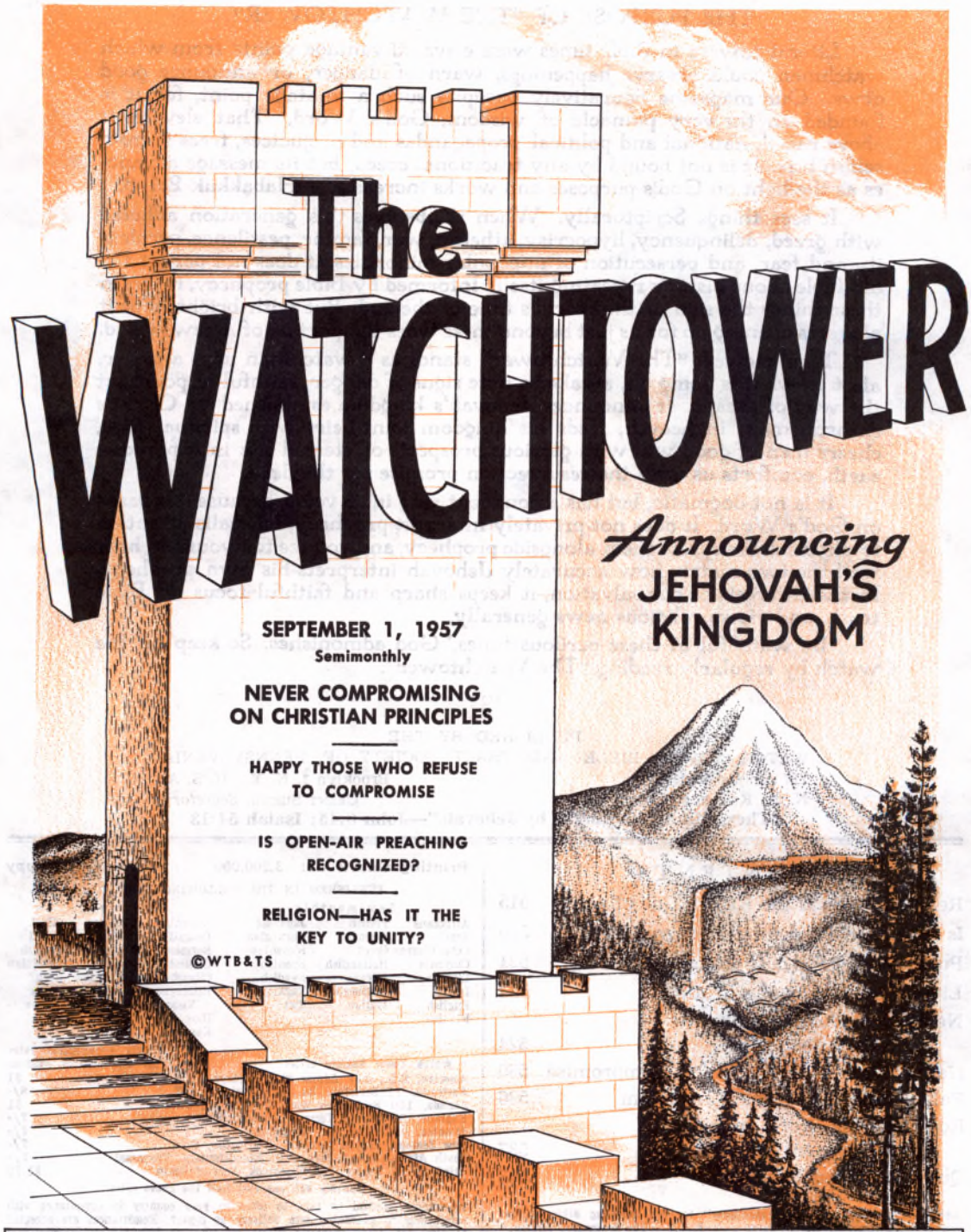
✓ Why the Bible likens the Christian ministry to warfare? P. 501, ¶7.

✓ Why the Portuguese called the island of Taiwan "Formosa"? P. 505, ¶3.

✓ What city is called the "Venice of Japan"? P. 509, ¶2.

✓ Why the local church is like a social club? P. 510, ¶3.

✓ Why water baptism does not cleanse one from sins? P. 511, ¶5.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Abbreviations used in "The Watchtower" for the following Bible versions**

*AS* – American Standard Version
*AT* – An American Translation
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*Le* – Isaac Leeser's version
*LXX* – The Septuagint Version
*Mo* – James Moffatt's version
*NW* – New World Translation
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

**Printing this issue: 3,200,000** — **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
|---|---|---|---|---|---|
| Afrikaans | French | Japanese | Armenian | Korean | Silozi |
| Arabic | German | Norwegian | Bengali | Malayalam | Tamil |
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| English | Italian | Twi | Ibo | Sesotho | Yoruba |
| Finnish | | | Kanarese | Siamese | Zulu |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address when sent** to our office may be expected effective within one month. **Send your old** as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII September 1, 1957 Number 17

# Religion

## HAS IT THE KEY TO UNITY?

"THERE are so many books on psychology, one might say tons of them, yet what help have they been? Judging by the mess the world is in they might just as well not have been written." Thus complained a well-read Moslem, living in Brooklyn, to the witness of Jehovah that was visiting him. And how right he is!

It is strange that so obvious a deduction should elude so many persons. Blinded by the fallacious theory of their idol, Freud, the father of psychoanalysis, they think that all that is necessary to solve man's problems is knowledge per se; that, and getting rid of religion. Indicative of how wrong their idol was is the fact that never before has man had so much knowledge regarding sex and yet never has he been more in bondage to it than in our day.

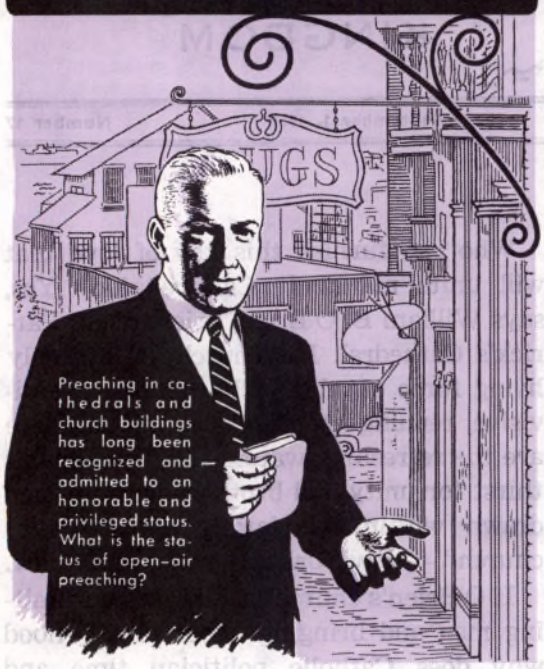
What psychologists are only recently beginning to appreciate is that the Bible's stress on love is sound; that love is indispensable to successful and harmonious living and that love is the opposite of selfishness in any form, including sex for passion's sake.

Who can furnish this key of love that will unite mankind? Can religion? Yes, says William B. O'Brien, priest of St. Patrick's Cathedral. His church "is the only living force capable of harnessing the divisive, rending energies of mankind. Here are the refreshing waters to quench man's thirst for unity and brotherhood—all men drawn within the family of [Christ's] church."—New York *Times*, June 10, 1957.

If O'Brien's church has the key for uniting men and bringing about brotherhood why does Catholic politician time and again throw mud at Catholic politician? Why does Catholic labor strike against Catholic capital? Why do millions of Catholics seek to destroy one another, as in World War II, if their church, and she only, is able to harness the divisive energies of mankind?

Of course, the Catholic Church is not the only one in Christendom against which this charge can be raised. She is only here used as an example because of the claim of one of her spokesmen. Any religion unable to unite its devotees cannot have the key for uniting mankind. Is there a religion that by its fruits gives evidence of having that key? Yes, there is. The peace and harmony within the New World society of Jehovah's witnesses gives proof that its religion has that key.

# Is open-air preaching RECOGNIZED?




VISITORS to London are often impressed by the frequent use of open-air preaching. They often see a clergyman, perhaps in the front yard of a church, preaching in the open air to a crowd standing about on the lawn or the sidewalk. In America and elsewhere the street-corner activity of Salvation Army preachers is well known. Some householders have had the experience of Mormon ministers or missionaries calling at their door. And who has not been visited by one of Jehovah's witnesses calling from house to house to preach the good news of God's kingdom? As open-air preaching increases in its scope and use, an interesting question arises.

Is open-air preaching recognized? By that we mean, How does this form of preaching stand in four vital respects? (1) Is it historically recognized and proved effective? (2) What is the need for it in this day and age when churches are seldom far away from anyone? (3) Is it legally recognized by government agencies and courts of law? And (4) where does open-air preaching stand in the light of God's Word, the Bible?

A common, modern view of open-air preaching is that it is rather novel. A probing into history, however, changes one's opinion about its supposed newness. "Open-air preaching is not one of the 'new methods,' " wrote Edwin Hallock Byington in *Open-Air Preaching*. "It was the original way of extending among men the revealed will of God. Not only is it 'as old as preaching itself' but for centuries it was the only kind of preaching. 'We are at full liberty to believe,' says Spurgeon, 'that Enoch, the seventh from Adam, when he prophesied, asked for no better pulpit than the hillside, and that Noah was a preacher of righteousness willing to reason with his contemporaries in the shipyard.' "[1]

### USE DURING MIDDLE AGES AND REFORMATION

As a student of history probes deeper into open-air preaching he quickly realizes that here was a method used in no small measure during the Middle Ages. Historian Byington calls attention to the fact that St. Francis of the Roman Catholic Church began his missionary work preaching in the streets of Assisi. "Of St. Dominic," Byington wrote, "it is said that he preached to whatever people he met . . . along the highway."[2]

That "Morning Star of the Reformation," the English theologian John Wycliffe, took a great interest in open-air preaching. He attracted many sincere men of his time, trained them as preachers and sent them forth to preach the gospel. Of Wycliffe's ministers Professor Lechler says: "They wandered from village to vil-

lage, from town to town, and from county to county, without stop or rest, preaching, teaching, warning, wherever they could find willing hearers, sometimes in church or chapel; sometimes in the churchyard when they found the church itself closed; and sometimes in the public street and market place."[3]

Another authority writes of them: "Clothed in habits of peculiar simplicity, and without any license from the local ordinaries, it was their manner to preach their doctrine openly, not only in churches and church-yards, but also in the midst of markets and fairs, and indeed, in all places where multitudes were convened."[4]

During the Reformation itself open-air preaching came in for extensive use. From the work *Open-Air Preaching* we learn that Martin Luther is reported to have had an audience of 25,000 at Zwickau's market place. Another user of town shopping centers for preaching was John Huss. Throughout Europe during the Reformation missionaries preached by the roadside. How effective all this open-air preaching must have been! To counteract the effect of the Protestant's open-air preaching the Catholic Church carried on open-air preaching of its own. "Rome sent forth her own open-air preachers," wrote Byington, "who overcame their influence by opposing them before the people in the street and market-place. . . . There was Robert, founder of the Cistercian order of monks, who received from Pope Urban II permission to preach everywhere. As he travelled from town to town and from province to province, he did not regard his permission as limited to Churches, and preached on the highways and in the forests."[5]

And the Jesuits? They knew the advantage of open-air preaching. Wrote one historian: "Its members were a sort of field-monks, ready to be preachers, teachers, missionaries, traders, explorers or politicians. The order used any means to win, every method to rule, both nations and churches."[6]

After the Reformation the Protestants did not forget the value of open-air preaching. The founder of the Methodist Church, John Wesley, was an active open-air preacher. He preached in the parks and on the streets. Indeed, he considered the world as his parish.[7] Wesley eventually organized a large body of preachers both local and itinerant. They preached outdoors, in private homes and wherever they could find an audience. One historian says of them: "The country was divided into circuits, in which the preachers itinerated, each for a given time. In 1765 there were twenty-five circuits in England, two in Wales, four in Scotland, and eight in Ireland, and numbers rapidly increased amid no small amount of persecution. Riots were not rare, and Wesley's life was often in peril."[8]

Not just the Methodists, but also, as the pamphlet *Preaching in the Open Air* tells us, the Baptist, Presbyterian, Episcopal and other churches have from time immemorial employed street and park preaching.[9]

What historical testimony there is, then, to the time-honored use and effectiveness of open-air preaching! And yet many persons have thought it to be something new.

### WHAT NEED FOR IT TODAY?

Granted that open-air preaching has proved effective in turning people to religion, but what is the need for it in this day when a church steeple is hardly far from the sight of almost anyone in Christendom? And why the need for it when, in America at least, churches are often overflowing? This prompts some penetrating questions.

Why is it that ministers and priests of orthodox religions have resorted to bingo, bazaars and other nonspiritual benefits?

Why is it that ministers are so eager to have a Billy Graham crusade come to their town? Why is it that Billy Graham said, on beginning his New York crusade, "ministers have been discouraged and frustrated. . . . In talking with many of them we found almost a sense of desperation. Ministers who could not agree with us theologically . . . are willing to co-operate simply because there seems to be nothing else in sight"?[10]

Why are more than half of New York's 8,000,000 inhabitants—or 54.9 percent—not affiliated with any religion? Why did a top-ranking Methodist official declare that Hinduism, Buddhism and Islam all consider America a fertile target for evangelistic work? Why does the recent book *The New Ordeal of Christianity* say this: "The most striking fact about Protestant churches in England today . . . is the emptiness of most of them. . . . The situation is even more dismal, if that is possible, in Scotland than England. And in Scandinavia it is appalling"?[11]

Why did historian Arnold Toynbee declare: "There is a spiritual vacuum in the world"?[12] Why did priest John O'Brien, writing in the *Catholic Herald Citizen,* encourage "every Catholic, clerical or lay" to spend "at least one hour a week, going from 'house to house' "?[13] And why did Marcus Bach write in *The Christian Century* of Jehovah's witnesses: "What should be our advice to those who insist that 'somebody ought to put a stop to them'? . . . There is but one answer: Jehovah's Witnesses are not a threat, but a challenge calling once more upon the traditional church to—*witness!*"?[14]

The answer is now obvious: Millions of people have failed to take to religion! They have failed to go to the traditional religious edifices, and church leaders see the need for some method besides conventional preaching in churches to attract them to religion. Aptly describing the state of affairs, J. Benson Hamilton writes: "For reasons that need no explanation a large class of our people have a prejudice against our churches. They will not attend divine service in them whatever may be the attraction. To such the gospel must be preached by the wayside, on the street corner, at the sea-shore, in the mountain, in the woods."[15]

What a pressing need there is, then, for the most effective means of reaching the people to be put into use today! The need for what has been called by churchmen "aggressive Christianity" is even keener now than when a leading street preacher in New York, Dr. John W. Kennion, reported to the mayor of New York city in these words: "I have been engaged in lifting up Christ on the streets of our City . . . and during this time the public at large have almost unanimously conceded its necessity, utility and value as the mode best adapted to meet the requirements of the 'masses' who are without the glorious Gospel of Jesus Christ, and are not in circumstances to attend those places where the sound of salvation's trumpet is regularly heard. These street services reach that class of persons in the substrata of your community who are not approached or reached by any of our boards, associations, missionaries."[16]

Yes, whether open-air preaching be on the streets, in the parks or from house to house, the need for this effective method is recognized. "It is the easiest and most effective way of pushing Christianity into new territory," wrote E. H. Byington. "Without it missionary work would be crippled, and all advance would be slow and uncertain. It ever has been the speediest method of reaching those outside the influence of the Church."[17]

### LEGALLY AND JUDICIALLY RECOGNIZED

Something as vital as open-air preaching deserves legal recognition. That it has. Of the many instances wherein legal recognition has been extended to open-air preachers, few are as forceful as that expressed by the United States Selective Service System:

"The ordinary concept of 'preaching and teaching' is that it must be oral and from the pulpit or platform. Such is not the test. Preaching and teaching have neither locational nor vocal limitations. The method of transmission of knowledge does not determine its value or affect its purpose or goal. One may preach or teach from the pulpit, from the curbstone, in the fields, or at the residential fronts. He may shout his message 'from housetops' or write it 'upon tablets of stone.' He may give his 'sermon on the mount'. . . . He may walk the streets in daily converse with those about him telling them of those ideals that are the foundation of his religious conviction, or he may transmit his message on the written or printed page, but he is none the less the minister of religion if such method has been adopted by him as the effective means of inculcating in the minds and hearts of men the principles of religion."[18]

That is a sensible, logical view of open-air preaching. How unreasonable it would be otherwise! How many of us could view Christ Jesus putting locational limitations on preaching? Did Christ deliver the most famous sermon of all time in a cathedral or religious building? No! He preached the sermon on the mount, of course, in the open air.

Did not Christ Jesus say: "Look! I am standing at the door and knocking"?[19] But today few, if any, of the orthodox religious clergy preach from door to door. No wonder the need is so acute for house-to-house ministers.

It is fortunate for the people that judges of high courts have extended judicial recognition to the house-to-house minister. In an outstanding decision in 1943 the Supreme Court of the United States said in its majority opinion:

"This form of religious activity occupies the same high estate under the First Amendment as do worship in the Churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion. . . . We only hold that preaching one's religious beliefs or preaching the Gospel through distribution of religious literature and through personal visitations is an age-old type of evangelism with as high a claim to constitutional protection as the more orthodox types. . . . The mere fact that the religious literature is 'sold' by itinerant preachers rather than 'donated' does not transform evangelism into a commercial enterprise. If it did, then the passing of a collection plate in church would make the church service a commercial project. . . . We can restore to their high, constitutional position the liberties of itinerant evangelists who disseminate their religious beliefs and the tenets of their faith through distribution of literature."[20]

### THE RECOGNITION THAT COUNTS

Even if open-air preaching did not have the legal recognition of men, what really counts in the final analysis is what God's Word has to say about it. The Founder of Christianity, we learn by a study of the Bible, used every method possible to spread the good news of the Kingdom. Sometimes he preached in synagogues; more often he was out in the open, for he "went round about to the villages in a circuit, teaching."[21] Wherever Christ found people, that is where he preached: "When he saw the crowds he went up into the mountain; and after he sat down his disciples came

to him; and he opened his mouth and began teaching them."[22]

On another occasion "Jesus, having left the house, was sitting by the sea; and great crowds gathered to him, so that he went aboard a boat and sat down, and all the crowd was standing on the beach. Then he told them many things."[23]

Jesus sent out his apostles and disciples to preach as he did. Of Paul we read: "He began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market-place with those who happened to be on hand."[24] "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."[25] And of the apostles it is written: "Every day in the temple and from house to house they continued without let-up teaching and declaring the good news about the Christ, Jesus."[26]

With all this authoritative recognition extended to open-air preaching, it is strange indeed that no small number of persons believe that religion should be confined—limited to cathedrals and church buildings. Why should God's Word be confined, when the Son of God said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth"?[27] Spiritual food is essential. Material food is also, and material food is dispensed everywhere, in stores, out in the open, in market places, on street corners and from house to house. Should vital spiritual food be dispensed by less effective means, especially when we are face to face with what one clergyman called a "religious vacuum on a scale never seen before"?[28] And should anyone, no matter how high his station in life, look down on a method enjoying such overwhelming recognition? In the words of A. F. Schauffler comes the irresistible conclusion:

"Now if this matter of outdoor preaching were a new or an unscriptural thing we might well pause and think it over very carefully before trying it. But since it is 'as old as the hills', and has abundant scriptural warrant, and the personal sanction of our Master, why under the sun should anyone pause for a moment?

"I fancy I see the Apostle Paul in a modern ministers' meeting . . . his remarks . . . 'I made a great mistake, and if I had my work to do over again I would not preach from the steps of the Tower of Antonia, or from Mars' Hill.' Perish the thought! I rather fancy he would utter some burning words about the lethargy of the modern Church in not taking advantage of every opportunity to make known the gospel of the blessed Lord. . . . This I do with all my heart . . . commend the practice to all who wish to obey their Master's injunctions, and 'go out into the highways and hedges and compel them to come in.' "[29]

[1] *Open-Air Preaching*, by Edwin Hallock Byington (Hartford, Connecticut, 1892: Hartford Theological Seminary), p. 9.
[2] *Ibid.*, p. 30.
[3] *John Wyclif*, by Professor Lechler (London, 1878: Kegan Paul & Co.), Vol. 1, p. 310.
[4] *Life of John Wycliffe*, by Robert Vaughan (London, 1881: Holdsworth and Vaughan), Vol. II, p. 163.
[5] *Open-Air Preaching*, pp. 29, 30.
[6] *History of the Christian Church*, Blackburn (New York, 1879: Cranston & Stowe).
[7] *Open-Air Preaching*, p. 71.
[8] *History of the Christian Church*, p. 629.
[9] *Preaching in the Open Air*, a pamphlet by George Charles Smith (London, 1829: W. K. Wakefield), pp. 4, 9, 10, 12, 25-28.
[10] *The Nation*, May 11, 1957.
[11] *The New Ordeal of Christianity*, by Paul Hutchinson (New York, 1957: Association Press).
[12] *The Christian Century*, February 20, 1957.
[13] *Catholic Herald Citizen*, January 5, 1957.
[14] *The Christian Century*, February 13, 1957.
[15] *Empty Churches and How to Fill Them*, by J. Benson Hamilton (New York, 1879: Phillips and Hunt), p. 64.
[16] *Report of Four Years' Labor of Love and Deeds of Mercy*, a pamphlet by Dr. John W. Kennion (Brooklyn Job and Book Printing Department, 1880), p. 3 of introduction.
[17] *Open-Air Preaching*, p. 25.
[18] *Selective Service in Wartime*, Second Report of the Director of Selective Service, 1941-42, pp. 239-241, under heading "Special Problems of Classification."
[19] Rev. 3:20, *NW*.
[20] *Murdock v. Pennsylvania*, 319 U.S. 105 (May 3, 1943).
[21] Mark 6:6, *NW*.
[22] Matt. 5:1, 2, *NW*.
[23] Matt. 13:1-3, *NW*.
[24] Acts 17:17, *NW*.
[25] Acts 20:20, *NW*.
[26] Acts 5:42, *NW*.
[27] Matt. 4:4, *NW*.
[28] New York *Times*, January 21, 1957, Presbyterian minister David H. C. Reed.
[29] *Open-Air Preaching*, introduction to book by A. F. Schauffler.

# Pursuing my Purpose in Life

*As told by Panayotis C. Spiropoulos*

AT ATHENS, Greece, in 1929 I was studying, but I wanted to go to the United States to continue my studies and gain financial help. Immigration laws preventing that, finally, in 1931, I decided to come to Egypt. Here in Cairo, in a restaurant, I met a man who spoke to me about the Bible and the end of the world. I asked him to inform me about the fulfillment of the Bible's various prophecies. From that time I started to study the Bible, discussing its many doctrines with the brother. The difference between the Bible and the teaching of the Greek Orthodox religion became clear to me. My instructor gave me the book *Thy Kingdom Come* (Volume 3 of the *Studies in the Scriptures* series of six by Pastor Russell). This book, in Greek, was the first one I read published by the Society. The brother had only this one book in Greek, having brought it with him to Egypt from Greece. Later he wrote to the Society at Brooklyn and received from there books in various languages. From that time I started to read the Society's publications and also to distribute them, beginning thus to pursue my purpose in life.

In 1933 a pioneer brother came from the United States to work here with us and help us in arranging Bible studies and spreading Bible truths. A year later another pioneer brother came from the U.S.A. and I joined him in full-time pioneering. Together we worked in Cairo, helping persons of good will with Bible studies. At first I visited only Greek-speaking people, there being many in Egypt. Soon I learned to speak Arabic, and now we are giving the message in Greek, English, French and Arabic.

The two of us rented a small apartment, furnishing it with a few chairs, and here we invited persons of good will for our meetings.

One Monday I called at a Greek grocery shop and started to witness to the proprietor. He was unwilling to listen or to discuss religion, being very superstitious, saying it was Monday morning and the first day of the week. "All right, if you do not want to discuss religious matters, then tell me, how is your business these days?" He told me that business was not so good; that he had difficulty covering his expenses. Then I explained to him that the bad conditions prevail not only in Egypt but in all parts of the world; and after touching upon the disturbed political situation I showed him that all these things were foretold in the Bible, the Word of God, and now are occurring in fulfillment of Bible prophecies about the end of the world. Finally I invited him to take some literature if he was interested and to read it at home in his spare time. I showed him two books in Greek. He asked whether those were the only books I had. "No, I also have some booklets." He then asked whether these were the only books in Greek published by the Society, whereupon I explained that there were about ten bound books and more than twenty booklets published by the Society. He told me to bring him all the books and booklets the next day, adding that at first he thought I was a Protestant or an evangelist but on hearing what I had to say about the Bible he knew what I told him was the truth. The next day I delivered to him all the Greek publications

he had ordered and also some books in French.

As time passed it became very difficult to place literature with the people in Cairo; so I went to a port town, obtaining special permission from the government to board the commercial ships and give the Kingdom message to the sailors. They also took many books and booklets. Once I stayed aboard one ship about three days, having Bible studies with the sailors (as well as having my meals and lodging on that ship). Later I worked at Port Said, where more commercial ships constantly were calling. Then two other pioneer brothers and I went to Upper Egypt to carry on a campaign, placing many books while visiting all the villages and towns. Here it was difficult to visit people in their homes, so we called on them at their work, meeting judges, government officials in their offices, also clergymen and others. The clergymen were not happy after reading our literature. They saw how the power of the truth could upset their peaceful habitations; so they printed and circulated some tracts telling the people not to accept our message or buy our literature. The priests sent these tracts to all the towns in Upper Egypt, for distribution by boys on their way to school; so on reaching a new town we found the people expecting us, eager to hear the message and to see what our books contained.

During World War II the Egyptian authorities closed our Kingdom Hall and confiscated our literature; so we had to continue activities underground, literally, in an obscure basement apartment. Jehovah in his own way kept providing us with spiritual food and with opportunities to keep on dispensing it. Through those difficult times we happily continued, fearing Jehovah, doing his commandments. He protected and prospered our work.

After the war, in 1947, Brothers Knorr and Henschel visited us. Then the Society arranged to open a better place for meetings, office work and improved sleeping quarters; so we ceased to use the basement apartment. The Society's Cairo branch was established and we were fully instructed for carrying on the good work.

Now we have a Kingdom Hall with three separate rooms, where we carry on our meetings in three different languages.

Besides sharing with the happy thousands the blessings and joys of the 1953 world assembly at Yankee Stadium, it became my privilege to be a member of Gilead's twenty-second class, which graduated February 7, 1954, and then to go back to Egypt, not "for help" but better to keep on pursuing my purpose in life as a missionary here in the Nile valley.

## Politics Even in Prayer

¶ The chief librarian at Dagenham, England, recently investigated the history of an area on which there now stands an immense Ford factory. One of the first purchasers of the site was a certain John Ward, a member of parliament, who bought it when it was flooded and therefore cheap, and then had a bill passed to drain it at the public expense. After his death there was found among his papers this extraordinary prayer: "O Lord, Thou knowest I have mine estates in the City of London, and likewise that I have recently purchased an estate in fee simple in the County of Essex. I beseech Thee to preserve the two counties of Middlesex and Essex from fire and earthquake, and as I have a mortage in Hertfordshire, I beg of Thee likewise to have an eye of compassion on that county; for the rest of the counties, Thou mayest deal with them as Thou art pleased."—*Questions People Ask*, by Robert J. McCracken.

# LIVING TRUE TO OUR DEDICATION

DEDICATION is a divine requirement. Jesus set the example for dedication when, as he came to John at Jordan to be baptized, he said: "I am come to do your will."—Heb. 10:9, *NW*.*

All who will ever gain life in God's new world must thus dedicate themselves to God. And what is more, they must live true to their dedication, as we read: "When you vow a vow to God, do not delay paying it; for he has no pleasure in fools. Pay what you vow."—Eccl. 5:4, *RS*.

Many have not dedicated themselves because of neglecting to take in knowledge of God's Word. Others foolishly and selfishly hold back from dedicating themselves to God because they prefer fleeting, base or worldly pleasures to the enduring joys of God's righteous new world. Others, again, hold back because of the reproach that is associated with the name of Jehovah.

Still others hold back because of fear that they will not be able to meet the obligations of dedication to God. Such persons lack faith in Jehovah's promises and power. But all such cannot escape the issue by not dedicating themselves. Refusal to dedicate themselves for selfish reasons will make them as deserving of destruction as are those who do dedicate themselves and then prove unfaithful.

What does living true to our dedication require of us? Basically it requires "exclusive devotion" to Jehovah. (Ex. 20:5, *NW*) Exclusive devotion is shown by Jehovah's servants today along four fields of endeavor. First of all, we must keep on taking in accurate knowledge. We must be transformed by making our minds over so that we may prove what is the good, acceptable and complete will of God. Daily we should feed on God's Word, reading the Bible or perusing Bible-study aids. Scriptural knowledge gives us strength as well as teaching us how to live true to our dedication.

Secondly, to live true to our dedication we must associate with other dedicated ones to the extent that we have opportunity, even as commanded at Hebrews 10:23-25. As Paul shows elsewhere, Christians are like the members of a human body; we all have need of one another. Living true to our dedication requires that we help others as well as doing our level best. For both, we need the association of others.

Living true to our dedication further requires of us that we strip off our old personality and put on a new, Christlike personality. (Eph. 4:22-24) We must heed the instruction to "deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry." In their place we must bring forth the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Col. 3:5; Gal. 5:22-24, *NW*.

Most important of all, living true to our dedication requires that we preach the good news of Jehovah's established kingdom, that we witness to his supremacy and name and that we warn the wicked of Jehovah's impending wrath. And to do all this in a way that is most effective and pleasing to Jehovah we must recognize and co-operate with the instrument he is using at the present time, none other than the New World society of Jehovah's witnesses. That includes preaching publicly and from house to house as well as incidentally.

The facts show that some 700,000 Christian ministers are thus living true to their dedication. Are you one of them?

* For details see *The Watchtower*, July 1, 1956.

# NEVER *Compromising* ON CHRISTIAN PRINCIPLES

*"Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4, NW*

TRUE Christians are governed by principles. A principle is a fundamental truth. Since truth is that which is in accordance with the actual state of things, principles essentially are statements of basic facts. The Bible contains thousands of these principles, expressly stated as in the text above. Others are deduced or found in the book of nature, as Paul wrote at Romans 1:20 (*NW*): God's "invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made."

[2] Some examples of principles will serve to show the part principles play in our understanding and reasoning. Here are a few: Jehovah is the Most High over all the earth. There is no God besides Jehovah. Jehovah is from everlasting to everlasting. Jesus is the beginning of the creation of God. God is head over Christ. The Father is greater than Christ. The Son is subject to God. God raised up Christ from the dead. God gave Christ a higher position than before. Holy spirit is not a person. People can be filled with holy spirit.—Ps. 83:18; Isa. 44:6; Ps. 90:2; Col. 1:15; 1 Cor. 11:3; John 14:28; 1 Cor. 15:28; Acts 13:30; 2:32, 33; 2:4, 17.

[3] How would such principles be put to use? They might be viewed as building materials assembled according to plans to form a house. These particular principles of truth assembled together according to divine pattern form Bible doctrines of truth. One point that immediately becomes evident is that it is impossible for Jehovah God, Christ Jesus and holy spirit to be one 'coequal, coeternal god,' as trinitarians say. Jehovah is more powerful than Christ Jesus; therefore they are not equal. Jehovah is eternal, but Jesus was created by God; so they are not equal and Jesus is not the Eternal One. And the holy spirit is God's force, not a person. People cannot be filled with a person, but they can be filled with an active force or holy spirit. The clergy refuse to reason on these Scriptural principles, but insist that the trinity doctrine is a mystery. In effect the clergy are tools of Satan, because Satan is trying to show that God is not supreme; and the clergy by teaching the trinity doctrine try to put Almighty God Jehovah into a position where others are equal to Him. That is impossible according to the Bible principles and the facts. So by reasoning on these principles you are enabled to see clearly that Christendom's trinity doctrine

1. What are principles?
2, 3. What are some examples of principles, and how might they be used in reasoning?

is false. And, of course, the word "trinity" does not appear in the Bible.

[4] Jehovah's theocratic laws are based on principles of truth. For example, the divine law still in effect to this day forbids murder. It is based on the plain principle or fact that man is mortal. Therefore just as true principles are used to build up all the many Bible doctrines, so true principles lie behind all God's laws.

[5] Actually each of the hundreds of laws comprising the law covenant as given to Moses is based on one or more principles of truth. A multitude of righteous principles came to man's attention for the first time when, as a revelation, the law covenant was given to the Israelites. So when God brought the legal binding force of the law covenant to an end at the death of Jesus, he did not destroy the eternal principles of truth that came to man's notice by means of it. These principles of truth found in the Law, still preserved for us in the Bible, continue to guide Christians in the way of righteousness.—Col. 2:14.

[6] Living by rules laid down by Moses was not so difficult as learning to live by the principles of Christ. It is so much easier to conform the conduct to a rule than to make a principle guide the whole life. Moses prescribed *rules;* Christ inculcated *principles.* Rules are for children; principles for men and women mature in Christian growth.

[7] While Christ inculcated principles, that does not mean there are no laws that govern the activities of Christians. Laws are rules of action dictated by the superior for the conduct of the inferior, and Christians are therefore obliged to obey God's laws. Examples of laws given to Christians are: forbidding to eat blood, abstaining from fornication, keeping oneself from worshiping idols, not forsaking the gathering together in assemblies, not committing murder, and so on. And we must not forget the two great laws or commandments that Jesus repeated for us: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' " These laws are based on principles of truth. They are set out to lead Christians to maturity.—Acts 15:20; Heb. 10:25; Rom. 13:9; Matt. 22:37, *NW.*

[8] But for the Christian, advice and instructions given are often general, setting out the principle to follow and leaving each individual a free moral agent to choose to follow the faithful principles set forth or to follow his selfish desire. In that way God allows each individual to prove how much love and confidence he has toward God and how eager he is to do the divine will.

[9] There are two forces operating toward all persons. One is passion, which is induced by the influence of others upon the person that is influenced, and the second is principle or law, that is, God's law or rule of action prescribing the way that is right and proper. Those who are devoted to Jehovah are governed by his law and follow his commandments based on principles of truth. So, then, to be governed by principle means to act upon the knowledge of the facts according to reason and conscience. To be governed by passion means to act because of outside influence, to let personal considerations dictate, such as wealth, fame, power, safety, or gratifications of the senses or instincts.

[10] Passion guides the minds of most men

4, 5. What is the relationship of Jehovah's laws and principles?
6. Why was it easier to live in the time of Moses than under the instruction of Christ?
7. Are Christians governed entirely by principles, or are there laws they must obey?
8, 9. (a) How is a Christian governed by principles? (b) What does it mean to be governed by passion?
10. How did Paul show the contrast between those who follow passion and those who are guided by principles?

in the evaluation of things in this system under Satan. It is becoming more and more evident that the lusts of the passionate flesh are regarded with favor by the world, while those who are guided by the principles of God's Word are scoffed at and ridiculed by the majority of mankind today. At Galatians 5:19-24 (*NW*) Paul showed the contrast between those who follow passions and those who follow God's righteous principles, and we can note how the things inspired by passion are rapidly growing in popularity in these last days: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law. Moreover, those who belong to Christ Jesus impale the flesh together with its passions and desires."

[11] Note two principles set out here: those who practice the works of the flesh will not inherit God's kingdom; those who are Christians do not do those works. The Christians want to live under God's government; therefore they must stick to right principles. That is why Peter forcefully advised at 1 Peter 2:11, 12 (*NW*): "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul. Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God in the day for his inspection." The right course taken by Christians brings praise to Jehovah in the eyes of the men of good will, but not in the eyes of the world. In this system of things it costs something to follow principles. It means loving the truth even though it is unpopular. It means fearing God, not man. It means hating unjust gain, not going after it. These are the qualities Jehovah looks for in those who will serve him in the new world.—Ex. 18:21; Prov. 29:25.

11. (a) What are two outstanding principles seen in Paul's words? (b) How did Peter show that the right course of Christians brings praise to Jehovah?

### PRINCIPLES—A FOUNDATION TO BUILD ON

[12] The apostle Paul specifically wrote the Hebrews about some foundation or basic principles of truth that all Christians must adhere to, saying: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment."—Heb. 5:12–6:2, *NW*.

[13] And what does Paul mean when he

12. What did Paul include in the basic principles of Christianity?

13-15. (a) What did Paul mean when he said we have "left" the elementary doctrine? (b) How might this be compared to the use of the foundation principles of mathematics?

says we have "left" these doctrinal principles of basic truth? By saying we have "left" them Paul surely does not mean we should cease to believe in or practice repentance and faith; neither does he mean we should cease to believe in and practice baptism. What the apostle is showing is that we should not have to learn all these things over and over again. We must not be satisfied with knowing only the fundamentals. Paul was reproving the Hebrews addressed because, when they ought to have been teachers, they required somebody to teach them the first principles over again. They should have understood all these things and been able to teach them; and while continuing to believe in these they should have been adding to their knowledge of the Word and purposes of God; and not only so, but they should remember that it is not only correct doctrines on these subjects that are necessary to our full development as followers of Christ, but in addition the gaining of the intended results, namely, becoming full-grown Christians able to reason on and understand the Word of God and conduct ourselves according to its principles of righteousness. That is what he means when he says "press on to maturity."

[14] It might be compared to the way a child, when it goes to school, first learns the multiplication table and how to add, subtract and divide. These are the foundation principles of mathematics; and yet we would think a child either very stupid or careless in his studies to remain several years learning these first principles; and we would say that it ought to leave the first principles and go on to other things; by which we would not mean that it should forget these first principles or consider them something to leave behind never to be thought of again. The child should remember them and use them and add to them the higher branches of mathematics. If the child were going to become an engineer he would have to advance to the understanding and use of higher mathematics. And he would have to learn and be guided by the additional principles thereof. He could not make a success of his career if he ignored the principles learned because, through incorrect figuring of basic construction needs, the structure on which he worked would collapse.

[15] The Christian might be said to be in a similar position. He, according to Paul, ought to use the foundation principles of Christ as a means of advancement to spiritual maturity. He must learn and be guided by advanced principles of Christ and should be able to teach them to others. If he did not understand them himself he would not be guided by them, and if he did not understand them he would be unable to instruct others about them. Christian teaching is both oral and exemplary; the course of life of the mature Christian is observed by the immature person as good to imitate, and it is good to imitate if it is based on right principles. This is another reason why the mature Christian has to be governed by principles.—Phil. 3:17.

[16] On the other hand, if we do not advance beyond the first principles of Christ, but childishly linger with the foundation truths of repentance, faith, baptism, begetting by the spirit, resurrection, judgment of souls and so on, there is danger. What is the danger? A relapse into sin. We must have a strong structure, well built on the solid foundation principles of Christianity, and continue building.—Rom. 14:19; Jude 20.

[17] It should be noted that repentance, faith and baptism are foundation truths. The Scriptures bid us to advance beyond

16. What danger exists for those who do not advance beyond the first principles?
17. What may be said of one who, after learning the first principles, fails to undergo Christian dedication and baptism?

those and to attain maturity. Therefore, any individual associated with the New World society today who for one reason or another fails to undergo Christian baptism marks himself as very immature, not thoroughly understanding even the first principles of Christ. Though he may have been many years associating with the New World society and attending congregational meetings, he is still controlled more by passion than principle. Those who advance beyond these fundamental truths will, with the benefit of God's spirit, advance to the mature spiritual food, gaining a penetrating understanding of God's Word. The spirit or active force of God has clarifying powers, and with it the deeper things of God are delved into and uncovered to our understanding.—1 Cor. 2:9, 10, *NW*.

[18] All this spiritual discernment is based on God's Word. Hence there is no substitute for knowledge of God's Word. All of us need to meditate daily on God's Word, to imbed more firmly in our minds the principles of truth of Almighty God Jehovah. The more basic principles we absorb, the more mature we become, the more stable and the more able to avoid collapse or a relapse into sin. The Jewish religious leaders prepared a Talmud for the Jews to follow, thereby setting out rules for every type of conduct, leaving little or no opportunity for reasoning on God's Word, for logic and for learning God's principles. Jehovah has not provided a Talmud-like set of rules through Christ for Christian living. He has stated some basic laws and rules in the Bible so we have a record of the principles that Christians must follow. It is necessary for Christians to apply these Christian principles to their daily living. Having a sparse knowledge of some facts found in the Scriptures is not sufficient.

18. How does God's Word help us be governed by principles?

### CHRISTIANS AND THE WORLD

[19] The righteous principles of God's Word are more difficult for men than is the acceptance of Bible facts of common knowledge. Today Jehovah's witnesses find themselves in a world where many people claim to be Christians and speak highly of the principles set forth in the Bible, but it is a rarity to find people outside of the New World society who try consistently to live up to the principles and rules set out by Almighty God in his Word. It is because Jehovah's witnesses follow Christian principles that they are looked upon by the majority of those in the world as a peculiar people. The world is so far from Jehovah's principles that Jehovah's witnesses are made different from all the other people of this world, and they are looked upon by some governments of this world as an obstinate people, people that will not fall in line. The rulers do not understand the principles set forth in the Scriptures showing that Satan is the god of this world and that Christians are no part of this world, even as Christ Jesus was no part of this world. (1 Cor. 2:14) The world, through its judges and rulers, demands that Jehovah's witnesses render to Caesar, not only the things that are Caesar's, but more than that, and the world forgets the rest of the command of Jesus to pay the things that are God's to God. Jehovah's witnesses pay their taxes, accept education of the nation through the schools and support all the laws of the land that are in full accord with God's principles of truth and righteousness, and wherever they live they comply with the rules and regulations of that nation. They dress as do other people and for the most part conform to the customs and habits of the people. But one thing Jehovah's witnesses can not and will not do, that is, violate their conscience, which has

19. How does following God's principles affect a Christian's relationship to the world?

been trained according to the principles set forth in God's Word. True Christians, Jehovah's witnesses, will adhere to the principles of Almighty God and pay back to God what belongs to God.—Matt. 22: 21, *NW*.

[20] Men cannot ignore the outstanding principle that Jehovah is the Creator and Almighty God of the universe, if they are to have understanding. Some so-called wise men of science in the world set up an insurmountable barrier to comprehending the origin of life by deliberately ignoring this principle. Then try as they may, without this basic truth they cannot ever arrive at a satisfactory explanation of life. —Gen. 1:1.

[21] As the Creator and Almighty One, Jehovah has the right to receive the exclusive devotion of human creatures on the earth. Jehovah himself made this plain in giving his law to Israel: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:4, 5, *NW*) That is a principle of truth or a fact. It is also a fact that his supremacy has been challenged by Satan, the god of this world, and this world is in opposition to Almighty God Jehovah. (Job 1:11; Isa. 14:13; Jas. 4:4) Christians make an unconditional dedication to Jehovah and thus become aliens to this devilish old world. Therefore dedication is like applying for citizenship in the new world and the formal ceremony of baptism is like an oath before witnesses confirming this fact. The founder of Christianity, Christ Jesus, set the example by his dedication and baptism, and then, at John 17:14 (*NW*), clearly stated concerning Christians: "They are no part of the world just as I am no part of the world."

[22] What did Jesus mean by the principle here stated? Why did he not go into detail and set out a multitude of rules for Christians to follow? It is true that he stated the principle a little earlier when he said to his followers, at John 15:19 (*NW*): "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." Yet he did not want Christians to be isolated from preaching to the world, for he prayed to Jehovah, at John 17:15 (*NW*): "I request you, not to take them out of the world, but to watch over them because of the wicked one." Yes, there is danger from the god of this world. (2 Cor. 4:4) Jesus told Christians the theocratic principles, but he left it for them to reason on the Scriptures and to determine how to deal with Satan's subtle snares and how to conduct their lives in this system of things.

[23] Christians upon the earth today have the benefit of seeing how Christ and the inspired apostles reasoned on Bible principles. Jesus himself had made a solemn dedication to serve Jehovah. That meant he was a minister or ambassador of Jehovah and was required to give his first attention to Jehovah's service. He appreciated true values, visualizing the rightness of his position and keeping clear of the old world or false human reasonings. He preached the storing up of treasures in

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20. What is an outstanding principle that is ignored by many?
21. (a) What is Jehovah's right as Creator? (b) When one becomes a dedicated worshiper of Jehovah what is his position with respect to the world?
22. When Jesus set out the principle at John 17:14, why did he not give a multitude of minute rules and details for Christians to follow?
23. How does the exemplary life of Christ aid Christians to reason on how to live in accord with the principles of God's Word in this world?

heaven and practiced what he preached by serving in full-time ministry. He understood the principles that all things belong to Jehovah and the blessing of Jehovah makes rich. He resisted the effort of the people to make him a king. Jesus was positive in his expressions and actions. He fully understood his place and the work to be done. While he was neutral toward the conflicts, politics and commerce of this world, yet he did not hesitate to speak out in condemnation of the violations of the righteous principles of God. He did not compromise principles with being overly tactful. Jesus refused to share in the false religions of his day, and by his strict adherence to God's principles of righteousness he drew the fire of religious leaders, who caused him to be brought before the Roman rulers. There Jesus stated a principle: "My kingdom is no part of this world." And then he said: "If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36, *NW;* also Matt. 6:20; 4:1-10; 23:4, 5.

BY TAKING a course of action contrary to the principles of Jehovah Jesus might have gained the favor of men and avoided some of the reproach and sufferings that he endured, but he was not the kind who bows to whatever is currently expedient. Jesus set his mind on exclusive devotion to Jehovah, resisting material things and entanglement with this world, and gained the eternal blessing of Jehovah. Our great Example was governed by principles rather than passion, and God's law was in his heart. He would not compromise. —Ps. 40:8; Heb. 10:9.

1. If Jesus had not been governed by principles what course of action might he have taken, but what course did he take?

[2] The apostles saw his example and fully understood it with the help of holy spirit. They too dedicated their lives to Jehovah's service, were baptized and advanced to spiritual maturity. The record of their actions and words emphasizes the way true Christians, guided by right principles, conduct themselves to be acceptable to Jehovah. It shows too that imperfect men such as we are can live by principles. When they faced persecutions they were as steadfast as Jesus, Peter and John, saying to the rulers who had them beaten for obeying right principles: "We must obey God as

2, 3. (a) What faithful examples of living by Christian principles do we see in the lives of the early Christians? (b) What principle did James set before the compromisers?

ruler rather than men." They may have avoided reproach and physical suffering at men's hands by compromising the Christian principles, but they would have suffered terrible pangs of conscience if they had compromised. They were mature Christians who thought out matters carefully and saw the only course was to give a straightforward answer.—Acts 5:29, *NW;* 1 Pet. 3:16, 21.

[3] Early Christians did not make a sugary appeal to gain the approval of the world by compromising their position or message. Jesus had plainly informed them they would be hated by the world and would suffer persecution, even death, for holding to right principles. They knew that to compromise would mean sacrificing their standing with Jehovah. The outspoken James therefore forcefully addressed the compromisers: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." —Jas. 4:4, *NW.*

[4] In those early days under the Roman Empire the leaders of the world practiced a conglomeration of religions, a sort of interfaith arrangement, with all religions being considered to have some merit. But true Christians remained separate and were hated for their uncompromising attitude. How could the Christians do otherwise? The principle had been stated by Christ that they were not a part of the world. They knew that worship of Jehovah and not that of idols was proper. (Note how Paul reasoned on principles and idolatry at 1 Corinthians 10:14-22.) Reasoning on the Scriptural principles protects every Christian from so-called interfaith movements. Jesus had warned, at Matthew 16:6-12 (*NW*): "Be on the alert and watch out for the yeast of the Pharisees and Sadducees." "So they began to reason among themselves, saying: 'We did not take any loaves along.' Knowing this, Jesus said: 'Why are you doing this reasoning among yourselves, because you have no loaves, you with little faith? Do you not yet see the point, or do you not remember the five loaves in the case of the five thousand and how many baskets you took up? Or the seven loaves in the case of the four thousand and how many provision baskets you took up? How is it you do not discern that I did not talk to you about loaves? But watch out for the yeast of the Pharisees and Sadducees.' Then they grasped that he said to watch out, not for the yeast of the loaves, but for the teaching of the Pharisees and Sadducees." So they needed to have the facts in mind when doing their reasoning, and Jesus helped them to learn. Later on Paul came on the scene and reasoned clearly on the pressing interfaith problem in his day and helped fellow Christians to reason well by writing, at 2 Corinthians 6:14-17 (*NW*): "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' " Clear logic by Paul. Seeing the principles involved, the Corinthian Christians could keep clean.

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4, 5. Show how reasoning on Christian principles protects Christians from the so-called interfaith movements.

[5] Therefore today, even though the word "interfaith" is not in the Bible, true Christians are found following Christian principles and are not in the interfaith movements, ministerial alliances or compromising church councils. We will not take any part in the conglomeration of divided false religions now so popular in this world. Why not? Because we reason on Bible principles and understand the position of a Christian in this world. As Christians we must keep clean and never compromise God's righteous principles for the sake of being looked on with favor by this world.

[6] Another example that might be given of words not specifically mentioned in the Bible that must be reasoned upon according to God's principles and laws is blood transfusion. How easily people who ignore God's principles are stirred by passion or emotion! Blood transfusion has been developed in recent years and it therefore never occurred in the Bible days. God's principles and laws are clear, however: The life of the flesh is in the blood. Blood may not be eaten. Blood must be poured out, not stored up. Blood transfusion is the same as intravenous feeding; it is a feeding upon blood. Therefore it must be reasoned that it is an unscriptural practice. Principle triumphs over emotion. True Christians will not compromise, allowing no form of blood to be transfused and thus suffer disfavor of Jehovah. It would be unreasonable anyway to lose eternal life in the new world just for the sake of wanting to live a few more weeks or years now.

[7] But who will deny that when one is personally involved in the battle of stirred emotions of the world versus principles of truth he does not have a trial? Does blood transfusion not appear to be valuable on the surface? Could it not be argued that one would thus keep himself alive and be better able to serve God? It does no good to enter into arguments. It may be true that blood substitutes will not perform the same work as blood. But God's principles are fixed and Christians adhere to his laws as against medical arguments. So pressures of life are applied constantly against Jehovah's dedicated servants and it is only by calm, deliberate, clear thinking on matters, carefully and prayerfully searching out the will of Jehovah, that the Christian avoids the compromise.

6. How must the Christian reason on God's principles and laws in connection with blood transfusion?
7. What pressures may come upon a Christian in connection with blood transfusion?

### THE DANGER IN COMPROMISE

[8] Compromising is dangerous. Making one compromise breaks down a good conscience. Other compromises can easily follow. It may be compared to a man who told one lie, adding many more to cover up the first one.

[9] The conscience that is guided by Jehovah's Word will stick to right principles and help one keep the proper neutrality toward the world. A dedicated servant of Jehovah is in a position far different from that of a man of the world. He is under contract to make positive expression for Jehovah's cause, both in words and in deeds, and he cannot withdraw from that contract. (Eccl. 5:4, 5) Some might think that neutrality of Christians toward the world indicates only that they do not participate in some things that violate Christian principles and conscience. But it is not only what you are not that counts, it is what you are! Neutrality toward the world does not void action toward New World interests. It means active Christian ministry—active support of the new world. Without such activity our faith is marked as dead. The activity now required is based on the principle stated by Jesus: "And this

8. Why avoid even one compromise?
9. Neutrality toward the world means what for the Christian?

good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." Conscientious work is in order to share in carrying out this purpose of Jehovah. —Jas. 2:26; Matt. 24:14, *NW*.

[10] If one has taken up this ministry, how can he conscientiously allow anything to take him out of the service voluntarily? There are times when the world calls on an individual for special service of some kind that is contrary to Bible principles by which his conscience has been trained or that would involve him in lucrative extra activity to such an extent that he would be unable to give proper attention to the ministry. Here he must reason on the principles of God's Word. Is he going to allow himself to be taken away from the ministry to serve the old world exclusively? Should he fear what might happen to him if he refuses? Will he lose his present means of livelihood? Will he suffer some loss of material things or reputation if he holds to his ministry? Will he be persecuted? It is a battle of principle versus passion. Based on the Christian principle concerning our relationship to the world, Paul wrote, at 2 Timothy 2:3, 4 (*NW*): "As a right kind of 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 meet the approval of the one who enrolled him as a soldier." We are Christian soldiers. We are ambassadors substituting for Christ. We have our work divinely assigned. With these principles firmly in mind, each individual Christian follows his conscience, even if his family and worldly neighbors do not understand what Jesus meant when he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—2 Cor. 5:20; Matt. 6:33, *NW*.

[11] We are deeply indebted to Jehovah for unfolding before our eyes his purposes concerning the present system of things under Satan. How different is our position from that of the clergy and men of this world! The clergy are worried as they see godlessness, communism and heathen philosophies sweeping like a flood up to the doors of Christendom and infiltrating their organizations. But we are not surprised, because Jesus foretold it in the prophecy at Luke 21:20-22. The leaders of Christendom are frantic in their efforts to hold the domination over the peoples, which was once so strong. But they do not give the people a solid basis for faith by teaching them the pure principles of God, and the people are drifting. The clergy have compromised time and again on the basic principles of the Word of God and twist scriptures to try to justify the compromises. They have introduced gambling, shows and social events into the churches to try to hold the flock together. They have allied themselves with politicians, and show themselves as a part of this world. The National Council of Churches of Christ in the U.S.A. gives evidence of this in announcing, as reported in the New York *Times*, September 10, 1956, that "ministers have a duty to think through the issues and take sides in politics." Christ Jesus and the apostles would never do that. The clergy have blessed and shared in bloody wars. But even with their compromises and taking sides with political leaders, they have failed to hold off the spiritual bankruptcy of Christendom and to retain control of the people. They are divided, disunited and spiritually weak.

10. On what must the Christian think when any effort is made to take him out of the ministry, and what will he do?

11. How have the clergy compromised on the principles of God's Word, and what do we find to be the result to them and Christendom?

12 Jehovah's witnesses have expected this condition in compromising Christendom, and God's Word shows it will grow still worse until finally unprincipled Christendom will fall harder than unfaithful Jerusalem in 607 B.C., whose fall was prophetic of the coming event. And Jehovah's witnesses want no part of the compromising, unfaithful clergy and their ways. Christendom is doomed by God's judgment. A great gulf has opened up between the principled servants of Jehovah and the unprincipled false worshipers. As the climax approaches, Jehovah's organization remains clean. His true witnesses hold firmly to God's principles and remain clean. We are not here on earth to become popular with the old world; we are here to uphold pure worship.

### ENDURING SEPARATE FROM THIS WORLD

13 Upholding pure worship requires patience and endurance while clinging to Christian principles. In many parts of the world our brothers have been called upon to be governed strongly by the principles of Jehovah in the face of the greatest tests. Jehovah has strengthened them. Consider our brothers in totalitarian lands. Have they abandoned principles for passionate expediency? Look back at the example of Italy. For years Mussolini's Black Shirts stood in the way of the preaching of the good news by Jehovah's witnesses. The Vatican enjoyed treaty relations and friendship with the world, but Jehovah's servants in Italy, few in number, were severely persecuted. Jehovah's witnesses inside and outside of Italy wondered how it would be possible to preach to Italy's millions. The years seemed long then, but Jehovah's witnesses were patient. They did not lose faith. They preached where they could. The time came for Jehovah's principles to be made known in Italy and the 'sword of the Roman Catholic Church' was taken out of the way. When the opening came the work was quickly pushed throughout the land and now a rapidly expanding part of the New World society flourishes in sunny Italy.

14 Our brothers in Nazi Germany endured, some even to death. Our brothers in the Dominican Republic and Argentina endured. Christians expect to have to endure much while remaining separate from this world, but while waiting for deliverance by Jehovah they continue to preach the good news. Jehovah has richly blessed them in their faith, as in Quebec, where our brothers put up a hard fight and would not compromise what was right. Jehovah has given victories, and today the good news is openly preached in these lands, to Jehovah's praise. Jehovah's servants have stood firmly upon the solid principles of Jehovah even when the situation seemed the darkest. Thoroughly convinced of the rightness of their position they have fought valiantly and finally succeeded in convincing many rulers and judges, by Jehovah's help, of the lawful rights of those who stick to Jehovah's principles. And today in these lands the good news is openly preached, to Jehovah's praise and to the great chagrin of the opposed clergy.

15 For years now the brothers in communistic countries have had to endure vicious persecution. Extremely cunning and persistent efforts have been put forth to bring on compromise. The holding to Christian principles by faithful witnesses of Jehovah has made a great testimony to the rulers and the ruled. How much longer

12. (a) In what direction have the compromises led Christendom? (b) In contrast, what is the position of Jehovah's witnesses?
13. How has a patient, uncompromising attitude been demonstrated by Jehovah's servants in connection with the work in Italy, and with what results?
14. How have Jehovah's witnesses in other totalitarian lands endured separate from the world and gained Jehovah's blessing?
15. Why has it been possible for Jehovah's witnesses to endure fierce Communist persecution, and what do they do while enduring?

the brothers will have to endure these conditions we do *not* know. They keep in mind the principle stated by Jesus: "He that has endured to the finish is the one that will be saved." (Matt. 24:13, *NW*) And the words of Paul give understanding: "You have closely followed my teaching, . . . my faith, . . . my endurance, my persecutions, my sufferings, . . . the kind of persecutions I have borne; and yet out of them all the Lord delivered me. In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:10-12, *NW*) So as they endure they preach, and through them Jehovah gathers more of his sheep. The record of the endurance of Jehovah's servants in these last days was made only with the help of Jehovah, and to him we give all thanks and praise. How happy those who are guided by principles and who endure in the glorious fight!—Jas. 5:11.

[16] Satan has found little success by means of flaming persecution in conquering those who live by true Christian principles. But he is a wily opponent who has not given up the fight. Did he not put Jesus to the test by suggesting what might appear on the surface to be good but which would draw him away from Jehovah? (Matt. 4:1-11) Jesus knew how to reason on Bible principles and stood firm. Satan now knows his time is short and he is going about seeking to devour all, including Jehovah's servants. By subtle snares he would like to compromise Jehovah's servants, break them down and capture their worship. We are about to enter upon the greatest time of testing Christians have ever known. Then let us be careful how we think and reason. Stick to God's righteous laws and principles. Even those close to us or associated with us could give bad advice by following human reasoning instead of following God's principles. The heavily tested Job received unhappy words from his wife. (Job 2:9, 10) Even Christ Jesus had to watch out for dangerous words when Peter, his close associate, strongly objected to Jesus' need to suffer and be killed. "He said to Peter: 'Get behind me, Satan! You are a stumblingblock to me, because you think, not God's thoughts, but those of men.' " And then to help Peter think right Jesus stated a principle concerning all Christians: "For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." (Matt. 16:22-25, *NW*) So let us look to the accurate advice of Jehovah's Word and organization. Jehovah has given us his righteous principles upon which to meditate, and as long as we are kept strong in mind by comforming to these principles we shall not yield to Satan.

[17] For Jehovah's servants in the spiritual warfare it is now a time to give sober thought to what we are doing. We face a subtle foe in Satan and many snares are laid to trap us, lull us to sleep spiritually or draw us into the world and away from what is first in our lives, the kingdom of God. As each trial of our devotion comes along, we must keep our emotions calm. We must think matters out patiently and consider carefully the counsel from God's Word and organization before making a move that may endanger our service. We have to become spiritually grown-up Christians who can make decisions that are right. More and more the world follows expediency or passion and ignores principle; but more and more Jehovah's servants are adhering to Christian principles and putting aside the passions of the flesh. We are Christians. Our dedication is made. We

16. (a) Why is it important now to know how to reason on the principles of God's Word? (b) How can we avoid becoming ensnared by human reasoning?

17. Why must we be alert against compromises now, and what will result to those who never compromise on Christian principles?

are willing to suffer for righteousness' sake. We are no part of this world, nor do we ever want to be. It is a time of final judgment. Everlasting life hangs in the balance. Think on God's things and be governed by them. Gain everlasting life by never compromising on Christian principles.

## False Religion Breeds Fanaticism

THAT false religion or false worship breeds fanaticism the Bible clearly shows. A modern case in point occurred in Panama to a full-time minister of Jehovah by the name of José.

It was last November 5 as a group of four witnesses of Jehovah, including José, traveled on foot to a certain small village to preach. En route they stopped at the home of an acquaintance of one of them to give a witness. This one, a Mrs. Gonzalez, belonged to the Evangelist sect, and, she being a firm believer in divine healing, the discussion centered around this teaching. As the discussion continued her husband, Mr. Gonzalez, came in from the field with his machete, a long-bladed general-purpose knife, shook hands with the four visitors and sat down to listen. At one point the wife stated that her pastor said that Jehovah's witnesses were a false religion. This statement at once aroused her husband, who began to shout insults at the witnesses, saying they were drunkards and that their film about the New World society showed that they were a worldly lot.

Gonzalez demanded that they leave at once, and as they got up to leave, one of the witnesses, José, endeavored to reason with him. At that Gonzalez made a remark that the witness did not get clearly and he asked what had been said. This made Gonzalez furious. Raising his machete he began to repeat, "Yes, you or me, you or me," as the witness backed away. As José tried to pick up a stick to defend himself, Gonzalez swung with his machete, cutting a large gash on the left side of José's face and almost cutting off his ear.

As José ran out of the house with Gonzalez in pursuit the other three witnesses also scattered. Running down the road until exhausted, José called for help and a woman came from a nearby house and took him in and gave him a handkerchief to cover his wound. Her husband helped José to the highway, where, fortunately, a small bus, driven by a person of good will, happened to come along. He took wounded José to the local first-aid dispensary, only to find it closed because of its being a holiday. There seemed that nothing could be done but wait for a bus to take José to the city of Colón.

While waiting, José was lying on the ground with his head on a friend's lap and blood streaming from his nose and mouth. Neighbors brought ice and towels to help stop the bleeding. After almost an hour a police wagon came by and took José and his good-will companion to Amador Guerrera hospital in Colón. Meanwhile the police arrested Gonzalez.

As for the rest of the Gonzalez family, they strongly disapproved of his fanatical act and expressed real sorrow for what had taken place. Visiting him in jail, his wife found him not at all repentant. Fanatically he tried to justify himself on the ground that Peter had used a sword to defend Jesus, overlooking entirely that the one Peter struck was part of an armed mob that had come to take innocent Jesus, the Son of God. Also that even under such provocative conditions Jesus strongly rebuked Peter for resorting to the literal sword. How blind does fanaticism make persons!

The full-time minister, José, fully recovered from his wound and is again enjoying his ministerial privileges. Because of this incident he is having many opportunities to witness to Jehovah's name and kingdom in the vicinity; also pointing out that Jesus said his followers could expect to receive such persecution. On the other hand, Mrs. Gonzalez reports that others come to her saying that they could never think of becoming one of the Evangelists, since they are taught to kill. Truly, false religion does make fanatics of people and fanatics not only harm others but injure their own cause.

# ROUNDING THE WORLD WITH THE VICE-PRESIDENT

## PART 5

ON ANCIENT times the meddling of Buddhist priests in politics became so distasteful to the Japanese court in Nara that, in the year 794, the emperor moved to Kyoto, to get away from the Nara priests. Kyoto remained the capital of Japan until A.D. 1868, when the capital was moved to Tokyo. But to Kyoto we now drove, the city from which the royal "Son of Heaven" had either in fact or nominally ruled Japan for more than a thousand years. Kyoto is free from the scars of World War II bombings. Its ancient culture and temples saved it from that indignity. It is a city of wide streets and beautiful parks, but is also a center for the many sects of Buddhism in Japan. It is packed full of demon gods. There is the hall of Kwannon, the goddess of mercy, with 1,001 images of the same goddess; there are huge replicas of the 108-bead Buddhist rosary, and gods with many hands, and a huge rope woven from hair donated by thousands of women worshipers.

However, focal point of interest in Kyoto this January 23 was this national assembly of Jehovah's witnesses, now in its second day. Here an eager crowd of His witnesses was assembled from every corner of this insular country. Two months previous Japan had reached a new maximum of active Kingdom publishers, a 20-percent increase over the previous year, with a total of 657 ministers in the field. As the assembly started hundreds of these were in attendance and by the last day 470 of these members of the New World society were present, which was about sixty more than when the Society's president visited the land nine months before that. It was very noticeable that these Japanese witnesses had now cast aside the reserve and formality that are so common among the Japanese. Here at the assembly they were laughing and happy and applauding, for this was one grand, big family reunion. When our party reached the convention building, the Okazaki Kokaido, the gathering had risen to 420 present. The first thing the vice-president was called upon to do was to make a five-minute recording backstage for a radio man, without interruption in English, this talk being then translated entirely from memory by our Japanese translator, this latter recording to be superimposed loudly upon the original English when broadcast over radio.

Among those attending were sixty-six missionary graduates of Gilead from ten different countries, as well as more than forty Japanese special pioneer ministers, young and old. On two occasions Fred W. Franz and these overjoyed ministers had a most profitable time holding meetings and talking together. Some of the Japanese special pioneers were preparing to go to new territory. Four of them were about to start work in the atom-bombed city of Hiroshima, which has grown again to a population of 400,000 and where there is much interest in God's kingdom message. Another family of four adults and two children were shortly to open work in Fukuoka, a city of 600,000 in the southern island of Kyushu, where the truth has yet to be preached. During the assembly a ten-year-old girl from this group, who is still going to school, surprised the audience by giving a polished house-to-house Bible sermon from the platform, complete with looking up the scriptures in the Japanese Bible, and reading these and then presenting the *Watchtower* magazine subscription offer. Also special pioneers told many fine experiences resulting from the return-visit and Bible study work. One group, in less than a year, had established a congregation of fourteen publishers, and of these there were four that had now enrolled for vacation pioneer service. Another group, working in the far north, where the snow covered the names read by the postman on the houses and where all other religions hibernated for the winter, had in four months established a *Watchtower* maga-

zine study attended by thirteen persons, and four of these were already Kingdom publishers.

The assembly organization functioned with good efficiency, and the cafeteria with tables in a large room on the first floor of the building fed hundreds of conventioners at each meal in quick time. The rice and other food was cooked in large boilers outside the hall. At the cafeteria table Brother Franz ate with chopsticks just as the others did and did a fair job of disposing therewith of a plate of fish and rice.

Now, on the evening of January 23, an assembly of Jehovah's witnesses in Japan was to hear a discourse in English for only the third time in eight years, the two previous occasions being on the former visits of the Society's president. Through a competent interpreter, a Japanese member of the Tokyo branch office, Brother Franz spoke at 7:30 p.m. to an audience now grown to 437. A considerable number present who understood no Japanese or only some of it not too well were delighted and revived to hear once again a speech in English even if punctured with translation into the local language. It seemed that almost everyone in the audience had a Bible. Whenever the speaker mentioned a scripture, down from looking at him the heads would bow in unison, the Bibles would open and everyone followed along in his copy of the Word of God. It was a markedly attentive and enthusiastic audience, even to the sister who stood near the doorway with a baby strapped to her back, gently jogging to and fro to keep baby slumbering while mother listened.

The Kokaido platform was colorfully decorated with flowers, including many chrysanthemums, Japan's national flower, and on the back wall of the stage was a large painting of the Society's 1957 calendar picture. However, because of an emergency, the artist had unintentionally failed to paint in one thing—the bridge joining the new factory to the old. Artfully Brother Franz made use of this omission to emphasize the unity that exists between all parts of Jehovah's organization. But next morning, sure enough, the bridge had been plainly added to the picture!

This Thursday morning, January 24, an event almost always an assembly feature took place —the baptism of newly dedicated ones. After the talk at the hall on the subject, many of us walked to the nearby Japanese bathhouse and there the immerser, standing in the small central square pool, baptized first six brothers and then twenty sisters, or twenty-six in all. The afternoon sessions were a protracted season of express joy, as Donald Haslett, the Society's former missionary branch servant, as chairman introduced for talks first the district servant and then the acting branch servant, W. Lloyd Barry, and lastly the visiting vice-president. A missionary graduate from Hawaii closed the afternoon sessions with prayer, as the final feature tonight was to be a public event. The afternoon audience showed a still further increase, to 470 conventioners.

The final evening of the assembly came on and the time neared for the advertised public talk, "New World Peace in Our Time—Why?" Would the reputedly self-satisfied people of Kyoto brave the wintry weather and come out? There was encouragement in the fact that the assembly was being held in Kyoto's beautiful Okazaki Kokaido and the city prides itself in this Japanese-style hall. Moreover, the city of nearly two million people had been flooded with handbills, and it seemed that almost every shop window carried a sign giving public notice of the talk. Also Radio Kyoto had given the assembly excellent news coverage, broadcasting some of the Kingdom songs and a ten-minute interview. After all this the audience that showed up to consider New World peace was not a disappointing one. When the count was taken, look! 605 were in attendance, a comparison with the afternoon figure indicating that 130 of the public had turned out, well over one fifth of the total audience. And what an absorbed and attentive audience it was there in that Buddhist stronghold! They gave way to applauding most enthusiastically. Afterward many persons of good will were contacted and arrangements were made for further study with them.

In unmistakable fashion this national assembly demonstrated that New World peace is a reality in our time—among Jehovah's witnesses in Japan and world-wide. As one Bible student attending for the first time remarked: "Everything here is so completely different. It is really a New World society!" The twenty-six newly baptized brothers and sisters rejoiced greatly at having made their entry into this New World society. Foreign missionaries and local Kingdom publishers alike agreed that it was the smoothest-running, most enthusiastic, most enjoyable assembly yet held in Japan!

The hour was not too late, and before parting for their scattered missionary posts practically

all the missionaries, all graduates of the same beloved school of Gilead, gathered at the Kyoto missionary home, most of these more than sixty missionaries crowding out two rooms and sitting on the floor, enjoying a buffet lunch of unaccustomed morsels and listening to experiences of theocratic interest and import. The rarity of such a general gathering was worth the loss of some sleep beyond the midnight hour. Those not lodging there that night departed refreshed and with joyful appreciation. A few hours of sleep and at 5 a.m. it was time for three of us to rise and to proceed by car to connect up with the plane at Osaka for Tokyo. The afternoon at Tokyo was available for checking into the properties and the functioning of the Tokyo branch of the Watch Tower Society. The following morning the vice-president was off to the Haneda airport and at quarter after nine was flying through the air toward Korea. He and the friends left behind in the Tokyo area felt consoled at the hope of his dropping in at Tokyo for a day on his flight next week from South Korea to the Hawaiian Islands.

### SEOUL, KOREA

Passing by Mount Fuji once again that Saturday morning, January 26, was an eye-filling spectacle, this sacred and highest mountain of Japan rising up solitary from the surrounding terrain in symmetric contour and with a stately crest of snow. After flying over very rugged Japanese territory, quite besnowed near the western shore, we head out over the blue Japan Sea. Time flies too, then through the thin mist of clouds one can view below new mountains, those of Korea, with snow in the valleys, crevasses and gullies. Nearing the Korean capital we descend through clouds and skim over snow-covered fields and terraces and iced waters, the Han River being frozen over. About fifteen minutes before 2 p.m. we have a happy landing at the Seoul airport.

Korea is not along the main concourse of international travel and consequently visitors from abroad are few. To the joy of Jehovah's witnesses in that peninsula of the Asiatic mainland the Watch Tower Society's president accompanied by a personal secretary had visited their land for the first time in April of 1956. Now the notification of the visit of the Society's vice-president toward the close of January of 1957 added greatly to that measure of joy. His pending visit stirred up the arrangements for a national assembly the weekend of January 25-27. The witnesses were not daunted by the fact that this meant an assembly in the dead of winter, something never before attempted by Jehovah's witnesses in icy Korea. But, winter or summer, the prospect of this official visit together with a national assembly was very welcome, and without loss of time preparations began. The largest indoor auditorium in South Korea, that of the newly rebuilt Kyung-gi Boys High School in Seoul, along with its gymnasium, was obtained. The gymnasium served as both cafeteria and overflow hall for the assembly's public lecture. Early in November of 1956, during the traditional "kimjang" season, three huge earthen vessels of *kimchi* were prepared and then buried in the ground until assembly time. This favorite dish of cabbage leaves pickled in garlic and red pepper is featured at every Korean assembly of Jehovah's witnesses.

Other preparations included advertising by means of handbills, and by 1,500 two-color window posters and 250 signs in Seoul's streetcars. December came and turned out to be the coldest December in thirty-one years, seemingly an ominously forbidding factor. Then another thing: Just before the assembly was to begin the Korean government doubled the railroad fares. Undoubtedly the effect of this was to keep some of the financially embarrassed brothers from coming to the Seoul assembly. How good it was, then, to see about four hundred come from the circuits and congregations south of the capital! Lovingly 324 of these were provided with accommodations in four of the Kingdom Halls of Seoul's nine congregations, these Kingdom Halls being turned into large dormitories. Pallets and comforts were spread on the straw-mat floors, and stoves were kept going all night to provide warmth for the sleepers. Such communal living during the days of an assembly is very much enjoyed by the Korean brothers, and it reminds one of what the assemblies of the Israelites by the millions at Jerusalem must have been like.

The opening session of the assembly Friday morning, January 25, was attended by 647, who were thereafter dispatched to the city territories for field witnessing. In the afternoon the address of welcome by a native Korean brother, a worker at the Society's Seoul branch office, and three half-hour talks on timely themes by a missionary graduate of Gilead and two Korean brothers were heard by 1,191. The evening's

program, beginning at 6:30, was handled by three Korean and two Gilead missionary graduates, one of these being the Society's branch servant, Donald L. Steele. Preceded by songs and experiences, this program presented a symposium of four half-hour talks on theocratic marriage, and despite the wintry weather and the approaching curfew at 11 p.m. it was enjoyed with profit by an attendance of 1,043.

Saturday morning, before the vice-president was scheduled to arrive, there was the morning's baptismal talk. When the candidates were asked to stand up to answer the questions to be propounded to them, the great crowd of observers applauded to see 154, namely, ninety-six women and fifty-eight men, rise and then confess their readiness and worthiness to be immersed in water in token of their dedication to Jehovah God. After the benediction these candidates were led to two public bathhouses, one for the brothers and the other for the sisters. There they were immersed in warm water.

The scheduled time of the vice-president's arrival at the distant Kim Po airport was 2 p.m. The assembly's afternoon session began at a quarter of two. When a checkup at the airlines office revealed that the plane would be early, a group of the brothers who had chartered a bus, also others in private cars, hurried out to the airport to extend a warm Korean welcome to their American brother. About seventy-five were on hand to welcome him. As he emerged from the plane a shout went up from the crowd of brothers behind the fence toward the right. Various missionaries were at the foot of the staircase that was moved up to the plane, and news reporters took flashlight pictures. The welcoming crowd were waving copies of the Korean *Watchtower* and displaying bright smiles as well as assembly badges. There was no difficulty in determining who were Jehovah's witnesses in this foreign land. A Korean newspaper reporter gave help to facilitate one's getting through the customary entrance formalities. As the Society's vice-president came out through the custom's door he gave attention to each one of this big reception committee, even calling some of the Koreans by name. There was no feeling of strangeness or reserve.

At the Kyung-gi Boys High School auditorium the assembly's sessions for the afternoon were finishing shortly after 4 p.m. with a talk by a Korean brother, when the vice-president entered the rear of the auditorium. A crowd of 1,321 filled the auditorium and many were standing. The vice-president could not restrain himself from mounting the stage and talking to them all without delaying for the evening's scheduled appearance, especially to express his joy and his gratitude to Jehovah for the privilege of being there and to transmit to them the theocratic love and greetings of all the congregations and assemblies of Jehovah's people that he had served along the two-months' journey there. In view of the time-crowding 11 p.m. curfew, he arranged from the platform for the program to be moved up earlier, that the most of the brothers might find it convenient to be present and hear all that was to be said. This had a good effect. Instead of decreasing that night, the audience increased and few, if any, were obliged to leave early.

From then on the vice-president was kept busy on the platform. For his talk that Saturday night 1,402 packed into the auditorium. All the space outside the many and long rows of chairs was utilized. Between the front row of seats and the stage many sat on the floor Korean-style. The Korean brothers sit very close together and really get the maximum number of persons into an assembly hall. From the auditorium stage the speaker seemed to see a great sea of upturned faces, dear faces, all attentive to the precious Word of God. The singing of this great throng was also notable, led by a small foot-pumped organ. During the assembly a chorus of trained voices sang Kingdom songs, to parts, in lovely harmony.

Sunday morning, January 27, an attentive 1,275 heard the vice-president's exhortation to keep oneself faithfully within the safe limits of the New World society. Almost all the listeners were following along closely in their Korean Bibles and marking the scripture explanations in the Bible margins. This was pleasing to behold. Shortly after the conclusion of the talk the big crowd got a huge amount of enjoyment out of hearing Brother Franz' concert of Kingdom songs that he played for them on his chromatic harmonica. Korean people love a spontaneous unscheduled thing like this, as at almost every social function the guests are called upon to perform by singing or dancing or by playing some musical instrument.

In spite of the forbidding economic conditions many are the full-time pioneer publishers in South Korea. To show appreciation of this Brother Franz now called upon all the pioneers to postpone a bit their taking of dinner by coming up on the auditorium stage to hold a

Korean pioneer meeting. January had been a heavy month for vacation pioneers, and so it was quite overwhelming to see 147 pioneers, special and general and vacation, crowd up onto the stage, while Brother Franz encouraged them in their choice of pioneering as a career. His own choice of pioneering away back in 1913 had laid the foundation or paved the pathway for his being there in Korea that noon hour. So, too, greater blessings and privileges would be theirs by continuing on in their full-time service. To see so many of such Kingdom publishers there on the stage was heartwarming indeed, for it showed that almost all the pioneers in Korea had been able to attend the assembly.

Sunday afternoon was bright and not very cold. Consequently expectations were high for a good attendance. The high school auditorium and the gymnasium could seat 2,100 persons, and thoughts were on how wonderful it would be if both halls were filled. The witnesses of Jehovah were requested to fill up the overflow gymnasium hall to allow for most of the good-will persons to get into the main hall and hear the speaker direct. The brothers considerately complied with this. The public turned out. They exceeded all hopes for that midwinter day. The count gave assurance that there were 2,254 present in both halls, sitting on the floor, seated in the available chairs and occupying the standing room. There were at least a thousand persons of good will that attended this public lecture by the Society's vice-president. Many were the slips that were turned in by this audience requesting further information and a call by a competent witness of Jehovah.

After this public talk Brother Franz was introduced to an elderly brother from Suwon. He said he was an old friend of Korea's president, Dr. Syngman Rhee, being also of about the same age as he. He told of how during the field-service session he had made a return visit on the nation's chief executive, giving him a Korean-language copy of the booklet *"This Good News of the Kingdom"*. Some time previous he had placed with him a copy of the feature booklet of 1955, *Christendom or Christianity—Which One Is "the Light of the World"?* At this courtesy call on the president during this national convention Dr. Rhee had expressed appreciation of the booklet placed with him. Our elderly brother with the thin white chin-beard hastened to explain to Brother Franz that he had first asked the circuit servant of Korea if it would be all right for him to make this return visit upon Dr. Rhee instead of doing the accustomed magazine work that morning in the field.

In the announcements following upon the public lecture the people of good will were invited to remain for the final session of the assembly, when the public speaker would tell of his trip around the world to Korea. Appreciatively, 1,436 remained for this session, and this was the highest attendance at a regular assembly session outside of the public lecture of any assembly ever held in Korea. On request, first the Korean branch servant gave an impromptu talk directly in Korean, much to everyone's appreciation. They were glad to hear in their own tongue branch servant Steele, who had served them so faithfully, together with his wife, during all these trialsome and perilous years, since before the Communist incursion of 1950 from North Korea. As for the vice-president in his farewell talk and travelogue, he had to avail himself once more of his accustomed translator, a tall young high school boy who has corresponded with him. It was strenuous for the young man, doing all that translating without benefit of any notes or previous coaching, but he stood up to the ordeal well and put across the truths and exhortations of the vice-president very well, discharging this heavy responsibility very conscientiously.

The three-day national assembly ended much too soon, according to the feelings of all. By the Watch Tower Society's two films, which have been exhibited in South Korea, the Korean brothers had come to know the Society's president and vice-president even before their coming in person. Now after the visit of both the president and of the vice-president they knew why Jehovah's witnesses are a unified organization throughout the earth. They know that the principle of love and brotherhood is truly a real bond of Jehovah's witnesses, along with the truth and our common determination to preach God's established kingdom under Christ. Naturally they left this assembly deeply resolved to remain loyal to Jehovah's theocratic organization and stay inside its bounds.

The following Monday and Tuesday as well as Wednesday morning Brother Franz spent with the missionaries and the Korean brothers. This enabled him to receive the very generous hospitality and warmth of the Koreans in thankful expression for the spiritual blessings brought to them. By experience, when visiting

the Korean homes, Brother Franz got to see and know the way they sit on the floor to eat their meals. The floor heated underneath in offering radiant heat was particularly comfortable.

Wherever the vice-president was received he was asked to answer some of their Bible questions. Willingness to do this delighted these Bible-searching Koreans. One group of brothers from thirteen congregations arranged for a banquet of Korean food for the missionaries from the homes in Seoul and Pusan and for Brother Franz, this at the Korean Restaurant Nak Won Chang upon a hillside. Dinner began at 1 p.m., Tuesday, January 29, with all kinds of tasty dishes being served to the delectation of all present. All having eaten to satiety, the waiters cleared away the remnants of food and also the tables, clearing out the big banquet room. Then all the forty-nine reseated themselves—yes, on the floor—and besieged the vice-president with Bible questions. This went on till after 6 p.m., when it became necessary for many to get off to their service center book studies. When it became too dark for the forty-nine to see their Bibles longer, the question-and-answer meeting was continued by candlelight. The first translator had to be relieved by another, a high school principal. What eagerness there was to dig out the treasures of truth and revelation from God's Word! It was an unforgettable experience for both the Korean brothers and the missionaries working with them. Repeatedly on other occasions so deep would be the engrossment in such profitable discussion that it was necessary to apply a reminder that the curfew hour was approaching. Then there would be a hurried scramble into scarce taxis and jeeps to make it home before the siren wailed out the curfew hour.

The final night of Tuesday was spent in the missionary home on the mountainside in the company of the eleven missionaries and three members of the Seoul Bethel family. Warm counsel was then given to the missionaries to abide in their assignments and to maintain their appreciation and enjoyment of their wonderful privilege of service to such responsive brothers as these Koreans, regardless of all the inconveniences and the dangers they had to endure. Since this farewell meeting was in the Seoul missionary home and Brother Franz was to lodge there that night, there were no worries over curfew this night. What wonder that this closely knit group beat off all weariness and stayed together talking and getting the fill of one another's company till nearly two o'clock in the morning!!

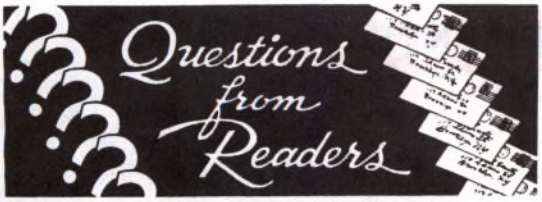
This spending the night at the branch and missionary home enabled the vice-president to enjoy breakfast with the thirteen missionaries from Seoul and Pusan. Before partaking of the material food a Bethel service, the same as that carried on at Brooklyn headquarters, was conducted by Brother Franz. But all the discussion of the day's Bible text by them was in Korean; only Brother Franz gave a comment, the sum-up, in English, and offered the prayer.

It is Wednesday, January 30, the day of the vice-president's departure. At the Kim Po airport across the frozen Han River there crowded into the airport building more than 150 Korean brothers to bid farewell. Again they crowded against the airfield fence. Tears were seen on many faces, as their departing fellow servant walked to the waiting NWA plane. There is a mutual waving of good-by, and then the vice-president boards the plane. The tightly sealed plane moves away, and a few minutes before 2 p.m. the watching Koreans see it mounting into the air and nosing toward Japan. Now for them all it was back to work, charged with new strength from the privileges of the past week. For the three preceding months they had had increase after increase until in their December of extreme cold they had attained the peak of 1,801 active publishers. Now this national assembly month of January did not lag behind.

(To be concluded)

## Waits Six Years in Vain

A Boston, Massachussetts, widow of eighty-three years, crippled and bedridden, laid aside ten cents each week of her old-age assistance to give to her pastor if and when he should visit her. After waiting six years one of Jehovah's witnesses called and began to study the Bible with her. Some eight months later this widow insisted that the witness accept the 'widow's mite' she had been storing all this time. The witness, however, sent it to the Watch Tower Society to help send missionaries to foreign lands.




● Page 68 of *"Let God Be True"* says that at Genesis 1:20, 30 the marginal readings show "soul" for "creature" and "life" in these verses. However, in the *King James Version* that I have the margin shows "soul" for "life" in these verses but not for "creature." Is *"Let God Be True"* in error?—M. C., United States.

The book is not in error, but it depends on which *King James Version* you check. The marginal references vary with different Bibles. The Oxford edition of the *King James Version* was used as the basis for the statement on page 68 of *"Let God Be True"*, and at Genesis 1:20 "creature" has the marginal reference "soul." At Genesis 1:30 the word "life" appears, and the margin gives "soul."

● At our Kingdom Hall, and at other halls in our vicinity, we have been told that nothing should be discussed in the hall before or after meetings that does not pertain to Kingdom truths or service. For example, if we want to invite some of the brothers to our home after the meeting the invitation must be extended outside the hall, not inside. I have accordingly asked others to step outside with me for a moment to voice such an invitation, and then we go back into the hall. Is this the proper procedure?—E. C., United States.

It is possible that the instruction was misunderstood or was not clearly stated. However that may be, the Society thinks it inadvisable for the Kingdom Halls to be used as centers for the recruiting of large parties, such as some have done in the past, even using the information board in halls for announcement of such events, or going so far as to announce such arrangements from the platform. Also, the halls should not be used as a place to solicit business or conduct commercial affairs. Such matters can be taken care of at other times and in other places. It is to avoid such abuses of the Kingdom Hall, dedicated to Jehovah God and his service, that proper instruction should be given.

However, this should not become so strict that it becomes unreasonable. It is good for publishers to discuss Bible truths and service problems and experiences in the hall before and after meetings. It can be upbuilding and it should be an enjoyable part of coming to the hall. But it is not improper to talk some about daily activities or events, to invite someone to your home, to ask someone to join you in some recreation, to discuss the weather, to engage in some small talk as you visit, to discuss other persons so long as it is not malicious gossip or slander, or even to mention briefly some business matter and perhaps arrange a time to discuss it more fully elsewhere.

We should be able to feel relaxed and at ease in our halls with our brothers and visit freely, not always having to weigh cautiously every word and keep our mouths with a bridle, as though we were in the midst of wicked enemies. Be very careful to use the hall dedicated to Jehovah properly, but while avoiding the abuses do not become petty and unreasonable.

## The Business of a Chaplain

¶ The book *Bernard Shaw and Mrs. Patrick Campbell, Their Correspondence* tells about a letter written by English actress Stella Campbell to the British playwright. She tells Shaw about her son's death on the battlefield of World War I. She mentions that she received a letter from the chaplain that was "full of tragic gentleness and praise of my brave son." Shaw writes her in reply: "It is no use: I can't be sympathetic: these things simply make me furious. I want to swear. I do swear. Killed just because people are blasted fools. A chaplain, too, to say nice things about it. It is not his business to say nice things about it, but to shout that 'the voice of thy son's blood crieth unto God from the ground.' To hell with your chaplain and his tragic gentleness! The next shell will perhaps blow *him* to bits; and some other chaplain will write such a nice letter to *his* mother."

# ANNOUNCEMENTS

**WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA ANNUAL MEETING OF MEMBERS**

It will be at ten o'clock in the forenoon of October 1, 1957, that the Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members. This will be at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Notice of the meeting will be sent by letter to the members of the corporation, and in order for this to be done it is necessary that the secretary's office have the proper addresses to which to mail such notices. All who are members should be certain that their membership records do show their addresses properly. With the notice of meeting the proxy forms will be sent. All the proxies should be returned promptly to the office of the secretary of the Society not later than the 15th of September.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

September 29: Never Compromising on Christian Principles. Page 524.

October 6: Happy Those Who Refuse to Compromise. Page 530.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ Why it is wrong to conclude that open-air preaching is novel? P. 516, ¶3.

✓ Why conventional methods of preaching are not reaching millions of people? P. 518, ¶3.

✓ Where a people became eager to hear a message forbidden by their priests? P. 522, ¶1.

✓ What it means to live true to a Christian's dedication to God? P. 523, ¶5.

✓ Why it is easier to live by the rules of Moses than the principles of Christ? P. 525, ¶6.

✓ Whether there is proof that imperfect men can live by principles? P. 530, ¶2.

✓ How Christendom's clergy have failed to give people a strong basis for faith? P. 533, ¶11.

✓ Where there is a temple containing a huge rope woven from human hair? P. 537, ¶1.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

SEPTEMBER 15, 1957
Semimonthly

HEALING OF THE NATIONS HAS DRAWN NEAR

BABYLON THE GOLDEN CITY

IS YOUR CONSCIENCE A SURE GUIDE?

THE GREAT CONTEST

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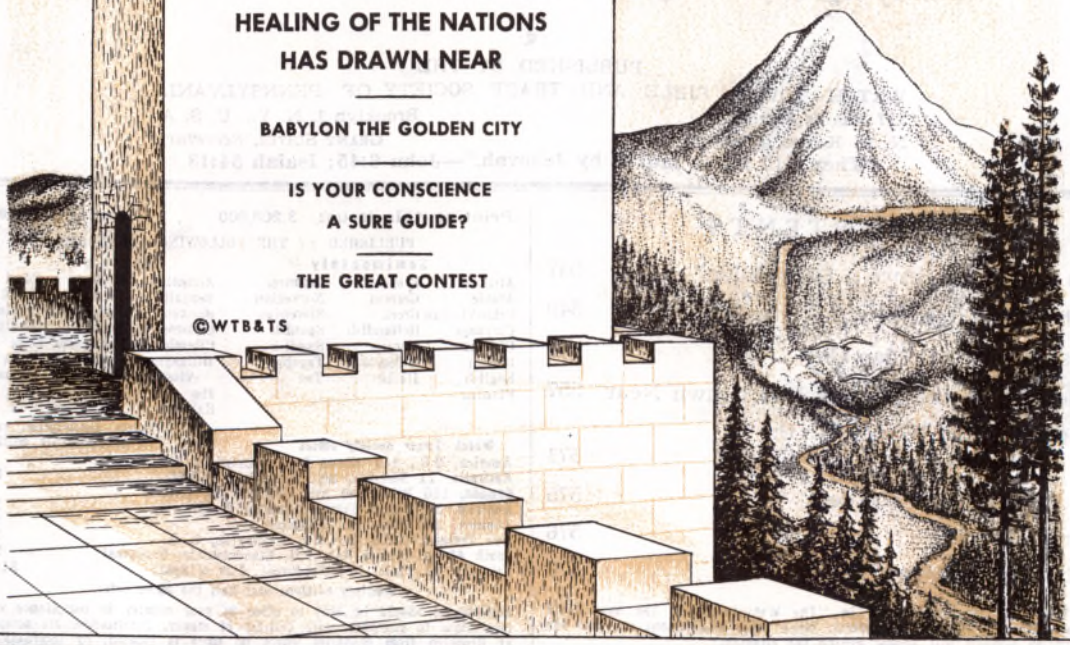

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**Printing this issue: 3,200,000** **Five cents a copy**

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**Yearly subscription rates for semimonthly editions**

| Watch Tower Society offices | |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
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| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

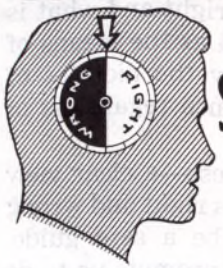
**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by **international** money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address when sent** to our office may be expected effective within one month. **Send your old** as well as new address.

**Entered as second-class matter at Brooklyn, N.Y.**
Printed in U. S. A

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII September 15, 1957 Number 18

# Is Your CONSCIENCE a SURE GUIDE?




"LET your conscience be your guide"—such is the counsel people often receive when they ask a friend for advice on some moral problem. How sound is this advice? Is conscience a sure guide? To determine how good a guide conscience is we need to know what conscience is, what it does and what it does not do.

Conscience is a faculty of the mind. The all-wise Creator equipped us with it. Since conscience is an inward sense of right and wrong, it accuses us or excuses us. It judges. It decides as to the moral quality of one's own thoughts or acts, enjoining what one thinks is right. Besides expressing judgment, conscience does something else: it imparts pleasure or inflicts pain for one's own good or evil conduct. What an amazing faculty is this gift from God!

Now what is it that conscience does not do? It does not instruct us as to what right is; it does not provide us with a standard for judging right and wrong. So unless a conscience is enlightened and trained by a sure standard of righteousness, that conscience is merely our own judgment of right or wrong of our actions. An unenlightened conscience can lead to disaster, as God's Word declares: "There is a way which seems right to a man, but its end is the way to death."—Prov. 14:12, *RS*.

So no person should jump to the conclusion that he is for a certainty doing right just because he is following the promptings of his conscience. If his conscience is untrained it may very well deceive him. Says the Bible: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Yes, a conscience may so thoroughly deceive us that it will excuse us for doing something corrupt. Then the conscience is corrupt. "To persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled."—Jer. 17:9, *AS;* Titus 1:15.

And how corrupt are the consciences of many people today! This is not really strange. It was certain to be that way. The apostle of Christ Jesus foretold that in these "last days" there would be men "who speak lies, marked in their conscience as with a branding iron." (1 Tim. 4:2) A branding iron leaves scarred, insensitive tissue; a conscience so seared has no feeling and cannot sense right or wrong. Such a conscience has ceased to be of value as an inward monitor.

So it is that a man may make up his mind that a certain evil course is the right one. When a person lets a defiled or seared conscience be his guide, the more he fol-

lows it the worse off he becomes! He becomes more hopeless as a wrongdoer. It becomes increasingly more difficult to straighten him out and to show him what is right. He may keep on doing evil conscientiously. Yes, a person can easily serve that enemy of God and opposer of all righteousness, Satan the Devil, and do so conscientiously! Though his conscience may excuse him, he does not stand vindicated. Christ's apostle firmly declared: "I am not conscious of anything against me. Yet by this I do not stand vindicated, but he that examines me is Jehovah."—1 Cor. 4:4.

When, then, can we safely subject ourselves to our conscience? Only after we have subjected our mind and conscience to the righteousness of God. Conscientiousness or sincerity is not enough. "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God."—Rom. 10:2, 3.

We need accurate knowledge to train our conscience in the righteousness of God. This kind of knowledge is found only in God's written Word, the Bible. "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." —2 Tim. 3:16; Heb. 4:12.

God's Word, then, has the power to discipline our conscience in righteousness if we are but willing to take in accurate knowledge of God's standard of righteousness. By learning God's laws and commandments and then obeying them we are in line to follow the Scriptural command: "Hold a good conscience." How precious is a good conscience, one that does not accuse us of having done wrong against either God or man! An apostle who had a conscience trained by God's Word declared: "Indeed, I am exercising myself continually to have a consciousness of committing no offense against God and men."—1 Pet. 3:16; Acts 24:16.

Do you want to hold a good conscience like that? Do you want a conscience that can be a safe guide? Then you must do two things: (1) Enlighten or train your conscience to know what is right and what is wrong, using God's Word as the means of discipline, and (2) follow the dictates of your enlightened conscience regardless of the consequences.

Without the first of these—a clear view of what God establishes as right and wrong —conscience can never be a safe guide. Why? Because it merely prompts us to do what we esteem to be right, and if our views of what is right and wrong are erroneous we may be prompted to do what may be in direct violation of God's law. We may even find ourselves fighting against God.

Consider Saul of Tarsus before he became the apostle Paul. He was persecuting the Christians and doing so conscientiously. He really thought he ought to persecute the Christians, and his conscience approved his course of action, as he later explained: "I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus."—Acts 26:9.

Under the approval of an unenlightened conscience the most wicked deeds may be committed. Especially is this true when one's conscience has been mistrained by a false religion. Not strange is it, then, that Christ Jesus declared concerning his true followers: "The hour is coming when everyone that kills you will imagine he

has rendered a sacred service to God. But they will do these things because they have not come to know either the Father or me." Thus not only deeds of theft, idolatry, spiritism, fornication, adultery and other unrighteousness may be committed conscientiously but even murder itself! Yet "the righteous decree of God" is "that those practicing such things are deserving of death."—John 16:2, 3; Rom. 1:32.

So train your conscience by God's Word. Then "hold a good conscience" by never violating it. Yes, let your conscience be your guide—but only after it has been enlightened, trained and disciplined in righteousness by the Word of God.

HAVE you noticed in those opening statements of both John's gospel and his first letter how he reveals a great contest, a contest between darkness and light? Referring to the Source of all light he says: "God is light and there is no darkness at all in union with him." (1 John 1:5) Then, respecting the Word, God's Son, who was sent into the world and who became the center of the conflict, John writes: "The light is shining in the darkness, but the darkness has not overpowered it."—John 1:5.

The contest is fought over an issue of universal importance that arose away back in the prehuman existence of Christ Jesus. Another heavenly creature was involved. This one used, or rather misused, that precious gift of free moral choice, that gift which lifts intelligent creation far above the animal creation. In his position as covering cherub, given the oversight in Eden and specially gifted in many ways, he saw the possibility of getting man under his own control, so that man's service and worship would be diverted to himself at the cost of loyalty and obedience to Jehovah, man's Creator. He entertained the idea and so became "drawn out and enticed by his own desire," which ultimately led him on to rebel against the Most High. But how did that become a contest between darkness and light?—Ezek. 28:13-17; Jas. 1:14.

God is the Creator of literal, physical light, and his first recorded command as quoted by Paul is: "Let the light shine out of darkness." The apostle goes on to give this a symbolic application when he says: "And he [God] has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ." (2 Cor. 4:6) This shows that light is used in the Scriptures as a symbol of the truth that gives enlightenment. Yes, "God is light" and is "abundant in . . . truth." (1 John 1:5; Ex. 34:6) In contrast, darkness is a symbol of error and falsehood,

causing confusion, ignorance and corruption.

Recall how the contest began in Eden. God gave enlightenment and a plain command respecting "the tree of the knowledge of good and bad," and both Adam and Eve knew what would be the consequences of disobedience to that command. Then the enemy appeared, though not as an enemy, but as a knowing and sagacious friend, speaking through the serpent. He too promised enlightenment, implying that God had withheld it from them, saying: "God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad." (Gen. 2:17; 3:5) Eve was seduced by the enemy's craftiness and her mind was corrupted away from its former sincerity and chastity. She was no longer safe, walking a straight course in the light of God's favor, but fell victim to Satan and went stumbling along a diverted course to "the land of darkness and the shadow of death." (Job 10:21, *AV*) So we can safeguard ourselves by learning how Satan seeks to get creatures under his control, "transforming himself into an angel of light." His ministers, as deceitful workers, do likewise.—2 Cor. 11:3, 13-15.

But we cannot really appreciate the contest and its issue if we view it merely as a combat between individuals. Many make that mistake, which is just as Satan desires. They think of God and Christ as their friends who try to hold them to the right course, whereas they think of the Devil as ever seeking to do them mischief, blaming him for every misfortune that befalls them and wondering why God allows it.

On the one hand, Jehovah God is the Sovereign Ruler of the universe. He is the Maker of a universal organization, composed of perfect heavenly creatures, over which he is the head or "husband," and which organization is spoken of Scripturally as Zion, a devoted and chaste wifelike organization. (Isa. 54:5) On the other hand, Satan too does not stand alone, but is the head of a mighty opposing organization, including 'the governments, the authorities, the world-rulers of this darkness, the wicked spirit forces in the heavenly places.' He is "the god of this system of things," spoken of Scripturally as Babylon, the unclean woman and the unclean city of Revelation, chapters seventeen and eighteen. (Eph. 6:12; 2 Cor. 4:4) Thus our vision is broadened out to realize that two great organizations are in a mighty conflict, each side having its representatives, or "seed," on this earth. (Gen. 3:15) But what is the issue involved? The primary issue is universal Sovereignty. However, it is not simply a question of which side is the more powerful and will eventually crush the other and rule the entire universe. There are other important factors involved. As revealed in the book of Job, Satan raised certain questions and a certain challenge, making it an issue of whether God could hold any of his creatures in loyal devotion and unbreakable integrity to him under test. That issue could not be settled just by destroying the one putting it in dispute. So God in his wisdom determined that the contest shall be fought to a final and satisfactory conclusion.—Job 1:9-11.

Final victory is assured. Meanwhile the contest is still on and we need to be particularly alert. Why?

### CLIMAX REACHED—"ARISE, SHINE"!

From all the Scriptural evidence we know that we are living in the foretold "last days [when] critical times hard to deal with will be here." (2 Tim. 3:1) Perhaps you are tired of the word "crisis." When Hitler was rising to power there was an acute crisis. During World War II it was

one crisis after another, and when fighting ceased that immense Iron Curtain loomed into view between East and West. And today the nations are certainly blind to the real issue, concerned with their own selfish interests and filled with the spirit of national sovereignty and self-determination, both on the part of the big nations and down to the smallest islands and peoples.

How can we live in such an atmosphere and get any enjoyment out of life, except by ignoring the facts and refusing to be bothered, cultivating a self-centered and hardened frame of mind? That is exactly what the enemy wants. That is one of the chief threatening dangers; it has lulled so many into a spirit of apathy already. How can we safeguard ourselves? Only by paying careful heed to God's Word, learning how to look at the situation as God himself views it. If we do this we shall "not be overreached by Satan, for we are not ignorant of his designs," not if we keep alert. (2 Cor. 2:11) With that end in view, let us review some of the high lights of Isaiah's prophecy, reading from chapter 59, verse 20, to chapter 60, verse 5.

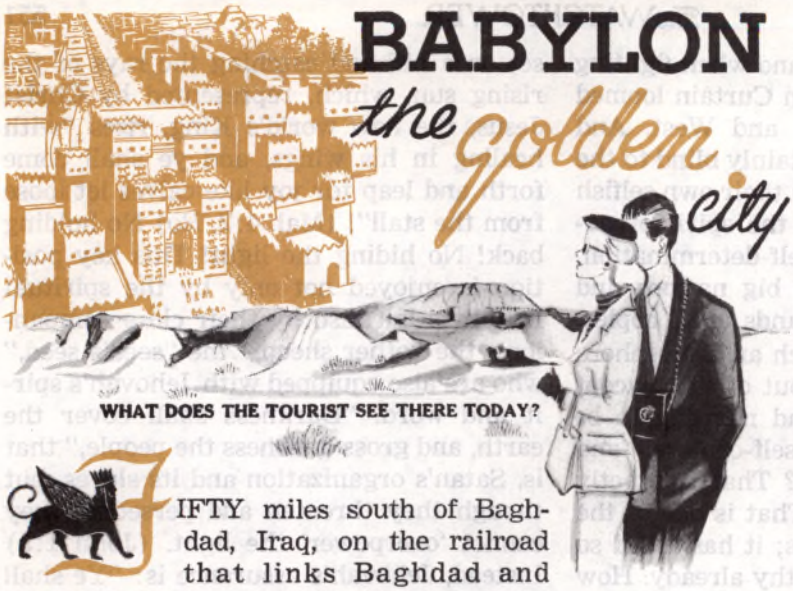
Note the dominant theme, first of Jehovah's tender compassion to the true spiritual Israelites, spoken of as being "in Jacob," who was surnamed Israel, cleansing them from all ungodliness and bringing them into his organization, Zion, fulfilling his covenant to put upon them his spirit and put his word, or message, into their mouths. Then, when they are fully equipped, comes the thrilling command: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee." (*AS*) What a strong position for Jehovah's organization, like the ancient city of Zion set on a hill and catching the rays of the rising sun, which, represented by Christ Jesus, the new world's King, rises "with healing in his wings, and ye shall come forth and leap for joy like calves let loose from the stall"! (Mal. 4:2, *Ro*) No holding back! No hiding the light! This key position is enjoyed not only by the spiritual Israelites but also by their close companions, the "other sheep," the "seed's seed," who are also equipped with Jehovah's spirit and word. "Darkness shall cover the earth, and gross darkness the people," that is, Satan's organization and its slaves, but though they threaten and persecute they cannot 'overpower' the light. (John 1:5) Instead, Jehovah's assurance is: "Ye shall tread down the lawless, for they shall be ashes under the soles of your feet, in the day when I am working with effect."—Mal. 4:3, *Ro*.

With what effect? With the effect of guaranteed prosperity and peace for those who arise and shine in Zion. They continue to come pouring into Zion "as a cloud, and as the doves to their windows," using Isaiah's illustration, in whose land doves can be seen flying in dense flocks like a cloud. They quickly learn the fundamentals of the truth and learn how to "reflect like mirrors" the glorious truth of God's kingdom. This is of tremendous encouragement to those already active in Zion and we are told to look for that very thing: "Lift up thine eyes round about, and see: they all gather themselves together, they come to thee."—Isa. 60:4, *AS*.

Surely Jehovah and his organization under Christ Jesus are worthy of our unstinted devotion and service.

*Many are the calamities of the righteous one, but out of them all Jehovah delivers him.—Psalm 34:19.*

# BABYLON *the golden city*



WHAT DOES THE TOURIST SEE THERE TODAY?

FIFTY miles south of Baghdad, Iraq, on the railroad that links Baghdad and Basra, the train stops. Tourists get off. At the side of the line a wooden board announces simply: "Babylon Halt. Trains stop here to pick up passengers." Such is the tourist's introduction to Babylon, an announcement that the glory of the ancient world, called the "golden city," is now not even a station—merely a halt.

With camera and sunglasses the visitor has come to see what remains of the "golden city." To appreciate what the guide is about to show him the tourist does well to know something about Babylon's origin and what went on in "the golden city." Then he will not have to ask: "How could so great a city come to this?"

Babylon was built while Noah was still alive. Nimrod, that "mighty hunter in opposition to Jehovah," laid the city's foundation. Nimrod built it as the chief seat of his kingdom; he wanted it to be the world's capital. But as the capital city of a world power Babylon did not become the world's capital until many centuries later, toward the end of the seventh century B.C. During the more than forty-year reign of King Nebuchadnezzar Babylon reached the zenith of its glory and was "the beauty of kingdoms," "the praise of the whole earth." —Gen. 10:9; Isa. 13:19; Jer. 51:41, *AT*.

### ITS IMPREGNABILITY AND SPLENDOR

Built in the form of a square, Babylon was a checkerboard of gigantic squares. The principal streets, beautifully laid out, crossed each other at right angles. The great river Euphrates divided the city into two portions. For protection a deep and broad moat, flooded from the river, enclosed the city's walls.

What stupendous walls Babylon had! The historian Herodotus visited Babylon in the fifth century B.C. He recorded that Babylon's wall reached the tremendous height of 300 feet. Its thickness? An incredible seventy-five to eighty-five feet! And this was a 60-mile wall, fifteen miles on each side. On top of the wall were 250 towers with guard rooms for soldiers. So enemies could not tunnel under it the wall extended thirty-five feet below the ground. Nebuchadnezzar well boasted, as an inscription shows: "A great wall which like a mountain cannot be moved I made of mortar and brick. Its foundations upon the bosom of the underworld I placed down deeply, its top I raised mountain high."

For convenient entrance and exit the city had a hundred bronze gates, twenty-five on each side. Each gate closed with double leaves of ponderous metal, swinging upon bronze posts built into the wall. Along each bank of the river was a continuous quay that was separated from the city by a huge wall. This wall was pierced by twenty-five gates, from each of which a

sloping descent led to the water's edge. Ferries plied continually across the water where streets abutted. One street, however, led to an arched bridge, and another, into a tunnel beneath the river bed.

The king spared neither money nor labor to make Babylon the most magnificent city the world had ever seen. Temples and palaces sparkled with gold. King Nebuchadnezzar boasted by way of an inscription: "Huge cedars from Lebanon with my hands I cut down, with radiant gold I covered them, with jewels I adorned them. . . . Thresholds, door-posts, cornices, wings of the doors of the shrine, I clothed with dazzling gold." Babylon was truly "rich in treasures."—Jer. 51:13, *RS*.

The king's pride and joy was his palace. It was a quadrangular building, surrounded with threefold ramparts of masonry, the outermost being nearly seven miles in extent. The inner walls were faced with enameled brick, upon which were pictured a vast array of animals. Nebuchadnezzar called his palace "The Admiration of Mankind."

And no wonder people admired it! Within the enclosure of the royal palace was one of the seven wonders of the ancient world—the hanging gardens of Babylon. The king built these elevated gardens to please his wife. The queen, a Median princess, had come from a hilly country and, disgusted with the flatness of Babylonia, sighed for her native mountains.

So the king built four acres of arches seventy-five to 300 feet high. He overlaid this whole mountain of masonry with sufficient soil to nourish the largest trees. At the top the king built a reservoir fed from the Euphrates by a hydraulic screw —used here some centuries before it was invented by Archimedes! To prevent water from percolating to the masonry, floors of bricks laid in bitumen and sheets of lead were interposed between the earth and supporting arches beneath. This terraced garden rose to a height that overtopped the city walls. A profusion of the choicest flowers and shrubs nestled amid the roots of forest trees; brooks dashed down artificial crags. What matchless beauty! How impressive to a visitor from a foreign land! From a distance this wonder of the world had the appearance of woods overhanging mountains.

On the outside of the garden flights of steps led to the top. From here royal pleasure parties could banquet and view the whole panorama of Babylon's glory that lay spread below as a picture. How dazzling the scene—the walls, the river, the quays, the boats, the magnificent streets through which swept the chariots of lords and princes, the bronze gates through which poured the captives of a hundred vanquished provinces! Walking on the roof of his royal palace and admiring it all, King Nebuchadnezzar glowed with pride and said: "Is not this great Babylon, which I have built by my mighty power as a royal residence and for the glory of my majesty?"—Dan. 4:30, *RS*.

### FOUNTAINHEAD OF FALSE RELIGION

Babylon's founder, Nimrod, opposed the true God, Jehovah, and hence became a worshiper of Satan the Devil. Demon religion sprang up in Babylon. False gods of gold were praised. Almost every huge square had a religious temple in which golden gods abounded. One of the most remarkable of the more than fifty temples in Babylon was the large temple tower of Marduk or Bel, the national deity. Built in the form of a pyramid of eight square stages, with step-backs like modern skyscrapers, the temple soared to a height of 480 feet! A winding ascent led to the summit. Here stood a golden image of the god Bel—forty feet high! Two other colossal gold deities adorned the temple, along with a huge

golden altar and two golden lions. With such gods of gold, Babylon was indeed "the golden city."

Almost everything and everyone were contaminated with demon religion. The city's most famous gate, Ishtar Gate, was named after the fertility goddess Ishtar, also called "queen of heaven" and "mother of the gods." Through Ishtar Gate passed the famous Procession Street. Once a year in a colorful ceremony the pagan worshipers paraded their gods of silver and gold through this gate and down this street. Procession Street led to the temple of Ishtar. Ishtar altars were found not just in one temple; they were everywhere, there being at least 180 major altars to Ishtar. Oddly enough, this "queen of heaven" received more attention from the pagan worshipers than their chief god Bel.

On top of the temples Chaldean astrologers gazed at the stars and mapped out the heavens. These demon worshipers divided the heavens into certain mansions, with the view of tracing the course of planets through each of them, in the vain hope of being able to tell fortunes and predict future events. Thus Babylon's astrologers originated the idea of the zodiac with its twelve signs—Virgo, Scorpio, etc. Long before Babylon became the world's capital the eighth month was known as "the month of the star of the Scorpion." Attributes of Babylonian deities influenced the choice of the symbol for the month. Thus Virgo (the virgin), the sixth sign of the zodiac, represents Ishtar, the ruling divinity of the sixth month.

From Nimrod's wicked city of Babylon demon religion in all its forms—magic, fortunetelling, prediction, spells, king worship, image worship, sex worship, animal worship, etc.—spread to the ends of the earth to corrupt most of mankind to this day.

As is to be expected when a false religion is the national religion, moral conditions were unspeakably corrupt. The ancient historian Quintus Curtius wrote of Babylon that "nothing could be more corrupt than its morals, nothing more fitted to excite and allure to immoderate pleasures. . . . The Babylonians were very greatly given to wine and the enjoyments which accompany inebriety. Women were present at their convivialities, first with some degree of propriety, but, growing worse and worse by degrees, they ended by throwing off at once their modesty."

And again false religion helped make it that way. A religious law enforced in Babylon was one of the most abominable in all history. It pandered to the grossest passions, attracting strangers in great numbers. Herodotus tells how every native female, once in her life, was obliged to visit the temple of Mylitta, the deity who was, as goddess of the moon, the female principle of generation. There a woman waited in the precinct of the goddess and received the embraces of the first stranger who threw a silver coin into her lap—prostitution practiced in the name of religion!

### JEHOVAH DECREES BABYLON'S DOOM

Is it any wonder, then, that Babylon's sins massed together clear up to heaven? "Her judgment," said Jehovah through his prophet, "has reached up to heaven and has been lifted up even to the skies." The God of heaven, Jehovah, decreed Babylon's doom.—Jer. 51:9, *RS*.

Nearly 200 years before Babylon fell to Cyrus the Persian, Jehovah caused his prophet Isaiah to foretell Babylon's doom: "These two things shall come to you in an instant, in a single day; loss of children and widowhood, in their full measure, shall come upon you—in spite of your many spells, and your numerous enchantments.

You have wearied yourself with your many counselors, now let them stand up and save you—those who map out the heavens, and gaze at the stars, and tell you month by month what fortune will come to you." —Isa. 47:9, 13, *AT*.

Whom would Jehovah use to destroy Babylon? How could an impregnable city fall? Again nearly 200 years before Babylon's fall, Jehovah foretold who would take the city—even his very name—and exactly how an impregnable city would fall: "Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut." —Isa. 45:1, *AS*.

Many cities are conquered and destroyed and yet are rebuilt. But not so with Babylon! Isaiah foretold that it would "never be inhabited or dwelt in for all generations," that "wild beasts will lie down there, and its houses will be full of howling creatures," that God would make it "a possession of the hedgehog, and pools of water," and that "Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them."—Isa. 13:20, 21; 14:23; 13:19, *RS*.

Then about fifty years before Babylon fell Jehovah caused another prophet to speak out his decree: "I set a snare for you, O Babylon, and you have been taken unawares." Its end would come with shocking surprise: "Suddenly Babylon falls." Its soldiers would be massacred: "Her young men shall fall in the squares." "The warriors of Babylon have ceased to fight" and "they are turned into women." And Babylon's great wall? Decreed Jehovah: "The broad wall of Babylon shall be razed to the ground, and her lofty gates shall be burned."—Jer. 50:24; 51:8; 50:30; 51:30, 58, *AT*.

A few hours before Babylon fell Jehovah again foretold Babylon's doom. King Belshazzar saw the handwriting on the wall; he did not understand it. Jehovah's prophet Daniel interpreted it for the king. Doom was imminent! "Your kingdom is divided and given to the Medes and Persians." —Dan. 5:28, *RS*.

That very night Babylon fell in a manner Isaiah had foretold around two centuries before. The Babylonians held a great religious festival; the city was drunk. At this apt time Cyrus turned the Euphrates from its course into canals and gigantic reservoirs that had been made by the Babylonians themselves. The river began to sink but it made no moan. The din came from inside Belshazzar's palace, where the king had "made a great feast for a thousand of his lords, and drank wine in front of the thousand." (Dan. 5:1, *RS*) While the bacchanalian orgies were going on, Cyrus' soldiers hurried along the now almost-dry bed of the river. But the river gates? Contrary to custom the gates had been left open! But the gates leading from the river to the streets? They too, contrary to custom, had been left open. But certainly the massive doors to the king's palace would be shut. No, they too were open. Bursting into the palace, a band of Persians made their way to the king and slew him; his body fell to the floor amid spilled wine cups. Drunken Babylonians fled in terror in every direction and were killed as if they were unresisting women. It was no battle; it was a massacre.

Thus in 539 B.C. the impregnable city of Babylon fell in a single night without a battle. In an inscription Cyrus said: "I am Cyrus, king of the world. Without a battle my troops entered Babylon."

Babylon did not immediately become a ruin. The Persians in time destroyed the large temple tower where Satan was worshiped under the name Bel. After Alexander

the Great had conquered Medo-Persia he planned on making Babylon the capital of his eastern empire. In fact, Alexander put 10,000 workmen to work for two months to clear away the rubbish of the ruined temple of Bel. But his plans to rebuild the temple and bring Babylon back to its glory were frustrated by his sudden death. And so with the death of Alexander in Nebuchadnezzar's palace, Babylon slowly fell into decay.

From earliest times visitors to Babylon have reported the city a desolate ruin. Benjamin of Tudela, a Jewish traveler of the twelfth century, found only the ruins of Nebuchadnezzar's palace. Tumbled down, the palace was, he said, "inaccessible on account of the various and malignant kinds of serpents and scorpions living there." Layard, the English archaeologist, visited Babylon in the nineteenth century and reported: "The site of Babylon is a naked and hideous waste."

### WHAT THE TOURIST SEES TODAY

At the beginning of the twentieth century German archaeologists began systematic excavation at Babylon. What, then, does the tourist see? Before his eyes are huge dilapidated heaps of disembowled buildings and palaces. Hardly a trace of the great wall remains. There is a pond, a swamp of green-scummed water bubbling with frogs. Owls fly out of crevices; scorpions and jackals are the only couriers in Nebuchadnezzar's palace. Instead of feeling beauty the tourist feels that no city could be a more complete ruin. Compared to Babylon, the Roman Forum is a model of tidiness.

The walls of Ishtar Gate have been uncovered. Inside it are huge stone slabs, three feet square. On each is the inscription: "Nebuchadnezzar, king of Babylon, am I. The Babel street I paved with blocks of stone for the procession of the great Lord, Marduk." The blocks are still there, just as they were when Daniel walked over them.

As the tourist tarries amid the ruins he cannot help but reflect on the past: Here Nebuchadnezzar, after he destroyed Jerusalem in 607 B.C., brought the captives of Judah. Here, still fondled by willow trees, is the Euphrates, calling to mind the psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps." (*Ps.* 137:1, 2, *AS*) Here Daniel, undazzled by the splendor around him, remained faithful to the God of heaven, Jehovah. Here the finger of God wrote on the wall of Belshazzar's palace a prophecy of doom, fulfilled in a matter of hours.

Absorbed in thought, the tourist strolls to the place to get his train. That sign intrigues him: "Babylon Halt. Trains stop here to pick up passengers." How apt, he thinks! How appropriate a comment on the fate of Babylon—just a halt now. As he prepares to board the train he muses on the thought that there could well be another sign put up alongside the present one. On it could be emblazoned the prophetic words of Isaiah and Jeremiah, spoken while Babylon's splendor was undimmed: "Because of the wrath of Jehovah she shall not be inhabited, but she shall be wholly desolate: every one that goeth by Babylon shall be astonished." "How is Babylon become a desolation among the nations!" "How hath the oppressor ceased! the golden city ceased!"—Jer. 50:13; 51:41; Isa. 14:4, *AS*.

*As regards the wicked, they will be cut off from the very earth.—Prov. 2:22.*

# Healing of the nations has drawn near

HEALING of the nations is very much needed in these days of trouble within nations and between nations. World physicians all realize this fact. The whole world is in a very sick condition. When saying this we do not think of just the human bodies of mankind, but especially of the moral, religious and political conditions everywhere. What will happen if healing of the political nations does not come soon, in our own lifetime? We all have reason to care.

[2] Outstanding politicians of the world are disturbed. They are trying to act as healers, physicians, of the world. Recently President Achmed Sukarno of Indonesia said a pointed thing. Himself a devout Mohammedan, he is the leader of a nation of eighty-two million, of whom nine out of every ten are Mohammedans. Yet President Sukarno flew 900 miles from the nation's capital into Sumatra to speak to a gathering of people of a different religion. It was called the Eastern Asia Christian Conference, and the 120 delegates there came from twenty-four nations. They represented the World Council of Churches, the headquarters of which are in Geneva, Switzerland. President Sukarno heard a Protestant minister on the platform say to the crowd of about a thousand persons of many languages: "We will all read the Lord's prayer—each in his own tongue." Later that March 17, 1957, President Sukarno addressed the outdoor meeting and he also spoke at his hotel. He explained that one of the five philosophical principles on which Indonesia is based is "belief in God." This world is in a "troubled situation," he said, and he added that "man spoke with his mouth of world peace but that man was also making weapons of self-destruction." Like a physician at the bedside of someone dangerously ill, he said: "We are living in the crisis of man." (New York *Times*, March 20, 1957) Certainly a clear-headed physician would say that if people said one thing but did just the opposite they would be morally sick and mentally ill, not to speak of being religiously disordered—split personalities.

[3] Another president has put himself forward as a world healer. The Far East took note of the remedy that he offered. On January 22, 1957, the *China Post* of Taipei, Taiwan (or, Formosa), came out with a front-page headline: "Ike Pledges US Might, Wealth To Help Heal World Division In 2nd Inaugural Address." Then with reference to the second inauguration of

1. In what way do the nations have much need of healing today?
2. How did President Sukarno of Indonesia show that the nations of the world need healing?
3. As noted in the Far East, what did President Eisenhower pledge to the healing of this divided world?

Dwight D. Eisenhower as president of the United States of America, this only English-language newspaper of Free China published this CNA-UP news dispatch of January 21, from Washington, D.C.: "President Eisenhower today pledged America's might and wealth to help 'heal this divided world' and bring it peace with justice under law. To achieve this goal 'will be hard' and 'we must be . . . ready to pay its full price,' the President said. 'High will be its cost,' he said, 'in toil patiently sustained, in help honorably given, in sacrifice calmly borne.' Eisenhower proclaimed America's 'deep involvement in the destiny of men everywhere.' "

[4] Few men will realize that President Eisenhower's talk about healing of this divided world had its roots in the Holy Bible, the book sacred to both Jews and Christians. But note these facts: When Eisenhower was sworn into office the second time he had his hand on the open copy of the American Standard Version of the Bible, given him by his mother when he was about to graduate from the United States Military Academy at West Point, New York, in 1915. His hand rested on the scripture at Psalm 33:12, which reads: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." This was as if to suggest that the United States of America should be that blessed "nation whose God is Jehovah," and that, to become blessed, all nations of the earth must each be a nation having Jehovah as its God.

[5] But Eisenhower's mention of "healing" for this divided world throws us back to the days of his first inauguration as president four years before this, in 1953. When being sworn in then he had his left hand on two copies of the Bible. The one copy, the so-called George Washington Bible, was opened at Psalm 127:1, which reads: "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain." The other copy, General Eisenhower's gift Bible, with his full name inscribed in gold letters on the black leather binding, was opened at 2 Chronicles 7:14, which reads: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—New York *Times*, January 20 and 21, 1953.

[6] Likely General Eisenhower felt that the land of America needed to be healed after the administration of the previous president; but did not the other nations of the world need healing also? Less than two months after General Eisenhower first became president the mighty Russian Communist dictator, Joseph Stalin, died, but has the condition of the nations of the world got better? In President Eisenhower's second term of office, more than four years after he swore solemnly with his hand at 2 Chronicles 7:14, has the land of America been healed by him and other American politicians, and by business leaders and religious clergymen? Is the divided world being healed, thanks to the might and wealth of the United States of America that were pledged to this?

[7] The explosion of the first hydrogen bombs by democratic and Communist powers since January 20, 1953; the failure of disarmament conference after disarmament conference; the continued aim of the Communist giant to expand his present

4. (a) In what book did Eisenhower's talk about healing this world have its roots? (b) At what scripture in this book did his hand rest when he was being sworn in as president?
5. When Eisenhower was sworn in for the first time as president at what scripture did his left hand rest?
6. Therefore what question do we ask concerning the healing of this world, including America?
7. What world events and conditions since January 20, 1953, testify that the remedy of America cannot but fail to heal this divided world? And why cannot America itself alone be healed?

domination of one third of the earth to full world domination, together with the grim determination of the noncommunist nations to resist him; the working away by scientists on both sides to bring into existence long-range missiles able to fly with atomic warheads for thousands of miles, even from one continent to another, to reach the far-off enemy with roaring, widespread destruction; the hatreds, jealousies, suspicions and rivalries between nations large and small; the numberless religious differences between peoples and communities; and the spirit of lovelessness, and, seemingly, some unseen, irresistible, superhuman demonic force that steadily drives the nations on in a mad course nearer and nearer to ruin and destruction—all of this eloquently testifies that the remedy of even the richest and most powerful nation on the earth cannot but fail to heal this divided world. Failure to heal means nothing less than the death of this world with all the consequences of that to earth's population of two billion five hundred million. If the United States of America is to be healed, the rest of the world must also be healed. For today no nation lives to itself. No nation can stand alone. No nation can keep from catching the infectious disease that is bringing the sick nations to their grave.

[8] How, then, can anyone announce as good news that the healing of the nations has drawn near? *We* can announce so when we look in the right direction for the healing and when we look into the cases of the hundreds of thousands of all nations that have already received the healing remedy and that are on their way to complete recovery and perfect health. When, with his hand on the open Bible, General Eisenhower swore to be faithful in the presidency he felt he was swearing before God. When he had his hand at 2 Chronicles 7:14 in that sacred Book he had his hand at God's words to another ruler, who long ago ruled in the Near East all the way from the river of Egypt on the south to the Euphrates River on the north, a territory with many different people in it. God spoke those words to the wisest ruler of ancient times, King Solomon, the son of David, who reigned in the holy city of Jerusalem centuries before the eras of Buddhism and of Confucianism began. King Solomon's land was then in a healthy condition, for it had the one thing necessary for real health, namely, the true religion, and it was living in harmony with that religion. King Solomon had just built a temple and dedicated it to God, and now God made an appearance to him and spoke these words. God looked forward to the time when King Solomon's nation would fall away from this healthy condition and when the land would suffer the punishment of plagues. So God told him how the land might be brought back to health.

[9] But who was this God with the power to heal a nation? Was it Jesus Christ? No; for this Jesus was yet to be a fleshly descendant of King Solomon more than a thousand years later. No, but Bible history itself says at 2 Chronicles 7:12-14 (*AS*): "And Jehovah appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my peoples; if my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their

8. (a) How can anyone announce as good news that the healing of the nations has drawn near? (b) Who was the one that spoke the words of healing at 2 Chronicles 7:14, to whom did he speak such words, and why?

9. How do we know that the God who spoke those words was not Jesus Christ?

land." With inspired authority the Bible says that the one that made such a comforting promise to King Solomon was the God who alone has the name Jehovah.

[10] He spoke of King Solomon's people as "my people who are called by my name." They were the people to whom the president's inauguration verse at Psalm 33:12 (*AS*) referred, saying: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." And if this people bearing God's name tried to build a house or guard a city without his help and oversight, it would be just as it was said in the president's other inauguration verse, at Psalm 127:1 (*AS*): "Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain." Long before, in the Sinai Peninsula and near what is now the Gulf of Suez, he had said to this same people these words of meaning for all peoples: "I am Jehovah that healeth thee."—Ex. 15:26, *AS*.

### WHY ALL NATIONS ARE AILING

[11] From their very beginning all the nations of this old world have been ailing, and that includes the young nation of modern Israel. Their sickly condition is now coming to a grand climax. Why has this serious condition arisen? What is the root of the trouble, that we may know what is the only remedy to be applied for us to be healed? The answer to this vital question is given us in a national example. No, not in the modern-day Israel, whose very existence the Arab world hates, but in the twelve-tribe nation of Israel of more than two thousand five hundred years ago, the nation that produced the lawgiver, Moses, and King David and King Solomon. In the Sinai Peninsula, at Mount Sinai, Moses acted as a go-between between Jehovah God and men and brought these into a national agreement with God. Through Moses, God gave that ancient nation of Israel his special laws.

[12] Back there Moses told Israel that Jehovah God had not chosen the nation because of what they were in themselves. To the contrary, it was because their great-grandfather was the Hebrew named Abraham, and this Abraham really believed in Jehovah as God and obeyed him and was called for this "Jehovah's friend." (Deut. 7:6-9; 2 Chron. 20:7; Isa. 41:8; Jas. 2:23) God specially promised to his friend Abraham that there was to come a healing to all the nations of the earth, and that Abraham and his offspring or descendants would have a part in that wonderful healing work. God's promises to Abraham were: "By you all the families of the earth will bless themselves." "And by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice." (Gen. 12:3; 22:18, *RS*) In view of those promises, let no one today make a mistake and think this means the modern nation of Israel. It is true that the modern Israelis can show they are natural descendants of ancient Abraham, but that mere line of descent does not make them the seed of blessing, not even to the eighty other nations in the United Nations organization to which Israel belongs. Today no one sees the nations of the earth blessing themselves by the nation of Israel and getting healed. The healing of people of all nations has drawn near in our day by means other than that modern nation of this divided world.

[13] In the days of King Solomon, almost

10. How do the two scriptures used at Eisenhower's inauguration apply to those people who were called by Jehovah's name?
11. In what other nation do we see illustrated the root of the trouble and the remedy thereof?
12. Because of their descent from what man did God choose that nation of Israel, and what promises of healing to the nations did God make through this man?
13. How did Psalm 33:12 apply to Israel under King Solomon, and of what was their national condition then a prophetic picture?

three thousand years ago, it could be said of his people: "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." (Ps. 33:12, *AS*) The nation of the twelve tribes was united in the worship of Jehovah. They worked together in building a glorious temple to him at Jerusalem. They kept their part of their agreement or covenant with him by obeying his commandments. So he kept his part of the covenant by blessing them with protection from their enemies and with prosperity. The history of King Solomon's reign tells us: "Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing. As for Solomon, he proved to be ruler over all the kingdoms from the River to the land of the Philistines and to the boundary of Egypt. They were bringing gifts and serving Solomon all the days of his life." (1 Ki. 4:20, 21) That was a prophetic picture of what it will be like on earth when Jehovah God heals all mankind by bringing the blessing that he promised through Abraham.

[14] Even the queen of Sheba came a distance of one thousand five hundred miles, from the southwestern tip of the Arabian Peninsula near modern Aden, just to learn for herself about Solomon's wisdom. After seeing what he had done and how wise he was as a king, the queen of Sheba said to Solomon: "You have surpassed in wisdom and prosperity the things heard to which I listened. Happy are your men, happy are those servants of yours who are standing before you constantly, listening to your wisdom! May Jehovah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel, because Jehovah loves Israel to time indefinite, so that he appointed you as king to render judicial decision and righteousness." (1 Ki. 10:1-9) Thus this non-Israelite queen was honest enough to admit that Jehovah God had chosen those descendants of faithful Abraham as his inheritance that he might be their God, and that for this reason those Israelites were blessed at that time, about three thousand years ago.

[15] But examine Israel's history after the death of King Solomon. The nation became divided into two kingdoms, the kingdom of Israel with its capital in the north and the kingdom of Judah with its capital at Jerusalem and with the son of Solomon as king. Why was that? Because in his later life King Solomon fell away from his heavenly wisdom and turned away from the God of his father, King David. The northern kingdom of Israel lasted for 257 years. Then it was destroyed by the world power of Assyria. Why? Because it, too, fell away from the worship of Jehovah at Jerusalem and took up the worship of the idol, the golden bull, and later the false god Baal and his consort Astarte, or Ashtoreth. The kingdom of Judah lasted for 390 years after Solomon's death. Then in the year 607 before Christ its temple to Jehovah was destroyed, its holy city of Jerusalem was razed to the ground, and the few thousands of Israelites who lived through this destruction were mostly taken to Babylon, the land of their conquerors, and the land of Judah was left to become a wild waste, shunned by all who passed by. Why? Because these Jews, or people of Judah, forsook Jehovah, the God of their forefather Abraham. Without Him as God, how could they be blessed?

[16] Certainly that people then needed healing; certainly their sacred land needed

14. What queen came a long distance to see and hear Solomon's wisdom for herself, and afterward what was she honest enough to admit concerning Solomon's people?

15. How was Israel divided after Solomon's death, and what destructions took place upon those parts of the nation down to 607 before Christ, and why?

16. How was that people and their land healed, and of what fact do we thus have a historical proof?

healing. Did the healing come? Yes, seventy years after the destruction of the holy city of Jerusalem. Why? Because Jehovah God did not then cast them off from being his chosen people. As exiles in Babylon, or in what is now the Arab kingdom of Iraq, many of the Israelites sorrowed for having broken their covenant with Jehovah God and they turned again to his worship. For his own name's sake Jehovah God did then what he had promised to do when they returned to him. He healed them. He healed their land by bringing them back from exile and peopling it with them, that there they might again worship him at a rebuilt temple in Jerusalem. In this way the great Physician bound up their broken hearts and blessed their plagued land so that it became like the garden of Eden, like the paradise in which God, the Creator, put the first man and woman, Adam and Eve. (Ezek. 36:32-36) The historical proof is thus before us that Almighty God Jehovah can heal a nation, provided it makes him its one and only God.

17 Today, about two thousand five hundred years since then, we look at the hills where the sacred city of Jerusalem used to be located. Where is the temple to Jehovah on the hill or mountain of Moriah? It is not. It was destroyed by the Roman world power in the year 70 of the Christian era. Was this for the same reason as in 607 before Christ? Yes. It was because the Israelites fell away from worshiping Jehovah. For this decisive reason their holy city was besieged for several months and captured and destroyed, along with its temple, and the 97,000 Israelites that lived through the horrible destruction were carried away captive and scattered to the ends of the earth, where many are to be found today. But has not their nation been healed since 1948, when the republic of Israel was set up in the midst of the Arab nations? Has not their land been healed by all the farming and gardening and oil digging that the Israelis are doing? To answer these questions with hard facts we must ask, Has the temple to Jehovah been rebuilt upon Mount Moriah? Is the nation of modern Israel trusting in him for protection against all its enemies? Are the Israelis eating and drinking and rejoicing under Jehovah's king of the tribe of Judah and of the royal family of David as in the days of King Solomon, the anointed son of David? Is their land flourishing like the garden of Eden? Are they happy as Jehovah's people, bearing his holy name as his witnesses?

18 Why is the answer to all of these questions No? Because they today are not "the nation whose God is Jehovah"; they are no longer "the people whom he hath chosen for his own inheritance." (Ps. 33:12, *AS*) To hold on to the unscriptural traditions of their forefathers and to keep following false religious teachers, Israel cast away Jehovah as God. In turn Jehovah cast away that faithless nation as his people and removed his name from them. He has since put his name upon those worthy to bear it and to act as his witnesses.

19 Nineteen hundred years ago Jesus Christ himself told those Israelites so. He said to them: "Why is it you also overstep the commandment of God because of your tradition? . . . And so you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doc-

17. (a) Why is there no temple to Jehovah today on Mount Moriah? (b) To find out whether Israel has been healed by the setting up of the republic in 1948 what questions must we ask and have answered?

18. Why is the answer to all these questions No?
19. How did Jesus Christ himself tell those Israelites so nineteen hundred years ago, and what fruits is the republic of Israel today bringing forth?

trines.'" And a few days before such Israelites put Jesus Christ to death for the sake of their man-made traditions, he told them that they had rejected the promised descendant of King David, whom Jehovah God had anointed and sent, and then he added: "This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 15:1-9; 21:42, 43) Since it is to be judged by its fruits, we ask, Is the republic of Israel today bringing forth the fruits of the kingdom of God in proof that they are his nation? No; no more than their forefathers nineteen hundred years ago did. Jesus' sentential words to them continue true until now: "Look! your house is abandoned to you." (Matt. 23:38) To this day they have no temple at its old location in Jerusalem. To this day they have no priesthood of the chosen family of Aaron, the brother of Moses. Their government is not a theocracy. Their republic is trying to bring forth the fruits of the United Nations organization.

### WHICH IS THE HEALED NATION?

[20] Nineteen hundred years ago Jesus Christ came as a healer to the religious nation of Israel in the Middle East. The greatest physician of all, Jehovah God the perfect Healer, sent him, even down from heaven, for there was no human healer anywhere on earth. In fact, his name Jesus is the short form for the full name that means "Jehovah Is Salvation," whereas his title Christ means "Anointed One," that is, the one anointed by Jehovah with his holy spirit. Because this one was to be a healer from Jehovah God, the angel that told of his coming birth said concerning his virgin mother: "She will give birth to a son, and you must call his name Jesus, for he will save his people from their sins." (Matt. 1:20, 21) When Jesus became thirty years old his cousin named John dipped him in the waters of the Jordan River, and when he came up out of the water there was a sign from heaven showing that God was there anointing the baptized Jesus with his invisible active force or spirit. (Matt. 3:13-17) Thus he became Jesus the Christ or Anointed One. Then he began the work for which he was anointed.

[21] On earth Jesus Christ proved himself to be a healer, although most of the Israelites rejected his services as a healer. Of course, Jesus Christ has a historical record for doing marvelous healing, curing the sick instantly, cleansing the diseased ones in a moment, giving back to cripples the normal position and use of their members, and even raising the dead to life, bringing one person right out of his tomb, where he had lain dead for four days. Jesus even shared his power to heal with his close followers. One of these, Peter by name, said: "God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil, because God was with him. And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem."—Acts 10:38, 39.

[22] However, Jesus' greater healing was of the people's hearts and minds, a religious healing, a spiritual healing. This the entire nation needed regardless of whether they were bodily sick or not. They were all living under the Roman world power that worshiped all kinds of false gods and goddesses. Jesus tried to comfort the liberty-lovers and bind up their hearts by preaching, "The kingdom of the heavens has drawn near." He could preach that because he himself was the one whom Jehovah God had anointed to be the king in the coming kingdom of God. (Matt. 4:12-17; Luke

20. How did Jesus Christ come to Israel, and why was he called Jesus, and how did he become Christ?

21. How did Jesus prove himself a healer, and what did his disciple Peter say about him?

22. What was the greater healing by Jesus, and how did Isaiah's prophecy speak of this, as Jesus read it in Nazareth?

17:20, 21) Once he went back to Nazareth where he used to be a carpenter and in their synagogue he preached. He took the prophetic book of Isaiah and read these words: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." After that he said to them: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21) But the Nazarenes there turned down the healing Jesus offered them.

[23] As the Nazarenes went, so went the whole nation. Jesus said to them: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." But they refused the freedom that he offered them by the truth. (John 8:31, 32) They did not get free from the oppressions of Satan the Devil, the false "god of this world." They needed to be saved from their sins, but they turned away from Jesus, who became a human sacrifice for sins, "the Lamb of God that takes away the sin of the world." (John 1:29, 36) They preferred sheep, goats, bulls and pigeons as sacrifices instead of Jesus' perfect, sinless human body; they did not want him as God's true High Priest with the only acceptable sacrifice. They did not seek to understand his message from God, nor believe the miraculous signs that he performed.

[24] For that reason the Bible history writers applied to those unbelieving Israelites God's words through the prophet Isaiah: "Toward them the prophecy of Isaiah is having fulfillment which says: 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.'" (Matt. 13:14, 15; John 12:39, 40; Acts 28:24-28) Refusing spiritual healing through the Son of God, they were doomed to die spiritually. That is why in their spiritually diseased condition they finally put him to death on a torture stake, in the year 33.

[25] But Jehovah's great Healer lives again! That is why the healing of the nations has drawn near, for he lives now with all power in heaven and in earth as the descendant of Abraham through whom the blessing was promised to come to all the families and nations of the earth. On the third day the greatest Healer of all, Jehovah God Almighty, raised the good Physician from the dead and restored him to a place in heaven, but clothed him with still greater powers in a higher position. But let all the nations of the earth take warning: Those in Israel who refused Jesus Christ were cast off as a nation and they never did get healed spiritually. Being spiritually sick and doomed to death under the continued oppressions of the Devil, they were not given the kingdom of God and never did bring forth its fruits. Look at the nation of Israel today!

[26] Since Jesus told ancient Israel that the kingdom of God would be taken away from them, which one, then, is the nation to whom he said it would be given? By its fruitage we can tell which nation it is, for it must bring forth the fruitage of the kingdom of God. To be given the kingdom of God, it must accept the kingdom of God.

23. What freedom and salvation did Jesus offer them, but what did they prefer?
24. What prophecy of Isaiah did Bible history writers apply to those Israelites, and because of refusing spiritual healing what did they finally do to Jesus?
25. How can it be that healing of the nations has now drawn near, and what warning can all the nations take from those Israelites who refused Jesus Christ as healer?
26. How can we know which one is the nation to whom Jesus said the Kingdom would be given?

[27] Jesus, as Jehovah God's Anointed One, came to the Israelite nation with a message: "The kingdom of God has drawn near. Be repentant and have faith in the good news." (Mark 1:14, 15) Certainly the national leaders of the Israelites were not repentant and did not accept the Kingdom when they urged the Roman governor Pontius Pilate to put Jesus to death, saying: "This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king." Neither when they overcame the governor's objections by shouting: "Every man making himself a king speaks against Caesar," and, "We have no king but Caesar." (Luke 23:1, 2 and John 19:12-15) By thus working to have Jesus hanged on a torture stake by the soldiers of the Roman Caesar, those Israelites were bringing forth the fruits of the kingdom of Caesar, the persecutor of Christians. So they were the nation from whom the kingdom of God was taken away, not the nation to whom it was given. The nation favored with God's kingdom is no political nation of this old world. No worldly nation from that day until now could be that favored nation, for when Jesus was on trial for his life before the Roman governor he said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) No, his is the "kingdom of the heavens," not of earthly, human source.

[28] The nation to whom the kingdom of God was given is the nation that accepts the kingdom of God. It is the nation that accepts Jesus Christ as the one whom Jehovah God anointed with his spirit to be the king of that nation. It is no political nation, nor any nations of this old world who claim their own earthly sovereignty. It is a spiritual nation, a new nation that claims to have citizenship in the heavens with Jesus Christ. This spiritual new nation with its governmental capital in the heavens began on the festival day of Pentecost, that is, fifty days after Jehovah God raised his anointed king from the dead and exalted him to his own right hand in the heavens.

[29] On that day at Jerusalem, the apostle Peter to whom Jesus now gave the "keys of the kingdom of the heavens" used the first of these keys by preaching to over three thousand Israelites and opening up their understanding of the kingdom of the heavens. Peter said to them that King David had not ascended to heaven to become a heavenly king, but he was still dead and buried till that day. David wrote Psalm 110 and only prophesied about Jesus Christ who would be raised from the dead and ascend to God's heavenly throne. Said Peter: "Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord, "Sit at my right hand, until I make your enemies a stool for your feet." ' Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." Then and there about three thousand Israelites and proselytes repented and accepted Jesus as both Lord and Christ and were baptized, and with Peter they became part of the nation to whom God's kingdom was given to bring forth its fruitage.—Acts 2:29-41.

[30] Less than three and one-half years

27. (a) Before Pontius Pilate what fruits did the national leaders of Israel bring forth? (b) Why can the nation to whom the Kingdom is given not be any worldly nation?
28. What kind of nation is it to whom the Kingdom is given, and when did it begin?
29. On that day how did Peter use the first of the keys to open the understanding of the Kingdom, and how did about 3,000 become part of the nation to whom the kingdom of God was given?
30. When and how did Peter use the second of the keys, and who have ever since been made a part of the nation bearing the Kingdom's fruits?

later, about October 1, A.D. 36, Peter on earth was given the second of the keys of the kingdom of the heavens. From Joppa in the Middle East he was sent north to Caesarea to preach, this time not to circumcised Israelites, but to uncircumcised non-Israelites, Italians. There at the home of Cornelius, a military officer of the Italian band, Peter told his hearers how God had raised Jesus from the dead and had made him Lord in the heavens: "Also he ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead. To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name." Italian Cornelius and the others listening believed the Kingdom message that Peter was preaching to them, for while Peter was still speaking Jehovah God through Jesus Christ poured down his holy spirit upon Cornelius and his fellow believers. Under this active force from heaven they began speaking in languages different from their own and glorifying God. This was audible proof that God had made these uncircumcised non-Jews a part of his new spiritual nation and had given them the kingdom of God that they might bring forth its fruitage. In the face of that, Peter "commanded them to be baptized in the name of Jesus Christ." (Acts 10:1-48) Ever since Peter thus used the second of the keys of the kingdom of heaven, believers who are not Israelites by birth have been taken in and made a part of this nation that does bear the fruits of God's kingdom.

[31] To the members of this spiritual nation Peter wrote later on. He called attention to how his own earthly nation of Israel had rejected Jesus Christ as king and had therefore ceased to be the chosen nation of God, thus obliging God to bring forth a new nation. Then Peter said to these anointed believers of Christ the Lord: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy." Then Peter goes on to show that this nation is one that has received God's healing, the nation that has had its sins forgiven and has had the breach between it and God healed up through the sacrifice of Jesus Christ: "He himself by imputation bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And 'by his stripes you were healed'. For you were like sheep, going astray, but now you have returned to the shepherd and overseer of your souls." (1 Pet. 2:7-10, 24, 25) It is only through a healed nation that God's healing can be held out to people of all nations.

### ANY HEALING FOR CHRISTENDOM?

[32] Never before has there been greater need for spiritual healing from God than now. Happily there are some of that healed nation on earth today. No, these healed ones are not the citizen-body of the United States of America, even though Eisenhower was sworn in again as the president with his hand on the open Bible at Psalm 33:12 (*AS*). As much as the United States of America may have given of its money and medical programs and services to bettering the health of backward nations of the world, it is not the chosen nation whose God is Jehovah and to whom all other na-

31. How did Peter write to that nation to show their identity and that they were a healed nation?

32. Why is not that healed nation the citizen-body of the United States of America?

tions may look for the spiritual healing that leads to everlasting life in the perfection of health in God's new world. Who on earth will say that the United States is today bringing forth the fruits of the kingdom of Jehovah God? Who will deny that the United States is backing up, not God's kingdom of the heavens, but the United Nations organization, which is just as much divided politically and religiously as this old world is divided? How can the United States be God's nation to bring healing to people of all nations when it is itself in need of healing spiritually? Not less than the United States with its hundreds of so-called Christian religions, all the other nations of so-called Christendom need healing spiritually, not to speak of healing mentally and physically.

[33] Christendom now claims to be God's nation. Will she accept his spiritual healing that she in turn may offer this life-giving healing to others? Not at all; no more than Jerusalem of nineteen centuries ago accepted spiritual healing through Jesus Christ and escaped destruction. Bible prophecy, backed up by world events since the outbreak of World War I in 1914, proves that in that year God's kingdom of the heavens was established with Jesus Christ at his right hand. Particularly since the close of World War I Jehovah's witnesses, with their earthly headquarters in the United States of America, have been bringing forth the fruits of God's kingdom by fulfilling this prophecy that Jesus Christ gave concerning the end of the world: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) Has all Christendom, especially the United States of America, accepted the Kingdom good news and received spiritual healing and begun bringing forth the fruits of God's kingdom? Christendom's persecution and hatred of those who preach the Kingdom good news thunders out a deafening No! Consequently, as against more than 804,000,000 who claim to be Christians of hundreds of different religious sects, there are only about 700,000 witnesses of Jehovah who are preaching this good news of God's established kingdom in all the inhabited earth for a witness to all the nations before their end comes in the universal war of the great day of God the Almighty.—Rev. 16:14, 16.

[34] Let no one look to divided Christendom for God's healing work to come through her. Concerning her religious leaders the prophecy of Jeremiah says: "For every one from the least even unto the greatest is given to covetousness; from the prophet even unto the priest every one dealeth falsely. And they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Then, describing the expectations of the backers of Christendom, the prophecy adds: "We looked for peace, but no good came; and for a time of healing, and, behold, dismay!" (Jer. 8:10, 11, 15, *AS*) As with Jerusalem of ancient days, so with her religious counterpart today, Christendom, there is no healing of her. She has to die, forever! She will continue to prefer Caesar to Christ. She will continue to prefer the United Nations organization to God's kingdom of the heavens, until she finds herself with all the rest of the unhealed world at Armageddon, the field of final battle with Jehovah, the God Almighty. There, at war with him instead of at peace with him, she will be dealt her Armageddon blow by his hand, and from this there will never be any recovery for her. Regarding her and all her worldly al-

33. What hard facts show whether Christendom has accepted spiritual healing?

34. Why will Christendom die forever, and why should we avoid her?

lies the witnesses of Jehovah today say as his witnesses said regarding Babylon of long ago: "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies." (Jer. 51:9, *AS;* Rev. 18:1-5) Infection that leads to death, not healing that leads to life, comes through Christendom. Avoid her!

### CHANNEL OF HEALING

35 This divided world and its nations and man-made systems are incurable. Destruction, not healing, has drawn near for them. Neither Jehovah God nor Jesus Christ is trying to convert this old world to save it. It is on its deathbed and the prophecies of God's Word foretell its end within the generation of men that has been living since 1914. (Matt. 24:33, 34) Nonetheless, "healing of the nations" has drawn near, in that spiritual healing that leads to everlasting life in God's new world is now at hand for people of all nations. No one of any nationality is barred from going to Jehovah God for this healing. The reason for this is that the kingdom of our Father in heaven, prayed for whenever anyone repeats the Lord's prayer, rules in the heavens. It has been ruling since 1914, when Jehovah God enthroned and crowned his Son Jesus Christ at his right hand and commanded him to rule in the midst of his enemies and dash them to pieces at the coming battle of Armageddon. (Matt. 6:9, 10; Ps. 110:1-6) From this kingdom of God and his Christ, the sacrificed Lamb of God, there now flows a healing stream from which all may drink regardless of nationality, race, color, language or previous religion. This is lovelily pictured for us in prophetic symbols in the last chapter in the Bible:

35. Why will the old world die within this generation of men, and yet why is spiritual healing now at hand for people of all nations?

36 "And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb down the middle of its broad way. And on this side of the river and on that side there were trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees were for the curing [or, healing] of the nations. And no more will there be any curse. But the throne of God and of the Lamb will be in [the city], and his slaves will render him sacred service, . . . And the spirit and the bride keep on saying, 'Come!' And let anyone hearing say, 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:1-3, 17, *margin.*

37 The city down the broad way of which this river of water of life flows is the New Jerusalem, that spiritual nation of disciples that Jehovah God marries to the Lamb Jesus Christ as his bride. Of this spiritual nation that is in line for the heavenly New Jerusalem there is a faithful remnant of some thousands yet upon the earth. During World War I these citizens of the New Jerusalem suffered greatly at the hands of the enemies of God's kingdom, which had been established in 1914. At the close of that global war in 1918 this persecuted and oppressed remnant needed healing, that they might gain strength and rise up to do the work that God had for them to do in the postwar period until the universal war of Armageddon. Just as he had long ago healed ancient Jerusalem in 537 before Christ, so he healed the present-day remnant of the New Jerusalem in fulfillment of this prophecy:

38 "Behold, I will bring it health and cure, and I will cure them; and I will reveal unto them abundance of peace and truth. . . .

36. How is this pictured for us in Revelation 22:1-3, 17?
37. Why did the remnant of the New Jerusalem need spiritual healing in 1918?
38. What prophecy in Jeremiah did the healing of them fulfill?

And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. And this city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do unto them, and shall fear and tremble for all the good and for all the peace that I procure unto it." —Jer. 33:6-9, *AS*.

[39] Not the old walled city of Jerusalem today in the Middle East, but the anointed remnant of the heavenly New Jerusalem have become to Jehovah God a name of joy and for his praise before all nations, because these true, anointed Christians have had his name called upon them and have become his witnesses, yes, Jehovah's witnesses. (Isa. 43:10-12, *AS*) They have become like those trees of life growing luxuriantly on both sides of the river of water of life that produce monthly the fruits of the kingdom of God. Even the unfading leaves of these symbolic trees of life, by which they purify the atmosphere and offer refreshing shade, are for healing purposes, "the curing of the nations." Since the close of World War I they have borne these fruits and furnished these healing leaves for the spiritual curing of people of all nations. How? By carrying out the prophecy that Jesus said must and would be fulfilled before the end of this divided old world is accomplished at Armageddon, namely: "You will be hated by all the nations on account of my name. And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:9, 14) This good news of the established kingdom sent out from the throne of God and of his Lamb is like a river of water of life, flowing through his New Jerusalem, his chosen spiritual nation, whose God is Jehovah. It flows out to all in danger of dying of thirst.

[40] Already hundreds of thousands of persons of good will in more than 160 nations, provinces, territories and islands have seen how Jehovah has healed the remnant of his spiritual nation by his truth and by his spirit and how he has put them in the way of everlasting life in the heavenly kingdom as the "bride" of Christ. Seeing the danger of being destroyed with this incurable old world at Armageddon, they too want spiritual healing in order to gain life in the new world, on a paradise earth under God's heavenly kingdom. So they come and eat from the monthly fruit of the trees of life. They recognize these trees for what they give evidence of being, Jehovah's witnesses, and come under the shade of their health-giving theocratic organization and receive spiritual curing. They accept the invitation of this "bride" class to come to the river beside which the trees of life grow. They drink. Then, nourished with the fruitage of the Kingdom, cured by the leaves of the trees, and with thirst satisfied by the river's water of life, they use their new spiritual strength to act upon the divine invitation: "And let anyone hearing say, 'Come!' " So they join the remnant of the "bride" class and become witnesses to all the nations by preaching the good news of the heavenly kingdom in all the inhabited earth. So doing, they join in passing out the invitation, "And let anyone thirsting come; let anyone that wishes take life's water free."

[41] You are now hearing that invitation. If you have not yet done so, act now on

39. Who have become a name of joy to Jehovah, and how have they served like the trees growing by the river of water of life?

40. Who have come to these symbolic trees of life, and how have they acted on the invitation to say "Come!" to still others?

41. What are you instructed to do to act on this invitation for the benefit of your spiritual health?

that invitation. Drink of the life-giving waters of truth that Jehovah God now causes to stream forth from his written Word, the Holy Bible. In the carrying on of your Bible study associate yourselves with these symbolic fruit-bearing, curative trees of life and with all those who have already united themselves with this spiritual nation, whose God is Jehovah and whom he has chosen for his inheritance. Get spiritually healed. Let the deadly breach between you and Jehovah God be removed. Come to oneness, to friendly relationship with him, that you may not be destroyed as his enemy at Armageddon. Seek the forgiveness of your sins through his Lamb, Jesus Christ, and be relieved of the condemnation of eternal death. Let the truth of God's Word make you free. Get your upset mind made over to God's healthy, peaceful way of thinking. Leave this unhealable old world to its agonizing death at Armageddon and give your loyal devotion to God's kingdom by Christ and be relieved of the oppression of Satan the Devil, "the god of this world."

42 Let your broken heart be bound up by knowing the comfort and joy of practicing the true religion, the worship of the one true God with spirit and with truth. Tell others how you were spiritually healed and invite them and guide them to the riverside to drink of the water of everlasting life. Put yourself in line to be protected by God through the end of this dying old world and to survive in excellent spiritual health into God's new world under his kingdom, there to be further healed bodily until you attain to human perfection in a paradise restored, where there will be no more death as a penalty for the first man's sin. (Rev. 21:1-4) Recognize the curative power of the great heavenly Physician Jehovah and avail yourself now of the healing that has drawn near to all people of all the nations, through his kingdom by Jesus Christ.

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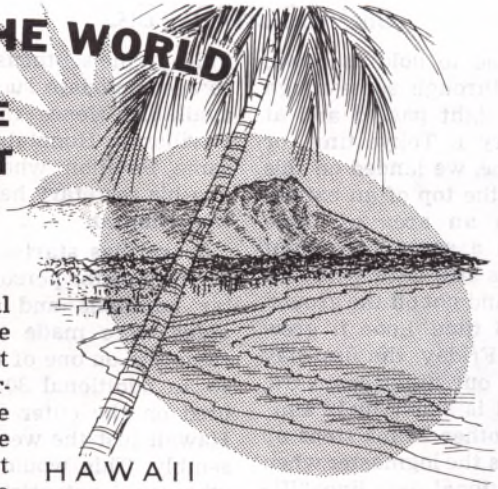
42. For what opportunities of survival and life do we put ourselves in line, and how?

## Handbill Message Convinces

One way in which the Watch Tower Society makes the most of its opportunities is by printing messages on the backs of the handbills that advertise its public lectures. That doing this serves a good purpose is apparent not only from the requests for literature the Society receives from readers of the handbills but also from the reporting of such experiences as the following: "As the mother of five small youngsters, I used to find very little time for reading. But usually the day I washed and waxed my floors I'd read in the corner I had waxed myself into. On this particular day when I found myself in a corner I didn't have a thing within reach to read. Then I remembered the little handbill a lady had left several weeks earlier. I had put it in my empty planter lamp on the radio. Because it was near I thought I might as well read it, rather than sit there idle. I was so convinced on the subject 'Is Hell Hot?' that I decided to look into the religion more thoroughly. As a result, both my husband and myself are sincere believers of the truth, and thank Jehovah for the many ways, though small, he has for gathering his sheep."

# ROUNDING THE WORLD WITH THE VICE-PRESIDENT

PART 6
(CONCLUSION)


HAWAII

**TOKYO, JAPAN**

It is after 5 p.m., local time, when the plane from Seoul lands at the Tokyo international airport, where the Japanese branch servant and his wife and the district servant await also the return of the Society's vice-president. There is a special farewell meeting for him to serve tonight, as announced the preceding Sunday in Tokyo. So after a brief stop at the Society's Tokyo branch, he is whisked away to the Tokyo Shibuya-Ku Kokaido, a municipal auditorium, for a talk at 7 p.m. The Tokyo and Yokohama congregations had arranged to meet here as a central point. To the delight of all an appreciative audience of 446 Kingdom publishers and persons of good will occupied the ground floor and the balcony of this auditorium and sought instruction on God's will for them during 1957 and time to come. They received a spur to more diligent Bible study and to activity in preaching "this good news of the kingdom." To this profitable meeting one group of special pioneer publishers near Tokyo gathered in twenty-seven recently interested persons. Also present was a professor from the Waseda University, an educational institution with an enrollment of 25,000 students, where the Society's president addressed a large body of students and professors in the spring of 1956. The professor was encouraged to prosecute his study of the message of God's now-established kingdom.

Came the morning of Thursday, January 31, and the visiting vice-president has the rare pleasure of enjoying the regular Bethel service at the breakfast table in the branch office building and missionary home. Except for his own comment on the day's Bible text and his prayer before the morning meal was served, all the Bible discussion was in Japanese, not only by the Japanese members of the household but also by the missionary members from foreign lands. It was gratifying to observe how well these latter showed ability to discuss God's Word in the language of their missionary assignment.

The further hours of the morning allowed for additional checking over the records and facilities of the Tokyo branch establishment, and part of the afternoon was taken advantage of to visit two other missionary homes in other parts of the capital city. It filled one with joy to note that the missionaries were comfortably housed and were happy in living together as fellow workers, as helpers and backers of one another in unity.

The scheduled hour of departure, 7 p.m., drew near, and some sixty of the Tokyo and Yokohama missionaries, pioneers and congregation publishers gathered at the Tokyo international airport to say farewell to Brother Franz. It was a bright and happy group, enthusiastic and confident of grander expansion of the theocratic organization in Japan in the future. As the giant PAA plane rose into the air and bore Brother Franz on his way to Hawaii, it came the time at the Tokyo branch to close out the January service report for Japan. What did the adding up of all the reports received from within the country show? The best month ever for Kingdom service in Japan, with a new maximum of 685 publishers, which spelled out a 26-percent increase already over the previous service year. The momentum gained carried them to a new height in February, 693 Kingdom announcers. In Japan Jehovah's witnesses thanked him for all the marvelous blessings of January, 1957, which no doubt were the forerunner of even greater blessings ahead.

### FLYING BACK INTO YESTERDAY AND LAST MONTH

It was during the last hours of Thursday, the last day of the month of January, when the plane bearing the Society's vice-president left Japan, with the mid-Pacific American possession of Wake Island as its first stop. We passengers tried to sleep in our reclining seats,

with our seat belts fastened to hold us down, for we were due to pass through some rough areas of atmosphere. Midnight passed and at 2:10 a.m., Friday, February 1, Tokyo time, or 5:10 a.m., Wake Island time, we landed on this tiny, V-shaped coral atoll, the top of an extinct underwater volcano, with an area of three square miles. It had been a seven-hour flight from Tokyo to here. It was still dark when we reboarded our PAA plane and got off the ground at 6:48 a.m., Wake Island time. Soon it grew light into the morning of Friday, the first day of February. We continue our flight eastward, against the sun. By now it is about 10:12 a.m., Wake Island time, and Brother Franz steps up to the pilot's cabin and asks the logmaster when we shall reach the international date line. "We are there right now!" says the logman on checking. In fact, we see no line of any kind in the Pacific Ocean below, there being broken clouds between it and us. But it is the place to draw the line as to the time.

So here we crossed the international date line. Did that make any difference? Yes! What, then, had happened? I did not feel a day younger, but we had here crossed over from Friday back into Thursday of the same week, and from February 1, 1957, back into January 31. All the hours that the vice-president had lost by flying eastward from New York city some fifteen thousand miles back due west he was now about to recapture. We now measure time by what it is in Honolulu, our destination, according to which we have gained a day in our life. So it is that on Thursday, January 31, at 5:35 p.m., after a fine aerial view of the famous Diamond Head promontory, we landed at the Honolulu airport, with the sun still shining brightly in the west. It had been an overwater flight of eight hours and fifty-one minutes from Wake Island. All together, seventeen and a half hours had been consumed since leaving Tokyo, Japan. By the calendar we had landed in Honolulu an hour and a half before we left Tokyo.

### HONOLULU, HAWAII

It had been a pleasant surprise for Jehovah's witnesses in Hawaii to learn early in October that they were to have a visit by the vice-president of the Watch Tower Bible & Tract Society the first weekend of February. At once preliminary plans were begun to hold a district assembly in that connection. It was hoped to be able to hold this assembly in Hilo, to advance the work on the Big Isle of Hawaii, over 150 miles to the southeast. But a place large enough to accommodate such a gathering was not yet available. Hence the American Chinese Club Pavilion in Honolulu, here on Oahu Island, the same Pavilion where the Society's president and his secretary had spoken in March of 1956, was selected.

Work was started on printing 50,000 special invitations for persons of good will, 40,000 regular handbills and 572 window cards. Later, plans were made to have the public lecture radiocast on one of the prominent stations, and so an additional 30,000 handbills were distributed on the outer islands of the Territory of Hawaii just the weekend before the district assembly. This would enable interested persons who could not attend the assembly personally to hear the message by radio. Other means of advertising used were radio spot announcements, items in seven newspapers, and three spots on television, two in English and one in Japanese. No stone was left unturned in advertising this important event.

Finally the evening arrived when Brother Franz was to reach Honolulu via Pan American Airways on the last leg of his eleven-week service tour around the globe. So Thursday evening, January 31, found about 250 of Jehovah's witnesses at the airport to give the traveler a characteristic Hawaiian welcome. After some delay in getting through customs he was finally in touch with them, and these members of the global New World society began to pile him high with the traditional fresh-flower leis, fifty-four of them, some of these being given Hawaiian-style! Overwhelmed, Brother Franz did not want to part company so soon with these newly met friends. To their delight he announced that he would give an account of his trip for them all at the Central Unit Kingdom Hall at 7:30 that evening. This Kingdom Hall adjoins the Watch Tower Society's Honolulu branch building, where an assembly place of Jehovah's witnesses was first named Kingdom Hall over twenty years ago, after Judge Rutherford's visit in April, 1935. Almost all of the welcoming crowd made their way over to the designated place, and at 7:45 p.m. the meeting to hear the travelogue began, with 173 crowded into the hall. The time available was convenient, for, owing to another engagement at the American Chinese Club Pavilion, the district assembly workers were unable to get into this place of assembly until 11 p.m. to make final preparations for the opening day. So, right

after the travelogue, many quickly changed into work clothes and swung into action at the Pavilion and about 2:30 Friday morning all was ready there for the opening session.

Those arriving for the initial gathering at 9 a.m. saw the theme "Pure Worship Expansion" in bold letters on both sides of the Pavilion's stage proscenium. To the left they saw displayed a replica of the globe with a pictorial projection of the Hawaiian Island chain. This side depicted the progress of the work by 1937, showing all the islands colored brown except Oahu, which was in yellow, indicating that then there was only one congregation in all Hawaii and work was being done on only one island. The other side showed the progress of the witness work by 1957. Here the Island chain was all in yellow, having been bathed in the "golden light of Kingdom truth" by the expansion of pure worship and showing now a total of seventeen congregations. To show further the theme of fruitfulness, a large tray of literal Hawaiian fruits decorated the center of the Pavilion stage and large Hawaiian pineapples were spaced between colorful caladium plants along the front of the stage. Other native Hawaiian plants completed the scene.

At this time 275 turned out for the field contact here, and after a half hour of instruction they proceeded to the field. This time the advertising of the public lecture on the streets was promoted in a different way. Instead of walkers marching as usual with placards fore and aft, the conventioners held up signs mounted on sticks, so that they were displayed above the people's heads. These were also equipped with colored arrows to attract more attention.

After dinner at the cafeteria, which was installed alongside the Pavilion auditorium, with long tables under canopy, a program followed with talks on spiritual prosperity and accurate knowledge and on announcing Jehovah's kingdom with magazines, this being pointed up with practical demonstrations. The names of those on this and succeeding parts of the assembly program, such as Fajardo, Ito, Samson, Akiyoshi, Yoshikawa, Chum, Chong, Kong, Lu Shigemi, Kawasaki Ah You, Uchimura, Liu, Palusky, Kealoha, Nako, Krautheim, Higa and Tyson, showed up the polyglot, multiracial constitution of the inhabitants of Hawaii and that the New World society is made up of "all kinds of men," whom God is saving by Jesus Christ.

During the course of the afternoon, at the studios of TV station WGBM, Brother Franz was televised on "Guest Time" for two and a half minutes. Also, following the afternoon assembly sessions, twenty-five missionaries and special pioneers from a number of the islands of Hawaii gathered for an unscheduled meeting at the Kingdom Hall alongside the branch and had a special hour and a half meeting with Brother Franz. During this time interesting service and Bible questions were treated. Brother Franz especially reminded these full-time publishers of their favored position in Hawaii and admonished them to keep on setting a fine example in zealous service.

Friday evening the 940 in attendance benefited by talks on spiritual need and unity in the New World society delivered by the circuit servant for Hawaii and the Society's branch servant, Keith W. Stebbins. In sequence to them Brother Franz made his first official address on the assembly platform, to climax a blessed day. This night's attendance of 940 stood out favorably in bold relief against the 918 witnesses who had reported field service during the preceding month of January, which figure was eight more than the goal of a 10-percent increase in the number of active publishers for Hawaii. Thereby further increase was certainly shown to be immediately possible in Hawaii.

At the Pavilion 650 gathered Saturday morning to hear the discourse on dedication and baptism. The baptism of the candidates took place in the blue Pacific Ocean alongside the public baths at Waikiki beach. After all the others had been immersed, one candidate from the island of Molokai arrived late at the beach, but on being found to have informed himself on the issue of baptism and upon individually answering in the affirmative the decisive questions put to him by the speaker, the branch servant, this eager candidate was immersed by himself, to bring the total of baptized ones to fifty-two, there being nineteen brothers and thirty-three sisters. The afternoon feature, "Witnessing with a Purpose," was presented in first a discourse and then a four-part demonstration arranged by the circuit servant. A three-part symposium followed this up, entitled "A Career with the New World Society," and in this the pioneer service was made prominent. Attendance at this session was 755.

The evening's talks were designed to benefit Kingdom ministers of all ages, children, adults, aged men and women, and newly interested associates. For the closing event of the day

the branch servant kindly offered to have the vice-president speak instead of him on the programed talk "Proper Administration of Overseer Duties." Those gathered for this occasion were thrilled to hear announced that 1,005 were then seated around Jehovah's spiritual table at the Pavilion, the biggest gathering of ministers yet. Before closing, congratulatory telegrams were read from Chicago, Illinois, and the Philippine Islands, and Canton Island, where one lone Oriental sister formerly in Hawaii is now carrying on the witness work under the Hawaiian branch.

Sunday, February 3, the final assembly day, came with overcast skies and there was some rain. How favorable would the weather be to the afternoon public meeting at the Pavilion? Last night the assembly attendance had overflowed out onto the beautiful grounds fronting on the Pavilion. Confidently the morning program of the assembly went forward, with 860 in attendance. The young ministers were specially admonished to flee from desires incidental to youth, and all those present were wisely counseled on guarding our association amidst this world and never to compromise Christian principles. The session concluded with timely advice on fleeing from materialism and on meeting the need to expand pure worship.

Final preparations were now made for the grand climax of any New World society assembly, the public lecture. Favorably, the Hawaiian winter skies held back from pouring down further rain and the temperature was mild. The subject, "New World Peace in Our Time—Why?" had been extensively advertised by the many available means. The public responded. As the speaker, the Society's vice-president, addressed this visible audience, his speech was being recorded on tape. At the termination of a half hour that part of the speech was immediately carried to the studios of station KPOA not far away and broadcasting of it began at 3:45 p.m. The next half hour of the uninterrupted public address at the Pavilion was likewise tape-recorded and the tape was hurried over to KPOA and its radiocast of the address continued without a break. The concluding fifteen minutes of the speech, with its appeal to the listeners to pursue further the goal of New World peace and expressing the loving hope for their eternal enjoyment of it, was also recorded and the radiocasting of it over KPOA ended at 5 p.m. The distant station, KILA, on the Big Isle of Hawaii, was tied in with KPOA and it rebroadcast the entire speech by this relay to the island's 80,000 inhabitants, mainly at Hilo. After the public address the branch servant exclaimed: "This is the last meeting we shall have here in this place." How was that? "It is now too small!" Yes, the attendance had reached the proportions of the largest turnout at any public meeting of Jehovah's witnesses in Hawaii, a new record peak attendance of 1,472 visibly present, not counting the indeterminate audience invisibly present by radio.

A short intermission, and the assembly reconvened to hear a summary of the weekly *Watchtower* magazine study and the branch servant's exhortation on "Keeping Within the Confines of the New World Society." Assuredly many of the public were staying for this finale of the assembly, for when the vice-president came on again to give an official conclusion to this spiritual feast the largest attendance yet outside of the public meeting was present to hear, an attentive 1,128. After once more expressing his appreciation for the opportunity to visit these fair islands and to make the acquaintance of all his listeners interested in God's Word, new friends, he drew the assembly to its close with fervent prayer to Jehovah God for spiritual prosperity through his King Jesus Christ. Long after the dissolution of the assembly down came the rains, toward midnight.

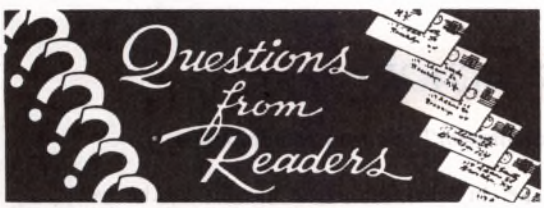
Another night was at our disposal for meeting with these spiritually seeking Hawaiian friends. So at the assembly's close it was announced that the vice-president would speak again at the Central Unit Kingdom Hall Monday night to all in position to come. In spite of the rain 303 filled the beautiful Kingdom Hall to overflowing and received further encouragement to sing to Jehovah the "new song." The meeting the succeeding night, Tuesday, February 5, was different. It was one of farewell at the Honolulu airport. Many Hawaiian friends, together with the missionaries, thronged the waiting room and bestowed lovely leis of flowers and of candy and other mementos upon the departing vice-president. They followed him to the gate onto the airfield. After a last wave of *Aloha!* to them all Brother Franz entered the door of the waiting airplane. Shortly after 10 p.m. the PAA superconstellation pulls away from before the airport building and gets onto the distant runway and is soon lost to view in the blackness of the night sky,

up above dripping clouds and under starlit Hawaiian heavens.

**OAKLAND, CALIFORNIA**

Arrival of the plane on the American continent was next day, after 7 a.m., at the San Francisco international airport. Thirteen brothers, all servants and representatives from the numerous congregations in the San Francisco-Oakland area of California, were there. Brother Franz adorned each of them with a lei fresh from Hawaii. The public relations servant of the circuit was alert to his assigned task and so, before the evening meeting, a recording was made at the studios of Station KLX of a seven-minute interview with Brother Franz and then another interview at the Watch Tower Society's former radio station, KROW. Invitations to the evening meeting at the Municipal Auditorium over in Oakland, California, were restricted so as not to draw too big a crowd. Yet, at 8 p.m., after a fine musical program of a half hour, the big auditorium had a capacity crowd of 8,091 to hear the round-the-world traveler give his first report in the United States of America. Listeners came from far points, even from Los Angeles to the south. All returned to their abodes much refreshed by the two-hour travelogue with which they were served.

The following morning, Thursday, February 7, the vice-president emplaned for the Brooklyn headquarters of the Watch Tower Society. There was a cross-country nonstop flight of over eight hours eastward to land safely, after some circling aloft owing to airport traffic jam, at the Idlewild International airport on Long Island, outside of New York city. On hand to greet Brother Franz were both the Society's president and the secretary-treasurer, besides a goodly number of other members of the Brooklyn Bethel family. It was a joyous reunion, and there were still Hawaiian leis to grace those of this reception committee with. By 10:30 p.m. we were back at the Brooklyn Bethel home, grateful to Jehovah for his power and goodness that had preserved us all. The vice-president's round-the-world service tour had taken seventy-seven days, including the day gained by crossing the international date line in the Pacific, or eleven full weeks. Seventeen different lands outside the American mainland had been visited with meetings with the members of the globe-embracing New World society of Jehovah's witnesses. Everywhere there were members of this New World society that expressed their wishes and hopes of attending the already announced international assembly of Jehovah's witnesses in the big New York city stadium in the summer of 1958.




● *The Watchtower*, September 15, 1955, page 572, paragraphs 38, 39, states that Satan did not promise immortality to Eve in Eden. Who, then, began this teaching, and when? Was it during Nimrod's time that this teaching first began?—E. D., United States.

Satan, as the father of the lie and the originator of all false religion, must be held accountable for the teaching of the immortality of human souls. However, it does not seem that we can construe his remarks to Eve as teaching the immortality of a soul separate and distinct from the body, but rather that he led her to believe that even in the flesh she would not die at all.

As to when this teaching originated, that the dead did not actually die but lived on, *Qualified to Be Ministers* indicates it was believed in by men even before the flood of Noah's day. Suggestion of this is seen where survivors placed food in the tombs of their dead. The present teaching of the immortality of the human soul, however, cannot be traced back to preflood times because all false worship was wiped out at the time of the Flood and only pure worship was engaged in right after the Deluge. Just exactly when the teaching of an immortal soul's surviving after death of the human body again arose may be open to question, but at least by the time of Nimrod's death it was current, as his wife taught that after his death he had become a god and was to be worshiped.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

October 13: Healing of the Nations Has Drawn Near. ¶1-21. Page 557.

October 20: Healing of the Nations Has Drawn Near. ¶22-42. Page 563.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What Bible translation is now the basic translation used in "The Watchtower"? P. 546, bottom.

✓ Why a person can be doing something wrong while his conscience says it is right? P. 547, ¶4.

✓ What two great organizations are in a mighty conflict? P. 550, ¶3.

✓ Which of the seven wonders of the ancient world was built by a king to please his wife? P. 553, ¶3.

✓ How the present condition of Babylon fulfills prophecy? P. 555, ¶2.

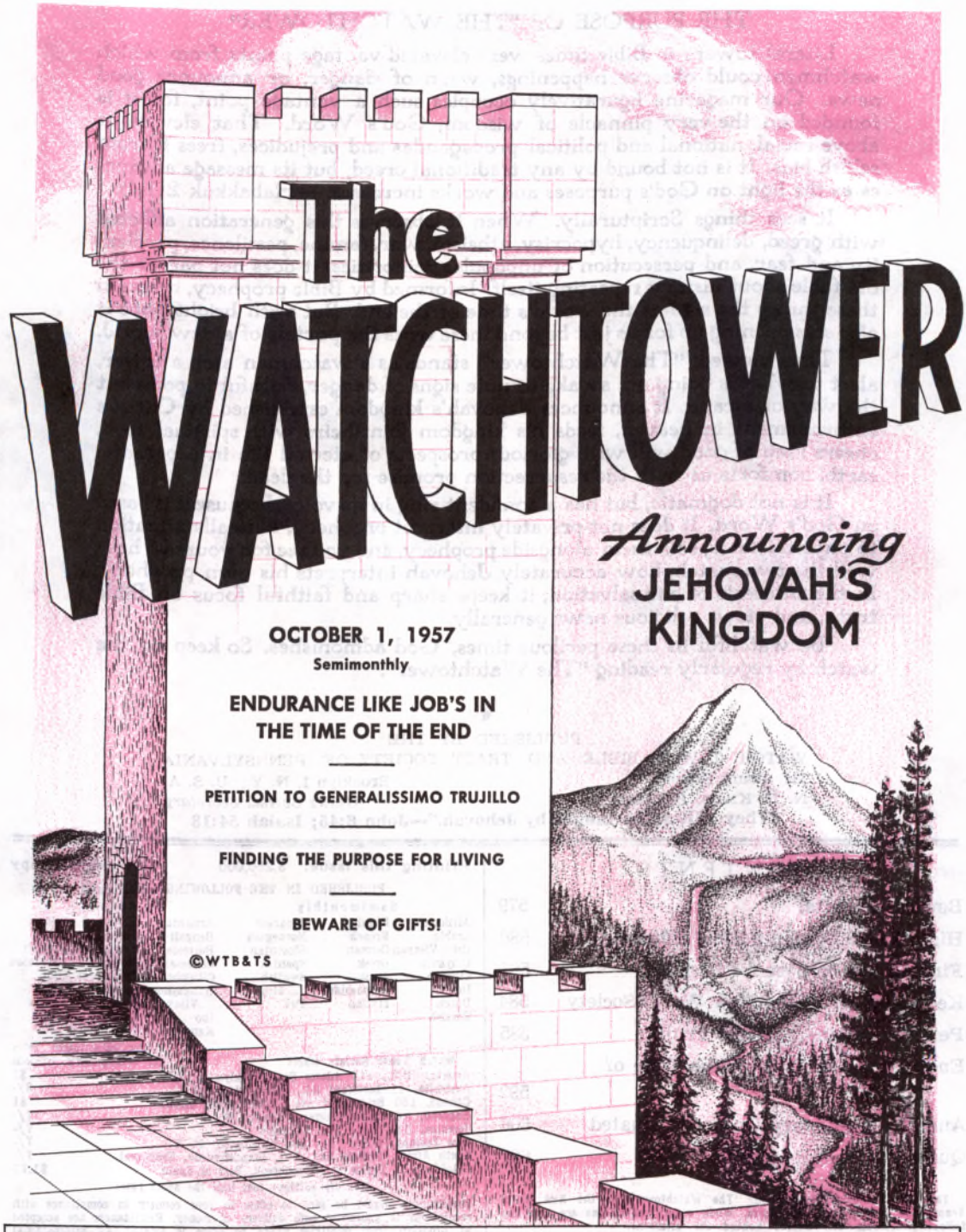
✓ In what sense the nations of the world are sick? P. 557, ¶1.

✓ Why the queen of Sheba traveled 1,500 miles to have an audience with King Solomon? P. 561, ¶14.

✓ What healing Jesus did that was greater than his healing of the crippled and the diseased? P. 563, ¶22.

✓ How a traveler ended a plane flight almost a full day before he started? P. 572, ¶1.

✓ Why it cannot be said that the doctrine of the soul's immortality had its beginning in Eden? P. 575, ¶3.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases. — Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

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**The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:**

*AS* – American Standard Version
*AT* – An American Translation
*AV* – Authorized Version (1611)
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*JP* – Jewish Publication Soc.
*Le* – Isaac Leeser's version
*Mo* – James Moffatt's version
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version


**Printing this issue: 3,250,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
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| Afrikaans | Finnish | Japanese | Armenian | Korean | Silozi |
| Arabic | French | Norwegian | Bengali | Malayalam | Tamil |
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| Dutch | Italian | Twi | Ibo | Sesotho | Yoruba |
| English | | | Kanarese | Siamese | Zulu |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by **international** money order only. **Notice of expiration** (with renewal blank) **is sent at** least two issues before subscription expires. **Change of address when sent** to our office may be expected effective within one month. **Send your old** as well as new address.

**Entered as second-class matter at Brooklyn, N.Y.**
**Printed in U. S. A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII October 1, 1957 Number 19

# BEWARE OF GIFTS!

WHY the counsel "beware of gifts"? Are we not told to "practice giving"? And is it not true that "there is more happiness in giving than there is in receiving"? How could we have that greater happiness if others refused to accept our gifts?—Luke 6:38; Acts 20:35.

All very true, but there are gifts and "gifts." A mature Christian will give on the basis of need and merit, even as the apostolic counsel urges; we are to give to our brothers in need and to esteem worthy of a double reward those who labor hard in preaching and teaching. (1 John 3:17; 1 Tim. 5:17) But he will not give with an ulterior motive, because the one receiving the gift may be in a position to show him a favor, or in order to put him under obligation. And not only should the one bestowing a gift search his heart as to his motive, but the one accepting the gift should do so, accepting it only if he has reason to believe the gift is offered in good faith.

That is why the Bible counsels, especially those in positions of responsibility and therefore able to return a favor, to beware of accepting gifts: "You must not pervert judgment. You must not be partial or accept a bribe." "You are not to accept a bribe [gift; present, *margin*]."—Deut. 16:19; Ex. 23:8.

The judge and prophet Samuel faithfully heeded these commands, and so at the end of his long career he could challenge the people of Israel: "Whose bull have I taken or whose ass have I taken or whom have I defrauded or whom have I crushed or from whose hand have I accepted hush money that I should hide my eyes with it?" In reply the people had to admit: "You have not defrauded us, nor have you crushed us, nor have you accepted anything at all from the hand of a single one." Note: Samuel had not accepted from anyone a single thing! Of how many politicians could that be said today?—1 Sam. 12:3, 4.

In fact, it could not even be said of Samuel's sons, for we read that "they were inclined to follow unjust profit and would accept a bribe and pervert judgment." One reason the older men of Israel gave Samuel for wanting a king was: "Your own sons have not walked in your ways."—1 Sam. 8:3-5.

But having a king did not remedy matters, at least not for long, fallen human nature being what it is. Thus in Isaiah's time God stingingly rebuked the nation of

Israel: "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards."—Isa. 1:23, *AV*.

In the United States in recent years there has been so much giving and receiving of "gifts" in Washington that books, newspapers and magazines have been filled with reports of exposés. So disgraceful was the situation that legislators were stung into appointing a committee to make "proposals for improvement of ethical standards in the federal government," an admission that ethics were at an all-time low.

Not that this matter of giving and receiving gifts is limited to politicians. In the spring of 1957 the public press told of a certain clergyman, James J. Stewart, of the Southwest, who was unfrocked at a secret hearing because of his agitation against the practice of church officials soliciting "love gifts" from ministers in their charge, which they in turn presented to their bishops.

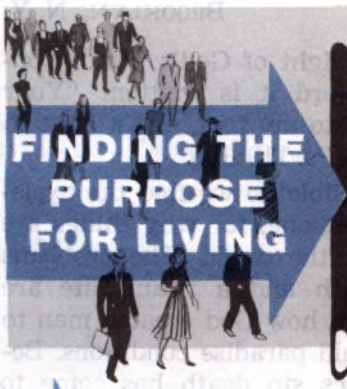
About the same time newspaper headlines told of dishonest dealings on the part of labor union officials. Those high in industry not only told of making "loans" and outright gifts to labor union officials but, in certain instances, charged that it was such a common practice that government officials had authorized making such gifts and even furnished the needed money when government contracts were involved.

A rather striking exception was furnished by the president of the International Ladies Garment Workers Union, Dubinsky. He not only established a rule strictly forbidding any officers of his union accepting gifts from employers but even required that those who had accepted gifts before this rule was established must confess to him that they did. Why did he make this rule? Because he knew that such gifts exerted a "corrupting influence" on labor union officials. He thereby was underscoring what God's law to Moses some 3,500 years ago stated regarding the receiving of gifts or bribes, namely, that they blind "clear-sighted men and can distort the words of righteous men." Yes, "a bribe destroyeth the understanding." —Ex. 23:8; Eccl. 7:7, *AS*.

A person may naïvely think at the time that there is nothing wrong in accepting a gift from an ostensible friend, but in doing so he unconsciously becomes indebted to the giver and in a way bound to him, and his judgment becomes warped whether he realizes it or not. The counsel to be "cautious as serpents and yet innocent as doves" may well be applied to this matter of giving and receiving gifts. A wise person will think twice before he will accept a gift from a person if he is in a position to do such a one a favor. Truly the Bible is a lamp and a light for all those that want to do what is right.—Matt. 10:16.

## High School Students Bible Illiterates

¶ Lutheran minister Walter C. Gerkin recently lamented the widespread Bible illiteracy among high school students. In doing so he observed, as reported in the Rochester (Michigan) *News* of November 14, 1956: "The religious illiteracy of our day was recently revealed by a questionnaire addressed to 18,434 high school students. 87 percent of them could not name three disciples of Jesus; and 64 percent of them could not name the four Gospels. . . . It is inconceivable that a high school pupil, properly instructed in the rudiments of Christianity, should score less than 100 percent on the above three questions." The minister made no comment on how many of the illiterates had gone to Christendom's Sunday schools.




What is it? How does one find it? Why do we need to find it? What man-made barrier hinders an understanding of it?

MOST people fail to find the purpose of living. They go through life without knowing for what purpose they exist. They may go to church and still not find the purpose of living. Clergymen themselves, strangely enough, have confessed ignorance of this purpose, pointing to what startling degree people go through life like a ship sailing without a compass.

A few years ago a writer for a London newspaper interviewed a retired clergyman, a man of considerable note. He was Dr. W. R. Inge, who, for twenty-three years, was dean of St. Paul's cathedral. He has written more than twenty books, and his articles in the *Evening Standard* made him one of the most influential figures between the wars. This former high-ranking clergyman told the interviewer something that surprised newspaper readers.

"All my life," said the former dean, "I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: the problem of eternity; the problem of human personality; and the problem of evil. I have failed. I have solved none of them and I know no more now than when I started. And I believe no one ever will solve them."—*Daily Express*, July 13, 1953.

If a clergyman who for twenty-three years was dean of one of Christendom's most celebrated cathedrals has failed to find the purpose of living, what of the average churchgoer? What of the masses who do not go to church or who are not affiliated with any religion? Obviously something is wrong. What is it? What must one do to find the purpose of living?

### MAN-MADE DOGMAS BECLOUD PURPOSE

People who are looking for the purpose of living have failed to find it because man has built up for himself a system of religion based on tradition and speculation—human wisdom. These man-made dogmas have beclouded the very purpose of living. John Lord, a noted historian, wrote in his *Beacon Lights of History* concerning some of these man-contrived doctrines, such as trinity and immortality of the soul: "It may not unreasonably be asked, Has not theology attempted too much? Has it solved the truths for the solution of which it borrowed the aid of reason, and has it not often made a religion which is based on deductions and metaphysical distinctions as imperative as a religion based on simple declarations?"

The result has been to turn men from the simple declarations of the Bible to the complex dogmas of men. This, in turn, has

confused so many people that they sail their ship of faith not only without a compass but in a fog. Take, for instance, the former dean of St. Paul's cathedral, who failed to find the purpose of living. Alluding to the immortality of the soul doctrine, he also told the interviewer: "I know as much about the after-life as you—nothing. I don't even know there is one—in the sense in which the Church teaches it. I have no vision of 'Heaven' or a 'welcoming God.' I do not know what I shall find. I must wait and see."

How many people are in the same boat, as it were, when it comes to one's ship of faith! They are confused and uncertain. But the Bible states simply and clearly concerning those who are dead: "As for the dead, they are conscious of nothing at all." And further: "There is no work nor devising nor knowledge nor wisdom in Sheol."—Eccl. 9:5, 10.

But man has gone ahead and devised for himself the immortality of the soul doctrine despite another simple Bible declaration: "The soul that sinneth, it shall die."—Ezek. 18:4, *AS*.

Where, then, did this mysterious doctrine come from that has confused so many people? As William Ewart Gladstone, an eminent British prime minister of the nineteenth century, once said: "The natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion. It crept into the Church by a back door—the back door of Greek philosophy."

### GOING TO GOD'S WORD FOR LIGHT

So no man can find the purpose of living until he gets out of the fog of human speculations, traditions and deductions and comes into the light of God's Word. Concerning this Word it is written: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105.

Only in the Bible do we find the explanation, the right one, for why things are as they are in the world. The problems concerning death and a future life are solved. We learn how God created man to live forever amid paradise conditions. Because of Adam's sin death has come to all men: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Rom. 5:12.

By the Son of God's coming to earth and his giving up his perfect human life as a ransom sacrifice the way was opened for man to regain what Adam lost for us. Thus Christ Jesus said: "I have come that they might have life and might have it in abundance."—John 10:10.

Though the Bible shows that a "little flock" or a limited number of true Christians will gain everlasting life in heaven with Christ, the hope of most of obedient mankind is the one expressed by the psalmist: "The meek ones themselves will possess the earth and they will indeed find their exquisite delight in the abundance of peace." For many this will be through a resurrection from the dead, as Jesus showed: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Those who did vile things ignorantly will not be judged by their past deeds but by their future deeds during Christ's thousand-year reign.—Luke 12:32; Ps. 37:11; John 5:28, 29.

But there is a great crowd of people today who will never die at all, for their hope is to survive the coming war of Ar-

mageddon into God's new world. That hope can be yours. We are living at a time when this whole evil system of things will come to an end. And no wonder! It is evil, living contrary to the commandments of God. It is evil because it is misled by the "god of this system of things," Satan the Devil. Though the Bible tells us that "the whole world is lying in the power of the wicked one," there is no reason for you to suffer the fate of this world.—2 Cor. 4:4; 1 John 5:19.

### A NEW PERSONALITY AND A NEW WORLD

At Armageddon Christ Jesus leads heaven's armies in a righteous war. The result of this "war of the great day of God the Almighty" will be the end of the "heavens and the earth that are now." A new world of a "new heavens and a new earth" comes in; the new world will be absolutely righteous. It will be the same earth as we live on today, but there will be a new system of things on the earth.—Rev. 16:14, 16; 2 Pet. 3:7, 13.

To gain everlasting life in God's new world can be the hope of all lovers of righteousness. It is a hope made valid by God's own promise. To make that hope a power in your life you need accurate knowledge. This is the knowledge of God's Word. It is the kind of knowledge that helps the seeker of truth solve the problem of human personality. Until one knows God's purposes and harmonizes his life in accordance with God's commandments, he has what the Bible calls an "old personality." This must be changed. It can be. Thus we read: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—Col. 3:9, 10.

One with the "new personality" lives for the new world. His hope is not to live just some seventy years and then die but to live forever in God's new world. So he begins to live now as he will then. He follows the Bible command: "As God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. But, besides all these things, clothe yourselves with love." And "this is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome."—Col. 3:12, 14; 1 John 5:3.

No, it is no burden to keep God's commands. It is a joy. It makes one happy. It honors God and brings glory to the Creator. God's Word tells us: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." Only those who bring glory to God, by both their words and their conduct, will gain the right to live forever in the new world. What reason there is, then, to heed the command: "Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished."—Rev. 4:11; Prov. 24:19, 20.

Live for the new world now. Put on the "new personality." Give your life purpose; give it meaning: live to glorify the Creator. Do that by obeying his righteous commands, for when one lives by His Word, he has found the purpose of living: "The conclusion of the matter, everything having been heard, is: Fear The [true] God and keep his commandments. For this is the whole [obligation] of man."—Eccl. 12:13.

# KEEP ABREAST OF THE NEW WORLD SOCIETY

THE New World society is the group of dedicated Christians organized to witness to Jehovah's name and kingdom. It is composed of some 700,000 ministers, who are found in 162 different lands and islands.

The Architect and Builder of this New World society is Jehovah God. To him alone goes the credit. Such a marvelous society could not have been produced by mere human efforts, especially not in view of the world-wide opposition directed against it. It is solely his spirit, wisdom, power and love that accounts for this remarkable society and its expansion world-wide.

This New World society is moving on apace.* It is increasing in numbers. It is growing in knowledge and understanding of God's purposes and his will for his servants. It is improving the quality of its ministry, and its standards are becoming ever more fully in line with Jehovah's righteous requirements. No question about it, this grand society is marching forward and will continue to do so right through Armageddon and on into the new world.

To become a member of this society a person must gain knowledge and understanding of Jehovah's Word and purposes and exercise faith in them and in his Son's sacrifice. Further, he must dedicate himself to do God's will and to follow in Christ's footsteps, leaving all things to follow Christ as did the apostles, and give public testimony thereto by water baptism. —Matt. 19:27.

Of course, to enter into the new world with this society we must keep abreast of it. We must heed Paul's command: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) And what does it take to keep abreast of the New World society?

It takes, first of all, zeal for Jehovah's work of preaching the good news of his established kingdom, even as it is Jehovah's zeal that will cause the increase of that kingdom and of peace to be without end. Yes, as it was true of Jesus, "zeal for your house will consume me"; and as Paul and other early Christians showed a burning zeal, so must we manifest a fiery zeal for all features of Kingdom preaching to the extent of our abilities and opportunities, if we would keep abreast of the New World society.—John 2:17.

To keep abreast of this society we must also learn to exercise self-control. We must discipline ourselves to form good habits, learning to restrain our appetites and tongues. Otherwise we may become disapproved ourselves after having preached to others.

Among other important essentials to keeping abreast of the New World society is recognizing the ones appointed to take the lead by Jehovah's visible organization, the Society. We dare not grumble as did Aaron and Miriam against Moses, the one Jehovah was using so wonderfully. —Num. 12:1-16.

Instead, we must take to heart Paul's counsel: "Let the older men who preside in a right way be reckoned worthy of double honor, especially those who work hard in speaking and teaching."—1 Tim. 5:17.

So, by manifesting zeal for the Kingdom ministry, by exercising self-control and by respecting and co-operating with those in positions of responsibility, we shall keep abreast of the New World society and accompany it into Jehovah's new world of righteousness. Are you thus keeping abreast of the New World society?

* For details see *The Watchtower*, June 1, 1956.

# PETITION TO *Generalissimo Trujillo*

Baltimore, Maryland, United States of America
Saturday, August 24, 1957

TO HIS EXCELLENCY, GENERALISSIMO RAFAEL LEONIDAS TRUJILLO:

WE, 33,091 delegates assembled here at the Baltimore Memorial Stadium, at Baltimore, Maryland, U.S.A., on this the fourth day of this five-day "Life-giving Wisdom" District Assembly of Jehovah's Witnesses, take this special occasion of world-wide importance to address ourselves to Your Excellency. We invite your official attention to a matter that deeply concerns you and the nation that you represent and also concerns us as Christians from many parts of these United States of America.

Recently we have been reading in our newspapers in many cities and also hearing on television programs reports that on Saturday afternoon, August 3, 1957, your government deported ten (10) American citizens from the Dominican Republic, sending them by airplane from Ciudad Trujillo to the Commonwealth of Puerto Rico. We were astounded and grieved at the action of your government when all these published reports revealed that these ten American citizens are Christian missionaries who represent a religious organization that is very prominent in these United States of America and that has won great respect among the officials and among the common people for the great educational work that it is doing with God's written Word, the Holy Scriptures, not alone in this vast land but also in more than one hundred and sixty other lands around the earth. The action of your government in this matter has therefore begun to capture world interest and attention.

In addition to reading and hearing by newspaper, radio and television all this publicity that has already been given to your government action, we have been privileged to hear firsthand reports from those who are directly involved in this deportation process. As delegates to this District Assembly of Jehovah's Witnesses we have eight of these American citizens here who were, until recently, missionaries to your country. Besides appearing on television in this city they have served on the platform of this assembly and given us a verbal account of the course that has been taken by your government against them and against all the other witnesses of Jehovah in the Dominican Republic. Their direct reports have added verification to what we have already read in many newspapers. The matter has been made so vivid and real and impressive to us that we feel stirred to make this statement of facts and to address this Appeal in behalf of our Christian brothers and sisters, our fellow witnesses of Jehovah, in your land.

### STATEMENT OF FACTS

Your own government is well aware that Jehovah's witnesses have been active in your country for now many years. Your government is also aware of the measure of freedom that has been accorded these sincere, humble Christians. Missionaries, graduates from the well-known Watchtower Bible School of Gilead, were admitted to your land and once enjoyed privileges of Christian educational work there,

with great spiritual benefit to hundreds of your countrymen.

As your own official records may show, it was in 1945 that the first of Jehovah's witnesses went to the city of Ciudad Trujillo to extend their Bible educational work in the Dominican Republic. Their preaching of the good news of God's kingdom both publicly and from house to house met with a favorable reaction on the part of many Dominicans who desired to increase their knowledge of God's Holy Word and to prepare for the foretold Day when the kingdom of Jehovah God by Christ Jesus will reign over all the earth with blessings to all the people of good will regardless of their nationality today. Many Dominicans thus educated saw their responsibility and acted upon their responsibility to carry out Jesus' prophetic command: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Quoted from Matthew's Gospel, chapter 24, verse 14.) By the year 1950 there were twenty-five missionaries that had been sent from the Watchtower Bible School of Gilead to your fair land. The response of the humble, righteously disposed Dominicans was notable, and this Bible education spread to many parts.

In June, 1950, the situation changed for them. Your government issued a decree declaring that this religious group of Christians was illegal and that all meetings and propaganda were considered against the political state. This decree, as the open and widely known evidence betrayed, was framed and issued under the instigation of the representatives of the Roman Catholic Hierarchy in your land who were displeased at the spreading Bible educational work of Jehovah's witnesses. During the six years that followed the American missionaries were either obliged to leave Santo Domingo or had to quit their missionary work and take up secular work in order to remain in the country. As for the Dominican witnesses of Jehovah themselves, they continued to hold fast their Christian faith based upon the Holy Bible and to carry on in their ministry, but without what freedom they had enjoyed up until this ban of 1950. They followed the Christlike example of the apostle Peter and his fellow apostles. When the supreme court of Jerusalem arrested them and commanded them to stop preaching the good news about Christ and God's kingdom, Peter and the other apostles said to the court: "We must obey God as ruler rather than men." So when the apostles were beaten and released under further threats by the court, they left the courtroom but they continued to obey God as ruler by keeping on teaching and preaching Jesus Christ every day in the temple and in every house. (Acts of the Apostles, chapter 5, verses 29-42, *New World Translation*) By following this apostolic course the Dominican witnesses were not subversive to the political government but obedient to the Most High God Jehovah, and for this He blessed them, and the number of witnesses of Jehovah in Santo Domingo continued to increase. This proved that a ban upon His witnesses by any government does not have Jehovah God's approval and blessing, but He prospers his faithful, obedient servants and witnesses and prospers them spiritually. We do not here, however, set out in any detail the physical and mental sufferings that Jehovah's witnesses had to undergo during that period of this ban.

Aware that Jehovah's witnesses were still in Santo Domingo and practicing their faith, your government, for reasons best known to itself, suddenly lifted the ban upon Jehovah's witnesses in August, 1956, by publishing a small announcement in the public press, stating that all restrictions

were taken off the organization and work of Jehovah's witnesses and that they could again carry on openly, without governmental interference, in all their religious activities. At this commendable action by your national government Jehovah's witnesses throughout all the earth rejoiced. This removal of the ban was naturally favorable in its effect upon the Christian organization and work of Jehovah's witnesses in Santo Domingo. During the long six years of the ban they had given special proof that the national government had nothing to fear from them, but that they were peaceable Christians, not meddling with other religious elements in the politics of the land but specializing on the ministry of God's Word in Christlike obedience to God.

Then, on June 30, 1957, a Roman Catholic priest launched an open attack upon Jehovah's witnesses. Newspapers, radio and sound trucks were all mobilized in the attack. Religious pressure was again brought by the Roman Catholic Hierarchy upon the politicians and governmental leaders to put a stop to the educational work of Jehovah's witnesses. The Dominican people know that between July 2 and 25 of this year there were 638 inches of space, in double column, occupied in the local newspapers to turn popular sentiment against Jehovah's witnesses. Examination of all this newspaper publicity discloses that these Christian witnesses of Jehovah, despite their world-wide stand against ungodly communism, were branded as forerunners of communism, seditionists, lawbreakers, insulters of the flag and anthem and institutions of the national state. In disrespect of the holy name of the Most High God they were called Jehovahites, and statements were printed no matter how lying and preposterous they proved to be. All such false statements and accusations were taken up and repeated with added comments over the government-sponsored radio stations.

In the presence of a representative missionary of Jehovah's witnesses your Major General Espaillat said in a telephone conversation with the acting American ambassador in Ciudad Trujillo: "What they are saying in the newspapers about these people and on the radio forces us to take action against them. So we will pass a law banning them from operating in the country." This was when the acting American ambassador appealed to the major general not to be too severe with Jehovah's witnesses. Even before the ban was reimposed on them, violent persecution began against Jehovah's witnesses. In outlying towns and rural sections officials rounded up local witnesses day and night and began beating and mistreating them. Police and army authorities sought out such defenseless, God-fearing men and women, yes, even children. In one sector whole families were taken to prison and the male members of the families were beaten senseless before their own wives and children.

### RELIGIOUS PERSECUTION

In the section known as Salcedo, where the beatings took place, three military policemen came to one witness' home about 5 p.m. with a group of about twenty-five other witnesses, to take her and the rest down to the military prison in Salcedo. On foot they walked about twelve miles, arriving at the prison about 8 p.m. In the prison courtyard the men and women lined up. They were asked if they would sign a statement denying Jehovah's witnesses and promising to rejoin the Roman Catholic Church. They all refused to sign. Two soldiers now came up and held the men's arms while a third soldier hit the witnesses of Jehovah with his fists. More than this, they kicked these witnesses and hit them with rifle butts until they bled. Then these

witnesses were taken one by one and beaten till they fell exhausted. They were then placed in one cell and their Christian sisters were placed in another. All night long these women could hear the men groaning from their merciless beatings. Next morning about eight o'clock, five of the official servants of the congregation of Jehovah's witnesses, who were in another cell, were taken one after another to an office. The first one taken out was a witness named Negro Jiménez, about sixty-five years of age, the congregation servant at Los Cacaos. Half an hour after being taken to the office he was dragged out by the feet by two soldiers in full view of the other prisoners and was left unconscious on the ground in the patio. Blood was running out of his ears, nose and mouth. He looked as if he were dead.

Next Pedro German, congregation servant at El Jobo, about thirty-five years of age, was taken into the office. He was later helped out by two soldiers and his face showed the marks of a severe beating, as well as his body. His cheek was cut open and bleeding. He was taken into the patio and put back into the cell with the other congregation servants. Then another witness, Angel Angel, a man sixty years old, was taken into the same office. Later he was brought out unconscious, with blood running from his mouth and nose. A cruel beating in the face had done this. About this same time the soldiers threw three or four buckets of water on the unconscious witness, Negro Jiménez. Only when he gasped did they know he was alive. At this sign of life they dragged him into the cell with Pedro German.

After this, two others, Pedro Gonzalez, about sixty years of age, and Porfirio Gonzalez, his son about twenty-five years old, were taken into the office. When these two were brought out the aged Pedro's face was swollen where he had been beaten; his son Porfirio was unconscious, and so was dragged out by his feet. Blood issued from ears and nose, and later it was found out his eardrum had been broken. For about an hour he remained unconscious. All the beatings covered a period of about four or five hours, after which they were all put back into the cell and locked up again.

The other prisoners were taken out and asked if they would now sign the statement renouncing Jehovah's witnesses. According to the public press, about twenty-seven of these prisoners signed the statement. In all, there were about a hundred or more in prison. Many who signed the statement were really not Jehovah's witnesses but merely persons of good will who had attended some of the meetings of Jehovah's witnesses. Many were minors, small children. Many could not read the statement. The signing took place in the provincial government office in the presence of the governor and other political officials. Those signing were taken about five miles toward their homes in a pickup truck and then set free.

According to the newspapers, another group of twenty-eight who had also signed the statement were forced into a big military truck and taken to the Roman Catholic church. There soldiers with rifles and bayonets took them into the church to hear a religious mass. After this they were put in the truck and taken to their homes and released.

In other towns where there were native Dominican special pioneer publishers of God's kingdom, the brothers were called into the office of the police chief or the government office and told they had to stop their work and get out of town. Some of these had to leave at night and left their property behind, furniture and clothing, in order to avoid arrest. In larger towns Roman Catholic priests went around to business places asking whether they had

any of Jehovah's witnesses employed and, if so, they would have to fire them right away. One witness who was working in a sugar mill was given two minutes to get out of the office and three hours to get out of town with his family. Four other witnesses were picked up and locked up for a week before any charges were filed against them. Then they were charged with seditious activity against the government.

In your capital city, Ciudad Trujillo, a witness was picked up and kept three days in jail without food. He had thirty-five cents in his pocket, which he spent on candy. That was all the food he had for those three days. He was charged with disrespect for the flag. At the five-minute trial the policeman who brought him in said: "This man did not show disrespect for the flag. I know him and he has always respected the flag." However, the judge sentenced him to one year in prison and $250 in fine.

We again respectfully call your attention to the instigation on the part of the Roman Catholic clergy behind all this religious persecution. On June 30 the Jesuit priest named Vázquez Sanz lectured over the radio station to start off the campaign of hate against Jehovah's witnesses. The newspapers published this lecture in which this Jesuit called Jehovah's witnesses Communists, haters of all order, disrespectful of laws of the Dominican Republic, and many other false things. Besides the newspapers, other prominent men in Santo Domingo also wrote like articles, until finally, by July 29, hundreds of inches of space had been used against Jehovah's witnesses. Another Roman Catholic priest, named Robles Toledano, is also on record as having given a talk. In it he said Jehovah's witnesses were a cancerous growth and had to be eradicated from the Dominican Republic.

### EXPULSION OF AMERICAN MISSIONARIES

Already on July 8 the American missionaries began to be called to the Security Police office and questioned by your government officer, Arturo Espaillat. Shortly they were told they had to pick up their things and leave as soon as possible, in view of what had been stated in the public press and over the radio. Later the Security Police office showed impatience because these missionaries had not shown any activity toward their leaving the country. Informed that they had already sold most of their things, your official Espaillat said the missionaries could have till the end of July, at which time they would have to get out of the country. On July 30 the missionaries saw the acting American ambassador, Mr. Spalding, and informed him they were not leaving under any circumstances other than deportation. By Mr. Spalding's arrangement they had an interview with Mr. Baez, secretary of Foreign Relations. Mr. Baez repeated that they would have to leave the country, but if they signed a statement of willingness to obey the laws of the country and to respect the national anthem and the flag, and to have no further connection with the Watch Tower Bible and Tract Society, his office would see if the missionaries could stay. Several days later they presented a statement to the American embassy advising that they would obey all valid laws of the Dominican government that were not out of harmony with God's law as laid down in the Holy Bible. They would as heretofore respect the national anthem and the flag. The next day Espaillat's office told them that the statement of the missionaries was too weak, because, said he, all the laws of the Dominican Republic were in harmony with God's law inasmuch as the president had signed them and the National Senate had passed them.

An article had been published in a Puerto Rican newspaper detailing how the Dominican soldiers had beaten and mistreated our fellow Christians, Jehovah's witnesses. Calling Mr. Espaillat into your office, you gave him a copy of this newspaper with the persecution article marked in red. On coming out Mr. Espaillat threw this newspaper down on his desk. "This settles it," he said. "Now we will deport you. How did this information get out of the country?" After some interchange with the missionaries, your Mr. Espaillat said: "If you want to be martyrs, go ahead, but that went out of fashion a thousand years ago. We will send an official down to your apartment and deport you, if that is what you want." So he advised them to be ready at 4:30 p.m. to leave on the Pan-American plane. At 1 p.m. the official arrived at the missionary home and said they were to leave at 1:30 p.m. Three taxis came with him. With their baggage the missionaries were taken to the airport, where the Delta plane was held up for half an hour. Your government paid for the taxis and bought the tickets for the flight of the missionaries to Puerto Rico. Orders were issued to arrest or shoot any Dominicans that attempted to see the missionaries off at the airport.

### PETITION AND CONCLUSION

Under incitement by the Roman Catholic clergy and their supporters the government of Your Excellency has been led to take an action that is a great injustice to our Christian brothers, Jehovah's witnesses, in your country. The record that your government has made in doing so is fast becoming news around the world and it stands as a testimony against you, calling into question the adherence to the Declaration of Human Rights that has been issued by the United Nations, to which international organization your own country belongs.

Trusting that the government of Your Excellency is capable of better judgment and open to an appeal to rectify this unjust situation, we have addressed to you the foregoing partial review of the matter. Therefore, while gathered together in our thousands in district assembly, we now appeal to Your Excellency to reconsider this matter and then to take the needed steps to lift this ban that your government reimposed upon Jehovah's witnesses on July 24 and to issue orders to your officials to cease from mistreatment of these harmless Christians. Certainly your government does not relish the fact that it has placed itself in the same class with Communist Russia and its communistic satellites, who persecute and try to destroy Jehovah's witnesses merely because they worship God according to the dictates of His Holy Word and because they proclaim to all the world that the only hope of mankind is God's kingdom by Christ. Certainly you do not relish the fact, either, that your government places itself in the category of those who fight against Jehovah God Most High, by fighting against his witnesses. We appeal to you to heed the warning issued to the religious persecutors of Peter and his fellow apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to FIGHT AGAINST GOD." (Acts of the Apostles, chapter 5, verses 38, 39) Jehovah's Holy Word warns that to fight against God means to suffer destruction without any hope of a resurrection from the dead.

Your government unmistakably knows that, from its own experience with Jehovah's witnesses up till now, it has nothing to fear from them. According to the report appearing yesterday in the Baltimore *Afro-American* of August 24, 1957,

page 16, Mr. Manuel de Moya, your ambassador to the United States, confirmed the report that your country had deported the ten American missionaries on August 3, and he said that it was "because they were suspected of plotting to overthrow President Hector Trujillo's government." This charge is so preposterous that it is ridiculous, and it must provoke a smile on the part of even officials of other responsible governments of the world who are acquainted with Jehovah's witnesses. Throughout the earth it is known that these Christians have no political ambitions and they do not meddle in politics to any extent. They are looking for God's kingdom of the heavens to take full control of this earth, and He will do so at the oncoming universal war of Armageddon without his witnesses on earth having to raise even their little finger against any of the governments of this old world. In his Word Jehovah tells his witnesses: "The battle is not yours but God's." (2 Chronicles 20:15) Hence Jehovah's witnesses warn the people now to seek righteousness and peace and to take their stand now for God's incoming kingdom, that they may not be destroyed with those who fight against Him in the battle of Armageddon.

We appeal to Your Excellency to consider the consequences before Jehovah God of your recent action against his witnesses in your land. If you persist in persecuting these followers of Jesus Christ you will find that you will have to kill off all of them in your land to silence them and put them out of action. But even Jesus Christ their Leader was killed for worshiping Jehovah as God and preaching His kingdom, but God rewarded him with a resurrection from the dead. So Jehovah's witnesses in the Dominican Republic are not afraid to face death, for they know assuredly that Almighty God has promised to raise them from the dead to eternal life in His new world for their faithfulness to the death. However, we trust that you will refrain from fighting this losing battle against Jehovah God and that at the earliest possible time we may be able to publish to the world by all the many modern means that the Dominican government of Your Excellency has revoked the ban of July 24 and has once again dignified itself by granting to these Christian witnesses of Jehovah the religious freedom that they enjoy in other noncommunist countries of the world. Due notice has been served upon your government by this Resolution. The responsibility is now yours before the Most High God Jehovah. We await your response, not merely by written word but by the action of your government before the judgment bar of God.

Respectfully submitted,

JEHOVAH'S WITNESSES

Adoption of this Resolution was moved by the chairman of the Baltimore District Assembly:

Malcolm S. Allen
Assembly Chairman

Resolution was seconded by the director of said assembly:

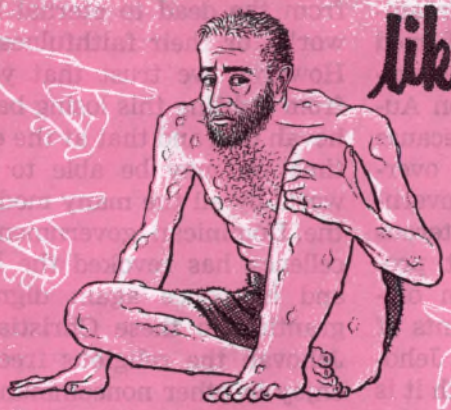
John O. Groh
Assembly Director

UNANIMOUSLY ADOPTED BY THE "LIFE-GIVING WISDOM" DISTRICT ASSEMBLY OF JEHOVAH'S WITNESSES ON THE AFTERNOON OF THIS TWENTY-FOURTH DAY OF AUGUST, 1957.

[The original copy, duly signed and legally notarized, was sent airmail, special delivery, to Generalissimo Trujillo that same Saturday night, August 24, 1957. Copy also duly signed and notarized was presented by special messenger at the Dominican embassy to the United States of America in Washington, D.C., Monday, August 26, 1957.]

# ENDURANCE like Job's in the TIME OF THE END

"You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate."—Jas. 5:11.



MORE and more that section of the world known as Christendom refuses to recognize the God "whose name alone is JEHOVAH," the Most High over all the earth. (Ps. 83:18, *AV*) Is it any wonder that his judgments are being executed upon Christendom, which more than all other religious communities of the world ought to recognize the heavenly Father of Jesus Christ? Shortly, in the "war of the great day of God the Almighty," he will cause his sword to go through the land of Christendom to cut off those who stubbornly refuse to worship him with spirit and with truth. (Rev. 16:14, 16; John 4:24) In that universal war between Jehovah God and the Devil's world, family relationships will not decide whether one will be spared and live through the end of the old world and into God's new world of righteousness and integrity. Setting forth the rule by which he will be guided in executing his righteous judgments, he long ago said to his prophet Ezekiel (shortly before the destruction of the city of Jerusalem and the desolating of the Jewish province in the year 607 before the Christian era):

[2] "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. . . . though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. . . . though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves. . . . though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness."—Ezek. 14:12-20, *AS*.

[3] When God inspired Ezekiel to write those severe judgment notices the prophet Daniel was still alive with Ezekiel in the land of Babylon. The man Job was not alive. The faithful man Abraham, who died in 1844 before the Christian era, was a great-granduncle of Job, and so by Ezekiel's time Job had been dead for about 900 years. Noah, the survivor of the great

1. Which judge does Christendom refuse to recognize, and what relationship will not decide whether one should be spared at Armageddon?

2. In Ezekiel 14:12-20 what rule is set forth by which Jehovah will be guided in executing his judgments?

3. What were the relationships of Noah, Daniel and Job, and by what survivals was their righteousness rewarded?

flood and the common forefather of Abraham and Job, was also then dead, dying 350 years after the flood, or in 2020 before the Christian era. All three men, Noah, Daniel and Job, were men of a blameless way of life. All three were worshipers of the one God, Jehovah; in fact, the record in the Holy Bible shows they were all witnesses of Jehovah. Because of their righteousness before Him, Noah survived the end of the old world that perished in the flood; Daniel survived not only the destruction of Jerusalem but also the overthrow of the great world power Babylon; and Job survived the time of judgment in which he was an unwilling captive of Satan the Devil, "the god of this world," and lived for 140 years afterward. All three were delivered because of their righteousness, which was why Jehovah God used them as examples of the righteousness that leads to our own deliverance by God's power.

[4] Noah, Daniel and Job were not in Jerusalem when it was destroyed in 607 B.C.E. Does that mean that nobody was saved out of the wreckage of that once holy city? No; a remnant of the Jews, including Jeremiah and Gedaliah, not to speak of non-Jews like the Rechabites and Ebed-melech, were saved from Jerusalem's destruction. Just as Jehovah had told Ezekiel in this connection: "Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, . . . and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah." (Ezek. 14:22, 23, *AS*) It was from this remnant that many Jews came back from the land of their exile seventy years later and rebuilt Jerusalem and the temple to Jehovah's name for the reviving of his worship.

[5] Will there be a remnant of survivors in our own day? Noah, Daniel and Job have not yet been resurrected from the dead to be here during the world destruction at Armageddon, to be the only survivors of that destruction of Christendom and of all the rest of the world. But there are now Christian people of true righteousness like Noah, Daniel and Job; and according to Jehovah's own prophetic promise these righteous witnesses of his will be spared and survive the destruction of the old world into the righteous new world. There will be a remnant surviving. Jesus Christ said, in his prophecy about the end of the world: "On account of the chosen ones those days will be cut short. For just as the days of Noah were, so the presence of the Son of man will be." (Matt. 24:22, 37) We should like to be among these survivors.

[6] Jesus' disciple named James wrote of the coming judgment upon this wicked world and said: "Look! the judge is standing before the doors. Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! we pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and compassionate." (Jas. 5:9-11) In accord with James' encouragement to us, we too want to be pronounced happy. We too want Jehovah God to be very tender in affection and compassionate toward us and not destroy us during the execution of his judgments in the war of Armageddon.

4. Because Noah, Daniel and Job were not in Jerusalem in 607 B.C.E. was no one saved from its destruction? And how was a remnant brought back seventy years later?

5. Why will there be a remnant of survivors in our own day?

6. In accord with James 5:9-11, how do we want Jehovah to be toward us during the coming judgment?

7 But there is more to the matter than merely wanting it to be so. We have to endure; we have to suffer evil, and through it all exercise the patience of Jehovah's prophets. Moreover, the evil that we suffer must not be for our own willful sins against Jehovah God. His prophets did not suffer all the things that they did suffer because they had done wrong and sinned against God. No; they suffered evil unjustly, and there is where the test of their endurance came in. They suffered because they had faith in God and worshiped him without letup and bore witness to him. Their sufferings did not therefore come upon them from God's hand, but God let the sufferings come upon them unjustly, to test them and to see whether their suffering undeservedly would cause them to turn away from his worship and service, renouncing him to his face. Enduring to the end of the test of their faithfulness, they would vindicate Jehovah as God and universal Sovereign and he would reward them with a happy outcome, with great tenderness in affection and with compassion. He would thereby prove to all accusers that he was just in letting them suffer for such a purpose, and that he could raise up men out of sinful mankind who would keep their integrity toward him. James specifically names Job's case as a striking example of how God deals. So as an encouragement to us to endure with a happy outcome, we do well to get acquainted with the book of Job.

### FORCING THE ISSUE OF ENDURANCE

8 Job lived in the land of Uz, in what is now Arabia, and not too far from the Gulf of Aqaba. At that time God himself said concerning Job: "There is no one like him in the earth, a man of integrity and upright, fearing God and turning aside from bad." (Job 1:8) This and other circumstances would locate Job in Uz about the time that his distant cousins, the twelve tribes of Israel, were in slavery down in the land of Egypt. By then Joseph, the son of Israel, had died after he had endured much unjust suffering, but had kept his blamelessness toward Jehovah God. Moses, a distant cousin of Job, had not yet risen up as Jehovah's prophet to lead the twelve tribes of Israel out of Egyptian slavery. It was therefore fitting that Jehovah God should call attention to Job as his witness, who was then without equal in the earth. How did this occur?

9 God's power pulls back the veil of invisibility and we look into the spirit world to see a meeting of angels assembling before the Most High God, to which meeting Jehovah God had ordered Satan to come. At the meeting what took place? Here is the account from the book of Job: "Now it came to be the day when the sons of The [true] God came in to take their station before Jehovah, and even Satan proceeded to come in right among them. Then Jehovah said to Satan: 'Where do you come from?' At that Satan answered Jehovah and said: 'From roving about in the earth and from walking about in it.' And Jehovah went on to say to Satan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth, a man of integrity and upright, fearing God and turning aside from bad?' At that Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed and his livestock itself has spread abroad in the earth. But, for a change, thrust out your hand, please, and touch everything he has [and see]

7. Like what men must we now endure, and why so?
8. Where did Job live, and at what time was it that he was Jehovah's witness without equal in the earth?
9. What took place at the first meeting before Jehovah God to which Satan was ordered to come?

whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'Look! everything that he has is in your hand. Only against him himself do not thrust out your hand!' So Satan went out away from the person of Jehovah."—Job 1:6-12.

[10] Job did not know about this meeting in heaven and what the big question was that was put forward and what was to be done about getting the true answer to the question. Here was the thing that caused Job difficulty. He did not know the question that he was picked to prove, namely, that God can raise up the right kind of persons to be his witnesses in the earth, and that they will hold on to their integrity to him despite all the unjust suffering he may allow to test their unselfish worship of him. Job being then the unequaled witness of Jehovah on earth, no one should be better qualified to prove this point in favor of Jehovah than Job.

[11] Job was acting as priest of Jehovah God for his family. His wife was living and he had seven sons and three daughters. Besides that, he had seven thousand sheep and three thousand camels, making a total of ten thousand together, and also five hundred spans of oxen and five hundred she-asses, along with a very great body of servants. In spite of all these possessions, Job was not a materialistic man. He did not get so deeply buried in his material goods that he forgot about God, who was the real source of all his wealth. He did not try to increase his material wealth by going crooked and violating the laws of God and showing no fear of God. Job wanted his ten children to fear God and stay in God's favor. So after his seven sons had spread banquets for their three sisters at their seven houses, Job would always act as an intercessor for them with Jehovah. "Job would send and sanctify them, and he got up early in the morning and offered up burnt sacrifices according to the number of all of them, for, said Job, 'maybe my sons have sinned and have cursed God in their heart.' That is the way Job would do always." (Job 1:1-5) At that time Jehovah God had not yet set up his exclusive priesthood in the tribe of Levi, the tribe of Moses the prophet.

[12] Quite properly Jehovah God blessed Job for his faithful worship as a witness of Jehovah, and quite properly at that time God blessed Job with material goods to be used in a right way. Job could be trusted with them. Long before this God had blessed Job's granduncle Abraham in this manner, and also Abraham's son Isaac and his grandson Jacob. So it was nothing new for God to increase the material possessions of his servant Job and to protect them against enemy attack. Certainly God did not bless his servants with material goods just to enrich the thievish enemy. For this reason God kept those goods out of the hands of selfish, greedy evildoers. Neither Job nor Abraham and Isaac and Jacob expected to go to heaven and be rewarded only up there after death. So God was in harmony with their earthly hopes in blessing them upon the earth. Who, then, had a right to object to Job's having all this material wealth? No one.

[13] However, Satan the Devil did not want God to have any pleasure out of Job. Hence he accused Job. Let it be noted that Satan did not, even as he could not, accuse Job of acting materialistically and misusing all the material goods with which Jehovah had blessed Job. No; up to that point Job had withstood the test of materialism. All

10. Of what was Job ignorant at the time, and why was no one better qualified than he to furnish the answer to the question raised?
11. In what office toward God was Job acting in behalf of his family, and why?
12. In what way did Jehovah bless Job, and why in this way?
13. What test had Job withstood thus far, and so what test did Satan propose, and why?

that was left for Satan to do, then, was to accuse Job's heart condition. He was at heart materialistic; he was serving Jehovah God only for the material good that he could get out of it, argued Satan the Devil. To show up Job's heart condition and the weakness of his integrity Satan suggested that Jehovah take away all those material possessions. Of course, Jehovah would not do that himself; but, to permit the question to be answered, he would let Satan the Devil and his crowd on earth take away such material things. Satan had no confidence in Job. God did, and he was not unwilling to prove this.

14 What was the outcome of the first part of Job's test? He held firm. Deprived of everything but his wife, Job now had to decide whether he would deprive himself of his God. Job refused to part with his God. He went into mourning for his children and proceeded to "bow down and say: 'Naked I came out of my mother's belly and naked shall I return there. Jehovah himself has given and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed.' In all this Job did not sin or ascribe unseemliness to God." (Job 1:20-22) Satan was found to be a liar.

15 In this first part of the prophetic drama of Job we can see a foreshadowing of the trial that came upon Jesus Christ nineteen centuries ago. Job's name means "object of hostility." On earth Jesus Christ was the principal object of Satan's hostility. He was the promised seed of God's woman, concerning whom Jehovah had told Satan the Devil in the garden of Eden: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) From this Satan knew that Almighty God would at least let him and his wicked seed bruise Jesus Christ "in the heel."

16 Satan the Devil insulted Jesus by questioning Jesus to his face whether he was the Son of God who had laid aside heavenly glory and come to deliver mankind from Satan's death-dealing rule. (Matt. 4:3, 6) By being born as a perfect human Jesus was deserving to have all that Jehovah God had bestowed upon the perfect man Adam in the garden of Eden. When Jesus was anointed with God's spirit to be the chosen King for God's new world Jesus held ownership to the earth and all its wealth and animals. God did not give him a human earthly wife, but did give him what was equal to children. He gave him "children" in the form of faithful disciples, loyal footstep followers, whom he could teach and take care of, just as an earthly father does his children. The prophet Isaiah had foretold these spiritual children of Jesus when he said: "Bind thou up the testimony, seal the law among my disciples. Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in mount Zion." (Isa. 8:16, 18, *AS;* Heb. 2:5-8, 13) Twelve of such spiritual children were apostles of Jesus Christ.

17 As in Job's case, Satan the Devil tried to strip Jesus forever of these things. He found he could not do it by tempting Jesus to materialism or to false worship or to the fear of men or devils. Satan did turn one of Jesus' apostolic children to materialism. For thirty pieces of silver this traitor, Judas, betrayed Jesus into the hands of his enemies, only to commit suicide by hanging not many hours afterward. When Jesus yielded himself over to the crowd led

14. How was Satan found to be a liar in this first part of Job's test?
15. What does Job's name mean, and whom, principally, did he therefore foreshadow?
16. How was Jesus Christ on earth like Job in having such material possessions and children?
17. How did Jesus, like Job, become bereft of such things, and without violating his integrity?

by Judas the eleven other apostles got scared and fled, leaving Jesus alone to his bloodthirsty enemies. Not much later one of these eleven denied Jesus three times. Jesus was not reunited to all these eleven apostles and other disciples until after his resurrection from the dead on the third day. For the time that Jesus lay dead in another man's tomb he was indeed bereft of everything—children and possessions—at the instance of Satan, the bruiser of his heel. But even to his dying moment on the torture stake outside Jerusalem, Jesus, like Job, "did not sin or ascribe unseemliness to God." His lips and his heart were sinless when he said: "Father, into your hands I entrust my spirit," and then: "It has been accomplished," and finally expired.—Luke 23:46; John 19:30.

[18] Jehovah's confidence in his chief Son, his high priest and mediator, had not been misplaced. Jesus Christ had loyally upheld Jehovah's Godship and universal sovereignty to the last, with full integrity under the most painful and humiliating test. Satan proved himself once more a slanderous liar. Jesus Christ had proved Jehovah God to be true, the one object worthy of our wholehearted love and complete obedience. With very tender affection for this dutiful Son Jehovah healed the wound that Satan had inflicted at Jesus' heel by raising him out of death to deathlessness in the heavens and appointing him to be "heir of all things." (Heb. 1:2) Of all God's family in heaven and on earth Jehovah can now say to Satan and all creatures that there is no one like Jesus Christ in all the universe. In Jesus alone Jehovah God has a complete and everlasting answer to Satan's false accusation that God cannot put a man on earth who will stay faithful to him under the greatest trial. So God made Jesus most happy. We pronounce him happy.

18. How did Jehovah then make Jesus most happy, and in him what does Jehovah have respecting Satan's accusation?

### ENDURING PERSECUTION, MISREPRESENTATION

[19] Satan the Devil failed to prove his false accusation against the chief Son of God. Wanting still more of an answer, he keeps accusing Jesus' anointed footstep followers, the spiritual brothers of Jesus Christ, down to this day. That is why, when the kingdom was born in heaven in 1914 and war broke out in heaven and the victorious King Jesus Christ hurled Satan down from heaven to our earth, a loud voice in heaven said: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God!" (Rev. 12:7-10) Since then this accuser of Christ's brothers has centered his attack on the remnant yet on earth of these spirit-begotten brothers, who, like Christ, are part of the seed of God's woman. (Rev. 12:13, 17) Therefore in this "time of the end" of Satan's world the remnant of Christ's anointed joint heirs have the privilege of showing an endurance like Job's and proving their integrity to God. Like Job and like Jesus, they must furnish God an answer for Satan that he may have no grounds for reproaching God in their case. To them their heavenly Father Jehovah now says: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Prov. 27:11.

[20] The fulfillment of the prophetic drama of Job now shifts from Jesus' day to our day. Who, then, would need to understand the book of Job? The remnant of

19. Upon whom has Satan centered his attack in this "time of the end," and what is it necessary for these to do, and why?

20. Who, especially, would need to understand the book of Job, and how has it been opened to their understanding as an aid?

Jesus' joint sufferers and joint heirs! So it was by nothing less than divine guidance of matters that ten years after the remnant became active, and not before then, the subject of "integrity" was introduced as something brand new to us. That was in the year 1929. Three articles on the book of Job appeared in the July and August issues of *The Watch Tower*. Then these articles were republished in chapter 11 of the book *Life*, which was released on August 25, 1929. Two years after that a surprising feature of Job's prophetic drama began its fulfillment. Later, amid the throes of World War II, an explanation of the entire book of Job, chapter for chapter, was published in the book *The New World*, chapters 4 to 12 inclusive, released during the New World Theocratic Assembly of Jehovah's Witnesses in Cleveland, Ohio, U.S.A., in September, 1942. And now, in the year 1957, it becomes possible to study the book of Job by using the *New World Translation of the Hebrew Scriptures*. Because of the great test of endurance and integrity upon the remnant in this "time of the end" they have had the book of Job opened to their understanding as an aid, and in it they find their own experience dramatically portrayed. How?

[21] After Job had taken the loss of all his material possessions and of his ten children without cursing God to his face for permitting Satan to cause this terrible loss, another assembly of the spirit sons of God convened in heaven before God. Again Satan was ordered to be present. The persecutor of Job felt defiant when Jehovah remarked on Job's unbroken integrity, saying: "Even yet he is holding fast his integrity, although you incite me against him to swallow him up without cause." In contempt of Job and not yet admitting defeat, faithless Satan retorted: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. For a change, thrust out your hand, please, and touch as far as his bone and his flesh [and see] whether he will not curse you to your very face." Jehovah was sure that even that form of persecution from Satan would not crack Job's integrity. In expression of his universal sovereignty and showing that Satan himself could do nothing against Jehovah's witnesses without the Sovereign God's permission, Jehovah released Job to Satan's further abuse, saying: "There he is in your hand! Only watch out for his soul itself!"

[22] However, Satan struck Job with a disease that seemed to mean certain death, so that Job himself said: "The graveyard is for me." It also looked like a punishment from the true God in the eyes of the people of the Middle East. His own brothers kept their distance from him; his acquaintances turned aside from him, quit him; those whom he well knew forgot him as if dead; he became like a foreigner to sojourners and slaves in his own house, who refused to obey him. His breath became sickening to his wife; his body became foul-smelling to his own brothers; young men no longer paid him respect in word or conduct; intimate associates detested him, and those whom he had loved grew cold toward him. His body became wasted to the bone, and, to explain how he was still living, Job said: "I escape with the skin of my teeth." (Job 17:1; 19:13-20) Persuaded now that Jehovah had openly renounced Job, his own wife paid him a compliment and yet said it was hopeless. "Are you yet holding fast your integrity?" she said. "Curse God and die!" Still believing in his own integrity, Job sustained this cruel blow from the wife of his love and gave her this deserved correction: "As

21. At the second meeting in heaven what test did Satan propose, and what did Jehovah show by the answer he gave to Satan?

22. How was Job now stricken by Satan, and with what consequences, but how did Job brand Satan a liar?

one of the senseless women speaks you speak also. Shall we accept merely what is good from The [true] God and not accept also what is bad?" This reaction of Job branded Satan a slanderous liar before God, for God's record says: "In all this Job did not sin with his lips."—Job 2:1-10.

23 How well this part of Job's test of integrity prophetically dramatized what has come upon the remnant of Christ's anointed followers! Each of them can say with the apostle Paul: "I in my turn am filling up what is lacking of the tribulations of the Christ in my flesh on behalf of his body, which is the congregation"! (Col. 1: 24) During the years of World War I they had many spiritual associates who, like themselves, were engaged to be married to the heavenly Bridegroom in the "first resurrection" from the dead; but under the heavy persecutions that the nations heaped upon Jehovah's witnesses with the approval of the religious leaders these associates rebelled against having to suffer with the faithful remnant. They said that God had rejected the organization of the remnant and they broke off their ties with the remnant and set up their own religious organization. This was a very painful experience for the faithful remnant, as when Job had his wife turn against him as if a God-forsaken man. But from the Scriptures this Joblike remnant pointed out the senseless course of the rebellious, self-seeking quitters, and declared they were determined to undergo the persecution that Almighty God permitted to come upon them to prove their love and devotion to Him. In the eyes of the religious sects of Christendom that joined in persecuting Jehovah's witnesses the remnant were spiritually just as diseased and stricken of God as Job was and they abandoned these to destruction at the hands of Satan's political governments and their military machine. But true to the prophetic drama of Job, the faithful remnant endured all this, though wondering what it all meant.

24 World War I ended in November, 1918, but God had restrained the violent hands of Satan's political and religious agents from taking away the soul of his faithful remnant. In the spring of 1919 he revived them from their deathlike spiritual condition. He set them to work in proclaiming the good news about God's kingdom that had been born in the heavens at the close of the "appointed times of the nations" in the fall of 1914. But their trials on earth were not over, as Satan's further mistreatment of Job prophetically portrayed. An extended period of religious controversy was due, also a period of being misjudged, misrepresented and condemned, this to be offset by consoling enlightenment from God.

### JOB'S THREE FALSE FRIENDS

25 Misguided friends, with misdirected persuasiveness, can prove to be a searching test of our integrity toward Jehovah God. Knowing this, Satan maneuvered three companions of Job's to come together by appointment and launch a combined triple-blow assault on Job's integrity, to ruin it if possible. Eliphaz from the land of Teman, Bildad, a descendant of Shuah, and Zophar from Naamah did not recognize the disease-wasted Job at first sight. They put on quite a scene of loud, demonstrative mourning over him. Silently they sat observing him for seven days, opening their minds to Satan's suggestions as to what Job's condition indicated. Job at last broke the silence by calling down evil on the day of his birth and expressing wonderment as to why God kept him alive. (Job

23. How did the remnant suffer an experience like that of Job with his wife?

24. What had Jehovah restrained the enemy from doing to the Joblike remnant, and yet why were their trials on earth not then over?

25. What course of action did Satan now maneuver three friends of Job to take, and what series of debates developed?

2:11 to 3:26) This led to a series of three debates. In the first two debates all three men strongly stated what they thought, and Job defended himself against each one in turn. In the third debate Zophar the Naamathite failed to take part, likely thinking it was useless or having nothing further to say, being put to silence with his two companions.

[26] On their arrival those three men pretended to have come to sympathize with Job and to comfort him. How far they went from fulfilling their intentions, if such they actually were! They took the attitude of those whom the prophet Isaiah foretold as the critics of Jesus Christ: "We did esteem him stricken, smitten of God, and afflicted." (Isa. 53:4, *AS*) They interpreted God's dealings with Job wrongly. They understood God's dealings just as little as Job did. Job interpreted God's dealings as showing that God brings suffering upon the righteous as well as the unrighteous, and is within his own right in doing so. Job's three companions judged things by appearances and according to their own twisted reasoning power. So they interpreted God's dealings as publicly showing up Job to be a hypocrite without integrity and punishing him openly for his sins that he had for a long time kept secret from his unsuspecting associates. Job was thus proved to be bad of heart, but they themselves—well, they were not suffering as Job was, which proved to them that they were righteous in God's sight and Job was not. They needed no repentance and no sacrifice for sins, but Job needed to repent and get converted and be brought back into God's favor. They felt self-righteous and gloried in it.

[27] Well could Job say to those three agents of Satan: "Now you men have amounted to nothing; . . . How effective the sayings of uprightness have proved! But what does reproving on the part of you men reprove?" (Job 6:21, 25) "You men are smearers of falsehood; all of you are physicians of no value. If only you would absolutely keep silent, that it might prove to be wisdom on your part!" (Job 13:4, 5) "All of you are troublesome comforters! Is there an end to windy words? Or what galls you, that you answer? I myself also could well speak as you men do. If only your souls existed in the place of my soul, would I be brilliant in words against you, and would I wag my head against you?" (Job 16:2-4) "How long will you men keep irritating my soul and keep crushing me with words? These ten times you proceeded to rebuke me; you are not ashamed [that] you deal so hard with me. And, granted that I have made a mistake, it is with me that my mistake will pass the night. If for a fact against me you men do put on great airs and you show my reproach to be proper against me, know, then, that God himself has misled me and his hunting net he has closed in upon me. Show me favor, show me favor, O you my companions, for God's own hand has touched me. Why do you men keep persecuting me as God does, and not have your fill of my own flesh?" (Job 19:2-6, 21, 22) "So how vainly you men try to comfort me, and your very replies do remain as unfaithfulness!" (Job 21:34) Job's three would-be comforters showed they had not been anointed with Jehovah's holy spirit to "comfort all that mourn." —Isa. 61:1-3, *AS*.

[28] Job pictured himself as in a law court pleading his innocence, with God as his opponent-at-law. "For," said Job, "he is not a man like me [that] I should answer him, that we should come together in judg-

26. To what judgment toward Job did his three companions come, and on what basis of judgment?

27. What did Job well say to them that exposed their failure to comfort him?

28. With what words did Job picture himself as in a law court with God as his opponent-at-law?

ment. There exists no person to decide between us, that he should put his hand upon both of us." Job could not expect to win out against God as opponent: "Whom I would not answer, even though I were really in the right. Of my opponent-at-law I would implore favor." (Job 9:15, 32, 33) Yet Job would continue to plead before him, for Job was certain that God the prosecutor could not find him to be unfaithful, even if God had to kill Job to prove that Job was no apostate: "Even if he would kill me, would I not wait? I would only argue to his face for my own ways. He would also be my salvation, for before him no apostate will come in." (Job 13:15, 16) "Also now, look! in the heavens is one testifying about me, and my witness is in the heights. My companions are spokesmen against me; to God my eye has looked sleeplessly. And one decides between an able-bodied man and God, as between a son of man and his fellow."—Job 16:19-21.

[29] To the very end Job is determined to insist that he is a man of integrity and to conduct himself in harmony with his claim. To his falsely reasoning companions he says: "It is unthinkable on my part that I should justify you men! Until I expire I shall not take away my integrity from myself! On my justness I have laid hold and I shall not let it go; my heart will not taunt [me] for any of my days." That is why Job came to this conclusion: "One thing there is. That is why I do say: 'One of integrity, also a wicked one, [God] is bringing to their end.'" And: "He will weigh me in accurate scales and God will get to know my integrity." (Job 27:5, 6; 9:22; 31:6) Job knew best his own private life, and looking at himself in the light of it Job felt sure of establishing his own integrity. Job reveals how highly he has always appreciated wisdom and how God has said to man: "Look! the fear of Jehovah —that is wisdom, and to turn away from bad is understanding."—Job 28:28.

[30] Before his three companions and also before the young man Elihu Job openly tells of how he has lived his life, striving to live according to true wisdom, not loving or trusting in money, nor worshiping the visible creations in the heavens: "For I should have denied The [true] God above." Against the record of his life given over his own signature he invites his opponent-at-law to file charges: "O that I had someone listening to me, that according to my signature the Almighty himself would answer me! Or that the individual in the case at law with me had written a document itself! Surely upon my shoulder I would carry it; I would bind it around me like a grand crown. The number of my steps I would tell him, like a leader I would approach him." If wrong could be proved against Job, he would be willing to suffer due punishment. So now he submits his case and awaits the judgment of the divine court. "The words of Job have come to an end."—Job 31:28, 35-40.

[31] In the fulfillment of the prophetic drama of Job during this "time of the end" the religious leaders of Christendom in particular have played the counterparts of Eliphaz, Bildad and Zophar very well. Maliciously accusing the remnant of Christ's body, even praying to God against them, they took unfair advantage of World War I, with which the time of the end of this world began, and they brought reproach, persecution and political oppression upon the remnant. After the close of World War I they continued their denunciations and condemnation of the remnant

29. With what expressions did Job show he was determined to insist on his being a man of integrity, and how did he show his appreciation of wisdom?

30. To show what does Job tell about his private life, and with what invitation to his opponent-at-law does he submit his case for judgment in ending his words?

31. How have the religious leaders of Christendom in particular played the counterparts of Eliphaz, Bildad and Zophar?

in Job's position, arguing that these had no good standing with God and were not witnesses of Jehovah and were a security risk to the governments of this world because of first giving Jehovah God what is his and then giving political Caesar what was his. They have tried to take various measures against their witnessing from house to house in 'preaching this good news of God's established kingdom in all the inhabited earth for the purpose of a witness to all the nations before the end of this world comes at Armageddon.'—Acts 20:20; Matt. 24:14.

32 Hence in thousands of courts of the land the remnant have had to make an open statement of their manner of life and action, to set forth their innocence and to prove their innocence, their integrity. Particularly since 1922 they have proclaimed that a judgment from Jehovah's spiritual temple has begun upon the remnant, and they have tried to keep their record clean in the divine court before the Supreme Judge regardless of how the legal and ecclesiastical courts might rule toward them. Before God they have endeavored to maintain their integrity, knowing that His is the final judgment upon them, the judgment that counts and that must be executed in the end. It has been a great battle for them to hold fast to their claim that they are Christians of integrity before God, to whom, in the last resort, they submit their case. Jesus Christ their Leader was also misrepresented and persecuted to the death, but that never meant he was minus integrity toward God.

### ELIHU, THE WITNESS OF JEHOVAH

33 Now that Job as well as his three false friends who had taken Satan's side in accusing Job had rested from their argumentation, Elihu, a distant relative of Job, spoke up. Respectful of men older than he was, Elihu had held back from expressing himself till there had been a full discussion by the parties involved. By now Elihu became angry. Why? "Against Job his anger blazed over his justifying his own soul more than God. Also against his three companions his anger blazed over the fact that they had not found an answer but they proceeded to pronounce God guilty." (Job 32:1-3) Modern critics call Elihu "loquacious" and say his speeches were "long-winded," because he spoke so extendedly, presenting the material that is contained in chapters 32 through 37 in the book of Job. But Elihu saw that the vindicating of Jehovah God was more important than the vindicating of any man. To speak words giving understanding he relied more upon the spirit of God than upon wisdom that is expected to come from one's growing old in years and having much experience. He was against showing partiality toward any man or bestowing an awesome title upon any man. His words were not those of an impertinent boy.

34 Elihu correctly described to Job in advance what was fulfilled upon Job when he was restored to the position of a man publicly recognized as being in God's favor for proving his integrity and for wisely giving God an answer against Satan, who has reproached God as if God bought the love of those who served him. Because Job here pictured the Christian remnant, Elihu also foretold what has befallen the anointed remnant since 1919, saying:

35 "His soul draws near to the pit, and his life to those inflicting death. If there exists for him a messenger, a spokesman,

32. Where, therefore, have the remnant been obliged to tell of their manner of life, but before whom especially have they endeavored to maintain their claim of integrity?

33. Who now spoke up, and why was he angry, but why were his words not those of an impertinent boy?

34. What did Elihu correctly describe to Job in advance, thereby foretelling also what has befallen whom since 1919?

35. What was it that Elihu said in that description to Job?

one out of a thousand, to tell to man his uprightness, then he favors him and says: 'Let him off from going down into the pit! I have found a ransom! Let his flesh become fresher than in youth; let him return to the days of his youthful vigor.' He will make supplication to God that he may take pleasure in him, and he will see his face with joyful shouting, and He will restore His righteousness to mortal man. He will sing to men and say: 'I have sinned and what is upright I have perverted, and it certainly was not the proper thing for me. He has redeemed my soul from passing into the pit, and my life itself will see the light.' Look! All these things God performs, two times, three times, in the case of an able-bodied man, to turn his soul back from the pit, that he may be enlightened with the light of those living."—Job 33:22-30.

[36] In 1918 Jehovah God spared the remnant from going down into the pit of death at the hand of their violent enemies. In 1919 he spared them from going into spiritual death. How? By putting his spirit into them to enliven them again in his service, to be his Kingdom witnesses in this "time of the end."

[37] Confirmation is thereby given to the words of Elihu, who ended his words in vindication of Jehovah by saying: "As for the Almighty, we have not found him out; *he* is exalted in power, and justice and abundance of righteousness he will not belittle. Therefore let men fear him. He does *not* regard any who are wise in [their own] heart." (Job 37:23, 24) Therefore as a character in the prophetic drama of Job, Elihu seems well to prefigure the spiritual governing body of the anointed remnant of Christ's body. According to modern history since 1919 this governing body of the "faithful and discreet slave" class brought to the remnant as a whole the enlightening information concerning our vital need of integrity and the supreme issue, namely, the vindication of Jehovah's universal sovereignty by his kingdom in the hands of Jesus Christ.

36. How did God spare the remnant from the pit and from death?

37. How did Elihu end his words in vindication of Jehovah, and what now shows whom Elihu prefigured in the drama of Job?

### JEHOVAH'S ANSWER

[38] Job had pleaded that the God whom he worshiped in integrity should speak. He did. "And Jehovah proceeded to answer Job out of the windstorm and say: 'Who is this that is obscuring counsel by words without knowledge?' " By what he now said and did to Job he proved that modern critics are wrong, and that he is the same Jehovah as Jehovah the God of the twelve tribes of Israel, and the same Jehovah whose witnesses we are privileged to be before all mankind in this great controversial "time of the end." In lofty language that agrees with the creation account in the first book of the Bible, Genesis, Jehovah now showed he was above all faithless questions and false charges, for he had created heaven and earth, into the profound wonders of which Job, a mere recent arrival on earth, had not and could not have fully penetrated. Job had no control of the creation and Almighty God could care for his creation without Job's help. Said Jehovah: "Should there be any contending of a faultfinder with the Almighty? Let the reprover of God himself answer it." Deeply humiliated, Job confessed he had nothing to say toward his own justification. Jehovah then described the mighty behemoth and the limber leviathan, as creative marvels well known to man.—Job 38:1, 2; 40:2, 15 to 41:34, *margin*.

38. How did Jehovah answer, and with what effect upon Job?

[39] A study of such works of creation should impress us with the wisdom and power of Jehovah God and should make us think hard before we let the outward appearance of our circumstances lead us to think that he is unjust and unloving. Wisely taking the lesson to heart, Job confessed that he had argued his case without understanding. Said he to Jehovah: "In hearsay I have heard about you, but now my own eye does see you. That is why I make a retraction and I do repent in dust and ashes."—Job 42:1-6.

[40] Has Jehovah also answered the Joblike remnant out of the windstorm? Yes! This windstorm is the great tribulation that he brings on Satan's organization to begin and finish this "time of the end" of Satan's world. This tribulation struck the invisible part of Satan's organization in 1914, and whirled him and his demons down from heaven to earth's vicinity. The days of that tribulation have been cut short by allowing Satan a "short period of time" to operate at the earth for the testing of the remnant, while the remnant and their good-will associates are doing a world-wide preaching of the good news of God's established kingdom. The tribulation will resume at the battle of Armageddon and will destroy Satan's visible organization and put out of operation his invisible organization. During this in-between period by which the days of tribulation have been cut short, as it were out of the calm eye of the windstorm before the final part of the storm breaks forth, Jehovah has answered the Joblike remnant, particularly since 1919. From then on the spiritual remnant have had a great clearing up of many Bible doctrines. They have been made acquainted with the challenge that Satan has made of their integrity, and also with the paramount issue of Jehovah's universal sovereignty, which must be vindicated by his established kingdom. So we have become his witnesses as never before.

[41] After speaking to Job out of the windstorm Jehovah severely reproved Eliphaz, Bildad and Zophar. They were obliged to take sacrifices, offer them up and have Job pray for them. They needed conversion, not Job, for Jehovah said: "His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is truthful as has my servant Job."—Job 42:8.

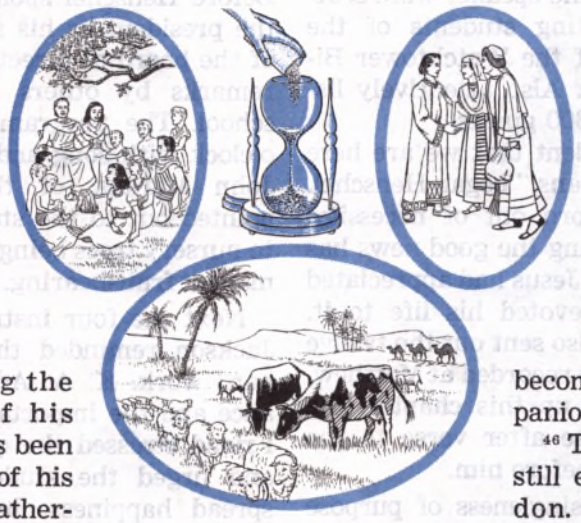
[42] Jehovah now delivered Job from Satan's hand and healed him. It is written: "Jehovah proceeded to accept Job's face. And Jehovah himself turned back the captive condition of Job when he prayed in behalf of his companions, and Jehovah began to give in addition all that had been Job's, in double amount." His brothers and sisters and former acquaintances came and ate and drank and associated with him as formerly, and gave him presents. His wife presented him again with seven sons and three daughters, the most beautiful girls in all the land, and they were given a hereditary share with their seven brothers. Job's life was miraculously extended for 140 years more, and he saw the fourth generation of his descendants. Finally he died in his integrity, as an example of how tenderly affectionate and *compassionate* Jehovah is with those who keep integrity toward him and how happy in God his servants come to be for enduring all forms of Satan's hostility to vindicate him.—Job 42:7-17.

[43] How happy the Joblike remnant have become since 1919, and particularly since

39. With what should a study of Jehovah's works of creation impress us, and so what fact was Job now led to confess?
40. Out of what has Jehovah answered the Joblike remnant, and since when, and with what result?
41. How did Jehovah treat Eliphaz, Bildad and Zophar, and what were they obliged to do?
42. What did Jehovah now do for Job, and of what was he an example when he died at an old age?
43. How were the remnant made happy between 1919 and 1931?

1931! After the end of World War I they were released from spiritual bondage to Satan's world and their relationship to Jehovah God was healed. He blessed them with youthful vigor to preach the Kingdom message everywhere, and favored them with a grand increase, so great in number that it made up for all of their companions who had turned unfaithful and dropped away during the previous trial, and it also brought the membership of the remnant to completion, that thereby the spiritual body of Christ might have 144,000 members as foreordained.

[44] But what since 1931? Ah, then the Right Shepherd of Jehovah God, namely, Jesus Christ, began to gather to the Job-like remnant his "other sheep," to whom he will become an "everlasting Father" during the thousand years of his blessed reign. He has been using the remnant of his body members in gathering these "other sheep." Thus these sheep become as spiritual children to the remnant, their children begotten by the Kingdom good news that the remnant have preached. So these "other sheep" correspond to the second set of ten children that Job got after Jehovah turned back his captivity.—1 Cor. 4:15.



[45] As foreshadowed by the perfect number ten, these "other sheep" have become already a "great crowd," but they still continue to be gathered during this short period before Armageddon. They are beautiful spiritually, for they are the desirable things of all nations, the precious things of all nations, that have come to Jehovah's spiritual temple to glorify him. As Job's three girls had a hereditary possession from him along with their seven brothers, so now the women as well as the men among the "other sheep" share in the privilege of now being Jehovah's witnesses and of preaching the Kingdom good news. Thus they help to gather still more of the "other sheep." Even many who were formerly wrongly impressed by Satan's persecution of the remnant, as in the case of Job's relatives and acquaintances, have received correction and have become theocratic companions of the remnant.

[46] The remnant must still endure till Armageddon. All the gathered "other sheep" must likewise maintain their integrity toward God and must endure along with the remnant until Satan's world of persecutors and opposers is desolated at Armageddon. How happy we all are for having endured with integrity till now! How unspeakably happy we shall be for enduring till Jehovah vindicates his universal sovereignty at Armageddon and delivers us into his righteous new world! For there he will glorify

44. Since 1931 how has the picture of Job's having a second set of ten children been fulfilled?

45. How are they beautiful like Job's children, and how do they have an equality in hereditary possession?

46. Till when must the remnant and the "other sheep" endure, and how happy will they be made for doing so?

the remnant of proved integrity in the heavenly kingdom of his Son Jesus Christ and will also bless the great crowd of "other sheep" with uplift to godlike human perfection in a paradise that will beautify all the earth.

# Another Missionary Group Graduated

IT WAS about ten o'clock, July 28, 1957, a beautiful summer morning, as Milton G. Henschel began to speak on the subject "Be like Jesus." Situated among large pine trees and surrounded by vases of beautiful gladiolas, the yellow-canopied speaker's platform provided indeed a colorful sight. Immediately before the speaker were seated the 103 graduating students of the twenty-ninth class of the Watchtower Bible School of Gilead. Also attentively listening were some 5,300 guests.

"It is not by accident that we are here today, not by any means," began Henschel. "This school was born out of necessity. The need for preaching the good news has never been greater." Jesus had appreciated that need and so devoted his life to it. More than that, he also sent out the twelve apostles to preach, as recorded at Matthew, chapter ten. Taking up this chapter, the speaker applied verse after verse to the missionaries seated before him.

Jesus manifested singleness of purpose and they would need it also not to get sidetracked. Because of their special training more would be expected of them; they would have to take the initiative and get things done. Jesus never doubted, he never feared, neither should you. Let none discourage you.

Following this discourse the students came forward to get their diplomas and other graduation items. They had come from six different lands and were being sent to lands in Asia, Africa, South, Central and North America, to twenty lands in all. A spokesman on behalf of the class then read a letter of appreciation for the training received.

This was the first time that the president of the Watchtower Society, Nathan H. Knorr, was not on hand to preside at a Gilead graduation, a district convention at Los Angeles requiring his presence there. Before Henschel spoke, ably representing the president as his secretary and as one of the board of directors, there were brief remarks by others associated with the school. The program had begun at nine o'clock with song and prayer, after which John Markus, of the Kingdom Farm, pointed out to the students their likeness to nursery trees being transplanted for permanent fruit-bearing.

Next the four instructors spoke: H. K. Jackson reminded them of the value of hard work. K. A. Adams stressed endurance and the importance of prayer. M. G. Friend stressed the qualities of the heart and urged the students to go out and spread happiness, helpfulness, harmony, friendship and affection. A. D. Schroeder contrasted New World education with that of the old world.

The evening before, some three thousand had assembled for a study of the weekly *Watchtower* lesson, which was followed by a musical program by the students. The final feature of the graduation weekend took place Sunday afternoon, when, for about two hours, twenty students told of the blessings of a Gilead training and urged others to make the missionary field their goal. At four o'clock a song and prayer ended the program.

● What is the "new name" mentioned at Revelation 2:17? Is it the name "Jehovah's witnesses"? And what about similar references at Isaiah 62:2 and 65:15?—M. N., United States.

Isaiah 62:2 (*AS*) reads: "And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name." As shown in *"New Heavens and a New Earth"*, pages 232-234, the children of Zion were brought back from bondage to antitypical Babylon and joyfully united with their "mother" in 1919. From then on God caused their condition to prosper and their "land" to become populated. It was at this time that God gave his "woman" or heavenly organization a new name, as noted at Jeremiah 33:16 (*AS*), namely, "Jehovah our righteousness." It is a name that befits her, a name that Jehovah himself composed. This change of name is in keeping with her changed condition and fittingly describes it; especially as respects her earthly things that have to do with her spiritual sons on earth.

As for the prophecy at Isaiah 65:15 (*AS*): "And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name." These words are directed to the forsakers of Jehovah, whose name becomes a symbol or illustration of God's punishment of the wicked. On the other hand (as noted also in the Bible study aid mentioned above), Jehovah's chosen ones, the spiritual children of Zion who faithfully serve him, he calls by a name different from that of the evil apostate servants. "It is a name or reputation representing the divine favor and blessing upon one and denoting membership in his universal theocratic organization with honorable privileges of service to God." —*"New Heavens and a New Earth"*, p. 233.

Thus we see that these texts in Isaiah do not specifically refer to the name "Jehovah's witnesses," but rather to the blessed condition and honor enjoyed by God's woman or heavenly organization and by her spiritual children since 1919. However, harmonizing with all the foregoing, the remnant of Zion's children did, on July 26, 1931, embrace the new name "Jehovah's witnesses" as being descriptive of their testifying to Jehovah's greatness and supporting his side of the issue of universal sovereignty. This they did in harmony with the Scriptural reference at Isaiah 43:10-12 (*AS*): "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; . . . and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God."

Referring now to Revelation 2:17, which tells that Christ will give to him that conquers "a little white stone, and upon the little stone a new name written which no one knows except the one receiving it." Commenting on this little white stone, McClintock and Strong's *Cyclopædia* tells that it 'has been variously regarded as referring to the pebble of acquittal used in the Greek courts, to the lot cast in elections in Greece, to the stones of the high priest's breastplate and to the custom of writing on stones.'

Relative to the thought of writing on stones, there was a custom among the Romans and Greeks of ancient times to use a white stone as a token of friendship. It was divided into halves and each wrote his name on one half and then the halves were exchanged. The producing of either half was sufficient to prove friendship and to secure aid if needed, and that even on the part of members of a succeeding generation. Thus the divided stone became a symbol of identification and friendship.

The new name mentioned at Revelation 2:17 does not seem to apply specifically to the name "Jehovah's witnesses." Why not? For one thing, note that it is given as a reward to the members of Christ's body for having conquered Satan and the world. It would therefore apply only to something received upon their being rewarded in the first resurrection. This is in keeping with the rewards mentioned in the same and in the succeeding chapter, such as being given a place with Christ on his throne, being given the crown of life, being given power over the nations, etc. Again, no one knows the new name except the ones receiving it.

It would therefore seem that the new name mentioned at Revelation 2:17 refers to a new position of intimate relationship that will be enjoyed by those sharing in the first resurrection, that cannot be appreciated by others or even known by the overcomers themselves until they receive their heavenly reward for having conquered.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

October 27: Endurance like Job's in the Time of the End, ¶1-16. Page 592.

November 3: Endurance like Job's in the Time of the End, ¶17-29. Page 596.

November 10: Endurance like Job's in the Time of the End, ¶30-46. Page 601.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower," do you remember—**

✓ When one should especially beware of accepting a gift? P. 580, ¶5.

✓ Why many persons fail to find the purpose of living? P. 581, ¶5.

✓ Why a petition was sent to Generalissimo Trujillo? P. 585, ¶3.

✓ Who was beaten so badly because he was one of Jehovah's witnesses that his nose and ears bled and his eardrum was broken? P. 588, ¶2.

✓ Who in the Dominican Republic started off the campaign of hate against Jehovah's witnesses? P. 589, ¶2.

✓ Why we need to get acquainted with the book of Job? P. 594, ¶7.

✓ Why there was no one like Job in the earth? P. 594, ¶8.

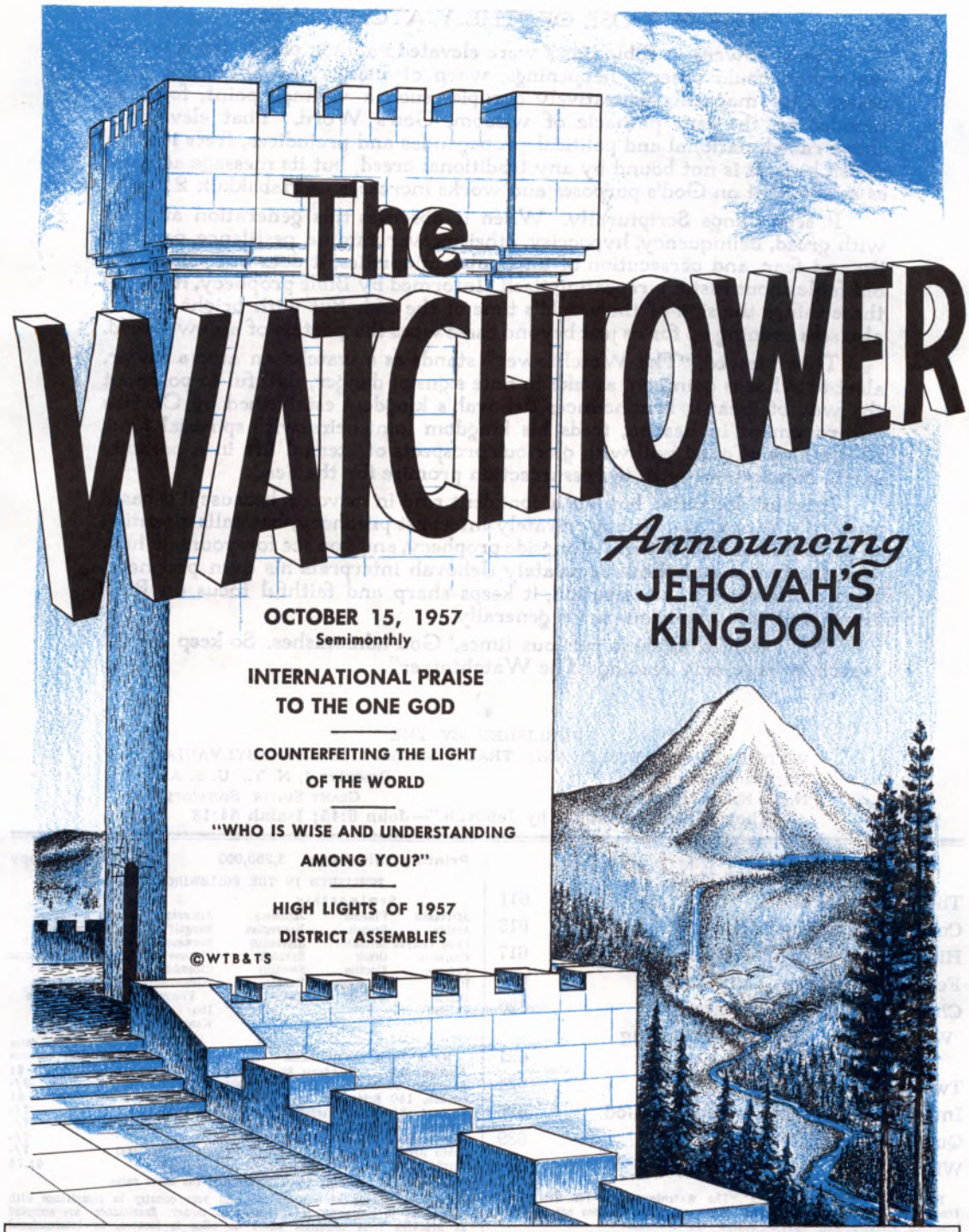
✓ What the first part of Job's test foreshadowed? P. 596, ¶15.

✓ How Job's interpretation of his suffering differed from that expressed by his three companions? P. 600, ¶26.

✓ Why Elihu's anger blazed against Job and his three companions? P. 602, ¶33.

✓ Why the Bible School of Gilead was born? P. 606, ¶2.

✓ What a little white stone was used as a token of in ancient times? P. 607, ¶6.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:**

*AS* – American Standard Version
*AT* – An American Translation
*AV* – Authorized Version (1611)
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*JP* – Jewish Publication Soc.
*Le* – Isaac Leeser's version
*Mo* – James Moffatt's version
*Ro* – J. B. Rotherham's version
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**Printing this issue: 3,250,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, Dutch, English, Finnish, French, German, Greek, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Bengali, Burmese, Chinese, Cibemba, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington C. 1 | 7/- |
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| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. **Send your old as well as new address.**

**Entered as second-class matter at Brooklyn, N.Y.**
**Printed in U. S. A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII October 15, 1957 Number 20

# The FOLLY of WAR

NEVER before in human history has man had the power to ruin the earth and destroy the human race. Small wonder that Albert Einstein once said: "The weapons of World War IV will be stone clubs." That was one way of expressing the folly of war.

Many other similar expressions have been uttered in recent years. British historian Arnold Toynbee expressed it this way: "A third world war means mass-suicide in the atomic age." And according to one of the world's leading physiologists, Britain's Dr. Edgar Douglas Adrian, it matters little whether bombs hit their targets or not. He warned that human life cannot survive the explosion of more than a few thousand atomic weapons, no matter where they hit. With such a frightful fate spotlighting the folly of war, is it likely that atomic weapons would be shelved in event of a third world war?

Not at all, says Soviet Defense Minister Georgi K. Zhukov. "Such weapons," he says, "are bound to be used as the main striking force in case of a major war conflict." Any future war, Marshal Zhukov added, "will involve not only the theatre of operations but will stretch out deep into the rear of the belligerents. . . . At present there is no place in the world where the aggressor could find shelter. The Soviet Air Force is able to strike shattering blows at any enemy, no matter where he is or where he is hiding." It is a mistake, declared the Soviet defense minister, to suppose that the opposing forces in a future war would refrain from using atomic and hydrogen bombs because such weapons "can mutually destroy both sides."—New York *Times*, March 20, 1957.

Had Zhukov shattered the theory of the atomic standoff? There were conflicting opinions. But many Western observers have long expressed little faith in such a theory. Senator Stuart Symington, former United States Air Force secretary, phrased it this way: "One of the dreams that lulls us into this hopeful make-believe is the theory of the so-called atomic standoff. This is the argument that, when both we and the Communists have plenty of atomic weapons, neither of us will use them. To gamble on such a miracle is like betting that two men armed with loaded pistols will merely wrestle until one of them is thrown to the ground and kicked to death.

. . . Nations, like men, know that terrible weapons can mean sudden death; but neither nations nor men have ever refrained from using their decisive weapons in a life-or-death fight."—*U.S. News & World Report,* July 30, 1954.

War is folly as never before; yet there is no sure guarantee that leaders will not plunge their countries into war. How strange a time we live in! It is really unique. But this uniqueness goes back to a time before the invention of the atomic bomb. That observer of politics and history, Elmer Davis, writing in his book *Two Minutes Till Midnight,* shows that this unique period goes back to 1914:

"A Rip van Winkle who had gone to sleep in the early summer of 1914 and woke up now would feel that he had emerged into a world of barbarism—a sophisticated and streamlined barbarism, of high technical competence, but barbarism none the less by contrast with the world he had known. There were tyrannies then, but very feeble and ineffective beside the tyrannies of today; and even before the fission or fusion bombs were invented, the free world had condoned methods of war-making which until August 1914 had seemed forever abandoned as unworthy of civilized man. But the code then existing was shattered by the Germans—not the nihilistic Nazis, but the respectable Christian Germans of the Kaiserreich; and once they had done what they thought might help them win, their opponents imitated them—as they always will."

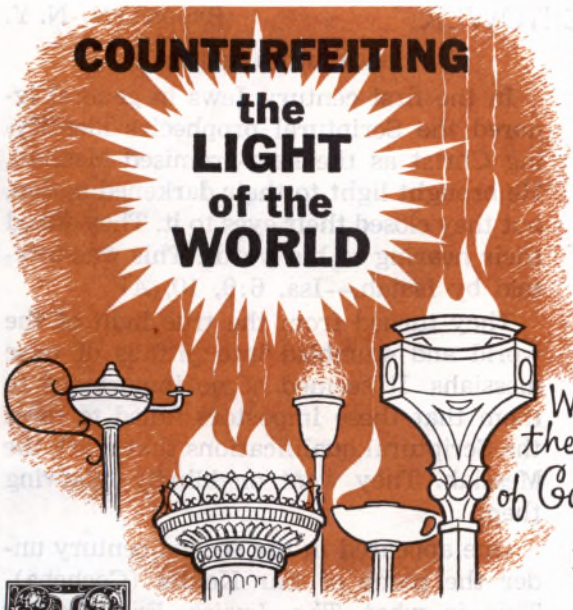
We entered this "world of barbarism" in 1914. That year indeed marked a turning point in the affairs of men. The outbreak of World War I that year was itself significant, for Christ Jesus, the great Prophet, foretold world war to mark the beginning of the "last days." "Nation will rise against nation and kingdom against kingdom," he said in his long-range prophecy, "and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress."—Matt. 24:7, 8.

The "pangs of distress" that have convulsed this world since 1914 mean good news to those who know their significance. They mean that God's heavenly kingdom will soon destroy this wicked, warring world and bring permanent peace to the earth. True, the situation from a human standpoint appears hopeless. Jesus said it was certain to be that way, that there would be "on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

Even now that we have come into this time when war is so catastrophic a folly, men do not know the way out. They are far from certain that the incredible folly of atomic war will prevent another world war. How vital, then, for true Christians to put their trust, not in men, but in God! He is the One who has promised that during this unique period in history he will ruin those ruining the earth: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth."—Rev. 11:17, 18.

War is folly. It is folly also to trust in man to bring in permanent peace. God himself will do it. There will be no wars after Jehovah's righteous war of Armageddon—no wars, not even wars with stone clubs. Jehovah's promise is: "Come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth." —Ps. 46:8, 9, *AS.*

# COUNTERFEITING the LIGHT of the WORLD



*What is behind the many impostors of God's Promised One?*

IT WAS by the sparkling waters of the Sea of Galilee in the districts of Zebulun and Naphtali that a prophecy by Isaiah had its fulfillment nearly eight hundred years after being written. The prophecy said: "In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."—Isa. 9:1, 2, *AS*.

The great light was through the Promised One of God, the One who was foretold ages before in the garden of Eden. It was near the Sea of Galilee in the districts mentioned by Isaiah that he started his ministry and began shining as the light of the world.

Christ Jesus was that Promised One. He fulfilled the prophecies that identify that One. He was born of the tribe of Judah, as foretold by Jacob. He was born in Bethlehem, as foretold by Micah. He was born of a virgin, as foretold by Isaiah. He spoke in parables, as foretold by the psalmist Asaph. He was betrayed by a follower, as foretold by David. His betrayal was for thirty pieces of silver, as foretold by Zechariah. Lots were cast for his garments, and he was given vinegar and gall, as was foretold by David. He died a sacrificial death and was buried with the rich, as was foretold by Isaiah. These are only a few of the more than three hundred prophecies he fulfilled.

### EFFORTS TO COUNTERFEIT THE LIGHT

A plot by Satan to counterfeit this Promised One and thereby create confusion became evident shortly after the flood of Noah's day when the wicked rebel Nimrod was deified. He was the beginning of a long line of impostors who have pretended to be the light of the world. But instead of being bearers of light they have been bearers of darkness. They have turned multitudes from the undefiled worship of man's Creator to the worship of creatures and have substituted lies for truth. This is what Satan planned.

The impostors who appeared before the days of Christ were thought by many to be the Promised One who is mentioned in numerous legends. The legends about him resulted from what the Flood survivors told their descendants about the One promised in Eden. As people multiplied and emigrated to various parts of the earth, the story went with them and was then passed down from generation to generation. This explains why promises of such a

person are found in many pagan religions today.

Satan's scheme worked well. The many imitations of God's Promised One made the identifying of him difficult for multitudes of people. These followed the counterfeits as guiding lights, even though none fulfilled the prophecies that identified the true light. Some impostors were so successful in deluding people that a number of today's major religions are built upon their worship.

When God's Promised One finally appeared and began shining forth the light of truth by the shores of the Sea of Galilee, few received him. Even after the news of his arrival had been proclaimed to the most distant parts of the earth, the majority of mankind failed to recognize him as the genuine light of the world. They were either following counterfeit lights who had preceded Christ or were confused by them.

Christ was well acquainted with Satan's plot. He knew that after he finished his work on earth many more impostors would rise up to confuse and delude future generations. He warned of this when he said: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them." "Look out that nobody misleads you; for many will come on the basis of my name, saying: 'I am the Christ,' and will mislead many." And so they have.—Matt. 7:15, 16; 24: 4, 5.

During the more than 1900 years since his day there has been a steady stream of self-styled messiahs as well as self-appointed prophets and so-called manifestations of God. Their bad fruits of unscriptural actions and teachings have revealed them as Satan's ministers who appear to be ministers of righteousness.

### MANY JEWS MISLED

In the first century Jews in general ignored the Scriptural prophecies identifying Christ as the long-promised Messiah. He brought light to their darkened nation, but they closed their eyes to it. They dulled their hearing to his words. This was foretold by Isaiah.—Isa. 6:9, 10, *AV*.

They turned from the true light of the world and stumbled into pitfalls of false messiahs. It seemed of no importance to them that these impostors failed to meet the Scriptural qualifications that mark the Messiah. They went on blindly following them.

One appeared in the second century under the name of Bar Kokba (Cocheba). This is what *The Jewish Encyclopedia* says about him and his influence on the Jewish nation: "Although some . . . doubted his Messiahship, he seems to have carried the nation with him for his undertaking. After stirring up a war that taxed the power of Rome, he at last met his death on the walls of Bethar. His Messianic movement ended in defeat and misery for the survivors."

Another counterfeit appeared between 720 and 723 by the name of Serene. Upon his promise that the Mohammedans would be driven from Palestine, multitudes followed him. They too were disappointed.

During the twelfth century the Jews went from one counterfeit messiah to another. Here is what McClintock and Strong's *Cyclopædia* says regarding this: "The 12th century was particularly fruitful in producing Messiahs. About 1137 there appeared one in France, who was put to death, and numbers of those who followed him. In A.D. 1138 the Persians were disturbed with a Jew who called himself the Messiah. He collected a vast army; but he, too, was put to death, and his followers were treated with great inhumanity. A false Messiah stirred up the Jews at Cor-

dova, in Spain, A.D. 1157. The wiser and better part looked upon him as a madman, but the great body of the Jewish nation believed him. On this occasion nearly all the Jews in Spain were destroyed. Another false Messiah who arose in the kingdom of Fez, A.D. 1167, under the name of David Alrui (Alroy), brought great troubles and persecutions upon the Jews that were scattered throughout the country."

One more might be mentioned. He was Shabbethai Zebi, who proclaimed himself the Messiah in 1665. He gathered a large following of Jews in many countries. His movement lasted in some places for over a century, even though he turned Mohammedan.

Jews accepted these impostors as guiding lights, but yet rejected the true light of the world, Christ Jesus. They did what Isaiah warned against: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isa. 5:20, *AS*.

### IMPOSTORS AMONG PROFESSED CHRISTIANS

Christ said he would come again. But he did not say he would return in the flesh, and neither does the Bible say it. Yet many professed Christians have looked for a physical return. This has made them vulnerable to counterfeit Christs.

The Scriptures reveal that Christ returns as a life-giving spirit and not in the fleshly form of his humiliation. He does not return with a body prepared for sacrifice. The sacrifice was made at his first presence. His second presence is as God's glorified King. Being a spirit, he is not visible to human eyes.

As Jews stumbled into the snare of counterfeit messiahs because they failed to follow Scriptural guidance, so have many professed Christians. They have failed to heed the advice at 1 John 4:1: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."

One of these impostors who successfully trapped Mohammedans as well as professed Christians was a man who assumed the name of Bahá'u'lláh. He proclaimed himself the manifestation of God in 1863, and was hailed by professed Christians as the returned Christ. By thinking this member of the Mohammedan faith was a divine light in a darkened world, they became victims of Satan's age-old plot.

The Dukhobors were also victims of it. They originated in Russia, where a number of their leaders claimed to be reincarnations of Christ. The last pretender was Peter Verigin, who died in Canada in 1939. Because these people lacked an accurate knowledge of God's Word they believed these counterfeits.

The people of Salesville, Ohio, were likewise deluded in 1828. Joseph C. Dylks came to them that year and proclaimed himself God and Christ united. He gathered a following that believed and worshiped him. He never returned from a trip to Philadelphia a few months later.

Then there was Francis Schlatter, who impressed the people of Colorado in 1891. Because his appearance resembled pictures of Christ people concluded that he was the returned Christ, and he did not hesitate to say that he was. They failed to realize that paintings of Christ are the imaginary products of artists. They are not accurate pictures of him. But the people went by what they saw and not by what they read in God's Word.

A man today who is using the same method to beguile the gullible is Francis H. Pencovic. He parades about with long hair, a beard and a toga, and has been claiming to be Christ since 1948. He goes

under the name of Krishna Venta. The word Krishna is the name of the Hindu counterfeit of God's Promised One. In view of that his use of the name fits his pretentions. Gambling ventures have brought him publicity.

But special dress and an air of mysticism are not always needed to beguile people into believing claims of messiahship. All that was necessary in the case of T. Hugh Smyth-Pigott was for him to mount his pulpit and proclaim in a solemn tone that he was the Lord Jesus Christ. Women promptly rushed forward to kiss his clothing. This happened in 1902. From then until 1927 he had a colony of followers in western England. It was in that year that he died, in spite of his claim that he would never die but would be "worshiped and adored until time shall be no more."

Five years later an American Negro brazenly proclaimed himself the incarnation of God. He assumed the name "Father Divine." His unscriptural claims and teachings have not discouraged his devotees. By looking to him as the light of the world they too have fallen into Satan's trap.

### WOMEN AND INDIAN IMPOSTORS

Even women and Indians have impersonated God's Promised One. There was, for example, Mrs. Dora Beekman, who, in 1875, claimed that she was the immortal reincarnation of Christ. And then there was Ann Lee, who, in the latter part of the eighteenth century, claimed that she was the female element of God. She thought Christ was the male element.

Among the Indians there was Venancio of Venezuela, who pretended to be the second Christ, and Wovoka in North America, who proclaimed himself King Jesus, the Son of God.

### ONLY THE TRUE LIGHT LEADS TO LIFE

These are only a few of a great number of counterfeit lights that have bewildered mankind and created doubt and skepticism about the true light of the world, Christ Jesus.

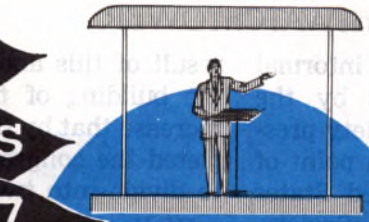
Accurate knowledge of the Holy Bible exposes these counterfeits. It reveals what they are—ministers of Satan. It clears fogged eyes that they might distinguish the true light from the false.

The way to life is not in the footsteps of counterfeit messiahs and so-called manifestations of God. It is only in the footsteps of Christ. He is the way, the truth and the life. No man can come to God or gain life except through him. He gained this position by his ransom sacrifice. It bought back the right to human life.

The light from God's Promised One is shining even more brightly today than it did centuries ago by the Sea of Galilee, for now he rules invisibly from the heavens as God's glorified King. His light of truth is being reflected into all parts of the earth by devoted witnesses of his Father. They proclaim the good news of his kingdom and the blessings it will bring to man. By this means the invisible Christ is now dividing earth's inhabitants. Those who respond to the good news of the Kingdom are being gathered into a New World society. For such ones Satan's plot to confuse by counterfeits fails, because accurate Bible knowledge guides them. They clearly see that Christ alone qualifies as the Light of the world.

*Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.—2 Cor. 11:14, 15.*

# High Lights of 1957



# DISTRICT ASSEMBLIES

DURING the summer of 1957 the Christian witnesses of Jehovah assembled together in many conventions. Known as the "Life-giving Wisdom" District Assemblies, these were held mostly in the United States, Canada and Europe. They served to make known Jehovah's name and kingdom, and for dedicated Christians they proved to be seasons of rich spiritual feasting, occasions for delightful fellowship, and were filled with opportunities to serve one's brothers and to preach the Word.

At the English-language assemblies the outstanding event was the release of Volume 3 of the *New World Translation of the Hebrew Scriptures,* consisting of the five poetical Bible books, Job, Psalms, Proverbs, Ecclesiastes and The Song of Solomon. It received a tremendous welcome. Eagerly the ministers scanned its pages for new expressions and improved renderings of texts in line with the latest Bible research.

As a whole the main event of these assemblies was the Sunday afternoon lecture entitled "Healing of the Nations Has Drawn Near," to which the public had been invited. At the conclusion of the talk a thirty-two-page booklet, containing a copy of the lecture in the native tongue, was offered free to all in attendance.

Among other discourses that were truly high lights there must be mentioned those that explained and summarized the contents of the five poetical Bible books contained in the new translation. These are currently being presented in their entirety in the columns of *The Watchtower,* the first, "Endurance like Job's in the Time of the End," having appeared in the October 1 issue, and "International Praise to the One God" appearing in this issue. The next one, "Wise Sayings for the Modern Day," discusses the book of Proverbs. Setting the theme for the assemblies, it contrasted divine wisdom with human wisdom and showed the distinction between knowledge, wisdom and understanding.

The next talk of this series, "The Congregator on Works Vain and Worthwhile," based on Ecclesiastes, showed why selfish pursuits are vain and emphasized that Christians do not need to experiment to find this out; Solomon did that for them! And most loved was the last of these talks, "The Loved Woman of the Superlative Song," dealing with The Song of Solomon. Actually "The Song of Solomon's Frustrated Love," it tells of his falling in love with a Shulammite maiden who preferred her shepherd lover to him, picturing how the "bride" of Christ remains true to him.

Of particular interest also were two talks on the first three chapters of Revelation, which brought home to overseers of congregations their obligations as "stars." And "Serving Where the Need Is Great" invited all who could to go to foreign lands

as part-time missionaries. The informal heart-warming closing remarks by the leading representative of the Society present must also be listed as a high point of each assembly. At all the United States assemblies the president of the Society, N. H. Knorr, and the vice-president, F. W. Franz, repeatedly spoke.

### OTHER INTERESTING FEATURES

Many interesting field experiences were also related. One told of a Polish engineer having several doctor's and master's degrees, who had fought in the Polish underground during World War II. At his place of employment a fellow worker, one of Jehovah's witnesses, noting his sincerity and good will, began to tell him of the Kingdom hope. In only a few months he took his stand. He was baptized at one of the assemblies.

That perseverance in calling back brings results was noted time and again. In one instance, after many calls a certain Sunday-school teacher was finally contacted. After studying with the witnesses and after having had a meeting in his home with his preacher and the witnesses he took his stand. Today all the members of his former Sunday-school class are either attending witness meetings or are having witness Bible studies in their homes.

It is known that Jehovah's witnesses do not believe in infant baptism, it being without Scriptural support. But does an eight-year-old girl understand enough to be baptized? A newspaper reporter doubted it until he questioned the lass, who ably answered all his questions, and that directly from her Bible.

The sisters of a certain congregation resolved to do added preaching to keep up the congregation quotas while the brothers were building a new Kingdom Hall. As a result of this and the interest aroused by the building of the hall, there was such increase that by the time the hall was completed the congregation was almost ready to divide into two congregations.

While these various assemblies were very similar, having the same program, some had one or more distinctive features. Thus the assembly at Miami, Florida, held July 3 to 7, utilized a modern race track, the center of which was a beautiful lagoon surrounded by royal palms. The holding of the baptism in this lagoon enabled all attending the assembly to witness it without leaving their seats! The assembly at Houston, Texas, held at the same time, had sessions in both Spanish and English, in an air-conditioned auditorium, which was very much appreciated, as also was the lack of any racial discrimination.

The assemblies at Denver, Colorado, and Seattle, Washington, were held July 10 to 14. Outstanding at Denver were the beautiful platform setting, a Rocky Mountain scene, with real evergreens and waterfalls, and the fine behavior of the children. At Seattle what stood out was the very favorable publicity by the press, radio and TV; all of which was in such striking contrast to 1938, when the assembly not only received no publicity at all but was in danger of being mobbed out. The following week the Milwaukee, Wisconsin, assembly was held. Especially eliciting comment here were the hospitality of the Milwaukeeans and the keen interest displayed by those in attendance at the assembly programs.

The major high light of the assembly held at Wrigley Field, Los Angeles, California (July 24-28), was the TV program of the convention Sunday morning from 11 o'clock till noon. This was at the request of the sponsors of the program known as "Great Churches of the Golden West." Featured was the giving of a talk by the

president of the Society, N. H. Knorr, the answering of Bible questions by F. W. Franz, vice-president, the interviewing of foreign missionaries and the singing by the convention. On Sunday afternoon the attendance at Wrigley Field reached 48,746, packing out the stands and filling all available space on the playing field. Also to be mentioned was the superb musical program.

Memorial Stadium, Baltimore, Maryland, August 21 to 25, saw the last of the United States assemblies. Its high light was the Resolution passed Saturday afternoon, which protested to the Dominican chief of state the expulsion of missionaries from his country and the brutal treatment recently given to Jehovah's witnesses residing in it. Outstanding also were the experiences the expelled missionaries related; the number baptized, 1,034; and the many free rooming accommodations accorded the witnesses.

Three assemblies were held in Canada during July. One Toronto newspaper published a panoramic view of the assembly that spread across the tops of two pages. Among those that came to the Edmonton assembly was a group of Alaskans who traveled two thousand miles by truck to get there.

Four assemblies were held in England and one in Scotland. Both the press and the TV stations took note of the assemblies, and some very friendly letters appeared in the papers. Outstanding was the total attendance, which was 20 percent above that of last year, and that in spite of a bus strike that affected four assemblies.

Three assemblies were held in Western Germany. At Dortmund a motorcycle police escort led the twenty-five buses taking the candidates to the immersion twelve miles away. Their clearing the highway, stopping cross traffic to give the witnesses right of way, created quite an impression on outsiders. What a contrast with just thirteen years ago, when all the witnesses were in Nazi concentration camps! At Munich the assembly was held in a mammoth tent almost a thousand feet long, with a capacity of 22,000. Being four times as large as any tent Munich had ever seen, it created considerable comment. The thrill of the German assemblies was the release of the witness textbook *Qualified to Be Ministers*, in German.

The following lists the reports received up to the time of publication:

## 1957 DISTRICT ASSEMBLY REPORT

| Location | Public Meeting Attendance | Baptized |
|---|---|---|
| Austria (three assemblies) | 4,080 | 161 |
| Belgium (two assemblies) | 4,989 | 187 |
| British Isles | | |
| Bolton | 8,107 | 124 |
| Derby | 7,761 | 98 |
| Southampton | 8,731 | 128 |
| Southend | 8,200 | 160 |
| Edinburgh | 4,016 | 67 |
| Canada | | |
| Edmonton | 9,824 | 222 |
| Moncton | 2,169 | 47 |
| Toronto | 23,063 | 322 |
| Denmark | | |
| Esbjerg | 4,283 | 101 |
| Naestued | 5,074 | 124 |
| Randers | 2,971 | 42 |
| Finland (three assemblies) | 7,641 | 162 |
| France (incomplete) | | |
| Lille | 4,802 | 148 |
| Toulouse | 1,050 | 54 |
| Germany, Western | | |
| Dortmund | 26,270 | 723 |
| Kiel | 10,844 | 343 |
| Munich | 27,868 | 748 |
| Hong Kong | 228 | 20 |
| Italy | | |
| Milan | 1,230 | |
| Naples | 1,270 | 104 |
| Norway (Trondheim) | 3,069 | 87 |
| Sweden (four assemblies) | 9,581 | 215 |
| Switzerland (Zurich) | 4,747 | 131 |
| United States | | |
| Baltimore | 41,816 | 1,034 |
| Denver | 14,501 | 245 |
| Houston (Spanish and English) | 13,786 | 288 |
| Los Angeles | 48,746 | 827 |
| Miami (Hallandale) | 17,632 | 342 |
| Milwaukee | 30,671 | 527 |
| Seattle | 16,417 | 289 |
| Totals | 375,437 | 8,070 |

# Fearless Witnesses Gain Victory

SOMETHING new was thrust into the fight against Jehovah's witnesses in Colombia in April, 1957. It was mob action. But also new was the support given them by the authorities.

¶ The scene was a village of about 6,000, in the hills of the state of Bolivar, about thirty miles from the city of Cartagena. All day long the two special representatives of the Watch Tower Society assigned to that city had heard ominous threats as they engaged in preaching from house to house. Unfrightened, they continued to preach till the close of day, when they returned home, barricaded their doors and then, after supper, continued in personal study.

¶ As it got dark the mobsters, who had threatened "to visit the Protestants tonight," came. Hundreds of them, stocky men, church women, schoolteachers and students. Excitedly they shouted out: "We don't want the Protestants," "Out with the Protestants," "We are Roman Catholics!" They began pelting the house with rocks. Neighbors questioned the mobsters as to the reason for all this violence and finally persuaded them to leave. The mobsters, however, vowed to come back the next night.

¶ The next morning the witnesses phoned the Watch Tower Society's headquarters office, advising them of the situation, which at once made arrangements to investigate. The local mayor was called on. He was surprised to see them but would give no assurance of protection. So the state officials in Cartagena were visited. While the governor was not at home, the acting governor was, and he at once ordered a radio patrol car and five armed police to accompany the witnesses back to the town where the mob action had occurred.

¶ The arrival of the armed state police was something new and startled the vicinity where the witnesses lived. The mobsters, too, apparently were properly impressed, for they failed to make good their threats to return that night. Investigating the situation, the police found that, according to the neighbors, a schoolteacher, a Catholic priest and even the mayor were involved in the mob action. The state police warned the mayor not to let such a thing happen again and then left.

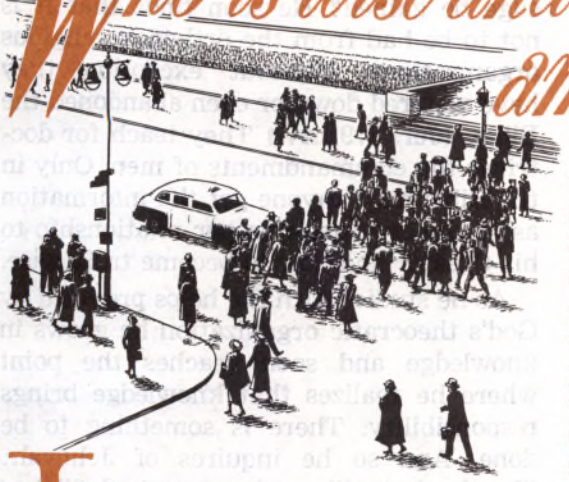
¶ When the mayor was again interviewed by the witnesses they found him a changed man, ready to listen and co-operative. The school director was also visited and the matter was squarely put up to her. She likewise now respected the rights of Jehovah's witnesses and promised to lecture the other teachers and the students that very afternoon on proper conduct and respect for others.

## Christendom's Compromise

¶ The Bible commentary *The Interpreter's Bible,* Volume V, page 364, comments on the tendency of the ancient nation of Israel to turn to Egypt for help instead of God; the book then draws an enlightening parallel with Christendom today: "As Hebrews they had a name of worshipers of Yahweh—that was their religion. But in a crisis it was not to their God they turned, but to the cavalry of Egypt. Are we in the modern world in any other plight than were these discomfited Jews? We have claimed to be Christian and have so labeled our civilization. Has anything characteristic of Christian faith marked our proposals to solve international issues?

¶ "Does modern history justify our repeating the motto of faith *In Domino confido?* Has it not been the bitter accusation leveled against us time and again by angry men: 'You are Christian in name, Christian in conduct when it suits you, and for the rest of the time you play the world's game'? The apologist cannot evade that challenge. Speak as he may of the influence of the church for good, name as he can victories of Christian faith, he cannot deny that after twenty centuries of Christianity we have not produced an economic or social order which is Christian in emphasis or spirit; we have not come within sight of achieving world unity, and we have acquiesced in conventions, practices, and aims which are at entire variance with the ideals and spirit of the religion we profess."

# "Who is wise and understanding among you?"



IF WE were to ask a half-dozen people this question propounded at James 3:13, we would probably get as many different replies. One might answer: A truly wise man is a man of letters, a man who has gone through college or university and earned a degree. Another might tell us that the truly wise man is one who has the interests of his country at heart and who therefore takes up politics as a career and then devotes all his efforts to reaching some high political office in which he can help shape the course of his country and the destiny of his fellow men. Still another would reply: Money is security! Therefore the wise course is to enter commerce and then accumulate as much material wealth as possible. This path, he says, means security for himself and his family.

All of these men may be wise according to the wisdom of this world, but in taking up their life's work their relationship to the Creator is not taken into account. One and all are motivated by self-interest in one form or another. If they believe in the existence of a Creator they do not stop to consider what their Creator expects of them nor how best they can please him. They may succeed in gaining wealth, power, influence or popularity, but what does it profit them? Jesus answered that question at Matthew 16:26: "For what benefit will it be to a man if he gains the whole world but forfeits his soul?" In the end it profits them nothing. Furthermore, their wisdom is not of an enduring nature. Much of it is not in harmony with God's standards, nor with the righteous principles set forth in his Word. Accordingly 'the wisdom of their wise men shall perish.' (1 Cor. 1:17-27) The reasonings of those who leave God out of account are futile and of no permanent value.

Who, then, is truly wise? The wise man is the one who seeks wisdom from above. (Jas. 3:15-18) Jehovah God is the source of all true wisdom. His thoughts and ways are very much higher than man's. Wisdom is one of his cardinal attributes. "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8, 9, *AV*.

How can such wisdom be gained? One is not born with it. It must be acquired. (Deut. 17:18, 19) Such was true even of the Son of God himself. (Luke 2:52) His knowledge was obtained by studying his Father's Word. He became very familiar with it. As a result of his study he could clearly see why he had been sent to earth and what his Father's purpose for him was. Jesus did not choose his own course in life. He appreciated his relationship to

his Father, as the one sent, and that his mission in life was to do his Father's will.

Because Christ Jesus recognized his Father's position as the great universal Sovereign and because he appreciated the creature's obligation to obey the Creator, Jesus made a dedication to Jehovah: "Lo, I come . . . to do thy will, O God." (Heb. 10:7, *AV*) What was that will? "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37, *AV*) Throughout the three and a half years of his ministry Christ Jesus devoted himself to doing that very thing. As a perfect man he could have made a name for himself at anything he put his hand to, but he did not take the course of worldly wisdom. Instead, he took a course that the worldly-wise considered foolish and that eventually led to his death on the torture stake.

Sufficient it was for Christ Jesus that this was his Father's will for him. The thought of selfish gain was entirely absent. His work was to proclaim the truth concerning his Father and his Father's purposes that others might come to know him and serve him. The central truth he proclaimed was concerning his Father's kingdom, which was to be set up in the future and which would bring the blessings of life to obedient creatures. Many of his parables were illustrations of various aspects of that kingdom. He taught his followers to pray for it. He trained them to preach the good news of the Kingdom and to carry forward this work after his death. Why? Because "it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:21, *AV*.

### KNOWLEDGE AND RESPONSIBILITY

Appreciating the fact that Christ Jesus left an example that should be followed, the honest-hearted one will wish to acquire knowledge in order that he may serve God acceptably. Where can such knowledge be gained? He soon finds that it is not to be had from the orthodox religious organizations. Without exception they have watered down or even abandoned the Bible. (Jer. 8:9, *AV*) They teach for doctrines the commandments of men. Only in the Bible may anyone get the information as to the creature's proper relationship to his Creator and how to become truly wise.

As he studies with the helps provided by God's theocratic organization he grows in knowledge and soon reaches the point where he realizes that knowledge brings responsibility. There is something to be done. And so he inquires of Jehovah: "Lord, what will you have me to do?" And he receives the reply: "Dedicate yourself to me." Yes, the very same is required of him as from Christ Jesus. His privilege and obligation is to make a dedication to Jehovah to do his will, and then symbolize such dedication by water immersion. By taking such steps he reveals that he is acting on the wisdom he has received from above. He has gained understanding. He sees that God requires exclusive devotion.

But what is God's will for him? Just the same as for Christ Jesus, namely, to bear testimony to the truth, to preach the Word, to diffuse the knowledge of God and Christ and to tell others of the glories of God's kingdom and of his wonderful works. That the dedicated Christian has received this commission to preach is fully borne out in both the Hebrew and Greek Scriptures. Jehovah puts his spirit upon him and anoints him to preach good tidings to the meek.—Isa. 61:1, 2; 43:10-12, *AV;* Matt. 24:14; Rev. 22:17.

There are two main reasons why this commission has been given. The first of these involves the vindication of Jehovah's name. Jehovah always gives warning of his purpose to execute judgment, to punish the wicked and to deliver the righteous.

Such was true in Noah's day; before the destruction of Sodom and Gomorrah; prior to the destruction of Jerusalem in Zedekiah's day 607 B.C. and again A.D. 70. Before the present system of things is destroyed God's Word plainly shows that the generation then living would be warned and that He would have a people on earth who would serve as his witnesses. The giving of such witness would prove God's Word to be true and therefore be in vindication of his name.

A secondary reason for the commission to preach is the salvation of the creature. (1 Cor. 1:21) The sounding of the warning message gives all an opportunity to learn about Jehovah's purposes and then either to act in harmony with the knowledge received or to refuse to do so. The wise and understanding ones hear and obey. The importance and necessity for preaching as a means to salvation is driven home by the apostle at Romans 10:13-17. Before one can call in faith on Jehovah he must hear and learn of God's provision through Christ. But he cannot gain this vital knowledge unless someone is sent to preach to him and to direct his attention to what the Scriptures teach in this respect. Those sent forth and commissioned to preach are those who have already heard and obeyed the good news. Such are wise, and the sacred service they render is something beautiful in God's sight.

### WISE PREACHING

It should be obvious therefore that no other activity could be more important to mankind than preaching. The "wise" according to this world may regard it as a waste of time, impractical and accomplishing nothing. But the humble and meek ones of earth appreciate the information. They seek more knowledge and, learning that it is available, will study God's Word and associate with his theocratic organization under Christ and take advantage of every opportunity to grow in knowledge. As they take in the life-giving knowledge they soon learn that they too must preach. They must bear the fruit that Jehovah looks for. (Luke 8:11, 15, 18) Such fruitage can be produced only by preaching, and by engaging in such work they demonstrate that they are wise and have understanding.

Not all, however, obey the good news. The foolish refuse to hear. (Prov. 23:9; 28:9, *AV*) They are without excuse. The wise do not spend much time with such. Rather, they search out those who have the 'hearing ear,' those who fear Jehovah and respect his Word and who see the wisdom of acting in line with it. (Luke 11:27, 28, *AV*) The fact that many are indifferent and fail to respond to the Kingdom message does not prove that the message is wrong, nor that the preaching of it should not be done. The Scriptures make it clear that many will hear and find the way that leads to life in God's new world of righteousness. (Isa. 29:18; 35:5, 6, *AV*) And since preaching, either orally or by means of the printed page, is God's method the wise delight to follow it and find joy in so doing.

Some who can see clearly that Jehovah requires each dedicated Christian to be a preacher of the good news at first hold back. They feel that they are not qualified; they think that they do not have sufficient knowledge or lack the necessary education and that they will wait till later. Is this the course of wisdom? Surely not! The majority of the apostles and early disciples had no college education. They were just ordinary "common men," but with the help of God's spirit they soon became qualified as preachers. (Acts 4:13; 1 Cor. 2:1-5; Col. 2:8) No one is competent in himself but each dedicated servant of Jehovah may rely on Jehovah to qualify him ade-

quately for the ministry. (2 Cor. 3:4, 5) It is Jehovah's message. He has promised to put his words in our mouth and to back us up with his spirit. The wise take him at his word and preach.

In view of the importance of preaching, how much time shall we give to it? Jesus and the disciples devoted their full time. True, Paul made tents on occasion, but this was always secondary to his main mission in life. He made the tents so that he would not be a burden to his brothers. The wise today seek to emulate these examples. They arrange their affairs so as to be free from the entanglements and cares of the old system of things. If it is necessary to do a little 'tentmaking,' such is kept to a minimum to enable them to spend the maximum amount of time at their work of gospel preaching.

Opposition has always manifested itself to the preaching of the truth. Is it the course of wisdom to compromise and remain silent, hide the light under a basket, when opposition is encountered? Since the commission to preach comes from the highest Authorities in the universe it should be apparent that whatever circumstances arise there should never be any letup in our preaching activity. One may have to work underground but, whatever the conditions may be, one must "preach the word" and "keep at it in season and out of season." (2 Tim. 4:2, *Mo*) Jesus' disciples set the right example. When they were commanded not to preach they boldly replied: "We ought to obey God rather than men."—Acts 4:18-20; 5:29, 32, *AV*.

Today there is an urgency to preach greater than ever before. Within the lifetime of the present generation the war of the great day of God the Almighty will be fought. (Rev. 16:14, 16) The foretold conditions prior to Armageddon have come to pass. We are in the last days of the present system of things. The worldly-wise rely on their wisdom and philosophies to create a new and better world. They turn a deaf ear to the counsel of God's Word. Their wisdom will perish. The truly wise, those blessed with wisdom from above, will heed and without delay obey God's command to "preach the word." They will share in spreading the good news of God's kingdom. They know it must be preached in all the inhabited earth for the purpose of a witness to all the nations. They will do this from house to house, orally and by means of the printed page, from the public platform, by radio and by every other legitimate means. In so doing they will save both themselves and their hearers and share in the vindication of Jehovah's name. —1 Tim. 4:16.

## Two Viewpoints

Sir John Slessor Marshall (Royal Air Force) has said: "What has happened is that war has abolished itself because the atomic and hydrogen bombs have found their way into the armies of the world. . . . But if we accept the truth that war, in the sense of total world-wide 'shooting' war, has abolished itself through nuclear and thermonuclear energy, then the world can cease to tremble."

English historian Arnold J. Toynbee has said: "Looking back over the twenty-one civilizations I have studied, I am not sanguine about man's ability to make a good moral decision if he aims only at a worldly goal. Love of mankind has been a force in history—but only when it was a by-product of an intense love of God. The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the dangerous toys his laboratories have hatched."

# INTERNATIONAL *praise to the* ONE GOD

ALL the nations will yet come to it. They will yet all of them abandon the millions of gods that they are today worshiping and will unite in the worship of one God. Only the one true God could thus win the worship of all the religiously divided nations of today.

[2] The gods of ancient Egypt have passed away, unable to keep it the world power that it once was. The gods, too, of the succeeding world power, Assyria, have passed away. The gods of the mighty world power Babylon have passed away. Yes, the gods of the world powers that followed in order, Medo-Persia, Greece and Rome, have all passed away, leaving the imperialism of their respective worshipers but a fading memory. Where is the Egyptian triad of Isis, Osiris and Horus? Where are Ashur and Nisroch of Assyria? Where are Bel and Marduk of Babylon? Where are Ahura-Mazda of Persia, Zeus of Greece and Jupiter of Rome? Throughout the many centuries of ancient times one God has contended with all those gods and proved them to be false. One God has survived as winner and his worship has continued as it should down to this very day. He knows who he is. He knows there is no other true God but he himself, and as in the past, so today, all the false gods of the nations of the world are proving helpless for their billions of worshipers, but this one true God is the hope and protection and deliverance of his worshipers. In the book, the writing of which he inspired, he plainly tells us who he is. Under the operation of his spirit a student of his sacred history wrote:

[3] "I myself well know that Jehovah is great, and our Lord is more than all other gods. Everything in which Jehovah has taken delight he has done in the heavens and in the earth, in the seas and all the surging waters. O Jehovah, your name is to time indefinite. O Jehovah, your memorial is to generation after generation. The idols of the nations are silver and gold, the work of the hands of earthling man. A mouth they have, but they can speak nothing; eyes they have, but they can see nothing; ears they have, but they can give ear to nothing. Also there exists no spirit in their mouth. Those making them will become just like them, everyone who is trusting in them. Blessed out of Zion be Jeho-

1. What will all the nations yet come to?
2. What have all the gods of the world powers till now proved to be, but whose worship has continued down till now with hope, protection and deliverance for the worshipers?
3. Under operation of His spirit what did one student of his sacred history write about him in Psalm 135?

vah, who is residing in Jerusalem. Praise Jah, you people!"—Ps. 135:5, 6, 13, 15-18, 21.

[4] The look of things today seems to kill all hope and likelihood that all the nations of earth will one day be happily united in worshiping this one God who is alone in having the name Jehovah. Yes, in his very book of prophecy the situation of the present time was foretold in these poetical words: "Why have the nations been in tumult and the peoples themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one, [saying:] 'Let us tear their bands apart and cast their cords away from us!' " (Ps. 2:1-3) And yet, in spite of inspiring that prophecy of the present-day opposition to Jehovah as God and to his anointed Son Jesus Christ as King of the new world, he also addressed this command to the people of the nations: "Praise Jehovah, all you nations; commend him, all you clans." (Ps. 117:1) Furthermore, one of the twelve apostles of Christ took up that command and repeated it to Christians in Rome during the days of Rome's world power, saying: "Praise Jehovah, all you nations, and let all the peoples praise him."—Rom. 15:11.

[5] This call to praise the one living and true God was not preserved in writing to this day in vain, to go unfulfilled. Despite the tumult of the nations for now more than forty years the call to Jehovah's praise has met with a remarkable response in more than 160 lands of earth. The end of this response is not yet. The call continues to go forth with increasing volume. More people are intelligently hearing. More are certain to respond out of all nations and to praise this one God, Jehovah. This will mean salvation for them.

4. What present-day action by the rulers and nations was foretold in Psalm 2, and yet what call to praise was prophetically issued?
5. How do the facts during the last forty and more years show the call to praise not to have been issued in vain?

### ONE HUNDRED AND FIFTY PSALMS

[6] An entire book of praises has been written to him. In the original language in which the book was written it was called *Te·hil·lim'*, meaning "Praises." But among those who do not speak Hebrew it is generally called The Psalms. A psalm is a poem that is to be sung to the accompaniment of stringed instruments such as the harp. The shepherd David of Bethlehem in Judea, who became king of Jerusalem, was not the composer of all 150 of the Psalms. David's name appears in headings of seventy-three psalms. The names of other composers appear in the heading of others, David's son King Solomon, the prophet Moses, the composers Asaph, Heman and Ethan, and then the sons of Korah. There are forty-nine that bear the names of no composers. But by whomsoever composed on earth, all the 150 Psalms were inspired by holy spirit.

[7] Said King David, the most abundant producer of psalms: "The utterance of David the son of Jesse, and the utterance of the man that was raised up on high, the anointed of the God of Jacob, and the darling of the melodies of Israel. The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." (2 Sam. 23:1, 2) Confirming such inspiration, the Christian apostle Peter said in a meeting at Jerusalem: "Men, brothers, it was necessary for the scripture to be fulfilled which the holy spirit spoke beforehand by David's mouth." (Acts 1:15, 16) Quoting Psalm 95 by David, the writer to the Hebrews said: "For this reason, just as the holy spirit says: 'Today if you would hear his voice,

6. What is the book of praises to him called, and by whom was it composed and by means of what?
7. What did David and various others say regarding the inspiration of the Psalms, and so what will come of the call to praise?

do not be hardening your hearts.' " (Heb. 3:7, 8; 4:7) At a critical time the early Christians prayed to God, addressing him as the One "who through holy spirit said by the mouth of our forefather David, your servant, 'To what end did nations become tumultuous and peoples meditate upon fruitless things?' " (Acts 4:24, 25) So since the book of Psalms is inspired by the Almighty God, the call in Psalm 117:1 for all nations to praise him is bound to be fulfilled.

[8] For determining the inspiration and the prophetic quality of the Psalms no one could be better than Jesus Christ, the Founder of Christianity. He was more than a mere prophet like those whom God had sent prior to him. He was God's first-begotten Son from heaven. (Heb. 1:1, 2) For this reason, although he was a distant son of David he was King David's Lord. To show that the book of Psalms prophesied of his exaltation to heaven far above King David, Jesus said to the religious leaders: "How is it they say that the Christ is David's son? For David himself says in the book of Psalms, 'Jehovah said to my Lord, Sit at my right hand until I make your enemies a stool for your feet.' David, therefore, calls him 'Lord'; so how is he his son?" (Luke 20:41-44) The apostle Peter speaking by God's spirit said that this Psalm 110 was fulfilled in Jesus Christ, who was raised from the dead and elevated to God's right hand to become his anointed King of the new world. It is against this anointed One of Jehovah that the nations of this world have been tumultuous since 1914, and the kings have taken their stand and the high officials have massed together as one; but they will never block his thousand-year rule of mankind.

8. Who is the best one for determining the inspiration and propheticalness of the Psalms, and how did the Psalms prophesy of his exaltation to heaven, as confirmed by Peter?

[9] On the evening of the day that he was raised from the dead to become David's Lord in heaven, Jesus suddenly appeared to his disciples in a room in Jerusalem. He plainly showed them that he was the Jesus who had been killed on a torture stake just three days before. Then to prove that the Psalms were both inspired and prophetic he "said to them: 'These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled.' Then he opened up their minds fully to grasp the meaning of the Scriptures, and he said to them: 'In this way it is written that the Christ would suffer and rise from among the dead on the third day, and on the basis of his name repentance for forgiveness of sins would be preached in all the nations —starting out from Jerusalem, you are to be witnesses of these things.' "—Luke 24: 44-48.

[10] In harmony with this, can it be proved from the Psalms that Jesus Christ was to suffer and die and be raised from the dead and then have his name preached to all the nations as a means of salvation from their sins? Yes, from just the book of Psalms by itself. However, let it be said that Jesus divided the ancient Hebrew Scriptures into three sections, namely, "the law of Moses" and "the Prophets and Psalms." The book of 150 Psalms was the first book in the section known as the Holy Writings or Hagiographa, composed of thirteen books. Hence the entire third section was referred to as the Psalms, for short. However, here let us view particularly the inspired book of 150 Psalms.

[11] Jesus' twelve apostles and their fellow

9 On his resurrection day how did Jesus point out the propheticalness of the Psalms?
10. In harmony with this, what can be proved concerning Jesus from the book of Psalms, although the expression "Psalms" could include what?
11. Who followed Jesus' example in quoting from the Psalms, and so what are the Psalms rather than mere sentimental, emotional poetry?

disciples followed Jesus' example and quoted frequently from the book of Psalms. In the twenty-seven books of the Christian Greek Scriptures, from Matthew to Revelation, the eight inspired Christian writers quoted from 103 of the 150 Psalms,* or from the Second Psalm to the 149th Psalm. The Psalms are therefore not mere sentimental and emotional poetry. They are historical, they are also prophetical, they are a guide to the Christian's prayers and praises, and they are a guide to a Christian's work in God's service. They are an important part of "all Scripture" that is "inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

### THE SUPREME ISSUE WITH GOD

12 In a remarkable way the book of Psalms makes reference to the whole program of events from the creation of heaven and earth down through the millenniums of man's existence and through our day and on to the deciding of the supreme issue before all the universe. That paramount issue is the universal sovereignty of the one God, whose name is Jehovah. That issue or point in question arose because of the entrance of sin among mankind. The wages of such sin is death to mankind and a returning to the dust of the ground. Calling attention to this, the psalm written by the prophet Moses says: "O Jehovah, you yourself have proved to be a real dwelling for us during generation after generation. Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God. You make mortal man go back to crushed matter and you say: 'Go back, you sons of men.' For a thousand years are in your eyes but as yesterday when it is past and as a watch during the night. You have swept them away; they become a mere sleep." (Ps. 90: 1-5 and superscription) The first two verses of the very next psalm speak of this everlasting One as the Most High, the Almighty One, Jehovah and God. In support of his side of the supreme issue, the Psalms also speak of Jehovah God as Sovereign Lord.

13 Because he is the Sovereign Lord, the universal Sovereign, he can protect and preserve those who stand up for his universal sovereignty. Said King David as the psalmist: "O Jehovah the Sovereign Lord, the strength of my salvation, you have screened over my head in the day of the armed force." "My eyes are to you, O Jehovah the Sovereign Lord. In you I have taken refuge. Do not pour out my soul." (Ps. 140:7; 141:8) "The [true] God is for us a God of saving acts, and to Jehovah the Sovereign Lord belong the ways out from death." "But as for me, the drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works." (Ps. 68: 20; 73:28; 69:6; 109:21) In no prejudiced effort to hide God's own personal name, 848 times* the book of Psalms calls him by his name Jehovah, forty-three times it refers to him by his shortened name Jah, and 475 times it refers to him under his title God or *El·o·him'*. In Psalm 50:1 we read: "The Divine One, God, Jehovah, has himself spoken." In Psalm 103:20-22 his

* See index of places in *Novum Testamentum* Graece, by D. Eberhard Nestle, Stuttgart, Germany.

12. Why did the supreme issue arise before all the universe, and how do Psalms 90 and 91 speak in relation to this issue?

* This includes the forty-eight times where the Jewish Sopherim changed the early Hebrew text to read *A·do·nay'* instead of *Ye·ho·wah'*, which the *New World Translation* has restored to their primitive reading.

13. As the Sovereign Lord what can he do for his supporters, and how do the Psalms make no prejudiced effort to hide his name and titles and sovereignty?

sovereignty or domination in heaven and earth is given as the reason for issuing this command: "Bless Jehovah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. Bless Jehovah, all you armies of his, you ministers of his, doing his will. Bless Jehovah, all you his works, in all places of his domination. Bless Jehovah, O my soul."

[14] When Adam and Eve took the wrong side of the controversy over the universal sovereignty of Jehovah God, it brought the death sentence upon them, so that all of us were born imperfect and under the condemnation of death. In his grief over having committed a grave sin, the psalmist David prayed to God: "Look! with error I was brought forth with birth pains, and in sin my mother conceived me. May you purify me from sin with hyssop, that I may be clean; may you wash me, that I may become whiter even than snow." (Ps. 51:5, 7) Back there King David and other worshipers offered animal sacrifices to Jehovah God for sin, but the psalmist was inspired to say that animal victims, such as rich men could buy and offer in abundance, could not really take away sin and lift from mankind the condemnation to death: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever [and] not see the pit. For he sees that even the wise ones die." (Ps. 49:7-10) For that reason it became necessary for the universal Sovereign to provide a perfect human sacrifice for all mankind. How?

[15] The universal Sovereign Lord sent down his only-begotten Son from heaven to be born as a man with a perfect body that he might become the Messiah or Anointed One, about whom the Psalms speak prophetically. This heavenly Son of God was born nineteen centuries ago in the royal family of King David, not in a glorious palace, however, but in a stable in David's birth city of Bethlehem. A manger was then his bed. He was called Jesus, his name meaning "Jehovah is salvation," and under this name he was to save his people, Christians, from their sins. (Matt. 1:20, 21) No wonder he repeatedly said that he came in his Father's name. At the age of thirty years he was baptized in the waters of the Jordan River, not in symbol of his being a sinner but as a sign before God and the holy angels and John the Baptizer that he was dedicating himself to the larger service of God his Father. Right after this baptism God anointed Jesus with holy spirit from heaven and he thus had the title "Christ" or Anointed One added to his name; he became Jesus Christ. The perfect Jesus knew that the animal sacrifices of the Jews were not equal to the value of a man and were therefore not able to be a redemption price for mankind; their blood could not wash away the sins of mankind. That was why Jesus, knowing his own human perfection, presented himself as an adequate sacrifice.

[16] When Jesus did so he was carrying

14. What did Adam and Eve's taking the wrong side of the controversy result in to us, and why did it become necessary for God to provide the adequate sacrifice?

15. How did God provide the perfect human sacrifice, and through what knowledge did Jesus present himself as an adequate sacrifice?

16. When he did so, what words of Psalm 40 was Jesus carrying out, and what did this statement mean concerning him?

out the words of Psalm 40:6-8: "Sacrifice and offering you did not delight in; these ears of mine you opened up [but a body you prepared for me]. Burnt offering and sin offering you did not ask for. That being so, I said: 'Here I have come, in the roll of the book it being written about me. To do your will, O my God, I have delighted, and your law is within my inward parts.'" (*Marginal reading;* Heb. 10:5-10) This meant that Jesus had to die sinlessly, sacrificially, in this way giving up forever the perfect human body that Jehovah God had miraculously prepared for him. He must use that sacrifice, not take it back.

17 According to the Psalms as well as other prophetic scriptures, Jesus had to die in a certain way. No, not on the altar of Jehovah's temple in Jerusalem; that was not for human sacrifices. But on a torture stake, and nailed to it hand and foot. As Psalm 22:16 prophesied of Jesus: "Dogs have surrounded me; the assembly of evildoers themselves have enclosed me. Like a lion [they are at] my hands and my feet [They bored my hands and feet]." —*Marginal reading.*

18 As we read the rest of Psalm 22 in the light of its later fulfillment we can hear the enemies who schemed to have him nailed to the torture stake taunt him, saying: "He committed himself to Jehovah. Let Him provide him with escape! Let him deliver him, since he has taken delight in him!" We can see the Roman soldiers who stripped Jesus of his clothing before nailing him up throwing dice for the ownership of his inner garment: "They apportion my clothing among themselves, and upon my garment they cast lots." We can hear Jesus just before his death taking up the words of Psalm 22:1: "My God, my God, why have you left me? [Why are you] far from saving me, [from] the words of my roaring?" And as he finally breathes his last and a Roman soldier jabs his side with a spear and blood and water stream out, we see fulfilled the words: "Like water I have been poured out, and all my bones have been separated from one another. My heart has become like wax; it has melted deep in my inward parts. My power has dried up just like a fragment of earthenware, and my tongue is made to stick to my gums, and in the dust of death you are setting me." (Ps. 22:8, 14, 15, 18; Matt. 27:43, 46; John 19:23, 24) Even the gall that they had tried to make him drink, and the vinegar with which the soldiers sponged his mouth to quench his thirst, were foretold: "Reproach itself has broken my heart and [the wound] is incurable. And I kept hoping for someone to sympathize but there was none, and for comforters but I found none. But for food they proceeded to give [me] a poisonous plant, and for my thirst they tried to make me drink vinegar." (Ps. 69:20, 21; John 19:28-30) Such fulfillments mark Jesus as the foretold Messiah!

19 But a dead Jesus would not serve to vindicate himself as a Son of God faithful to the death nor to vindicate Jehovah God as universal Sovereign Lord with all power and dominion. Having this in mind, Jehovah in the Psalms foretold Jesus' resurrection from the dead. The dead Jesus was buried in a nearby tomb in a rock and thus his soul, which he had poured out in death, went to Sheol or mankind's common grave. But Jesus died with full hope of a resurrection, his hope being voiced in Psalm 16:8-11: "I have placed Jehovah in front of me constantly. Because [he] is at my right hand I shall not be made to totter. Therefore my heart does rejoice and my glory is inclined to be joyful. Also,

17. In what certain way did Jesus have to die, according to Psalm 22?

18. Fulfillments of what other parts of Psalm 22 and of Psalm 69 mark Jesus as the foretold Messiah?

19. In the Psalms how did Jehovah foretell Jesus' resurrection, and how did he fulfill such prophecy?

my own flesh will reside in security. For you will not leave my soul in Sheol. You will not allow your man of loving-kindness to see the pit. You will cause me to know the path of life. Rejoicing to the full is with your face; there is pleasantness at your right hand forever." That this and other prophecies of the Psalms might be carried out, Jehovah God brushed aside the Devil's preventive efforts and raised Jesus from the dead, delivering him from Sheol on the third day. God rewarded him with a spirit body in place of the sacrificed human body, that he might know again the path of life and know pleasantness at God's right hand forever.—Acts 2:22-31.

### THE CONGREGATION AND THE KINGDOM COVENANT

[20] However, before Jesus finished his course on earth he had a work to do. His work was to make known the name and the sovereignty of the one true God; it was to be the foremost witness of Jehovah, it was to gather about him a congregation of disciples, spiritual brothers, who should carry forward and finish on earth the work of Kingdom witnessing that he had begun. That was part of Jehovah's will for Jesus, as Psalm 40:8-10 foretold: "To do your will, O my God, I have delighted, and your law is within my inward parts. I have told the good news of righteousness in the big congregation. Look! my lips I do not restrain. O Jehovah, you yourself know that well. Your righteousness I have not covered over within my heart. Your faithfulness and your salvation I have declared. I have not hidden your loving-kindness and your trueness in the big congregation." True to this prophecy that was written about him in the roll of God's Bible Jesus proceeded to gather twelve apostles and other disciples round about him. To this "little flock" he was Jehovah's Right Shepherd. But he himself was the "Lamb of God that takes away the sin of the world," and so, like the psalmist David, he could say to God his Father: "Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me."—Ps. 23:1, 2.

[21] In this preaching work of his Jesus took along many of his disciples to train them for their future ministry. He was not ashamed to call them his brothers in a spiritual sense. This these words of Psalm 22:22 foretold: "I will declare your name to my brothers; in the middle of the congregation I shall praise you." (Heb. 2: 11, 12) When someone in a big crowd said his mother and her other sons wanted to come up and speak to him, he pointed to his disciples and said: "Look! my mother and my brothers!" On his resurrection day he appeared to Mary Magdalene and said: "Be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.' "—Matt. 12:46-50; John 20:17.

[22] To these faithful disciples Jesus made known the promised new covenant that was to take the place of the old law covenant that the prophet Moses had mediated between Jehovah God and Israel. When Jesus mentioned the new covenant in his last supper with his apostles before his death he was referring to the new covenant that was to be concluded over his own human sacrifice and that was foretold in Psalm 50:4, 5: "[God] calls to the heavens above and to the earth so as to execute judgment on his people: 'Gather to me my men of loving-kindness, those concluding my covenant over sacrifice.' "

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20. As foretold in Psalm 40:8-10, what work did Jesus on earth have to do, how did he become a shepherd, and whom did he in turn acknowledge as his shepherd?

21. What public confession did he make concerning his followers, and how was this foretold in Psalm 22?

22. What covenant did Jesus make known when celebrating the Lord's evening meal, and how was this foretold in Psalm 50?

23 Through this new covenant they were to receive actual forgiveness of their sins because of their faith in the human sacrifice by which the covenant was put into force, thus making them the happiest people on earth. As David foretold in Psalm 32:1, 2: "Happy is the one whose transgression is pardoned, whose sin is covered. Happy is the man to whose account Jehovah does not put error, and in whose spirit there is no deceit." (Rom. 4:5-8; Jer. 31: 31-34, *AS*) By this covenant we are taken out from all the worldly nations to become a people for Jehovah's name, that is, Jehovah's happy, righteous witnesses. (Acts 15:14) In these last days the remnant of those upon whom Jehovah has bestowed his loving-kindness have been gathered to him so as to serve as witnesses of his kingdom to all nations in all the inhabited earth.

24 In Jehovah's exalted arrangement the Kingdom serves the most important purpose. It is the special means by which Jehovah will vindicate his position as the universal Sovereign Lord. In this kingdom he has a representative of his on the throne, one whom he anoints to be King. Early after the flood of Noah's day Jehovah raised up a king on earth who foreshadowed Jehovah's anointed King of the new world. His name was Melchizedek, and he was king of the city of Salem and at the same time priest of the Most High God. No creature in heaven or on earth could arrange to make himself king of the new world. It was Jehovah who had to conceive the idea of such a king and to make a covenant or solemn agreement with one whom he wanted to hold this kingship. Jesus Christ is the one whom Jehovah has anointed to be the King, the one with whom he has made the special covenant for the kingdom of the heavens. Since Jesus showed his disciples that the Psalms had so much to say prophetically about him, do we find some psalms speaking of the Kingdom covenant and of Melchizedek? We do. Jehovah chose the family line of King David as the one through whom the Messiah, the anointed King of the new world, should come. So Jehovah made with David a covenant for a permanent kingdom.

25 In Psalm 89 Ethan the Ezrahite makes an appeal to Jehovah God in the name of this kingdom covenant; he quotes Jehovah as saying: "I have concluded a covenant toward my chosen one; I have sworn to David my servant: 'Even to time indefinite I shall firmly establish your seed, and I will build your throne to generation after generation.' He himself calls out to me: 'You are my Father, my God and the Rock of my salvation.' Also I myself shall place him as first-born, the most high of the kings of the earth. To time indefinite I shall preserve my loving-kindness toward him, and my covenant will be faithful to him. And I shall certainly set up his seed forever and his throne as the days of heaven. I shall not profane my covenant, and the expression out of my lips I shall not change. Once I have sworn in my holiness, to David I will not tell lies. His seed itself will prove to be even to time indefinite and his throne as the sun in front of me. As the moon it will be firmly established for time indefinite and be a faithful witness in the skies."—Ps. 89:3, 4, 26-29, 34-37.

26 Another psalmist, possibly King Hezekiah, who sat on David's throne, also reminds Jehovah God of his kingdom cove-

23. Through this new covenant what undeserved kindness were the believers to receive, making them most happy, and by this covenant what is taken out from the nations?

24. What purpose does the Kingdom serve, and who had to conceive the idea of a covenant for it, and do the Psalms also speak of this?

25. How did Ethan the Ezrahite appeal to God in the name of the Kingdom covenant in Psalm 89?

26. How did the psalmist remind Jehovah of the Kingdom covenant in Psalm 132, and why will Jehovah not draw back from what he swore to David though long ago?

nant, saying: "On account of David your servant, do not turn back the face of your anointed one. Jehovah has sworn to David, truly he will not draw back from it: 'Of the fruitage of your belly I shall set on your throne. If your sons will keep my covenant and my reminders that I shall teach them, their sons also forever will sit upon your throne.' For Jehovah has chosen Zion; he has longed for it as a dwelling for himself: '. . . There I shall cause the horn of David to grow. I have set in order a lamp for my anointed one. His enemies I shall clothe with shame, but upon him his diadem will flourish.' " (Ps. 132:10-18) Since the Kingdom is the powerful means by which Jehovah has chosen to vindicate his universal sovereignty, how could we even think that Jehovah would draw back what he has solemnly sworn to King David even though it was thirty centuries ago! He is a God that faithfully keeps his covenant.

[27] In carrying out this kingdom covenant he put his Son Jesus Christ on earth as a descendant of King David, and with Jesus he made a covenant not only for the kingdom of the earth but for the kingdom of the heavens. This was why, on the night before he died as a witness to this kingdom, Jesus said to his faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." (Luke 22: 28, 29) For this reason Jesus will have his congregation of brothers, anointed with the same spirit of God, as joint heirs in the kingdom of the heavens.

[28] Jesus was prophesied to become higher than any kings ever on earth, yes, higher than King David himself. In this way he, although David's son, would become David's Lord. He could become David's Lord only by becoming a heavenly King, seated at God's right hand in the heavens. He would become a priest for David, and since David was only a king but no priest, Jesus would again become more than David; he would become a King-Priest like ancient Melchizedek, king of Salem.

[29] By calling attention to these facts Jesus silenced his enemies. He quoted to them from Psalm 110, in which King David prophetically called Jesus Christ his Lord, by saying: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion: 'Go subduing in the midst of your enemies.' Jehovah has sworn (and he will not feel sorry): 'You are a priest to time indefinite according to the manner of Melchizedek!' Jehovah himself at your right hand will certainly break kings to pieces on the day of his anger." (Ps. 110:1, 2, 4, 5; Matt. 22:41-45) To carry out this invitation to Jesus to sit at his right hand and this sworn oath to make Jesus there seated an everlasting king like Melchizedek, Jehovah raised Jesus from the dead on the third day that he might enter the invisible heavens. On the fortieth day after that his disciples on the Mount of Olives saw him ascend heavenward to his Father. Ten days later on the day of Pentecost the apostle Peter preached to over 3,000 Jews and quoted Psalm 110 and gave them the proof that Jesus was then, that day, up in heaven at Jehovah's right hand as David's Lord and as Christ.—Acts 2:32-36.

### THE KINGDOM IN ACTION

[30] But that was over nineteen hundred years ago! What does that have to do with

27. With whom, therefore, did Jehovah make a Kingdom covenant afterward, and for whom did this one covenant for the same kingdom?
28. How was Jesus to become higher than the kings of the earth?
29. In what way did Jesus call attention to these facts to silence his enemies, and how did Peter also refer to those facts on the day of Pentecost?
30. Why are those things of nineteen centuries ago not too far in the past to affect us today?

us today? How could that affect us today in this age of hydrogen bombs and nuclear warfare? We humans should not think that all that is too far in the past to be of any concern or value to us today. Nineteen centuries ago seems like long, long ago to us, but to the beginningless, endless Jehovah God, to whom a thousand of our years are as but one day, nineteen hundred years ago is as less than two days ago. More than ever the actions of all the nations since the year 1914 call for the settling of the supreme issue, the vindication of Jehovah's sovereignty over earth as well as heaven. To that end there is the present need of the royal government of his King like Melchizedek.

[31] That kingdom is now on hand to uphold Jehovah's side of the issue of universal sovereignty. That kingdom was born in the heavens in 1914 in fulfillment of Jehovah's oath to David's Lord. By that year Jesus had sat through the appointed period of time at his heavenly Father's right hand. So in 1914 the time had come for Jehovah to begin making Christ's enemies the stool for his feet. The time had come for Jehovah to send the rod of Christ's strength out of heavenly Zion with the command: "Go subduing in the midst of your enemies." At the exact time in 1914 Jehovah God faithfully did those things. His kingdom by Christ is now in action. Because of its action Satan the Devil and all his demons now find themselves hurled down and confined to the neighborhood of this earth to await the not-far-off time when Jehovah himself, at his anointed King's right hand, will break the enemy kings of the earth to pieces on the day for vindicating his universal sovereignty.

[32] This is accordingly a day for unusual action by the congregation of Christ's brothers on earth. This is the day for unusual witnessing by the anointed witnesses of the universal Sovereign. It is the day foretold by Jesus Christ for preaching the good news of God's established kingdom to all earth's inhabitants for a witness to all nations before the end of these comes in the "war of the great day of God the Almighty." All hail to this day, for it is the day to fulfill the divine commands in Psalm 96: "Sing to Jehovah a new song. Sing to Jehovah, all [you people of] the earth. Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him. . . . Say among the nations: 'Jehovah himself has become king.'" And the very next psalm tells the peoples in lands great and small to be glad because Jehovah has brought his royal government to birth, saying: "Jehovah himself has become king! Let the earth be joyful. Let the many islands rejoice. For you, O Jehovah, are the Most High over all the earth; you have made your ascent very high over all other gods." (Ps. 97:1, 9) Wise, indeed, we are if we rejoice in faith over the establishment of God's kingdom rather than sorrow over the coming overthrow of the kingdoms of this wicked world.

[33] What do those who rejoice do? Outstandingly since the close of World War I in 1918 they fulfill Psalm 145:10-13: "All your works will laud you, O Jehovah, and your men of loving-kindness [the congregation of those in the kingdom covenant] will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship. Your kingship is a kingship of all times indefi-

31. How has that kingdom come to be here since 1914, and how has it gone subduing in the midst of Christ's enemies?

32. Why is this a day for unusual action and witnessing by the congregation of Christ's brothers?

33. What do those who rejoice do, and what has their doing this resulted in?

nite, and your dominion is throughout all successive generations." This talking about the glory of Jehovah's kingship by all the many means of preaching has not been in vain. Already hundreds of thousands of the sons of men to whom the glory of the splendor of Jehovah's kingship has been made known in more than a hundred languages have believed and accepted the Kingdom message and are rejoicing in it. More than that, they are acting upon it in fulfillment of the psalmist's prayer: "The praise of Jehovah my mouth will speak, and let all flesh bless his holy name to time indefinite, even forever." (Ps. 145: 21) They too have become Kingdom witnesses of Jehovah.

[34] In delightsome language the book of Psalms tells of these joyful companions of the preaching remnant of the Kingdom heirs. The remnant are the last remaining ones on earth of the class pictured as the bride of Christ. They have been begotten or engendered by Jehovah God by means of his life-giving spirit and so they have become as a daughter to the great King of eternity, Jehovah, the universal Sovereign. Now that the kingdom of God's dear Son, their Bridegroom, has been established, the time draws near for their marriage to him in the "first resurrection." Now as the remnant of the bride class approach the wedding day they are telling all lovers of divine government about their Bridegroom, who has been made King at Jehovah's right hand in heaven. As they move on through this world to their final union with the Bridegroom they are joined by well-wishing companions who want to become subjects of their Bridegroom King. These become as bridesmaids to the remnant.

34. How is the bride class of Christ a King's daughter, and by whom has she now been joined as she nears her marriage day?

[35] Psalm 45:13-15 describes both the bride class and the bridesmaids in these beautiful words: "The king's daughter is all glorious within [the house]; her clothing is out of settings of gold. In woven apparel she will be brought to the king. The virgins in her train as her companions are being brought . . . with rejoicing and joyfulness; they will enter into the palace of the king." These as-it-were bridesmaids out of all the nations were thus foretold as a happy multitude of persons, and today they are unspeakably happy. They are happy because they are privileged to give out to others the Kingdom good news in close companionship with the remnant of the bride class. They are in the palace of the universal King, Jehovah, because they are now at his spiritual temple, there rendering him sacred service continually.

[36] This great crowd of bridesmaids comes from the very ends of the earth to which the Kingdom message has been preached, and they are members of all the families of the nations, God being impartial toward all. They have learned about the name of Jehovah and they have turned away from false gods with other names in order to worship Jehovah as God and to serve him as rightful King. In them is being fulfilled Psalm 22:27, 28: "All the ends of the earth will remember and turn back to Jehovah. And all the families of the nations will bow down before you. For the kingship belongs to Jehovah and he is dominating the nations."

### HAPPINESSES (BEATITUDES)

[37] As the worldly nations worry along in their distress and uncertainty, and as they march on to their destruction in the uni-

35. How does Psalm 45 describe these bridal companions, and how are they now in the king's palace?
36. How has Psalm 22:27, 28 been fulfilled in them?
37. For our guide to happiness what does the book of Psalms furnish us, as shown in Psalms 1 and 2?

versal war of Armageddon, we can be happy. Do we want to be happy? We can be. How? There are twenty-four happinesses or beatitudes in the Psalms that tell us the secret of how to be happy with the happiness that will never end. It is instructive for us to hear some of these beatitudes! The very book of Psalms opens with a beatitude, "Happy is the man that has not walked in the counsel of the wicked ones, and in the way of sinners has not stood and in the seat of ridiculers has not sat. But his delight is in the law of Jehovah, and in his law he reads in an undertone day and night." (Ps. 1:1, 2) The beatitude in the Second Psalm is one that not only world rulers but all of us under the shadow of Armageddon ought to heed: "Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish [from] the way, for his anger flares up easily. Happy are all those taking refuge in him."—Ps. 2:11, 12.

[38] We cannot defy God and tell lies about him and be happy. "Happy is the able-bodied man that has put Jehovah as his trust and that has not turned his face to defiant people, nor to those falling away to lies." (Ps. 40:4) Those who enjoy the happiness of giving will be preserved through Armageddon: "Happy is anyone acting with consideration toward the lowly one; in the day of calamity Jehovah will provide escape for him. Jehovah himself will guard him and preserve him alive. He will be pronounced happy in the earth, and you cannot possibly give him over to the soulful desire of his enemies." (Ps. 41:1, 2, *margin*) Correction from Jehovah is meant to result in our happiness: "Happy is the able-bodied man whom you correct, O Jah, and whom you teach out of your own law, to give him quietness from days of calamity, until for the wicked one a pit is excavated." (Ps. 94:12, 13) Obedience to God's command results in unusual happiness: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight." "Happy are the ones faultless in [their] way, the ones walking in the law of Jehovah. Happy are those observing his reminders; with all the heart they keep searching for him."—Ps. 112:1; 119:1, 2.

[39] The materially rich may brag about their families and their earthly possessions and may then say: " 'Happy is the people for whom it is just like [that]!' " But the spiritually rich New World society of Jehovah's witnesses say in contrast: "Happy is the people whose God is Jehovah!" (Ps. 144:12-15) "Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth."—Ps. 146:5, 6.

### HALLELUJAH

[40] For our highest happiness now and in the world to come the Psalms serve as a faithful guide to us regarding what is his will for us now. As we approach the day of days when Jehovah will make wars to cease to the extremity of the earth, breaking the enemy armaments to pieces and setting astonishing events in the earth, we need to keep united as his people and to meet together as often as can be arranged. "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) To promote that goodness and pleasantness of unitedly dwelling together we should take hold of the opportunity and build one another up as fellow believ-

38. What further happinesses are mentioned for us in Psalms 40, 41, 94, 112, 119?

39. What do the materially rich say is a happy state, but what do Jehovah's witnesses say in contrast?

40. As we approach the day of Jehovah's war, what should we do toward unifying ourselves, and hence what should our determination be?

ers and fellow servants. We meet, not only to praise the universal Sovereign and his kingdom, but to help one another to praise him before people on the outside who need salvation. Our determination should be: "As for me, in my integrity I shall walk. O redeem me and show me favor. My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah." (Ps. 26:11, 12) "I will laud you in the big congregation; among a numerous people I shall praise you."—Ps. 35:18.

41 We are to invite unhappy, bewildered, endangered people outside to join us in our joyful, upbuilding meetings: "O let people laud Jehovah for his loving-kindness and for his wonderful works to the sons of men. And let them extol him in the congregation of the people, and in the seat of the elderly men let them praise him." (Ps. 107:31, 32) "Praise Jah, you people! Sing to Jehovah a new song, his praise in the congregation of men of loving-kindness. Let Israel rejoice in its grand Maker, the sons of Zion—let them be joyful in their King."—Ps. 149:1, 2.

42 Unlike Israel of old, we do not dwell altogether in a land all to ourselves, living to ourselves and having nothing to do with the nations outside our boundaries. We dwell scattered around the earth in the midst of worldly peoples, whose ungodly practices and beliefs and nationalistic pride and ambitions we must resist. Yet Jehovah has separated his people from this world by his truth, which has made them free, and by his organization of them that they may all act together in doing his one will for them. In this day of Jehovah he has brought forth his nation of spiritual Israel, a nation not captive to any of the nations of this world. He has given them a spiritual position before him, a theocratic position occupied by no others on earth, so that he has, as it were, caused a 'land to be born' in this great day of Jehovah for their residence. There he has brought the spiritual children of his woman Zion, and there he has gathered to them hundreds of thousands of temporary residents of good will.

43 For us to appreciate our spiritual nationhood, our national oneness, we need to come together regularly in our meetings. There is the suitable place to talk about the God who has made us his organized people. There before and with our brothers in the faith we should express our joy in Jehovah, who has become our King since 1914. The blessing from this to us will be a deepening of our love for him and his Christ and for our brothers, and a strengthening of our tie to one another to stick together against all the world that is united against Jehovah and us as his witnesses.

44 From our meetings we are commanded to go forth and bear witness and sound warning to all the nations for the last time, because their complete end is clocked for Armageddon. By faith, in the light of prophecy, we see his victory and we can rejoice because of what that victory will mean for his own universal sovereignty and for the blessing of all who love and serve him. As we go out to our territory to bear witness publicly and from house to house, he gives us his triumphant message today. Women and not just the men who ordinarily do the fighting are to join in this triumphal proclamation. Psalm 68:11, 12 has come true in this respect: "Jehovah himself gives the saying; the women telling the good news are a large army.

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41. What are we to invite people on the outside to do, as indicated in Psalms 107 and 149?
42. How has Jehovah separated his people from the nations and put them in a newborn land?
43. To appreciate our spiritual nationhood what do we need to do, and what blessing is there to us from doing so?
44. What is it that we are commanded to go forth from our meetings and do, and, according to Psalm 68:11, 12, who also take part in this?

Even the kings of armies flee, they flee. As for her who abides at home, she shares in the spoil." At our homes, too, we should tell of our theocratic victories in preaching the good news of Jehovah's triumphant kingdom.

45 Taking a look forward to Jehovah's victory at Armageddon, as the psalmist did, we can join with him in saying: "The sinners will be finished off from the earth, and as for the wicked, they will be no longer. Bless Jehovah, O my soul. Praise Jah, you people!" (Ps. 104:35) Here for the first time occurs that sacred Hebrew exclamation, *Hallelujah!* the name Jah being the shortened form for Jehovah. Today we who have witnessed the birth of his kingdom and experienced such blessings under it have every reason for praising Jehovah. In this final part of the book of Psalms, twenty-three times we are given this call to praise, Hallelujah! All people alive on the earth today are called upon to praise the universal Sovereign, regardless of what position they hold on the earth, regardless of what may be their age or their sex: "Praise Jehovah from the earth, . . . you kings of the earth and all you national groups, you princes and all you judges of the earth, you young men and also you virgins, you old men together with you boys. Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven. And he will exalt the horn of his people, the praise of all his men of loving-kindness, of the sons of Israel, the people near to him. Praise Jah, you people [Hallelujah]!"—Ps. 148:7-14, *margin.*

45. Where does the expression "Hallelujah" first occur, and how many times are we given this call in Psalms, regardless of our age or sex?

46 We are nearing the close of the time of the end of this old world and its kingdoms. The time is definitely past for the praising of men and human organizations and institutions. It is the critical time for all who want to live to praise our Creator and our Sovereign. It is the important occasion for us to heed the call to bless him. The book of Psalms is divided into five parts by five doxologies or five pronouncements of blessing upon the one living and true God, Jehovah; the first doxology at the close of Psalm 41, the second at the close of Psalm 72, the third at the close of Psalm 89, the fourth at the close of Psalm 106, and the fifth brings to a close the entire book of Psalms. It is in fact the entire Psalm 150. Everything in the expanse of the heavens and on the earth it embraces in its call to everybody to join in one grand Hallelujah. "Praise Jah, you people! Praise God in his sanctuary. Praise him in the expanse of his strength. . . . Every breathing thing—let it praise Jah. Praise Jah, you people [Hallelujah]!" —Ps. 150:1-6, *margin.*

47 That calls for international praise now, today, to the one God. That is the way the inspired psalmist felt toward him. That is the way we feel toward him who is worthy of universal praise. Forward, then, with the commanded preaching of the Kingdom good news to the people of all the nations in a final witness, that the thankful ones may join the universal Hallelujah in fulfillment of this prophecy and may breathe Jehovah's praise forever in his new world!

46. What is it now the time for us to do according to the five doxologies of the book of Psalms?
47. What does Psalm 150 call for, and so what should we move forward in doing?

*Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.—Heb. 13:15.*

● The April 15, 1957, *Watchtower* states, in paragraph 29 of page 236: "On the very day that the flood broke from the distant skies Noah and the seven members of his household went into the ark into which they had already brought specimens of all the birds and animals." How can this be true, when Genesis 7:10 says that after Noah and his family entered the ark "seven days later it turned out that the waters of the deluge came upon the earth"?—R. F., United States.

Jehovah tells Noah to go into the ark, taking with him his household and seven of every clean beast and two of every unclean beast, and then Jehovah informs him: "For in just seven days more I am making it rain upon the earth forty days and forty nights." (Gen. 7:1-4) To load the ark with hundreds of animals of the right kinds would take time. Doubtless with Jehovah's help the necessary animals had been gathered preparatory to embarkation, and now it was time to load the ark and make final preparations. Jehovah allowed seven days for this, Noah carried out the instructions, and from the time that he started "seven days later it turned out that the waters of the deluge came upon the earth."—Gen. 7:6-10.

Then we read: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the fountains of the great water canopy were broken open and the floodgates of the heavens were opened. And the downpour upon the earth went on for forty days and forty nights. On this very day Noah went in, and Shem and Ham and Japheth, Noah's sons, and the wife of Noah and the three wives of his sons with him, into the ark." On the last of the seven days the work of loading was completed and Noah and the seven other human creatures with him entered the ark, to remain there until after the flood came and subsided. "After that Jehovah shut the door behind him." Jehovah told them to enter seven days before the flood came, which allowed time for loading. When this loading was done and Noah and his household went in for the final time, on the seventh day, Jehovah shut the door, shortly before the rain started.—Gen. 7:11-13, 16.

Hence *The Watchtower* was harmonious with the Bible in saying Noah and his household went into the ark "on the very day that the flood broke from the distant skies." Incidentally, what might seem at first glance to indicate a contradiction in the Bible account actually supports the Bible. It is incredible that anyone just making up a story would contradict himself within the compass of a few sentences, saying first that an event occurred seven days before and later saying it occurred on the same day as something else. Such a clash would be obvious. But when two such statements do appear, and yet are easily harmonized when the true situation is understood, it clearly demonstrates that no studied effort is being made to compose a deceptive fable.

Jesus settles the matter, saying: "Until that day when Noah entered into the ark, and the flood arrived and destroyed them all."—Luke 17:27; see also Matthew 24:38, 39.

## *Witness Film Shown in Prison*

¶ The prophet Jeremiah foretold that the Lord's sheep would be gathered "from every mountain, and from every hill, and out of the clefts of the rocks" by hunters and fishers that Jehovah God would send. (Jer. 16:16, *AS*) That literal jails and prisons are among the places where such sheep are to be found is apparent from the reports being sent to the Watch Tower Society. A recent one (April) tells of two men in a prison in Massachussetts taking their stand. The witness of Jehovah who studied with them also reported: "I thought you would be interested to know that I managed to show the film 'The New World Society in Action' in prison on March 21. There were twenty-nine inmates, two officers and the Protestant minister in attendance. The minister gave up his time for group study for the showing. There would have been many more but permission to see the film was denied the Catholic prisoners."

**"WATCHTOWER" STUDIES FOR THE WEEKS**

November 17: International Praise to the One God, ¶1-23. Page 625.

November 24: International Praise to the One God, ¶24-47. Page 632.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ How professed Christians helped to produce a barbaric world? P. 612, ¶2.

✓ Why many people have had difficulty recognizing God's promised Messiah? P. 614, ¶1.

✓ What exposes counterfeit messiahs? P. 616, ¶6.

✓ What event at a Miami, Florida, race track surprised horse-racing fans? P. 618, ¶5.

✓ What protest highlighted the district assembly at Baltimore, Maryland? P. 619, ¶1.

✓ Why a mayor who was involved in mob action became a changed man? P. 620, ¶5.

✓ Who is truly a wise man? P. 621, ¶3.

✓ What activity is the most important to mankind? P. 623, ¶2.

✓ How the Scriptural call to praise the true God has been met today? P. 626, ¶5.

✓ What a psalm is? P. 626, ¶6.

✓ How the Psalms foretold the details of Christ's death? P. 630, ¶18.

✓ What great work Jesus had to do before dying? P. 631, ¶20.

✓ How multitudes since 1918 have reacted to the foretold proclaiming of Jehovah's kingship? P. 634, ¶33.

✓ Why the time is past for praising men? P. 638, ¶46.

✓ Whether Noah entered the ark on the day the flood began or seven days before? P. 639, ¶2.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

NOVEMBER 1, 1957
Semimonthly

WISE SAYINGS FOR THE MODERN DAY

SAFEGUARDING THE HEART WITH WISDOM

DOING RIGHT CHRISTIAN WORKS

TESTIMONY OF THE CATACOMBS

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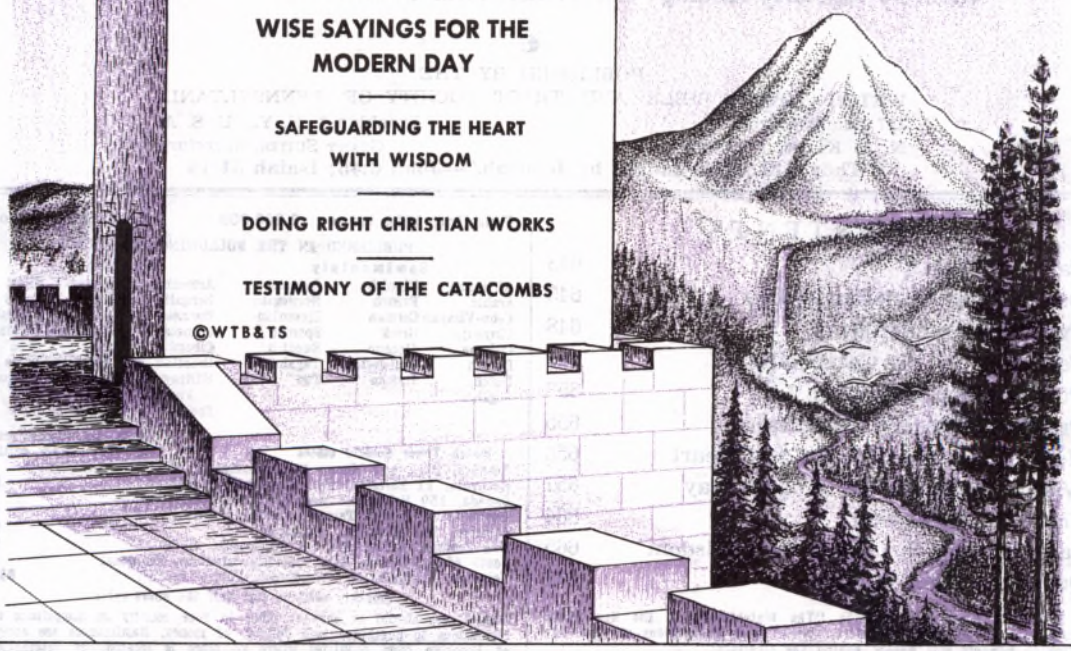

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street, Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

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**The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:**

*AS* – American Standard Version
*AT* – An American Translation
*AV* – Authorized Version (1611)
*Da* – J. N. Darby's version
*Dy* – Catholic Douay version
*ED* – The Emphatic Diaglott
*JP* – Jewish Publication Soc.
*Le* – Isaac Leeser's version
*Mo* – James Moffatt's version
*Ro* – J. B. Rotherham's version
*RS* – Revised Standard Version
*Yg* – Robert Young's version

**Printing this issue: 3,300,000** **Five cents a copy**

**PUBLISHED IN THE FOLLOWING LANGUAGES**

**Semimonthly**

Afrikaans, Arabic, Cebu-Visayan, Cinyanja, Cishona, Danish, Dutch, English, Finnish, French, German, Greek, Ilocano, Indonesian, Italian, Japanese, Norwegian, Slovenian, Spanish, Swedish, Tagalog, Twi

**Monthly**

Armenian, Bengali, Burmese, Chinese, Cibemba, Croatian, Hiligaynon-Visayan, Ibo, Kanarese, Korean, Malayalam, Pangasinan, Polish, Portuguese, Russian, Sesotho, Siamese, Silozi, Tamil, Turkish, Ukrainian, Urdu, Xhosa, Yoruba, Zulu

**Yearly subscription rates for semimonthly editions**

| Watch Tower Society offices | |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
| New Zealand, G.P.O. Box 30, Wellington C. 1 | 7/- |
| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. **Send your old as well as new address.**

**Entered as second-class matter at Brooklyn, N.Y.**
**Printed in U. S. A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII November 1, 1957 Number 21

# CAN YOU WAIT?

PATIENCE is not the possession of children. This is made strikingly evident by the ear-splitting howls young children send up when they must wait for something they want. For them there can be no waiting. When they want something they must have it, not next year, or next month, or next week, but right now.

Children live for the present, not for the future. This is the difference between an immature outlook on life and a mature one. A mature adult will plan for the future and is willing to wait patiently until his plans are realized. But not so with children. They do not think in terms of the many years of living ahead of them.

It seems difficult for a young mind to understand that time does not stand still. It moves on at an unchanging pace. What is far ahead in the stream of time will eventually arrive. The mature person knows this and will wait for it, but the immature will not.

Many adults are like children. They never learn to wait. When they want something they must have it at once, not later. If they are told about something to come a number of years in the future, they are not interested. Like children they suffer from the illusion that what is in the future will never arrive. They have not learned to wait.

Their actions reveal this immature trait in many ways. They are the ones who crowd in front of others to avoid waiting in line. They are the ones who will risk their lives by passing slow-moving trucks instead of patiently waiting for a clear view of the highway. They are the ones who will exhaust the earth's natural resources for immediate profit instead of trying to make them last. Such people can neither value the things they get nor experience the joy of getting something after waiting.

Children are good examples of this. The child that is given what it demands appreciates nothing it receives. But let a child wait for a toy and perhaps even be required to do chores for it; he will think more of it when he gets it. The same is true with a young boy who works and saves for a bicycle. He will find more joy in it, think more of it and take better care of it than the boy who gets a bicycle with no effort on his part and without having to wait.

The principle that waiting enhances the value of something can be applied to mar-

riage. Those persons who have a long engagement are more likely to have a happier marriage than those who do not. Marriage will mean more to them. How can a couple who have been acquainted with each other for only a few hours, a few days or even a few months have the same regard for their marriage as the couple that have known each other at least a year or two?

Hasty marriages are just another way in which some adults manifest their immaturity. They believe a decision to marry must be carried out at once. They even hate to wait the few days required by law in some places. But as a child quickly loses interest in the toy it cried for, so do these people lose interest in the marriage they jumped into. More often than not they soon want a divorce.

### A DIVINE REQUIREMENT

It may seem strange to say that waiting is a divine requirement, but yet it is. For ages God has required humans to wait. In the days of Noah He promised the destruction of that wicked world 120 years in advance. Even though that promised day seemed a long way off Noah waited for it. Time was not standing still. It continued to move at its unchanging pace, and finally the fateful day arrived.

After the Flood time continued to move on, with many other occasions arising when God required people to wait for something. Abraham was required to wait until he was one hundred years old before being blessed with a son from his wife Sarah. Abraham's seed had to wait over four hundred years before receiving the land promised by God. After their land was desolated the Israelites had to wait seventy years before receiving their promised return to Jerusalem. And after the rebuilding of Jerusalem's walls the people had to wait 483 years for the coming of the Messiah. But these are only a few of many instances in which God required men to wait for what he had promised. He knew that waiting is beneficial for man.

There are divine promises that we today are expected to wait for. Some of them are the coming destruction of the present world or system of things, the righteous rule of earth by God's kingdom, eternal peace, a paradise earth, the resurrecting of the dead and the gift of eternal life. These are dependable promises that will be fulfilled at God's appointed time in his righteous new world. To those who think God slow his Word states: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance. Yet Jehovah's day will come." (2 Pet. 3:9, 10, 13) By waiting our integrity and trust in God is tested, our desire is increased, our need is more firmly impressed upon us.

The end of the present system of things that was once far off in the stream of time has now drawn near. We are now in its last days. This generation will see its destruction at the battle of Armageddon. God's long-promised new world will then be ushered in. The blessings that world will bring are worth waiting for.

What about you? Can you wait? Can you "quietly wait for the salvation of Jehovah," as Lamentations 3:26 (*AS*) tells us? Can you "rest in Jehovah, and wait patiently for him," as Psalm 37:7 (*AS*) admonishes us? Or do you have the mark of immaturity by being unable to wait for what God has promised? The apostle Paul recommends endurance in waiting for these things we hope for. (Rom. 8:25) Can you show that endurance? There has been no other time in history when the ability to wait has meant more than it does today. Your very life depends upon it.

# Doing RIGHT Christian WORKS

**Jesus foretold that in our day some who claimed to have done many works in his name would be disowned by him. What kind of works must we do to gain his recognition and approval?**

"BELIEVE on the Lord Jesus and you will get saved." Those words of the apostle Paul, directed to a terrified Philippian jailer—terrified because an earthquake in the middle of the night had just opened all the doors of the cells and loosed all the bonds of his prisoners—are taken by many to mean that all that is required of a Christian to gain salvation is to believe.—Acts 16:31.

But not so. If a fisherman or a farmer heard a warning about a hurricane or a tornado, would he get saved if he failed to do something about it, merely because he believed the warning? He would have to take whatever precautions he could, which he would if he really believed the warning. So, as the disciple James well points out, belief alone is not enough; for if we stop with mere belief we actually do not believe. "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it?" No, it cannot, for "indeed, as the body without breath is dead, so also faith without works is dead." —Jas. 2:14, 26.

But perhaps someone will say, Does not that conflict with what the apostle Paul taught in his letter to the Romans about being declared righteous by faith? Does he not show that Abraham was declared righteous because of his faith, and does not Paul also insist that works did not bring righteousness to the Jews? Luther and others have so argued, and that is one reason why some of these have even gone to the extreme of doubting the inspiration of James' letter.

No, what James wrote does not conflict with what Paul taught. The Bible does not contradict itself. It only seems to when we do not understand it. James and Paul are discussing two separate and different types of works. Paul showed that the works required by the Law, circumcision, sacrifices, sabbaths, etc., could not make God's servants righteous: "Therefore by works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin." Such require-

ments of the Law were pictorial of better things, which could make one righteous. Besides, the works of the Law could be done by one without his heart's being in it, as shown at Isaiah chapter one.—Rom. 3:20; Heb. 10:1.

Now James does not contradict this, for he is not discussing works of the Law, but rather the imperative need of backing up one's faith by consistent works. The proverb "actions speak louder than words" might be applied here. Also, as James observes: "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder." But while shuddering, they do not act in harmony with their belief.—Jas. 2:19.

### WORKS OF MERCY

Jesus stressed the importance of works both by his busy life and by his teachings: "My Father has kept working until now, and I keep working." "We must work the works of him that sent me." So on the night of his betrayal he could say to his Father: "I have glorified you on the earth, having finished the work you have given me to do."—John 5:17; 9:4; 17:4.

Of what did these works consist? Many professed Christians take the position that if they are law-abiding that is all that God requires of them. True, the Bible does command that we do honest work: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Eph. 4:28.

But mere honest labor is far from being all that is required of a Christian. Without doubt Jesus did such honest work as a carpenter for many years before he came to Jordan to be baptized. But being a carpenter was not the purpose for which he came to earth and was anointed or made the Christ. Christian works, therefore, must be the type of works Jesus did after his baptism and forty-day fast in the wilderness.

And what were those works? For one thing, they certainly included many acts of mercy. He miraculously fed the hungry, cured the sick, cast out demons, restored sight and soundness of limb, and even raised the dead. Without doubt he did much to alleviate physical suffering in his day.

Because of this, many professed Christians have concluded that all they need to do is to contribute to charity, help build hospitals, orphanages and suchlike institutions. Others go farther and even dedicate their lives to helping the sick and needy, such as Albert Schweitzer, physician, musician and clergyman-philosopher, who has spent decades in the heart of Africa ministering to the sick.

True, the doing of such acts is a showing of mercy and neighbor love. And in one of Jesus' illustrations a Samaritan is commended for his thus showing neighbor love. We also read of an early Christian woman, Dorcas, who "abounded in good deeds and gifts of mercy." Likewise Cornelius is approvingly referred to as one who "made many gifts of mercy to the people."—Luke 10:30-37; Acts 9:36; 10:2.

No question about it, the early Christians were distinguished for the generosity they showed toward one another. It was for this very purpose that Paul urged the Corinthian Christians to set apart something on the first day of each week. No doubt that is why James used the showing of such kindness to illustrate that faith without works is dead; and why John said that we are to love not only with words but also with deeds.—1 Cor. 16:2; Jas. 2:15, 16; 1 John 3:17, 18.

It seems, however, that some dedicated Christians in modern times are prone to come short in this respect, doubtless because of thoughtlessness. Appreciating

that material giving is not the most important kind of giving and that there is much spiritual giving to be done, these apparently go to the other extreme and overlook entirely opportunities to lend a helping hand to their brothers who may have need of material things. Included would be the making of a friendly visit when a fellow minister is sick in bed, at home or in the hospital.

Not long ago a member of the Brooklyn headquarters staff had the opportunity of addressing some seventy members of a Congregational Church group on the work of Jehovah's witnesses. What occasioned this opportunity? It was the fact that the president of this group had noted how faithfully one of the witnesses called on his neighbor, also a witness, during the time of her illness, reading the Bible and Bible publications to her. He was so impressed that he wanted both himself and his group to know more about the witnesses. So let dedicated Christians keep balance in this matter also and not neglect opportunities to aid their brothers in a material way as opportunity affords.

### RIGHT CHRISTIAN WORKS

However, as good as all such works are, they are at best only secondary. Even with Jesus the really important work was preaching that "the kingdom of the heavens has drawn near." That was the primary reason for his coming to earth, as he told Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—Matt. 4:17; John 18:37.

That is why Jesus said: "Happy are those who are conscious of their spiritual need," but rebuked those who followed him merely because of the loaves and the fishes, being conscious only of their physical needs. He knew that taking in loaves and fishes meant merely temporary life, but that "this means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—Matt. 5:3; John 17:3.

No question about it, to follow Christ we must not only do deeds of mercy but must, chief of all, preach the truth about God, his Word and kingdom. That is why Jesus, at the close of his ministry, stated that by glorifying his Father on earth he had finished the work his Father had given him to do. Thus the apostle Paul urges us: "Become imitators of me, even as I am of Christ." He took, not the work of alleviating physical suffering, but the work of preaching, so seriously that he exclaimed: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!"—1 Cor. 11:1; 9:16.

Just as Jesus came to earth primarily to bear witness to the truth, so also that is the primary reason for any becoming his followers. As Peter shows, Christians are " 'a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." In fact, their salvation depends upon it, as we are further told: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation"; a statement, incidentally, combining Paul's stress of righteousness by faith and James' emphasis on works consistent with one's faith.—1 Pet. 2:9; Rom. 10:10.

### NO CHRISTIAN LAITY

Most persons who profess to be Christians think they are doing quite well if, in addition to being honest and giving to charity, they go to church on Sunday, listen to a sermon and contribute toward the clergyman's salary and the other expenses of their religious organization. No doubt this misapprehension of theirs largely

rests on the false distinction between clergy and laity. Such a distinction, while very common among pagan religions, never did have a place in true Christianity; it certainly did not exist in the early Christian congregation. As one religious journal observed in commenting on "Layman's Sunday":

"Certainly in the little band of Jesus and his disciples there was no division into clergy and laity. Much as any [clergyman] would like to regard Jesus as his counterpart in the early situation, his manner, speech and mood were what we would today call 'lay.' And just so, the disciples who might look from here like a [newly formed] laity were really the preachers who were sent out.

"In the rest of the New Testament the word for clergy (*kleros*) means not a special order among the Christians but *all* the Christians. And the word for laity (*laós*) means not a recipient part of the congregation but, again, *all* the Christians. *All* are called to one service, and *all* are God's people. Our distinction between clergy and laity was not known to the New Testament, so St. Paul could not have added 'clergy and laity' to the list of Jew and Gentile, slave and free, rich and poor, men and women who are one in Christ. Had he lived in the second century, however, he might have so expanded his list."—*The Christian Century,* October 12, 1955.

This, however, does not mean that to do right Christian works one must mount the pulpit or the public platform and there preach. One can find many opportunities for bearing witness in his own home, at his place of employment, as well as when shopping or traveling. And one can always make opportunities for himself by going from house to house and by accosting strangers on street corners or in market places, all of which methods Paul and the other apostles used.—Acts 5:42; 17:17; 20:20.

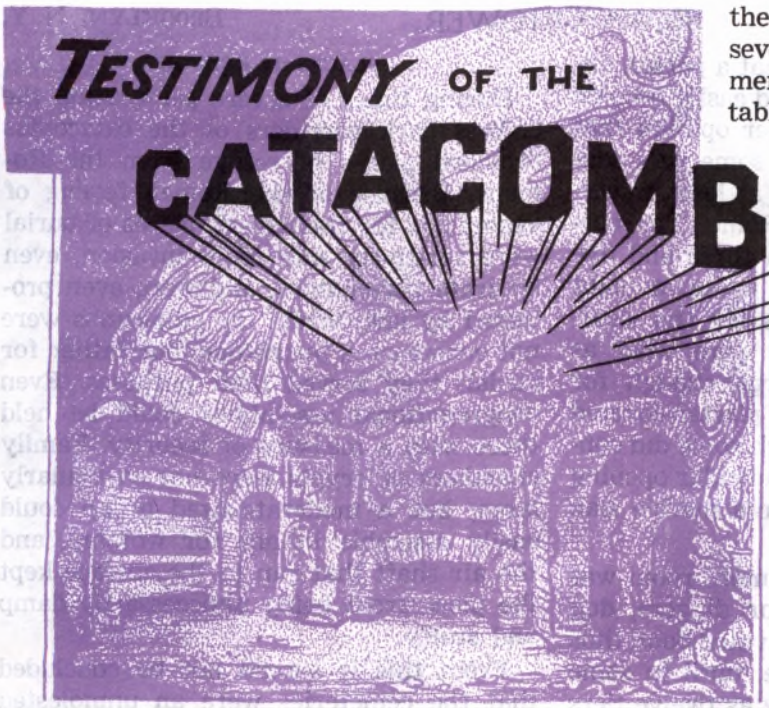
Of course, to be able at all times "to make a defense before everyone that demands of you a reason for the hope in you," we must apply ourselves to the study of God's Word, heeding Paul's instruction: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Assembling ourselves together is also essential, for both mutual instruction and co-operative effort.—1 Pet. 3:15; 2 Tim. 2:15; Heb. 10:25.

Thus we see that while Christians must do honest work and may not neglect works of charity, the works that identify them as Christians are those of ministering to the spiritual needs of the people, bearing witness to God's name and kingdom.

## Two Views of Suffering

¶ Pope Pius XII, speaking to five hundred physicians in the Vatican, told them, according to the New York *Times* of February 25, 1957: "Suffering will never be completely banished from among men." That is one view. Another is given in the Bible—by Christ Jesus in the revelation he gave to his apostle John. Says the *Catholic Confraternity* translation of Apocalypse 21:1, 3, 4 concerning the conditions among men after Armageddon: "I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more. And I heard a loud voice from the throne saying, 'Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away.'"

# TESTIMONY OF THE CATACOMBS



TRUE Christian faith has nothing to fear from the unearthing of records of the past. Archaeology does not weaken faith, but rather testifies in confirmation of the Bible record. History conveys a picture of the beliefs of true worshipers that matches true faith in this day. And at the same time it records the growth of apostasy and its fusion of watered-down beliefs of pseudo-Christians with the pagan rites of the old world, which likewise finds its counterpart today.

Particularly during the past few centuries a treasure house of information has been unearthed in the catacombs outside the city of Rome. It is true that there are similar underground burial places in other regions, such as Egypt, Persia, Syria, Malta, Greece, etc., but those in the vicinity of Rome are of particular interest because of their use by early Christians.

According to early Roman law it was not permissible to bury the dead within the city. So within a radius of several miles from Rome numerous burial places were established. In the case of the Romans, little space was required in view of their practice of cremation. However, the large Jewish population there did not cremate, but buried the body of the deceased. Since it had long been common to inter the body in a cave or other space hewn out of a hillside, it is not strange that the Jews should have used subterranean areas for burial. (Mark 15:46) As Burgon states, "the motive of burying in a catacomb was in the first instance neither heathen nor Christian, but Jewish." This mode of burial was adopted by the Christian community, many of whom had themselves been Jews.

At first their places of burial were relatively small and privately owned. In some instances those who became Christians opened their property to the use of others of the Christian faith. The names that these catacombs now bear in many instances indicate the property owner. Others were named after the one who was appointed overseer of the place or after a prominent martyr buried there, or the name may have indicated its location. In some places it appears that they took over formerly pagan burial places.

Descent into the catacombs through an entranceway at the surface leads one into a maze of narrow corridors that have been dug out of the porous rock and that may spread out over many acres and cross at

so many different angles that a person unacquainted with them would easily become lost. Contrary to the former opinion that all the catacombs were in some way connected together, there are at least thirty-five different ones near Rome. The corridors are usually between three and five feet in width and perhaps seven or eight feet high. Along the walls are the shelf-like spaces (*loculi*) that were used as graves, most of them large enough for just one body wrapped in plaster-covered cloths to be placed, although some did contain more. Then the perpendicular opening was sealed off with tile or a marble slab and mortar.

As the space was filled more room was needed, so the *fossores,* or diggers, dug out the firm but easily excavated floor, thus providing more wall space, until in some sections there are as many as twelve tiers of burial niches on each side of the corridor. Nor were all the passageways on the same level. There were often three or four galleries; in the catacomb of Calixtus there are seven different levels.

Some of the more well-to-do individuals had an arch carved in the wall and under it a sarcophagus or a coffinlike excavation that could be sealed off with a horizontal slab of marble. These were called *arcosolia.* Family groups often had an entire room (*cubiculum*) off the main corridor, and in the walls of these vaults the individual burial spaces were arranged. Such rooms also provided a place where a group could meet together for worship.

It would be a formidable task to measure actually the extent of the corridors in the catacombs, but they have been estimated at perhaps five hundred or more miles, which would be equivalent to an underground tunnel extending from Napoli up the Italian peninsula and nearly to Zurich, Switzerland.

### PLACES OF REFUGE

During times of severe persecution the endless dark corridors of the catacombs provided places of refuge from the Romans. Because of the Roman feeling of veneration for their dead, places of burial were relatively safe from invasion, even by irate persecutors, and were even protected by law. While the catacombs were not constructed for refuge, but rather for burial, they served both purposes. Even congregational assemblies could be held there with a measure of security. Family chambers or crypts were not particularly large, but a moderate-sized group could easily assemble in one for worship, and the air shaft that ran to the surface kept the place from being unnecessarily damp and stuffy.

From this it should not be concluded that the cemeteries were an unmolested sanctuary. At times they were invaded, and those found there were murdered. In fact, Eusebius records that in the third century, during the rule of Valerian, assemblies in the catacombs and even entry there were specifically banned, and again during the reign of Diocletian they were invaded, in an endeavor to stamp out Christianity.

### REFLECTION OF CHRISTIAN BELIEF

The term "catacomb" is customarily used in reference to these underground labyrinths of burial, but that was not the original practice. *Catacumbas* referred to a valley on the Via Appia that was used for burial. The name is quite apt; it means "by the hollow." The Christians, however, called them "sleeping places," *coemeteria,* from which our English word cemetery is drawn. There is no thought of soul immortality in that term, but instead an expression of hope in the resurrection.

A quotation from Hemans, in the *Contemporary Review,* found in McClintock

and Strong's *Cyclopœdia,* further testifies to the Christian belief in soul death: "While the 'Vixit in pace,' very rare in Roman inscriptions, appears commonly among those of Africa and of several French cities, otherwise that distinctive phrase of the Pagan epitaph, 'Vixit' (as if even in the records of the grave to present life rather than death to the mental eye), does not pertain to Christian terminology." No, there was no belief in an immortal soul, nor in its companion doctrines of hell-fire, purgatory and the saying of masses for the dead.—Ezek. 18:4; Acts 24:15.

Do the catacombs with their religious art shed light on other Christian beliefs? Yes, indeed, and they witness that much of the present-day dogma of Christendom was not adhered to by early Christians. For example, there were no venerated crucifixes. Even the cross is rarely found. *The Encyclopedia Americana* observes: "While idols were on all sides, the faithful seem to have held aloof from this branch of art." (1 Cor. 10:14) And would we expect it otherwise when the Christians abhorred the idolatrous practices of their pagan neighbors? In fact, this total lack of idols and relics among the Christians is what gave rise to the charge of atheism lodged against them by the Roman world.

Killen, in *The Ancient Church,* points to the testimony of the catacombs on yet another subject when he says: "These witnesses to the faith of the early Church of Rome altogether repudiate the worship of the Virgin Mary, for the inscriptions of the Lapidarian Gallery, all arranged under the papal supervision, contain no addresses to the mother of our Lord. . . . They point only to Jesus as the great Mediator, Redeemer, and Friend." And Hurst's *History of the Christian Church* adds: "The worship of the Virgin Mary is not sustained by the testimony of the catacombs. Only in the later symbolism, when the Church was passing into its long midnight of superstition, do we find traces of divine honor paid to her."—Rev. 22:9.

Such inscriptions as "To Basilus, the Presbyter, and Felicitas, His Wife" show that those early Christians still held to the Scriptural rule that it is right for an overseer to be the "husband of one wife." (1 Tim. 3:2) There was no requirement of celibacy. In fact, McClintock and Strong's *Cyclopœdia* makes the sweeping statement that "no specifically Romanist doctrine finds any support in inscriptions dating before the fourth century." It was not until the fifth century that the veneration of saints appeared, and late in that century or early in the sixth century evidence of the belief that Peter had special authority from Christ first began to be in evidence, although even then Peter does not appear with the keys as in later symbolism.

Prominent among both early and later paintings in the catacombs are the repeated portrayals of scenes from all parts of the Bible. "One cannot look upon these expressive memorials of the earliest Christian art without being convinced that the Church of the first three centuries was not only thoroughly familiar with the Scriptures, and that it completed its collection of the canon at a very early date, but that its mind was imbued with an intense love of the Bible and a perception of an acquaintance with every part as a necessity for every class of believers. . . . The very catacomb rises as a witness against the intentional and continued hiding of the word of God from the people."—*History of the Christian Church,* by Hurst.

### APOSTASY

While the catacombs bear witness to the preservation of true worship among faithful Christians, they also tell of the rise of apostasy. The apostle Paul had foretold it when he said: "I know that after my go-

ing away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:29, 30) "And so now you know the thing [personal presence of the apostles] that acts as a restraint with a view to his being revealed in his own due time. Then, indeed, the lawless one will be revealed."—2 Thess. 2: 6, 8.

The outstanding unity of first-century Christian thought began to fade from view after the death of the apostles, and many began to "turn their ears away from the truth." (2 Tim. 4:4) Gradually the arrangement for Christian overseers who were servants in the congregation turned into one of clergy rule. Greek philosophy and other pagan practices were mixed into accepted doctrine. By A.D. 321 many had accepted the day of pagan sun worship, and from the Council of Nicaea, A.D. 325, Emperor Constantine's fusion of the pagan religion of Rome with the apostate Christian congregations moved ahead at an even more rapid pace. Those who were willing thus to become a part of the world were also willing to embrace its appendages of demon worship, in order to continue in favor with the world.—Jas. 1:27; 4:4.

In 378 (A.D.) Emperor Gratian granted Damasus, bishop of Rome, to bear the title Pontifex Maximus. During his rule of the church much was done to embellish the tombs of the martyrs. The formerly healthy Christian respect for the example of integrity set by those who were martyred was now contaminated with the corrupt hero worship of Rome and turned into the saint worship of the following century.

With the catacombs cleaned up and adorned with more extensive inscriptions and artwork, they became shrines to which the people flocked, and the martyrs became the objects of worship. When Diocletian's reign of terror was replaced by an era of toleration toward the Christians and things moved on to approval of the state toward the new fusion religion, the now-apostate Christians embraced both pagan thoughts and symbols. The simple clay lamps used in the catacombs no longer were unadorned, but bore the pagan symbol of the fish (the letters of the word for which in Greek were found to correspond with the initial letters of "Jesus Christ, the Son of God, the Savior"), the Constantine monogram, etc.

And so it is that such symbols of pagan origin as the fish, peacock, anchor and dove, whether said to bear a new significance in the church or not, came to be a part of so-called Christian art in the catacombs, even as they had long been used by the pagans and are found in their places of burial. Some books dwell at length on the significance of these symbols and paintings, but *The Catholic Encyclopedia* frankly admits that "writers have at times found a richer dogmatic content in the pictures of the catacombs than a strict examination is able to prove."—Vol. 3, page 423.

Although it has been noted that the catacombs provided places of refuge and assembly during times of persecution, it is now apparent that they did not fall into disuse when the persecution let up. There was a return to the catacombs as places of worship when the persecution ended, but this time for a worship quite different from that practiced by the earlier Christians.

*What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?—2 Cor. 6:14.*

# Pursuing my Purpose in Life

*As told by Shirley Hendrickson*

A FARMHOUSE of two rooms, near Frederick, Oklahoma, is where it all began for me November 13, 1913. About that event I have, of course, no memory and can mention only what others have told me. Father and mother were not very religious, although mother always was reading the Bible but not understanding it. A neighbor lent her some of Pastor Russell's books about 1924, after we had been settled for several years on a farm my dad had bought in the panhandle of Texas. The more she read, the more she liked those books; so we learned the truth. About four families of us got together for study. Learning later that we were the "other sheep," we dedicated ourselves to Jehovah and were baptized.

Even in childhood I liked Bible truth and soon began to work long hours in the service, pursuing my purpose in life. With a friend I went to Big Spring, Texas, to hear some lectures from a sound car. There I became acquainted with the brother and sister who, with their two boys, were taking that car to California. Next December they came back through our town. They took me along to several towns, where we worked the business districts, giving sound-car lectures. My first day out I placed forty booklets. In central Texas the division (then comprising numerous congregations in that area) had arranged to buy a sound car. I had decided to be a pioneer; so they invited me to work with their car group. Early in 1936 we proceeded to Los Angeles to have part in the February convention there. That summer we worked the business districts in several Texas towns, going in the fall to Atlanta, Georgia, then to the assembly at Newark, New Jersey, and back to Atlanta.

Persecution aplenty there was about that time, and I was arrested for the first time for preaching the good news of God's kingdom in a nearby little town. But pioneering kept getting better all the time, the Atlanta congregation kindly helping us.

Working again as a sound-car group, we spent the summer of 1937 in business sections of Chattanooga, Tennessee; Louisville, Kentucky; and Indianapolis, Indiana; then moving on to the convention at Columbus, Ohio. There I met exactly the kind of partner I needed, Rosa May Dreyer. We have been together ever since.

After working a few months out of a pioneer home at Cincinnati, Ohio, we were assigned as special pioneers to Waterbury, Connecticut. Our first day there was our birthday, both hers and mine. All day it rained, but we worked eight hours. The winter there was snowy and beautiful. There, in time, we began to see coming to the meetings some of those to whom we had witnessed.

Next, Torrington, Connecticut, where in 1938 we shared in the first campaign for *Consolation* magazine, taking over a hundred subscriptions. One young sister whom we helped get started there in the service later became a pioneer, a Gilead graduate, and now is a missionary in Italy.

After Torrington we went to the Massachusetts cities of Pittsfield, Leominster, Fitchburg, and finally Boston. Here Rosa May was assigned by the Society to teach a Kingdom School for children expelled from the public schools for refusing to salute the flag. So I continued to work with

other special pioneers, and later with my two younger brothers in Oregon and Washington. Then, after attending the 1940 Detroit convention in that summer's intense heat, supplemented by prevailing heat of nationwide persecution, I was sent first to work at San Diego, California, in the business section, and thereafter to San Antonio, Texas, where Rosa May rejoined me.

We attended the 1941 grand assembly at St. Louis, Brother Rutherford's last, hearing his beautiful talk on "Children of the King." Soon afterward special pioneer work was reopened, we being assigned to Alice, Texas. We began to find much interest on the Mexican side of town and to learn some Spanish while working there for several months. On the town's American side superpatriots stirred mobs against us. I was arrested, jailed, released on bond, and then the case was thrown out of court. Again I was arrested while doing street work with magazines, notwithstanding my having been knocked to the street by a renegade lady, under whose assault a big white hat and a pretty white dress of mine were definitely soiled. The local paper gave free movie passes to the lady!

From Alice we went to Aransas Pass, a peaceful little town on the Texas Gulf coast. But much of it soon was blown away by a hurricane. While it was being rebuilt we attended the 1942 assembly at Cleveland, hitchhiking there. There Gilead was announced, and we jokingly said: "We want to go to Mexico and pioneer."

Having returned to Aransas Pass and finished our work there, we were assigned to Sinton. Here we received our invitations to Gilead, starting north by bus late in January, 1943. It was a hot morning when we left Texas, but before arriving at Gilead we had covered many an icy mile. Our first day at Gilead I vividly remember. Bundled up in our overcoats and galoshes, we were taken around the grounds, seeing the cows, chickens and buildings, Brother Knorr guiding us. What now is the beautiful main entrance was then just a loading platform with a stairway at one end. But how it attracted us! Never in all my life did I do so much studying. There my appreciation of the organization and the immense assignment it has grew, yes, increased a hundredfold. I learned so many things. Everyone was so kind to us there and graduation came all too soon.

Mexico it was for Rosa May and me! But first, with two other graduates, we worked for two years on the Texas-Mexico border while waiting for our visas to enter the country, meanwhile learning more Spanish.

In the spring of 1945 a big convention was held in Mexico City. The brothers in Monterrey were arranging a special train for that event. Round-trip fare, ten dollars! We bought tourist passes and, of course, were on that train. It was a second-class affair, with chairs of wood; but it was full of Jehovah's witnesses, our brothers. They thought that we *gringas* would not be able to take it, but before finally arriving at *la capitál* we were taking hot coffee to some of them. Who should be at the station in Mexico City to meet us but Brother Knorr and Brother Franz!

A most impressive convention it was. We worked in the bookroom and learned how to count Mexican money; we also visited Xochimilco, Mexico's famous floating gardens. One day Rosa May broke her glasses and we went alone downtown to have them repaired. Spanish everywhere! And while there I momentarily wondered whether I would be able to take it constantly, permanently. But when the convention ended and we had returned to Texas, within two weeks our visas came. On May 21, 1945, at Laredo, we crossed the

border with all our belongings. On our arrival at the branch in Mexico City Brother Bourgeois helped us get started in our territory. Shaking, and with my pidgin Spanish, I went into the first apartment house, placed four books and arranged for a study, all in less than an hour! The brothers, enthusiastic, were glad to have us with them; their meetings were so lively. Soon we felt completely at home. Now we have been here twelve years. We have seen the two local congregations grow into thirty-four units. Many with whom we studied, as well as those with whom they later held studies, now are among that number. We have seen brothers who could hardly read and write grow into mature servants, causing us to overflow with joy that we had had a part in it.

Looking back now over more than twenty years of pioneering, truly I can say that I have never had one regret that I said to Jehovah, "Here am I; send me." The world's heartaches and headaches we just look at from the sidelines. Of course, I do not mean that there are no "downs" with all the "ups." The joys of service entirely outweigh all passing moments of difficulty and hardship. Jehovah continually manifests his justice, his kindness. Besides his abundantly providing our daily needs constantly, there have been also the wonderful conventions we seldom miss, pleasant trips home, picnics among ourselves and, as feature events, the encouraging visits of the Society's president, to which we always look forward. So while pursuing my purpose in life, to Jehovah I pray that I may be able to continue in my assignment with the New World society, to see all his enemies smashed at Armageddon, and then to live endlessly in his new world.

[On Sunday, July 28, 1957, Shirley Hendrickson was interviewed on the work in Mexico for four minutes on the television program presented 11 a.m. to 12 noon at Wrigley Baseball Field during the Los Angeles (California) District Assembly.]

## *Preaching Despite Handicaps*

¶ One of the regular ministers of the Bell Gardens, California, congregation of Jehovah's witnesses is undergoing trying experiences. He was stricken with a very bad case of polio about four years ago. He was kept in an iron lung for nearly one year following his attack of polio, and since coming out of the iron lung he has spent day and night on a rocking bed, and, with the help of a respiratory machine, he manages to stay alive. More important, he is very much alive spiritually. He is married to a loyal wife, who is assisting in rearing their small son in a theocratic manner. The service center of that community is located in his small apartment and the brother takes a lively part in the book study held there. He also takes his turn in giving instruction and student talks in the local theocratic ministry school by means of tape recordings. When he is frequently given service meeting assignments he does not say he is not feeling well or is too hard pressed but, rather, he tapes his assignment and sends it down to the Kingdom Hall with punctuality. In his field service he has good results. With the co-operation of the brothers he has a supply of names of persons to whom he sends letters (written by obliging witnesses) and a fine witness is given telling the persons of the kingdom of Jehovah. There is not a more cheerful brother in that congregation and he does a great deal to strengthen many of the publishers by his fine counsel. As his bed rocks back and forth day and night and his respiratory machine drones on, aiding him to breathe, instead of just lying there pitying himself this brother keeps his mind progressive and cheerful by feeding it daily on the truth Jehovah provides.

# Heal Sicknesses of Mind and Heart

"THE whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it." Those words, first spoken regarding the professed people of God in Isaiah's time, apply with even greater force to Christendom today. Its sorry condition of false worship and selfishness can well be described as sickness of mind and heart.—Isa. 1:5, 6, *AS.**

Who is responsible for this diseased condition? None other than Satan the Devil. Like a sinister, fiendish physician, he uses every means at his disposal to blind all minds to the truth and to corrupt all hearts. Especially does he use false religion, and he appeals to selfishness to bring about spiritual sickness. And worst of all, most of his victims are not even aware of their spiritually sick condition.

However, there are true physicians who have a sure remedy for all this spiritual sickness, Jehovah God and Jesus Christ. They know what ailing mankind needs to get well, and that is why the psalmist could exclaim: "Bless Jehovah, O my soul, and do not forget all his doings, him who is forgiving all your error, who is healing all your diseases."—Ps. 103:2, 3.

As Christian ministers in the New World society we have received spiritual healing of mind and heart. How have these great spiritual physicians brought about our healing? By means of the light of truth, which makes clear the meaning of God's Word and which is shining ever brighter and brighter, even as foretold at Proverbs 4:18. It is spiritual "eyesalve" that restores our vision; it is a powerful spiritual medicine.—Rev. 3:18; John 8:32.

As we well know, this spiritual healing of mind and heart did not take place miraculously overnight. No, it took a long time to make our minds over and to fortify our hearts with truth. Actually, years of spiritual healing were involved, necessitating much study and spiritual refreshment under the loving direction of these Master Physicians.—Rom. 12:2.

Once having been healed, we must keep up with this great spiritual rejuvenation program now under way. We may not deceive ourselves, thinking we are fully restored and can therefore cut loose from Jehovah's spiritual healing organization; otherwise, in no time, we will have a relapse into still worse spiritual sickness.

Nor is that all. Having been healed ourselves, we have the obligation to extend spiritual healing to others, even as we read at Isaiah 61:1-3 (*AS*): "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted," "to comfort all that mourn," and "to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Jesus applied these words to himself and fulfilled them by zealously preaching at every opportunity. As his dedicated followers we must likewise faithfully use every opportunity to heal sicknesses of mind and heart in others. And in endeavoring to do so, let us show patient endurance, not expecting miracles, but thankful for any manifestation of gradual healing of mind and heart. Thereby we not only bring spiritual health to others but aid ourselves to remain spiritually well. There is no work on earth bringing greater happiness. As a dedicated Christian minister of Jehovah, are you realizing the blessings of this work to the full?

* For details see *The Watchtower*, March 1, 1956.

# Wise Sayings for the MODERN DAY

"ACQUIRE WISDOM, AND WITH ALL THAT YOU ACQUIRE, ACQUIRE UNDERSTANDING."—PROV. 4:7.

LIFE in happiness—that is what we all want, do we not? That may sound like a selfish question. However, man was originally made to live, and to be happy in living. So happy living is a natural desire. By proving worthy of eternal life we vindicate God the Life-giver. In harmony with that Jehovah God created the first man perfect and put him in a paradise, the garden of Eden, where it was possible for him to live forever in the perfect enjoyment of life. As all of us were then in the loins of that original man, and yet to be born from him, that possibility of everlasting life in complete happiness was then ours also. But the opportunity of our being born of perfect parents in a paradise of happiness was lost to us. How? By the unwisdom of our first human parent, Adam; and look what a state all mankind is in in this so-called modern day! The human family is anything but happy, its expectation of life is cut down to far less than an average of a hundred years, and the very existence of the entire human family *now* seems to be threatened by the sudden dreaded explosion of the human bomb in a third world war of the most modern style. Happily our Creator, Jehovah God, has reopened the opportunity for lovers of life to gain everlasting happiness in a perfect world. Gain it how? By wisdom.

1. Why is life in happiness not a purely selfish desire, and how may it be gained in a perfect world?

[2] Such life-bringing wisdom differs far from what this world has. The wisdom of this world has brought it to its woeful state, and by the wisdom of this world there is no possibility either of getting out of this woeful state or of at last gaining life in happiness. The wisdom of this world is from below, from beneath, from fallen, selfish men, who lean upon their own understanding. Insofar as it comes from the realm outside of mankind, that is, from the unseen, it comes from wicked demons, from devils, and so is demonic, devilish. The wisdom of this world does not know that "the god of this world" is Satan the Devil, the great adversary of Jehovah and man. Nothing else can account for it that the race of mankind has reached such a degraded, loveless, self-seeking condition, unable to live with itself and unable to keep peace and harmony among the members of its own family, but going in the way that leads to its own suicide in atomic warfare over political, religious, racial and economic differences. Far differently, the wisdom that leads to endless life in the happy and free world comes down from above. Insofar as it comes from outside of man, it comes from Jehovah God, the great Giver of life, peace and happiness.

[3] To live, then, we must be wise with a

2. How does such life-bringing wisdom differ from the wisdom of this world?
3. With what wisdom, then, must we be wise, and from where must we get it, as illustrated by the wisest king of ancient times?

wisdom different from that of this world. We must get this wisdom neither from educational schools of this world nor from its so-called school of experience. We must get it from the only place to get it, from Jehovah God. From the wisest king of ancient times we get this piece of advice: "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom; for those walking in integrity he is a shield." (Prov. 2:6, 7) From this same source he had got his own wisdom, so that he knew what to tell us. He was a young man when he became king of the twelve tribes of Israel in the year 1037 before the Christian era. When Jehovah God appeared to him by means of a dream and asked the young King Solomon what he wanted, Solomon answered: "Give me now wisdom and knowledge that I may go out before this people and that I may come in, for who could judge this great people of yours?" At this request God was pleased, and in actuality he gave Solomon extraordinary wisdom and knowledge. (2 Chron. 1:7-12; 1 Ki. 5:12) The historical record tells us: "Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt."—1 Ki. 4:30.

[4] In support of this the Bible history further tells us: "He could speak three thousand proverbs and his songs came to be a thousand and five." The book in the Bible known as Proverbs quite fittingly comes from Solomon's pen. It is introduced with these words: "The proverbs of Solomon the son of David, the king of Israel, for one to know wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness and judgment and uprightness, to give to the inexperienced ones shrewdness, to a young man knowledge and thinking ability. A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction, to understand a proverb and a puzzling saying, the words of wise persons and their riddles." (Prov. 1:1-6) In Bible history it is written: "And they kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom." (1 Ki. 4:32, 34) Since all the people of the earth, including the queen of Sheba, came from various distances to hear Solomon's wisdom, it is wisdom on our part today to go to some of his wisdom, which God's power has preserved for us in the book of Proverbs. Since this book was written under heavenly inspiration, and since Solomon's wisdom was really that which "God had put in his heart," then when we study the book of Proverbs we are really studying not just Solomon's wisdom, a mere man's wisdom, but the wisdom of Jehovah God. (1 Ki. 10:23, 24) These proverbs sum up eternal truths and so are just as up to date now as then.

### WISDOM'S SECRET

[5] Solomon, the king of Jerusalem, in his proverbs gives us the secret of true wisdom. It is this: "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is. For by me your days will become many and to you years of life will be added." Also: "The fear of Jehovah is the beginning of knowledge. Wisdom and discipline are what mere fools have despised." (Prov. 9:10, 11; 1:7) From these words we can see that Solomon encouraged the knowledge and the fear of Jehovah, and he was

4. Going to some of Solomon's preserved wisdom today is like what activity of ancient times, and whose wisdom are we really studying?

5. What is the secret of wisdom that Solomon gives us, and why did the greatest witness of Jehovah on earth compare Solomon with himself?

a witness of Jehovah; in fact, the most outstanding witness of Jehovah in his day. The greatest witness ever on earth compared Solomon with himself. This was Jesus Christ, who said nineteen centuries ago: "The queen of the south [the queen of Sheba] will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." (Matt. 12:42) It will be interesting to see how King Solomon wrote about Jesus Christ, the one wiser and greater than Solomon.

6 However, since life-giving knowledge and wisdom have their start in knowing and fearing Jehovah, it is first of all necessary for all life seekers to fear Jehovah God. Before we can intelligently fear him we must know him, not according to the way that religiously mixed-up Christendom teaches about him, but according to the way that Proverbs and the rest of God's written Word tell us about him. And just as King Solomon witnessed concerning Jehovah God, so Jehovah's witnesses of this modern day are very actively bringing to all peoples the true knowledge of God by printed page and by word of mouth, as Solomon himself foretold.

7 First of all, we must know that Jehovah God is the Creator of all things seen and unseen, and on the foundation of that knowledge we must have faith or a living, impelling belief that he exists. Why? Because "without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) The visible creation all around us and also the invisible forces with which we have become acquainted are the marvel of all mankind, even the materialistic scientists who do not believe in a personal creator. The more they study and learn, the more they are obliged to confess that creation displays knowledge, wisdom and understanding with which they can never catch up. And why not? Because, as inspired Solomon writes: "Jehovah himself in wisdom founded the earth. He solidly fixed the heavens in discernment. By his knowledge the surging waters themselves were split apart, and the cloudy skies keep dripping down light rain." (Prov. 3:19, 20) As he is the source of all creation visible and invisible, there was a time in the eternal past when Jehovah God was all alone, for he is eternal.

8 Although he was all alone in endless space he had knowledge; he had knowledge of himself and he knew there was no one else in boundless space. He was well acquainted with all his powers lying within himself, for he was the almighty One, with whom nothing is impossible. He knew the time for the beginning of his creation. When that time came he began exercising wisdom.

9 Right from the start of creation he displayed matchless wisdom. What, then, was his first creation? A son—his first son, his only direct son. He was not earthly, as we are, because the earth did not then exist. He was spirit, just like his heavenly Father, and so was able to see, hear and talk with his Father, and to be in his personal company. What Jehovah God called his Son at that time we do not know. But Jehovah God gave to him immeasurably more wisdom than he ever gave to King Solomon; so much so that it was as if God had made this thing called wisdom

6. So what is first of all necessary for all life seekers, and in this behalf what are Jehovah's witnesses today doing just as Solomon did?
7. First of all, then, what must we know, and why this?
8. Although then alone, what knowledge did he have?
9. How did Jehovah show matchless wisdom right from creation's start, and what did Jehovah then use his only Son in doing, and why?

into a living, personal creature. It was as if wisdom itself were made into a person, so perfectly did this Son show the wisdom of his heavenly Father. The Son even refers to himself as wisdom. Just as it is often the case on earth that a son works with his father, so Jehovah God wanted his Son to work with him. He knew that it was not good for such a talented Son to be idle. It would be a waste of his Son's talents not to use them in his service. This wise Son was not lazy. Eager to work, he wanted to do what his heavenly Father and Creator and Life-giver desired him to do. In harmony with this, Jehovah God used this only Son of his in the creating of all other things seen and unseen, animate and inanimate.

[10] Under the inspiration of God, the Proverbs of Solomon picture the heavenly Son of God as wisdom personified, and hence as talking about the creative work from the very beginning. Of course, in the Hebrew language the word "wisdom" is in the feminine gender, but when the Son of God used the word "wisdom" as meaning himself it did not mean that he was feminine or womanly. He was merely referring to an outstanding quality that God had given him and he was using this as his name to show that this quality of God was active through him in the work of creation. So he says:

[11] "I, wisdom, I have resided with shrewdness and I find even the knowledge of thinking abilities. Jehovah himself produced me as the beginning of his way [Revelation 3:14], the earliest of his achievements of long ago. From time indefinite I was installed, from the start, from times earlier than the earth. When there were no surging waters I was brought forth as with labor pains, when there were no springs heavily charged with water. Before the mountains themselves had been settled down, ahead of the hills, I was brought forth as with labor pains, when as yet he had not made the earth and the open spaces and the first part of the dust masses of the productive land. When he prepared the heavens I was there; when he decreed a horizon upon the face of the surging waters, when he made firm the cloud masses above, when he caused the fountains of the surging waters to be strong, when he set for the sea his decree that the waters themselves should not pass beyond his order, when he decreed the foundations of the earth, then I came to be beside him as a master worker and I came to be what he was specially fond of day by day, I being glad before him all the time, being glad at the productive land of his earth, and the things I was fond of were with the sons of men." —Prov. 8:12, 22-31.

[12] In a very real sense, then, it could be said that "Jehovah himself in wisdom founded the earth," for he used his wise Son as a "master worker" beside him in doing so. This is in full agreement with what the Christian apostle John later tells us about how all creation came into existence. (John 1:1-3) This created Son of God did not then know that, long after Jehovah said to him: "Let us make man in our image," he himself would become a man that he might buy back mankind from the terrible consequences of the first man's unwisdom, his sinning against the simple commandment of Jehovah God. Thus, in a very special sense the Son of God showed that, to quote him, "the things I was fond of were with the sons of men." On earth he was far wiser than King Solo-

10. What does this heavenly Son talk about, and why does he speak of himself as wisdom, though in Hebrew "wisdom" is feminine in gender?

11. What does wisdom personified have to say with reference to creation, in Proverbs 8:12, 22-31?

12. Why, then, may it be said that "Jehovah himself in wisdom founded the earth," and how did the things of which wisdom was fond prove to be with the sons of men?

mon, and he said to his faithful apostles that, when they had to give a witness before the political rulers of this earth, "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute." (Luke 21:15) One of his apostles named Paul sets forth the difference between the wisdom of this world and the wisdom of its Grecian philosophers and the wisdom of God. He says:

13 "Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. . . . in order that no flesh might boast in the sight of God. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God."—1 Cor. 1:20-30.

14 It is therefore the way of wisdom for us in this modern day to become Christ's disciples and to copy Christ. "Carefully concealed in him are all the treasures of wisdom and of knowledge." Hence the apostle Paul goes on to warn us: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him that all the fullness of the divine quality dwells bodily." (Col. 2:3, 8, 9, *margin*) Or, to quote *The Authentic New Testament* (1955) by H. J. Schonfield here: "For it is in him that the immensity of the divine wisdom corporately dwells." He is the very embodiment of God's wisdom. Our acceptance of him as the one whom God provided for our salvation from the death that resulted from Adam's unwisdom leads to life. As wisdom personified he says: "The one finding me will certainly find life, and gets good will from Jehovah. But the one missing me is doing violence to his soul; all those intensely hating me are the ones that do love death." (Prov. 8:35, 36) It is wiser than the politics of this world for us to accept the glorified Jesus Christ as Jehovah's anointed King of the New World, for he is far wiser than King Solomon. To him even the angels of heaven say: "The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing." (Rev. 5:11, 12) He has everything that the King of the New World needs.

13. How does Paul, at 1 Corinthians 1:20-30, set forth the difference between this world's wisdom and God's?
14. Why is it now the way of wisdom for us to follow and copy Christ, and why is it wiser than the politics of this world to accept him as King?

### KNOWLEDGE, WISDOM AND UNDERSTANDING

15 In the Proverbs King Solomon has much to say about knowledge and wisdom and understanding or discernment. He connects them up with one another. Let us see why. First is knowledge. It comes from Jehovah God. In the garden of Eden, the original home of mankind, God planted among other trees "the tree of the knowledge of good and bad." From this tree God commanded the first man Adam not to eat if he wanted to avoid dying. (Gen. 2:9, 15-17) The book of Proverbs, as well as all the rest of the Bible, impressively shows us that Almighty God Jehovah was well able to give Adam the knowledge of good and bad in God's own time without Adam's having to disobey God and eat from the forbidden tree of the knowledge of good and bad. In disobeying God Adam

15. Why was it unnecessary for Adam to eat from the forbidden tree to get knowledge, and what did he miss out on by disobedience?

fell away from the fear of his Creator and so missed out on knowledge, for, as Proverbs 1:7 says: "The fear of Jehovah is the beginning of knowledge."

16 God did not make man ignorant and he does not want man to fall into ignorance, for that does not result in good. "Also, that the soul should be without knowledge is not good, and he that is hastening with his feet is sinning." (Prov. 19:2) Knowledge should serve to hold us back from hastening ignorantly into a certain way and thus sinning against God. "Everyone shrewd will act with knowledge, but the one that is stupid will spread abroad foolishness." (Prov. 13:16) Knowing of the benefits of knowledge of God, the inspired writer of Proverbs urges all seekers of it to listen to what he has to say through this book of the Bible: "Incline your ear and hear the words of the wise ones, that you may apply your very heart to my knowledge."—Prov. 22:17.

17 During all his everlasting existence before he created his wise Son, Jehovah God had knowledge. When he began creating he put that knowledge to work. It was then that he used wisdom or displayed it. Wisdom is a worker. It is the ability to use knowledge aright; it is the exercise of knowledge in a right way with good results and carrying out one's purpose. It means action with enlightenment. Wisdom needs knowledge: "The wise are the ones that treasure up knowledge, but the mouth of the foolish one is near to ruin itself." Wisdom uses knowledge: "The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness. The lips of the wise ones keep scattering knowledge about, but the heart of the stupid ones is not like that." —Prov. 10:14; 15:2, 7.

16. Why does God not want man to fall into ignorance, and, correspondingly, why does Solomon urge us to listen to what he has to say?
17. When did God exercise wisdom first, what is wisdom, and so what does wisdom need and use?

18 In creating all other things Jehovah God used wisdom personified in his first son, and used it as a master worker. When God, through wisdom, finished creating the first man and woman, "God saw everything he had made and, look! it was very good." (Gen. 1:31) Wisdom gives skillful direction to one's activity, and because of His wisdom and ability all activity of Jehovah God is perfect. Thus wisdom is more than mere knowledge, more than the mere possessing of information in the mind. It is the putting of that information to work in a way that brings honor and praise to the great Fountain of knowledge, Jehovah God, and that therefore brings benefit to his creatures. For us to act with the wisdom of God we have to act with knowledge from him. That is why it is inescapable that we have to go to God's Word, the Holy Bible, and to study it for its knowledge. Getting knowledge there is necessary for us to gain life. Said wisdom personified to his Father: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Then one can be wise and one's lips and hands can spread the life-giving knowledge to others.

19 In addition to knowledge and wisdom, understanding is an indispensable need. That is to say, God's understanding is our need. We cannot pit our own understanding of things, events and arrangements against his: "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. Do not become wise in your own eyes. Fear Jehovah and turn away from bad." (Prov. 3:5-7; 21:30) To

18. When God through wisdom finished creating the first man and woman, what did he see, and what is first necessary for us in order to act with God's wisdom?
19. (a) What is an indispensable need besides knowledge and wisdom? (b) Why is knowledge necessary to understanding, but what is understanding in itself?

take notice of him in all our ways we have to know him by having a knowledge of what he has said and done. We find this in the Bible. Without a knowledge of him we cannot enjoy the benefits of true understanding. "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is." Again we are told: "Men given to badness cannot understand judgment, but those who are seeking Jehovah can understand everything." (Prov. 9:10; 28:5) Understanding therefore means one's ability to see something in its connected parts, to separate the parts of a thing and to see and know the reason why they belong and act together, and to see all this in its connection with God. It means discernment, always with God in mind. So, then, it is more than wisdom, which is the ability and inclination to use one's knowledge to carry out one's purpose to the best effect.

[20] In the creating of the marvelous heavens visible to us, Jehovah God used and showed forth understanding. From their beginning he knew and discerned all the parts of the heavens and the relationship of those parts to one another and their working together and the effect they have upon one another. What effect they would have upon his creatures on the earth was also important for him to discern and foreknow. He is the "Maker of the heavens with understanding: . . . the One spreading out the earth above the waters: . . . the Maker of the great lights: . . . even the sun for dominion by day: . . . the moon and the stars for combined dominion by night." (Ps. 136:5-9) "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 10:12, *AS*) He created man different from the lower animal creation of earth, in that he gave man the ability to understand and the desire to understand. To keep living man had to understand his relationship to his Creator.

[21] To understand we must know what we seek to grasp with the mind with a clearness of vision. "The understanding heart is one that searches for knowledge, but the mouth of the stupid ones is one that aspires to foolishness." The search that understanding makes for knowledge is rewarded: "The heart of the understanding one acquires knowledge, and the ear of wise ones seeks to find knowledge." Because the understanding heart sees the Source of true knowledge and acknowledges man's relationship to God and man's dependence upon God for all things, such a heart turns to God's Word for the vital knowledge, and God gives such a heart insight into the meaning of his Word: "By one's giving insight to a wise person he gets knowledge." (Prov. 15:14; 18:15; 21:11) A person of understanding not only craves knowledge of all things that are connected with God's Word and works, and the purpose behind these, but he keeps in close touch with wisdom for the ability and intelligence to use that knowledge in harmony with God. He keeps wisdom close in front of him. "Wisdom is before the face of the understanding one, but the eyes of the stupid one are at the extremity of the earth." (Prov. 17:24) For what discernment the stupid person has or shows, his eyes might as well be as far off from him as the end of the earth.

[22] The stupid person does not keep God in mind or in view; the understanding person does. He is not only wise in fearing Jehovah; he is understanding. He is acting in accord with his godly fear. It was God

20. How did Jehovah show forth understanding in creating the heavens, and in this regard why did he make man different from the lower animal creation?

21. Why does a person of understanding go to God's Word, and why does he keep in close touch with wisdom?

22. How does a stupid person differ from an understanding person, and how did King Solomon despite his wisdom turn to stupidity?

himself who said: "Look! the fear of Jehovah—that is wisdom, and to turn away from bad is understanding." (Job 28:28) The understanding person will not refuse a reproof and then ridicule: "The ridiculer you should strike, that the inexperienced one may become shrewd; and there should be a reproving of the understanding one, that he may discern knowledge." (Prov. 19:25) A mere reproof, not a violent blow, is enough for an understanding person. In spite of all his wisdom, he may act indiscreetly or wrongly. For that reason he may from time to time need a reproof to bring him back to understanding. Encrusted in old age, King Solomon did not take heed to a mere reproof. Despite all the wisdom with which God had favored him, he turned to stupidity. Why? Because he left off understanding. How? He let his vision and his keen sense of his relationship to Jehovah God grow dull; he became like a beast. "Earthling man, although in honor, who does not understand, is indeed comparable with the beasts that have been destroyed."—Ps. 49:20.

[23] Solomon lost understanding when he abandoned his relationship with Jehovah and yoked himself with other gods, the gods of the many pagan wives whom he had married. "And Jehovah came to be incensed at Solomon, because his heart had turned away from Jehovah the God of Israel, the one appearing to him twice. And respecting this thing he commanded him not to go after other gods, but he had not kept that which Jehovah had commanded." (1 Ki. 11:9, 10) The great wisdom from which Solomon fell to a death in God's disfavor can be appreciated when we turn to the writings of Solomon that he composed under inspiration as one of Jehovah's witnesses.

[24] Let us never ridicule the things of God. The life-giving knowledge of the true God will never be got that way. One who understands his creative tie with God and his total dependence upon him will find it easy to know him. "The ridiculer has sought to find wisdom, and there is none; but to the understanding one knowledge is an easy thing." (Prov. 14:6) Seeing, then, how knowledge, wisdom and understanding must be kept together, and how needful all three are to life and right conduct, we will try to make them an inseparable part of ourselves. We will make them our relatives, members of our spiritual family. "Say to wisdom: 'You are my sister,' and may you call understanding itself 'Kinswoman.' "—Prov. 7:4.

23. So Solomon lost understanding when he did what, and how can we appreciate the great wisdom from which he fell?

24. Why should we never ridicule the things of God, and why will we try to make knowledge, wisdom and understanding a part of ourselves?

## THEIR REAL RELIGION

In *Tarbell's Teachers' Guide* are some comments by Frank S. Mead about what the average professed Christian worships: "A famous Chinese gentleman stood in the New York Stock Exchange not so long ago. . . . He was so impressed with the furor and intensity of the Exchange that he cried, 'Ah, this is their *real* religion! This is what they care about!' Well, is it? Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ? Others worship Bacchus; they live to have a good time. Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?"

# Safeguarding the Heart with Wisdom

IN THIS modern day, in spite of all medical research and advances, the diseases of the heart are the greatest killer. Under right conditions the heart could pump on forever, sending out the life-sustaining blood stream to the body. Not only in a physical way but more in a spiritual sense it is highly important to guard the heart and to keep it in good condition to perform its function.

[2] In Proverbs Solomon had much to say about the heart in both a spiritual and a physical way, mentioning it, in fact, ninety-four times in thirty-one chapters. King Solomon did not guard his own heart, spiritually speaking. He disregarded his own advice: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh. More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:20-23) King Solomon did not keep his affections fixed upon Jehovah as the only worshipful God. He lost sight of the fact that the Creator is a God exacting exclusive devotion. So Solomon did not keep his heart turned exclusively to Jehovah as God, for the heart is the seat of affections. The object of our affections is therefore very important. With all our heart we are commanded to love Jehovah as God, for he is the only God from everlasting to everlasting and he has no grounds to tolerate any rivalry in a creature's affections toward him. (Ex. 20:4, 5) As for our neighbors, we may and must love them as we do ourselves, but we must never make a god out of our neighbor or anyone else. To bestow our love upon a rival god or deity means death for us as souls at Jehovah's hand. Since he is the Fountain of life, how important it is, then, that we safeguard our hearts above all else that is to be guarded!

[3] Proverbs 19:8 speaks of life as soul when it says: "He that is acquiring heart is loving his own soul. He that is guarding discernment is going to find good." Loving our own souls means our wanting to live in happiness forever. It means our showing our love for our lives now and especially in God's new world. But for keeping our souls alive now we already have a heart. What, then, does the expression "acquiring heart" mean? Here "heart," as shown

1. In this modern day what is it important to guard both physically and spiritually?
2. (a) In what way did Solomon not guard his heart, keeping it turned exclusively to Jehovah as God? (b) With all of what are we advised to love God, thus requiring us to do what to it?
3. (a) What does loving our souls mean? (b) What does the expression "acquiring heart" mean, and hence what should we look to discern, that we may find good?

in the lower margin of the *New World Translation of the Holy Scriptures,* has the meaning of "good motive," for the heart is the seat not only of affection but of motive. Affection moves one to action. Since it is a proverb that "foolishness is tied up with the heart of a boy," we can see that, from early on, the heart of mankind is disposed to go wrong and to have bad promptings according to the misplacement of its affections. So it becomes necessary for us to set our affections on noble, lofty, kindly, godly things, to the end that our motives may be pure, good and unselfish. If we do this, then we are really loving our own souls, our own selves; for God, who discerns and judges the heart, will see that our hearts are good, loving and anxious to please him and he will make his provisions for our everlasting life available to us. Hence we should be careful to discern what the motives of our hearts are and to see to it that they are right and good and acceptable to God. Then we are sure to find good at his hand.

[4] At Proverbs 23:26 the wise man says to the one to whom he gives instruction: "My son, do give your heart to me and may those eyes of yours take pleasure in my own ways." Is this an invitation to the reader of Proverbs to make a complete dedication of himself to Jehovah God? No, this is an invitation, an exhortation, to the person under instruction to pay attention to his instructor with all his heart, to put his whole heart into listening and learning what his instructor has to teach him. He must set his affection upon the instruction that his fatherlike instructor imparts to him. His heart, as well as his eyes, must be toward his instructor. His eyes must take pleasure in the ways that his instructor takes, so that he desires to copy his instructor and go in his ways. Besides that, his heart must be fully absorbed in his instructor so as to love him and take seriously what his instructor says and advises, especially in the matter that the instructor is now about to discuss. It deserves the most serious consideration, undivided attention, deepest appreciation. What?

[5] The matter of eating and of drinking alcoholic drinks and of clean morals. That is why the instructor goes on to say to his sonlike pupil: "For a prostitute is a deep pit and a foreign woman [who lives by prostitution] is a narrow well. Surely she, just like a robber, lies in wait; and among men she increases the treacherous ones. Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine." Who wants to step unexpectedly into a deep pit? Who wants to fall to his hurt into a narrow well from which he cannot get out? Then do not yield to the persuasions of an immoral woman, a prostitute who is foreign to God's "holy nation" and who will rob you of your virtue, your virginity, your clean record, your good conscience, your innocence and your worthiness of having fellowship with Jehovah's holy congregation. Also, who wants to become the victim of a bottle or of a cup of alcoholic drink? Who wants to see unreal things and speak twisted talk? Who wants to be unsteady in going, as a sailor on a mast top in the heart of a heaving sea? Who wants to become insensible to how others mishandle one, to have a long time in getting awake to one's senses and to keep seeking to satisfy an overwhelming craving? Then do not linger long at alcoholics to the point

4. At Proverbs 23:26 what does the instructor mean by asking the son to give him his heart and let his eyes take pleasure in the instructor's ways?

5. What is it in Proverbs 23:27-35 that the instructor wants the sonlike pupil to give undivided attention to?

of taking overmuch, intemperately. Practice self-control.—Prov. 23:27-35.

[6] Anyone committing adultery does not have a good motive toward God or the one with whom the immorality is committed: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin. A plague and dishonor he will find, and his reproach itself will not be blotted out." (Prov. 6:32, 33) Besides bringing reproach on himself, he brings reproach on God's congregation and must therefore be expelled, be disfellowshiped. Even if he is reinstated after repenting and reforming, the bad record clings to him and stands against him as an unworthy example to God's flock. Anyone bent on committing fornication or having relations with a prostitute has no good motive. So he brings himself near to an immoral person designedly, with one thing in mind, and he is agreeable to being seduced.

[7] Watchful King Solomon describes a case he saw from his window: "I was interested in discerning among the sons a young man in want of heart, passing along on the street near her corner, and in the way to her house he marches, . . . And look! there was a woman to meet him, with the garment of a prostitute and cunning of heart." (Prov. 7:6-10) The immoral woman senses that the man putting himself in her way and exposing himself to temptation by her has no good motive. "And she has seated herself at the entrance of her house, upon a seat, [in] the high places of the town, to call out to those passing along the way, those who are going straight ahead on their paths: 'Whoever is inexperienced, let him turn aside here, and whoever is in want of heart.'" —Prov. 9:14-16.

[8] The wise course to take, then, is to give one's heart to one's instructor, who warns us about these vital matters. Our great instructor is Jehovah God, and we should give heed to what he says with all our heart and with the full attention of our eyes. Not only does an immoral woman call out to those in want of heart or good motive, but the wisdom that Jehovah gives also calls out to such, that they may acquire a good motive, a good motivating force. True wisdom from God has prepared a feast for those who listen to her. True wisdom "has sent forth its lady attendants, that it may call out on top of the heights of the town: 'Whoever is inexperienced, let him turn aside here. Whoever is in want of heart, I want to speak to him. Come, feed yourselves with my bread and drink in from the wine that I have mixed. Leave the inexperienced ones and keep living, and walk straight in the way of understanding.'" (Prov. 9:1-6) Feasting with wisdom from God leaves no hurt, no reproach, no regrets, but only one's improvement and the establishment of right motives in the heart. Let us in humility take wisdom's discipline and thus reject death but choose life in honor and happiness. "Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart. The fear of Jehovah is a discipline toward wisdom, and before glory there is humility."—Prov. 15:32, 33.

### HOW WISDOM TODAY CALLS US

[9] It requires knowledge and wisdom and understanding to live nowadays and in the

6. How is it that one committing adultery with a woman is in want of heart, and what are the consequences to him in the congregation?
7. What case of this does King Solomon describe for us as he saw it from his window?
8. (a) What is the right course, then, to take to our real instructor? (b) Not only does the immoral woman, but who else calls out to those in want of heart, and why should we feast with this one?
9, 10. (a) What things are required for living now and in the future, and so what does Jehovah cause to cry out? (b) As set out in Proverbs 1:20-33, what is it that this one cries out?

future. No one knows this better than Jehovah God, who foresaw and who foretold this modern day. Therefore as never before he now causes his wisdom to cry out and give warning: "True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice. At the upper end of the noisy streets it calls out. At the entrances of the gates into the city it says its own sayings:

[10] "How long will you inexperienced ones keep loving inexperience, and must you ridiculers desire for yourselves outright ridicule, and will you stupid ones keep hating knowledge? Turn back at my reproof. Then to you I will cause my spirit to bubble forth; I will make my words known to you. Because I have called out but you keep refusing, I have stretched out my hand but there is no one paying attention, and you keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall laugh at your own disaster, I shall mock when what you dread comes, when what you dread comes just like a storm, and your own disaster gets here just like a stormwind, when distress and hard times come upon you. At that time they will keep calling me but I shall not answer, they will keep looking for me but they will not find me, for the reason that they hated knowledge, and the fear of Jehovah they did not choose. They did not consent to my counsel; they disrespected all my reproof. So they will eat from the fruitage of their way, and they will be filled full from their own counsels. For the apostasy of the inexperienced ones is what will kill them, and the easygoingness of the stupid is what will destroy them. As for the one listening to me, he will reside in security and be undisturbed from dread of calamity."—Prov. 1:20-33.

[11] Today men dread a world catastrophe, one brought by their own hands in the use of all the modern means of warfare. Jesus' prophecy foretelling the evidences that we have entered into the "time of the end" of this world described the fear-stricken condition today: "Men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:25, 26) The wisdom of God, however, knows that the world catastrophe will come, not by the mere destructive hand of man and devils, but by the righteous warfare of the Almighty God against Satan's world organization in heaven and on earth, and that it will be far worse than the hearts of panicky men can imagine.

[12] Therefore God's wisdom, in expression of his loving mercy, cries out now, before it is too late, taking its position where it can encounter people, many people, to give the most extensive warning—on street pavements, in public squares, at the intersections of busy thoroughfares, at the entranceways to all the modern facilities of the cities. How does this divine quality of wisdom, the wisdom of God, do this? By its being embodied in those who have dedicated themselves to the Most High God, Jehovah, and who have gained a knowledge of him and his purposes, and who have become filled with his wisdom, acting according to the counsel of his Word and his organized people. They have copied Jesus Christ, who is God's wisdom personified, and they have gone forth and continue to go forth to preach God's written message "publicly and from house to house." (Acts 20:20) They have not confined their worship of Jehovah God merely to meeting together in their Kingdom Halls. They have gone forth from these

11. What do men today fear, but what does the wisdom of God know is coming upon them?
12. Where today does God's wisdom cry out, and how does it do so?

service centers with a message on their lips and with the printed message in their hands. They have sought to reach the people in their homes and on the streets and places of public concourse. Fearlessly they have lifted up their voices and stretched out their hands with Kingdom literature, inviting the people to the spiritual feast and warning them to flee to the only place of refuge from the onrushing storm of universal war, Armageddon.

[13] Since 1919, when Jehovah's witnesses recovered from the disorganizing effects of the first world war, God's wisdom expressing itself through them has been making itself heard through more and more proclaimers of God's kingdom and of the day of his vengeance, in more and more lands and with increasing intensity and deepening penetration among the people. Hundreds of thousands have responded, and wisdom's spirit has bubbled forth to them to make God's Word known to them and to enliven them to become sharers in the further proclamation of his Word. But the majority of earth's inhabitants have kept refusing to listen and to accept wisdom's helping hand. Already sore distress and increasingly hard times have come upon them. They cry out for wisdom to deal with the worsening situation, but God's wisdom refuses to make any compromise with the wisdom of this world. They scoff at the warning that Armageddon is God's war and thus show no fear of Jehovah, which is the beginning of knowledge and wisdom. Inexperienced with all the destructive judgments described in the Holy Scriptures, and stupidly going on like unreasoning beasts in their easygoing way, they refuse to let their wisdom of this world yield to the wisdom of God and to follow his counsel. They fall away, apostatize, farther and farther from God.

13. Who have responded to wisdom's intensifying cry, but what course do the majority of earth's inhabitants take?

[14] This course will suddenly kill them, yes, destroy them beyond any hope or opportunity of a resurrection from the dead under God's kingdom. When God's war does burst out upon them with a thieflike suddenness and they see their end speeding toward them from God's righteous hand, they will cry out. But wisdom will have its turn at laughing at them and mocking at them, and they are then forced to realize that they have not been so smart after all but have proved themselves to be stupid fools. On them will be fulfilled the proverbs: "The treasures of the wicked one will be of no benefit, but righteousness is what will deliver from death. The thing frightful to the wicked one—that is what will come to him, but the desire of the righteous ones will be granted. As when the stormwind passes over, so the wicked one is no more, . . . As for the righteous one, to time indefinite he will not be caused to stagger, but as for the wicked ones, they will not keep residing on the earth." (Prov. 10:2, 24, 25, 30) "The horse is something prepared for the day of battle, but salvation belongs to Jehovah." (Prov. 21:31) "Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death." (Prov. 11:4) "The house of wicked people will be annihilated, but the tent of the upright ones will flourish."—Prov. 14:11.

[15] Particularly since the witnesses of Jehovah discerned in 1925 that the battle of Armageddon is not a period of international anarchy on earth but is Jehovah's war against Satan's entire organization, demonic and human, we have realized our great responsibility respecting mankind who are threatened with everlasting destruction in that universal war. By consci-

14. What will this course do to these, what will wisdom have its turn at doing, and what proverbs will be fulfilled upon them?

15. Particularly since 1925, toward whom have we realized our responsibility, and so how have we shown that we must obey Proverbs 24:11, 12?

entiously proclaiming God's message, even in the face of world-wide hatred and persecution, we must obey Proverbs 24:11, 12: "Deliver those who are being taken away to death and those staggering to the slaughter, if you would be spared. In case you should say: 'Look! we did not know this one,' will not he himself that is estimating hearts discern it and he himself that is observing your soul know and certainly pay back to earthling man according to his activity?" In appreciation of our being made his watchmen, we must cry out from the watchtower or preach from the housetops, as it were, for we do not want the blood of those destroyed at Armageddon to be charged to our timid negligence and our selfish indifference. (Ezek. 33:1-7; Matt. 10:26, 27) The anointed remnant of Christ's followers, the "faithful and discreet slave" class, have broadened out from thinking of only their own salvation to heaven. They have taken notice of the "great crowd" of the Right Shepherd's "other sheep" and have interested themselves in their being spared through Armageddon into God's new world.

16 In their turn, those "other sheep" already gathered by the Right Shepherd have interested themselves in the salvation of still other sheep yet lost and straying and have joined in the hunting and gathering work with the anointed remnant. They too have become witnesses of Jehovah, well knowing the proverb (14:25): "A true witness is delivering souls, but a deceitful one launches forth mere lies." So they preach God's truth regardless of how the deceivers in Christendom may complain and oppose.

17 This effort to help save others results in our own salvation. Our cultivating of the field of humanity results in a gratifying, rewarding crop of saved ones: "The one cultivating his ground will himself be satisfied with bread, but the one pursuing valueless things is in want of heart [good motive]." (Prov. 12:11, *margin*) "Plowed ground of persons of little means [yields] a great deal of food, but there exists the one that is swept away for lack of judgment." (Prov. 13:23) "By every kind of toil there comes to be an advantage, but merely the word of the lips [tends] to want." (Prov. 14:23) There must be toil and not mere words. (Prov. 3:27, 28) We must go forth to the people and invite them to the water of life and offer to them spiritual food: "The generous soul will itself be made fat, and the one freely watering [others] will himself also be freely watered. The one holding back grain—the populace will execrate him, but there is a blessing for the head of the one letting it be bought." So we must continue letting people have the printed message on a contribution by them, that more literature may be published and scattered to still others. (Prov. 11:25, 26) Thus we all feast together now with wisdom in order to "keep living."—Prov. 9:1-6.

18 Divine wisdom will survive the battle of Armageddon. Those who now get wisdom before Armageddon and are guided by it with understanding will likewise survive and be privileged to use wisdom in Jehovah's new world. "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it." (Prov. 2:21, 22) How advisable it is now to get wisdom! "Happy

16. What have the other sheep already gathered done, in their turn, and thus what have they themselves become?

17. What does our cultivating of the field of humanity spiritually result in, and thus what do we all enjoy together?

18. What will survive the battle of Armageddon, and so what is it advisable now to get, and why?

is the man that is listening to me by keeping awake at my doors day by day, by watching at the posts of my entrances. For the one finding me will certainly find life, and gets good will from Jehovah." —Prov. 8:34, 35.

● The King James or Authorized Version Bible says at Revelation 13:1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." But the *New World Translation* does not show John standing on the seashore. It says: "And it stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea." Why so?—F. H., United States.

The *New World Translation* renders Revelation 13:1, "And it stood still upon the sand of the sea," because, as stated in the Foreword of this translation, the Greek text upon which this translation is based is that of Westcott and Hort, which is about the best text of the original Greek. Westcott and Hort reads "it" or "he," referring to the dragon out of heaven discussed in chapter 12, rather than "I," referring to the apostle John. The oldest Greek manuscripts also read "it" or "he," besides the still older Greek papyrus No. P-47, of the third century A.D.

Other modern translations recognize that it is the dragon, not John, that is shown standing on the seashore. The *Revised Standard Version* says, "And he stood on the sand of the sea," and puts this expression at the end of the seventeenth verse of chapter twelve. The Catholic *Confraternity* and Knox's Catholic translations put the expression in an eighteenth verse in chapter twelve, the former saying, "And he stood upon the sand of the sea," and the latter saying, "And he stood there waiting on the sea beach."

● The Chart of Outstanding Historical Dates in the back of the book *"New Heavens and a New Earth"* shows Abraham born in 2018 B.C., and cites Genesis 11:26: "And Terah lived on for seventy years, after which he became father to Abram [Abraham], Nahor and Haran." But does not this show that Terah was seventy when Abraham was born? And since Terah was seventy in 2078 B.C., would that year not be Abraham's time of birth?—M. B., United States.

While still in Ur Abraham was told by Jehovah to move to a land God would show him. He departed for this land, for Canaan, accompanied by his father Terah. Arriving at Haran, they camped for a time, and there Terah died at the age of 205 years. But at this time Abraham was seventy-five years old, according to the Bible account. (Gen. 11:32; 12:4) That means that Terah was 130 years old when Abraham was born, rather than seventy years old. It is true that Terah began to father his sons in his seventieth year, and it is also true that Abraham is named first of the three, but this does not necessarily prove that he was the first one of the three born. To argue that he was would make the Bible wrong when it indicates Abraham was seventy-five when his father died at the age of 205. Others, because of their prominence or faithfulness, were named first in a listing of offspring even though they were not first-borns. In making record of Abraham's sons Isaac's name is given before that of the older son Ishmael: "The sons of Abraham were Isaac and Ishmael." (1 Chron. 1:28) Also Shem is listed first among Noah's sons, but the evidence indicates that Japheth was Noah's first-born. Hence the order of listing offspring is not always on the basis of age, and we know it was not in the case of Terah's sons, as shown by other Bible texts.

*The substance of your word is truth, and every righteous judicial decision of yours is to time indefinite.—Ps. 119:160.*

**"WATCHTOWER" STUDIES FOR THE WEEKS**

December 1: Wise Sayings for the Modern Day, ¶1-20. Page 657.

December 8: Wise Sayings for the Modern Day, ¶21-24, and Safeguarding the Heart with Wisdom. Page 663.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ Why many adults are like children? P. 643, ¶4.

✓ Why salvation requires more than just belief? P. 645, ¶2.

✓ What work Jesus considered to be more important than healing the sick and feeding the poor? P. 647, ¶2.

✓ Who, primarily, in ancient times buried their dead in catacombs? P. 649, ¶3.

✓ Why early Christians could generally find safety in the catacombs? P. 650, ¶4.

✓ Where a newspaper rewarded a woman for assaulting a Christian minister? P. 654, ¶1.

✓ Where the wisdom that leads to endless life comes from? P. 657, ¶2.

✓ Whose wisdom is found in the book of Proverbs? P. 658, ¶4.

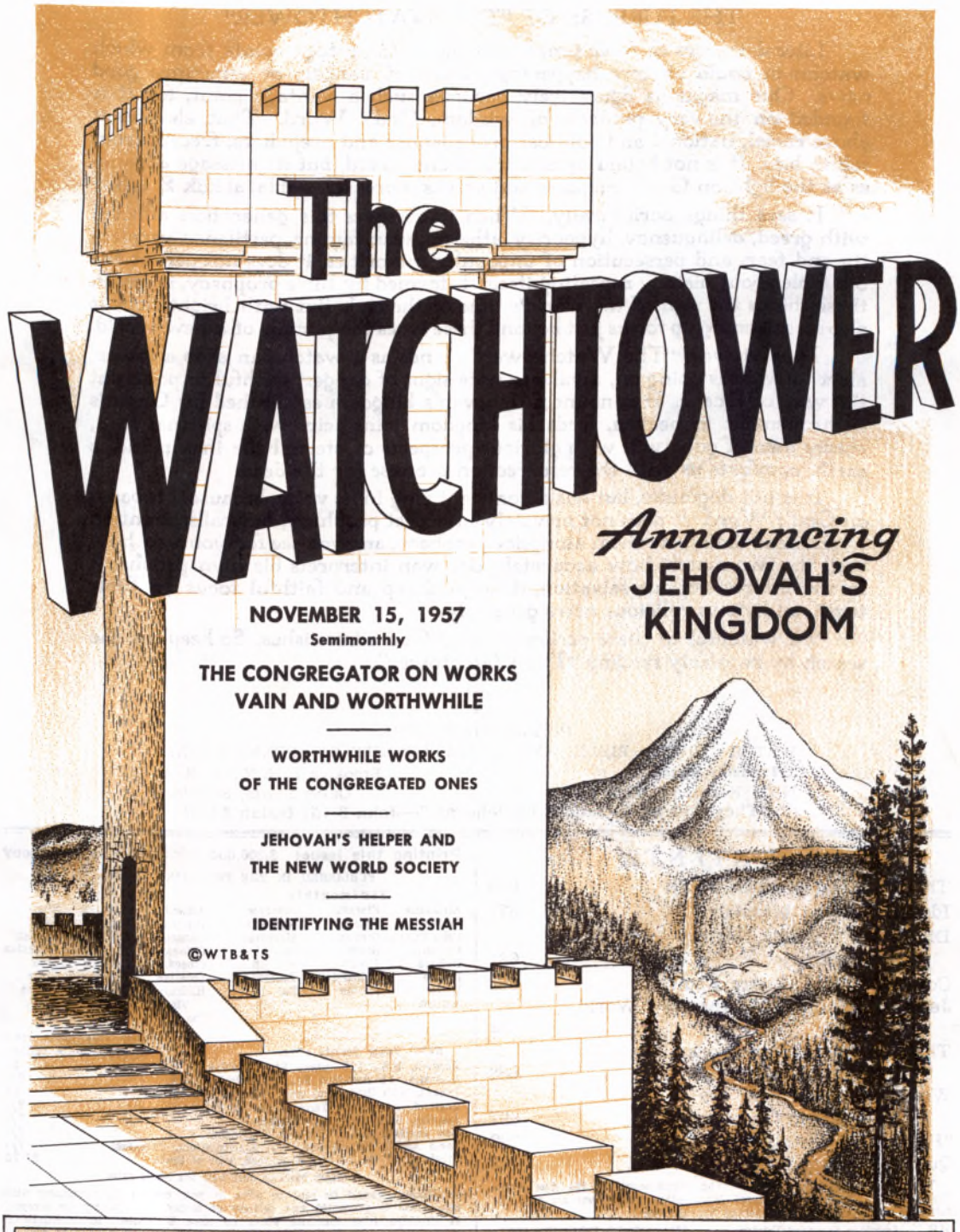
✓ What the secret of true wisdom is? P. 658, ¶5.

✓ What restraining action knowledge should have? P. 662, ¶16.

✓ What grave mistake King Solomon made? P. 665, ¶2.

✓ How God's wisdom cries out a warning today? P. 668, ¶12.

✓ Why a man's first-born sons are not always listed first in the Bible? P. 671, ¶5.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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**The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:**

| | |
|---|---|
| *AS* – American Standard Version | *JP* – Jewish Publication Soc. |
| *AT* – An American Translation | *Le* – Isaac Leeser's version |
| *AV* – Authorized Version (1611) | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *Ro* – J. B. Rotherham's version |
| *Dy* – Catholic Douay version | *RS* – Revised Standard Version |
| *ED* – The Emphatic Diaglott | *Yg* – Robert Young's version |

**Printing this issue: 3,300,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

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| Afrikaans | Finnish | Japanese | Armenian | Kanarese | Silozi |
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| | | | | Siamese | |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
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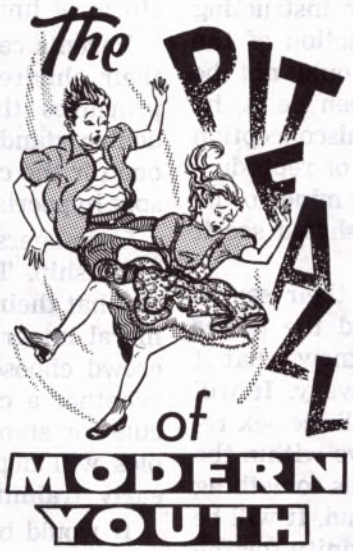
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII November 15, 1957 Number 22




THE pit of moral degeneracy dug by adults has become the trap for modern youth. The result is a skyrocketing increase in illegitimate births by teenage mothers, an alarming increase in teen-age venereal disease and shocking cases of youthful sex orgies.

Adults are the ones who brought the modern world into its murky pit of low morals. They are the ones who violate the sacredness of marriage and fill newspapers with sordid stories of immorality. They are the ones who produce the magazines, books and plays that give illicit sex relations the leading roles. They are the ones who produce sexy movies and sexy advertising. They are the ones who brought forth the demoralizing theories of sex freedom, and they are the ones who have produced the morally degenerate atmosphere that surrounds this world. Youth is born and reared in this atmosphere. Is it any wonder so many have stumbled into the pit of immorality?

The adults who have preached sex freedom have done much to pull modern youth into the pit of moral degeneracy. Howard Whitman in his article "Youth and 'the Natural Urge,'" which appeared in the magazine *Better Homes & Gardens* of July, 1957, commented on this point. He said: "Traditional standards of morality have been knocked down in the 12 years since World War II; they have been lampooned as 'old-fashioned,' scored as the blue-nose route to maladjustment and neurosis, branded 'unscientific.' New standards of sex freedom have been tried—bringing new highs in illegitimacy, a crushing burden of divorce, and a greater psychiatric caseload than ever. . . . Youth has been hurt—badly. There are the kinds of hurts we know about, when social agencies or the law step in and file their reports on pregnancies, forced marriages, V.D. There are the hushed-up hurts, when distraught families manage to 'keep it quiet.' And there are the silent hurts, when youth is 'lucky,' manages to 'get away with it.' These silent hurts—the remorse, the regrets, the loss of self-respect, the blight upon the individual's future life—can be the greatest hurts of all."

Standards that approve sex laxity do not build up, but destroy. They create disregard for one moral law, and that leads to indifference toward others.

Parents have a grave responsibility. It is up to them to safeguard their children from the world's bad moral influence. This requires proper instruction from an early age. They cannot wait until a child is in his teens. They must start when he is very young. "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

Parents can save their children confusion, anxiety and grief by instructing them in the purpose and function of the sexual organs. The child should not be left to learn for himself. When he is, he invariably ends up with a misconception of sex. The marvelous power of reproduction should be elevated in his mind to the highest level of respect. He should see it as a sacred trust from God.

When children understand their sexual make-up they will understand the power of sex attraction. They will know what it can lead to if they are not wary. It will make them cautious. They will see sex relations as an expression of love within the sacred bond of marriage, not as something that can exist outside that bond. It will be their desire to save their virginity for the one they will finally choose as a mate.

It should be made clear to the children that a misuse of sex not only brings the danger of disease but can cause severe emotional damage that may extend far into their adult life. But over and above that, it brings the condemnation of God, who does not approve of his gift to man being misused. "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom."—1 Cor. 6:9, 10.

More than sex education is required to safeguard children from the pitfall of moral degeneracy. There must be respect for high moral principles. Since these principles are found in the Bible, it is necessary for parents to instruct their children in the Scriptures. This is their duty and not that of a church. Principles are essential. They are something solid for a child to hold on to when buffeted by the world's storm of immorality.

Parents cannot build up high morals in their children if they fail to live by the principles they teach. There can be no double standard, one for the parents and one for the children. Children are quick to spot hypocrisy.

Teen-agers are very susceptible to crowd leadership. They feel they must conform to what their associates do. This puts their moral integrity to a severe test when the crowd chooses a path of immoral action. Whether a child can endure popular ridicule for standing up for his moral principles will depend upon the quality of his early training.

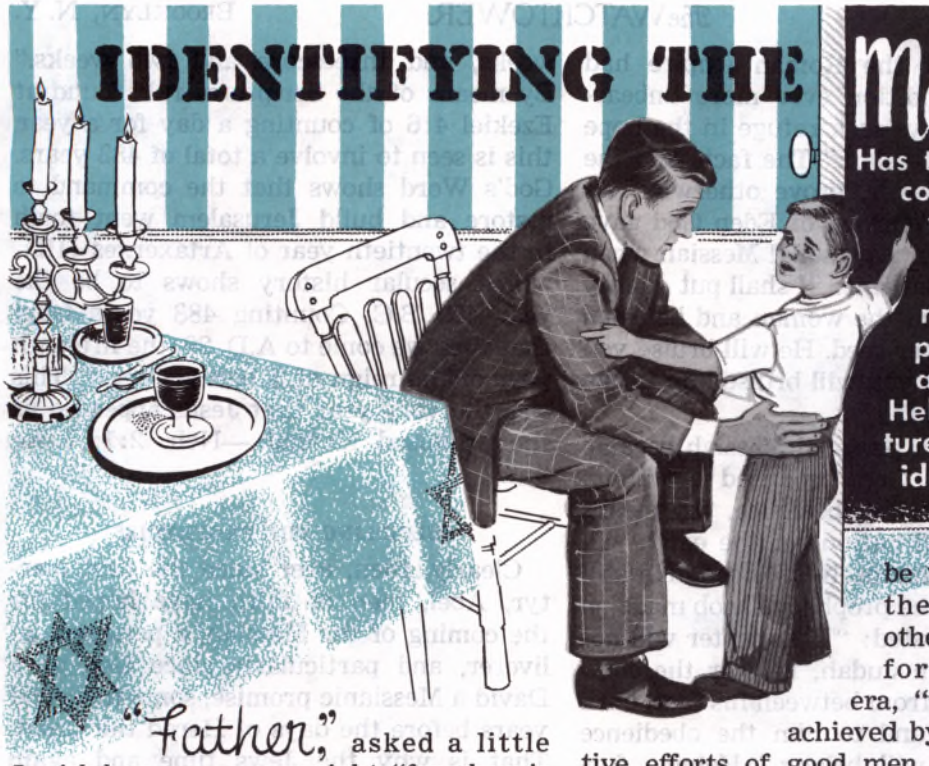
It would be better for him to choose as companions persons who have the same respect for good morals. The Bible wisely says: "Evil companionships corrupt good morals."—1 Cor. 15:33, *AS*.

For the time this present world remains, morals will continue to be a pitfall for youth. Children will continue to be influenced by an atmosphere of adult degeneracy, and this atmosphere will not change until God's kingdom destroys the present system of things. This means parents who want to safeguard the morals of their children will have to shoulder the responsibility of educating them in the way they should go.

*Become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.—1 Tim. 4:12.*

# IDENTIFYING THE Messiah

**Has the Messiah come? If so, who is he, and why have so many who profess to accept the Hebrew Scriptures failed to identify him?**



"Father," asked a little Jewish boy on passover night, "for whom is that extra glass of wine on the Seder table and why did you open the door?" "That glass of wine is for the prophet Elijah," replied his father. "You see, we expect him to return some passover night and bring us the good news that the Messiah has come. That is also why I opened the door."

Yes, each year millions of Jews throughout the world include preparations for Elijah in their passover celebration, still looking for the Messiah to come. Especially do Orthodox Jews look for a personal Messiah. Some of these even refuse to have anything to do with Zionism, convinced that when the Messiah comes he will need the help neither of the United Nations nor of the wealthy Jews residing in the United States.

However, less and less do Jews look for a personal Messiah. Some believe that their nation, and particularly Zionism, will be the Messiah of the world, while others merely look for a Messianic era, "which is to be achieved by the co-operative efforts of good men of all nations, races and religions."—*What the Jews Believe,* Bernstein.

In the minds of those who expect a personal Messiah, his coming is linked with the Messianic era, the time when he will rule all the world in righteousness. But are these two events necessarily linked, or could it be that the Messiah would come at one time and the Messianic era come at a later time, perhaps a much later time? This not only is possible but is exactly what the Scriptures and the facts of history indicate to be the case: that some nineteen centuries ago the Messiah actually came, whereas his world rule establishing righteousness is still in the future.

### THE MESSIAH IN PROPHECY

*The Jewish Encyclopedia* claims: "Not until the fall of the Maccabean dynasty, when the despotic government of Herod the Great and his family, and the increas-

ing tyranny of the Roman empire had made their condition ever more unbearable, did the Jews seek refuge in the hope of a personal Messiah." The facts and the Scriptures, however, prove otherwise. As far back as the garden of Eden God gave basis for hope in a personal Messiah when he said to the Serpent: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

The hope of a personal Messiah became brighter when God promised Abraham that, because of his obedience, "by means of your seed all nations of the earth will certainly bless themselves." Becoming still more specific, the prophecy Jacob made on his deathbed stated: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes, and to him the obedience of the people will belong." Helping further to identify the Messiah are God's words to David: "I shall certainly raise up your seed after you, . . . and I shall certainly establish the throne of his kingdom firmly forever."—Gen. 22:17, 18; 49:10; 2 Sam. 7:12, 13, 16.

The very place where this promised One was to be born was also foretold: "But thou, Bethlehem . . . , out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old." Surely such prophetic promises gave hope that a personal Messiah was to come and cannot at all be made to apply to a nation, much less to a co-operative effort among many nations.—Mic. 5:2, *AS*.

And not only were the lineage and birthplace of the Messiah thus clearly given, but the very year of his appearing was pinpointed. Where? At Daniel 9:25 (*AV*): "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." By means of the Scriptural rule found at Ezekiel 4:6 of counting a day for a year this is seen to involve a total of 483 years. God's Word shows that the command to restore and build Jerusalem went forth in the twentieth year of Artaxerxes (III), which secular history shows to be the year 455 B.C. Counting 483 years from that time we come to A.D. 29, the fifteenth year of the reign of Tiberius Caesar. This was the very year that Jesus appeared as the promised Messiah.—Neh. 2:1; Luke 3:1.

### FULFILLING THE PROPHECIES

Clearly, then, ever since the first martyr, Abel, men of faith have hoped for the coming of the Messiah, a personal deliverer, and particularly since God gave David a Messianic promise, some thousand years before the days of Herod the Great. That is why the Jews time and again stated that the Messiah was to come through David's line.—John 7:42; Matt. 22:42.

The fourfold Gospel record shows that Jesus Christ met the requirements regarding the Messiah's lineage, his birthplace and the time of his coming. (Luke 2:10-16; 3:23-34) And what is more, on occasions he admitted being the Messiah. Thus, in reply to the woman at the well of Sychar, who had said: "I know that Messiah is coming, who is called Christ," Jesus replied: "I who am speaking to you am he." Likewise, when the high priest asked Jesus: "Are you the Christ the Son of the Blessed One?" Jesus answered, "I am."—John 4:25, 26; Mark 14:61, 62.

Micah had prophesied that the Messiah had a prehuman existence and Jesus repeatedly testified thereto. He claimed to have come down from above and to have been in existence before Abraham was. (John 3:13; 8:58) Had he been a dupe

or an impostor, could he have performed such miracles as curing the sick, casting out demons, commanding the elements and having them obey him, raising the dead, *etc.*? Surely all this was ample proof that God's power was backing up Jesus in his claims to be His Son and the Messiah.

No wonder that the people said: "When the Christ [Messiah] arrives, he will not perform more signs than this man has performed, will he?" That is why he could say to his followers: "Believe on account of the works themselves." Yes, just as God gave Moses credentials so that his people would believe that Jehovah had indeed appeared to Moses and commissioned him, so also Jehovah empowered Jesus Christ to perform countless miracles of amazing magnitude so that the Jews had reason to believe that Jesus was indeed the promised Messiah, "the Son of the living God," as Peter so confidently identified him.—John 7:31; 14:11; Matt. 16:16.

God had foretold that the way would be prepared before the Messiah, which prophecy John the Baptist fulfilled. (Mal. 4:5, 6; Matt. 17:12, 13) As Jesus continued with his ministry more and more prophecies concerning him were fulfilled, among which were his triumphal entry into Jerusalem and his being sold for thirty pieces of silver. (Zech. 9:9; 11:12; Matt. 21:4, 5; 26:15) The prophecy of Isaiah, chapter 53, saw remarkable and detailed fulfillment in Jesus: he was despised and rejected, bore the infirmities of others, was tried and falsely condemned, was numbered with sinners, died a sacrificial death, was buried with the rich, etc. See Matthew 8:17; 27:12-14, 38, 57-60; Mark 15:1-15; John 1:29; 12:38.

### WHY NOT RECOGNIZED

In view of all these scriptures and facts identifying Jesus as the Messiah, why did the nation of Israel, and especially its religious leaders, fail to recognize him? In the first place, let it be noted that this failure should not surprise any Jew familiar with the history of his people, for the Hebrew Scriptures time and again testify that they were a stubborn nation. (Ex. 32:9; Deut. 9:6; 2 Chron. 30:8) From the time of their call out of Egypt to their restoration after Babylonian captivity theirs is a record of repeated backslidings, of ignoring God's instructions and of persecuting his prophets. (2 Chron. 36:15, 16) Having so abused the slaves of the great Vineyard Owner, Jehovah God, it is not surprising that they maliciously killed his Son, even as Jesus showed in one of his illustrations.—Matt. 21:33-46.

Another thing: the clergy of Jesus' day had deteriorated to such an extent that they were hypocrites and money lovers, both characteristics designed to keep them from identifying Jesus as the Messiah. As Jesus told them: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" His exposing their selfishness made it all the harder for them to weigh objectively the evidence, and so they sought refuge by accusing Jesus of doing his works by means of the power of Satan the Devil!—John 5:44; Matt. 12:22-31.

There is still another reason why these religious leaders failed to recognize their Messiah. They were chafing under the Roman yoke and so were eagerly looking for the Messiah to free them from it. Did not Isaiah foretell that "the government shall be upon his shoulder," and that "of the increase of his government and of peace there shall be no end"? More than that, had not Isaiah also prophesied that the Messiah would be a very wise and righteous ruler, that he would destroy all the wicked and that all nations would give

their allegiance to him? Surely he had. —Isa. 9:6, 7; 11:1-10, *AS*.

**'FOR EVERYTHING AN APPOINTED TIME'**

Then does God's Word contradict itself, or was some of it uttered in vain? Neither. Obviously such contrasting prophecies could not be fulfilled at one and the same time. It must therefore be that God's rule applies here, namely, "For everything there is an appointed time, even a time for every affair under the heavens."—Eccl. 3:1.

The Scriptures show that it was God's purpose in the beginning to have the whole earth become a paradise. (Gen. 1:26-28) They also show that this purpose will eventually be realized by the Messiah's reign. This, however, involves two comings of the Messiah, God's Son, each for a separate and distinct purpose. The first coming, or rather "presence," took place A.D. 29 to 33. At that time Jesus came as a lowly man, bore witness to his Father's name, proved his integrity under test and died for the sins of mankind. Thereby he proved himself worthy to be Messiah the King and furnished a legal basis for relieving all mankind from disability due to Adam's sin. After Jesus' having accomplished these purposes God raised him from the dead and highly exalted him. —John 18:37; Heb. 5:8; Matt. 20:28; Phil. 2:9.

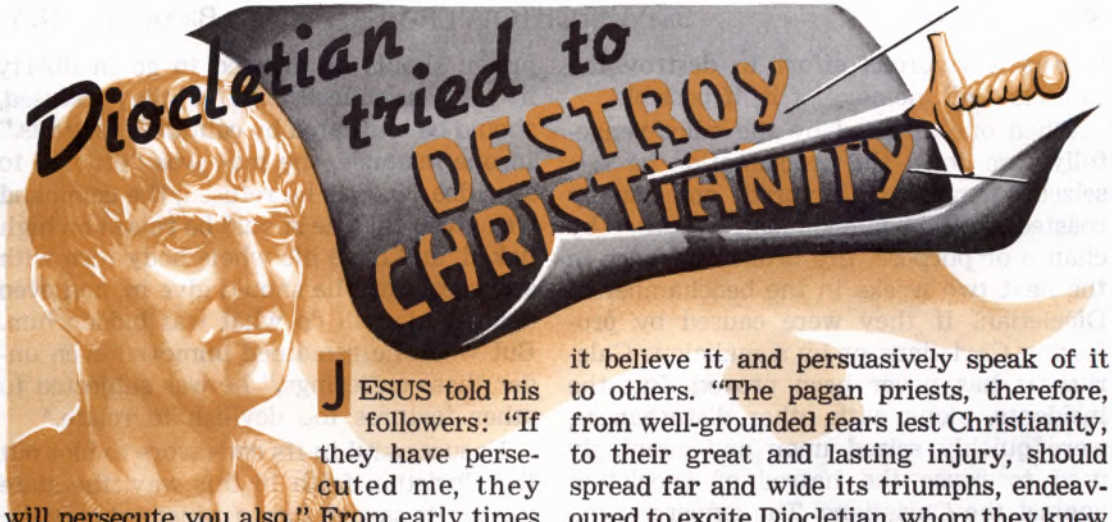
Shortly before his death Jesus not only told his followers that he would return but also gave them a detailed prophecy by which the time of his return could be identified. That return or second presence is to be for the purpose of realizing the fulfillment of all the glorious prophecies regarding his reign, which the Jews of his day mistakenly thought he should have fulfilled at his first presence.—Matthew, chapter 24; Mark, chapter 13; Luke, chapter 21.

For long centuries Jews have felt obligated to back up the mistake made by their leaders in the first century, when they rejected the Messiah. Now, however, the trend is to recognize Jesus as one of their prophets. Such a view is but logical, since absolutely no one else ever so profoundly affected humankind for good as did Jesus. But is this sufficient? It is not. To benefit fully from the Messiah's reign we must also recognize his claims: that he is the Son of God in a unique sense; that he had a prehuman existence; that he died sacrificially for our sins; that his prophecy that he should be raised from the dead was indeed fulfilled.

Atheists, agnostics, deists, modernist clergy, Jews and Moslems who may profess to recognize Jesus' qualities as a great teacher and humanitarian while refusing to recognize his claims, are inconsistent. Either the foregoing-noted claims of his are true or else he was either a self-deceived fool or a faker; in either case he could not have been a great teacher and a humanitarian. We cannot have it both ways. God's Word is unequivocal.

Yes, not only has Jesus 'left for us a model that we should follow in his steps closely,' but he is also our means of gaining everlasting life; for "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." Jesus Christ is the promised Messiah. —1 Pet. 2:21; Acts 4:12.

# Diocletian tried to DESTROY CHRISTIANITY



JESUS told his followers: "If they have persecuted me, they will persecute you also." From early times the Devil has used various means to turn men from their worship of Jehovah God. He has subtly employed materialism, appealing to a desire for the things of the world or the approval of men, interspersing that with violent opposition calculated to strike terror into the hearts of those yet firm; and should that fail to turn them aside, then by violence he has sought to destroy them, even as in the case of Christ Jesus.—John 15:20; Prov. 29:25.

Following the impalement of Christ persecution was heaped upon the Christian congregation by both the populace and the government. Severe persecutions flared up in various localities and then died out. But in the fourth century under Roman emperor Diocletian a demon-inspired empire-wide program was launched to stamp out every trace of Christianity. A medal of Diocletian testifying to the purge bears the inscription, "The name of Christians being extinguished."[1]

The effects of Christianity could not go unnoticed in the Roman world. True worship is more than a mere form of devotion; it affects the entire way of life of those who practice it. And those who adhere to it believe it and persuasively speak of it to others. "The pagan priests, therefore, from well-grounded fears lest Christianity, to their great and lasting injury, should spread far and wide its triumphs, endeavoured to excite Diocletian, whom they knew to be both timid and credulous, by means of feigned oracles and other impositions, to engage in persecuting the Christians."[2] When their efforts failed to move the emperor they worked through his son-in-law Galerius, who controlled the northern part of the empire under Diocletian.

Galerius spent the winter in the palace at Nicomedia with the emperor. On February 23, A.D. 303, the day of the feast to the Roman god Terminus, the efforts of Galerius began to produce their rotten fruit when his men stormed the principal Christian meeting place in Nicomedia and, finding nothing else, burned copies of the Scriptures. The next day a general edict was issued: All Christian churches were to be demolished. Books and Bibles were to be burned. Civil rights were forfeit. Those of humble classes, if firm, were to be enslaved. Slaves could never be freed. Although at first "the magistrates were restrained from the effusion of blood; . . . the use of every other severity was permitted, and even recommended, to their zeal," and soon refusal of the Christians to turn over their books was considered ample reason for punishment with death.[3]

It was a vigorous effort to destroy the Bible and all memory of it, if possible.

When one affected by the edict vengefully tore down the proclamation he was seized, fiendishly tortured and finally roasted alive in punishment. Whether by chance or purpose, fire broke out twice in the next two weeks in the bedchamber of Diocletian. If they were caused by professing Christians or by a malicious Galerius, it has never been proved. But the incidents, along with other disturbances, were quickly seized upon and cunningly used to rouse the hatred of Diocletian against the Christians. The emperor, who had at first let Galerius push the persecution, now took a most active part. It appears that a number of Christians were serving in the palace itself, some being entrusted with considerable responsibility, but even they were not spared.

When he saw that his laws did not cause the Christians to abandon their worship he became infuriated. "The resentment, or the fears of Diocletian, at length transported him beyond the bounds of moderation, which he had hitherto preserved, and he declared, in a series of cruel edicts, his intention of abolishing the Christian name. . . . the governors of the provinces were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals were soon filled" with those who held positions of oversight in the congregations.[3] This was soon followed by another edict, which "ordered that all these prisoners should be compelled by tortures and punishments to offer sacrifice to the gods."[2] It was his hope that if he could make them break their integrity the others would follow their example.

Eusebius relates how certain of the brothers were martyred as examples to terrorize the congregations. He says that "the order had been given that those in prison should be allowed to go in liberty if they sacrificed, but if they refused, should be mutilated by countless tortures." In one instance, the man was "ordered to sacrifice; and, as he refused, the command was given that he should be raised on high naked, and have his whole body torn with scourges, until he should give in, and even against his will do what was bidden him. But when he remained unmoved even under these sufferings," he was subjected to other tortures too devilish to relate.[4]

Unsuccessful in its endeavors to blot out the Christian faith in this way, the state turned its savage fury against not only the overseers but all who held the faith. "In the second year of the persecution, A.D. 304, Diocletian published a fourth edict, at the instigation of his son-in-law and the other enemies of the Christians. By this edict the magistrates were directed to compel all Christians to offer sacrifices to the gods, and to use tortures for the purpose."[2] Both imperial edicts engraved in metal and local decrees were nailed up in every town for all to see.[1] Never before had such a concerted effort been made by Rome to abolish the Christian faith. Especially did Maximian in the western part of the empire take delight in the purge.[3] Even in Spain a pillar has been found bearing the words "Diocletian . . . for having extinguished the name of Christians."[1]

Just two years after issuing the first edict, that is, A.D. 305, Diocletian withdrew from office. But the persecution did not cease. Now that Galerius was in supreme control he gratified to the full his hatred of the Christians and his lust for cruelty. With varying severity according to the disposition of the local rulers, the oppression continued without letup until shortly before the death of Galerius, when he issued an edict of relative toleration, which was followed in the year 313 by a

proclamation by Constantine from Milan granting freedom of worship.

Faithful Christians of the fourth century viewed their circumstances as did the three Hebrews before the enraged King Nebuchadnezzar: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." To his people Jehovah assures continued victory in the face of all opposition until their deliverance into the new world, when he says: "They shall fight against thee; but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee."—Dan. 3:17, 18; Jer. 1:19, *AS*.

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[2] Mosheim's *An Ecclesiastical History*, translated by J. S. Reid, pages 114, 115.

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## Convict's Stand Bears Fruit

THE apostle Paul reminded the Corinthians that some of them had been lawbreakers but that they had changed their lives by reason of Christ's blood and the power of God's holy spirit. (1 Cor. 6:9-11) That these factors also make for righteousness and fruit-bearing in our day is apparent from the report received from a convict in March, 1957.

¶ "Just recently I was released from the state prison at Columbia, S. C. . . . I would like to tell you how I came to be one of Jehovah's witnesses.

¶ "Because of disobedience in prison I was placed on soft solitary for a period of three months. A prisoner in the next cell asked me if I wanted to read a book. I asked him what kind. He said it was a religious book. His wife, who is one of Jehovah's witnesses, had sent it to him. I told him that I didn't care anything about religion, but since I didn't have anything else to do I took the book. It was the 1949 *Yearbook of Jehovah's Witnesses*. I became so interested I asked him where I could get some more of this literature. He said he would have his wife get a couple of books for me. She sent *'Let God Be True'*, *'This Means Everlasting Life'* and the *New World Translation of the Christian Greek Scriptures*.

¶ "The prison chaplain who censors all religious literature that comes in said I could have the Greek Scriptures but not the two books, because they were against the laws of the land. I refused to accept this unless they also gave me the other two books. A week later my time in soft solitary confinement was up, but I refused to go back to work until they gave me my books. Because of my stand they put me on bread and water for eighty-six days in hard solitary. I went down in weight from 165 to ninety-four pounds. Finally they decided to give me all the literature and, as a result of this stand, two fellow prisoners began asking me questions. I started Bible studies with them and they are now Jehovah's witnesses. Incidentally, the chaplain who fought so hard against the literature was later fired for stealing some Christmas candy and baseball uniforms. The new chaplain, who isn't interested in the truth, is more liberal and does let the literature come in.

¶ "I have been immersed and pray that I can continue to remain faithful in serving Jehovah in his organization."

## Church Horn

¶ Most people have heard of church bells. Recently people in Britain heard about a horn used for the same purpose. A minister, annoyed by poor attendance at his Sunday morning services, drove around his parish one Sunday blowing his horn to wake up his parishioners.

# JEHOVAH'S HELPER and the NEW WORLD SOCIETY

JUST before Christ Jesus ascended to his Father following his resurrection he commissioned his disciples to preach the good news in all the inhabited earth and make disciples and baptize them. Then he added: "And, look! I am with you all the days until the consummation of the system of things." (Matt. 28:20) What did he mean by those words? He certainly would not be with them in a bodily way, for he would be sitting at the right hand of the Father in heaven. Well, then, would he merely have his mind or thoughts turned toward them, as when we today say we are with someone in spirit, a purely mental directing of our mind to think about the person or group?

By our reading Luke's account of the same event (Luke 24:48, 49; Acts 1:4, 5), the meaning of Jesus' statement becomes clear to us: "You are to be witnesses of these things. And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high." "And while he was meeting with them he gave them the orders: 'Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this.' "

Far from just fixing his mind upon them and leaving them orphans, so to speak, Jesus would be used by Jehovah to send upon his followers the helper, or comforter, or advocate (*para'cletos,* Greek). His description of the helper and its operations on behalf of the congregation, on the night he was betrayed, makes very interesting reading.

### NOT A PERSON

The clergy of most religions stoutly maintain that the helper is the third person of the trinity. In their assumed wisdom they claim that, mysterious as it might sound, "he" is equal in power, substance and eternity with the Father and Son. Looking down their spiritual noses at those who are honest enough to admit that the trinity doctrine does not make sense, they do not deign to answer pointed questions, which might prove embarassing, but try to squelch all such opposition by loftily stating that such doctrines are not beyond reason but may be above reason, your reason. Nevertheless, here are some more questions that call for some of their "wisdom" in the form of answers. If the helper is a person and coequal with the Father and the Son, then what is his relation to them? Another son? A brother? A twin of Christ Jesus? If so, then in what sense is Jesus the "only-begotten" of the Father?

The Bible, not the clergy, gives the true information regarding the helper. For one thing, the Greek language, which is the original language of the Christian Scriptures, is a precise language. The Greeks had a word to express the exact meaning or shade of meaning that they wished to convey, and the Christian writers knew that language well. In addition they wrote under inspiration and so would certainly select the correct words to convey the truth clearly.

Notice how the use of the neuter gender in referring to the helper shows it not to be a person: "And I will request the Father and he will give you another helper to be with you forever, the spirit of the truth, *which* the world cannot receive, because it neither beholds *it* nor knows *it*. You know *it*, because *it* remains with you and is in you." (John 14:16, 17; also *AT, ED, Ro*) "When the helper arrives that I will send you from the Father, the spirit of the truth *which* proceeds from the Father, that one will bear witness about me." (John 15:26; also *ED, AS*) "This Jesus God resurrected, of which fact we are all witnesses. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out *this which* you see and hear."—Acts 2:32, 33; also *AV, RS, Mo, Dy*, etc.

It is true that Jesus used the masculine gender when calling the holy spirit the helper, *para'cletos*, but the context of such places, as well as the many other places where the holy spirit is mentioned, shows again that it is not a person. In describing the benefits to be obtained from receiving the helper, Jesus said: "Nevertheless, I am telling you the truth. It is for your benefit I am going away. For if I do not go away, the helper will by no means come to you; but if I do go my way, I will send him to you. And when that one arrives he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment: in the first place, concerning sin, because they are not exercising faith in me; then concerning righteousness, because I am going to the Father and you will behold me no longer; then concerning judgment, because the ruler of this world has been judged." (John 16:7-15) Jesus was here personalizing the spirit as a helper, which practice is familiar to Bible readers.—Judg. 9:8-15.

In this age of electronics it should be an easy thing for us to grasp the fact that an inanimate force or energy can "speak" whatever it hears as well as do many other wonderful things. By means of radio and television a person can speak and be seen by a distant and scattered audience whose receiving sets are tuned to that particular broadcasting frequency. By means of his electronic "cat eye" man can now see in the dark. No one today, however, would declare that electricity, which is the basis of modern electronics, is a person. It is simply an invisible power or energy created by Jehovah that man has learned to harness.

So it is with the holy spirit. It is Jehovah's invisible active force or energy by which he operates the universe and accomplishes his will. It was that force from on high that caused the mighty deeds to be performed by Jehovah's servants of old and that inspired the prophets to write the Hebrew Scriptures. Now, through Christ Jesus, it was to function in a special way toward his disciples. Jehovah, its Sender, always fully controls its operation.

At Pentecost, not many days later, the promised helper came. "And suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and

one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance." (Acts 2:2-4) They were baptized in the spirit and were there begotten as spiritual sons of God; they were filled with the spirit. It was Jehovah's energizing force, not a person, that was thus poured out upon them. From then on it would act as an advocate on their behalf and a helper in carrying forward their commission.

### VARIETIES OF OPERATIONS

To get the early congregation organized and firmly started in its work many things were necessary, which were made possible by the helper. As Paul explains: "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." (1 Cor. 12:4-6) Special gifts were given to various members of the congregation so that some could teach, others prophesy and others organize, with the apostles and older ones in Jerusalem acting as a co-ordinating governing body of the whole congregation. Through the apostles certain gifts of the spirit could be conferred on others.

The very act of the outpouring of the spirit furnished convincing evidence, to that world, of sin on the part of the Jewish nation in particular against God and his Son and showed them to be a part of Satan's system of things. It proved the righteousness of the Son, for he had been resurrected; and this active force from on high was through him, showing his acceptance by the Father. Now a judgment was entered against the "prince of this world," for he had failed in his effort to corrupt the integrity of Christ Jesus, making his own destruction doubly certain.

Pentecost was only the beginning of the fulfilling of Jesus' words. Beginning with Peter as spokesman, the message concerning sin and righteousness and judgment was preached first in Jerusalem and then abroad. God's truth on the reason for sin and his provision to cancel its effects were proclaimed along with information about our repentance and taking the course leading to being declared righteous through faith in Christ Jesus. The great issue over universal sovereignty and the coming day of wrath and the execution of Jehovah's judgment were preached, and this preaching work continues to this very hour, when it has reached its greatest intensity and scope.

At the direction of the helper the good news was carried to the nations so that both Jews and Gentiles could know God and be accepted into the congregation. Cornelius and his family became the first Gentile recipients of God's mercy. Then the spirit caused Paul and his companions to do missionary work among the people of the nations, while Peter and the other apostles concentrated on the Palestine area and the East.

Through the spirit from on high it was possible for the good news and its proclamation to be boldly defended and legally established. The helper made known Jehovah's will in matters of doctrine and morals. It caused prophesying to be done regarding matters soon to occur and in the far-distant future.—Acts 4:18-20; 5:32; 10:18, 44; 21:4, 11.

### POSITION OF THE ANGELS

Jehovah did not withdraw the angels from the service in behalf of and in connection with his earthly servants with the sending of the helper. They continued to serve and, in many instances, they seem

to be directly responsible for the functioning of the spirit on a particular occasion. In the case of the apostles' being freed from prison, the angel who freed them also instructed them to continue their preaching activity. An angel of God caused Philip to contact and convert the Ethiopian. Cornelius received his instructions on getting in touch with Peter by means of one of the angels. Paul was counseled and comforted by an angel on one occasion. Christ Jesus sent his angel with God's revelation to John to be recorded as the last book of the Bible.—Acts 5:19, 20; 10:3; 8:26; 27:23, 24; Rev. 1:1.

We are now in the time of the *parousía* of our Lord. Prophecy clearly shows that he would be accompanied with many angels and that they would perform services with regard to the New World society. They are the reapers of the harvest; they gather out all things that offend in the organization of Jehovah's servants on earth. The helper is still in operation among Jehovah's dedicated ones and performs similar services as at Pentecost, though the miraculous gifts ceased with the death of the apostles. In the final fulfillment of Joel's prophecy (2:28, 29) there was an outpouring of the spirit in 1919, with the founding of the New World society, and again in 1922, which corresponded with the two outpourings A.D. 33 and 36. This has resulted in completing the full membership of the congregation of God and in the final manifestation of the "man of lawlessness [or, sin]," as the angels do their work of gathering out the lawless ones who resist the spirit.—2 Thess. 2:3-8.

Those who have worked with the New World society for ten, twenty or more years have seen convincing evidence of the operation of the holy spirit as a guide and counselor. No man can be given credit for the wonderful flow of truths: the vision of the Kingdom's establishment, the vindication of Jehovah's universal sovereignty, our new name, the "great crowd," etc. Decisions with regard to theocratic organization, the casting away of false religious practices, the operating of Gilead School and the increasing of missionary work are certainly not reached or accomplished by purely human reasoning and logic. The great legal victories that have become so numerous and that have defended and legally established our right to expand true worship are really Jehovah's victories. He assures us that it is not by might or by power but by his spirit.—Zech. 4:6, *AV*.

Now, under the guidance of the helper, all of us, the remnant along with the "other sheep," are preaching the final convincing message of sin and righteousness and judgment. Jehovah will not remove that spirit. (Isa. 59:21, *AV*) So let it have free rein in you as you continue to receive its benefits. "The undeserved kindness of the Lord Jesus Christ and the love of God and the sharing in the holy spirit be with all of you."—2 Cor. 13:14.

## Seminary Education

In the book *Under Orders* William L. Sullivan writes: "The seminary was a place for immature minds which were to be kept in immaturity. The Church was mature, and that was enough. We were exactly in the position of infants who had only to repeat the words of an infallible parent. The method served well enough for practical purposes. For, in the leaden quiescence of a parsonage and in the humdrum of parish rites, what was the need of a mind? Indeed, there was latent in our thought the sense that an independent intellect, determined to study religion profoundly and impartially, would encounter peril."

"Fear The [true] God and keep his commandments. For this is the whole [obligation] of man."
—Eccl. 12:13.

# THE CONGREGATOR on works vain and worthwhile

SINCE the close of World War I in the year 1918 the political rulers and armies of all the nations have been experiencing a gathering together, a congregating, to the "place called in the Hebrew tongue Armageddon." (Rev. 16:14, 16; Ezek. 38:7, 13, *AV*) There has also been going on a great gathering together, a world-wide congregating, of peace-loving men and women to a place of real safety. Already these make up a congregation that extends all around the earth, and yet daily many others are being gathered together to them. In this troublous period since the first world war they have seen more and more evidence that this world, or system of things, has no future, but will end with the universal conflict at Armageddon. They appreciate how vain and worthless the works of men in support of this old world are. They no longer want to misspend their lives in a chase after mere wind. They want to spend their lives henceforth in worthwhile works that give joy and satisfaction now and that accomplish a good that will not be wiped out by Armageddon but will carry on into a radiant new world. All doers of worthwhile works are being gathered together under a power different from that operating upon this world. The rulers and their armies are being gathered to Armageddon by the influence of demons under the control of Satan the Devil. The men and women doing works worthy of the righteous, peaceful new world are being gathered together by a wise, God-fearing congregator, who instructs and guides them in worthwhile works.

[2] Who is this congregator? It is possible to know who he is. He was foreshadowed long ago by the wisest ruler of ancient times, King Solomon, who reigned for forty years in the city of Jerusalem. A thousand years before the Christian era King Solomon wrote a book of more than human wisdom, popularly called the book of Ecclesiastes, and in the very opening of this book he speaks of himself in this capacity of congregator, or assembler, saying: "The words of the congregator, the son of David the king in Jerusalem. 'The greatest vanity!' the congregator has said, 'the greatest vanity! Everything is vanity!' I, the congregator, happened to be king over Israel in Jerusalem." (Eccl. 1:1, 2, 12) The fact is that, in the language in which King Solomon wrote it, the book is called *Qo·hel'eth,* which means "Congregator." It is true that in the Hebrew language the word *Qo·hel'eth* is in the feminine gender, but so is the Hebrew word for "wisdom"; and yet King Solomon, because of his God-given wisdom, was used as a symbol of wisdom, as if he were wisdom personified.

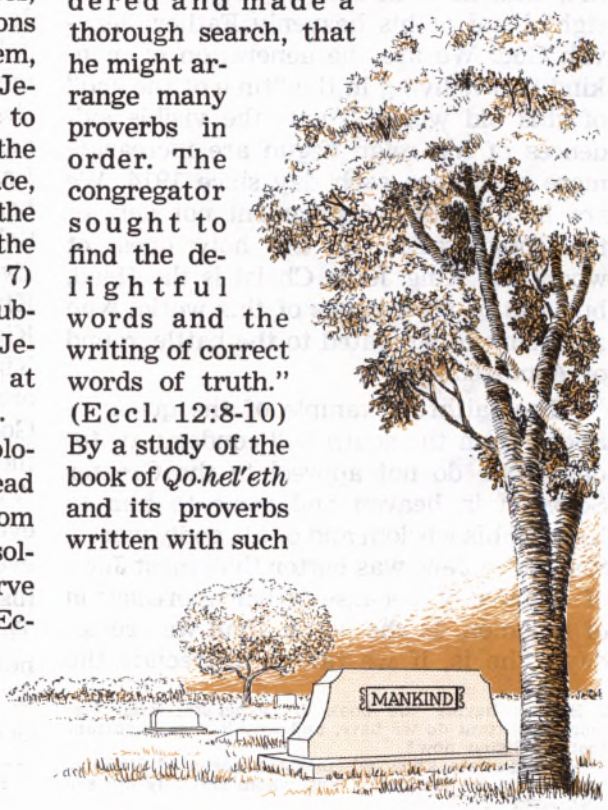
1. Since the close of World War I, what two kinds of congregating have been going on, and by whom for each kind?

2. How does the congregator identify himself, and why is there no objection to his using a feminine title concerning himself?

Furthermore, the One whom King Solomon foreshadowed in the days of his wisdom is outstandingly the embodiment of heavenly wisdom.—Prov. 8:12, 22-31.

[3] But how was King Solomon a congregator, and to what did he do congregating? He was a congregator of people, of his people, his subjects, and of other persons of friendliness and good will. He congregated all these to the worship of the God of peace and happiness, Jehovah. For seven and a half years Solomon occupied himself in building a gorgeous temple to the name of Jehovah in Jerusalem, finishing it in the eleventh year of his reign. For the dedication of this temple of worship King Solomon called together or congregated all the people who were specially interested. The history of this says: "At that time Solomon proceeded to call together the older men of Israel, all the heads of the tribes, the chieftains of the fathers, of the sons of Israel, to King Solomon at Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, that is to say, Zion. Then the priests brought in the ark of the covenant of Jehovah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs." (1 Ki. 8:1, 6; 2 Chron. 5:2, 7) Thus Solomon's congregating of his subjects to the newly completed temple of Jehovah started off their worship of God at the place where he had placed his name.

[4] As the congregator of his people Solomon acted for their highest welfare, to lead them in the worship of the God with whom they had made a national covenant or solemn agreement to love, worship and serve him. Later, when writing the book of Ecclesiastes, he spoke of himself as *Qo·hel'eth* or "the congregator." Here he was calling himself thus, not merely because he had first congregated his people and their companions of good will to the dedication of the new temple, but because he was, by his newly written book, seeking to congregate his people away from the vain, fruitless works of this world to the works worthy of the God to whom they as a nation were dedicated. The purpose of his book called *Qo·hel'eth* was to keep God's people from drifting away, or to recover them from any drifting away, into the materialistic pursuits of this world. This fact is borne out in the last chapter of the book, where he says: " 'The greatest vanity!' said the congregator, 'Everything is vanity!' And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth." (Eccl. 12:8-10) By a study of the book of *Qo·hel'eth* and its proverbs written with such




3. How was King Solomon a congregator, and to what did he do congregating?
4. In writing his book, why did he call himself *Qo·hel'eth*, and to what are we today helped by a study of his book?

well-chosen words and with such correct expressions of truth we ourselves today are helped closer to Jehovah God and to a finer appreciation of his treasurous service.

5 However, today not only do we have the book of *Qo·hel'eth,* which the Greek translators mistakenly called Ecclesiastes, but we have a Congregator greater than King Solomon. He is the Lord Jesus Christ, who was foreshadowed by King Solomon. It was very important that the people listen to Jesus Christ when he was on earth, for, as he said, "the queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." (Matt. 12:42) Today it is still more important that we listen to Jesus Christ now that he is in heaven, reigning at the right hand of his heavenly Father, Jehovah God. We are the generation of mankind that is living in the "time of the end" of this old world. To us the visible evidences of his reign begun are increasing more and more each day since 1914. We are in the time of judgment not only of the congregation of the holy ones, of whom the King Jesus Christ is the Head, but also of the nations of this world, who are being congregated to the battleground of Armageddon.

6 The faithful example of the queen of Sheba from the south will condemn us today if we do not appreciate the Greater Solomon in heaven and come to him to learn of his wisdom and of his godly works. She, not a Jew, was better than most Jews of Jesus' day, because of her appreciation of Solomon. Is she better than we are today? She is, if we fail to appreciate the One now here who is far greater than King Solomon. A great crowd of people of good will, prefigured by the queen of Sheba, the Congregator, Jesus Christ, is gathering together today, that he might be the royal Shepherd of these "other sheep." This he has been doing since he has gathered the remaining ones on earth of the "little flock," the congregation of 144,000 sheep, of which he himself is the heavenly Head. All such sheeplike followers of his in this day he has congregated to the side of God's kingdom and to the spiritual temple of God's worship. Concerning this it is written: "In order that the children of God who are scattered about he might also gather together in one."—John 11:52; Rev. 7:1-17; John 10:16.

5. Besides having the book of *Qo·hel'eth,* what else more important do we have, and why is it so important that we listen now?

6. How may we know whether the queen of Sheba is better than we are today, and whom specially did she prefigure?

### "EVERYTHING IS VANITY"

7 To the congregation under the King Jesus Christ the apostle Paul writes: "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 Cor. 15:58) But at the very beginning of the book of Ecclesiastes King Solomon cries out: "The greatest vanity! Everything is vanity!" (Eccl. 1:2) Now if King Solomon is a prophetic type of the King Jesus Christ, why does he do this? King Solomon was here making no reference to the work of serving Jehovah God and his anointed King. He was not including this in his sweeping expression "everything." By "everything" he meant everything that he takes under survey, everything that he directly points out in his book by one example after another. These things have to do with this world, not with the kingdom of God, the kingdom of the heavens, which will rule forever in God's new world of righteousness. As

7. By crying out, "Everything is vanity!" what was King Solomon including and not including?

God's anointed king sitting then upon the "throne of Jehovah" and who had specially asked God for wisdom to judge Jehovah's people, Solomon was in a most favorable position to study the behavior and activities of men, even to test them out for himself. He himself tells us:

[8] "I, the congregator, happened to be king over Israel in Jerusalem. And I set my heart to seek and explore wisdom in relation to everything that has been done under the heavens—the calamitous occupation that God has given to the sons of mankind in which to be occupied. I saw all the works that were done under the sun, and, look! everything was vanity and a striving after wind. And anything that my eyes asked for I did not keep away from them. I did not hold back my heart from any sort of rejoicing, for my heart was joyful because of all my toil, and this came to be my portion from all my toil. And I, even I, turned toward all the works of mine that my hands had done and toward the toil that I had toiled to accomplish, and, look! everything was vanity and a striving after wind, and there was nothing of advantage under the sun. With a man there is nothing better [than] that he should eat and indeed drink and cause his soul to see good because of his toil. This too I have seen, even I, that this is from the hand of The [true] God [Jehovah, *Syriac Version; Targum*]. For who eats and who drinks better than I do?" —Eccl. 1:12-14; 2:10, 11, 24, 25.

[9] When saying that his personally trying out various things showed that "everything was vanity and a striving after wind," King Solomon was not including his building of the temple of Jehovah on Mount Moriah in Jerusalem. This was the greatest thing he ever did. He does not mention it when telling of the more extensive works in which he engaged, the houses he built, the vineyards he planted, the gardens and parks he made, the pools he made for irrigating purposes, the vast body of menservants and maidservants that he acquired, for all these were, as he said, "for myself," and not for Jehovah God and his worship. These were things that King Solomon saw other men engaging in and trying to enjoy, but no other man of his time built a temple to the name of Jehovah God as King Solomon did. By building this temple he did not copy or make a test of what other men were doing. This, his greatest work of construction, was not the "greatest vanity," for the building of the temple by Solomon was foretold by God and was accomplished by the help and guidance of God. It also served Jehovah's purpose for as long as he chose to use this material temple as a type of his grander spiritual temple. (2 Sam. 7:12, 13; 1 Ki. 8:15-21) So in speaking of everything as vanity and a chasing after the wind Solomon did not have the temple and the heartfelt worship of God in mind; nor should we have such in mind.

[10] Jehovah God the Creator desires his human creatures to be happy and to enjoy life on earth. This is his gift to us, if we will accept it. Notice how King Solomon calls attention to this gift of God: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life, and also that every man should eat and indeed drink and see good for all his toil. It is the gift of God." Also: "Look! the best thing that I myself have seen, which is beautiful, is that one should eat and drink and see good for all his toil with which he toils under the sun for the number of the days of his life that The

8. What does he tell us about his indulgence in things and of the conclusion at which he arrived?
9. Why did Solomon, when thus speaking, not have the temple and the heartfelt worship of God in mind?
10. In Ecclesiastes, what does Solomon say is God's gift to us?

[true] God has given him, for that is his portion. Also every man to whom The [true] God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his toil. This is the gift of God. For not often will he remember the days of his life, because The [true] God is preoccupying [him] with the rejoicing of his heart." Again: "I myself commended rejoicing because mankind have nothing better under the sun than to eat and drink and rejoice, and that it should accompany them in their toil for the days of their life, which The [true] God has given them under the sun."—Eccl. 3:12, 13; 5:18-20; 8:15.

[11] We can enjoy this "gift of God" now as faithful and obedient subjects of the reigning King Jesus Christ, the Congregator, by acting according to the heavenly wisdom that he imparts to the humble and teachable ones. Why, then, does Solomon say that he sought to explore and gain wisdom in relation to the "calamitous occupation that God has given to the sons of mankind in which to be occupied"? Is there not contradiction here? No! How, then, has God given a "calamitous occupation," and to whom?

[12] Solomon himself explains that, saying: "See! This only I have found, that The [true] God made mankind upright, but they themselves have sought out many plans." (Eccl. 7:29) About 6,000 years ago, in the garden of Eden, Jehovah God made the man Adam upright, perfect, in the image and likeness of the perfect God. He also gave Adam a wife. Under temptation by the original Serpent, Satan the Devil, they sought out other plans to make themselves "wise as God" without dying. Even when Jehovah God destroyed the old world with the flood of Noah's day he preserved alive an upright family, Noah and his wife and their three married sons, that mankind might have a new start in uprightness and godliness. But in the passage of time mankind again sought out many plans in opposition to God's will and commands. For that reason, merely by executing his judgment against sinful, straying mankind, God has brought what has proved calamitous in their selfish lives. He informed Adam that the punishment of sin would be by death; and when Adam sinned, the condemnation to death came also upon his unborn offspring in his loins. (Gen. 2:16, 17; Rom. 5:12) They began to die as mere beasts do.

[13] Said Solomon: "I, even I, have said in my heart with regard to the sons of mankind that The [true] God is going to select them, that they may see that they themselves are beasts. For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and they are all returning to the dust. Who is there knowing the spirit of the sons of mankind, whether it is ascending upward; and the spirit of the beast, whether it is descending downward to the earth?"—Eccl. 3:18-21.

### CALAMITIES

[14] Death is a calamity, but Adam could have spared himself and us his offspring from that by fearing God and keeping his command. Death is an enemy (1 Cor. 15:

11. How can we enjoy this "gift of God" now, and does this contradict the fact that God has given a "calamitous occupation" to men?
12. What does Solomon say laid the basis for the "calamitous occupation," and how has God given it to men?
13. How does Solomon show that men are like beasts in this respect?
14. Why have men been unable to enjoy the benefit of their personal works continually, and if we yet die, of what should we now try to prove worthy?

26), but Adam could have kept us from the clutches of that enemy by remaining the friend of God through loving obedience to him. Because of death no man or woman has been able to enjoy the benefit of his personal works and labors continually, without interruption. All mankind would die off perpetually, just like the beasts, were it not for the fact that God, through the Congregator, Jesus Christ, has lovingly provided a way for lifting the punishment of death and resurrecting all those who are dead in the memorial tombs. (1 Cor. 15:17-24) Those who, in the love of sin, choose to disobey Jehovah God willfully will perish forever like brute beasts. Like beasts, they choose to eat and drink and live according to their animal desires in outright materialism, without thought or regard for God. Since they prefer to live like beasts, not even serving God's purposes as beasts do, let them perish like beasts. Why should we be beastlike and merely live selfishly like animals and die off with them? If we yet die, why not try now to prove worthy of a resurrection to life in God's new world and thus be rated better than mere beasts?

[15] Needless to say, the invasion of death among mankind has led up to many calamitous and ironical things for those who do not know or choose to know Jehovah God. A materially-minded father may work hard to lay up an inheritance for his son, say, money in the bank or property of some kind. Along comes a bank failure or some other disaster and the father loses all and has nothing to pass on down to his son. Would not an earthly-minded man view it as a calamity? Says Solomon: "There exists a grave calamity that I have seen under the sun: riches being kept for their grand owner to his calamity. And those riches have perished because of a calamitous occupation, and he has become father to a son when there is nothing at all in his hand." (Eccl. 5:13, 14) How fleeting and uncertain earthly riches are, and how suddenly they can be lost or even be spiritually harmful to their owner or to the child to whom he bequeaths such riches! Far better and wiser is it, then, to seek to hand on to our children spiritual riches, which are permanent, a good name, a faithful example of godliness as a parent, a good disciplinary bringing up to manhood or womanhood, a home education in the truth of God and a theocratic training in how to serve that truth out to others as a minister of God. A material calamity cannot rob us of these spiritual values and, though we die, we do not leave behind children that do not have an inheritance of real richness.

[16] The materially rich should remember another calamity that is certain to befall them. Solomon described it this way: "Just as one has come forth from his mother's belly, naked will one go away again, just as one came; and nothing at all can one carry away for his toil, which he can take along with his hand. And this too is a grave calamity: exactly as one has come, so one will go away; and what profit is there to the one who keeps toiling for the wind? Also, all his days he eats in darkness itself, with a great deal of vexation, with sickness on his part and [cause for] indignation." (Eccl. 5:15-17) Why, then, should one make oneself a slave to selfish riches, to Mammon, with all the darkness concerning God's purpose, all the vexation, all the disappointment, all the temptations and snares, and all the stabbing pains that this causes one? We cannot be slaves to God and at the same time be slaves to Riches or Mammon. (Matt. 6:24) A man

15. How may there occur a calamity regarding an inheritance for a son, and how may we act wiser in passing on an inheritance?

16. How does Solomon describe another calamity certain to befall the materially rich, and so why should one not make oneself a slave to Riches?

may selfishly become superrich, a multimillionaire, and at his death they may put into his tomb all kinds of household furnishings, and valuable jewels and clothing, and a sky-boat, and even the dead bodies of slaves whom they killed to bury with him, and yet he cannot take anything with him to enjoy. He brought nothing into this world and he can carry nothing out. He has died like a brute beast, and he has laid no foundation for real life and freedom in a world to come. What a calamity to such a man who has not been a slave to God! "For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" That question of Jesus Christ answers itself.—Matt. 16:26.

[17] Solomon continues with his list of calamities: "There exists a calamity that I have seen under the sun, and it is frequent among mankind: a man to whom The [true] God gives riches and material possessions and glory and who, for his soul, is in no need of anything that he shows himself longing for, and yet The [true] God does not enable him to eat from it, although a mere foreigner may eat it. This is vanity and it is a severe malady." (Eccl. 6:1, 2) To get possession of something and not be able to enjoy it is heartbreaking if one thinks only of oneself. To have tasty food and yet through some stomach or bowel disorder one is unable to enjoy it is like being mocked at. Jehovah God permitted Nebuchadnezzar to become a world ruler at Babylon; and yet when God humiliated him for his pride, boasting and self-exaltation and he became crazy, thinking he had turned into a beast, the rich foods and drinks of his imperial palace did not suit him. He preferred to eat grass like an ox. What a calamity, a severe malady, this was to Nebuchadnezzar for seven years!—Dan. 4:28-37, *AV*.

[18] Long life without personal enjoyment of what one comes to possess, and where one even longs for the grave, leaves one unsatisfied, feeling frustrated, with so much to be desired. "If a man should become a father a hundred times and he should live many years, though numerous the days of his years should become, yet his own soul is not satisfied with good things and even the grave has not become his, I must say that one prematurely born is better off than he is. For in vain has this one [prematurely born] come and in darkness he goes away, and with darkness his own name will be covered. Even the sun itself he has not seen, neither known. This one has rest rather than the former one [having long life]. Even supposing that he has lived a thousand years twice over and yet he has not seen what is good, is it not to just one place that everyone is going?" (Eccl. 6:3-6) With no hope other than in this life, better it is for one to be stillborn and not get started in this world of materialism than to survive through a long life and have no real satisfaction out of it, only suffering chagrin and vexation. This all comes from not taking advantage of things other than the material benefits of this earth or the selfish pursuits of this world.

[19] Another calamitous thing that Solomon describes is where a man or a form of government gets control of a country. Then it undertakes the responsibility of dictating to the people and of keeping them away from God, leading the people in a mistaken way. The people submitting to such false leadership and obeying it rather

17. What calamity concerning self-satisfaction does Solomon also list, and how was this illustrated in Nebuchadnezzar's case?

18. Better than whom does Solomon say a stillborn child is, and from what does all this come?

19. What calamity regarding government does Solomon describe, and why will this result in calamity for the supporters of such government at Armageddon?

than God are taking upon themselves a responsibility for the governmental mistakes and the governmental fight against God. With their ruler they become responsible for foolishness in government. Says Solomon: "There exists something calamitous that I have seen under the sun, as when there is a mistake going forth on account of the one in power: Foolishness has been put in many high positions, but the rich ones themselves keep dwelling merely in a low condition. I have seen servants on horses but princes walking on the earth just like servants." (Eccl. 10:5-7) In this "time of the end" the nations of this world are on judgment before the established kingdom of God. Hence his counsel through his Word and his witnesses has been for the political rulers and judges to act wisely, to fear Jehovah and to kiss his Son in obedience. But the rulers and leaders of the people continue to act foolishly toward Jehovah God, and their governments will be dashed to pieces at Armageddon by Jehovah's Son Jesus Christ. That will spell a world calamity not only to the governments and their rulers but also to the people who have supported the bad mistakes of their governments in fighting against Jehovah God and his kingdom by Christ.—Ps. 2:1-12.

[20] Because men have no hope of a resurrection of the dead but think that death ends all for everybody, they further another calamity under the sun: "This is what is calamitous in all that has been done under the sun, that, because there is one eventuality to all, the heart of the sons of men is also full of bad, and there is madness in their heart during their lifetime, and after it—to the dead ones." (Eccl. 9:3) The democratic governments of the West look at Hungary and call what has happened to it since 1956 a terrible calamity. But there are oppressions going on in other parts of the world too. The poor people are helpless in themselves. Yet if they do not turn to Jehovah God and his kingdom, what other source of help to them is there? The ancient congregator remarked on this calamitous situation, saying: "I myself returned that I might see all the acts of oppression that are being done under the sun and, look! the tears of those being oppressed, but they had no comforter; and on the side of their oppressors there was power, so that they had no comforter. And I congratulated the dead who had already died rather than the living who were still alive. So better than both of them [is] the one that has not yet come to be, who has not seen the calamitous work that is being done under the sun."—Eccl. 4:1-3.

[21] King Solomon was not here describing what was going on in his realm, in the typical kingdom of God on earth. As long as he ruled as a wise king there was no governmental oppression: They were "eating and drinking and rejoicing," dwelling "in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba." (1 Ki. 4:20-25) The kindom of the ancient congregator stood out in different colors from the oppressive governments of men who did not worship Jehovah. So Solomon could well comment on the calamitous situation under them.

[22] But Jehovah's witnesses who today live under suchlike oppressive governments of faithless, materialistic men do not pity themselves. They have a comforter. They know Jehovah helps them daily. They understand that their integrity toward Jehovah, whose witnesses they are, is now on trial under such oppressive con-

20. Because death is the common end of all, what is the heart condition of men, and how do they put themselves in a helpless and comfortless position?

21. Why could Solomon well comment on the condition under governments of men who did not worship Jehovah?

22. Because of what knowledge do Jehovah's witnesses under such oppressive governments not pity themselves, and how do they express pity for those to be pitied?

ditions. They know what the congregator of old said: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them." (Eccl. 5:8) We know that above the Supreme Presidium or the Supreme Court, or whatever men call supreme on earth, there are those infinitely higher, Jehovah God the Most High and his King Jesus Christ, who reigns at his right hand. They are the Divine Judges, whom no Iron Curtain or Bamboo Curtain can keep from watching and seeing, and their judgments will be executed against all oppressors at Armageddon. For action by these Judges of the highest Court of the universe the oppressed witnesses of Jehovah wait with confident patience. Sustained by God's Word and spirit and with God's love filling their hearts, they pity the poor people who find themselves hopelessly and helplessly under such calamitous conditions. To those with hearing ears they courageously preach the good news of God's kingdom as the only hope and the only help for mankind.

### A HATED KIND OF LIFE

[23] Having in mind all the human calamities outside the kingdom of God, and not knowing even what kind of successor he, the wisest man then on earth, might have in his throne, King Solomon said: "I hated life, because the work that has been done under the sun was calamitous from my standpoint, for everything was vanity and a striving after wind. And I, even I, hated all the toil of mine in which I was toiling [experimentally] under the sun, that I would leave behind for the man who would come to be after me. And who is there knowing whether he will prove to be wise or foolish? Yet he will take control over all my toil at which I toiled and at which I showed wisdom under the sun. This too is vanity. And I myself turned around toward making my heart despair over all the toil at which I had toiled under the sun. For there exists the man whose toil has been with wisdom and with knowledge and with proficiency, but to a man that has not toiled with such a thing will be given the portion of that one. This too is vanity and a big calamity."—Eccl. 2: 17-21.

[24] The Hindus profess to hate life because they religiously think that life in the midst of a material, physical world means nothing but continuous suffering. So they seek to be blotted out of existence by being absorbed into an everlasting nothingness, a *nirvana,* at the very time that they think they are at their best and having the greatest merit. If life in this old world held nothing but such calamities as Solomon described, then he had reason for hating such a worldly, materialistic life. There would be no purpose in living. Nothing of eternal value would be served by one's living. One's existence on earth, with a repetition of minor calamities of one kind or another, would end up in the great calamity of dying like everybody else and like beasts, the grave becoming the common place to which the body goes. And what does the grave, the common grave or She'ol, hold for the dead? Listen:

[25] "A live dog is better off than a dead lion. For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the re-

23. Because of what uncertainty as to the future did Solomon express a hatred of life for its calamitousness?

24. How do the Hindus view life, and if life held only such calamities as Solomon described, what attitude would we have reason to hold toward life?

25. What does Solomon say is the difference between the living and the dead, and what does Sheol hold for the dead?

membrance of them has been forgotten. Also their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going."—Eccl. 9:4-6, 10.

# WORTHWHILE WORKS OF THE CONGREGATED ONES

BUT do our works during this present wicked world of sin and death have to end up calamitously, as afore-described, so that we properly should have a disgust for the opportunity of living? Does our living have to be merely in vain and a mere chasing after something as ungraspable as the wind? No, not if we turn from serving this world and then work for God's new world. To work for his new world means to serve Jehovah God; and work for him is never in vain. It is worthwhile, regardless of how much persecution and opposition we face because of such godly work. We can get nowhere without God. Men are imperfect, are unmistakably sinful, are under condemnation by a heavenly court and are therefore dying. Try whatever they will, work as hard as they will without God, those conditions will always block them, always doom them to calamity. Of themselves they cannot escape this impasse. But Jehovah God has provided the way by which our lives can become meaningful, can have an ennobling purpose and can be of everlasting usefulness. This way is through the kingdom of his Congregator, Jesus Christ.

1. Why do not our works have to end calamitously, as described in the preceding article, and what way has been provided for our lives to become everlastingly useful?

[2] Let us remember that work is a gift from God, that is, work in his service. God put the upright man in the garden of Eden to work. God did not purpose that his work should be wasted and be terminated calamitously by death after he had been driven out of his proper place of work. (Gen. 2:7, 8, 15) God purposed that man should be happy in his work, should see and enjoy the results of his work and should

2. What work is a gift from God, and what was God's purpose respecting man's work?

pass the benefits of his work on to his children.

[3] If the perfect upright man kept working obediently at what his Creator assigned him to do, he would be worshiping God. Worshiping God is never in vain or calamitous. It means everlasting life under the universal sovereignty of Jehovah God. Let us remember that the Hebrew word sometimes translated as "worship" really means "service." (2 Ki. 10:20-23; Ex. 12:25, *margin*) If we are working in God's service we are worshiping him. If we are lazy and idle we are not worshiping God, we are not imitating God. Man's being made in God's image and according to his likeness required that man should work and should not work in vain, for the great Congregator, Jesus, once said: "My Father has kept working until now, and I keep working." (John 5:17) Solomon also said: "I saw all the work of The [true] God, how mankind are not able to find out the work that has been done under the sun; however much mankind keep working hard to seek, yet they do not find out. And even if they should say they are wise enough to know, they would be unable to find out." (Eccl. 8:17) Throughout all the eternity of the new world mankind will keep searching, trying to find out to the very depths the work of God, but they will be unable to do so. Favored we are if we appreciate that God has a worthwhile work for us to do, and if we find out what it is and then become laborers together with God in it. It is no vain gift.

[4] In order to turn us away from vain, fruitless works, the dead works of this world that end up in calamity, Solomon wrote the book of *Qo·hel'eth,* the Congregator. Today, to get away from the "calamitous occupation that God has given to the sons of mankind" in this doomed old world, we must be congregated by the Greater Solomon, the reigning King Jesus Christ, by listening to his voice, his wisdom expressed in God's written Word. Through him we must come to Jehovah God and dedicate ourselves fully to him in faith and love. We must carefully consider what that step means and all that it will now require us to be and to do. We should not be rash to make a vow of dedication to God, no more than we should needlessly delay in vowing to serve him and do his will forever. But once we have entered into such a solemn, unrecallable vow, we should keep it, thus not taking it in vain and ending up in calamity. So we should mean it when we vow full dedication to Jehovah God through Jesus Christ. Let it not be a mere multiplying of words spoken rashly and foolishly without the heart behind it.

[5] "Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before The [true] God. For The [true] God is in the heavens but you are on the earth. That is why your words should prove to be few [not promising more than you mean]. For a dream certainly comes in because of abundance of occupation [in this world], and the voice of a stupid one because of the abundance of words [rashly spoken, emotionally spoken without understanding]. Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the [wordy] stupid ones. What you vow, pay. Better is it that you vow not than that you vow and do not pay. Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake. Why should The

3. What does worshiping God oblige one to do, and how do we become favored with respect to God's gift of work?
4. To whom today must we be congregated, thereafter taking what step, and what should be our attitude toward that step?
5. What does Solomon say with regard to the use of the mouth in a vow, and how should fear of God be shown toward a vow?

[true] God become indignant on account of your voice [in a vow] and have to wreck the work of your hands? For because of abundance [of occupation] there are dreams, and there are vanities when words are multiplied [in a rash vow]. But fear The [true] God himself."—Eccl. 5:2-7.

6 When one has been congregated to the reigning King Jesus Christ by one's making a vow to God, then one should stay with all his congregated worshipers. A person under such a vow should not isolate himself or let himself be estranged from the congregation. Proverbs 18:1 warns us: "One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth." He will seek selfish pretexts for staying away, to justify himself, but in doing so he acts unwisely and weakens his ability to pay his vow; in fact, he acts contrary to his vow to do God's will. He deprives himself of the help that God gives only through his congregated people, and he is certain to fall calamitously.

7 The Great Congregator said: "Where there are two or three met together in my name, there I am in their midst." (Matt. 18:20) The ancient congregator, Solomon, said: "Two are better than one, because they have a good reward for their toil [together]. For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up? Also, if two lie down together, then they will certainly get warm; but how can just one keep warm? And if somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two." (Eccl. 4:9-12) All those congregated to Jehovah's spiritual temple for his worship are under one and the same vow. They must all pay their vows together, lovingly helping one another to pay their vow so that no one may be overpowered by Satan the Devil and his world. They therefore cannot afford to stay away from congregational meetings and other assemblies. They must build up their sense of togetherness, of belongingness, and of the mutual dependence and need.

6. When one has been congregated through making a vow to God, why should one avoid getting estranged or isolating oneself?

7 What did the two congregators say about associating with one another, and why cannot those under vow to God not afford to stay away from congregational gatherings?

### TIME FOR KINGDOM ACTIVITY

8 The One who congregates us when we make a vow to Jehovah is the reigning King Jesus Christ, who said: "No man can come to me unless the Father, who sent me, draws him." (John 6:44) Jehovah draws us to his anointed King that we may follow in his footsteps and serve him. When we vow to Jehovah we are taking an oath before him to support his kingdom of his anointed One, for his King is the Leader whom he has given to us. In carrying out our vow we must obey the orders of Jehovah's anointed King. Says the congregator: "I [say:] 'Keep the very order of the king, and that out of regard for the oath of God. Do not hurry yourself, that you may go out from before him. Do not stand in a bad thing. For all that he delights in he will do, because the word of the king is the power of control; and who may say to him: "What are you doing?" ' He that is keeping the commandment will not know any calamitous thing, and the wise heart will know both time and judgment. For there exists a time and judgment even for every affair, because the calamity of mankind is abundant upon them."—Eccl. 8:2-6.

8. What did our Congregator say regarding our coming to him, and what reasons does Solomon give for our keeping the king's orders?

[9] The congregator well states: "For everything there is an appointed time, even a time for every affair under the heavens: I have seen the occupation that God has given to the sons of mankind in which to be occupied. Everything he has made well-arranged in its time." (Eccl. 3:1, 10, 11) Jehovah appointed a certain year for the seven "times of the nations" to end; and so in the year 1914 his appointed time came for him to put his kingdom into operation in the hands of his anointed King. Later, at his appointed time, in the spring of the year 1918, he came to his spiritual temple accompanied by his royal Messenger, Jesus Christ, for the work of judgment. After that the congregating of his sheep of the "little flock" and then of the "great crowd" fell due according to Jehovah's timing of events. His time for the sheep to do a certain final work then fell due, namely, to announce his established kingdom world-wide and to sound a warning concerning the end of this old world to all humanity. In his prophecy on the end of the world Jesus Christ, now King, gave us orders to make this kingdom proclamation, saying: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14.

[10] The congregator tells us to show wisdom and keep this very order of the King Jesus Christ, and especially to do so out of regard for the oath that we have given to God in conjunction with our vow to him to do his will. We have given our word; we dare not prove false swearers; we may not break our vow. By what we have vowed and sworn before the Most High God we are under obligation to carry out the order of his King, who sits upon the throne of Jehovah. We cannot walk out on his King in a renunciation of him, neglecting our Kingdom duties. That would be a bad thing to do. We cannot join the rulers of this world in challenging Jehovah's King with the words: "What are you doing?" They cannot and we cannot stop the King in doing "all that he delights in"; and his delight at the present time is in having this good news of God's kingdom preached everywhere to people of every kind. The King's word is the power of control. It will be carried out and is being carried out regardless of the challenge of all Satan's world.

[11] Although some professed Christians do not want to take part in the Kingdom preaching because of the effort it requires and the persecution it brings, the preaching of the good news will not slow down or cease. It will go on anyhow without those who hold back, because the preaching is in obedience to the King's order and his order is the "power of control." If we congregated ones are wise-hearted, we will know that the Kingdom preaching was well arranged by God for this "time of the end" before the battle of Armageddon. We will see that this is his appointed time for it and that his judgment is in operation toward all the affairs of men and also toward what we do. We want his approval in judgment. Hence we will keep his commandment through his King. Doing this, we shall not know the calamitous thing that now blocks and frustrates all men of this world and that will reach its catastrophic expression at Armageddon.

[12] This is the time of times. In harmony with our vow let us time ourselves now

9. How has Jehovah made everything well-arranged in its time as regarding his kingdom and its proclamation?
10. How do we show wisdom with regard to the King's order and our vow and our refusing to challenge Jehovah's King?
11. If we congregated ones are wise-hearted, what will we know and see, and hence what will we do to avoid the calamity of the world?
12. (a) According to whose time should we now time ourselves, and how? (b) For what should we not look for pretexts, and why not?

according to God's time. Let us prove to ourselves that this is his time for the royal message of salvation to be preached. Also, let us be sure to do the particular work appointed for the time. Then we will do the worthwhile work. To do the wrong work at this all-important time means to end up in calamity. It means to give ourselves over to the "greatest vanity." Everything else but this assigned work of God for this time "is vanity," from which a man will have no profit, despite all his toil now. (Eccl. 1:2, 3) Let us, then, accept the "gift of God" of his work that he offers to us to do now. Let us not look for pretexts not to engage in the use of this "gift of God," judging things by outward appearances that seem to make it unfavorable. "He that is watching the wind will not sow seed, and he that is looking at the clouds will not reap." (Eccl. 11:4) Regardless of unfavorable appearances, let our slogan be, On with the work! "In the morning sow your seed and until the evening do not let your hand rest, for you are not knowing where this will have success, either here or there, or whether both of them will alike be good." (Eccl. 11:6) May we not waste time; may we not prove lazy in this grandest opportunity.

[13] May we not waste our strength in a calamitous occupation. The time to use our strength in Kingdom service now before Armageddon is too limited. To the fullest may we give our strength to the Kingdom service. Young people have a special opportunity in this regard. If they misspend their youth in vain, calamitous works, God will in due time judge them for it. The congregator warns: "Rejoice, young man, in your youth and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these The [true] God will bring you into judgment. So remove vexation from your heart and ward off calamity from your flesh, for youth and the prime of life are vanity."—Eccl. 11:9, 10.

[14] How may a young man or woman ward off calamity, spare the heart vexations, and not let youth and the prime of life be vainly lived? Answers the congregator: "Remember, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them'; . . . before the silver cord is removed and the golden bowl gets crushed, and the jar at the spring is broken and the water wheel for the cistern has been crushed. Then the dust returns to the earth just as it happened to be and the spirit itself returns to The [true] God who gave it." (Eccl. 12:1-7) It is a calamitous fact that most of the boys and girls today will not have the opportunity to waste their youth and prime of life and get to the calamitous days of old age, where life has been a vain thing for them. According to God's timing the calamity of the universal war of Armageddon will strike them down while yet in their youth and prime of life because they are not remembering their grand Creator, serving him with worthwhile works.

[15] So we have given consideration to what the congregator has said. We have been informed what the "greatest vanity" is and what the "calamitous occupation" is. We do not need to go experimenting to prove it for ourselves by experience. He, with all his resources and opportunities as

13. Why should we give our strength to the Kingdom service to the fullest, and in this regard what warning of the congregator to the young people is fitting?

14. (a) What does the congregator tell the young person to do to ward off calamity and to use youth and life's prime not in vain? (b) Why will most children today not have the opportunity to reach old age after misspent youth?

15. Why do we not need to go experimenting, and by taking heed to Solomon's inspired words what shall we avoid?

a king, has done the needed experimenting and he gives us the findings of his experiment. We shall avoid the greatest vanity and spare ourselves calamity by taking heed to his inspired wise words.

16 In view of our considering with him all those worthy things, what should be our conclusion and our action upon our right conclusion? This, as stated in his words, "The conclusion of the matter, everything having been heard, is: Fear *The* [true] God and keep his commandments. For this is the whole [obligation] of man. For The [true] God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." (Eccl. 12:13, 14) Nothing can we hide and keep from being judged by him. So our obligation *is* plainly set before us. In our private or hidden lives and in our lives out in the open before all men may we prove our fear of God by keeping his commandments. Our works will then be worthwhile, receiving God's judgment favorable to our gaining life eternal with his blessed congregation in his righteous world to come. —Eccl. 8:12, 13.

16. (a) What, now, should be our conclusion on the matter and our action upon our right conclusion? (b) What judgment will our worthwhile works receive?

## "Playing at Christianity"

The Norwich, Connecticut, *Bulletin* of June 6, 1957, published the sermon of preacher Albert M. Pennybacker of the Taftville Congregational Church; it was a sermon on the Billy Graham New York crusade, then in progress. Declared preacher Pennybacker: "Christian faith is not meant for twaddlers and nincompoops. It is not something to be played at. It is not wrapped up in smallness or mediocrity. It deals with the real issues, those that lie below the surface symptoms. . . .

"Perhaps the greatest example of this playing at Christianity is taking place now in Madison Square Garden. With gigantic advertising and stupendous crowds and banner-draped galleries, Billy Graham each night calls men to a decision for Christ. I do not question his sincerity or his motives or his results or his finances or his crowds. I do question whether the Christian faith is as simple as Graham says. 'Either you are converted here this evening and come down the aisle or you go away with a hardened heart.' The issue is not the call of God; it is the invitation of Billy Graham. It remains of man-made size. Its dimensions are not those of God and Satan, but of a great advertising campaign and a large sports arena.

"It is the sort of playing at Christianity of which we are often guilty. It is the making of God and His salvation fit our words or be pigeon-holed into our churches or our Sundays. It is a small gospel for small people. . . . It is a religion for 'twaddlers and nincompoops.' They want their religion simple; the only trouble is that the Christian faith is not simple. Would that it were! . . . Would that it never disturbed the conscience or passed judgment on ourselves and the world that we create! . . . Is there a middle course, another alternative other than the simple, hollow, wordy playing at Christianity or the blind ignorance of what the real issues are? We would like another way. We would like to see big issues and be a part of gigantic struggles. . . . The twaddler, the nincompoop, those playing at Christianity . . . are too busy making money or fighting wars or saving souls."

## Inspired Misprint

Writing in the volume *Monday to Friday Is Not Enough*, Frederick M. Meek reports: "The most inspired misprint, or at least one of them, that ever appeared was one in which a newspaper story recorded that the preacher's text was, 'Though I speak with the tongue of men and of angels and have not *clarity*, it profiteth me nothing.'"

● Leviticus 3:17 states: "It is a statute to time indefinite for your generations, in all your dwelling places: You must not eat any fat or any blood at all." Nehemiah 8:10 says: "Go, eat the fatty things and drink the sweet things." How can these two commands be reconciled? —E. Z., United States.

Leviticus 3:17 and Nehemiah 8:10 are not at variance with each other. Leviticus refers to the layers of fat in animal bodies, which were not to be eaten. By the expression "fatty things" Nehemiah refers to rich portions, things not skinny, things not dry but luscious, including tasty things prepared with vegetable oils. Frequently "fat" is used figuratively to indicate richness or lushness or prosperity. Instances of this are "the fatness of the earth," "his bread shall be fat," "they found fat pasture," "they took strong cities, and a fat land," "the large and fat land which thou gavest," "in a fat pasture shall they feed," and "the fattest places of the province."—Gen. 27:28, 39; 49:20; 1 Chron. 4:40; Neh. 9:25, 35; Ezek. 34:14; Dan. 11:24, *AV*.

Now we are not under the Leviticus prohibition concerning fat, since we are not under the Mosaic law, it being made inoperative by God through Jesus' death: "He kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake."—Col. 2:13, 14.

Does this mean we are no longer under the Law's prohibition concerning blood? No, because the prohibition against eating or drinking blood was given long before the Mosaic law covenant, namely, in the days of Noah immediately after the flood. This prohibition against blood was incorporated into and restated in the Mosaic law covenant to give it renewed emphasis, but mankind in general still continued under the obligations of the Noachian mandate concerning the sanctity of creature blood. Thus when the law covenant, binding upon the Jews, was taken out of the way by Jehovah's nailing it to the torture stake of Jesus Christ, the Jews still continued under the prohibitions against eating and drinking blood, along with all the rest of mankind down to this very day. Christians were specifically notified of this continuing prohibition concerning blood: "They should keep themselves from what is sacrificed to idols as well as from blood and what is killed without draining its blood and from fornication."—Acts 21:25.

The prohibition against fat, however, was lifted with the removal of the Mosaic law covenant. Other foods listed as unclean under the Jewish law covenant were thus removed from under prohibition by abolition of that covenant, and Jewish Christians as well as Christians from among Gentiles could eat such foods in all good conscience, giving thanks to God therefor that such foods might be sanctified through prayer.

● Sometimes in your publications you capitalize personal pronouns referring to Jehovah God and Christ Jesus, but generally you do not. Why not?—W. S., United States.

The practice of some who capitalize all personal pronouns referring to Jehovah and Christ appears to be merely a matter of preference or style and not something made obligatory by any principle in God's Word. The way to praise and honor Jehovah and Christ is not by the mere capitalizing of initial letters in personal pronouns referring to them, but is by study and service, obedience and preaching. In the oldest Bible manuscripts available all the letters are alike. Capitalization is of relatively recent origin. Says Sir Frederic Kenyon in his book *Textual Criticism of the New Testament*, pages 19, 20, 25: "Capital letters, which are occasionally used in business documents to mark the beginning of a clause, do not occur in literary papyri . . ." It is interesting to note that not even the translators of the respected *King James* or *Authorized Version* always capitalized personal pronouns referring to Jehovah and Christ. —See Genesis 15:4-13; John 1:1-4, *AV*.

It is our policy to lower-case pronouns referring to Jehovah God and Jesus Christ in all our publications, with the exception that capitals are used when other pronouns in the sentence might make the meaning doubtful. If, for instance, both Jehovah and Jeremiah are mentioned in a sentence and then in that sentence the pronoun "he" occurs, the "h" would be capitalized if the pronoun were referring to Jehovah and it would be lower-cased if it referred to Jeremiah.

**"WATCHTOWER" STUDIES FOR THE WEEKS**

December 15: The Congregator on Works Vain and Worthwhile, ¶1-19. Page 688.

December 22: The Congregator on Works Vain and Worthwhile, ¶20-25, and Worthwhile Works of the Congregated Ones. Page 695.

## ✓✓ CHECK YOUR MEMORY ✓✓

**After reading this issue of "The Watchtower", do you remember—**

✓ What pit dug by adults has become the trap for modern youth? P. 675, ¶1.

✓ Why parents must live by the same moral standard they teach their children? P. 676, ¶6.

✓ Why some Jews set an extra glass of wine on the passover table? P. 677, ¶1.

✓ What year was pinpointed by Hebrew prophecy for the appearance of the Messiah? P. 678, ¶3.

✓ Who were the chief instigators of Christian persecution during the days of Dioclетian? P. 681, ¶3.

✓ Why a government ordered a man to be torn with scourges and then subjected to other devilish tortures? P. 682, ¶3.

✓ How two books caused a prisoner to be punished in hard solitary confinement for eighty-six days? P. 683, ¶5.

✓ What the holy spirit is? P. 685, ¶5.

✓ What great congregating work is going on today? P. 688, ¶1.

✓ Whether Solomon included the service of God when he said everything is vanity? P. 690, ¶7.

✓ How mankind could have been spared the curse of death? P. 692, ¶14.

✓ How a vow to God must be regarded? P. 698, ¶4.

✓ Why Christians are not required to obey the Scriptural law against eating fat? P. 703, ¶5.

# The WATCHTOWER

*Announcing* JEHOVAH'S KINGDOM

DECEMBER 1, 1957
Semimonthly

THE LOVED WOMAN OF THE SUPERLATIVE SONG

THE TYRANNY OF CASTE

THE SPIRIT WORLD GUIDED SWEDENBORG

GLORY FROM THE WEAK

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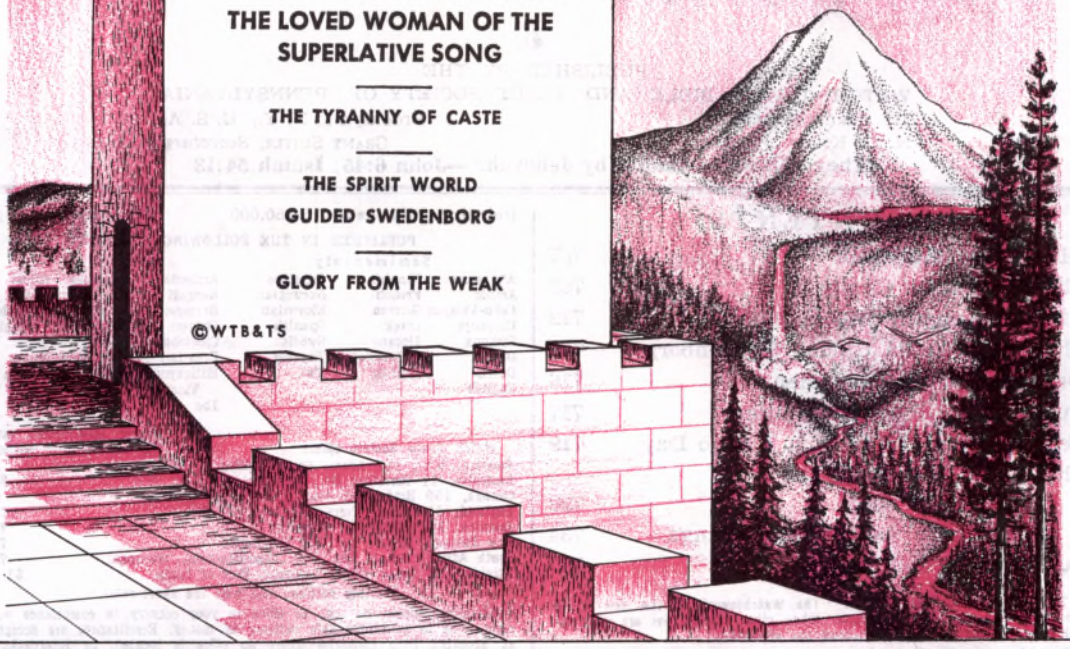

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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| | |
|---|---|
| *AS* – American Standard Version | *JP* – Jewish Publication Soc. |
| *AT* – An American Translation | *Le* – Isaac Leeser's version |
| *AV* – Authorized Version (1611) | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *Ro* – J. B. Rotherham's version |
| *Dy* – Catholic Douay version | *RS* – Revised Standard Version |
| *ED* – The Emphatic Diaglott | *Yg* – Robert Young's version |

**Printing this issue: 3,350,000** **Five cents a copy**

PUBLISHED IN THE FOLLOWING LANGUAGES

| Semimonthly | | | Monthly | | |
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| Afrikaans | Finnish | Japanese | Armenian | Kanarese | Silozi |
| Arabic | French | Norwegian | Bengali | Korean | Tamil |
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| Dutch | Italian | Twi | Hiligaynon-Visayan | Russian | Yoruba |
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| | | | | Siamese | |

| Watch Tower Society offices | Yearly subscription rates for semimonthly editions |
|---|---|
| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
| Australia, 11 Beresford Rd., Strathfield, N.S.W. | 8/- |
| Canada, 150 Bridgeland Ave., Toronto 10, Ontario | $1 |
| England, 34 Craven Terrace, London W. 2 | 7/- |
| Jamaica, 151 King St., Kingston | 7/- |
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| South Africa, Private Bag, P.O. Elandsfontein, Transvaal | 7/- |
| Trinidad, 21 Taylor St., Woodbrook, Port of Spain | $1.75 |

**Monthly editions cost half the above rates.**

**Remittances** should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. **Notice of expiration** (with renewal blank) is sent at least two issues before subscription expires. **Change of address** when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N.Y.
Printed in U. S. A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII December 1, 1957 Number 23

# GLORY from the weak

Would a mighty king choose the weakest people of his realm to represent him? Would he send such people out to bring glory to his kingdom? Rather than choose the weakest, would he not choose the strongest, the most valiant and the wisest?

This is what a human king would do, but it is not what God would do. The Sovereign of the universe does not choose those whom the world considers strong, valiant and wise to bring glory to his name. He chooses the weak, those who are looked down upon, those who are considered foolish and unintellectual. These are the ones he prefers to represent him. Why? Because he is glorified in weakness.

Does it not bring greater glory to a king to win a victory with fighting farmers than with expert warriors? Does it not magnify his wisdom to outwit and outmaneuver a professional fighting force and then overcome it with men unskilled in warfare?

As a human king can bring glory to himself by such means, so can God. The descendants of Jacob are a good example of how he has done it. When they were in Egypt 3500 years ago they were not a mighty people, but rather were weak and oppressed, slaves to a militarily strong government. It was upon these insignificant people that God placed his name, and not upon powerful Egypt. Regarding this choice Deuteronomy 7:7 says: "It was not because of your being the most populous of all the peoples that Jehovah showed affection for you so that he chose you, for you were the least of all the peoples."

He took these people and did the seemingly impossible—freed them from slavery to a mighty world power and then made them an independent nation. They could not have done this themselves; that was evident. From a human viewpoint their situation was hopeless, but yet they were delivered. This fact magnified the power of God.

Many years after the Israelites had settled in the Promised Land they came under the oppressive yoke of the Midianites. God had permitted this because of their disobedience, but when they had manifested proper repentance he chose Gideon to lead them in a fight for freedom. But Gideon was not to raise a large army, for God's hand in a victory would not then be so

evident. Jehovah said to Gideon: "The people who are with you are too many for me to give Midian into their hand. Perhaps Israel would brag about itself against me, saying, 'My hand it was that saved me.' "—Judg. 7:2.

Gideon's fighting force was then cut to 10,000 men. But that was still too many. Finally it was reduced to 300. These were sent out against the Midianite army, who had an overwhelming numerical advantage. From a worldly viewpoint that small band was doomed. Yet they came off victorious. God magnified himself in their weakness. By means of it he brought glory to his name.

As Jehovah did not choose the mighty of the world to be his people in the days of Moses and Gideon, neither did he choose such in the days of Christ. It was to the common people that his long-promised Messiah went. Christ chose his apostles from them and not from the powerful religious leaders and intellectuals of his day. The apostle Paul was an exception, but he lost his respected position in the world when he became a Christian.

The elite of that time looked down upon the common people as inferiors. But it was these "inferiors" that Christ favored. They were humble and not self-exalting. By becoming the representatives of Christ's Father the apostles and other disciples were privileged to preach and teach. This was a work the pompous religious leaders imagined to be theirs alone. They considered themselves to be the only ones capable and worthy of doing it. Nevertheless, poor fishermen, tax collectors and tentmakers were appointed to do it. They became the proclaimers of God's truth.

Those common people did great things because God's spirit was upon them. 'From a weak state they were made powerful,' as God's servants before their day. Any boasting they might do would have had to be in the power of God and not in any natural strength or ability those early Christians had.

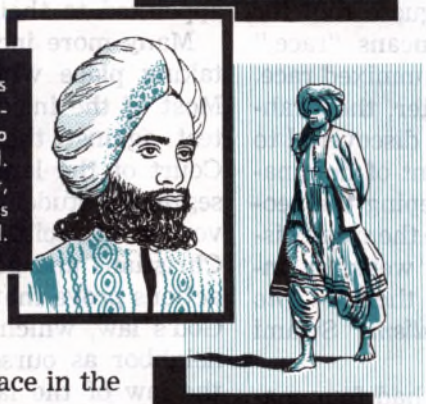
As Jehovah did not choose the mighty religious leaders of the first century to represent him, neither has he done so today. His reasons are the same: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God."—1 Cor. 1:26-29.

The common people whom God has chosen to represent him today are not wise, powerful and noble in a fleshly way, yet they are doing a tremendous work to the honor of Jehovah's name. Like the first-century Christians, they too are bringing hope to multitudes through the preaching of the good news of God's kingdom. They too are giving testimony before worldly rulers, and they too are courageously enduring frightful persecution.

These modern witnesses of Jehovah boast not in themselves but rather in God. He is the one who has caused their preaching of the Kingdom to extend into the farthest corners of the inhabited earth; he is the one who is causing it to prosper; and he is the one who strengthens them to testify before rulers and to endure severe mistreatment. These people who are weak in the eyes of the world are strong in God. By means of them God brings glory to his name.

# THE TYRANNY OF CASTE

While the term "caste" is generally associated with India, the practice of it is by no means limited to that land. Whatever its form, however, it represents tyranny and is condemned in God's Word.



NO DOUBT the last place in the world you would look for an example of caste would be among farm animals. Yet did you know that research has discovered that among hens and cows, even in the barnyard, are to be found all "the special privilege, the oppression, the cruelty and snobbery of caste"?

Yes, in the farmer's henyard "a definite social hierarchy, or 'pecking order,' is always established. Every bird has a wholesome fear of those above her in rank and will know which ones are below her." (*Saturday Review,* June 22, 1957) And regarding the cows we are told that each herd has its queen, "who always precedes the others into barn and pasture and has an unresented right to push aside any other cow at a feed bunk. Behind her other cows of good social standing walk in unvarying order." In a herd of a hundred cows this may include twelve, as at Cornell University's dairy barn, where "the rest stood respectfully aside as the privileged few entered the building" first.—*American Mercury,* November, 1956.

Caste among the lower animals, and it is not limited to domestic animals by any means, seems amusing to us humans. To what extent those oppressed by it suffer we can only surmise. But caste among humans is not amusing; it is a brutal, harsh yoke of tyranny that rests heavily on the shoulders of many, many millions, causing them to mourn, sigh and groan, and arouses in all lovers of righteousness, whether affected by it or not, strong sentiments of righteous indignation.

### MANY KINDS OF CASTE

Caste invariably involves tyranny. It is the use of power to oppress others because of claimed superiority. The supposed difference may be entirely imaginary, as in the case of Indian caste, or it may be due to circumstances of birth, such as in the racial discrimination of a minority. Thus in many Eastern lands those of light skin are discriminated against, whereas in Western lands those who have a dark skin are oppressed. Among the major kinds of caste tyranny are the Brahman caste system of India, racial discrimination, national prejudice and aesthetic snobbery due to possession of education, culture, wealth, etc., and that of religion, the distinction between clergy and laity.

Caste distinction is generally considered as being native to India, although actually it goes all the way back to the priesthood established by Nimrod's mother after his death. As regards its Indian manifestation, it appears that many centuries before Christ light-skinned Aryan invaders subjugated the people and foisted upon them an arbitrary caste system. The Hindu word

for caste has inherent the thought of color, light color, while the Portuguese root for the English word "caste" means "race," and, by implication, pure or unmixed race. According to one Hindu writer, the Brahman "caste system was soon discovered to be a very effective instrument of domination and exploitation, for keeping the people ignorant in order to make them submissive, and for keeping them weak by increasing divisions among them."—*The Menace of Hindu Imperialism,* Swami Dharm Theertha, 1946.

Originally Brahman caste had four major divisions: (1) the Brahmans, or priests and scholars; (2) the warriors and rulers; (3) the husbandmen, merchants and artisans; (4) the servants. Those who for one reason or another forfeited their caste became a fifth group, the outcastes or "untouchables." (*The Encyclopedia Americana,* Vol. 6, p. 1, 1956 Ed.) The lot of this last class was so pitiable and wretched that the government of India finally made it illegal.

A particularly ruthless form of the tyranny of caste is that based on skin color. Caste distinction in the form of *apartheid* is the burning question in South Africa today. In the summer of 1957 the public press in the United States told of incident after incident of the tyranny of this type of caste. A new $500,000 school in Nashville, Tennessee, was dynamited, becoming a total loss simply because it had admitted one Negro child among its 390 pupils. To keep nine Negro youths from entering a high school in Little Rock, Arkansas, the governor of the state sent out hundreds of militia armed with guns, clubs and gas masks, ostensibly to prevent trouble, but taking the side of those flouting the law and at the same time defying the sovereignty of the federal government. In Los Angeles, California, all forty-three members of a certain Methodist church resigned to protest having a Negro pastor appointed to their church.

Many more incidents could be cited, all taking place within just a few months. Most of the incidents reported are a protest against the order of the Supreme Court of the land that made it illegal to segregate students according to race. Advocates of racial caste may boast of being Christians and good Americans, but their actions prove that they have no regard for God's law, which requires us to love our neighbor as ourselves, and no regard for the law of the land as interpreted by its Supreme Court.

More prevalent but perhaps less brutal is the tyranny of caste distinction because of advantages of culture, education and wealth. Those who possess these frequently exercise snobbery toward the have-nots. Even as with Indian caste, all social contacts are regulated in line with these distinctions. Of a similar kind is the caste of royalty in such lands as Great Britain.

Clannishness because of nationality is also a form of caste tyranny. The foreigner is looked down upon regardless of what merits he may have. Devotees of nationalistic caste usually have more hatred for other peoples than love for their own country.

And then there is the religious caste system in which those who wear the cloth, whether clergy, monks or nuns, are set apart as a people more holy than others. These are also distinguished by such titles as "Reverend," "Father," "Bishop," "Monsignor," etc. All such caste distinction is likewise a form of tyranny, causing others to bow in fear and respect and to feel obligated to give financial support to the preferred ones.

### NO SCRIPTURAL SUPPORT

Organized religion generally supports the caste *status quo,* and in the United States the tyranny of caste is most pronounced

in what is known as the "Bible Belt." But nowhere does God's Word countenance the tyranny of caste. Among the ancient Israelites there was no caste system; intermarriage was forbidden only to keep the worship of Jehovah pure. Israelites were allowed to marry non-Israelite proselytes, two examples being that of Rahab and Ruth.

While the Israelites were recognized as Jehovah's chosen people because of God's covenant with their ancestor Abraham, they were warned against any caste consciousness. They were told that Jehovah himself loves these foreigners and were reminded of the fact that they themselves were at one time foreigners—in the land of Egypt. In fact, time and again God's prophets reminded them that God's favor depended not upon race but upon properly worshiping Him.

Even more explicit are the Christian Greek Scriptures. Thus the apostle Paul plainly declared that God "made out of one man every nation of men, to dwell upon the entire surface of the earth." If all came from one man, Adam, then all are related and there can be no superiority because of color or any other physical characteristic. (This is borne out by the fact that the blood from any one of the various races cannot be distinguished from that of the others.) Paul also shows that Christians are not to make distinctions because of national or politico-economic differences: "There is neither Jew nor Greek, there is neither slave nor freeman" in the Christian congregation. —Acts 17:26; Gal. 3:28.

And far from recognizing any caste distinction because of worldly education, we are told that "the wisdom of this world is foolishness with God." (1 Cor. 3:19) And to those who set up a caste system as regards wealth by favoring the rich over the poor the disciple James bluntly wrote: "You have class distinctions among yourselves and you have become judges rendering corrupt decisions, is that not so? Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom which he promised to those who love him, did he not? You, though, have dishonored the poor man. The rich . . . blaspheme the beautiful name by which you were called, do they not? If, now, you practice carrying out the kingly law according to the Scriptures, 'You must love your neighbor as yourself,' you are doing quite well. But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors." —Jas. 2:4-9.

Nor is there to be any caste within the Christian congregation because of special privileges of service. Because two of his apostles had asked for chief seats in his kingdom Jesus said to them: "You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the arrangement among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave."—Matt. 20:25-27.

Jesus also definitely ruled out a titled clergy caste system among his followers. Condemning such practices among the Jews, he, among other things, stated: "But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your servant."—Matt. 23:8-11, *margin*.

### HOW CASTE DISTINCTION HARMS

No question about it, regardless of where practiced and why, caste distinctions cause much suffering. Their practice is cruel and

selfish. Those who do impose caste distinctions upon others fail to heed Jehovah's command "to do justice, and to love kindness, and to walk humbly with your God." They neglect to 'love their neighbor as themselves' and overlook Jesus' commandment: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Mic. 6:8, *RS;* Matt. 22:39; 7:12.

Caste distinction harms not only those oppressed by it but also those exalted by it. How so? In that it is a manifestation of pride, and "pride is before a crash, and a haughty spirit before stumbling." Also, we are warned that "whoever exalts himself will be humbled," and that "what is lofty among men is a disgusting thing in God's sight." And to the extent that caste makes men unmerciful and harsh, to that extent practicing it means receiving like treatment at the hands of the great Judge, Jehovah God.—Prov. 16:18; Matt. 23:12; Luke 16:15; Matt. 7:2.

Caste distinctions, as we have seen, foster pride, jealousy and strife. Being opposed to God's Word, they are of Satan the Devil, and being practiced by the lower animals, they are animalistic. The words of censure by the disciple James therefore apply to it: "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."—Jas. 3:14-16.

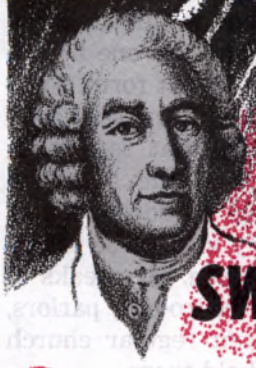
But most serious of all, caste distinctions exalt creatures and are therefore a form of creature worship. As such they invite God's wrath, for he is "a God exacting exclusive devotion." Because He cannot deny himself he will, in the near-at-hand battle of Armageddon, bring low proud man and have his name alone exalted.—Ex. 20:5.

Those who love God and their fellow man will have nothing to do with any caste distinctions, nor with organizations that practice them. As for those who are discriminated against because of caste distinction and who are unable to get out from under this yoke, rather than making an issue of it and dedicating one's life to fighting it as some do, the wise course is to wait on Jehovah until his due time to end all injustices, which he will do in his new world of righteousness.

## After Prayer, the Rifle Range

¶ A former clergyman recommends that church members follow their prayers with rifle practice. Reporting on the former clergyman's views, which were expressed in a letter, the Houston *Post* of August 5, 1950, said: "Dr. E. C. Nance, president of the University of Tampa, advised leaders of groups interested in peace, including churches, to 'launch a campaign of instruction in the use of firearms, civil defense, guerrilla warfare and so forth to every man, woman and child in the United States.' Dr. Nance, 50-year-old veteran of two world wars and former pastor in several Christian churches, said if he occupied a pulpit today he would tell his congregation not to be too high-minded even in their prayers. 'I would tell them that religion is not, at least in our day, to help them escape the realities of life, but to help face them. I would say it is better to be a live sinner than a dead saint. After leading my congregation in prayer services I would invite them to the rifle range for practice in firearms. I believe we should have total preparedness based on the laws of the jungle —that we should learn every art and science of killing.'" How unlike Christ Jesus!

# THE SPIRIT WORLD GUIDED SWEDENBORG



EMANUEL SWEDENBORG, widely known in the eighteenth century for his contributions in government, education and science, says that he also had ready access to the spirit world. He tells us that, having finished his dinner one evening, the Lord appeared to him. That night He appeared again and told Swedenborg that he had been chosen to explain to men the spiritual sense of the Scriptures. Whereupon the spirit world opened to his gaze, both heaven and hell and those in them. He did not drop his other pursuits, but religious interests dominated his activities.

In the introduction to his *Arcana Cœlestia* he says: "It has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them." That in some way he did see and hear things there seems to be little question. The question is, What were they and where did they originate? The good advice of God's Word is: "Test the inspired expressions to see whether they originate with God." (1 John 4:1) Because something is supernatural it is not necessarily only for superstitious people, nor is all that is supernatural from God.

The expressions that Swedenborg was inspired to make cover a wide field and many of them are found in some thirty works written by him. Briefly, some of the high lights are set out below. He rejects Christendom's concept of the trinity. Setting aside the idea of the equality of three members in the Godhead, he replaces it with the teaching of the exclusive divinity of Jesus Christ, which is said to be the keynote of Swedenborg theology. Along with this he teaches that Jehovah God and Jesus Christ are not two Gods or two persons, but one God from different aspects. In referring to Jehovah he means the unapproachable and supreme Divine Being. Christ is termed the Divine Humanity. The book *Divine Providence* explains it in this way: "God is one in essence and in person. This God is the Lord. The Divinity itself, which is called Jehovah 'the Father,' is the Lord from eternity. The Divine Humanity is 'the Son' begotten from His Divine from eternity, and born in the world. The proceeding Divinity is 'the Holy Spirit.'"

A different viewpoint toward the atonement is also presented, so that Christ is said, not to have provided a "ransom price" to be presented to God in order to redeem humanity, but rather to be a champion or exemplar who showed the way for man to overcome the spiritual enemies he confronts.

In a book published by the Swedenborg Foundation, George Trobridge makes the statement: "The Bible is truly the 'Word of God.'"[1] However, Swedenborg teaches that the Scriptures have an inner or spiritual sense, which is not immediately apparent on the surface. Since his work was to make known the "inner sense" of the

Scriptures, it is understandable why he defined the "books of the Word" as being only "those which have an internal sense." Thus the Bible is stripped down to about thirty-four books, instead of the usual sixty-six, according to the listing he gives in his *Arcana Cœlestia*.

Of those that are accepted such statements as the following are made: "He tells us that the early chapters of Genesis are purely allegorical in character and do not describe the creation of the universe and the history of the first human pair."[1] On this basis he has built up a doctrine of "correspondencies." "The natural world is an image or mirror of the spiritual world, every object, fact, and phenomenon, representing, or 'corresponding' to, some immaterial idea which is its spiritual counterpart."[1]

Thus everything on earth is said to correspond with those things in heaven, and even the different heavens of which he speaks are said to correspond with one another. On this idea he bases nearly all his Bible commentary and in it he presents what he terms the inner sense of the Word. The revealing of these things through Emanuel Swedenborg is said to fulfill the second coming of Christ. Not a personal coming, but a coming by means of revelation through Swedenborg of the interior sense of the Word.

His correspondencies are carried through even in other matters. Thus life in heaven is said to be merely a continuation of the natural human existence. "When the body is no longer able to perform its functions in the natural world, a man is said to die. Still the man does not die; he is only separated from the bodily part which was of use to him in the world. The man himself lives. . . . It is plain, then, that when a man dies, he only passes from one world into the other."[2] Swedenborg was fully convinced of the matter, because he himself claims to have spoken with some of his deceased friends.

In this other world one is said to carry on an existence much like the one he enjoyed on earth, but in a spirit form. Thus there is said to be heavenly marriage—a marriage of the minds, that is—which may be a continuation of the marriage union formed on earth. Children, all of whom are automatically said to be saved, are reared by angel women. He speaks of abodes in heaven with bedrooms, parlors, gardens and lawns. Even regular church services are said to be held there.

What are the heaven and hell of Swedenborgianism? Not merely places but also internal conditions. Anyone is free to ascend into heaven, but not all would want to stay, because each one after death goes the way of his love. Those who love good find their place in the society of heaven; those who love evil prefer the society of hell. For that reason he says: "Heaven is in a man; and they who have heaven within themselves, come into heaven. . . . Every angel receives the heaven which is around him according to the heaven which is within him."[2]

The same holds true with respect to those bound for hell, so that "a man casts himself into hell, and not the Lord." This leads to the further teaching that there is no individual in hell who is the Devil, nor is there any individual spirit anywhere else that was once perfect and who became the Devil, because, says Swedenborg, "there is not a single angel in the universal heaven who was originally created such, nor any devil in hell who was created an angel of light and afterwards cast down thither; but all, both in heaven and in hell, are from the human race."[1]

### WEIGHING THE EVIDENCE

One of Swedenborg's books is entitled "The True Christian Religion," and the

religion that he taught and claims to have received by revelation from God out of heaven is said to fit that description. Does it? If so, it must conform to the teachings of Christ and to the example set by him. Is an organization that exalts the Son Christ Jesus above the Father Jehovah God following the example of Christ, who said to his Father: "I have glorified you on the earth"? (John 17:4) The inspired psalmist said: "That they may know that thou alone, whose name is Jehovah, art the Most High over all the earth." (Psalm 83:18, *AS*) Jesus showed complete agreement with that divinely inspired expression when he said: "The Father is greater than I am."—John 14:28.

When the foundation collapses, so does the system built upon it. "The foundation stone of the whole system is the doctrine of the supreme Divinity of Jesus Christ," says the book *Swedenborg—Life and Teaching*. But that doctrine is not taught in the Bible, which is the truth. With a bad foundation stone, it should not surprise us to find further faulty workmanship in the structure.

Christ tells us that "the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) When he instituted the celebration in memorial of his death among his disciples he said: "This means my 'blood of the covenant' which is to be poured out in behalf of many for forgiveness of sins." (Matt. 26:28) The apostle Paul supports the need for this provision, saying: "Unless blood is poured out no forgiveness takes place." (Heb. 9:22) Can anyone deny these things and still claim to be a Christian? Swedenborg does, claiming that salvation is not based so much on a blood sacrifice as on the good that God has implanted in man.

Minimizing the need of paying attention to God when He speaks to us through his Word, Swedenborg declares: "The Lord provides that there shall be religion everywhere, and in each religion the two essentials of salvation, which are, to acknowledge God, and not to do evil because it is contrary to God."[3] He also says: "The heathen come into heaven with less difficulty than Christians."[2] Then why be a Christian?

No, Jesus did not teach that all religion is of God. To false religionists of his day he said: "You are from your father the Devil." (John 8:44) Not every religious road, but only a narrow, cramped way leads to life. "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14) True Christianity heeds the counsel of Christ Jesus.

The Bible sets forth the purpose of Almighty God in creating man and woman, when it says: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." (Gen. 1:28) It was God's purpose for man to fill the earth, but Swedenborg's inspired expression says: "The object of creation was an angelic heaven from the human race."[4] Obviously his inspiration came from another source. Lest someone answer that such a conclusion shows ignorance of the interior sense of the Word in Genesis, let it be noted that even Swedenborg, in *Doctrine Concerning the Sacred Scriptures*, said: "The doctrine of genuine truth can also be drawn in full from the literal sense of the Word."

He further betrays the source of his inspiration when he makes the statement that "man has been so created that as to his inward being he cannot die."[5] The

plain-spoken Word of God says that "all have sinned and fall short of the glory of God." (Rom. 3:23) God's judgment is that the sinning man "will positively die." (Gen. 2:17) "The soul that sinneth, it shall die." —Ezek. 18:4, *AV*.

The ideas set forth by Swedenborg may be fascinating to some persons, but they hold no interest for those who love God. While the group is called "The New Jerusalem descended from God out of heaven," it has demonstrated that it is not of God, denying his supremacy and rejecting his Word. (Rev. 22:18, 19) Although claiming to be the true Christian religion, it has proved false to that boast by ignoring the teachings of Christ and rejecting his ransom sacrifice. Swedenborg claimed that there is no Devil, but in so doing he blinded himself to danger and fell into the trap. Although perhaps unknowingly, he served the interests of the adversary Satan the Devil by teaching his lie of immortality of the human soul, by distorting God's purpose regarding man and by setting aside God's Word.

Regarding those who thus make a show of godly devotion but prove false to its power, God's Word says: "From these turn away."—2 Tim. 3:5.

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REFERENCES

[1] *Swedenborg—Life and Teaching*, by George Trobridge, pages 112, 129, 137, 179.

[2] *Heaven and Its Wonders and Hell*, by Emanuel Swedenborg, pp. 54, 319, 445, 447, 547, 324.

[3] *Divine Providence*, p. 328.

[4] *True Christian Religion*, pp. 66, 70.

[5] *Heavenly Doctrine*, p. 223.

# Demons Defeat Clergymen

IN A recently published volume called *Shane Leslie's Ghost Book*, author Leslie, a Roman Catholic, writes about "instances of ghosts, apparitions and messages from the other or twilight world which have come under Catholic cognizance." He relates what he calls "the last word" about the "Coonian ghost" that disturbed the peace of a house in Coonian, Ireland, with rappings, rushings, snatchings and putting out of lights.

To put an end to the activity of the wicked spirit the bishop sent three priests to the house. The priests went inside and prayed. The result of their exorcism was not what they expected. One priest said he felt the influence of the evil spirit like an eel twisting around his wrist. Another priest saw an empty bed do strange things: the bedclothes moved up and down as if someone were in bed. "Soon we could hear," he said, "the heavy breathing, the gurgling in the throat . . . what country people would call 'a hard death.'"

Seeing that the priests, after repeated efforts, were unable to clean out the evil spirits, the family moved to America. The priests? Author Leslie says: "The gallant clergy, who made such constant efforts on their behalf, seem to have been the worse for it. One priest had a nervous breakdown, another spinal meningitis and the third facial paralysis."

The outcome of that clerical venture into exorcism reminds one of the Bible account about the seven sons of a Jewish chief priest. These sons were exorcists who, though they were not true followers of Christ, "undertook to name the name of the Lord Jesus over those having the wicked spirits, saying: 'I solemnly charge you by Jesus whom Paul preaches.'"

In one house they got unexpected results: "In answer the wicked spirit said to them: 'I know Jesus and I am acquainted with Paul; but who are you?' With that the man in whom the wicked spirit was leaped upon them, got the mastery of the two of them, and prevailed against them, so that they fled naked and wounded out of that house."—Acts 19:13-16.

# Pursuing my Purpose in Life

*As told by Julia Clogston*

SO YOU have time to listen to some of my experiences as a full-time minister!

In 1938 I symbolized my dedication by water baptism during the convention at Seattle, Washington. Our congregation in Tulelake, California, grew in a few months from one publisher to five, and most of us attended the "Government and Peace" convention in Portland, Oregon. After reading a letter in *The Watchtower* for July, 1938, sent by Brother Rutherford to an Australian boy about accepting pioneer privileges, I decided to pursue my purpose in life by becoming a pioneer.

My first outstanding experience was in Dunsmuir, California. I unknowingly called at the home of the Roman Catholic priest and witnessed to his housekeeper. A few minutes later a tall policeman stood beside me, listening as I witnessed to a housewife. He explained that since he had heard me try to sell the woman a book he now was the complainant and I was under arrest. At the trial the judge sentenced me to a heavy fine or thirty days in prison. The zone servant followed the policeman who had arrested me, and he explained that we would not pay the fine; so it looked like it would be thirty days for me! But a property owner of good will came to my rescue. He signed a bond for me and I enjoyed beans and corn bread with the other pioneers that night even more than usual. Feeling Jehovah's protective shadow over me increased my happiness and determination to continue pursuing my purpose in life.

In 1940 several other pioneers and I worked our way to the Detroit convention, witnessing in the principal cities during the six-week trip from California. In 1941 did you attend the St. Louis convention? Thanks to the generosity of some good-hearted folks, I did, never in my life having enjoyed more a few days. It was the first time I had volunteered for service at a convention. I was thrilled to discover how much more I enjoyed all the instruction when I realized that I had some small part in the tremendous amount of work necessary to care for so many people.

Returning from St. Louis to California, I next started working there in the Imperial Valley. A fifteen-year-old pioneer girl and I lived in a tiny house in Calipatria. Twice a week we hitchhiked forty miles to meetings in El Centro, sometimes taking our good-will students with us. One family of eight adults learned the truth and in a few months six became pioneers.

When my special pioneer assignment came I was in Brawley, California, and was directed to proceed immediately to Whittier. Early the following morning, with all my belongings packed into a week-end case, I started hitchhiking. Late that night when I reached the other special pioneers in Whittier, at their trailer door, they warmly welcomed me and we began a lifelong friendship.

In December of 1942 I moved on to Boulder City, Nevada, on a special assignment, arriving there alone but in high spirits. The other girl who had been assigned with me had not arrived. It was trouble territory, so I went to the police station first and asked whether they had received the letter from J. Edgar Hoover of the Department of Justice, asking that Jeho-

vah's witnesses be protected in their work. Then I started door-to-door witnessing with my copy of *The New World,* explaining that I could bring them a book like it when my supply of books came. As I worked a ranger followed me in his car. I hoped it was to protect me, but I was not sure. But that evening, as I stood in front of the theater with magazines, placing many, the police went right by me into the theater without even noticing me. I was really grateful to Jehovah at the close of that day of service.

On a clear winter evening when I returned from a back-call on a Mormon bishop, I received the long envelope containing the application to attend the first class of a new school the Society was starting for preparing missionaries to be sent to foreign fields. After prayerfully considering it I filled out that application that night and sent it back. The remainder of that month was filled with excitement. My partner came with her car and trailer. Then when I had about given up the secret hope that I cherished of going to Gilead, there came a letter accepting my application, with a check for my fare to New York.

With ten days of travel, visiting friends in Los Angeles, Sacramento, and my mother in Oregon, I arrived in Ithaca, New York, and from there went on to Gilead. The next five months were a delightful experience without a single shadow. We read and studied the entire Bible and had much training in theocratic ministry for the first time. Many fine friendships also were begun that we are still enjoying.

Some of us expected to proceed immediately to our foreign assignment in Mexico, but the Mexican government delayed the visas for many of our group for nearly three years. Finally all of them came through but mine. The night the last four left I experienced a kind of sadness I never had known. Morning came and I moved on to organize my work so as to take care of the best of the studies the other girls had left, along with my own. As a result of our combined labors many persons of good will came into the truth that summer. It is a deep satisfaction to see them at the international conventions, with their families and the little ones who have grown up with theirs. One of the girls attended Gilead School.

At last came my visa to go to Mexico! There, during ensuing months, the dream of preaching to those bright-eyed, friendly people became a grand reality. Then came more special pioneering in Houston, Texas, followed in the fall of 1948 by my assignment to El Salvador and with it another delightful surprise. I was to go to New York to sail. While in New York, my new partner, Sister Bowin (who also had worked in Mexico), and I spent a week at Bethel, helping some in the home and factory, and I also visited Gilead and radio station WBBR on Staten Island.

At sea we found interest in the Kingdom message among the officers and our fellow passengers. Guatemala and El Salvador we crossed by land, seeing much of the country that was to be our home. Our room was waiting for us in the city of San Salvador. Here during our first three years a local radio station gave us an hour a week without charge; so we broadcast the contents of the books *"Let God Be True"* and *"This Means Everlasting Life"* in Spanish, also many *Watchtower* articles. Soon we had learned much about tropical living; but above all, we learned that our work is more that of teaching persons of good will to be mature witnesses than to place large quantities of literature. To see at meetings the happy faces of firm witnesses whom one has helped to learn the truth is indeed a great reward, ever stirring me to keep on pursuing my purpose in life.

# Tell the Good News from Day to Day

TODAY the nations of the world have no good news to offer to the distressed people. In fact, ever since 1914 this earth has been a place of ever-increasing bad news because of wickedness.

But there is good news to be had, and that from the only possible source of good news, Jehovah God. All his dedicated servants have been commissioned to bring good news to the people. Good news regarding what? Good news regarding the establishment of God's kingdom. The fulfillment of Bible prophecy shows that we are living in the days of Christ's second presence, in the days when the God of heaven has set up a kingdom that will never be destroyed, at the time when Christ's period of waiting has ended and he has begun to rule in the midst of his enemies.—Dan. 2:44, *AV;* Ps. 110:1, 2.

Now, therefore, applies the psalmist's prophetic command: "From day to day tell the good news of salvation by him." (Ps. 96:2) * This good news we must tell in all cleanness, "in holy adornment"; and we must tell God's enemies to "be in severe pains because of him."—Verse 9.

Note that we are to tell this good news from day to day, continually. Why? Because the days to tell it are limited before Armageddon strikes, in fact, are getting fewer with each passing day. And does not each passing day bring with it opportunities to tell the good news?

And how many different ways there are to tell this good news! To one another as members of a family or of a Christian congregation; to those not yet familiar with the good news by means of the printed page by offering it to them from door to door and on the streets. Also tell the good news from the public platform, to those coming to our homes, to those with whom we work or have business relations; nor would we overlook traveling companions. And where God's truth is banned, tell the good news underground.

And not only must we ourselves tell the good news from day to day, but we must get others to tell it. That means patient training work, first of all by making return visits and then regularly studying the Bible with them. As they progress, show them their privilege to share in telling the good news. Were all ministers to do this to the best of their ability and opportunity, what increases could be expected in the coming months!

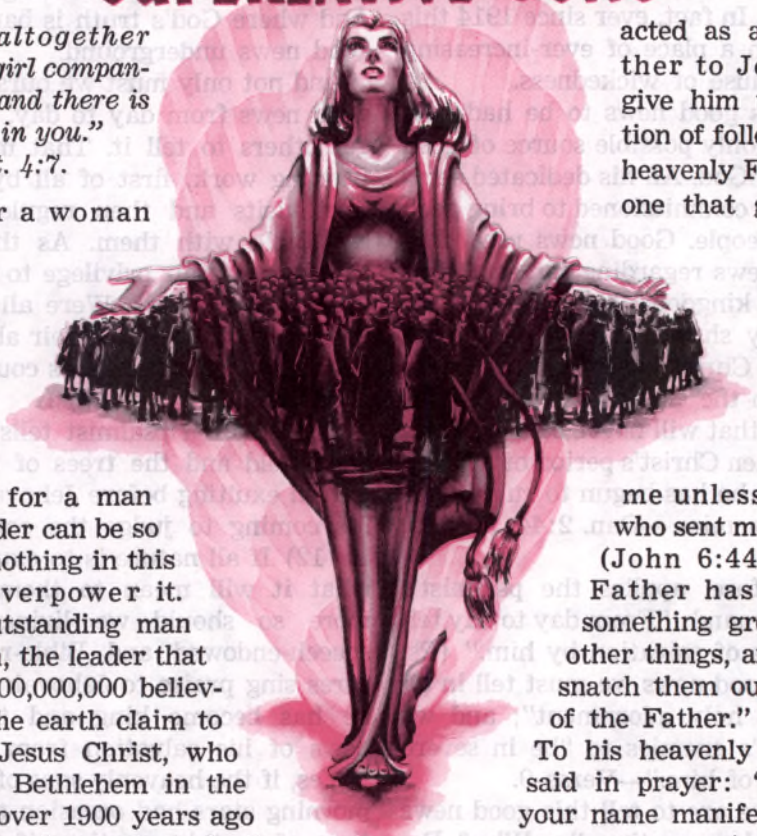
The inspired psalmist tells the sea, the open field and the trees of the forest to join in exulting before Jehovah because of his coming to judge the earth. (Ps. 96: 11, 12) If all nature is to exult because of what it will mean to them, how much more so should we living, intelligent, speech-endowed and Bible-reading creatures sing praise to Jehovah and say that he has become king and tell the good news of his salvation from day to day!

Yes, if the heavenly sons of God and the morning stars had occasion to sing at the time of earth's creation; if the Israelites had occasion to sing praise to Jehovah at the time of their deliverance at the Red Sea; if the heavenly hosts had occasion to sing for joy at the birth of the babe Jesus; truly, if anyone ever had occasion to exult and sing for joy, we now do because Jehovah has become King! And what a beautiful song we have to sing, one that will become the song hit of the universe! Jehovah is its Composer, who inspired it by his holy spirit; and the one teaching us to sing it is his Son, Jesus Christ. So let each one sing for joy and sing unitedly and unceasingly, telling the good news of salvation by Jehovah from day to day.

* For details see *The Watchtower,* December 15, 1956.

# The Loved Woman of the SUPERLATIVE SONG

*"You are altogether beautiful, O girl companion of mine, and there is no defect in you."*
*—Cant. 4:7.*



LOVE for a woman can be surpassed by love for an organization of men and women. In turn, the love of an organization for a man or for its leader can be so strong that nothing in this world can overpower it. The most outstanding man ever on earth, the leader that more than 800,000,000 believers around the earth claim to follow, was Jesus Christ, who was born in Bethlehem in the Middle East over 1900 years ago and who suffered a martyr's death in the year 33 of the Christian era. Did he ever fall in love with a woman and take her for his wife? No; he died unmarried and childless, at the age of thirty-three and a half years. However, he formed an organization of men and women around himself, and these he dearly loved as members of the organization. In fact, he laid down his life for those men and women and for the men and women who are yet to become members of the organization.

[2] Joseph the carpenter of Nazareth, who acted as an earthly father to Jesus, did not give him this organization of followers. God his heavenly Father was the one that gave him the organization. Jesus himself acknowledged that fact. He said: "No man can come to me unless the Father, who sent me, draws him." (John 6:44) "What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father." (John 10:29) To his heavenly Father Jesus said in prayer: "I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me." (John 17:6) The heavenly Father gave them to his Son Jesus in the relationship of a girl promised in marriage to her future husband.

[3] So the organization or congregation of men and women was spoken of as his bride, an organizational woman that was to be married or inseparably united to him in the future in the home of his heavenly Father. His cousin John, the son of priest Zechariah, spoke of matters in this way,

1. What love can surpass that of a man for a woman, and how much did Christ love the group that he formed about him?
2. With what sayings did Jesus acknowledge the one who gave him the organization of followers?
3. With what figure of speech did John the Baptist and Paul speak about this organization of followers?

saying: "He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. This, indeed, has been fulfilled as my joy." (John 3:29) The Christian apostle Paul, who won many followers for Jesus Christ, used language like John's and talked like the Bridegroom's friend to these followers, saying: "I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ." (2 Cor. 11:2) The apostle Paul urged them to be faithful in their love and devotion to their Bridegroom, Christ.

[4] The love of Jesus Christ for the organization or congregation that his heavenly Father gives to him as a wife has been proved by his own death. Paul says: "Christ also is head of the congregation, he being a savior of this body. . . . Christ also loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." (Eph. 5:23, 25-27) However, the love of the congregation for Christ the Bridegroom must be proved till the last of these 144,000 members of the congregation has met all the tests. There are many religious organizations that call themselves Christian and that profess to love Christ. In the United States alone 265 of such religious sects have been listed; in South Africa there are more than a thousand of such. But by their works they prove that they love this world more than Jesus Christ and the kingdom for which his heavenly Father, Jehovah God, has anointed and enthroned him to be King. These religious sects court the good will of this immoral world. The disciple James asks all Christians having such a divided love: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

4. (a) To what extent has Christ's love for the organization been proved? (b) How far must the congregation's love for Christ be proved, and as against what organization?

[5] But there is only one congregation that is truly espoused or engaged to marry Jesus Christ in the royal heavens, and to these Jesus said: "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." (John 15:18, 19) The true congregation of 144,000 faithful ones has no love for this corrupt passing world. It gives to Jehovah God, the heavenly Father, exclusive devotion and to his Son Jesus Christ the full love that is due its heavenly Bridegroom. For the past 1900 years the heavenly Father has been begetting truly dedicated believers by this holy spirit and in this way espousing them to his beloved Son. Today, when all the evidences indicate that he enthroned his Son, the Bridegroom,

5. How many congregations are truly espoused to Christ, and how will those that remain of the espoused ones prove their loving devotion?

in the heavenly kingdom in the year 1914, there is merely a remnant of the bridal congregation on earth. As long as this old world, now in its troublous "time of the end," stands, they have yet to prove the full measure of their loving devotion to their heavenly Bridegroom, Christ. They will do so because of the ardent, unquenchable love that they have for him. The beautiful book of the Bible known as The Song of Solomon makes this certain.

### THE SONG OF SOLOMON

[6] In Jesus' days on earth The Song of Solomon was accepted by the Jewish congregation as a part of the inspired writings and was included in the catalogue of their sacred Hebrew manuscripts. It was likewise accepted by the early Christian congregation as a genuine part of the Holy Scriptures. Rightly understood, it is a book beneficial for us to study. The apostle Paul included The Song of Solomon when he said: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) Said the Jewish rabbi Akiba, who lived in the first century of the Christian era, in expressing his appreciation of the book: "The whole world was not worthy of the day in which this sublime Song was given to Israel; for all the Scriptures are holy, but this sublime Song is most holy." —*Mishnah,* in the Sixth Division under "Yadaim," section 3, ¶5.

[7] However, the writer of the song, King Solomon of Jerusalem, says in the opening verse of his poem: "The superlative song, which is Solomon's." According to the Hebrew text, word for word, it is "the song of songs," that is to say, the most beautiful, the most excellent song. It is not a collection of songs, but is one song, though usually divided into eight chapters. It was written by King Solomon after he had built the wonderful temple to Jehovah God at Jerusalem and after he had married. So the date of the Song was about the year 1010 before the Christian era. It has one theme running throughout, that of the love of a country girl of the village of Shunem, or Shulem, for a shepherd boy. King Solomon fell in love with the same girl, but her love for her dear one, the shepherd, held true and the king lost out. It could therefore be rightly called The Song of Solomon's Frustrated Love.

[8] The ancient Hebrews attached a symbolic meaning to the book. They understood the girl to picture the Jewish church from the days of the prophet Moses onward. The object of that church's affection was Jehovah God, who was accordingly pictured by her shepherd lover. But an examination of the Jewish church over the past 1900 years bears out the sad fact that it has proved untrue in its love to Jehovah as its God; it has long ceased to be the church of witnesses for Jehovah God. Their own history, as written down in the Hebrew Scriptures, testifies that they rejected the prophets whom he sent in his name; and the Christian Greek Scriptures show that they reached the high point in their course of rejecting God's spokesmen when they refused Jesus Christ, who came and preached to them in Jehovah's name, and finally had him put to a horrible death on a torture stake. This displayed no true, unswerving love for Jehovah, the great Shepherd of his flock.

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6. Is The Song of Solomon a part of inspired Scripture, and what evidence do we have upon the matter?
7. What is the so-called Song of Solomon, when was it written, and what is its theme?
8. What meaning did the ancient Hebrews attach to the Song, but what does history show regarding the correctness of this?

[9] Writing to the Christian congregation in the first century, the apostle Paul tells of a number of occasions where the Israelites fell away from the love of Jehovah God, and then comments: "Now these things went on befalling them as examples and they were written for a warning." A warning to whom? "To us upon whom the accomplished ends of the systems of things have arrived." (1 Cor. 10:11) It must be, then, that The Song of Solomon finds its fulfillment in connection with the Christian congregation of which the apostle Paul was a member in that century when the Jewish system of things no longer found favor in God's eyes and it ended, Jehovah God now transferring his lovingkindness to the Christian congregation that he espoused to his Bridegroom-Son, Jesus Christ.

[10] So the loved girl of the Song must be the true Christian congregation of 144,000 espoused members; and her shepherd lover must be the Lord Jesus Christ now glorified in heaven for his burning love for his heavenly Father. The third day after he was killed on the torture stake Almighty God raised him from the dead, a spiritual Son again but now immortal, highly exalted above the human flesh that he once had. After forty days Jehovah God had him ascend to the heavens, where he has his throne. He had him sit at his own right hand to await, among other things, the marriage in heaven to his bridal congregation in his heavenly Father's due time. Since his ascension to heaven the members of his bridal congregation have been espoused to him in faith. To such ones the apostle Peter wrote: "Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the accomplished end of your faith, the salvation of your souls." (1 Pet. 1:8, 9) This same thing applies to the small remnant of his congregation today, who must prove their love for the unseen Christ as the Shulammite girl did to her lover.

[11] Telling of what he found by experiment in the book of Ecclesiastes, King Solomon, as the congregator of his people, wrote: " 'See! This I have found,' said the congregator, 'one thing [taken] after another, to find out the sum-up, which my soul has continuously sought, but I have not found. One man out of a thousand I have found, but a woman among all these I have not found.' " (Eccl. 7:27, 28) If, however, in the Song King Solomon describes his own unsuccessful love attempt toward the Shulammite girl, then to his own disillusionment he did find in her a woman of integrity in her love toward a man not outwardly so glamorous as Solomon. If he had lived in the first century of the Christian era King Solomon would have had to confess that in Jesus Christ he found the "one man out of a thousand," yes, outstandingly the man of all men ever on earth. The congregation espoused to Jesus Christ must copy him. In the faithful quality of her love to him she must prove herself to be like an outstanding woman of integrity, a rarity among women, the only bridal organization among all the religious systems of Christendom that stays loyal and maintains her chastity in this world that she may be judged worthy of heavenly marriage with Christ.

### THE CHARACTERS AND THE PLOT

[12] In the Song Solomon introduces him-

9. What written warning does Paul call to our attention, and so in connection with whom does the Song find its fulfillment?
10. Whom does the loved girl of the Song picture, and whom her shepherd lover, and whose example must the remnant today copy?
11. What did Solomon find by experiment concerning man as contrasted with woman, and whom must the congregation copy in the faithful quality of its love?
12. Who are the characters mentioned or having speaking parts in the Song?

self and plays the part of the king of Jerusalem, the city that was also called Zion because of its fortress or citadel bearing that name. The chief character in the Song is the unnamed country girl from Shunem, or Shulem, whom King Solomon calls the Shulammite. (Cant. 6:13) The village of Shunem, today called Solem, lay at the southwestern border of the territory of the tribe of Issachar, about fifteen miles southwest of the sea of Galilee, or about fifty-five miles north of Jerusalem. The beautiful girl named Abishag was found at Shunem and was taken to the palace of Solomon's father, King David, to act as a nurse toward him in his old age. (1 Ki. 1:1-4; 2:17-22) It was at Shunem that the prominent woman, a childless wife of an old man, provided lodgings in a little roof chamber for the prophet Elisha, whenever he was passing through. (2 Ki. 4:8-10) The mother of the Shulammite girl lived at Shunem. She is mentioned in the Song, but not the Shulammite's father. The girl has a number of brothers who take part in the dramatic Song. Another prominent character is the beloved shepherd. Others with speaking parts in the Song are ladies of Solomon's court, called "daughters of Jerusalem," and also women residents of the city, who are called "daughters of Zion." (Cant. 1:5; 2:7; 3:5, 10, 11) The characters in the Song are identified by what they say or by what is said to them.

[13] How did the Shulammite girl meet the shepherd? She recalls it to his mind, saying: "Under the apple tree I aroused you. There your mother was in birth pangs with you. There she that was giving birth to you experienced birth pangs." (Cant. 8:5) It was a tree that would remind the shepherd of his own humble birth, out in the field, away from the comforts and conveniences of home. But his mother was strong and brought him up to be the handsome youth that he was. On meeting at the place of his birth the shepherd lad found what was lovable in the Shulammite girl, and she found what was altogether lovely in the shepherd.

[14] But, like the apostle Paul toward the Christian congregation, the Shulammite's brothers were very jealous of their sister. They were anxious to safeguard the virginity of their sister about whose steadiness they were not too certain. They tried to shield her from temptation. Once they felt they had reason to get angry with her. Evidently this was when the shepherd sped to her side and suggested that they go out strolling to enjoy the beauties of early spring. To quote her words to the women of King Solomon's court: "The sound of my dear one! Look! this one is coming, climbing upon the mountains, leaping upon

13. Where did the shepherd meet the Shulammite girl, and with what reactions?
14. What was the attitude of the Shulammite's brothers toward her, and why did they once get angry with her?

the hills. My dear one is resembling a gazelle or the roe of the stags. Look! this one is standing behind our wall, gazing through the windows, glancing through the lattices. My dear one has answered and said to me: 'Rise up, you girl companion of mine, my beautiful one, and come away. For, look! the rainy season itself has passed, the downpour itself is over, it has gone its way. Blossoms themselves have appeared in the land, the very time of vine trimming has arrived and the voice of the turtledove itself has been heard in our land. As for the fig tree, it has gained a mature color for its early figs; and the vines are abloom, they have given [their] fragrance. Rise up, come, O girl companion of mine, my beautiful one, and come away. O my dove in the retreats of the crag, in the hiding place of the steep way, show me your form, let me hear your voice, for your voice is pleasurable and your form is comely.' "—Cant. 2:8-14.

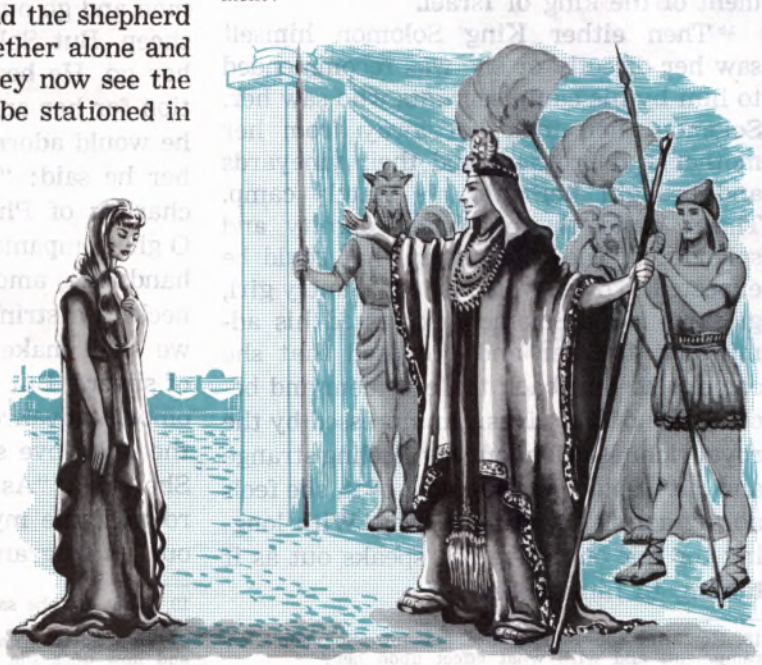
15 The Shulammite's brothers become angry at her desire to respond to his invitation. To prevent her and the shepherd from going out hiking together alone and coming into temptation, they now see the urgent need for guards to be stationed in their vineyards against the little foxes that cause damage to the vines by burrowing holes beneath them. So the brothers cry out: "Do you people grab hold of the foxes for us, the little foxes that are making spoil of the vineyards, as our vineyards are abloom." —Cant. 2:15.

16 Taking advantage of the seasonal need, the brothers require their sister to keep herself in the vineyards, standing on guard against the ruinous little foxes. As she herself tells it to the "daughters of Jerusalem" who are in King Solomon's court: "The sons of my own mother grew angry with me; they appointed me the keeper of the vineyards, [although] my vineyard, one that was mine, I did not keep." (Cant. 1:6) This explains why she lost the fairness of her skin: "A black girl I am but comely, O you daughters of Jerusalem, like the [black hair] tents of Kedar, [yet] like the [beautiful] tent curtains of Solomon. Do not you look at me because I am swarthy, because the sun has caught sight of me." (Cant. 1:5, 6) Vineyard guard duty exposed her to the sun's rays.

17 But this safety measure of her brothers, while keeping her from her shepherd lover in the springtime, led her to being

15. What did her brothers do to prevent her private stroll with the shepherd?
16. What effect did her guard duty in the vineyards have upon her, as stated to the "daughters of Jerusalem"?

17. What other danger, however, did the Shulammite come into in connection with King Solomon's encampment?



found in the way of another danger. King Solomon himself came to the neighborhood of Shunem, or Shulem, and pitched his tents with their beautiful curtains not far from her home and the vineyards. One day the Shulammite found herself near the camp of King Solomon. She had not gone there to parade her charms and to show off her beauty either to King Solomon or to the sixty mighty men of Israel, all of whom were trained warriors armed with swords at the thigh, or to the charioteers. (Cant. 3:7) She had not in fickleness forgotten her shepherd lover and that her charms belonged only to him. But as she herself later explained it to King Solomon: "To the garden of nut trees I had gone down, to see the buds in the torrent valley, to see whether the vine had sprouted, whether the pomegranate trees had blossomed. I did not know [what, but] my own soul had put me at the chariots of my willing people." (Cant. 6:11, 12) Because of going on an errand of service, she had come unintentionally upon the encampment of the king of Israel.

18 Then either King Solomon himself saw her directly or she was recommended to him by his camp servants who saw her. Solomon then took her away from her mother and brothers and their vineyards and brought her into his stately camp. There, amid the eye-filling dignity and splendor of the royal camp that could be expected to overawe a modest country girl, glorious King Solomon expressed his admiration for her and proposed that she come with him back to Jerusalem and become one of his wives. Unimpressed by the royal richness all about her, feeling strange and out of place in the midst of it, she feels no attraction toward the king. With longing for her only love she speaks out as if talking to him there:

18. How did the Shulammite get into Solomon's encampment, and with what effect upon her?

19 "May he kiss me with the kisses of his mouth, for your expressions of endearment are better than wine. For fragrance your oils are good. Like an oil that is poured out is your name. That is why maidens themselves have loved you. Draw me with you; let us run. The king has brought me into his interior rooms! Do let us be joyful and rejoice in you. Do let us mention your expressions of endearment more than wine. Deservedly they have loved you. Do tell me, O you whom my soul has loved, where you do shepherding, where you make the flock lie down at midday. Just why should I become like a woman wrapped in mourning among the droves of your partners?" —Cant. 1:2-4, 7.

20 To this question the court ladies, "daughters of Jerusalem," reply: "If you do not know for yourself, O you most beautiful one among women, go out yourself in the footprints of the flock and pasture your kids of the goats alongside the tabernacles of the shepherds." They knew she would have to leave the camp of Solomon and go out to where her lover fed his sheep. But Solomon was unwilling to let her go. He began expressing his admiration for her and to make promises of how he would adorn her in the city palace. To her he said: "To a mare of mine in the chariots of Pharaoh I have likened you, O girl companion of mine. Your cheeks are handsome among the hair braids, your neck in a string of beads. Circlets of gold we shall make for you, along with studs of silver." But the Shulammite resists Solomon's advances and lets him know that the only love she can feel is for another. She says: "As long as the king is at his round table my own spikenard has given out its fragrance. As a bag of myrrh my

19. What did she say in address to her absent shepherd lover?
20. How do the "daughters of Jerusalem" reply to her, and how does she react to Solomon's advances?

dear one is to me; between my breasts he will spend the night. As a cluster of henna my dear one is to me, among the vineyards of En-gedi." (Cant. 1:8-14) The Shulammite yearns to have her shepherd lover within her embrace.

### MATERIAL ATTRACTIONS

21 In all this, what may we see of likeness to the faithful remnant of Christ's bridal congregation today? Jehovah God enthroned his Son Jesus Christ in the heavens in 1914, but still he has not taken the remnant to himself. So these espoused ones are absent from him. They find themselves in the world, but they dare not make themselves a part of this world, going back to the world out of which they were drawn to Christ. They must keep themselves as chaste virgins, not spotted by this world. Corresponding with King Solomon's outward glory as king, this world has much outward attractiveness. By this it tries to win away the affections of the espoused remnant from Christ. But the remnant obey the command not to love the things in this world, "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." (1 John 2:15, 16) In Paul's day some Christians were enticed by the thought of now ruling as kings, like Solomon, not waiting for the reigning King, Jesus Christ, to exalt them to a seat in his throne at the end of their earthly course. "You are rich already, are you? You have begun ruling as kings without us, have you?" asks Paul.—1 Cor. 4:8.

22 But the remnant today know that we are not called to reign on this earth during this present wicked world. Our calling is to follow in the footsteps of Jehovah's Right Shepherd, the Master Jesus Christ, who found the lost sheep and fed them and protected them and even laid down his earthly life for them. The remnant do not yield to the materialism of this world, nor to the outward glory of the political rulerships of this world. They follow, not the kings of this world, but Jehovah's Right Shepherd, imitating him by doing shepherd work as he did on earth, gathering his sheep, feeding his sheep because they love him, keeping the sheep together in peace and unity and protecting them against selfish, wolfish men of this world who would oppress the sheep and make gain from them. (John 21:15-17) The remnant fix their minds on the things above, not on the things on the earth, and thus continue to seek the things above, seeking first the kingdom of God and the righteousness that comes from him through Christ. Their wholehearted love for their heavenly Bridegroom makes them spurn the seductive advances that this world makes toward them with its materialism.

23 The remnant are like the Shulammite in seeking the loving expressions of their Shepherd, Jesus Christ. This counterbalances the hatred of this world. They are overjoyed to have the evidence that he is with them, though unseen, just as when the Shulammite's shepherd lover made his way into Solomon's camp and got in touch with her and poured out his love upon her in these words: "Look! you are beautiful, O girl companion of mine. Look! you are beautiful. Your eyes are [those of] doves." The Shulammite prefers nearness to her dear one, oneness with him out in the fields and woods, under the cedar and juniper trees. The splendid camp of King Solomon had no appeal for her. Showing that she is not flattered or impressed by being in the royal camp of such outward material glory, she says to the shepherd:

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21. In view of what took place in 1914, what must the remnant do now as regards their affections?
22. How do the remnant show their preference now for the Shepherd rather than for kingship?
23. How are the remnant like the Shulammite as regards the love expressions of the shepherd, and how does she show how she feels toward Solomon's encampment?

"Look! you are beautiful, my dear one, also pleasant. Our divan also is one of foliage. The beams of our grand house are cedars, our rafters juniper trees."—Cant. 1:15, 16.

[24] In the Shulammite we find a humble woman, not aspiring to any greatness on this earth. Says she: "A mere saffron of the coastal plain I am, a lily of the valleys." Just a mere flower of the field that grows without cultivation! Her shepherd lover thinks her to be without compare, saying: "Like a lily among thorny weeds, so is my girl companion among the daughters." The Shulammite shows how she esteems him above all others, likening him to a fruitful, shady, airy tree among the general run of trees of a forest: "Like an apple tree among the trees of the forest, so is my dear one among the sons. His shade I have passionately desired and there I have sat down, and his fruit has been sweet to my palate. He brought me into the house of wine, and his banner over me was love. Do you people refresh me with cakes of raisins, sustain me with apples, for I am lovesick. His left hand is under my head, and his own right hand embraces me." With a love like that for her dear shepherd, how could she in fickleness shift her love to another? So she strictly charges the women of King Solomon's court: "I have put you under oath, O daughters of Jerusalem, by the female gazelles or by the hinds of the field, that you try not to awaken or arouse love [in me] until it feels inclined." (Cant. 2:1-7) Thus by all that is beautiful and graceful, she solemnly obligates the court women not to try to arouse love in her for King Solomon, to make her prove untrue to her first love, her love for her shepherd.

[25] In the constancy of her love toward the shepherd the remnant today have a fine example of how changeless, how irremovable their love for Christ, the Right Shepherd of Jehovah God, should be. Nothing in this world or on this earth should be able to lessen or turn aside their love from Christ. Attempts at persuasion by materialistic persons should all fail to arouse love or selfish desire for anything outside of the Right Shepherd and his dear sheep. We should be found reminding persons who use worldly persuasion that our affections are fixed upon Christ the Right Shepherd, the Bridegroom, and we will follow him and not this world of materialism and outward glory.

[26] The Shulammite was a reliable worker, keeping guard over the family vineyards. Her present-day counterpart, the espoused remnant, is likewise charged with abiding in the Vine, Jesus Christ, and serving as branches to bring forth much fruit to the glory of the great Cultivator, Jehovah God. This is for their safety. (John 15:1-8) The Shulammite had a good report from those outside the family. The courtly "daughters of Jerusalem" called her the "most beautiful one among women." Even King Solomon said she was beautiful, "like Pleasant City, comely like Jerusalem, awesome as companies gathered around banners." The women of the city, the queens and the concubines, remarked that she looked "like the dawn, beautiful like the full moon, pure like the glowing sun." (Cant. 1:8; 6:1, 4, 9, 10) No less must the espoused remnant "have a favorable testimony from people on the outside." They must be "walking decently as regards people outside," thus bringing no cause for finding fault with the truth but, rather,

24. (a) How does the Shulammite regard herself, but how does her lover regard her? (b) How does she regard him, and so what does she charge the "daughters of Jerusalem"?

25. Of what do the remnant have a fine example in the constancy of the Shulammite's love, and how do they deal with persuasions by materialistic persons?

26. How must the remnant be a faithful vineyard guard like the Shulammite, and how must they have a report outside like hers?

commending it by their lives.—1 Tim. 3:7; 1 Thess. 4:12.

[27] The reign of the Bridegroom-King is an invisible heavenly reign. It is at his heavenly Father's right hand. It is far above the spirit angels and all other levels of rulerships, "angels and authorities and powers [being] made subject to him." (1 Pet. 3:22) We must therefore continue to walk by faith, although the evidences of his reign on the heavenly Zion since the year 1914 make his being on the throne and his wielding the scepter of power very real to us. (Ps. 110:1, 2) We joyfully hail him as reigning King, and the great crowd of the espoused remnant's companions wave palm branches, as it were, in loyal public acknowledgment of him. But still there is a separation between the espoused remnant and their Bridegroom-Shepherd, like a big mountain in between them and him, because the remnant are still in the flesh and not yet resurrected from the dead with glorious spirit bodies.—1 Cor. 15:42-44; 2 Cor. 5:1-8.

[28] For this reason the espoused remnant must still keep longing for the Bridegroom to come and take them to him by a heavenly resurrection, thus ending their separation from him. They feel with the Shulammite when she said: "My dear one is mine and I am his. He is shepherding among the lilies. Until the day breathes and the shadows have fled, turn around, O my dear one, be like the gazelle or like the roe of the stags upon the mountains of separation." (Cant. 2:16) As the apostle John expresses the longing at the very end of the Bible: "Amen! Come, Lord Jesus." —Rev. 22:20.

[29] In these days of his second presence since the year 1914, we may search for Christ where we will, but we shall find him nowhere on earth. He is present in his heavenly throne and has extended the 'rod of his strength' to this earth, making his power felt here on earth among his enemies. We can find fellowship with him, however, by going out to meet with his followers in their gatherings, for he said: "Where there are two or three met together in my name, there I am in their midst." (Matt. 18:20) This may often require our going out nights to attend meetings of his followers and also to visit the "other sheep" whom he is now gathering, in order to carry on Bible study with them, that they may be fed in the name of the Right Shepherd.—John 10:16.

[30] In this manner the espoused remnant enjoy a special fellowship with their Shepherd-King in a congregational way, within the organization of their spiritual mother, the heavenly Zion, the "Jerusalem above." The Shulammite, detained in King Solomon's camp, describes it in this way: "On my bed during the nights I have sought the one whom my soul has loved. I sought him but I did not find him. Let me rise up, please, and go round about in the city; in the streets and in the public squares let me seek the one whom my soul has loved. I sought him but I did not find him. The watchmen who were going around in the city found me: 'The one whom my soul has loved have you men seen?' Hardly had I passed on from them until I found the one whom my soul has loved. I grabbed hold of him and I would not let go of him, until I had brought him into my mother's house and into the interior room of her that had been pregnant with me. I have put you under oath, O daughters of Jerusalem, by the female gazelles or by the hinds of the field, that you

27. Despite the Bridegroom's beginning to reign, why must the espoused remnant continue to walk by faith, and the great crowd of their companions with them?
28. How do the remnant feel with the Shulammite in expressing her desire toward her shepherd lover?
29. In these days of his second presence, where may we find him, and where may we have fellowship with him?
30. How does the Shulammite describe the remnant's getting to enjoy special fellowship with their Shepherd in a congregational way?

try not to awaken or arouse love [in me] until it feels inclined." (Cant. 3:1-5) All our fellowship with Christ in a spiritual way, at cost of effort, strengthens us in our determination to let no other love on earth replace our whole-souled love for him.

### THE TEST IN THE CITY OF JERUSALEM

[31] The test of the Shulammite in the camp of King Solomon near her village of Shunem failed, such was the intensity of her love for a mere shepherd. How would the making of attractive proposals by the King in the midst of the regal palace within the capital city of Jerusalem affect her? When his camp moved back to Jerusalem, about fifty-five miles to the south, King Solomon had the Shulammite taken with him. The womenfolk of the capital city, the "daughters of Zion," see the procession approaching the city. Says one: "What is this thing that is coming up from the wilderness like columns of smoke, being perfumed with myrrh and frankincense, even with every sort of scent powder of a trader?" Another answers: "Look! it is his couch, the one belonging to Solomon. Sixty mighty men are all around it, from the mighty men of Israel, all of them in possession of a sword, being taught in warfare, each one with his sword upon his thigh because of dread during the nights." Exclaims still another: "It is the litter that King Solomon has made for himself from the trees of Lebanon. Its pillars he has made of silver, its supports of gold. Its seat is of wool dyed reddish purple, its interior being fitted out lovingly by the daughters of Jerusalem." Another woman of the city calls out: "Go out and look, O you daughters of Zion, on King Solomon with the wreath that his mother wove for him on the day of his marriage and on the day of the rejoicing of his heart." (Cant. 3:6-11) A final test faces the Shulammite!

[32] In this "time of the end" the test because of the materialism of this world increases. To resist the tempting offers of this gaudy old world our Shepherd prepares and strengthens us by assuring us of his continued love for us and by expressing his admiration for our right kind of Christian works. This is just as the shepherd lover did by following Solomon's cortege into Jerusalem and there getting in touch with the Shulammite, now veiled, to say to her: "Look! you are beautiful, O girl companion of mine. Look! you are beautiful. Your eyes are [those of] doves, behind your veil. Your hair is like a drove of goats that have hopped down from the mountainous region of Gilead. Your teeth are like a drove of freshly-shorn [ewes] that have gone up from the washing, all of which are bearing twins with none among them having lost its young ones. Your lips are just like a scarlet thread, and your speaking is agreeable. Like a slice of pomegranate are your temples behind your veil. Your neck is like the tower of David, built in courses of stone, upon which are hung a thousand shields, all the circular shields of the mighty men. Your two breasts are like two roes, the twins of a female gazelle, that are feeding among the lilies." The Shulammite tells her shepherd she wants to get free and leave the city: "Until the day breathes and the shadows have fled, I shall go my way to the mountain of myrrh and to the hill of frankincense."—Cant. 4:1-6.

[33] In the midst of the worldly temptations of materialism today, can the Right Shepherd say to his espoused remnant:

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31. Where is the Shulammite taken for a further test, and how is the procession to that place described?

32. How are the remnant prepared to resist the tempting offers of this world, and how is this now shown in the case of the Shulammite?

33. How can the Shepherd say to the remnant that their lips are like a scarlet thread and their speaking is agreeable, and to what is all this form of expression like to him?

"Your lips are just like a scarlet thread, and your speaking is agreeable"? Yes; because with their mouth the remnant are making public declaration to the name of Jehovah, the course that leads to salvation and to union with their Bridegroom. (Rom. 10:8-10) Their lips are beautiful with the praises of Jehovah, whose glory has risen upon them and is reflected from them to this dark world. They are Jehovah's witnesses. (Isa. 43:10, 12, *AS*) Their speaking is most agreeable to their Right Shepherd, because they are speaking in fulfillment of his own prophetic command to them: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) This is like expressions of endearment, like a delightful fragrance, like the sweetness of honey to the heavenly Bridegroom. In the shepherd's words to the Shulammite he says: "You are altogether beautiful, O girl companion of mine, and there is no defect in you. . . . How beautiful your expressions of endearment are, O my sister, my bride! How much better your expressions of endearment are than wine and the fragrance of your oils than all sorts of perfume! With comb honey your lips keep dripping, O [my] bride. Honey and milk are under your tongue, and the fragrance of your garments is like the fragrance of Lebanon."—Cant. 4:3, 7-11.

[34] By loving, courageous witnessing for the kingdom of God's dear Son the remnant invite their dear Shepherd-Bridegroom to come and eat of the Kingdom fruits that they hold forth. He does come and enjoy these public expressions of endearment for him, saying: "I have eaten my honeycomb along with my honey; I have drunk my wine along with my milk." Like the women of Jerusalem, many friendly persons who discern the public expression of devotion by the remnant for their heavenly Bridegroom encourage the remnant along in their loving work of gathering the Shepherd's "other sheep," that the remnant and the Bridegroom may continue to enjoy each other's love. They say: "Eat, O companions! Drink and become drunk with expressions of endearment!"—Cant. 4:16; 5:1.

[35] Once since the Bridegroom became present in his Father's kingdom in 1914 the remnant did not respond quickly enough to the Bridegroom's invitation to have fellowship with him in the gathering of his sheep, because of the inconvenience of the darkness of the time. It was in the time of the climax of World War I, particularly in 1918. The experience is now like the bad dream that the Shulammite related to the court women at Solomon's palace: "I am asleep, but my heart is awake. There is the sound of my dear one knocking!" In the dream she hears him plead outside the door: "Open to me, O my sister, my girl companion, my dove, my perfect one! For my head is filled with dew, the locks of my hair with the drops of the night." She answers that she is in bed: "I have put off my robe. How can I put it back on? I have washed my feet. How can I soil them?" When she finally got up to open to him he had disappeared into the night. Then, in her words, "I sought him but I did not find him. I called him but he did not answer me. The watchmen that were going about in the city found me. They struck me, they wounded me. The watchmen of the walls [impudently] lifted my wide wrap off me." Like the Shulammite, the remnant became heartsick when their hope of becoming united in the heav-

34. By such witnessing for the Kingdom, what do the remnant invite their Shepherd to do, and in giving what encouragement do friendly persons imitate the women of Jerusalem?

35. How was the remnant's slowness of response during World War I met with trialsome experiences like those of the Shulammite in her bad dream?

enly kingdom was not realized and they met up, instead, with persecution at the hands of the guardians of Christendom. —Cant. 5:2, 3, 6, 7.

[36] Since that nightmare of an experience the remnant, like the Shulammite in her dream, have given public evidence unashamed that they are lovesick for their heavenly Bridegroom. By going out in obedience to their Shepherd's command to preach the Kingdom good news to all the inhabited earth for a witness they have served notice, especially upon Christendom, that they love the Shepherd-Bridegroom: "I have put you under oath, O daughters of Jerusalem, that, if you find my dear one, you should tell him that I am lovesick." They want to gather his sheep, that such gathered sheep may be as written "letters of recommendation" testifying to their undying love for him. (2 Cor. 3: 1-3) Persons of good will wonder and ask why the remnant want them to seek Christ and to show in themselves the result of the loving witness work of the remnant: "How is your dear one more than any other dear one, that you have put us under such an oath as this?"—Cant. 5:8, 9.

[37] The remnant are warned not to be ashamed to confess Christ before men. Having love for him, they have no fear of doing so. To the sheeplike persons who want to seek Christ with them they describe him as the Shepherd and as God's anointed King now reigning in heaven since 1914. They give reason why they love him, describing him in the most attractive way. In the Shulammite's words:

[38] "My dear one is dazzling and ruddy, the most conspicuous of ten thousand. His head is gold, refined gold. The locks of his hair are date clusters. His black [hair] is like the raven. His eyes are like doves by the channels of water, which are bathing themselves in milk, sitting within the rims. His cheeks are like a garden bed of spice, towers of scented herbs. His lips are lilies, dripping with liquid myrrh. His hands are cylinders of gold, filled with chrysolite. His abdomen is an ivory plate covered with sapphires. His legs are pillars of marble based on socket pedestals of refined gold. His appearance is like Lebanon, choice like the cedars. His palate is sheer sweetness, and everything about him is altogether desirable. This is my dear one and this is my boy companion, O daughters of Jerusalem. . . . I am my dear one's and my dear one is mine. He is shepherding among the lilies."—Cant. 5:10-16; 6:2, 3.

[39] When the remnant make such a public declaration of Jesus Christ, who is now gathering together his "other sheep," it keeps him and their espousal to him in mind. It strengthens them to resist the seductions of earthly glory and the pleasures of worldly riches. Such a test of love to the Shepherd and his gathering work has come upon the remnant in this materialistic day, just as it came upon the Shulammite detained in Jerusalem by King Solomon. At that time Solomon was already married to queens and concubines. His love for the Shulammite would be neither his first love nor an undivided love. He wanted her as another of his secondary wives, not as the only woman of his marital affection. He could not offer to her what her shepherd lover offered her. After she has told the court ladies of her belonging only to her shepherd lover and finding only him "altogether desirable," King Solomon approaches her. He expresses his admiration of her, finding her exceptionally

36. How have the remnant given public evidence that they are lovesick for their heavenly Bridegroom, and what question does this excite in persons of good will?
37. Why do the remnant have no fear of confessing Christ before men, and what reason do they give for loving him?
38. How did the Shulammite describe her lover to the "daughters of Jerusalem"?
39. (a) How does making such public declaration of Christ benefit the remnant? (b) What final test now comes upon the Shulammite in Jerusalem, and with what question by her?

lovely, more so than sixty queens and eighty concubines. He would place her first in his affections. Such expressions from world-famous King Solomon could turn the head of many ordinary girls, but not the Shulammite's. She tells him she had not tried to seek his company, and she turns away. "Come back, come back, O Shulammite! Come back, come back, that we may behold you!" cries out Solomon. The Shulammite then asks what he and his people see in a village girl from Shunem as she is!—Cant. 6:4-13.

40 Taking advantage of this innocent question, King Solomon tells how lovely she appears to him from the soles of her feet to the crown of her head: "How beautiful you are and how pleasant you are, O beloved girl, among exquisite delights!" He wants to have her as his own to enjoy. (Cant. 7:1-9) It would be such an opportunity for her to enjoy luxury in the chief city, with honor and glory and position as a wife of the king himself! How well this pictures the appeal of materialism today! So what example does the Shulammite give to the espoused remnant to meet this appeal?

### TRIUMPH BY THE "FLAME OF JAH"

41 In the supreme moment of her life the Shulammite repels the wooings of the chief dignitary of the land. "I am my dear one's and toward me is his longing," she courageously replies. Turning from the glorious king before her, she bursts out in a call for her shepherd lover to come and take her away. O that he were as her own brother who had sucked the breasts of her mother! Kissing him without fear of public scorn, she would bring him to the house of her mother, who used to teach her the principles of integrity and faithfulness. She has made her decision, and she calls upon the court ladies not to join King Solomon in trying to awaken or arouse love for Solomon when it does not feel inclined to come forth spontaneously. (Cant. 7:10 to 8:4) Mighty King Solomon has lost. It is hopeless to try further to win her over. He lets her go home.

42 Her brothers at Shunem see her approaching, but not alone. They ask: "Who is this woman coming up from the wilderness, leaning upon her dear one?" They had not realized that their one-time little sister had such integrity and constancy in love. In earlier years one brother had said of her: "We have a little sister that does not have any breasts. What shall we do for our sister on the day that she will be spoken for [in marriage]?" To this question another brother replied: "If she should be a wall, we shall build upon her a battlement of silver; but if she should be a door, we shall block her up with a cedar plank." (Cant. 8:5, 8, 9) Her experience with King Solomon was a searching test to make sure whether she was unsteady in love and virtue, like a door turning on its pivot and that needed to be barred shut with a sturdy cedar plank to prevent its swinging open to someone unwelcome, unwholesome.

43 Having triumphed over all the enticements of a glorious king, having stood like a wall against all the attractions of the artificial material things of this world, she has proved her stature, that she is a fully matured woman with breasts, and firm in the virtuous principles that her mother has taught her. In no self-admiration she could rightly say: "I am a wall, and my breasts are like towers [on the wall]. In this case I have become in his eyes like her that is

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40. How does Solomon answer her question, and what example does the Shulammite give to the remnant today to meet such an appeal?
41. In reacting to Solomon's wooings, what does the Shulammite do, and what does Solomon then do?
42. When her brothers saw her approaching Shunem, what question flashed through their minds that they had once asked concerning her, together with what determination on how to deal with her?
43. In no self-admiration, what could she now say regarding herself, thus obliging her brothers to take appropriate action?

finding peace." (Cant. 8:10) So now let her brothers build upon her a battlement of silver, in recognition of her integrity. Let them consent to her marriage to her shepherd lover.

44 Down till the battle of Armageddon destroys the materialism of this old world the espoused remnant of Christ the Shepherd must meet the test of unswerving love for him. How will they triumph in this searching test? By having a love for him as the Shulammite had for her dear shepherd. Let King Solomon have his thousand vineyards; such material possessions do not tempt her. She is content with her own vineyard. (Cant. 8:11, 12) Why? Because she loves one really dear to her, and such love cannot be bought with material things of value. "Place me," she says to him, "as a seal upon your heart, as a seal upon your arm; because love is as strong as death is, insistence on exclusive devotion is as unyielding as Sheol is. Its blazings are the blazings of a fire, the flame of Jah. Many waters themselves are not able to extinguish love, nor can rivers themselves wash it away. If a man [even King Solomon] would give all the valuable things of his house for love, persons would positively despise them."—Cant. 8:6, 7.

45 Such an unconquerable love assured her of the shepherd's love for her. He wants to hear her voice that speaks out of a faithful heart: "O you who are dwelling in the gardens, the partners are paying attention to your voice. Let me hear it." At this invitation she expresses the desire that he come leaping, crossing the mountains that separate them and transforming them into fragrant mountains of the glorious heights of union with him: "Run away, my dear one, and make yourself like a gazelle or like a roe of the stags upon the mountains of spices."—Cant. 8:13, 14.

46 Crowned with joy is the loved Shulammite woman of this superlative song of King Solomon. Crowned with joy will the espoused remnant also be by resisting worldly materialism and holding true to the Shepherd-Bridegroom. All the "other sheep," like the "virgins in her train as her companions," will share in the faithful remnant's joy. Thanks be to Jehovah God for this inspired Song that stirs us all to integrity in our love toward his Right Shepherd, Jesus Christ.

44. (a) The remnant must meet the test of love for Christ down till what event? (b) How will they be able to triumph in the test, according to the expressions of the Shulammite?

45. What does the shepherd lover now want to hear, and what desire toward him does she express?

46. For holding true to her lover, with what was the Shulammite crowned, and for what will the remnant be likewise crowned, and who will share in their crowning experience?

## A Clergyman's Advice Boomerangs

¶ To those who live in figurative glass houses, a familiar proverb advises that they not throw stones. A small town in the country of Panama threatened to stone the Watch Tower missionaries every time they entered to preach to them. The people finally did carry out their threat, but instead of stoning Jehovah's witnesses they vented their anger by stoning the priest out of town because of an argument over funds that had been collected for a *fiesta*. One man remarked to a Watch Tower missionary: "We gave him what he always wanted us to give you." The little town has been excommunicated, the doors of the church are closed. Now, however, Jehovah's witnesses are well received. Due to this a door of opportunity is being opened to the people of that vicinity that before has always been closed to them, that is, a chance for them to learn and understand the Bible. The townspeople express an eagerness to want to find out what true Christianity really is.

● Ecclesiastes 1:4 says that the earth abides forever, but how do we know "forever" means throughout eternity, and not just to some future, indefinite, concealed time? The same was said of the law covenant, but it came to an end. —R. S., United States.

The Hebrew word translated "forever" in most translations, and "to time indefinite" in the *New World Translation*, is *'olam'*. Its basic meaning is "hidden" or "concealed" and relates to time. Hence it means "time indefinite." It may mean many years or it may mean eternity. Exodus 31:16 and Leviticus 24:8 use it concerning a part of the law covenant and Isaiah 24:5 uses it concerning the entire law covenant, calling it "the everlasting covenant." (*AV*) Numbers 25:13 uses it when speaking of "an everlasting priesthood." (*AV*) But Galatians 3:24, 25 and Colossians 2:14 show the law covenant ended with Christ's death and resurrection, and Hebrews chapter 7 shows an ending to the law and the "everlasting priesthood." This time period was concealed, but it had an end.

*'Olam'* may mean eternity, as is apparent when it is used where Jehovah is called "the everlasting God," and spoken of as being "from everlasting to everlasting." (Gen. 21:33; Isa. 40:28; Ps. 90:2, *AV*) It is used to depict Jehovah as the "king of eternity." (Jer. 10:10, *Da; AV,* margin) Hence, as Gesenius' *Hebrew and English Lexicon* says, the word indicates "time future, ever, forever, evermore, in such a way that the *terminus ad quem* [end to which] as it is called is to be determined from the nature of the subject."

So it is "from the nature of the subject" at Ecclesiastes 1:4 that we must determine whether *'olam'* as there used means to a concealed but limited time or to eternity. The text reads: "A generation is going and a generation is coming, but the earth is standing even to time indefinite." Jehovah made the earth as man's home. He made man to live, not die. Death was the penalty of disobedience. As long as the perfect man obeyed he would live, even forever if forever obedient. Even after sin and death entered, obedient men who exercise faith in Christ have the promise of everlasting life on earth: "The meek ones themselves will possess the earth." Jesus said: "Everyone that is living and exercises faith in me will never die at all." To know Jehovah and Christ "means everlasting life." (Ps. 37:11; John 11:26; 17:3) Jehovah God "formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45: 18, *AV*.

He made the earth to be inhabited by obedient men who would live forever; so the earth must remain forever as their home, else its creation would be in vain. This is made sure by Psalm 104:5. For emphasis two Hebrew words are used, *'olam'* and *'ad*. The latter means, according to Harkavy's *Students' Hebrew and Chaldee Dictionary*, "duration, everlastingness, eternity, for ever." So by both these Hebrew words Psalm 104:5 makes doubly sure the earth's permanence: "He has founded the earth upon its established places; it will not be made to totter to time indefinite, nor forever."

## CHECK YOUR MEMORY

**After reading this issue of "The Watchtower," do you remember—**

✔ Why God chooses the weak to magnify his name rather than the strong and worldly wise? P. 707, ¶2.

✔ How animals use the caste system? P. 709, ¶2.

✔ How Jesus ruled out a clergy caste system? P. 711, ¶5.

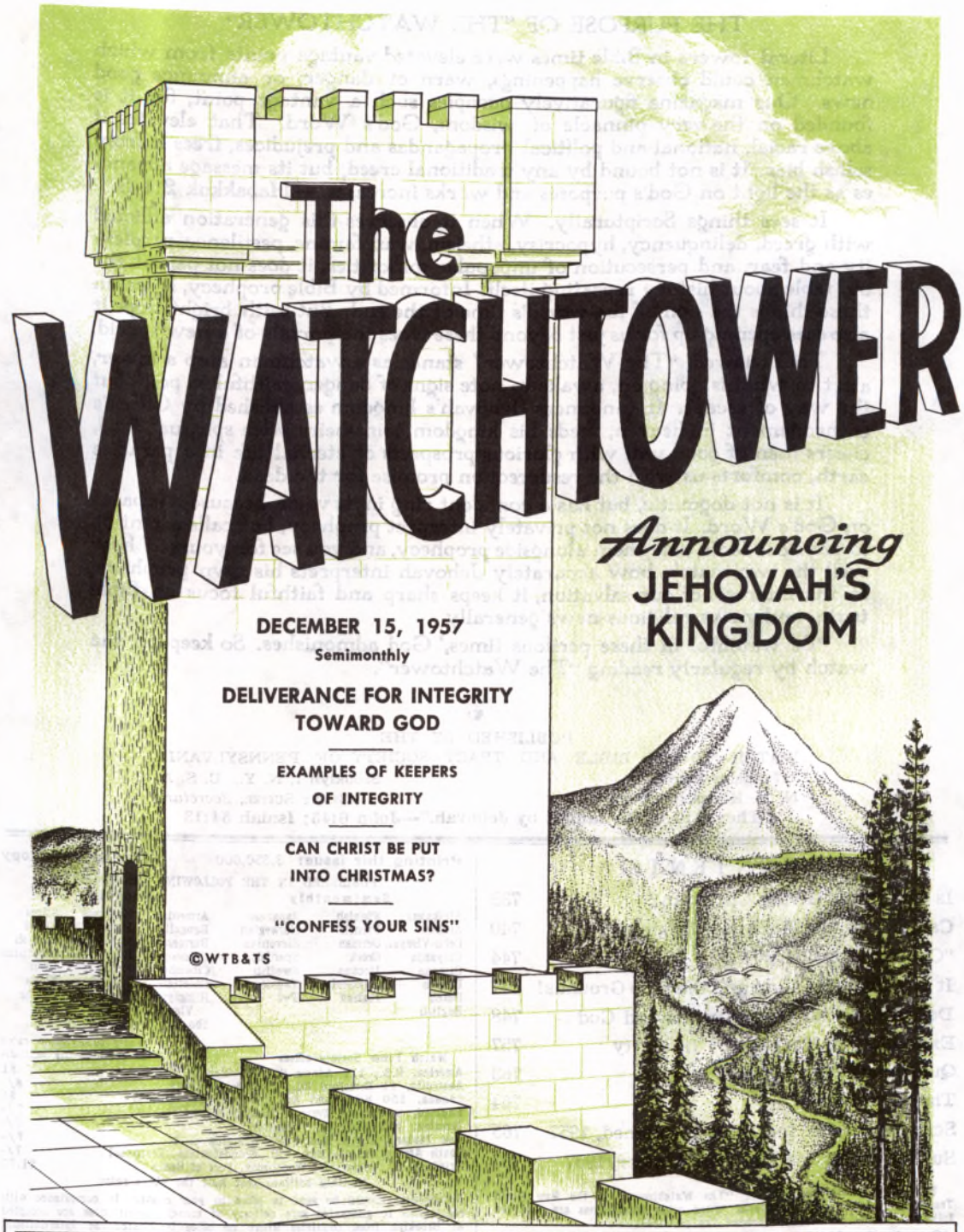
✔ What claim Emanuel Swedenborg made concerning the spirit world? P. 713, ¶1.

✔ Who the loved girl of The Song of Solomon prophetically pictured? P. 723, ¶10.

✔ What woman rejected the love of a king for the love of a shepherd? P. 728, ¶24.

✔ How the girl of Solomon's song was like a wall? P. 733, ¶43.

✔ What considerations prove "to time indefinite" means "forever" at Ecclesiastes 1:4? P. 735, ¶4.




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

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".


PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*


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

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**The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:**

| | |
|---|---|
| *AS* – American Standard Version | *JP* – Jewish Publication Soc. |
| *AT* – An American Translation | *Le* – Isaac Leeser's version |
| *AV* – Authorized Version (1611) | *Mo* – James Moffatt's version |
| *Da* – J. N. Darby's version | *Ro* – J. B. Rotherham's version |
| *Dy* – Catholic Douay version | *RS* – Revised Standard Version |
| *ED* – The Emphatic Diaglott | *Yg* – Robert Young's version |


**Printing this issue: 3,350,000** **Five cents a copy**

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| America, U.S., 117 Adams St., Brooklyn 1, N.Y. | $1 |
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Entered as second-class matter at Brooklyn, N.Y.
Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXVIII December 15, 1957 Number 24

GIVING is a commendable thing. It makes other people happy, but the greater happiness goes to the giver. Christ pointed this out when he said: "There is more happiness in giving than there is in receiving." So great happiness should accompany giving. Since this is the time of year when there is more giving in Christendom than usual, happiness should abound. But does the main joy of Christmastime stem from giving?—Acts 20:35.

All too often Christmas givers give merely to conform to what is fashionable and so lose out on true happiness. Some give to gain publicity or personal honor. "When you start making gifts of mercy," said Christ Jesus, "do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you." —Matt. 6:2-4.

The Founder of Christianity thus makes it plain that not all giving merits a reward from God. Not all giving, then, is Christian giving.

Is Christmas giving Christian? If it is, not only should great happiness stem from it, but it should also be based on Bible principle. Christmas giving is basically an exchange of presents. But where is this example set in the Bible?

The so-called wise men or magi gave presents to the young child Jesus. But here there was no exchange of presents. In any event, they set no example for true Christians, for the magi were demon-worshiping astrologers condemned by God's Word, as at Isaiah 47:13, 14 (*AV*); 2 Kings 17:16 and other scriptures.

No, Christ never authorized an exchange-of-presents type of giving. Giving just to receive again, as many persons do during the great Christmas exchange, has no encouragement from Christ Jesus. Christmas deludes many into putting a premium on selfishness. Showing that Christian giving is no mere exchange of presents, Christ said: "And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same."—Luke 6:33.

What, then, is Christian giving? Christ defines it: "When you spread a dinner or evening meal, do not call your friends, or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:12-14.

It is heart-cheering when we see this kind of giving, some of which does occur at Christmastime. But all too often it occurs *only* at Christmas. Christian giving, on the other hand, is not limited to one day of the year. It is directed toward needy persons the other 364 days of the year too.

# Can Christ be put into CHRISTMAS?

**Will clergymen succeed in their efforts to put Christ into Christmas? What does the Bible say about Christmas? Does it tell us when Jesus was born?**

"LET'S put Christ back into Christmas!" Those are the recent words of evangelist Billy Graham. Even before this popular evangelist made such a request, observing persons have come to doubt that Christ is in Christmas. Now that more and more religious leaders are requesting that Christ be put into Christmas, it is becoming more and more evident that he is not in Christmas.

Readers of the Corpus Christi *Caller* of December 28, 1956, for example, were reminded under the editorial heading 'Too Much' that the Christlike spirit was missing. Said the newspaper:

"It is a strange folk-manifestation, the way we celebrate the Nativity. If we Americans don't drink too much, we over-eat, and it is a toss-up which one places the greater strain on the human anatomy. It is a time when intemperate drinking and eating exact their toll, and moderation in all things flies out the window. The spirit of Christmas as we Americans play it is distinguished chiefly by excesses—too much running hither and yon, too much eating and drinking, too much spending, too much loss of sleep and rest, too much of everything—except the true spirit of Christmas, which somehow gets lost in the shuffle."

### CELEBRATED BY NON-CHRISTIANS

This too much of everything except Christianity on Christmas Day was commented upon last year by a Jewish rabbi. Over the NBC radio network Dr. Maurice N. Eisendrath, president of The Union of American Hebrew Congregations, spoke

on the subject "A Rabbi Looks at Christmas."

"Has not Christmas become a universal holiday observed by all?" asked Rabbi Eisendrath. "Have not its specifically Christian characteristics and teachings receded into the background, while its more general observance, as a time of light-hearted gift-giving and jovial, even sometimes hilarious partying, has taken over? . . . Do not the voices of the radio and television pitchmen drown out the still small voice of the erstwhile more deeply-moving Christmas carols? Are not the decorations on the streets outside assuming an importance and a role of even greater significance than the message within the heart of peace on earth to men of good will?

"At least so it seems to one who watches from the sidelines—and virtually no one in America is on the sidelines . . . Yes, like the rest of their fellow Americans, many of my brother Jews are likewise captivated by the general atmosphere of this season, and are far from the sidelines. They are in the midst of the jostling, swarming throngs, doing their Christmas shopping, too . . . . Which leads me to the very first thing which I, as a rabbi, would like to say about Christmas.

"If I were a Christian minister instead of a Jewish teacher, there is nothing that I would lament so much, and bitterly resent, as this wholesale transformation by myriads of Christians, by some Jews, and many non-believers in either Judaism or Christianity, . . . of such a holy day into so heathen a holiday, devoid of its profounder spiritual significance."

And so Christmas is being called more heathen than Christian. "If Santa steals the spotlight from Jesus," declared Billy Graham, "we make Christmas a pagan feast-day rather than a Christian holiday." Can things be changed? Can clergymen put Christ into Christmas? The answer certainly must depend on what Christ's will is in the matter. We can learn his will by going to the Bible and finding out what it has to say on the subject.

### JESUS' BIRTHDAY NOT DECEMBER 25

The reason for Christmas is supposed to be Jesus' birthday. Many professed Christians believe his birthday was December 25. Is Christ honored by this date? Encyclopedias tell us that this date is not Christian but pagan, that it was the birthday of Mithras, a false messiah. They tell us, as does *The Encyclopedia Americana,* that "most of the customs now associated with Christmas were not originally Christmas customs but rather were pre-Christian and non-Christian customs taken up by the Christian church." So not only is Christ not honored by this date, but it is wrong.

When was Jesus born? The Bible discloses enough information so that we know he was not born on December 25. From this information we also learn when Christ was born.

To learn Jesus' correct birthday we need to know something about the Bible prophecy of the "seventy weeks," or as the Revised Standard Version of the Bible calls it, the "seventy weeks of years." This is found in the book of Daniel, chapter nine, verses twenty-four through twenty-seven. The angel Gabriel gave Daniel this prophecy: "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."—Dan. 9:25, *AV*.

So the Bible tells us the set time for Messiah's appearance. When? It was to be sixty-nine weeks after the command to rebuild the walls of Jerusalem was given. These sixty-nine weeks are not weeks of days but "weeks of years," in harmony with the Bible rule "each day for a year," often found in Bible chronology.—Ezek. 4:6; Num. 14:34, *AV*.

When do these sixty-nine weeks of years begin counting? In 455 B.C. It was in that year, the twentieth year of his reign, that King Artaxerxes decreed that Jerusalem and its walls be rebuilt. This is found at Nehemiah 2:1-8. So starting with 455 B.C., the sixty-nine weeks of years, or 483 years, would end A.D. 29. True to prophecy, that year the Messiah appeared. When Jesus was baptized in the river Jordan A.D. 29 he became the Anointed One, or Christ, or Messiah, by being anointed with God's holy spirit.

How does all this help us to learn Jesus' time of birth? Because the prophecy also tells us when the Messiah would be killed. He would be "cut off" or killed in the middle of the seventieth week of years. So Christ's ministry was only three and a half years in length. Now we need to know how old Jesus was when he began his ministry. The Bible tells us: "Jesus himself, when he commenced his work, was about thirty years old." It is reasonable to believe, from the custom in those days, that Jesus began his work as soon as he reached thirty years of age.—Luke 3:23.

When Christ died on the torture stake, after a ministry of three and a half years, he was thirty-three and a half years old. His death was at Passover time. That was about the first of April, A.D. 33. So Christ, having died at the age of thirty-three and a half, would have been thirty-four years old six months later, or about October 1. So Jesus was born, not December 25, but about October 1, 2 B.C.

There is supporting evidence for the October date. For example, the Bible tells us that John the Baptist was six months older than Jesus. (Luke 1:26-38) So if we know when John was born we know about when Jesus was born.

The Bible discloses when John was born. John's father, Zechariah, served as priest just before John was conceived. He belonged to "the division of Abijah." (Luke 1:5, 8-25) Now 1 Chronicles 24:7-18 tells about the twenty-four divisions of the priests. The division for Abijah, it shows, was the eighth. Of the twenty-four divisions the second round of the eighth division would fall in the fourth Jewish month, or the latter part of June, our calendar. Hence John the Baptist was conceived in the latter part of June, 3 B.C., and so was born in the latter part of March, 2 B.C. Since John was six months older than Jesus, Jesus was born about October 1, 2 B.C.

The Bible, then, does not point to December 25 as the birthday of Jesus. Indeed, this date not only is unsupported by the Bible but is unreasonable, as a comment in Joseph Mede's *Works* brings out:

"At the birth of Christ every woman and child was to go to be taxed at the city whereto they belonged, whither some had long journeys; but the middle of winter was not fitting for such a business, especially for women with child, and children to travel in. Therefore, Christ could not be born in the depth of winter. Again, at the time of Christ's birth, the shepherds lay abroad watching with their flocks in the night time; but this was not likely to be in the middle of winter. And if any shall think the winter wind was not so extreme in these parts, let him remember the words of Christ in the gospel, 'Pray that your flight be not in the winter.' If the winter was so bad a time to flee in, it seems no fit time for shepherds to lie in the fields in, and women and children to travel in."

#### BIRTHDAY CELEBRATION NOT AUTHORIZED

Nowhere in the Bible do we read about the early Christians celebrating Jesus' birth, not even on the right date. Christ never authorized such a celebration.

Christ told us what date to memorialize. He said to remember the date of his death, not his birth. "Keep doing this in remembrance of me." That is Christ's command concerning his followers' keeping the Memorial evening meal. There is no such command regarding his birth.—Luke 22:19.

The Bible says of true Christians that "in no way are we giving any cause for stumbling" and "in every way we recommend ourselves as God's ministers." How? Among other things, "by purity" and "by truthful speech." What is pure about Christmas? What is truthful about it? Does Christmas recommend Christianity to non-Christians? Is its false date and its honoring of a false messiah and its false Santa Claus something Christ would want to be associated with? The words of Christ's apostle answer: "Turn down the false stories which violate what is holy." "Command certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith." "Now that you have put away falsehood, speak truth each one of you with his neighbor."—2 Cor. 6:3-7; 1 Tim. 4:7; 1:3, 4; Eph. 4:25.

No matter how good the intentions, men cannot make a pagan holiday and pagan customs Christian by whitewashing them with Christ's name, for the Scriptural principle is clear: "What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial?"—2 Cor. 6:14, 15.

What, then, becomes apparent? Christ is not in Christmas. And even if the celebration was changed from the pagan December 25 to an October date; even if the Santa Clause myth was completely discarded; even if the celebration saw no more gluttons and drunkards; even if crass immorality and crime did not ravage Christmas; even if the pagan practice of exchanging presents was abandoned; even if the churches instead of the department stores moved into the limelight; yes, even if all this took place—and there is not even a remote possibility of its happening—Christ could not be "put back" into Christmas, since never, at any time, has he ever been in Christmas! How unreasonable, how preposterous, then, for any professed Christian, clergyman or otherwise, to think that humans can put Christ into Christmas—the whole principle of which is contrary to the Scriptures!

That is why true Christians shun Christmas, thus obeying the Bible command: "Quit touching the unclean thing."—2 Cor. 6:17.

THE inspired apostle John said: "If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all inquity." (1 John 1:9, *Dy*) Do you confess your sins? Do you do it in the way God provided, the way he instructs in his Word? Millions throughout the world enter a confession box and make their confession to a priest. Millions more do not. Personal preference, traditional practice and the opinions of men should not be the factors that determine what we do. It is the Bible that guides a Christian in the path approved by God. "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119:105, *AV*.

*The Catholic Encyclopedia* explains confession in this way: "The confession is made not in the secrecy of the penitent's heart nor to a layman as friend and advocate, nor to a representative of human authority, but to a duly ordained priest with requisite jurisdiction and with the 'power of the keys', i.e., the power to forgive sins which Christ granted to His Church." In answer to those who may contend that only God can forgive sins, this same encyclopedia quotes St. Pacian, bishop of Barcelona, as saying: "This (forgiving sins), you say, only God can do. Quite true: but what He does through His priests is the doing of His own power." And St. Augustine forcibly sets out the scope of that authority to forgive when he says: "Let us not listen to those who deny that the Church of God has power to *forgive all sins.*"—Vol. XI, pages 619-621.

The Bible too is appealed to as authority for the practice of confession among the Catholic population. Did not Jesus say to Peter: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven"? (Matt. 16:19, *Dy*) And the footnote adds: "The loosing the bands of temporal punishments due to sins is called an indulgence; the power of which is here granted." By this procedure, we are assured, both the guilt of sin and the eternal punishment for mortal sin are remitted. Jesus' words to his disciples, in John 20:23, are also called upon: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (*Dy*) And so that none should miss the point being stressed by the church, the footnote in the Murphy Edition of the Catholic *Douay Version* states: "See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ's church absolve repenting sinners upon their confession." That Christ could forgive sins is unmistakably shown in the Scriptures. (Mark 2:7-11) Does the foregoing evidence show that priests have like power to "absolve repenting sinners upon their confession"?

There are at least three factors on which the strength of the arguments presented in *The Catholic Encyclopedia* and in Catholic Bible footnotes depend. Are *all* sins forgivable? Is there temporal punishment after death for the soul of one sinning? Are Catholic priests the priests of God?

When St. Augustine said we should not listen to any who deny that the church has power to "forgive all sins" he spoke rashly, advising us not to listen to Christ. For Christ Jesus said, in Matthew 12:31, 32, as quoted from the *Catholic Confraternity* Bible: "Therefore I say to you, that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. . . . it will not be forgiven him, either in this world or in the world to come." Not all sin is forgivable.

While it is true that one may suffer both mentally and physically while one lives because of sins committed, that suffering ceases at death. "There the wicked cease from troubling; and there the weary be at rest." (Job 3:17, *AV*) But is not the soul yet alive? "The soul that sinneth, the same shall die." (Ezech. 18:4, *Dy*) Consequently, to man, the soul, apply the further texts: "For the living know that they shall die, but the dead know nothing more." (Eccl. 9:5, *Dy*) "His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish." (Ps. 145:4, *Dy*) There is punishment for the wicked, yes. "These shall go into everlasting punishment." But that punishment, likened to being cast into a lake of fire, is death: this is "the second death."—Matt. 25:46; Apoc. 21:8, *Dy*.

In the confession box itself the procedure is not in accord with the counsel of Christ, and consequently not conducted by *men* who show by obedience that they are priests of God. When the penitent enters the confession box she says, "Bless me, father, for I have sinned." She has been instructed to begin in that way. To whom is she speaking? Ask any Catholic and he will assure you that the priest is being spoken to, of course. Yet Jesus showed that the practice is wrong. He said: "Call none your father upon earth: for one is your father, who is in heaven." (Matt. 23:9, *Dy*) Those who ignore his counsel do not act for him.

Where, then, did this practice of auricular ("in the ear") confession originate? Alexander Hislop shows that in ancient Babylon and Greece secret confession to a priest was required of all who were admitted to the Mysteries, with questions on morals being asked that are comparable to the ones asked in the confessional today. The pretense was that confession was needed to purge the conscience of guilt in order to avoid the wrath of the gods. The fact is that it gave great power to the pagan priesthood over the lives of those who came to them and were required to divulge their inmost thoughts. The doctrine of penance was reconfirmed in the Roman Catholic Church by the Council of Trent in 1551, and again it has served to give the clergy tremendous power over the lives of men.

The enforcing of auricular confession set a moral trap for priests under vows of celibacy. Young men, with the God-given desire for marriage throttled, were now called upon to inquire minutely into the morals of female penitents who came to them to confess. There was no proper outlet for their emotions permitted by marriage, yet the intimacies of sex relations were constantly forced upon their consciousness. Is it any wonder that the church had to bring into existence a body of legislation restricting improper use of the confessional? So widespread was priestly seduction in Spain that Pope Pius IV called on the Inquisition to prosecute the matter. When threatened with punishment if they would fail to report such acts, so many women in Seville alone filed complaints against the clergy that the matter had to be dropped.

But what about John 20:22, 23, quoted earlier? Does it not authorize confession?

No; it does not even mention it. If this referred to auricular confession and forgiveness of sins were dependent upon it, is it not strange that not a word regarding auricular confession do we read from Matthew 1:1 to Revelation 22:21?

Nor would it be proper to conclude from Matthew 16:19 that Christian ministers make decisions on forgiving sins that heaven is then called on to ratify. This text is speaking of the keys (or means of opening or unlocking knowledge) of the kingdom of the heavens and the opportunity to enter it. Peter used the first of these keys in unlocking this knowledge to the Jews at Pentecost. Three and a half years later he was directed by heavenly decision to unlock knowledge of this opportunity to the Gentile Cornelius and his household.—Acts, chapters 2, 10.

The pronoun "you" in the Greek text at Matthew 16:19 is singular, addressed to Peter, and the keys were used by him alone. Properly the *New World Translation* renders it in harmony with the Greek text and in accord with the Biblical principle of the supremacy of God, saying: "Whatever you may bind on earth will have been bound in the heavens, and whatever you may loose on earth will have been loosed in the heavens."

Matthew 18:18 contains a similar statement, but with the plural pronoun "you." Here the preceding verses show that the matter being discussed involves a decision on the part of the older men in the congregation on retaining in or expelling from the congregation an individual who has sinned against his brother. But here, too, the matter is already decided upon in heaven. How so?

Christian overseers are appointed by God's holy spirit, in that they are designated such by the organization on which God's spirit operates, in harmony with the inspired requirements for overseers found in the Bible and in view of the fact that their life gives evidence of the fruits of God's spirit. (Acts 20:28) It is this same holy spirit that makes possible the forgiveness of sins. (John 20:22, 23) The spirit-filled Christian overseer knows what decisions have been made in heaven on the matter of forgiveness, because these decisions are recorded in the Bible, and he knows that those righteous principles continue to apply and govern cases of wrongdoing today. (Matt. 18:15-17; Luke 24:27; Gal. 6:1) Consequently, he is called upon to apply the Bible principles to the case at hand, and whatever decision in accord with that written Word he may now make binding on the individuals concerned is the decision already bound in heaven.

This is in accord with the counsel found in James 5:14-16: "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him. Therefore openly confess your sins to one another and pray for one another, that you may get healed." This in no wise describes Catholic auricular confession. It is sound counsel for Christians who become spiritually sick to seek the help of mature men of the congregation, openly confessing their sin. These older men are not authorized to inquire minutely into every aspect of the individual's private life.

The erring person has become so sick spiritually that he no longer feels that his prayer has effect. So the mature overseer, having faithfully applied the soothing oil of God's Word and strengthened with it the one seeking help, aids him by expressing for him his request to God for forgiveness. It is His forgiveness that counts. "I have acknowledged my sin to

thee: and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord. And thou hast forgiven the wickedness of my sin." (Ps. 31:5, *Dy*) The overseer does not presume to take the role of God, nor to be the mediator between God and men. Rather, as a loving Christian brother, he approaches God in prayer along with the spiritually sick one, doing so through the one Mediator Christ Jesus, and faithfully pointing out Jehovah's loving provision for forgiveness. It is Jehovah who restores the truly repentant one.

Do you confess your sins? You should, but do it in the way the Bible instructs.

## It Is Yankee Stadium and the Polo Grounds!

JEHOVAH'S witnesses are arranging to use Yankee Stadium and the Polo Grounds in New York city in which to hold their international convention July 27 to August 3, 1958. The Watchtower Bible and Tract Society of New York has contracted with the baseball management of the Yankees and the New York Giants to use these facilities simultaneously.

In the summers of 1950 and 1953 Jehovah's witnesses held international assemblies at Yankee Stadium, packing out its facilities. Ever since they learned that another international convention would be held in New York city the question has been, What place is big enough?

It is with deep gratitude that we are able to tell all of you now that the excellent facilities of both Yankee Stadium and the Polo Grounds, situated just four city blocks apart, are now available, and will give the attenders at the assembly a comfortable place to sit, see and hear the happenings at a convention of the size expected. Many of our readers will recall that in 1953 there were 165,829 who attended the assembly on the last day. Of course, not all of those got into Yankee Stadium, but it was packed to the roof inside with 91,562. The rest of the mammoth crowd, numbering 25,240, had to occupy tents and parking lots nearby around the stadium. 49,027 more listened at the trailer camp in New Jersey, forty miles away.

This time it is hoped that in 1958 the greater portion of the crowd can get inside to see and hear what is going on. Yankee Stadium and the Polo grounds will seat approximately 120,000 persons, and more seats can be installed.

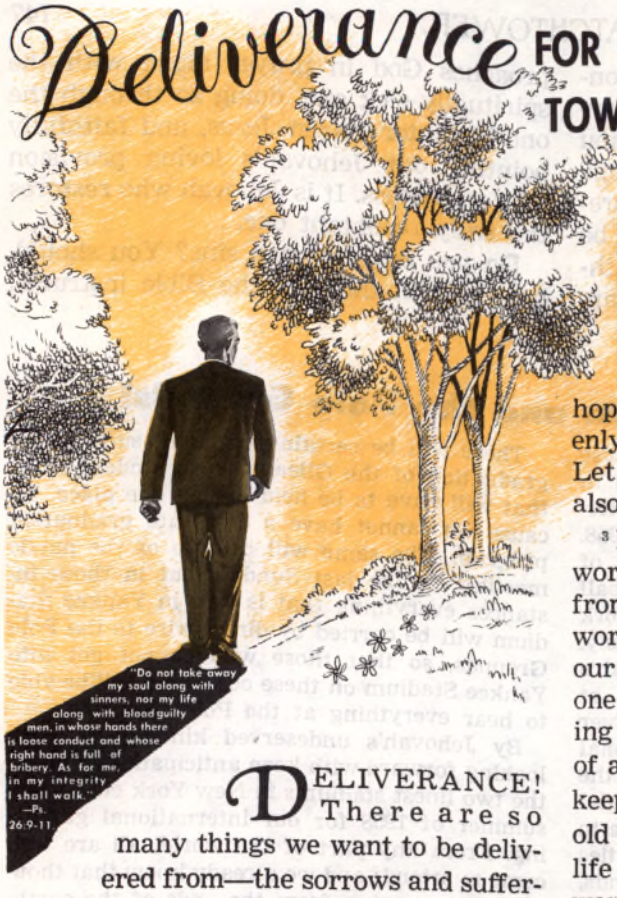
The Society is arranging a program so that the same speakers in the early part of the afternoon sessions in Yankee Stadium will speak later in the Polo Grounds the same afternoon, and vice versa. The same will be true with the evening program.

There will be certain programs, such as the graduation of the Gilead School student body, that will have to be held in just one place, because we cannot have a duplicate graduation program. The same will be true of the public meeting on the last Sunday, but in those instances everything that is said in Yankee Stadium will be carried by direct wire to the Polo Grounds, so that those who cannot get into Yankee Stadium on these occasions will be able to hear everything at the Polo Grounds.

By Jehovah's undeserved kindness we are looking forward with keen anticipation to using the two finest stadiums in New York city in the summer of 1958 for our international gathering. From any part of the world, all are welcome to attend; and we already know that thousands are coming from the ends of the earth.

Also, facilities are being arranged for the operation of a small trailer camp somewhere in New Jersey. However, it is hoped that the majority of the delegates will plan to come to New York city itself and will arrange through the rooming committee for their accommodations in hotels or in homes of the New Yorkers that the rooming committee will have listed for accommodating them during their eight or ten days in the city. This may probably be the largest convention ever arranged for by the Watch Tower Society before Armageddon. All of Jehovah's witnesses who can order their affairs to do so keenly look forward to the time when they will be able to gather together again in such a grand assembly, all to the honor and glory of Jehovah's name. Certainly in our prayers we will all be mindful of the need of his blessing upon all the arrangements for the coming international assembly of his witnesses on earth. From time to time additional information in detail will be published in these columns for all our readers.

# Deliverance FOR INTEGRITY TOWARD GOD




DELIVERANCE! There are so many things we want to be delivered from—the sorrows and sufferings, the injustices and oppressions, the ignorance and uncertainties, the dangers to peace and prosperity, the hopelessness and the dying and all the undesirable, evil associations of a broken-down old world!

[2] How grand it is, then, that deliverance from all such things is coming in our day! This will mean the bringing of a righteous new world into glorious reality. At his fast-approaching time the Creator of heaven and earth will relieve mankind of this old world with all its woes. He will replace the old with an entirely new world in which the earth will be blessed with gladness and health, justice and uplift, knowledge and confidence, peace, safety, hope, perfection of life and all the good associations that one could desire. To guarantee and safeguard this happy condition on the earth there will be the all-powerful heavenly government in the hands of the Creator's beloved Son. Long ago, when on earth as a perfect man, his Son taught those who hoped for a new world to pray to his heavenly Father: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth."—Matt. 6:9, 10.

[3] Deliverance of any of us from this old world and its woes comes as a reward from the God and Creator of the new world. But as a reward for what? For our living in faithfulness to Him as the one living and true God; for our unwavering obedience to him as the Supreme Ruler of all the universe; and for our constantly keeping ourselves clean from this corrupt old world and living up to the rules for life in his righteous new world. In other words, for keeping integrity toward God. Today very few people on earth know what integrity is. At no time have there been many persons of integrity on the earth. Yet integrity is something that has been discussed from very old times. It is a desirable thing in which the Supreme God has been interested from the time that he created the first man and woman almost six thousand years ago.

[4] This first couple, Adam and Eve, did not keep their integrity toward God. They spoiled their perfection by breaking his law and thus sinning. From them we were

1. What are many things we want to be delivered from?
2. When and how will this deliverance come, and how will the happy future be guaranteed and safeguarded?
3. As a reward for what will our deliverance come, and for how long has this requirement been a matter of interest?
4. How did integrity become a problem for us all, and what happy example have we of how God rewards us with deliverance for it?

all born imperfect and inclined toward sin. This is what has made integrity such a problem for all of us. Sixteen hundred years before the Christian era, at the time that Egypt was becoming a world power, God watched the human family, looking for men of integrity. Over in the Middle East or the southwestern part of Asia, he saw a man of this kind. The man's name was Job. So God said to his chief enemy, Satan the Devil: "Have you set your heart upon my servant Job, that there is no one like him in the earth, a man of integrity and upright, fearing God and turning aside from bad? Even yet he is holding fast his integrity, although you incite me against him to swallow him up without cause." (Job 2:3) Despite all that Satan the Devil did to God's servant Job, this man kept his integrity, his blamelessness of life, his completeness of devotion, toward God. In reward God delivered Job from the persecutions of Satan the Devil. Hence Job is an encouraging example of how God can and does deliver men from the wicked god of this old world, Satan the Devil, in reward for their integrity toward their Creator, Jehovah God.—Jas. 5:11.

[5] Since Jehovah God has purposed to establish a government to rule his righteous new world, we should expect him to put a ruler of integrity on the throne of that New World government. He has sworn to do so. About three thousand years ago he gave us a picture of this. In the Middle East, at the crossroads between Asia and Africa, he set up a pictorial kingdom and put a man of proved integrity on its throne. A song tells about God's choosing of this man who was once a shepherd boy, and it says: "He chose David his servant and took him from the pens of the flock. From following the females giving suck he brought him in to be a shepherd over Jacob his people and over Israel his possession. And he began to shepherd them according to the integrity of his heart, and with the skillfulness of his hands he began leading them." (Ps. 78:70-72) As ruler of God's chosen nation King David always tried to keep his heart pure, loyal and faithful toward God our Creator. For this reason David was a good ruler. As such he was used to picture the One whom God makes ruler of the government of the righteous New World, God's heavenly Son Jesus Christ.

5. What kind of ruler does God put in the New World government, and what picture did he give of such a chosen ruler?

[6] For being faithful to God, David had many enemies, men who were bad at heart, hypocritical men who loved untruth. These evildoers felt insulted because King David did not choose to keep company with them and make himself like them. Hence they tried hard to turn him from the path of blamelessness and innocence toward God, so that King David would go over to the worship of the wicked god of this old world. But David knew within himself that he was true and honest in his efforts to walk in faultlessness toward God.

[7] He was therefore willing to appear before God's judgment throne and be examined as to his pure, honest intentions and his faithful efforts to worship Jehovah alone as God and to serve Him only as the Supreme Sovereign over all the universe. This eagerness to

6, 7. (a) What did David try hard to do respecting him? (b) Why was David eager to be judged by God, and what was his determination?

be judged by the divine court shows itself in these words of David: "Judge me, O Jehovah, for I myself have walked in my own integrity, and in Jehovah I have trusted, that I may not wobble. Examine me, O Jehovah, and put me to the test; refine my kidneys [or, my deepest emotions] and my heart. For your loving-kindness is in front of my eyes, and I have walked in your truth." Regardless of what other men did, regardless of the opposition and persecution by his enemies, King David was bent on going ahead in his wholeheartedness toward Jehovah God. Prayerfully he said: "As for me, in my integrity I shall walk. O redeem me and show me favor. My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah."—Ps. 26:1-3, 11, 12, *margin*.

[8] Today, so near the end of this old world, if we desire to be redeemed and to be shown God's favor by being protected clear through the universal war of Armageddon and kept alive into his new world, we too must walk in integrity toward God, as David did. Do we not owe integrity toward God, who is our Creator and who promises to be our everlasting Preserver in his upright new world? Yes, for he has given us our life and, according to his purposes that he has revealed in the Holy Bible, he has given us something to live for. What? That promised new world under the perfect government of his Son Jesus Christ. Our walking in integrity toward our Creator and Preserver can be done in no way other than walking according to the truth and the principles that He lays down for us in his written Word. We know that all his creation moves and operates according to laws that he laid down. So he must be a God of principle in all things. To win his favor for a happy life in his endless new world we must prove ourselves persons of integrity.

[9] However, to do this we cannot be persons of our own established principles. We must be people of God's principles. By this we do not mean the elementary things, that is, the basic things or fundamental teachings of God's written Word, such as those mentioned in Hebrews 5:12: "You again need someone to teach you from the beginning the first principles of the sacred pronouncements of God."

[10] We must remember that a principle is also a settled rule of action, a governing law of conduct, a rule of conduct consistently directing one's action, a belief or attitude that exercises a directing influence on the life and behavior. (*Webster*) Because a principle thus means an ordered life, James could say to the apostle Paul: "You are walking orderly, you yourself also keeping the Law." (Acts 21:24) Paul himself also could say to his brothers in Christ: "To what extent we have made progress, let us go on walking orderly in this same routine"; and, "all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God." (Phil. 3:16; Gal. 6:16) To live according to God's principles requires us to walk orderly, in harmony with the rules he has laid down for our guidance and government. His Son, Jesus Christ, while he was on earth, set us a perfect example of living according to the principles of Jehovah God, his Father. We are therefore warned against walking "according to the elementary things of the world and not according to Christ; because it is in him [Christ] that all the fullness of the divine quality dwells."—Col. 2:8, 9.

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8. (a) What do we really owe to God, and why? (b) In what, then, must we walk, and how only can we do so?

9. We must therefore be persons of what principles?

10. (a) What do we specially mean by "principle" here? (b) From this standpoint, what did James and Paul say to Christians?

THEOCRATIC PRINCIPLES

11 When we keep our integrity by thinking, speaking and acting in harmony with the principles or rules of conduct from Jehovah, we are really theocratic. Jehovah is the one and only Theocrat, in the sense of being the supreme God Ruler. Over all creatures and things in heaven and earth he rules and wields power because he is the one living and true God. That is why his principles or rules of conduct and of government must apply to all intelligent creatures, human and spirit. As our Creator, he made the first man Adam perfect in the image of God and according to God's likeness. The perfect man was rightly expected to be a person of principle like his heavenly Father, and not to be controlled or moved by mere instinct or by mere feelings of his flesh. When Adam's wife was deceived by the original Serpent Satan, Adam acted untheocratically by choosing to please his erring wife and hold on to her rather than please his heavenly Father and hold on to His law with integrity or perfectness of conduct. In Adam all his descendants, including us today, have suffered a great fall from principle, and we have become very much subject to passion. By this we mean not just sexual passion, as between male and female, but a strong fondness for anything that makes us feel good or that is selfishly to our own personal interests and pleasure without regard for God's will.

12 God does not turn away from his own principles just to please his creatures. His principles are perfect and changeless, and in all of them his love, justice, wisdom and power are taken into account. His moral and religious principles are not known or recognized by men in general, for they follow the philosophy and principles of this old world. In order that the knowledge of His principles might not be lost but might be learned by all lovers of right principle, the great Theocrat Jehovah caused his principles to be written down in his Sacred Scriptures. There they may be read and studied. In the year 1513 before the Christian era God himself, by his power, wrote down ten basic principles on tablets of stone. He gave them to his prophet Moses, that Moses might display them and teach them to his brothers, the nation of Israel. He added many other principles to the set of laws that he gave the nation through his mediator Moses. Through later prophets Jehovah God declared many other principles as well as prophecies for the future. The writing of this sacred history and of these principles and prophecies produced the Holy Scriptures, which once only the Jews or Israelites possessed. Such Scriptures were also the only sacred writings that the Christian church or congregation possessed at the start of its existence in the year 33 of the Christian era.

13 With those sacred writings in mind the apostle Paul wrote: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) This means that the Holy Scriptures are a book of principle. Its recorded principles are a guiding rule and a righteous force for Christians who find themselves in this unprincipled or untheocratically principled old world. To gain life in any part of God's new world we need to put the principles and commandments of God's written Word above those of this old world under Satan, "the god of this

11. (a) Why must God's principles apply to all creatures? (b) How have all of us become very much subject to passion?
12. (a) What kind of principles are those of God? (b) How did He arrange that knowledge of his principles might not be lost to men?

13. According to 2 Timothy 3:16, 17, what kind of book are the Holy Scriptures, and what position did Peter and the other apostles show we must give to its contents?

system of things." (2 Cor. 4:4) Let everybody take note that the Christian apostle Peter and his fellow apostles were the ones that declared this rule of action. When the supreme religious court of Jerusalem commanded Peter and the other apostles to stop preaching the newly learned fundamental teachings of Christianity, all those apostles answered the religious court: "We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, whom your hands had killed, hanging him upon a stake. God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. And we are witnesses of these matters, and so is the holy spirit which God has given to those obeying him as ruler."—Acts 5:29-32.

14 Peter and the other Christian apostles were not seditious or subversive in answering and acting this way. They were altogether theocratic in declaring God to be the Ruler above human courts and rulers and in obeying God as the Supreme Ruler. The faithful apostles thus stood up for the foremost Christian principle. By doing this they kept their integrity to the universal Sovereign, Jehovah God. The religious court refused to recognize that principle and showed their refusal by punishing the apostles: "They summoned the apostles, flogged them, and charged them to stop speaking upon the basis of Jesus' name, and let them go." Did Peter and the other apostles obey this command of that supreme court? God's own written Word gives us the answer, saying: "These, therefore, went their way from before the San'he·drin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup [*note,* without letup] teaching and declaring the good news about the Christ, Jesus."—Acts 5:40-42.

15 Since then nineteen centuries may have passed, but what Peter and his fellow apostles said in that religious court back there stands as a governing principle today. Long before Peter's day God himself had declared that same principle through his prophet Moses to the nation of Israel, in these words: "You must not bow down to another god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion." (Ex. 34:14) This is not just one of the many laws contained in the written agreement or covenant that God made with Israel. It is the statement of a principle or rule of conduct that is eternal and universal, applying to all creatures in heaven and on earth. The principle of it was restated by Jesus Christ himself in answer to the question, "Teacher, which is the greatest commandment in the Law?" Jesus answered: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." (Matt. 22:35-40) Thus we are told the main principle that runs through all the Holy Scriptures, including the Law and the Prophets.

16 Human creatures who are theocratic in their principles love Jehovah as God and Ruler or as The Theocrat. To have his love and be favored with everlasting life in his new world we must love him. According to his greatest commandment, as stat-

14. (a) Why were those apostles not seditious or subversive in answering and acting that way? (b) So what did they do regarding the next command of the supreme court?

15. (a) How did God long before Peter state that same principle through Moses? (b) How was this principle of this statement restated by Jesus Christ to a questioner?

16. (a) In comparison with ourselves and our neighbor, how must we love God? (b) How would Jesus' answer on the tax question come under this requirement?

ed by his Son Jesus, we must love Jehovah, not as we love ourselves or as we love our neighbor. We must love him more than ourselves or our neighbor, yes, more than our whole nation of neighbors. Jesus said we must love Jehovah God with our all. This fact gives us a larger understanding of what Jesus meant when he answered the tricky question, "Is it lawful to pay tribute to Caesar or not?" Since the tax coin had Caesar's image engraved upon it, Jesus said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:15-21) Now, as respects these two rulers, which one was it that gave us creatures our heart and our soul and our mind? Was it the political Caesar? Or was it God? Not Caesar, but God gave us these things essential to our intelligent living. So it is to God, not to Caesar, that we must pay back these things, things far more valuable and far more inclusive than Caesar's tax money.

17 It is proper to pay Caesar's tax money back to him for the services that the political State renders to Christ's followers. How, though, can we pay God's things back to God? By theocratically obeying the supreme commandment of the universe, even by loving Jehovah our rightful God with our whole heart, soul and mind. So in keeping with the underlying principle of the two greatest commandments as stated by Jesus Christ, our slogan must be, not, For God and country, but, For Jehovah and for our neighbor even as for ourselves. Not for our neighbor first, but for Jehovah our God first. Not for our neighbor more than ourselves, but for God more than ourselves and our neighbor.

18 Let us not forget that the Roman Caesar had been made a god on earth or been deified by the Romans. But when Jesus Christ paid the tax to Caesar as a Jew or Israelite according to the flesh, he was not thereby acknowledging Caesar Tiberius as a god. Jesus did not deify the Roman emperor or the political State. Jesus' followers are commanded by him not to deify any political State of this old world. This command was stated by Jesus on the night before he was nailed to the stake by the soldiers of Caesar's empire. That night he established the Lord's evening meal with the bread and the wine and then said to his faithful apostles: "The kings of the nations lord it over them, and those having authority over them are called 'Benefactors'. You, though, are not to be that way. But let him that is the greatest among you become as the youngest, and the one acting as chief as the one ministering. For which one is greater, the one reclining at the table or the one ministering? Is it not the one reclining at the table? But I am in your midst as the one ministering."—Luke 22:25-27.

19 Thus Jesus did not try to deify himself, not to speak of deifying the tax-gathering Caesar. Jesus' faithful followers must, to keep integrity toward Jehovah, imitate Jesus by sticking to this same principle and not deifying Caesar, to whom we are just now obliged to pay taxes. Christ-like Christians would violate their dedication of themselves to Jehovah God by deifying Caesar or the political State in rendering to Caesar their all and thus giving to Caesar God's place in their worship and in their affections.

### WORSHIPING THE WILD BEAST

20 Over eighteen centuries ago Revelation 14:6 prophetically pictured how, in

17. (a) How do we pay back Caesar's things, and how God's things? (b) According to God's commands, what must our slogan be?
18. (a) By paying tax was Jesus deifying Caesar Tiberius? (b) How did Jesus command his followers not to deify the State?

19. How would we be deifying Caesar or the State, and what obligation to Jehovah God would we be violating?
20, 21. (a) By whom is the picture of Revelation 14:6 being fulfilled today, and how? (b) After that picture, what warning is given against deifying Caesar or the political State?

our day, the "everlasting good news" would be declared as glad tidings to every nation, tribe, tongue and people on earth. Even so today, Jehovah's witnesses throughout the earth are obeying Jesus' command at Matthew 24:14. Yes, they are preaching the good news that God's kingdom was established in 1914 at Christ's enthronement and crowning in the heavens. As a result of this preaching of such everlasting good news in all the inhabited earth, all the nations are receiving a witness before the end of all these nations comes in the oncoming universal war of Armageddon. After the picture is given of this declaring of the everlasting good news to all nations and peoples, another prophetic picture is presented in Revelation, chapter 14, warning Christians against deifying Caesar or the political State. There we read:

[21] "And another angel, a third, followed them, saying in a loud voice: 'If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torment ascends for ever and ever, and day and night they have no rest, those who worship the wild beast and its image, and whoever receives the mark of its name. Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus.' "—Rev. 14:9-12.

[22] According to the preceding chapter, or Revelation 13:1-8, the wild beast comes up out of the sea. Yet it is not a marine animal but a land animal, with features of a leopard and a bear and a lion combined. It could not be a real combination animal, for it is said to have the throne of a ruler and to wear diadems. It also talks in blasphemy against God and his name and residence and against heaven's inhabitants, and it wages war against God's holy ones and gains authority over every tribe, people, tongue and nation. For this reason human dwellers on the earth worship this wild beast, but all who do so do not gain salvation in God's new world.

[23] Among the interesting comments on what this wild beast pictures in our day are those of Roman Catholic authorities. In the translation called "The New Testament of our Lord and Saviour Jesus Christ," by F. A. Spencer, O.P., edited by C. J. Callan, O.P., and J. A. McHugh, O.P. (1946), their footnote on Revelation (Apocalypse) 13:1 reads: "This first Beast seems to represent political power arrayed against Christianity." Another translation, "The New Testament of Our Lord and Savior Jesus Christ translated from the Latin Vulgate," edited by Catholic Scholars under the Patronage of The Episcopal Committee of the Confraternity of Christian Doctrine, of 1941, says in its footnote on this same verse: "The picture of the first beast is based on the seventh chapter of Daniel. This beast is the figure of the kingdoms of the world, kingdoms founded on passion and selfishness, which in every age are antagonistic to Christ and seek to oppress the servants of God. Imperial Rome represents this power."

[24] Cuthbert Lattey, S.J., and Joseph Keating, S.J., the general editors of "The Westminster Version of the Sacred Scriptures," Volume IV of 1931, say in their footnote on Revelation 13:1: "In the Apocalypse, 'the beast' combines the powers of the four various 'beasts' or empires described by Daniel. It symbolizes the polit-

22. What kind of animal is this "wild beast," and what do those who lose out on salvation do toward this wild beast?

23, 24. According to the comments of Roman Catholic authorities, what does the wild beast of Revelation 13:1 symbolize?

ical power, the material force which the world places at the disposal of the dragon, to oppress God's servants. That power is represented as embodied in the Roman empire." One further Roman Catholic comment on this verse will add its testimony: The Murphy edition of The Holy Bible, Douay Version, approved by James Cardinal Gibbons, and issued by John Murphy Company, publishers to The Holy See, says in its footnote: "This first beast with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms of empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, viz.: the Egyptian, Assyrian, Chaldean,* Persian, and Grecian monarchies; one was present, viz., the empire of Rome: and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors."

[25] According to all the above Roman Catholic comment the worship of the wild beast of Revelation 13:1-8 and 14:9 could mean nothing less than the worship of the political State. The wild beast does not symbolize any one particular political system but combines or amalgamates them all in one worldly system. This picture of State worship applies, therefore, all around the earth, whether certain political systems are directly included in the symbolic "wild beast" or are merely political allies of it. This is consequently a warning to people all around the earth who want to be true Christians, and we ourselves accept it in all seriousness.

[26] Will anybody keep his integrity toward Jehovah God by refusing to worship the wild beast and its image and refusing to receive a brand mark on his forehead or upon his hand? Not all men who merely claim to be Christians will keep integrity in holding to the principle of worshiping the only living and true God and loving him with the whole heart, soul and mind. Revelation 20:4 tells who will keep integrity and be rewarded, saying: "I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years." Verse 6 adds: "Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years." These are the holy ones that endure to the end while they observe God's commandments and the faith of Jesus. In these last days they have a great crowd of companions of good will.

[27] For keeping integrity all these are delivered from having to drink the symbolic "wine of the anger of God" and from being "tormented with [the symbolic] fire and sulphur in the sight of the holy angels and in the sight of the Lamb." They refuse to submit to the compulsion that is applied to make men violate the principle of exclusive devotion to God alone, as foretold in Revelation 13:15-17. They sacrifice their lives for God and the Lamb Jesus Christ, not in the service of the wild beast and its image. That wild beast, represented

* Or, Babylonian.

25. What, therefore, does worship of the wild beast picture, and so to whom is this a warning?

26. Will anybody keep his integrity by refusing to worship the wild beast and receive a brand mark, and how do we know?

27. From what are they delivered for keeping integrity, and in whose service do they sacrifice their lives?

by its sixth head, put Jesus Christ to death and thereafter persecuted true Christians throughout its empire, executing them with the ax or torturing and putting them to death in other cruel ways. The modern relics of the Roman empire continue to manifest the same vicious spirit toward Christlike Christians.

[28] Cornelius, as "an army officer [or, centurion] of the 'Italian band' as it was called," was in the service of the sixth head of the wild beast when Christianity first reached him. He was not out in field service but was praying in his house in Caesarea when an angel of God appeared in a vision and told him to send for Peter the apostle. It was also in Cornelius' house that Peter four days later preached to him and his relatives and intimate friends. It was under those circumstances that God poured down his spirit upon Cornelius and the others who believed the message with him. At Peter's command Cornelius and the other new believers were baptized in water even as they had been baptized with holy spirit. (Acts 10:1-48) What the centurion Cornelius did after that, whether he resigned from military service as a Roman centurion or not, the book of Acts of the Apostles does not state.

[29] Unquestionably, under the operation of God's holy spirit Cornelius applied to his personal affairs and relationships the principles of Christianity which he discussed with Peter "for some days" after that. Cornelius was not a circumcised Jew, and, as a Roman centurion, he was not fighting theocratic warfare as Joshua the son of Nun and David the slayer of the giant Goliath did many centuries before that. (Josh. 10:1–11:23; 1 Sam. 17:4-54; 2 Sam. 8:6-14) Had Peter told Cornelius to resign, Peter might have been accused of obstructing the military program of the sixth head of the "wild beast," and might have been executed for that action instead of for preaching God's message without compromise or letup. Likewise, if God's written Word, particularly the so-called New Testament written by Christians under inspiration, had directly told dedicated Christians just what they should do when faced with the call to military service for the sixth and seventh heads of the symbolic wild beast, The Holy Bible would, without doubt, have been forbidden or proscribed in every land under the control of the "wild beast," particularly for its instructions on the military question.

[30] So in Jehovah God's wisdom his inspired Holy Scriptures refrain from giving direct advice. His Scriptures merely state the theocratic principles that should govern Christians and then leave it to the dedicated Christians like Cornelius to apply those principles consistently to their personal case, on their own responsibility, so as to maintain integrity toward God. Apart from explaining what the true Scriptural Christian principles in God's Word are, no individual Christian or body of Christians has the divine commission or the responsibility to instruct another Christian directly what to do in this matter. Each one must decide for himself what to do.

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28. In whose service was the centurion Cornelius when Christianity first reached him, and did he resign from military service after being baptized?

29. (a) If Peter had instructed Cornelius to resign, what might have happened? (b) For direct instructions, what would have happened to The Holy Bible?

30. So what help do the Holy Scriptures give Christians in this matter, and who must take the responsibility for making a decision?

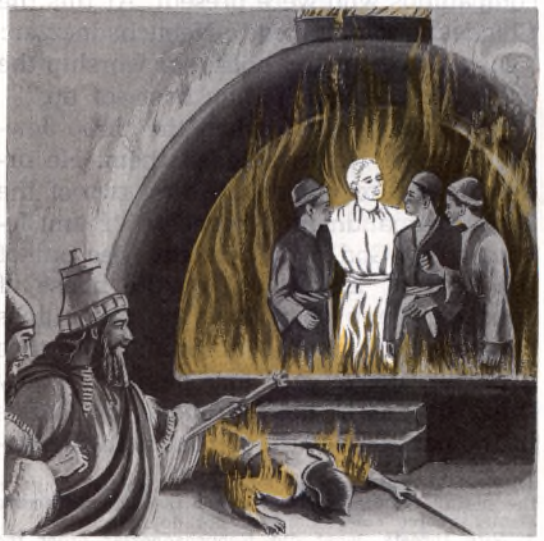
*For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.—Rom. 8:38, 39.*

# EXAMPLES of Keepers of Integrity

THE "wild beast" of Revelation 13:1-8, as explained by Roman Catholic and other Bible commentaries, includes ancient Babylon or Chaldea, the third world power. Even so, in the Bible's history of Babylon as the third head of the symbolic wild beast, we find an outstanding case of men who refused to worship that beast twenty-five hundred years ago. Daniel 3:1-30 (*AS*) tells us that the three men keeping integrity were named Shadrach, Meshach and Abednego (or Sidrach, Misach and Abdenago, *Douay*). When accusing them before Babylon's emperor, Nebuchadnezzar, their enemies spoke of them as "certain Jews." At the request of the prophet Daniel these three Jews had been appointed by Emperor Nebuchadnezzar to high positions over the affairs of the province of Babylon, whereas Daniel himself was in the gate of the emperor as ruler over the whole province of Babylon and as chief governor over all of Babylon's wise men.—Dan. 2:48, 49, *AS*.

[2] But how was it that these Jews, under a national covenant with Jehovah God through the mediator Moses, were serving in such high positions of a pagan political government? Were they not violating their covenant with God, who had given them the Ten Commandments through Moses? No. Why not? Because their own Jewish government, the Kingdom at Jerusalem, was not then in existence. Nebuchadnezzar's armies had destroyed it in 607 before the Christian era. Even eleven years before its destruction Daniel and his three Jewish companions had been carried away from Jerusalem and been made exiles in Babylon. So both before and after Jerusalem's destruction these four Jews were captives and slaves of Babylon.

[3] Jehovah God had been using Nebuchadnezzar as his servant in executing certain judgments upon the disobedient peoples, and He had told the priests and people of Jerusalem: "Serve the king of Babylon, and live." But they had refused and so suffered death by the executioner. False prophets, Zedekiah and Ahab, had counseled against submitting to Nebuchadnezzar. For this the king of Babylon roasted those opposing prophets in the fire. (Jer. 27:16, 17; 29:21-23, *AS*) But Daniel, Shadrach, Meshach and Abednego were obediently serving Nebuchadnezzar as his captives and slaves. However, when it came to paying to Nebuchadnezzar anything that



1. During the world rule of the third head of the wild beast, what outstanding case of refusal to worship the beast do we have?
2, 3. Why were those Jews not violating their covenant with Jehovah by serving in such high positions of a pagan political government?

he demanded in violation of the supreme law of their God, they refused to obey this chief ruler then on earth. They did like Peter and the other apostles; they obeyed God as Ruler rather than men.—Acts 5:29.

[4] In the plain of Dura, in the province of Babylon, Nebuchadnezzar set up a golden image ninety feet high and nine feet broad. Whether it was an image of his favorite god Marduk or not is left unsaid. One thing at least, it represented the purpose of the emperor to unite all peoples of the empire in one common worship to hold them all together as subjects and to make them worship the "wild beast." Nebuchadnezzar had all the officials of all the provinces of the empire to come together for the dedication of the image. The herald cried out that at the sound of the many-piece orchestra all should fall down and unitedly worship this golden image. If they did not do so, they would be pitched into a fiery furnace. When the orchestra struck up, whether with a national hymn or not, "all the peoples, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up." But not Daniel's three Jewish companions who were present. At this the Chaldeans complained to Nebuchadnezzar: "They serve not thy gods, nor worship the golden image which thou hast set up."

[5] Nebuchadnezzar called the three Jewish officials. He threatened them. He ordered them to violate the first two of the Ten Commandments, namely: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God." (Ex. 20:2-5, *AS*) In view of this, how did those three slaves answer their captor, the chief of State?

[6] With integrity toward Jehovah God by holding fast to the principles set down in his commandments. Said they: "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

[7] Nebuchadnezzar was a very devoted worshiper of the false god Marduk and felt outraged at the three Jews' defiance. In his rage he had them thrown bound into the furnace specially heated up seven times as hot, to show how hot he himself felt at them. Those who threw them in were themselves consumed by the flames of the superheated furnace. Surely, then, the three worshipers of Jehovah must have been consumed also! But not so! As Nebuchadnezzar looked in from a good distance he said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." Frightened, he called out, not to the fourth one like a son of the gods, but to the three worshipers of Jehovah, saying: "Ye servants of the Most High God, come forth, and come hither." As they did so, everybody around saw that "the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them." Then the mightiest ruler then on earth blessed

4. Why did Nebuchadnezzar set up the golden image in the plain of Dura, and what did the enemies accuse Daniel's three companions of not doing?
5. With threats, what did Nebuchadnezzar order the three Jewish officials to violate?
6. How did the three answer the chief of State?
7. What experience did the three have with the fiery furnace, and what acknowledgment did Nebuchadnezzar then make toward their God?

their God, "who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. . . . there is no other god that is able to deliver after this sort." (*AS*) By this, Nebuchadnezzar meant Jehovah God of the Ten Commandments.

[8] For their integrity toward him Jehovah delivered them. By their bold, unflinching stand against the world emperor and State worship they seemed to endanger the interests of all the other Jews there in captivity in Babylon. Those three Jewish slave officials knew that. But neither for the seeming benefit of their Jewish neighbors would they compromise with a ruler inferior to their God. They loved God more than themselves and their neighbors. Their faithful stand really incited their Jewish neighbors to love God above all else. It has strengthened all other Jewish slaves and neighbors, as well as all true Christians down to this day, to keep integrity to Jehovah as God, and not to worship any image that any political ruler sets up and commands to be worshiped. This also includes worshiping the symbolic wild beast and its image.

[9] Daniel and the other three Jewish slave officials of Nebuchadnezzar are doubtless the ones specially meant in Hebrews 11: 33, 34 as men of faith who "stopped the mouths of lions, stayed the force of fire." Hebrews 11:1, 2 says: "Faith . . . by means of this the men of old times had witness borne to them." After chapter eleven names and describes many of those ancient men and women of faith who "had witness borne to them," Hebrews 12:1 tells Christians: "We have so great a cloud of witnesses surrounding us." Whose witnesses were Daniel, Shadrach, Meshach and Abednego? Jehovah's witnesses, obedient to his command in Isaiah 43:10-12 (*AS*): "Ye are my witnesses, saith Jehovah, . . . and I am God."

[10] All of us who are dedicated Christians are, like the apostles, surrounded by so great a cloud of witnesses. The example of these we must follow, especially looking to the greatest of all witnesses of Jehovah, Jesus Christ, "the leader and perfecter of our faith." (Heb. 12:1, 2) Jesus Christ did not worship the "wild beast."

[11] Immediately after Jesus was baptized in water he was led out into the wilderness by the operation of God's spirit that had come down upon him, anointing him. There he was put to the test by Satan the Devil. Satan was the symbolic Dragon that had caused the wild beast to come up out of the sea and that gave to the wild beast "its power and its throne and great authority." (Rev. 13:1, 2) Under temptation by this Dragon, Jesus did not act like that wild beast, but kept in harmony with God's purpose concerning the kingdom of God, the kingdom of the heavens. To tempt Jesus, the Devil showed him "all the kingdoms of the inhabited earth in an instant of time" and said: "I will give you all this authority and the glory of them, because it has been delivered to me and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours." Rather than grab after the kingdoms of this old world, like the "wild beast" without understanding, Jesus held to the principle of Jehovah's worship and stuck to God's kingdom of the heavens. As the Leader of Christianity, Jesus answered the "god of this system of

8. By their stand against the emperor and State worship, whose interests did those three Jews seem to endanger, but how has their faithful stand affected God's people down to this day?
9. How do we know Scripturally whose witnesses Daniel and his three companions were?
10. Whose example, then, must we today follow, and especially looking at whom as an example?
11. How did Jesus, under temptation, not act like the "wild beast," and what principle did he then state for our government?

things" straight and declared the special principle that governs his conduct and also our conduct, if we are Christians: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Luke 4:5-8; Deut. 6:13.

12 That is why Jesus mixed in no politics and had no worldly, political ambitions. His kingdom was not of the same source as Caesar's or as that of the symbolic wild beast. (John 18:36) Jesus gathered no army to free ancient Israel from Caesar's taxation and control or to establish a political State on earth. He foretold the destruction of natural Israel and he let it be destroyed by the armies of the Roman Caesar at the downfall of Jerusalem and its temple A.D. 70. Why? Because Jesus was for spiritual Israel. The kingdom he was after was the spiritual kingdom of the heavens, the kingdom that he preached and that he commanded his true followers to preach about in this time of the end of the old world.—Matt. 24:14.

13 The "throne of Jehovah" upon which Jesus wanted to sit as Anointed Ruler was not that throne on which King David had sat and which King Nebuchadnezzar overturned in 607 B.C.E., but it was Jehovah's real throne in the highest heavens, where the place was kept for Jesus at Jehovah's right hand.—Ps. 110:1, 2; Heb. 10:12, 13.

14 If we are commanded to love Jehovah with all our heart, soul and mind, then we must also love Jehovah's living Image, Jesus Christ. (Heb. 1:2, 3; Col. 1:15; John 14:9) Christians must therefore imitate Jesus Christ their Leader. The imitation of him must be a guiding principle in the lives of his dedicated followers. We must be a people of right worship. Only as such will we be delivered.

12. What was the kingdom that Jesus was after?
13. What was the "throne of Jehovah" upon which Jesus wanted to sit?
14. If we love Jehovah with our all, whom also must we love and therefore imitate, and why?

NEW WORLD ASSOCIATION

15 To prove that he had walked in the principles of the worship of Jehovah and as a kingdom representative of Jehovah, David said: "I have walked in your truth. For I have not sat with men of untruth, and with those who conceal what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit. I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah, to cause thanksgiving to be heard aloud, and to declare all your wonderful works. Do not take away my soul along with sinners, nor my life along with bloodguilty men, in whose hands there is loose conduct and whose right hand is full of bribery." (Ps. 26:3-7, 9, 10) King David did not want to be associated with such persons during his lifetime. He did not want to be found even dead with them, whether rulers or political officials or plain citizens. With this desire in his heart he shunned them during his life and kept away from untruth and hypocrisy, from bloodguilt and loose conduct, and from accepting or demanding bribes. On the basis of this he could implore God not to take away his soul and his life along with the sinful and the bloodguilty men. He wanted to be delivered from the destruction that would come upon such sinners and bloodstained men from God's hand. Although the theocratic kingdom of Israel of which he was ruler was in the midst of the world there in the Middle East, yet King David did not want his kingdom to be a part of this world.

16 This points up the principle that must guide us who follow the Greater David, namely, Jesus Christ, who was David's son

15. (a) In Psalm 26 what did David say to prove he had walked in the principle of Jehovah's worship? (b) What, therefore, could he implore Jehovah not to do toward him?
16. Accordingly, with whom must we as followers of the Greater David keep from associating, and this according to what principle stated by Jesus?

according to the flesh, but who is now David's Lord according to the spirit life he enjoys in heaven. We, if claiming to be his followers, must avoid associating with this old world now so full of men like those whom David avoided. Because we are flesh and blood like other humans, we have to live in this world during its "time of the end." But we cannot be of this old world and also be of God's new world which we preach. Jesus himself stated this principle in these words: "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." According to this same principle Jesus prayed to God and said: "I have given your word to them, but the world has hated them, because they are no part of the world just as I am no part of the world. I request you, not to take them out of the world, but to watch over them because of the wicked one."—John 15:19; 17:14, 15.

[17] If we were taken out of this world we could not be witnesses of Jehovah as God nor witnesses of Jesus as God's anointed King reigning since 1914. So we have not been taken out of this world, but have been allowed to remain in it to bear witness to God's kingdom. But Jesus has prayed for us that his heavenly Father should watch over us because of the wicked one, Satan the Devil, who has now been cast out of heaven and down to this earth.

[18] Because the chief thing to be proved before all intelligent creation is the universal sovereignty of Jehovah God, the kingdom of God, the kingdom of the heavens, is the foremost teaching of his written Word, the Holy Bible. All dedicated Christians are commanded to preach that kingdom as the best news that there is. The controversy now heatedly rages between God's kingdom established in the heavens A.D. 1914 and the kingdoms of this old world. In this universal controversy we cannot be neutral. True, we must pay tax to Caesar in rendering to Caesar what belongs to him, even in this time of his end. But first, last and all the time we must be for God's kingdom by Christ. We must openly make known that we are for it by preaching it to Caesar and to everybody else. No political governments of this doomed world are shut out from having the Kingdom witness preached to them. (Matt. 24:14) While believing with all our heart that the resurrected Christ is now King, yet we must make public declaration of our belief if we want to be saved, or if we want to be delivered. That is the unchangeable principle written down in Romans 10:9, 10.

[19] Nineteen centuries ago on the day of Pentecost the apostle Peter set forth that same principle, saying: "Before the great and illustrious day of Jehovah arrives . . . anyone that calls upon the name of Jehovah will be saved." (Acts 2:20, 21) The prophet Joel, from whom Peter quoted, stated that same principle still earlier, hundreds of years before Peter, in Joel 2:31, 32. Today we can keep integrity only by acting on this principle, of calling on Jehovah's name or declaring it publicly.

[20] Long ago King David acted on that principle at the same time that he prayed to be spared execution with the wicked ones and to be redeemed and shown favor by Jehovah God. This was why he preferred Jehovah's house of worship to the companionship and association with the wicked. He said: "Jehovah, I have loved the dwelling of your house and the place of the residence of your glory." Worship

17. If we were taken out of this world, what could we not do under God's keeping?
18. In what universal controversy may we not be neutral, and how do we show we are not neutral according to the principle of Romans 10:9, 10?
19. How did Peter, and still earlier Joel, set forth that same principle?
20. To act in harmony with that same principle, what house did David prefer, and so for what benefit did his psalms work?

at God's house provided him with the opportunity to march around God's altar of sacrifice, to cause thanksgiving to be heard aloud and to declare all of Jehovah's wonderful works. With this as his purpose David closed the twenty-sixth psalm, saying: "Among the congregated throngs I shall bless Jehovah." (Ps. 26:8, 12) The public declaration that David made and then put down in written psalms worked for his own salvation to God's new world and works also for the salvation of Christians who read David's psalms.

[21] Never may we dedicated Christians fail in our obligation and right to preach the good news of the Kingdom as Christ commanded. He and his disciples warned us that the political and religious powers of this world would try to take away our God-given right to preach, to put the quietus on the message, if not also to kill us and silence our voices. As regards this right the apostle Paul did not compromise. Religious persons, including men who professed to worship the Lord God, stirred up opposition to Paul at Philippi, at Thessalonica, at Beroea and finally at Jerusalem. It was in no sense of compromise that Paul finally appealed to Caesar to put a stop to this interference by religionists and to establish legally the right to preach God's kingdom. Why, then, did Paul appeal? In order to carry the fight on to the very finish, to the highest court of the Roman empire, asking no quarter of the enemy and giving none. Even the laws of Caesar did not authorize the religionists of that time to interfere with preaching God's kingdom. Moreover, God's laws were all for this preaching. So Paul fought with all the weapons he had a right to use. Even for his own personal convenience Paul used no underhanded means, which would leave the issue still undecided, still unestablished legally. Hence he refused to bribe Governor Felix to let him out of prison. —Acts 24:26, 27.

[22] As a Roman citizen Paul dignified the Kingdom message by appealing to the highest earthly judicial authority of that day, Caesar, to whom Paul as a Christian paid tax. (Acts 25:10-12) Paul was entirely committed to the "defending and legally establishing of the [right to preach the] good news." (Phil. 1:7) This course worked toward the fulfilling of Jesus' prophecy in Matthew 10:18.

[23] Today we stand upon the rightness of the principle that the Christian apostle Paul followed. Where bans do not exist against Jehovah's witnesses, we as tax-paying citizens appeal to the modern-day Caesar, to estop the foes of the Kingdom preaching by Caesar's own laws. Where bans do exist, Jehovah's witnesses under the ban cannot appeal to Caesar inside his own territory. But as regards Jehovah's command to His witnesses to preach his kingdom, they obey God as Ruler rather than the ban by men who are fighters against God and who will perish now no later than at the universal war of Armageddon. (Isa. 51:12) Salvation to eternal life in God's new world will come, not through Caesar, who shortly must perish, but by God Jehovah and through Jesus Christ his reigning King.

[24] Like King David, we, the remnant of the heirs of God's kingdom and also the great crowd of companions of good will toward God's kingdom, love the dwelling of Jehovah's house and this place where his glory resides. Here we will continue to worship him in a loving adherence to the principles that he has laid out in his writ-

21. What is done to make us fail in our obligation and right to preach the good news, and why did Paul not bribe but appeal his case?

22. To what purpose was Paul committed in this connection?

23. So, like Paul, how do Jehovah's witnesses proceed where not banned and where banned, looking for salvation from whom?

24. How, then, will we act just as stated by David in Psalm 26, and how, therefore, will our prayers be answered?

ten Word for guiding and governing our Christian conduct. Here among the congregated throngs of his worshipers we will now and forever bless Jehovah. To the end of this old world we will conscientiously walk on in our Scripturally defined integrity toward God. Since we do so, our prayers will be acceptable to him and he will redeem us through Christ. When he takes away the soul and life of the sinners and bloodstained men of this world, he will preserve us amidst their catastrophic end. As a rewarder of those earnestly seeking him he will deliver us into that promised new world of his, a world of godly principle and integrity.

● *The Watchtower* has said that Zipporah was the Cushite woman that Miriam objected to in Numbers 12:1, but how could Zipporah be the Cushite when *What Has Religion Done for Mankind?* says, on page 115, that she was a descendant of Abraham?—N. R., United States.

Numbers 12:1 in the *Authorized Version* reads: "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman." The *New World Translation* reads: "Now Miriam and Aaron began to speak against Moses on account of the Cushite wife whom he had taken, because it was a Cushite wife he had taken." This started off a controversy that quickly led into the complaint by Miriam and Aaron that Moses took too much upon himself as Jehovah's spokesman. It was more than an objection against Moses' choice of a wife. The real motive behind it was a desire by Miriam and Aaron for more power in the camp, and especially on Miriam's part.

Some Bible commentators say that since Moses had been married to Zipporah for a long time she was not the one involved here, as any objection against her would have been raised long before. So they reason that Zipporah had died and Moses had remarried, this time selecting an Ethiopian woman, and that this remarriage was recent and raised the controversy. But the Bible does not say this, and the circumstances do not require such reasoning. Zipporah had been away from Moses, and now she rejoined him in the camp near Mount Sinai. It was soon after the camp began to move that the contention arose. Hence, while the marriage was not recent, the presence of Zipporah in the camp was.—Ex. 18:1-5.

Miriam feared being replaced as first lady in the camp, now that Zipporah had arrived. She got Aaron to join with her in complaining against Moses, first on the grounds of his wife, and then on the related but more general contention that Moses took too much authority to himself. Jealous ambition was involved in both aspects of the complaint, and logically ties together the first verse of Numbers chapter twelve with what follows. Some commentators fail to see this relationship and therefore argue that verse one does not fit with what follows and must be an interpolation.

For these reasons, and in the absence of any record of Zipporah's death and a remarriage on Moses' part, we view the Cushite woman to be Zipporah. But she was the daughter of priest Reuel of the land of Midian, where the descendants of Abraham by Midian lived. She was not an Ethiopian. She was not a Cushite in the sense of being a descendant of Ham's son Cush, the forefather of the Ethiopians. There were Arabians on the Arabian peninsula called *Kusi* or *Kushim,* not Negroes or Ethiopians. This is shown by Habakkuk 3:7 (*AT*): "The tent-hangings of Cushan were torn to shreds; the hangings of the land of Midian fluttered wildly." Cushan is made parallel to Midian as the same place. So it seems that "Cushite" was not always limited to Negroes or descendants of Ham through Cush, but also was applied to some of the peoples of the land of Midian. Therefore Zipporah could be referred to as a Cushite at Numbers 12:1.

# ANNOUNCEMENTS

**'TELL THE GOOD NEWS FROM DAY TO DAY'—Ps. 96:2.**

To tell good news one must have good news to tell. Jehovah's witnesses have the very best of good news to tell, for they are the bearers of the message of salvation through God's kingdom by Christ Jesus. Delighting to share the good news of salvation with others, Jehovah's witnesses are happy to be able to "tell the good news of salvation by him" from day to day. (Ps. 96:2) Throughout the month of December all of Jehovah's witnesses will joyfully participate in house-to-house ministerial service at every opportunity, in order to have the greatest possible share in telling to all who will listen the good news of salvation. In addition to an enlightening and helpful three- to eight-minute Bible sermon, a Bible-study aid book and booklet will be offered on a contribution of only 50c. Be sure to join in telling the good news of salvation to others at every opportunity.



**"WATCHTOWER" STUDIES FOR THE WEEKS**

January 12: Deliverance for Integrity Toward God, ¶1-15. Page 748.

January 19: Deliverance for Integrity Toward God, ¶16-30, and Examples of Keepers of Integrity, ¶1-3. Page 752.

January 26: Examples of Keepers of Integrity, ¶4-24. Page 758.

## Then and Now

¶ In 1832 the Parliamentary Reform Bill was passed in England and Dr. Thomas Arnold, clergyman and headmaster of Rugby, said: "The English Church as it now is no power can save." In a book published in 1957—*The New Ordeal of Christianity*—Paul Hutchinson said: "The most striking fact about Protestant churches in England today—and in this I include the Anglican as well as the free churches—is the emptiness of most of them."

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