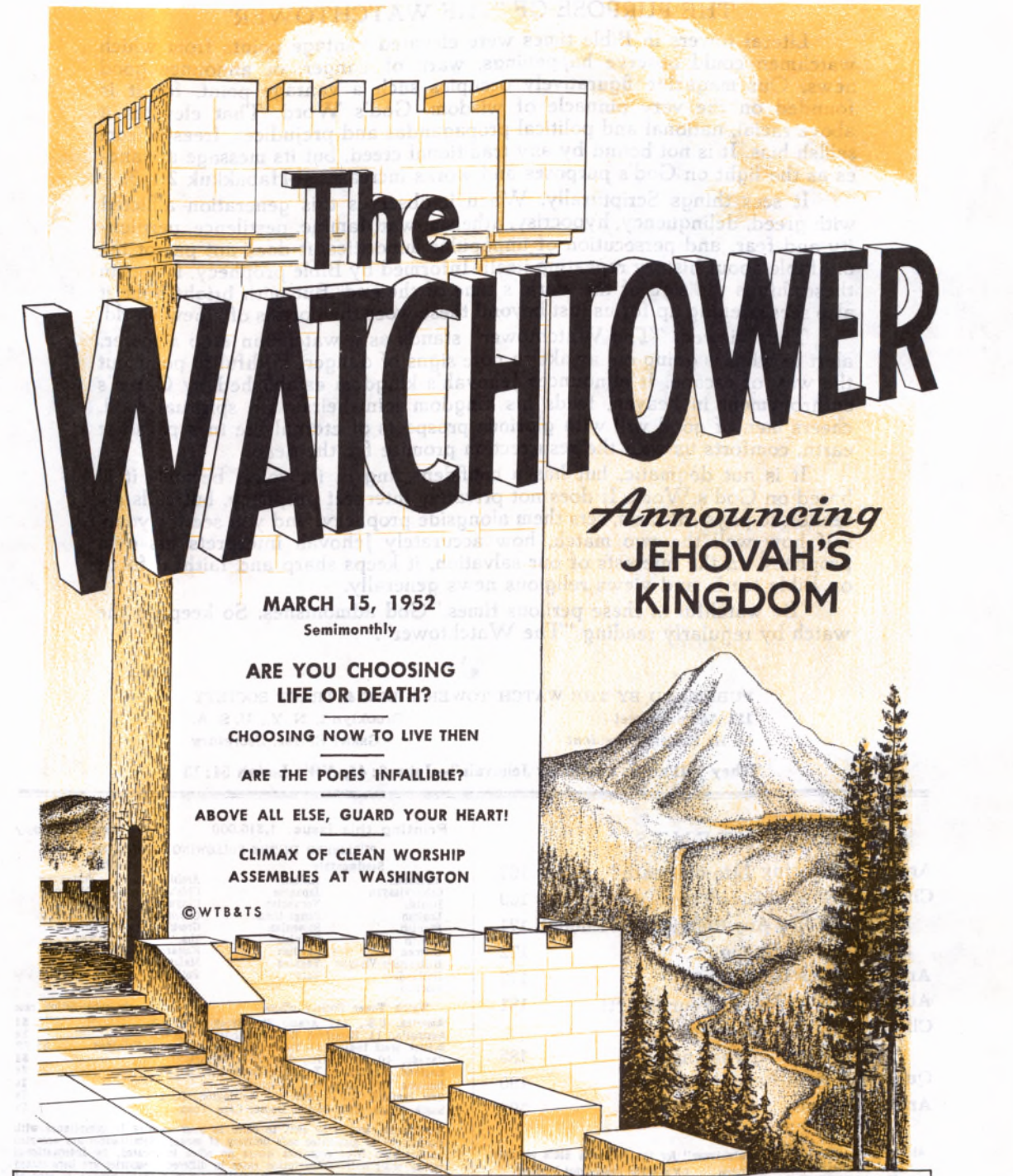




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 15, 1952

Semimonthly

**ARE YOU CHOOSING
LIFE OR DEATH?**

CHOOSING NOW TO LIVE THEN

ARE THE POPES INFALLIBLE?

ABOVE ALL ELSE, GUARD YOUR HEART!

**CLIMAX OF CLEAN WORSHIP
ASSEMBLIES AT WASHINGTON**

©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 & 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

CONTENTS

Are You Choosing Life or Death?	163
Choosing Now to Live Then	169
Following Just Any Religion Not Enough	171
Sincerity Not Enough	172
Are the Popes Infallible?	177
Above All Else, Guard Your Heart!	181
Climax of Clean Worship	
Assemblies at Washington	185
Questions from Readers	190
Announcements	192

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: 1,310,000 Five cents a copy

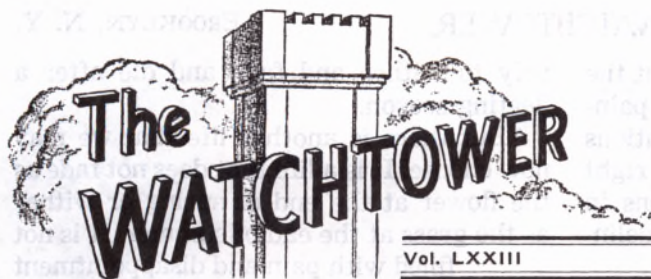
PUBLISHED IN THE FOLLOWING LANGUAGES

Semi-monthly	Monthly
Afrikaans	Arabic
Cebu-Visayan	Chishona
Danish	Cinyanja
English	Ciwemba
Finnish	Greek
French	Ibo
German	Kanarese
Hiligaynon-Visayan	Malayalam
Hollandish	Polish
Ilocano	Portuguese
	Russian
	Siamese
	Sikololo
	Slovak
	Twi
	Ukrainian
	Yoruba

Watch Tower Society offices	Yearly subscription rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8s
British West Indies, 21 Taylor St., Port of Spain, Trinidad	\$1.72
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7s
Jamaica, 151 King St., Kingston	7s
New Zealand, G.P.O. Box 30, Wellington, C. 1	7s
South Africa, 623 Boston House, Cape Town	7s

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. Subscription rates in different countries are here stated in local currency. 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.,
Act of March 3, 1879. Printed in U. S. A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIII

March 15, 1952

Number 6

ARE YOU CHOOSING LIFE OR DEATH?

"I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you."—Deut. 30:19, 20, AT.

JEHOVAH God created man with a desire to live. Why are you now breathing? Because you choose to live. You will drink some water today, because you choose to live. You will eat some food today, because you choose to live. For the same reason you will retire to sleep tonight. It is the revived and recuperated powers for more living that you enjoy upon waking. And when you wake up in the morning you will go to work. You may dislike your job, but you will work at it anyway to stay alive. Living is hard work. Being dead is easy. When you are dead you will be doing nothing, and nothing is easier than doing nothing. (Eccl. 9:5, 10) Yet even lazy people do what is necessary to live. Every sane person chooses to live.

² But by breathing, drinking, eating, sleeping and working what kind of life are we choosing? Take a look at it. Take a look at the racial divisions that cause some to feel superior and oppress those they think inferior. And the injustices and violences and even wars that result just because the skin is colored differently. It is about as foolish as all white flowers showing prejudice against the colored ones, as

ridiculous as all white birds and animals trying to annihilate all the red or yellow or brown ones. Look at the politics that divides the world into many bickering and warring groups, and all of which political groups are notoriously corrupt and crooked. Look at commerce that oppresses the poor of all nations that a few might corner all wealth, and sends youth to die on battlefields to accumulate more. Look at militarism whose business is large-scale crippling and killing of mankind. And do not overlook false religions that also divide humanity in factions that not only quarrel and persecute but also foment wars.

³ But do not stop looking with these big things in the world's spotlight. Look at the slums that reek in every big city, with all their poverty and filth and loathsome disease, with their hopeless inhabitants huddled in the dark holes of the cities. Ill fed. Poorly clothed. Do not stop looking. Contemplate the frustrated criminals and dope addicts that prey on society and those behind bars that are kept by society. Look at the red-light districts. The degraded women that live there. The depraved men whose lustful haunts are there. The grue-

1. What proves every sane person chooses to live?
2. What big things make this present life woeful?

3. What conditions in big cities, and elsewhere in general, make for misery in this life?

some diseases that lurk there. Look at the hospitals with their beds filled with pain-racked bodies and the mental institutions crowded with those bereft of their right mind. Consider the general conditions in the world, the immorality, the adult delinquency, the juvenile delinquency, family troubles, divorces, the unreliability of persons, the lack of integrity in business and social affairs. Note the clouds of perplexity and confusion and fear that hover over the seas of humanity, and read the hopelessness and despair written on millions of faces.

⁴ Yet even with this woeful picture of present life, people choose to live on. They suffer, yet want to live. They may be crippled, yet they wish life; blind, yet fear to die. The deaf and dumb choose life and the old and feeble seek to push death off even as they totter toward the yawning grave. This present life is as Job aptly described it: "Man, that is born of woman, is of few days and full of trouble. Like a blossom he comes forth and is withered, and he flees like the shadow and does not endure." (Job 14:1, 2, AT) Have you ever been in open fields when an airplane flew overhead, and noted the shadow that races along the ground? How futile for you to try to catch that shadow and halt it in its flight! It is just as futile for a man to try to hang on to this shadowy existence when life begins to slip away. He and all his doctors with their medicines and therapies might just as well try to grab the airplane's fleeing shadow on the ground. This present existence is like the grass-blade that shoots up,

only to wither and fade and die after a fleeting season.

⁵ But there is another life that we may now choose. It is a life that does not fade as the flower at the end of spring or wither as the grass at the end of summer. It is not

filled with pain and disappointment

or beset by delinquency and crime, war and famine, pestilence and death. Its days are not few, but are endless.

Its days are not filled with trouble, but unspeakable joy. It is the life for man that Jehovah God originally purposed. And what is that? Bliss in heaven

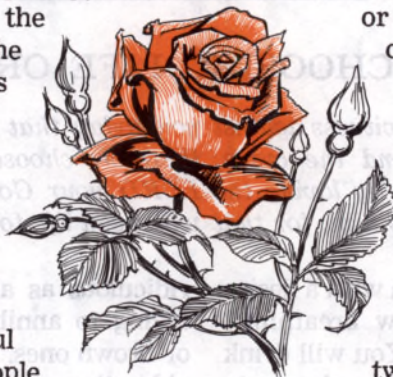
sprawled on a billowy cloud, twanging a harp as you float

along in space and eternity? No,

it is not that vain and useless existence that lazy men have conjured up as heavenly life. To clearly see what this life is that we may now choose, let us go to God's Word and find out his purpose in creating man.

JEHOVAH'S PURPOSE FOR MAN

⁶ At Genesis 2:15 it states: "The LORD God took the man and put him in the garden of Eden to till it and look after it." (AT) The man was not created to be a loafer, but was given work to do even in perfect Eden. He was given a female companion, and this mandate: "Be fruitful, multiply, fill the earth, and subdue it; have dominion over the fish of the sea, the birds of the air, the domestic animals, and all the living things that crawl on the earth!" (Gen. 1:28, AT) As the human family increased and Eden became too small the growing population would spread beyond the garden's bounds, taking with them the seeds of the perfect plants in Eden, planting these seeds



4. How did Job aptly describe present living, yet what do people choose?

5. What life may we now choose?

6. What kind of life did Jehovah originally purpose for man?

in new territories, tilling these new areas just as the family did in Eden. Thus as humanity increased and overspread the earth they would subdue the earth by transforming it into a paradise, until Eden's conditions had spread and the garden of God became global. Man's dominion over the animals was to be exercised in loving care and mutual trust, not by the jabbing chair and cracking whip of the animal trainer, nor by the booming guns of modern Nimrods, nor by the barred confines of the zoo's cages.

To sustain life it was not necessary for these living creatures under man's dominion to prey upon one another for their daily needs of food, for Genesis 1:29, 30 states:

"See, I give you all the seed-bearing plants that are found all over the earth, and all the trees which have seed-bearing fruit; it shall be yours to eat. To all the wild beasts of the earth, to all the birds of the air, and to all the land reptiles, in which there is a living [soul, *Ro*], I give all the green plants for food." (AT) All creatures in Eden prior to man's rebellion were vegetarians, and there is no reason to think it was Jehovah's original purpose for them ever to be otherwise.

That, then, was the life Jehovah purposed for man on the earth. And if obedient, man was never to die. Earth was not merely a proving ground to be used as a springboard to heavenly existence for man. It was Satan the Devil, through the ser-

pent, that held out a hope of promotion and exaltation, and the obtaining of godlikeness and immunity from death, which things he said would come through disobedience to God. The record of his sly enticements and the fall of Adam and Eve is found at Genesis 3:1-6. However, the results were not as Satan promised. To the more responsible one, the man, Jehovah said: "Because you followed your wife's suggestions, and ate from the tree from which I commanded you not to eat, cursed shall be the ground through you, in suffering shall you gain your living from it as long as you live; thorns and thistles shall it produce for you, so that you will have to eat wild plants. By the sweat of your

brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return."—Gen. 3:17-19, AT.

Instead of man's not dying at all, as Satan promised, he was to return to his state prior to his creation. Please note that that state was not immortal soul, but dust. Adam had no immortal soul before his creation, during his life, or after his death. The false religious teaching that man has an immortal soul is founded on Satan's lie to

Eve to the effect that she would not die, and contradicts God's Word. (Ezek. 18:4) Instead of transforming into a global paradise, the earth was cursed, would produce heavily of thorns and thistles, and only by painful labors and sweating brow could



7. What were the provisions then for food supplies?

8. By taking what course did Adam and Eve choose trouble and death?

9. In what did Adam's course result for himself and the earth?

man eke his living from the cursed soil. He must now munch on wild plants, rather than the perfect foods in God's garden.

ONE CURSE LIFTED, ONE REMAINS

¹⁰ Sixteen centuries later Jehovah God determined to destroy by a flood all of mankind except Noah and his household. Why? Because of their extreme wickedness and stubborn tendency toward wrongdoing. After Noah and his family emerged from the ark following the flood the mandate to be fruitful and multiply and fill the earth was reissued, but it was carried out only in a typical way. Dominion over the animals was maintained through fear and dread, not loving care and mutual trust. Gone also was the Edenic condition of all creatures feeding exclusively upon vegetable matter, for animal flesh now augmented the diet of man. However, Jehovah God did say following the flood: "I will never again curse the soil because of man, though the bent of man's mind may be evil from his very youth."—Gen. 8:21; 9:1-7, AT.

¹¹ How do we know that the curse on the ground was lifted following the flood? Because centuries later it is recorded, at Genesis 13:10: "Then Lot looked out, and saw that the whole basin of the Jordan was well watered everywhere (this was before the LORD destroyed Sodom and Gomorrah) like the LORD's own garden." (AT) Certainly there could be no curse on the soil of the Jordan basin if it could be compared to the Lord's garden of Eden. Concerning this land promised to the Israelites, Numbers 13:23 reports on what the spies found: "Reaching the valley of Eshcol, they cut a branch from there with a single cluster of grapes, and it took two of them to carry it on a stretcher, along with some pomegranates and some figs."

10. What changes came with the end of the flood?

11, 12. How do we know that the curse on the ground was lifted following the flood?

(AT) When the spies reported on the conditions they found they could truthfully declare: "It surely does flow with milk and honey." (Num. 13:27, AT) This does not sound like a land that was cursed, which could produce only thorns and thistles and wild plants for the sustenance of man.

¹² Again description of this promised land is given, at Deuteronomy 8:7-9; 11:10-15 (AT): "The LORD your God is bringing you into a fine land, a land with streams of water, with springs and pools welling up in the valleys and on the hills; a land of wheat and barley, of vines, fig-trees, and pomegranates; a land of oil-producing olives and honey; a land where you may eat food without stint, lacking nothing in it; a land whose stones contain iron, and out of whose hills you can dig copper." "The land which you are invading for conquest is not like the land of Egypt from which you came, where you used to sow your seed and water it by hand like a vegetable garden. On the contrary, the land into which you are crossing for conquest is a land of hills and valleys, watered by rain from the sky, a land for which the LORD your God cares, the eyes of the LORD your God being continually on it, from the beginning to the end of the year. If you will but heed the commands that I am giving you today, to love the LORD your God, and serve him with all your mind and heart, he will give you rain for your land in due season, the winter rain and the spring rain, so that you will gather in your grain and wine and oil, and he will produce grass in your fields for your cattle, and you will eat your fill."

¹³ Well now, if the curse on the earth has been lifted, why has not the earth been subdued? Deuteronomy 11:16, 17, 26-28 shows why: "Take care lest you be deceived into turning aside to serve alien gods and to pay homage to them, and the

13. Then why has not the earth been subdued?

anger of the LORD blaze against you, and he shut up the skies so that there be no rain, and the land yield no produce, and you quickly perish off the fine land that the LORD is about to give you. See, I am putting before you today a blessing and a curse: a blessing, if you heed the commands of the LORD your God which I am giving you today; and a curse, if you do not heed the commands of the LORD your God, but swerve from the way that I am appointing you today, by running after alien gods of whom you have had no experience." (AT) Deuteronomy 30:19, 20 records a similar choice of life or death: "I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the LORD your God, by heeding his injunctions, and by holding fast to him; for that will mean life to you." (AT) Also Leviticus 26:14-43, and other scriptures, warn of the curses for disobedience.

¹⁴ Hence what now prevented mankind from subduing the earth in harmony with Jehovah's original purpose were the curses against them for their disobedience. It was these curses that plagued them now, rather than any curse on the soil pronounced at the time of man's ouster from Eden. Even so, man could do much for the earth to beautify it, if he did not so disobediently abuse his earthly home. He has made many beautiful parks, and he has set aside as national parks some of the outstanding natural wonders that testify to the Creator's majesty. In these places a measure of peace has been restored between people and animals. But man has not followed through to the extent that he could in beautifying the earth and restoring peace with the animal realm. Instead, he has ex-

ploited the natural resources of the earth and slain the animals for commercial gain as well as sport. In his greed he has shaved the forests off the mountains and gouged the metals from the earth and put them in ships and planes, which are later sunk in the sea or blasted from the sky.

¹⁵ Instead of subduing the earth man is ruining the earth, and in Revelation 11:18 (NW) it states that Jehovah God will "bring to ruin those ruining the earth". In view of man's mounting disobedience, his reprehensibility in the sight of the Lord piles ever higher, and soon the curses for disobedience will be climaxed by Jehovah's battle of Armageddon. Concerning this devouring curse that will smite the earth God's Word declares: "The earth is polluted through the touch of its inhabitants, because they have transgressed laws, violated statutes, broken the everlasting covenant. Therefore a curse has devoured the earth, and its inhabitants have paid the penalty; therefore the inhabitants of the earth waste away, and few are the mortals that are left. Terror and pit and snare are upon you, O inhabitants of the earth! And he who flees from the noise of the terror will fall into the pit; and he who escapes from the midst of the pit will be caught in the snare; for windows on high are opened, and the foundations of the earth tremble. The earth breaks asunder, the earth cracks asunder, the earth shakes asunder; the earth reels like a drunkard, and sways like a hammock; its rebellion lies heavily upon it, and it will fall, to rise no more."—Isa. 24:5, 6, 17-20, AT.

JEHOVAH'S PURPOSE FOR EARTH FULFILLED

¹⁶ Then what? After this cataclysmic fall of Satan's world in the execution of Jehovah's fiery judgments, and from which

14. What could man do for the earth, yet what does he do primarily?

15. What will climax the curses for disobedience?

16. Then what work will proceed relative to the earth?

neither its heavenly nor earthly part will ever rise, those on Jehovah's side who survive will enjoy the new heavens and new earth promised by Jehovah's Word. In



this new theocratic arrangement of things on this abiding, literal earth there will be no more curses for disobedience, since the disobedient ones will have been swept away in Armageddon's cleansing fury. (Eccl. 1:4; 2 Pet. 3:13; Rev. 21:1; 22:3) Then the earth, suffering from no curse upon its soil or curse for the disobedience of its human inhabitants, will be subdued in accord with the divine purpose first announced in Eden. Now Mondays are sometimes called "blue", because it is the beginning of a week of work often unpleasant. But in that new world blue Mondays will be gone and forgotten, for the work of turning this earthly ball into a paradise will yield pleasure and satisfaction beyond description. Then men will long enjoy the work of their hands. Instead of thorns and thistles the earth will respond bounteously to man's care and bring forth abundantly as the land yields its increase. (Ps. 67:6; Isa. 55:13) Even the desert regions will blossom as a rose under man's tilling and Jehovah's blessing.—Isa. 35:1.

¹⁷ Animals will be controlled and peace established between them and men. Now we enjoy having cats and dogs for pets, and in some parks get an added thrill when a squirrel or pigeon eats out of our hand, and as we walk through the zoos we may even have a desire to fondle the furry mane of

the lion or stroke the striped pelt of the tiger. But we wisely quench this natural urge, for we know that while we would be running our hands through its fur it might be running its teeth through our hands. The wild animals mistrust us as much as we mistrust them. However, in the new world man will exercise dominion, not through fear and dread, or by hunters or zoo keepers or circus trainers, but through such perfect mutual trust that even a little child can lead the wildest of beasts. Even the lion will turn vegetarian then.—Isa. 11:6-9; Hos. 2:18.

¹⁸ Also carried to complete fulfillment then will be the mandate to fill the earth with a righteous human race. What a pleasure this will be in paradise earth, with all the animals for pets and with children being reared in the "discipline and authoritative advice of Jehovah"! (Eph. 6:4, NW) There will be neither adult nor juvenile delinquency, and a complete absence of family troubles, with no homes broken by divorce or death. In the new world will come the fulfillment of God's purpose first outlined in Eden, his will to have earth inhabited. (Isa. 45:18) His words concerning the filling of the earth, the subduing of it, the dominion of man over its other creatures—none of these words will return void or unfulfilled to him as though they were so much wind. "My purpose," Jehovah declares,

"shall stand, and all my pleasure will I do. . . . I have spoken, and I will bring it about; I have



18. What words will then find complete fulfillment, and on whose guarantee?

17. What relation will exist between men and animals?

purposed, and I will do it." Again he decrees: "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. 46:10, 11; 55:11, 47.

¹⁹ It is this originally purposed life under perfect conditions, destined to run on through the endless ages of time, that man now has the opportunity to choose. In fact, persons on earth are now choosing either that life or everlasting death.

19. What are persons now choosing?

Choosing *Now* to Live *Then*

HOW do you choose that life in the new world? By raising your hand, by shouting 'Aye', by saying 'Lord, I would like to live then'? No; you choose that life in the same way that you choose the present one. And how do you choose to live now? By breathing, drinking, eating, sleeping and working, yes; but stated more broadly, it is by the course of action that you take. And it is action, please note, that is not dictated or determined by you, but rather it is action according to the dictates of the body. The body sets its terms, forces you to meet its requirements. So it is in choosing life in the new world. It is not by merely saying you would like to live then, but the choice is made by the course of action you take. And here again the action is not determined by the individual. Jehovah God is the one who establishes that new world and gives persons life in it. He gives it on his own terms, and we must meet his requirements. Refusal to act in accord with his requirements now is choosing death instead of everlasting life, just as surely as refusal to breathe in response to the

body's demands would mean death to our physical organism now.

² Some believe that doing what they think is right is sufficient, that if they do good to their fellow man they will gain God's approval and eternal life. But on this vital matter we must let God speak and not allow final decisions to rest upon fallible human creatures. Jesus' conversation with a rich young ruler is enlightening on this point: "Now, look! a certain one came up to him and said: 'Teacher, what good must I do in order to get everlasting life?' He said to him: 'Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually.' He said to him: 'Which ones?' Jesus said:

'Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness, Honor your father and your mother, and, You must love your neighbor as yourself.' The young man said to him: 'I have kept all these; what yet am I lacking?' Jesus said to him: 'If you want to be complete, go sell your



1. How do you choose that life, and on whose terms?

2. What do some contend, and what conversation is pertinent?

belongings and give to the poor and you will have treasure in heaven, and come be my follower.' When the young man heard this saying, he went away grieved, for he was holding many possessions."—Matt. 19:16-22, NW.

³ Certainly this young man was doing much good. He was living a clean life, committing no murders or adulteries or thefts. He was not a liar, honored his father and mother, and in showing the same love for his neighbor as for himself he must have been active in charitable works. His reputation in the community must have been high. Yet after all this Jesus said to him, "If you want to be complete"; obviously meaning that with all the clean personal conduct and charitable works to his credit he was still not complete so far as meeting Jehovah's requirements for eternal life. He was incomplete. He must unburden himself of his excessive possessions, the looking after of which would consume so much of his time and energy. He must shake himself loose from all these business obligations and cares in order to free himself for the really vital activity required of those who wanted to be complete so far as meeting the requirements for eternal life. He must be a follower of Christ Jesus. That means he would have to study God's Word, determine God's will, dedicate himself to the doing of that will, faithfully carry out that dedication, following in the footsteps of Jesus, preaching the gospel of the Kingdom as did his Exemplar and Model for Christians.—1 Pet. 2:21, NW.

⁴ Many persons will argue that we have met Jehovah's requirements if we love our neighbor as ourselves, which means unselfishly doing good to our neighbors; but that this is not true is further shown by

3. In addition to clean conduct and charitable works, what must be done to be complete in gaining everlasting life?

4. What do some claim is sufficient, yet what must be put ahead of that?

these words: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind," and "your neighbor as yourself". What so many persons fail to note here is that neighbor love comes last in this listing of the requirements. Made foremost is love for Jehovah, which must be shown with the whole heart, whole soul, whole strength and whole mind, with nothing divided or held back. How is this love without reservations to be shown? "This is what the love of God means, that we observe his commandments." Doing this first, and loving neighbor secondly, we meet God's requirements; for Jesus said of such obedient ones: "Keep on doing this and you will get life."—Luke 10:27, 28; 1 John 5:3, NW.

⁵ Actually, a person who claims that God's requirements are met by one's doing good according to one's own conscience is merely applying a salve to his conscience, to soothe it as he goes in his own selfish way. But this is more than a salve to conscience, and to name what it is additionally is far from soothing. Bluntly put, the belief that doing good according to one's own viewpoint is sufficient is nothing less than rank idolatry! This is forcefully shown by the case where Israel's King Saul chose to follow his own will in a matter rather than Jehovah's, and to him Samuel said: "Selfwill is [as] iniquity and idolatry." (1 Sam. 15:23, *Da*) The same position is taken at Colossians 3:5 and Ephesians 5:5, *New World Translation*, where it is shown that to greedily satisfy personal desires is idolatry. To stubbornly hold to one's own will, to exalt one's own will above the will of God, to make it the guide instead of God's, is to idolize one's own will in a most ridiculous and suicidal way. "Guard yourselves from idols," including this vain and

5. Actually, what is the following of one's own will in this matter? Why?

conceited one of personal will. (1 John 5:21, NW) So just to do good to our fellow man in accord with what we think is right is not the way to choose life in Jehovah's new world, but is a falling into the subtle snare of idolatry in disguise, which snare is set by Satan and triggered by human vanity and conceit.

FOLLOWING JUST ANY RELIGION NOT ENOUGH

⁶ But now someone will say: 'I do not idolize my own will, I do not follow my own will in matters of worship. I belong to one of the recognized church organizations and I follow what that organization teaches and conform my life to its precepts. I think that if a person sincerely follows any one of the many religions he will be approved by Jehovah God.' Is that position correct? If the religious organization does not teach and act in accord with God's will recorded in the Bible, but operates on a religious creed of its own, how different is it from someone's following his own personal will? It is still idolatry, only this time the person is idolizing an organization instead of himself. Again let God speak on this vital issue, as he does through his Son: "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. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." Jesus continued his argument, showing that those who heard his teaching and acted accordingly were like a man who builds his house on rock and which weathers the most violent storms, whereas those failing to do so were

like the man who built on sand and whose house collapsed in the tempest.—Matt. 7:21-27, NW.

⁷ If a man builds on wrong foundations his work will not endure. If a religious house is erected on the shifting sands of tradition and creed instead of on the solid foundation of God's Word, its crash will be great and destructive at Armageddon's storm. It is not enough for a man or organization to take God or Christ's name on the lips. It is not the performance of charitable works or ceremonial rituals in God's name that counts. It is not the performance of certain formalisms or practices prescribed by a religious organization that brings divine approval. It is not such outward lip service or ceremonial display, but, as Jesus said, it is the one who does God's will that gains eternal life. If the religious organization is not teaching God's will, is not following it accurately, then its adherents are likewise missing the mark, regardless of how sincerely they may conform to the organization's will. Their protests that they did many works in Christ's name would only bring his retort: "Get away from me, you workers of lawlessness." It is God's will that is divinely lawful; contrary wills of persons or organizations are lawlessness in Jehovah's sight.

⁸ Take note of what is recorded at Matthew 15:12-14, NW: "The disciples came up and said to him: 'Do you know that the Pharisees stumbled at hearing what you said?' In reply he said: 'Every plant that my heavenly Father did not plant will be uprooted. Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit.'" The Pharisees headed a recognized religious organization of that day, and it must be assumed that some of them and their followers were sincere, because a few of such

6. What do others contend, and in so doing idolize what and fail in what?

7. In seeking eternal life, what is not enough?

8. What will happen to false and fruitless religious organizations and their blind adherents?

believed in Christ. (Acts 6:7; 15:5) They did not cling to the sect of the Pharisees, thinking that it was only required to be associated with some religious organization. They abandoned the organization when they learned it was wrong, knowing that it was not planted by God and was due to be uprooted and destroyed, and that both the blind leaders and blind followers associated with it accompany it to the ditch of destruction. If these religious plants or organizations do not bring forth fruit to Jehovah's honor in harmony with his will and requirements, they will be pruned to the ground and left with neither root nor branch.—Matt. 3:10.

⁹ Who can start a new religion, contrary to God's written will and Word? "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed," wrote the inspired apostle Paul. (Gal. 1:8, NW) If even a high and mighty angel from heaven cannot start a new gospel without being accursed, then certainly no man on earth can do so with immunity. Any who declare as gospel or good news something that is different from what is recorded in Jehovah's Word is accursed in God's sight, whether he is sincere in his declarations or not. Sincerity does not make a wrong thing right.

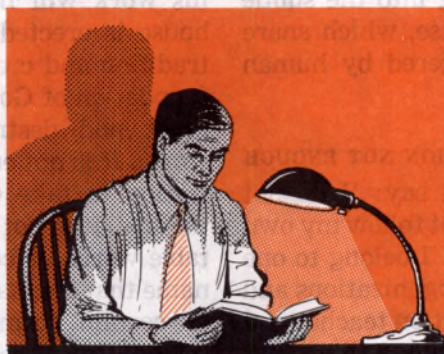
SINCERITY NOT ENOUGH

¹⁰ Clearly indicating that sincerity or zeal in a religious organization that is not following God's Word is insufficient, Ro-

mans 10:2, 3 (NW) declares: "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." These persons had zeal and they must have been sincere, but they did not act in accord with accurate knowledge of God's Word. They did not know the righteousness of God and sought to

establish their own. In their stubbornness and pride in thinking their own religious ideas right and zealously trying to prove them so, they failed to subject themselves to the righteousness of God and his Word.

¹¹ That is the way it is with so many false religions today. They have their creeds and doctrinal beliefs, pluck texts from their setting to support them, and brush aside any scriptures that contradict them. They zealously press on to establish as righteous their own beliefs, not allowing God's Word to have final say on the matter and not listening to that Word in its entirety, but selecting what suits their purpose and wresting what does not, rather than conforming their belief to the untwisted, unwrested, pure word of truth in the Bible. Such ones lack meekness and teachableness. They are proud, they are stubborn, they refuse to admit wrong. Clinging tenaciously to their self-will in religious belief, they make themselves idolaters according to the divine rule. They may even go to the extreme of killing one of Jehovah's true witnesses, sincerely thinking that in so doing they serve God.



9. What shows the seriousness of starting a new religion?
10. What proves sincerity and zeal alone are insufficient?

11. How does Romans 10:2, 3 fit false religions today, and to what extreme may they even go?

"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," said Christ Jesus. Nevertheless, their sincerity does not make murder right.—John 16:2, 3, NW.

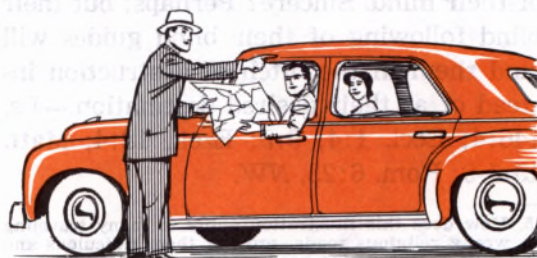
¹² If sincerity were the determining factor, why should God bother with providing the Bible? He could look upon the heart and judge on the grounds of sincerity or insincerity, and save or destroy on that basis. (1 Sam. 16:7) Accurate knowledge is necessary, and lack of it has brought to ruin professed servants of Jehovah: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." (Hos. 4:6) Hence Jehovah God provided the Bible to guide our steps: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105; Jer. 10:23) It is not an unnecessary provision that can be set aside in favor of personal ideas or individual will or sectarian creeds. All the religious organizations of Christendom are not merely different roads leading to the same place of salvation. It is the road to destruction that is broad enough to accommodate itself to the many meandering trails of the hundreds of different sects and cults, whereas the road to life is so narrow and cramped that it allows for no deflection from the Bible's guiding precepts: "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.

¹³ The many different religious roads lead to the same place no more so than do the many different automobile roads. The

above words of Jesus show that the vast majority of religious roads are dead-end streets. The Bible is the Christian's road map and it points to both the narrow way to life and the broad way to destruction. Many different religious organizations have tried to superimpose on the Bible their own religious roads built out of ceremony and creed. The broad way to destruction is spacious enough to embrace all these false religious roads, but none of them really matches the narrow and cramped road to life. The addition of traditional and creedal trails may make the supposed way to salvation seem broad and easy and inviting. But it ends in death.

¹⁴ Consider this illustration. You may be traveling in your car, with a certain destination in mind. You have a road map, but you have not bothered to look at it. Someone has told you the road to take. You trust him implicitly, sincerely believing the way he has directed you is correct. But suppose it is not. If you follow this wrong road, sincerely believing it will take you to the place you wish to go, will your mere sincerity cause the road to end up at your desired destination? If you are on the wrong road and do not know it, would you appreciate having another person set you right? Or would you be angry? Would you think this person intolerant? Would you think he was showing hatred against the one who directed you wrong in the first place? Would you believe him if he could show you where you were wrong by refer-

14. What illustration is offered, with what questions?



12. Why is the Bible so necessary now?

13. What is the Christian's road map, and where only will the many false religious roads fit in?

ring you to your own road map? Or would pride or stubbornness prevent you from acknowledging your mistake, and push you doggedly on down the wrong road? You would hardly be so ridiculous.

¹⁵ Yet many persons traveling the wrong religious roads are just that ridiculous. They are not guided by the divine road map, the Bible. They follow their own ideas or the directions of some clergyman or religious organization, sincerely believing they will arrive in heaven by so doing. Tell them they are on the wrong road, and you are a bigot, a know-it-all, a sower of intolerance. Take their own Bible. Read to them, "The soul that sinneth, it shall die." Yet they cling to the sectarian path that the soul is immortal. Read to them, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. . . . The dead know not any thing." Yet they clutch even tighter their cult's direction that the dead are conscious. Read to them, "The wages sin pays is death." Yet they march unwaveringly along the creedal trail that the wages of sin is eternal torment. Read to them, "The earth abideth for ever." They still hold fast to their clergyman's teaching that the earth is to be burned up. Patiently point out the trail of true worship from the Bible road map, show the inspired warning that this way would be obscured and voided by the traditions and doctrines of false religious leaders, yet they refuse to budge from the wrong road and their mounting anger and stubbornness and pride slam shut the door of their mind. Sincere? Perhaps; but their blind following of their blind guides will land them in the ditch of destruction instead of at their desired destination.—Ps. 146:4; Eccl. 1:4; 9:5; Ezek. 18:4; Matt. 15:1-9; Rom. 6:23, NW.

15. How does this illustration apply to many traveling on wrong religious roads, proving them ridiculous and oblivious to the divine road map?

¹⁶ There are numerous scriptures that establish the truth that sincerity alone is insufficient. "What man thinks a right course, may end upon the road to death. He who goes wrong must take the consequences." (Prov. 14:12, 14, *Mo*) The road thought right might nonetheless lead to death, and the mere thinking that it is right does not allow one to escape the consequences of a wrong course. "A fool is sure that his own way is right: sensible men will listen to advice." (Prov. 12:15, *Mo*) The inexhaustible source of sound advice is God's Word, and Jehovah's true servants on earth heed it and declare it, and sensible ones hear it and conform to it, but fools conceitedly press on in their own stubborn way. "He who grows wise is a friend to himself; . . . Man thinks out many a plan, but 'tis the Eternal's purpose that prevails." (Prov. 19:8, 21, *Mo*) So we must get wise to ourselves if we are going to be friends to ourselves, not allowing our own ideas and plans to conflict with God. We may plan things one way, but Jehovah is not bound by our plans. His purpose is to give life to those who obey him, not to those who obey themselves; and it is his purpose in this matter of salvation that will prevail. "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life." (Prov. 21:2, *Mo*) So it is not man's sincerity in his own ways that counts for life or death, but it is Jehovah's will in the matter that settles the verdict. All the sincerity in the world will not transform the dead-end streets of men and false religions into through streets to eternal life in Jehovah's new world!

THE COURSE FOR CHOOSING LIFE

¹⁷ How are we to determine the course of action that will lead us in the right way, that will show we choose to live in the new

16. What scriptures show sincerity alone insufficient?
17. From what source do men learn the right way, and do all have time for it?

world? It is not what a Catholic priest says, or what a Protestant preacher says, or what a Jewish rabbi says, or even what one of Jehovah's witnesses says. It is not what some world ruler says, or what you read in the newspaper, or hear over the radio, or see through television—not what any of these propaganda channels barrage our minds with. It is not what men say; it is what Jehovah God says in his Word. Let God get a word in edgewise! Let him speak for himself! Let him be heard through his Word! Study the Bible! Some will lamely excuse themselves with, "I'm too busy." But how much time do those persons spend reading newspapers? listening to the radio? looking at television? reading novels? seeing movies? or pursuing pleasures in other ways? They have a poor sense of values. A man will study seven or eight years to learn how to become a surgeon, but balks at spending seven or eight minutes studying to be Jehovah's servant. He is all eyes for the dollar signs of a high-salaried profession, but blind to the Bible road signs that point to eternal life. He is all ears when money talks, but deaf when God's Word speaks. Nevertheless, there are many hundreds of thousands out of earth's many millions that will take time to listen and learn and gain the right to live.

¹⁸ As these meek ones study they learn that Christ's kingdom is the only hope for mankind. They read of the conditions that would be in the earth when this invisible kingdom would be established in the heavens, and look about them and see that this is that time, the last days of Satan's world and the incoming days of Jehovah's new world. They further learn that they should preach this good news to others, on the streets, from door to door, in the homes, at public assemblies, thus proving their love for God by obeying his commands.

Jesus did it; his followers must. (Matt. 24:14; Luke 8:1; 13:26; Acts 5:42; 17:17; 20:20) This faithful course will bring persecution, but endurance to the end will bring life in the new world.—Matt. 5:10-12; 24:9-13; 2 Tim. 3:12; 4:2, NW.

¹⁹ Not all persons will endure the persecution that precedes the new world living. In fact, it must be acknowledged that not all persons would even like life in that new world. If their idea of pleasure is sucking smoke into their lungs, or sniffing dope up their nostrils, or pouring alcohol down their throats as if it were water, or glutting their stomach on rich foods until they cannot swallow another bite, then they would not like that new world. If they are always wanting their neighbor's wife, or seeking a divorce from their own, or wanting to steal something from their fellow man, or desiring to shoot someone with a cannon, or sizzle men with flame throwers, or blow women and children to bits with bombs, then they would not like that new world. If they yearn to see how much material wealth they can pile up at the expense of others, or how much adulation of creatures they can capture by being pompous clergymen, or how many men they can command or kill as a swaggering military figure, then they would not relish the new world at all. None of those activities will exist therein.

²⁰ But, on the other hand, if you would like to subdue the earth, transform it into fields yielding food or into parks yielding beauty, make the deserts blossom, see thorns and thistles give way to fir and myrtle trees, to properly safeguard some areas of profuse jungle or majestic mountains as habitats for many animals and as silent praisers of the Creator, then you would like the new world. If you would be pleased to exercise dominion over animals, not with

18. What course of action do the meek ones discover leads to life in the new world?

19. Who would not like life in the new world?

20. Who would like life then?

guns or whips or bars, but through love and mutual trust; if you long for the time when the bear and the calf will lie together, the leopard and the kid will feed together, when the lion will eat straw like the ox, and if you would like to see the day when all these animals will docilely follow the leading of a little child, then you would like the new world. If your heart aches for the time when swords will be beaten into plowshares and spears into pruning hooks, when there will be no military schools, no learning of war, no making of bombs, no fomenters of war, then you will thank God for his new world wherein this change will occur. If you wish for the time when oppressive political rule will vanish and commercial greed will be missing, when men will build their own houses and inhabit them and dwell in peace under their own vine and fig tree, when the earth will ring with the happy cries of children and vibrate to the stirring songs of birds, and the air will be exhilarating with the fragrance of flowers, then you will thrill to the new world. If it is your heartfelt hope to see the day when the lame will leap like a hart, to hear the tongue of the dumb sing, to watch the eyes of the blind open, to observe the ears of the deaf unstopped, to witness sighing and crying give way to smiles, and tears and mourning give way to laughter, and pain and death give way to health and eternal life, then there is nothing that you will let block your way of attaining the blessed new world wherein such conditions will exist forever.—Isa. 2:4; 11:6-9; 35:1-10; 55:13; 65:17-25; Rev. 21:1, 4.

²¹ Most of the twenty-four hours in a day we now spend keeping ourselves alive. Eight of those hours we pass in sleep. Eight more we spend working, in order to gain material sustenance and substance to cling to this life filled with pain and disappointment. How long will we work to gain new world living? Eight hours a day? Is the new life worth three times as much as the old, meriting twenty-four hours of labor for it? Not three times better, or a hundred times better, or a thousand times better. It is so much better that it defies comparison with this present life. We should dedicate all, hold back nothing, in pursuit of the course that will gain it for us. We should appreciate that it is not the sincere doing of good as we see it, or the sincere following of a form of worship as some orthodox religious organization sees it, but we must discern that it is the sincere doing of God's will set forth in his Word the Bible that will set us in the course to new world living. In this day of judgment, when Christ the King divides the people of all nations as a shepherd separates the sheep from the goats, we should appreciate that all persons are fixing their eternal destiny. Whether on the basis of what they are doing or on the basis of what they are not doing, they are choosing either life or death. (Matt. 25:31-46) Now is the time for choosing. Is your choice for life or death? What answer does your course of action give?

21. What should we be willing to do, and what should we now appreciate?

Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart.

—Ps. 15:1, 2, AS.



Are the Popes Infallible?

ALL good Roman Catholics believe that the pope is infallible and cannot err or make a mistake when issuing decrees on faith and morals. As a consequence, they believe that Pope Pius XII was infallible when he proclaimed on November 1, 1950, that the fleshly body of Mary the mother of Jesus went to heaven at the time of her death. There is no question in the Catholic mind concerning papal infallibility. However, for the benefit of millions of Protestants and persons of other religious beliefs it is well to explain the official and unofficial Catholic teaching concerning the infallibility of the bishop of Rome. Catholics will also find this unbiased and frank discussion very enlightening and profitable.

During the reign of Pope Pius IX a general or ecumenical council known as the Vatican Council convened, and on Monday, July 18, 1870, it adopted a Constitution containing the dogma of papal infallibility. The decree there promulgated says this: "We . . . teach and define, as a Divinely revealed dogma, that the Roman pontiff, when he speaks *ex cathedra*, that is, when he, in the exercise of his office as shepherd and teacher of all Christians, by virtue of his supreme Apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Saviour wished to have His Church furnished." Hence "such definitions of the Roman pontiff are of

themselves . . . irreformable".—*Cath. Ency.*, vol. 15, p. 308.

Commenting on this dogma Catholic authorities say that no one "can consistently refuse to assent with absolute and irrevocable certainty" to such papal decrees.* "When, therefore, the Church explains the meaning of a dogma this interpretation is to be maintained in all future time, and it can never be deviated from under pretence of a more profound investigation."[†] Nor is this power of infallibility to be too strictly confined or limited in its boundary, for "it is clear that there must also be *indirect* and *secondary* objects to which infallibility extends".[‡] Hence, the third chapter of the Constitution adopted by the Vatican Council gives this anathema warning: "When, therefore, anyone says that the Pope of Rome has only the office of supervision or of guidance, and not the complete and highest power of jurisdiction over the entire Church, *not merely in matters of faith and morals*, but also in matters which concern the discipline and administration of the Church throughout the entire world, or . . . [if anyone says] that this his power is not actual and immediate . . . over all and individual clergy and faithful, let him be anathema."[§] (*Italics added*)

Briefly stated, this Catholic teaching is said to rest on the following theological conclusions: that Christ founded his church, not on himself, but on Peter; that Peter was the first pope of the Catholic Church; that authority and infallibility passed from Peter to successors; that early

* *Catholic Encyclopedia*, vol. 7, p. 800.

† *Ibid.*, vol. 15, p. 308.

‡ *Ibid.*, vol. 7, p. 799.

§ *Ibid.*, vol. 15, p. 308.

tradition and Church history support the claim in principle; that these conclusions are confirmed by this terrible sanction imposed by the Church: "All who refuse to assent to her teaching are threatened with eternal damnation."*

CLAIM WEIGHED IN THE BALANCE

The dogma of infallibility was proclaimed by the Vatican Council in 1870 over violent opposition from within the ranks of the Hierarchy itself. Prior to the assembly no less than 162 bishops signified they were opposed to the proclaiming of such a dogma, and after the assembly was called more than two months were consumed with heated debates over the issue. "Scarcely in any parliament have important matters ever been subjected to as much discussion as was the question of papal infallibility in the Vatican Council."[†]

One of the principal opponents at the assembly was the betitled Croatian scholar, Joseph Georg Strossmayer, who was bishop of Bosnia, Slavonia and Sirmium, as well as chaplain to the Austrian emperor, director of the Augustinian body at Rome, count of the Holy Roman Empire, and bishop of the pontifical throne. The speech that this learned man is reputed to have made before the Council is worth careful consideration, for it sets forth a brilliant array of undeniable facts. Limitation on space allows us to quote only the following excerpts from this speech.[‡]

"Venerable Fathers and Brethren: . . . penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have

asked these venerable monuments of truth to make known to me if the holy pontiff, who presides here, is truly the successor of St. Peter, vicar of Jesus Christ, and the infallible doctor of the church. . . . I have then opened these sacred pages. Well! (shall I dare to say it?) I have found nothing either near or far which sanctions the opinion of the Ultramontanes [the extremists who contend for papal supremacy]. And still more, to my very great surprise, I find in the apostolic days no question of a pope, successor to St. Peter, and vicar of Jesus Christ, any more than of Mahomet who did not then exist. . . . No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the papacy as it exists at this moment. . . .

"Reading then the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers."

Strossmayer then called attention to the sacred Scriptures which prove that (1) Jesus forbade Peter and the other apostles to exercise lordship as the kings of the Gentiles do (Luke 22:25), and yet, "according to our tradition," the bishop said, "the papacy holds in its hands two swords, symbols of spiritual and temporal power"; (2) it was James and not Peter that presided over the assembly in Jerusalem and summed up their conclusions (Acts 15); (3) the church is built on Christ, not on Peter (Eph. 2:20). Strossmayer then continued and said:

"Neither in the writings of St. Paul, St. John, nor St. James, have I found a trace or germ of the papal power. St. Luke, the historian of the missionary labours of

* *Catholic Encyclopedia*, vol. 7, p. 792.

† *Ibid.*, vol. 15, p. 306.

‡ From a reprint of *The Bible Treasury*, No. 195, August 1872, which was an English translation of an Italian version first published at Florence.

the apostles, is silent on this all-important point. . . .

"What has surprised me most, and what moreover is capable of demonstration, is the silence of St. Peter. If the apostle had been what we proclaim him to be—that is, the vicar of Jesus Christ on earth—he surely would have known it; if he had known it, how is it that not once did he act as pope?"

PAGES OF HISTORY TURNED BACK

Not only was Strossmayer a diligent student of the Bible, as he proceeded with his speech it was manifest he was also a critical scholar of history. "But it is said on all sides, Was not St. Peter at Rome? was he not crucified with his head down? . . . Scaliger [1484-1558], one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. . . . My venerable friends, we have a dictator, before whom we—even his holiness Pius IX—must prostrate ourselves and be silent and bow our heads. That dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond which cuts on the glass what cannot be cancelled. . . .

"Finding no trace of the papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well, I say it frankly—I have sought for a pope in the first four centuries and I have not found him. . . .

"That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the bishops of Africa—St. Augustine first among them—have dared to prohibit the

appeals of their decrees to his supreme tribunal?"*

With convincing argument, backed up by ancient authorities, Strossmayer proved that the bishop of Rome was not over and above the bishops of Africa and Asia, but, rather, each was recognized as holding the first place in his respective see. Strossmayer then recalls what Gregory I said about the idea of a supreme pope. "As for this title of universal bishop, which the popes took later, St. Gregory I, believing that his successors would never think of adorning themselves with it, wrote these remarkable words, 'None of my predecessors has consented to take this profane name; for when a patriarch gives himself the name of *Universal*, the title of patriarch suffers discredit.' . . . These authorities, and I might add a hundred more of equal value, do they not prove, with a clearness equal to the splendour of the sun at mid-day, that the first bishops of Rome were not till much later recognized as universal bishops and heads of the church?"†

At this point in his historical review Strossmayer called up the testimony of ancient "church fathers" to settle "the great argument" as to whether Peter is the "rock" on which Christ's church is built. His devastating array of facts was published in a previous issue of *The Watchtower*.‡

"INFALLIBLE" POPES PROVED FALLIBLE

The learned bishop of Bosnia next called attention to the ridiculous dilemma the

* Augustine of Hippo (354-430), called the "glory of the Catholic church", was secretary in the Council of Milevis (Mileve, Melvie) when it issued the decree: "Whoever wills to appeal to those beyond the sea [meaning the bishop of Rome] shall not be received by any one in Africa to the communion."

† "The sixth Council of Carthage forbade all the bishops to take the title of prince of the bishops, or sovereign bishop." "Pope Pelagius II [579-590] calls John, Bishop of Constantinople, who aspired to the high priesthood, 'impious and profane.' 'Do not care,' he said, 'for the title of universal which John has usurped illegally.' (*Pelagius II, Lett. 13.*)"—Strossmayer.

‡ June 1, 1951, pp. 345-348.

claim of papal infallibility creates. "History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Armenian, nor schismatic Greek nor Ultramontane. She is what she is. . . . Write against it, if you dare! but you cannot destroy it, any more than taking a brick out of the Coliseum would make it fall. . . . Monsignor Dupanloup [Bishop of Orléans, France (1849-1878)], in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, that if we declared Pius IX infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible.

"Well, then, venerable brethren, here history raises its voice with authority to assure us that some popes have erred. You may protest against it or deny it as you please, but I will prove it! Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess [her temple was the oldest pagan temple in Rome]. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ dies rather than become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelitism: Father Gratry has proved it to demonstration. Gregory I (785-90) calls anyone Antichrist who takes the name of universal bishop, and contrariwise Boniface III (607-8) made the parricide Emperor Phocas confer that title upon him. Paschal II (1088-99) and Eugenius III (1145-53) authorized duelling; Julius II (1509) and Pius IV (1560) forbade it. Eugenius IV (1431-39) approved of the Council of Basle and the restitution of the chalice to the church of Bohemia; Pius II (1458) revoked the concession. Hadrian II (867-872) de-

clared civil marriages to be valid; Pius VII (1800-23) condemned them. Sixtus V (1585-90) published an edition of the Bible, and by a bull recommended it to be read; Pius VII condemned the reading of it. Clement XIV (1700-21) abolished the order of the Jesuits, permitted by Paul III, and Pius VII re-established it."*

Strossmayer briefly mentions the wicked history of popes Vigilius, Eugenius III, Stephen VI, John XI, XII and XXII, and Alexander VI. He could have extended the list and told about the lusts of Benedict IX, Gregory VI, Sylvester III, Julius II, Innocent VIII, Paul III, and many others, all of whom are officially listed by *Annuario Pontificio* (1947) as popes in good standing.[†]

Coming now to the conclusion, we read: "Again I say, if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing with a clearness equal only to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas!"

Because some say this speech was written by an Augustinian monk instead of by Strossmayer does not reduce its truthfulness in the least.[‡] The facts of history remain irrefutable. But if this historical discussion bores you, consider recent events and a current question: Was

* Another papal bull was the one Pope Urban VIII made when excommunicating the great scientist Galileo for teaching the truth that the earth revolves around the sun and not vice versa. Other glaring contradictions appear in the edicts of Innocent I, Gelasius I, Pelagius I, Nicholas I, Stephen II (III), Celestine III, Innocent III, Nicholas II, etc.—McClintock & Strong's *Cyclopædia*, vol. 4, pp. 571, 572; vol. 10, p. 673.

† 1948 *National Catholic Almanac*, pp. 30-35.

‡ *Catholic Encyclopedia*, vol. 14, p. 316; vol. 15, p. 306.

Pius XII infallible when he proclaimed that the fleshly body of Mary went to heaven? On the very face of it the statement is a lie, for the Catholic Douay Bible says plainly: "Flesh and blood cannot possess the kingdom of God: neither shall corrup-

tion possess incorruption." (1 Cor. 15:50) Other scriptures proving the Assumption Dogma a fallible falsehood appeared in *The Watchtower*, January 15, 1951. Not man's word, but only God's Word, the Bible, is infallible!—John 17:17.

Above All Else, Guard Your Heart!



IN THE beautifully wooded grounds in front of radio station WBBR on Staten Island, New York city, stood a large oak, towering above the surrounding trees and dominating the scene. Its stately massive trunk seemed to be the very symbol of strength. Yet one day, after a particularly severe storm, this giant of the woods lay low. Trees all around it were still standing, but it had been felled, broken in two. Had it been struck by lightning? No. Then what caused its fall when smaller, seemingly weaker trees still stood? Ah, it had a hollow, rotten core. Its heart was bad.

Time and again a similar tragedy is seen in regard to the human body. A man, seemingly in the best of health, suddenly dies from a heart attack. He also had appeared to be strong, but something, too much worry, too much work, or perhaps too much pleasure, self-indulgence, had hollowed out his core, had weakened his heart, and so an overexertion felled him even as

the storm felled the oak. Since this tragedy can also happen in a spiritual sense, as we shall presently see, most fitting is the admonition: Above all else, guard your heart!

Jehovah, the wonderfully wise Creator, not only fashioned that marvelous organ, the human heart, which organ contains the strongest muscles found in a man's body, and which works unceasingly from the cradle to the grave—in fact, was designed to run forever—but He also produced those good qualities and faculties symbolized by the heart. No one understands this figurative heart as well as he does, and it is within his power to harden, strengthen, weaken, or even break it as he pleases by his dealings with his creatures.—Rom. 9:16-18.

Jehovah God made the heart of Pharaoh hard by his manner of dealing with him, and then he broke that tyrant's heart by slaying his firstborn. By his mighty works for his people Israel during their wilderness journey, God caused the hearts of the people of Canaan to weaken, even as Rahab testified: "As soon as we had heard these things, our hearts did melt." (Ex. 7:3; Josh. 2:11) Job complained that God had made his heart weak, soft.—Job 23:16.

In the greater number of cases in the Bible where the term "heart" occurs, it is used in this figurative way, as a symbol of the mind, the disposition, the love and actuating motive of the individual. At the time of the writing of the Hebrew Scriptures the word for heart (*leb*) "denoted the seat of all affective and reasoning activity of the mind: the emotions of love

and hate, desire, joy, sorrow, courage, loyalty, fear, pride, were thought to reside in the heart, so also did the faculties of memory, imagination and reasoning". (Albright's *Archaeology and the Religion of Israel*, pages 24, 25) And not without good reason, for do not all such mental and emotional activities directly affect the literal heart? Indeed they do!

It is in this sense, as the seat of our affections, the operations of our mind, that the term "heart" is used at Proverbs 4:23 (Ro): "Above all that must be guarded keep thou thy heart, for out of it are the issues of life." Yes, just as the health, strength and life of the human body depend upon the organ of the heart, so the spiritual health, strength and life of the Christian depend upon the condition of his symbolic or figurative heart.

We are living in the last days of this wicked old system of things, in the critical times hard to deal with, when iniquity is abounding and little faith is found, when the adversary, Satan the Devil, is putting forth an all-out effort to debauch the human race and to destroy all those who are determined to maintain integrity toward Jehovah God. (Matt. 24:9-13; Luke 18:8; 2 Tim. 3:1-5; Rev. 12:12, 17) Now, more than ever before, we must give earnest heed to this admonition to guard our hearts.

Foreseeing this very situation and need, Jesus gave us fitting admonition: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life [which, in fact, are bad for the literal heart], and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. 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)

And make no mistake about it, as the days go by faith-testing trials and heart-searching temptations will increase.

Our hearts stand for what we really are on the inside, and which is determined by what we like to think about, or where our love and affections are centered. If we allow our hearts to dwell on the corrupt pleasures of this old world, merely avoiding giving expression to them because of fear of exposure and unfavorable criticism and punishment, we may for a time conceal our real desires or hidden purposes from men; but not from God. His Word says: "Shall not God search this out? for he knoweth the secrets of the heart." (Ps. 44:21) "I, Jehovah, search the mind [*lebh*], I try the heart, even to give every man according to his ways, according to the fruit of his doings." (Jer. 17:10, AS) There is nothing hidden that will not be revealed, and if our hearts are weak or unclean, sooner or later that fact will be made manifest. We may pass for integrity-keeping Christian ministers for a time, but when the test comes we shall fall.

HOW TO GUARD THE HEART

How can we guard our hearts with all diligence so as to assure for ourselves divine approval and everlasting life in the new world? By carefully watching the things on which we like to dwell, the things upon which we fix our affections, our longings, the things which we like to think out. For instance, a young maiden who has her heart set on marriage will fill her mind with romantic ideas about an ideal "prince charming"; she will visualize just how he looks, how she met him, how he made love to her, and the thrill of the wedding. All this she will think out and with this she will fill her mind, her heart, because that is where her affections lie.

If we, as Christian ministers, witnesses for Jehovah, have our hearts set upon the

vindication of Jehovah's name, the blessings of the new world, and the present expansion of the true worship, then we will be filling our minds with the pure, beautiful and life-giving truths of God's Word and with plans regarding making those truths known to others. (Phil. 4:8) We will be studying and giving attention to these things, storing them up in our minds and letting them be our meditation and guide. So, rather than turning and looking yearningly at the selfish things of Satan's system of things, let us obey God by looking straight ahead to the new world, keeping our eyes fixed on God's kingdom. By not looking to the right or to the left, but by going straight forward with a firm determination, we shall keep our feet from evil and in the way that leads to everlasting life.—Prov. 4:20-27.

The psalmist David appreciated this fact, and therefore he said regarding God's laws, precepts, testimonies, commandments and ordinances: "By them is thy servant warned: in keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."—Ps. 19:11-14, AS.

Since to have the meditation of our heart acceptable in God's sight means filling it with the truths of his Word, we must study. Study the Bible itself and also study those helps God has provided for us to help us understand his Word. And we must study not only in private, but also with others, with the members of our immediate families and with our brothers in the Christian congregation as opportunity affords. And further, we must fix our minds on what we are reading, must concentrate

on the subject matter, otherwise it will make no impression upon our minds; and how can we meditate or ponder over something that has not been impressed upon our memories?

SPEAKING FROM THE HEART'S ABUNDANCE

If we fill our hearts with the good things concerning Jehovah God and his kingdom they will also be found on our lips, for out of the heart's abundance the mouth speaks. (Luke 6:45) Thus in another way our hearts hold the issues of life, for while "with the heart one exercises faith for righteousness" it is "with the mouth one makes public declaration for salvation".—Rom. 10:10, NW.

In view of the importance of our public declaration, let us not be content with a mere routine activity, putting in time as it were, but let us be anxious to do it in a manner that will do the most good, wisely, persuasively: "He who pays heed to the word will prosper; and happy is he who trusts in the LORD! The wise man is counted intelligent; and sweetness of speech adds persuasiveness to his teaching. Wisdom is a fountain of life to him who has it; but folly brings chastisement to fools. The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—Prov. 16:20-23, AT.

Appreciating the seriousness of our responsibilities we will also try to make the best plans and arrangements regarding our course as witnesses for Jehovah. And after we have done our part, having taken full consideration of God's written Word, we will look to Jehovah God for direction and guidance. If our plans run in full accord with the Bible as we understand it, then we may confidently expect that the Lord will lead us in the way we planned with divine approval. "A man's heart deviseth his way; but Jehovah directeth his steps."

(Prov. 16:9, AS) How does Jehovah do this? By means of his spirit or active force, which is stronger than we ourselves and also is unerring.

BE STRONG OF HEART!

Watching our hearts will help us to lead pure lives, will equip and motivate us to make known the good news of God's kingdom, and to do so in the most persuasive manner. Further, it will also make our hearts strong, and strong hearts Christians must have, for does not Paul warn that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted"? (2 Tim. 3:12, NW) All the indications point toward increased persecution, and only by having strong hearts shall we be able to stand. By taking note of the examples of fearless and faithful devotion to God as contained in his Word, by making his promises to help us in every time of need our own, we will gain strength to endure and to be submissive to whatever he may permit. His Word stored up within us will keep us from rebelliously sinning against God when we are under pressure or inducement from the world and its rulers. "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah."—Ps. 27:13, 14, AS; 119:143, 144, 153, 157, 161.

Let us strengthen our hearts by training in fortitude now. Let us not fear the reproach of man but boldly confess the name of Jehovah at every opportunity, at one's place of secular employment, in business dealings, in the field service, on the street corners and from house to house. Such training will prepare us for the fiery trials that lie ahead. And let us ever be on the alert so as not to compromise in any respect.—Phil. 1:27-29.

Today all the world looks toward the future with fear and apprehension, dreading the imminence of a third world war, fearful of the disaster that atomic bombs will wreak on modern civilization. We may not fear their fear, for if we, who have taken the name of Jehovah, should quail, who else could be strong? Besides, how can we tell others to be strong if we are not strong ourselves? Remember our commission is: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you."—Isa. 35:3, 4, AS.

Statistics show that diseases of the physical heart are the No. 1 killer of modern civilization. Let us take care that we do not lose out on everlasting life in the new world because of weak or bad symbolic hearts. To have strong, sound hearts we must keep our minds informed on God's Word and its promises. We must keep our hearts filled with the knowledge of Jehovah's mighty deeds, his faithful dealing with his people in times past and now, and his purposes by his kingdom. Let us ever bear in mind the great issue of universal sovereignty, knowing that by staying true and keeping integrity to Jehovah we shall have a part in vindicating his name. Let us keep our mental affection, our love, fixed upon him and his glorious theocratic government by Christ Jesus. Let us bear testimony to what we know is true, and that without the fear of the reproach of man. Pursuing such a wise course we shall be stronghearted, for "a wise man is strong; yea, a man of knowledge increaseth strength". (Prov. 24:5) And once again: "Above all that must be guarded keep thou thy heart, for out of it are the issues of life."—Prov. 4:23, Ro.

Climax of Clean Worship Assemblies at

WASHINGTON

JEHOVAH God long ago purposed and declared that only creatures who worship him shall live. All other gods and all their worshipers shall be destroyed forever! That this righteous and happy state of affairs is fast approaching a complete realization is very manifest in the light of recent historical events. For example, the series of international conventions held by Jehovah's witnesses in 1951 shows clearly that the clean, undefiled worship of the Most High God, Jehovah, is making tremendous advances in the earth.

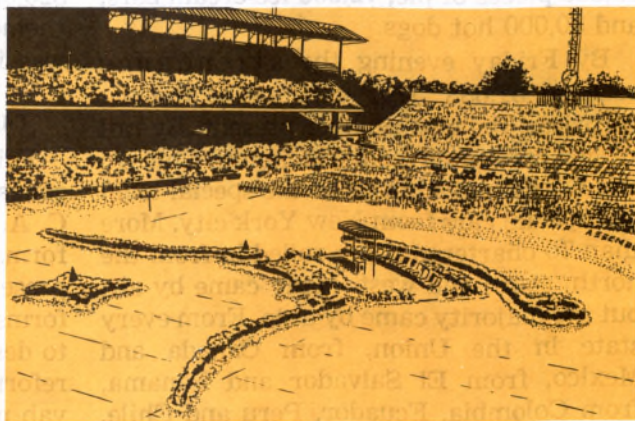
The first of these assemblies of true worshipers was in London, August 1-5, followed by similar gatherings in France, Luxembourg, Belgium, the Netherlands, Germany, Denmark, Finland, Sweden, Norway and Austria. All of these record-breaking conventions had the same theme: clean, pure worship to the glory and praise of Jehovah! Most fitting then that such a series should be concluded two weeks after the Vienna assembly with a similar convention in Washington, D.C., Griffith Stadium, the largest place available, was engaged for the week end of October 12 to 14.

PREPARATION FOR THE FEAST

Eight or nine thousand accommodations were obtained in the hotels and motels within a radius of 50 miles of the stadium, and some hotels even converted their banquet rooms into dormitories for the witnesses. But this in no way took care of the needs. Thousands of rooms had to be obtained in private homes. Some of the radio stations co-operated in the emergency and advised their audiences to call

the Rooming Committee. One man who responded said that he was going away for the week end, but would leave the key to his house with the neighbors, and for the witnesses to make themselves at home. Nine conventioners were thus well provided for by this generous hospitality. After spending 19,000 hours going over the territory three and more times, the District of Columbia stretched its seams to the limit and 22,000 accommodations were obtained in private homes.

Feeding a convention of this size in the narrow and cramped passageway beneath the grandstands was a problem of great magnitude, but by God's undeserved kindness it too was overcome to the utter astonishment of worldly observers. A corps of plumbers, mechanics, electricians and carpenters—all consecrated servants of the Lord—went to work and shortly had a kitchen and dining room installed. An old second-hand steam boiler out of a junk yard was rigged up with an 800,000 BTU



gas burner to generate 15 pounds pressure for seven huge steam kettles. Meat grinders, mixing, shredding and slicing machines, a battery of deep-fat vats for frying, and three large bake ovens were also installed, as well as a giant dishwasher capable of cleaning 14,000 trays per hour.

When the health inspector saw the large galvanized drums equipped with steam coils in which instant coffee contributed by the Nescafé Corporation was made, he exclaimed in amazement, "Ingenious!" Another instance that shows how "ingenious" Jehovah's people are in overcoming obstacles in the way of an assembly of this kind was in obtaining necessary lumber. There was a shortage, so one of the witnesses contributed a grove of his trees. Other witnesses cut it down, and six weeks later their brothers and sisters at the convention were eating at the tables made from the lumber.

Delicious meals were served at a rate between four and five thousand per hour, and in the three days, 12,000 pounds of potatoes, 13,200 pounds of meat and fish, 36,000 $\frac{1}{2}$ -pint containers of milk, and 51,000 cups of coffee were consumed. In addition to the cafeteria, the refreshment stands distributed 36,000 doughnuts that were made right on the premises, 48,000 sandwiches, 49,000 pieces of pie, 72,000 ice-cream bars, and 80,000 hot dogs.

By Friday evening the attendance reached 31,688. This was one of the big surprises, the vast number present. By rail special cars came from Cincinnati, Chicago and Detroit, in addition to the special train and special cars from New York city. More than 70 chartered buses rolled in from the north, south and west. Many came by air, but the majority came by auto. From every state in the Union, from Canada and Mexico, from El Salvador and Panama, from Colombia, Ecuador, Peru and Chile, and from the islands round about—Cuba,

Haiti, Puerto Rico, Newfoundland, and Hawaii—representatives came to make this an international convention of the Western Hemisphere.

The reason this great throng had come together was not just to feast at the Lord's table, but also to show the inhabitants of Washington, the high and the low alike, what constitutes pure, clean, undefiled worship of Jehovah God. This meant they would go from house to house, circulate among the people on the streets, and talk to them in their places of business, inviting all to come and see and hear for themselves, and learn firsthand that there is a group of true Christians today who compose the nucleus of a new world society. This being the program for Friday morning, the publishers were dismissed to the field after first hearing G. Hannan discuss the "Ingathering of the Other Sheep".

Washingtonians were given 1,000,000 handbills inviting them to hear the president of the Watch Tower Society speak on the subject that had all Europe talking, namely, "Will Religion Meet the World Crisis?" Also during the three days publishers obtained from the bookroom 2,234 Bibles, 22,310 magazines, 38,890 bound books, 105,000 booklets (including those distributed after the public lecture), and 320,000 tracts. Here too the "international" theme was underlined, for this literature was in 27 languages.

IMPORTANT COUNSEL IN PURE WORSHIP

Friday afternoon, after 15 minutes of songs, the chairman of the convention, C. A. Steele, spoke on the subject, "Transformation by Renewing the Mind." This present system of things with its false forms of worship is going the way leading to destruction, and nothing can be done to reform it. Hence, true worshipers of Jehovah must follow the apostle Paul's advice: "Quit being fashioned after this system of

things, but be transformed by making your mind over."—Rom. 12:2, NW.

"Continue in the Service" was the next talk on the program, and H. C. Covington was the speaker. You must be active in bearing witness and keep going in order not to fall out this side of victory. Your service cannot be like a Mexican jumping bean, active only when stimulated with a little emotional heat. Nor can it be like a meteor that momentarily flashes brightly across the sky and then dies completely out of sight. It must be constant, continual.

The next hour was designed to strengthen a weak part of the theocratic organization, that is, the established company book study. This discussion, handled by a symposium of four speakers (J. T. Gorra, D. Adams, M. Quackenbush, and E. R. Wilson) contained strong, logical arguments, as well as practical demonstrations that brought home to the conventioners many important points, including the following: The company book study is a center for development of the mind, an educational center for both old and new publishers, a place for informal public meetings and Christian fellowship, a service center out from which all publishers work together in groups.

Time now for the evening session, and the giant floodlights—all 800 of them—were turned on to illuminate the field with the brightness of midday. Thirty minutes of "Songs and Experiences", and then an hour talk by A. D. Schroeder, the registrar of the Watchtower Bible School of Gilead, at South Lansing, New York. This was a very scholarly talk, built around the *New World Translation of the Christian Greek Scriptures*, first released a year ago at the great international convention of Jehovah's witnesses in Yankee Stadium, New York. Brother Schroeder called attention to the superiority and value of this translation which has won high esteem among

reputable Bible scholars who are not Jehovah's witnesses.

The vice-president of the Watch Tower Society, F. W. Franz, then gave a most interesting report on his recent travels in Europe and the several clean worship assemblies that he attended. This was not a cold report of statistical figures, but one that throbbed with heart-touching incidents and personal impressions, showing the oneness, unity, peace and prosperity of the theocratic organization. It made no difference in what land he was visiting or what language he was speaking, Brother Franz found the same spirit, and the same love and devotion to Jehovah among true worshippers in every nation.

Brother Franz also related an incident that occurred about 12:30 p.m. that very day. A Brother E. A. Kennedy from the West, who was the ammunition officer in the same artillery company of which Harry Truman was captain during World War I, called at the White House where he was greeted by Gen. Harry H. Vaughan, Truman's personal military adviser. After talking over old times (Vaughan was also in the same artillery company) Brother Kennedy asked if it was possible to see his boss, President Truman. No trouble at all. The general ushered him into the president's office without delay, and Brother Kennedy renewed his acquaintance with his former captain. He then explained why he was in Washington, to attend the clean worship assembly of Jehovah's witnesses, and since Truman had recently referred to religion's disunity in his speech to a convention of religious pilgrims to Washington Brother Kennedy was here to present him with a copy of *What Has Religion Done for Mankind?* for the explanation of this. The president accepted the book. Brother Franz failed to mention, however, who would make the follow-up back-call on this placement, but recommended that the

president do as the lord mayor of Frankfurt, Germany, had done, attend the public lecture Sunday.

THE SECOND GREAT DAY

Saturday morning M. G. Henschel had a heart-to-heart talk with the conventioners, especially those new ones who only recently began associating with Jehovah's witnesses. To these he explained the purpose, significance and importance of one's dedication to God and baptism, steps everyone must take who abandons false religion and returns to the pure worship of God. In response, 558 men, women and children of all ages and of many nationalities were immersed, giving positive evidence that clean worship in the earth is expanding. Following this talk, consideration was given to ways and means of presenting the current subscription offer for the magazine *Awake!* and then the publishers were dismissed to the field until the program resumed again at 2 p.m. with songs and experiences.

No one present will forget the sustained applauding that shook Yankee Stadium the year previous when the Scriptural explanation of Psalm 45:16 was given concerning the new world princes. It was therefore with great expectation and keen interest that the conventioners in Washington listened to F. W. Franz discourse on Isaiah 32:1 (AS), "Princes Shall Rule in Justice." He made it clear that this is not a post-Armageddon prophecy, but rather, one that is now in course of fulfillment. Hence, right now *sarim* in the Bible sense are ruling in God's visible organization to the glory of Jehovah and to the blessing of His people.

The symposium that followed was on the general subject of pioneering. Nearly five out of six pioneers on the list, or, to be exact, 5,032, registered as present at Washington! And yet, as T. J. Sullivan, W. H. Wheeler, L. A. Swingle, and H. E. Miller

pointed out, there is a crying need for many more pioneers. Pioneering is the most important occupation one can have. Consecrated servants of God who do not have Scriptural obligations must therefore cultivate the right mental attitude toward pioneering, must avoid the distractions and snares of this old world by entering the pioneer ranks and remaining in them. How seriously the conventioners took this forceful, outspoken counsel is indicated by the fact that 1,157 asked for and received applications for the pioneer service!

That afternoon the attendance of 40,639 smashed the previous record for Griffith Stadium set during the world series back in 1924. Saturday night the figure climbed still higher, to 42,936, and this was good, for besides the experiences related by several of those who were privileged to attend the European conventions, two important speeches were made. The first of these, "Sanely Approaching the World's End," was given by Grant Suiter, secretary and treasurer of the Watch Tower Society. He contrasted the sanity of those who worship the new world's God, Jehovah, with the insanity of those who worship this old world's god, the Devil.

When N. H. Knorr, president of the Watch Tower Society, walked out to the platform to give the major talk of the evening, "The Triumph of Clean, Undeified Worship," he received a great ovation, for he had just returned from the series of European conventions. From beginning to end his talk had a clear, triumphal ring of confidence. "Jehovah challenges all the gods of this world," he said. Not only the 330,000,000 gods of India but also the god of the Kremlin, the pope of Vatican City, the Grand Lama of Tibet, and all the rest. The battle of the gods is near and there is no question as to who will triumph. "The battle will go only one way, and Jehovah

will triumph as God, the only living and true God of the universe!"

CLIMAX REACHED THE FINAL DAY

The program for this concluding day was certainly packed full of valuable and exciting information. In the morning opportunity was afforded to hear further expressions of appreciations of the European conventions, and then K. M. Jensen gave a very interesting report on his visit to Iceland and the Scandinavian countries. U. V. Glass then spoke about the "Volunteers in the Day of His Power", making the point that Jehovah's servants do not have to be drafted as those of the old world are. No, for they volunteer willingly, joyfully, and out of love for God and his kingdom. The branch servant of Canada, Percy Chapman, then gave a dynamic talk about certain prophecies of Daniel that have been in the course of fulfillment from and since 1918. Concluding the morning session, the conventioners heard a zesty talk on the subject and theme "The Word of God a Sure Guide", delivered by C. Quackenbush. Not the scientists, not the politicians, not the economic wizzards, not the psychologists, not the social reformers—no, not these blinded, stumbling, blundering leaders—but the Bible, God's Word of truth, is the *only* sure guide.

Due to the presence of many Spanish-speaking conventioners, a meeting not scheduled on the program was quickly arranged for on Sunday at 12:45 p.m. The short notice and congestion in the stadium at the time, however, prevented many from attending. But the 162 who did certainly appreciated it very much. With animation and enthusiasm they listened to John Bourgeois, a Spanish district servant in the United States, give a resumé of the convention up to that moment. George Papadem, representative from Cuba, then told how marvelously the Kingdom work

is progressing in that island. And in conclusion, Fred Franz gave a report on the clean worship conventions in Europe.

WILL RELIGION MEET THE WORLD CRISIS?

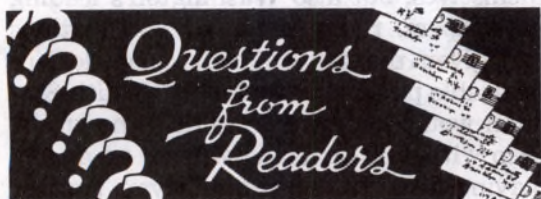
How many would come to hear the answer? This was the big question asked by the conventioners as the hour for the public lecture approached. The talk had been well-advertised, not only by the publishers themselves, but also Washington's leading newspapers, radio and television stations had given the convention a good deal of favorable publicity. Obviously Griffith Stadium would not be able to hold the crowd even with 4,000 extra chairs set up on the playing field. The open-air Sylvan Theater at the base of the 555-foot towering Washington Monument was therefore engaged and connected by direct wire to the stadium. As both these places began to fill up an orchestra of more than 70 pieces, together with the WBBR Male Chorus consisting of 18 voices of the Brooklyn Bethel family, provided delightful medleys of Kingdom songs.

With the stadium "jammed to the rafters" and overflowing on all sides, and with an additional 10,000 assembled in the Sylvan Theater, N. H. Knorr delivered his now world-famous speech to a record-breaking audience of 57,500! What a fearless denouncement of Christendom's failure! What a bold pronouncement of Jehovah's wrath against her religious leaders! Brother Knorr was at his finest. And the sound system with its complex hookup of microphones, amplifiers and loud-speakers never quivered or faded in delivering all the thunder and fire of this speech. There was even a hard-of-hearing section with 40 sets of earphones, and in another section the hands of an interpreter worked fast and furious to relay every syllable to the deaf-mutes before him. More than 200 wire and tape recorders faithfully captured

every pulsation of this powerful talk for the benefit of thousands unable to be present. Truly a climactic conclusion to the series of national and international assemblies for clean worship during 1951!

This grand convention in Washington was about to become history, but first the convention servant, J. O. Groh, must give his report and high lights of the assembly,

and then Brother Knorr a closing talk. In this grand finale of a most blessed three-day assembly, Brother Knorr spoke of "The Unity of God's Visible Organization", and he also outlined the special work for all who will participate in clean, undefiled worship during the coming year, and which is summed up in the yeartext for 1952, "Say to the prisoners, Go forth."—Isa. 49:9.



● Is it unscriptural for one of Jehovah's witnesses to marry someone that is not in the truth?—L. H., Ohio.

Jehovah's consecrated people, being in the world but no part of it, are in a position similar to that of Abraham sojourning in the land of Canaan. (John 17:14-16; 15:19) Abraham safeguarded his family circle from the invasion of demon worship through marriage ties with the Canaanites, sending to his homeland instead for a wife for his son Isaac. (Gen. 24:3,4) Isaac's son Jacob was similarly protected from heathen women. (Gen. 28:1,2) Centuries later the Israelites, while en route to the Promised Land, were commanded to avoid marriages with the nonbelievers in Canaan: "You must not intermarry with them, neither giving your daughters in marriage to their sons, nor receiving their daughters for your sons; for they would turn your sons from following me to serving alien gods." (Deut. 7:3,4, AT) So important was this principle that Jehovah incorporated it into his divine Law: "Lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals, marrying your sons to their daughters, who will desert to their gods and make your sons desert also." (Ex. 34:15,16, Mo) Close social relationships of any kind were forbidden as dangerous. After Israel entered Canaan and gained many victories over the enemies, it was still essential to warn the Israelites away from entangling relations with

the heathen, including the matrimonial relation.—Josh. 23:6-8, 12, 13.

But there were always Israelites who thought they were strong enough spiritually to wed heathen women, enjoy the marriage ties, and at the same time resist the ensnaring effects of their wives' demon religions. Yet God's good counsel and command could not be ignored with impunity, not even by the wisest man in those olden times, King Solomon. Of him it is written that he loved many foreign women, and took wives from among the heathen nations round about, and "his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God". This deliberate disobedience came after God had warned Solomon, after Jehovah had "commanded him concerning this thing, that he should not go after other gods: but he kept not that which Jehovah commanded".—1 Ki. 11:1-11, AS; Ezra 9:1,2.

Similar warnings of separateness from this old world are found also in the Christian Greek Scriptures. For example: "Do not become unevenly yoked with unbelievers. . . what portion does a faithful person have with an unbeliever?" (2 Cor. 6:14,15, NW) Marriage of one of Jehovah's witnesses to an unbeliever results in an unequal yoke and cannot help but produce unequal pulling and stress and friction. All should remember that marriage ties are liable to prove long-term bonds, because in God's judicial court they cannot be lightly snapped, severed for anything short of adultery by one of the marriage partners. (Matt. 19:9; Mark 10:11,12) These bonds may add responsibility and restrictions to one's liberty that will last a lifetime. For this reason not only a first marriage but also a remarriage after death of one partner should be carefully weighed. The apostle Paul counsels: "A wife is bound during all the time her husband is alive. But if

her husband should fall asleep in death, she is free to be married to whom she wants, ONLY IN THE LORD."—1 Cor. 7:39, NW.

The restriction here given concerning Christian widows desiring to remarry applies with equal force to any servant of God seeking a husband or wife, namely, to marry "only in the Lord". That means to marry only a person dedicated to Jehovah, like oneself. For a Christian to unequally yoke himself up with an unbeliever is not conducive to Christian welfare and is controlled more by passion. Such deliberate and willful endangerment of one's Christian welfare and spiritual interests is not pleasing to God or Christ, is a flouting of Jehovah's counsel and command.

● Isaiah 7:14 foretells that Messiah was to be called "Immanuel", yet Jesus was not so called. Why not?—J. W., California.

That this prophecy was adequately fulfilled by Christ Jesus is made clear in Matthew's Gospel. If it had not had its proper fulfillment then Matthew would not have had the grounds to call specific notice to it, as he did in chapter 1 verses 22, 23 (NW): "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying, 'Look! the virgin will become pregnant and will give birth to a son, and they will call his name "Immanuel",' which means, when translated, 'With us is God.'" The important thing is that this name had meaning, and Jesus fulfilled that meaning. He was Jehovah's Representative, Jehovah's Anointed One, the Christ or Messiah. In sending the Messiah to the Jews God showed that he was with them, not against them. He continued with the faithful Jewish remnant that accepted Jesus the Messiah, and he is with those who accept Christ the enthroned King at this time.

Other names were foretold for the Messiah. For example, Isaiah 9:6 states concerning him: "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Yet all of these names were not used toward Jesus as personal names by which to call him. He lived up to the meaning of these names, and that is the sense in which they were prophetically given, to show his qualities and the good offices he would perform for the obedient ones. So with the name Immanuel. He measured up to its meaning and thus fulfilled the prophecy assigning it to the Messiah, even though Jesus and not Immanuel

was used as his personal name, which also was very meaningful.—Matt. 1:21.

● What do Jesus' words at Matthew 12:43-45 mean?—R. D., California.

"When an unclean spirit comes out of a man, it passes through parched places in search of refreshment, and finds none. Then it says: 'I will go back to my house out of which I moved'; and on arriving it finds it unoccupied but swept clean and adorned. Then it goes its way and takes along with it seven different spirits more wicked than itself, and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first. That is how it will be also with this wicked generation."—Matt. 12:43-45; Luke 11:24-26, NW.

A man who has been possessed with a demon and gets rid of it has a vacuum left. This vacuum or emptiness left by the evacuation of the demon is to be filled with the Lord's spirit, with a faith backed up by works in harmony with God's Word. Then when the demon returns he would not find the person, likened unto the demon's house, "unoccupied but swept clean and adorned." Instead, he would find the place he had vacated filled with a stronger spirit, Jehovah's active force, and the demon spirit would not be able to reoccupy this person. Apparently in the case Jesus was discussing the person freed of a demon left the vacuum unfilled, not taking up Jehovah's service and making room for Jehovah's spirit in his life, but merely cleaning himself up and adorning himself in a visible show of piety. Such a person will not be able to prevent the return of the demon spirit, and in his relapse his plight worsens, more demon spirits than before occupying him.

Applying the principle in a general way, a person may be a part of the world under condemnation, alienated from God. Then he gets a knowledge of the truth, ousts from his life the evil spirit of this world and of Satan, but then he fails to continue in God's way. He does not receive God's spirit and make room for it in his life, allowing it to direct him in good works and fill his life. He quenches the spirit of God in his life, leaving his existence empty, nothing but a shell of outward piety cleansed of some of his former worldly filth. His lack of appreciation and service and good works inspired by God's spirit leaves him open for reoccupation by Satan's defiling influences, and demon spirits control his life more completely,

if more subtly, than ever before.—Heb. 6:4-8; 10:26, 27; 2 Pet. 2:20-22, NW.

So it was also with the Israelite nation. It had been cleansed and set apart from heathendom and Satan's rulership, but it soon left undone the weighty matters of Jehovah's law and covenant, and rather than occupying and filling its national history with service directed by Jehovah's spirit it fussed with minor matters and human traditions and an outward show of piety and ceremonial purity. By the time Jesus came the wicked generation of religious Jews were under Satan's control to such a complete degree that they rejected the Messiah. The end of this nation made responsible with divine knowledge was worse than its beginning.

Incidentally, King Saul's case shows that if one's life is not filled with Jehovah's spirit it is likely to be taken over by a demon spirit. David had been anointed king in wicked King Saul's stead, and the spirit of Jehovah came upon David; but note what occurred in Saul's case: "Now the spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (1 Sam. 16:13, 14, AS) Not that

Jehovah actually sent an evil spirit to trouble Saul, but by Jehovah's removing his spirit it left a vacancy, and that vacancy was now filled by a demon spirit. Since Jehovah made this demon possession possible by removing his spirit, Jehovah is referred to as the source of the evil spirit.

It is comparable to the statement that Jehovah hardened Pharaoh's heart; Jehovah did not do so, but the message from Jehovah caused Pharaoh to harden his own heart. Jehovah's message and Jehovah's dealings with the Egyptians caused Pharaoh to react in hard stubbornness and anger; and since the message and dealings were from Jehovah he may be said to have indirectly hardened Pharaoh's heart. (Ex. 7:3; 8:15, 32) Another illustration of this principle is where Jehovah told Isaiah to "make the heart of this people fat, and make their ears heavy, and shut their eyes"; he, Isaiah, was not to do this literally, but the message he declared made these rebellious ones unreceptive because it did not please them. (Isa. 6:10) So when Jehovah's spirit was removed from Saul, a demon spirit entered Saul, for Saul was like an unoccupied house.

"WATCHTOWER" STUDIES

Week of April 20: Are You Choosing Life or Death? Also, Choosing Now to Live

Then, ¶ 1-3.

Week of April 27: Choosing Now to Live

Then, ¶ 4-21.