The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1952
Semimonthly

WHY MATURITY OF DISCERNMENT VITAL

MATURITY ESSENTIAL TO INCREASE

CHRISTIANS—FIRST OF ALL JEHOVAH'S WITNESSES

PAUL, APOSTLE TO THE NATIONS

CLERGY PHILOSOPHERS VOID THE BIBLE

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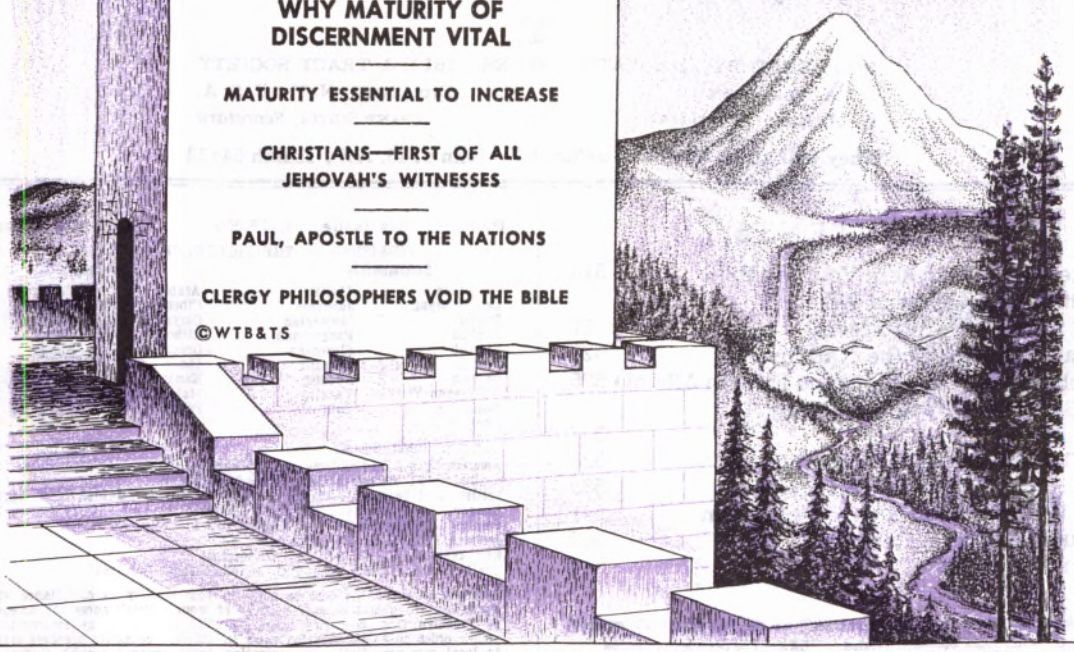

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
Le – Isaac Leeser's version
LXX – The Septuagint Version
Mo – James Moffatt's version
NW – New World Trans. (2nd Ed.)
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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

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Announcing JEHOVAH'S KINGDOM
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CLERGY PHILOSOPHERS VOID THE BIBLE

AWAY from the churches have parishioners streamed in droves. Despite swollen sectarian membership rolls, attendance has steadily fallen off and popular support of clergy functions has waned. Religion in Christendom seems on the decline. Why? One obvious reason appears in the idle philosophy the clergy have pattered in exchange for their pay. Consider, for instance, the following from the Portland, Oregon, *Oregonian* of March 25, 1952. Discussing a conference of clergymen in the city, the paper alluded to the position taken by Dr. Richard Steiner of the First Unitarian Church, who acknowledged that religion often leads to emotional instability, but did not condemn this. Rather he said:

"Most cultural progress has been made by people who could be classed as neurotics. This business of striving for emotional stability can be dangerous. The absolutely stable person is like a rock on the beach—he can't be moved and he doesn't want to move. I have no use for maturity. Anyone who is mature is ready to die."

As usual, there is no explanation, no proof, no logic, no evidence of "cultural progress" his neurotics have brought forth, no sign of danger lurking behind the desire to be stable. No wonder, for such empty reasoning collides head-on with the Bible, source of divine wisdom and knowledge. What is so wrong with a rock on a beach, firm so that the slightest turbulence does not wash it away? Is this trait not good in a man? Jesus thought it good, saying: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass." But those who ignored his sayings he likened to a man building his house on sand, a house that washed away with the first storm. (Matt. 7:24-27, *NW*) The unstable and unsteady ones may be Steiner's ideals, but they are not God's, whose Word says: "He who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways."—Jas. 1:6-8, *NW*.

"I have no use for maturity," announced Dr. Steiner. "Anyone who is mature is ready to die," he droned. Would he dare apply his principle to Christian faith? Would he be willing to match logic with the apostle Paul, whose forceful letter to the Hebrews concludes its fifth chapter by likening spiritually immature Christians to physical babes yet feeding on milk? This is not a desirable condition in which to remain, for he adds: "But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the elemen-

tary doctrine about the Christ, let us press on to maturity, not laying a foundation again."—Heb. 5:11-14; 6:1, *NW*.

Far from death, the apostle refers to mature persons as those productive of fruitful good things for which the knowledge they were given was intended. "The ground that drinks in the rain which often comes upon it and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. But if it produces thorns and thistles, it is rejected and is near to being cursed, and it ends up with being burned." —Heb. 6:7, 8, *NW*.

With this as a base Paul argued fervently to guard against being swept away by 'various strange teachings' and to make the heart firm instead through God's expressed undeserved kindness. (Heb. 13:9, *NW*) And as for Dr. Steiner's neurotic world-beaters, James has this ego-lowering advice: "Come, now, you who say, 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. . . . now you take pride in your self-assuming brags. All such taking of pride is wicked."—Jas. 4:13-16, *NW*.

The poverty of true wisdom now gripping the world Paul foretold: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories." So what should a Christian do? Shun stability as dangerous and deadly, develop a neurosis and contribute to the "progress" of this ear-tickling vanity? Not according to Paul: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry." —2 Tim. 4:3-5, *NW*.

Can any deny that Satan the Devil, the fallen covering cherub who deserted his high and trusted office as earth's overseer in Eden, introduced immaturity and instability to the universe? (Ezek. 28:13-16) Will the false religious philosophers pretend that God backs him up in this? Will they likewise say divine favor rested on the conceit of murderer Cain, the rebellion of Korah, Balaam's lust for hire that led him to set a price on his blessings and curses, vain Absalom's vicious treason or Judas' betrayal of Jesus? No, they will not follow their sophistry this far, not if they have read the least bit of God's Word, not if they have seen Jude's warning: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without concern for others; waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; wild waves of the sea that foam up their own disgraces; stars with no set course, for which the blackness of darkness stands reserved forever."—Jude 11-13, *NW*.

Another clergyman present at the conference previously mentioned suggested getting a foothold "through psychiatry, or in some other manner". It is his privilege to turn to psychiatry just as it is ours to turn to Jehovah, "the fountain of life," and His Word. (Ps. 36:9) More and more persons of good will are doing just that, leaving the clergy philosophers alone with their psychiatry, their neuroses, their uncertainty and instability which they profess to love. Better to leave while the way is open, for "blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit".—Matt. 15:14, *NW*.

Christians –First of All Jehovah's Witnesses

NOT at any time since creation has Jehovah God left himself without witnesses. The very existence of the universe, immense, symmetrical, beautiful and manifesting limitless power, together with the sunshine, rain and fruitful seasons, all bear eloquent though mute witness to the existence of the Supreme Being, Jehovah God, and help us to appreciate, at least to an extent, something of his marvelous attributes or qualities. "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship."—Rom. 1:20, *NW*.

In addition to such witnesses to his supremacy, Jehovah has ever had human creatures on earth who, by their course of action and by speech, gave witness to him as the Great Sovereign. "Let all the nations be gathered together, and let the peoples be assembled: who among them can declare this, and show us former things? let them bring their witnesses, that they may be justified; or let them hear, and say, It is truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God. . . . my people, my chosen, the people which I formed for myself, that they might set forth my praise." "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. Fear ye not, neither be afraid: have I not declared unto thee of old, and showed it? and ye are my witnesses. Is there a God besides me? yea, there is no Rock; I know not any."—Isa. 43:9-12, 20, 21; 44:6, 8, *AS*.

The apostle Paul, at Hebrews 11, enumerates many of these witnesses: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses and many others. Then, continuing at Hebrews 12:1, he speaks of them as "so great a cloud of witnesses" which surrounds the Christians. Some would interpret Paul's words to mean that those faithful men are witnessing what Christians are doing, that they are spectators. However, this could not be, for two reasons. First, those men are still in their graves and therefore could not be watching Christians. (Dan. 12:13; John 3:13) And, secondly, had Paul meant that they were merely spectators of the Christians he would have used either the Greek word *autóptes*, meaning "eyewitnesses", as at Luke 1:2; or he would have used the word *epóptes*, as at 2 Peter 1:16, *NW*, also rendered "eyewitnesses". Instead, he used the word *mártyres*, which means "one who bears witness", as he did at 1 Corinthians 15:15, where he speaks of those who bore witness to the resurrection of Jesus Christ. See also 1 Timothy 5:19; 6:12; Revelation 11:3.

Nor will it do to say that the references to Jehovah's witnesses in Isaiah apply only

to those pre-Christian servants of God. The apostle Peter quotes Isaiah 43:20, 21 and applies it to Christians, at 1 Peter 2:9 (*NW*): "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." Furthermore, both the apostles Paul and John quote from Isaiah 44, thus showing that it has an antitypical meaning. Compare Revelation 12:12 and 18:20 with Isaiah 44:23 as to redeeming Israel from Babylon; and 1 Corinthians 1:20 with Isaiah 44:25. Clearly, "all the things that were written aforetime were written for our instruction," and "for a warning to us upon whom the accomplished ends of the systems of things have arrived". —Rom. 15:4; 1 Cor. 10:11, *NW*.

CHRIST JESUS SET THE PATTERN

Those who object to the name "Jehovah's witnesses" as applied to Christians and who argue that thereby Christ is belittled and Christianity is being 'de-Christed' overlook the fact that Jesus himself was a witness of Jehovah. He speaks of himself as "the Faithful Witness" and as "the Amen . . . the faithful and true witness". And to Pilate he said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (Rev. 1:5; 3:14; John 18:37, *NW*) The apostle Paul gives similar testimony: "Christ Jesus, who as a witness made the right public declaration in the audience of Pontius Pilate." And the prophet Isaiah long ago foretold that God would give Jesus "for a witness to the peoples".—1 Tim. 6:13, *NW;* Isa. 55:4, *AS*.

As a faithful witness of Jehovah Jesus put to the fore the name of Jehovah throughout his ministry. In the prayer he taught his followers the first petition concerns his Father's name: "Our Father in the heavens, let your name be sanctified." To the unbelieving Jews he said: "I have come in the name of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one." And at the end of his ministry he prayed to his Father: "I have glorified you on the earth, having finished the work you have given me to do. I have made your name manifest to the men you gave me out of the world."—Matt. 6:9; John 5:43; 17:4, 6, *NW*.

Throughout his earthly ministry Jesus exalted his Father's name and primarily bore witness to it. He emphasized that God Jehovah alone was to be worshiped; that his Father alone was good; that he himself did nothing of his own initiative; that his Father was greater than he. And time and again he called attention to his Father's attributes.—Matt. 4:10; 5:45; Luke 18:19; John 4:24; 5:19; 14:28.

Nor can it be argued that the name Jehovah does not appear in the Septuagint version of the Hebrew Scriptures, the one doubtless used by Jesus and his disciples, and that therefore they were not familiar with it or did not make use of it. That can be said only of the later copies of the *Septuagint*. One of the oldest fragments of the *Septuagint* extant today is Inventory 266, in which the tetragrammaton (the four Hebrew letters *JHVH* standing for the name Jehovah) appears repeatedly. And according to Jerome, who translated the Latin *Vulgate,* copies of the *Septuagint* available in his day contained the divine name in the form of the tetragrammaton, which was transliterated instead of being translated as was the rest of the Hebrew text.

But even if it did not appear in the "New Testament" that would be no argument

against using it, since the Bible is one book, consisting of the Hebrew Scriptures, wherein the name Jehovah is found 6,823 times, and the Greek Scriptures. Further, whenever Hebrew scriptures containing the name Jehovah are quoted in the Christian Greek Scriptures, the name Jehovah should have been carried over, as was done by the New World Bible Translation Committee, and not changed as practically all other translators have done.

However, the name Jehovah *does* appear in all versions of the "New Testament" in that Jesus' own name means "Jehovah is salvation" or "Jehovah the Savior"; so every time the name Jesus appears we have a reminder of the name Jehovah. Besides, in Revelation 19:1-7 (*AS*) the expression "Hallelujah" occurs four times, which literally means "Praise ye Jehovah" and is so rendered 23 times in the Hebrew Scriptures, such as at Psalm 104:35; 105:45; 106:1, 48, *AS*.

JEHOVAH COMES FIRST

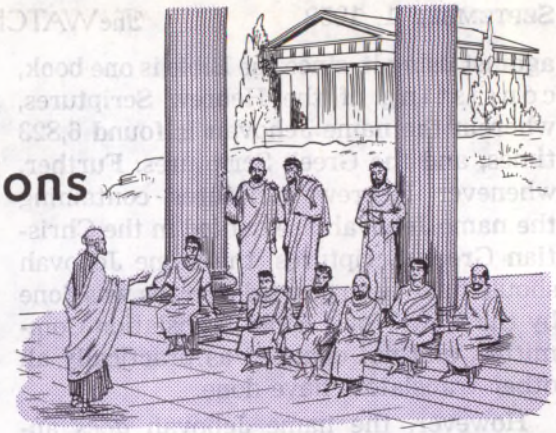
In bearing witness to Jehovah Christ Jesus set the example which his apostles and disciples followed. (1 Cor. 11:1; 1 Pet. 2:21, *NW*) Note how Paul and Barnabas witnessed to Jehovah God when some of the pagans began to worship them: "Men, why are you doing these things? We also are human creatures having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them." Paul gave a like witness to the true God to the Athenians on Mars Hill. In fact, the very purpose of God's having the good news preached to the nations was "to take out of them a people for his name".—Acts 14:15-17; 15:14; 17:23-31, *NW*.

Even though the Christian Greek Scriptures deal largely with the life of Christ Jesus, they nevertheless give God's name first place. Thus we find 1,757 references to the Son of God, in twelve different styles, such as Jesus, Christ, Lord, Son of man, Son of God, etc.; but we find 1,854 references to his Father, Jehovah God, in the three styles, God, Lord and Father.

And though the gospel or good news is termed the good news of Christ Jesus, that does not mean that it is not also the good news of Jehovah God. It is the gospel of Christ because it is the good news about him. But it also is the good news of God because had not God sent his Son into the world in the first place, and then raised him from the dead, there would not have been any good news to preach. (John 3:16; 1 Cor. 15:15-19) So we find that the "New Testament" refers to the good news as being God's 14 times and as being Christ's 13 times. It is even as with the Revelation, concerning which we read: "The revelation by Jesus Christ, which God gave him."—Rev. 1:1, *NW*.

The Source of all our blessings is greater than the Channel through which they come. Paul identifies both for us: "There is actually to us one God the Father, out of whom all things are, and we for him, and there is one Lord, Jesus Christ, through whom all things are, and we through him." And that is why we are told that while "in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly confess that Jesus Christ is Lord", yet all such is not to have Jesus take the place of God, but *"to the glory of God the Father"*. (1 Cor. 8:6; Phil. 2:10, 11, *NW*) Yes, the Christian's first obligation is to bear witness to Jehovah God.

Paul Apostle to the Nations



CHRIST Jesus on one occasion stated that he "was not sent forth to any but to the lost sheep of the house of Israel". However, he did not thus limit his apostles, for after his resurrection he told them that they were to be his witnesses not only "in Jerusalem and in all Judea and Samaria" but also "to the most distant part of the earth". (Matt. 15:24; Acts 1:8, *NW*) The one who pioneered this expansion of true worship was Paul, the apostle to the nations, first known as Saul of Tarsus.

Saul was a Hebrew, an Israelite, of the tribe of Benjamin; a Pharisee, the son of Pharisees, and born a Roman citizen. (Acts 22:28; 23:6; Phil. 3:5, *NW*) Though born in Tarsus, he received his religious training in Jerusalem at the feet of the noted scholar Gamaliel. Saul, however, did not partake of the spirit of tolerance that characterized his able instructor; which spirit enabled Gamaliel, while teaching the traditions of Judaism as well as the law of Moses, to counsel the Sanhedrin, the supreme court of his day, to be broad-minded in their treatment of the followers of Christ: "Let them alone; (because, if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39; 22:3; Gal. 1:14, *NW*.

On the contrary, religious zeal made Saul entirely oblivious to the danger of his fighting against God, even hardening him as regards the sufferings of others. Thus as a young man he could witness with approval the murder of the first Christian martyr, Stephen, by a mob.—Acts 7:58-60; 8:1.

In fact, Saul was such a religious zealot that before long he was taking the lead in the persecution of Christians. As he himself later told it: "Many of the holy ones I shut up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities."—Acts 8:3; 9:1, 2; 26:10, 11, *NW*.

SAUL BECOMES A CHRISTIAN

What caused such a bitter persecutor of Christians to do an about-face and become a Christian himself? A miracle, which, while at first blinding him physically, caused him to see spiritually. This miracle took place as Saul was on his way to Damascus in a campaign against the Christians. "Suddenly a light from heaven ["beyond the brilliance of the sun"] flashed around him, and he fell to the ground and heard a voice say to him: 'Saul, Saul, why are you persecuting me?' He said: 'Who are you, Sir?' He said: 'I am Jesus, whom you are persecuting. Nevertheless, rise and

enter into the city, and what you must do will be told you.' " Saul rose, but had to be led into the city, for he was stone blind. —Acts 9:3-8; 26:13, *NW*.

For three days Saul neither ate nor drank. Then the Lord sent one of the disciples, Ananias by name, to Saul; upon whose visit Saul recovered his sight, was baptized, received the holy spirit, took nourishment and gained strength.—Acts 9:9-19, *NW*.

Had Peter been recognized as the vicar of Christ certainly Saul would immediately have visited him at Jerusalem; but no, he went to Arabia, doubtless to thoroughly acquaint himself with God's purposes and his will for him. Returning to Damascus he so confounded the Jews by 'logically proving that Jesus was the Christ' that finally the Jews took counsel to do away with him. Hearing of this, Saul escaped from the city at night by means of a basket lowered from a hole in the wall, thus eluding his enemies who were watching for him at the city's gates, day and night. So soon had Saul the persecutor become Saul the persecuted!—Acts 9:20-25; Gal. 1:16, 17, *NW*.

Arriving at Jerusalem Saul found the Christians there suspicious until Barnabas reassured them. In Jerusalem Saul preached with like telling effect, and so it was not long before his Jewish opposers in that city were also plotting against him. Escaping their clutches Saul went to Caesarea and then to his native city of Tarsus, where he preached until Barnabas looked him up to help out in Antioch. After about a year in Antioch Saul accompanied Barnabas to Jerusalem with a relief offering for the brothers there, they being in need because of a famine. (A.D. 44) Upon their return to Antioch the holy spirit indicated that Barnabas and Saul were to be set apart for special missionary activity. —Acts 9:26-30; 11:19-26; 12:25; 13:1-3, *NW*.

PAUL'S MISSIONARY TOURS

Among the high lights of Paul's first missionary tour were the following: At Paphos, on the island of Cyprus, a sorcerer, Elymas, opposed the witness being given to the proconsul Sergius Paulus. To demonstrate the superiority of the true God whom Paul and Barnabas were serving over the demons, the sorcerer, their instrument, was stricken with blindness. Astounded by this display of divine power the proconsul became a believer.—Acts 13:4-12, *NW*.

Traveling by sea and land Paul and Barnabas arrived at Antioch of Pisidia (the record at Acts 13:43 changing from "Barnabas and Saul" to "Paul and Barnabas"), where they gave such an effective witness to the Jews in the synagogue one sabbath that on the following sabbath nearly all of the city gathered to hear the word of Jehovah. Seeing the people of the nations manifest such interest filled the Jews with envy, who then persecuted Paul and Barnabas, making it necessary for them to leave. At their next stop, Iconium, they had the same experience, and so they came to Lystra. —Acts 13:13 to 14:7.

At Lystra, because of a miracle that Paul had performed, the people were ready to worship Paul and Barnabas. But it was not long before the fickle populace, influenced by Jews from Antioch and Iconium, stoned Paul, dragged him outside the city and left him for dead. But Jehovah had more work for his apostle to the nations, and so we read that "when the disciples surrounded him, he rose up and entered into the city". Before long Paul and Barnabas were retracing their steps and, arriving back at Antioch, gave a good report to the congregation there.—Acts 14:8-28, *NW*.

Between his first and second missionary tours Paul together with some other brothers from Antioch went to Jerusalem to a meeting of the Christian governing body, there to ascertain if parts of the law of

Moses still applied to Christians. Among the things that that body ruled against were fornication and the eating of blood. —Acts 15:1-35.

"Now after some days Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are.'" The question of whether or not to take along John Mark, who had departed from them at Pamphylia on their first tour, split the missionary group, Paul then taking Silas while Barnabas took John Mark.—Acts 15:36-41.

It was on this second tour, after having gone over the territory previously covered in the first tour, that Paul had a vision by night of a Macedonian beseeching him, "Step over into Macedonia and help us." Thus the message spread from Asia Minor to Europe. At Philippi, the chief city of Macedonia, Paul and Silas were cast into prison because of having freed a slave girl from demon control, her owners being incensed at their loss of gain because the girl was no longer able to practice the art of prediction. At midnight the Lord released them by means of an earthquake, resulting in the jailer and all his household's becoming Christians. They were able to establish a congregation in Philippi as also in Thessalonica, their next stop, where their stay was again cut short because of violent persecution.—Acts 16:1 to 17:9, *NW*.

At Beroea, their next stop, Paul and Silas found many noble-minded Jews with hearing ears. Learning of this, their enemies came from Thessalonica and aroused opposition, making it necessary for Paul to leave, who then set sail for Athens. At Athens Paul made use of every opportunity to preach, reasoned in the synagogue with the Jews and others that worshiped God and also with whomever he met in the market places. Certain of the Grecian philosophers, becoming curious, led Paul to the Areopagus, or Mars Hill, where he had the opportunity to give a public discourse, telling them of the "Unknown God" whom they were worshiping and of the resurrection. Upon hearing of a resurrection some began to mock; others, however, became believers.—Acts 17:10-34, *NW*.

From Athens Paul traveled to Corinth, where Silas and Timothy joined him. There he remained for a year and a half and found much interest even as God assured him in a vision that no harm would befall him and that he had "many people in this city". While there Paul wrote his two letters to the Thessalonians, his first canonical ones. Returning to Antioch Paul concluded his second missionary tour, from A.D. 49 to 51, on which he traveled from 2,500 to 3,000 miles.—Acts 18:1-22.

After spending some time in Antioch Paul started out on his third missionary tour, this time alone, although en route he was joined by Luke and others. On this tour he largely retraced the route taken on his second tour, additionally giving a good witness in the province of Asia. In the course of his travels he came to Ephesus, where he remained three years. There possibly "Paul's general practice was to work at his trade from sunrise to 11 a.m., at which hour Tyrannus had finished his teaching; then from 11 a.m. to 4 p.m. to preach in the hall, . . . and then lastly to make a house to house evangelistic canvass that lasted from 4 p.m. to far in the night. One wonders when he found time to eat and sleep." (*Daily Life in Bible Times*, A. E. Bailey) How like full-time pioneer ministers today who do part-time secular work to support themselves!

Fearing the effect of Paul's preaching on their craft of making silver shrines of Artemis (Diana), the silversmiths of Ephesus gathered a mob and created an uproar by shouting, "Great is Artemis of the Ephesians!" Tactful handling of the situa-

tion by the city recorder quieted the uproar and prevented harm from coming to Paul and his companions. After this Paul preached in Macedonia and Greece, gave valuable instructions at Miletus to the older men of Ephesus who came there for that purpose, and then he hurried on to Jerusalem, the tour lasting from A.D. 52 to 56. During it he wrote his letters to the Romans and to the Corinthians.

PAUL'S PRISON EXPERIENCES

Paul was determined to go to Jerusalem even though Christian prophets all along the way foretold that he would suffer bonds and tribulations there; which prophecies came true, his enemies involving him in a riot which resulted in his imprisonment. But though men could bind Paul they could not bind the truth, for he continued to give testimony to it. He gave more than one effective witness to Governor Felix, who, according to Josephus, was one of the most corrupt and oppressive rulers ever sent to Judea from Rome. Felix hinted a bribe would be welcome, but Paul refused to buy his way out. Felix therefore let him remain in prison at Caesarea, thereby also currying the favor of the Jews. At the end of two years Felix was replaced by Festus and the Jews renewed their charges against Paul. Having designs to make away with Paul, they pressed Festus to have Paul transferred to Jerusalem for trial. Paul, however, stood his ground; he was before Caesar's judgment seat where he, as a Roman, should be judged, and so he appealed to Caesar. After a hearing before Festus and King Agrippa, arrangements were made to send Paul, together with some other prisoners, to Rome.—Acts 21:11 to 26:32, *NW*.

En route Paul and those with him suffered shipwreck and were stranded on the isle of Malta. After wintering there several months they finally got to Rome. There Paul was able to hire his own house, although he was continually in chains. He continued to preach, to both Jew and Gentile, for two years, A.D. 59 to 61; during which time he wrote his canonical letters to the Ephesians, Philippians, Colossians, to Philemon and to the Hebrews.—Acts chapters 27 and 28.

It is generally believed that after those two years Paul was released for a time, visited Crete with Titus, also possibly Spain, and made another missionary tour through Asia Minor, Macedonia and Greece. During this time he wrote his first letter to Timothy and his letter to Titus. Imprisoned again about A.D. 65, he wrote his final letter, the second to Timothy, and suffered martyrdom at the hands of Nero A.D. 66.

PAUL'S CHARACTERISTICS

Paul, above all else, had a keen appreciation of the honor bestowed upon him to be the apostle to the nations: "I am grateful to Christ Jesus our Lord, who delegated power to me, because he considered me trustworthy by assigning me to a ministry, although formerly I was a blasphemer and a persecutor." And far from being proud because of his office, he humbly asked his brothers to pray for him that he might have the needed freeness of speech so as to give a good witness.—Eph. 3:8; 6:18, 19; 1 Tim. 1:12, 13, *NW*.

Paul was shown such mercy because his heart was right. "I was shown mercy, because I was ignorant and acted with a lack of faith." (Acts 26:9, 10; 1 Tim. 1:13, *NW*) And having been favored with the Christian ministry Paul rendered sacred service with a clean conscience, unselfishly; he was no peddler of God's Word. In striking contrast with those who claim to be his successors, he did not try to please men, but only God and Christ.—2 Cor. 2:17; Gal. 1:10; 2 Tim. 1:3; 3:10, 11, *NW*.

Though once a ruthless persecutor of Christians, now he was as gentle with those whom he taught as a nursing mother with her own children, exhorting and consoling them as a father does his children. (1 Thess. 2:7, 8, 11, *NW*) Nevertheless he could also express righteous indignation, as when he rebuked Peter for his vacillation and those of his countrymen who opposed the truth. —Acts 28:25-28; Gal. 2:11-14. *NW*.

Though well educated, Paul did not call attention to himself: "My speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power." (1 Cor. 2:1-5; 2 Cor. 1:12; 1 Thess. 2:3-6, *NW*) Nor did he need to resort to written letters of recommendations. Those to whom he brought the truth were living letters that could be read by all men. —2 Cor. 3:1-3, *NW*.

Although Paul was politically and religiously free, he made himself a slave to all that he might gain the most persons to Christ. He became all things to people of all kinds so that he might by all means save some. (1 Cor. 9:19-23, *NW*) When he addressed the Jews he used one kind of approach. (Acts 13:16-41) When addressing superstitious pagans he used another. (Acts 14:14-17) And when addressing worldly-wise Athenians he used still a different kind of approach.—Acts 17:22-31.

And what a record of endurance he left behind! To unreasonable persons who provoked him to boast he said, among other things: "By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Cor. 11:24-28, *NW*. See also 1 Corinthians 4:8-13; 2 Corinthians 1:8-11; 4:8; 6:4-10.) Yet Paul, far from grumbling and complaining, stated: "I have learned, in whatever circumstances I am, to be self-sufficient. . . . For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:11-13, *NW*) He rejoiced that his hardships resulted in spreading the truth.—Phil. 1:12-14.

Paul was greatly rewarded for his faithfulness. He was given supernatural visions and heard words that it was not lawful for man to speak. (2 Cor. 12:1-5) He had the privilege of writing fourteen of the twenty-seven books of the Christian Greek Scriptures. His writings are masterpieces of calm reasoning, clear logic. How ably he presents the case for justification by faith in his letter to the Romans! How fully he proves the teaching of the resurrection, and in his first letter to the Corinthians how well he shows how love works! How strikingly he makes clear to the Galatians the folly of wanting to return to Moses' law! How convincingly he presents the proofs to the Hebrews that Jesus was indeed the Son of God and the Messiah! Truly, though his bodily presence may have been weak, his letters were most powerful. —2 Cor. 10:10.

As Paul faced certain death at the hands of Nero he could look back with confidence that he had fought the right kind of fight, and that the heavenly reward assuredly awaited him. (2 Tim. 4:6-8) What an example Paul left for us! How much greater would be the witness given if more shared his appreciation of the Christian ministry!

JEHOVAH'S WITNESSES STAND FIRM IN ALBANIA

AT HAND is a letter written by a brother who escaped from Albania about two years ago, telling of the situation there during the ten years prior to his escape. It follows.

"In 1939 the Fascists took over and local laws banned the work of Jehovah's witnesses. However, the work continued with but few obstacles until June 1940, when a ministerial decree banned Jehovah's witnesses and confiscated their literature. Fifteen thousand books, booklets and other material were confiscated. Nine were arrested and given sentences of from one to three years. By 1944 six others had been arrested and two were interned in Germany, where one died. (From 1946 to 1949, twenty more were arrested, some of whom were given five-year sentences.) During this time work was carried on underground by means of typewritten sheets and the few booklets they had been able to hide from the government. These were loaned to interested ones with the understanding that they were to be returned.

"In 1945 efforts were made to revive the work but not much could be done, because of lack of printing material. That year the Communists were too busy to bother with Jehovah's witnesses. But in 1946 all the literature that had been hidden from the Fascists and the Nazis was seized by the Communists, who also took all our equipment, stating that 'the material you have belongs to us'. Repeatedly the brothers went to the government to get paper to print the message of the Kingdom. At last they were forcibly evicted with a threat of violence if they came again with their petition. The brother answered them: 'Jehovah, our God, laid the responsibility upon us to inform the Albanian people concerning the divine purpose which the people must hear in this day. But you are prohibiting us from doing this work by refusing us paper and not allowing us to witness to the truth the way Jehovah's witnesses are doing all over the world. Now the responsibility rests upon you!'

"They answered: 'Here in Albania, we are the lords of the land; we will not permit you to work for your Theocracy as your companions are doing in other lands. If you want to be free for this work go, if you can, to those lands where you can be free to work together with your companions. As for us, we are giving you neither permit nor paper for your printing; we do not want to bother our heads with you and Jehovah your God, whom we do not know!'

"In 1946 a law was passed that all literature that does not have the spirit of Communism must be turned over to the government, and this included the Bible as well as all Watch Tower publications. The same year a parliamentary decree forbade all meetings of Jehovah's witnesses, their meeting together in numbers of more than two or three, and their preaching to the people.

"In 1947 the brothers in the capital engaged in a campaign with just their Bibles. They were immediately arrested, their Bibles torn, subjected to much torture and finally released but denied the right to travel far from their homes without police permits. This restriction was soon applied to all Jehovah's witnesses.

"In 1949 the police broke up a meeting of Jehovah's witnesses, held for the purpose of celebrating the Lord's evening meal, and ill-treated the brothers. A few

weeks later they arrested the one who had conducted the meeting, and after torturing him for many hours the police chief asked him: 'Why did you break the law of the state by gathering together?' The brother answered: 'We are Christians . . . Christ commanded that we memorialize his death. We cannot put the law of the state above the law of God.' At that the officer slapped the brother on the cheek, and was preparing to give the brother a beating, when he noticed that the brother had turned the other cheek. So he asked, 'Why have you turned the other cheek?' The brother replied: 'I told you we are Christians, and Christ Jesus commanded us thus.' At this the chief replied: 'Because your Lord thus commands, I will not obey him by striking you any more. Get out! I do not want to see your face here again!'

"In 1948 a soldier in Tirana came to the knowledge of the truth, and took off his weapons. When asked by an officer as to why he did this, he replied: 'Until today I was free to carry those, but from now on I am on the side of Jehovah God, who forbids me to carry and worship such emblems. . . . ' After much torturing they sentenced him to five years. Through it all the brother stood firm.

"In 1940 there were 50 of Jehovah's witnesses in Albania; in 1949, 71. Four of these were Mohammedans, two Roman Catholics, and the rest Greek Catholics. In comparison with the population of this country this is very small, and also very small compared with the number of people of good will. Three kinds of religion predominate: Mohammedan, 700,000; Greek Orthodox, 300,000; Roman Catholic, 200,000. Some 20,000 speak the Greek language. The most bitter of the religious enemies are the Roman Catholic clergy, then the Greek Orthodox clergy. Mohammedans are more friendly than the others. When Jehovah's witnesses speak to them they receive them with a smile. Some say: 'We Albanians are one race, and we all have one language. Why should religion divide us, causing enmity among ourselves? Surely God has not commanded so many kinds of religion. There should be only one way of truth.'

"Voting is compulsory, and because the brothers have refused to vote they have been frequently beaten and imprisoned. The economic situation is very bad, people are unable to travel even when necessary for them to do so. The police force is very big and strong, it controls the words and movements of every person. It is said that those in prison and concentration camps number 50,000, and the treatment they receive is at times even worse than that administered by the Nazi Gestapo. More than 90 per cent do not sympathize with the Communists.

"The Communists frequently gather the people of a locality together where an orator addresses them regarding the Red victories. The people must then shout 'Long live . . . !' Many times Jehovah's witnesses are forcibly brought to these meetings. While the crowd shouts and applauds these stand erect and say nothing, causing the crowd to wonder what kind of people these are and how they dare to take such a stand. Then the orator or one of his companions will answer: 'Let them alone, because they are those from Jehovah; men in whose minds has been deeply rooted the old culture of the Bible!'

"The censorship is very strict within the country. The brothers have sent reports in detail to the Society's headquarters in Brooklyn; surely they must have been held up by the censor. They are very zealous and witness as opportunity affords, while awaiting the time when Jehovah will once again open the way for them to bring the message to the people before Armageddon."

"Be Transformed by Making Your Mind Over"

GOD, in creating man, endowed him with the faculty of consciousness known as "mind".* It is where thought originates and with it we gather information, reason things out and reach certain conclusions. It operates according to a certain law or rule of action. It follows, therefore, that if the mind is turned toward evil, it will move ever farther in that direction.

Today the continued bent of men's minds is toward evil, a continual bent of thinking contrary to the will of the Creator. (Isa. 55:8-11, *AS*) It is even as it was before the flood of Noah's day when Jehovah "saw that the wickedness of man on the earth was great, and that the whole bent of his thinking was never anything but evil". —Gen. 6:5, *AT*.

How did man's mind get this bent? One thing we may be sure of, Adam did not have such a bent of mind when he was created, for all God's work is perfect. (Deut. 32:4) But after he willfully and selfishly bent his mind away from God and toward evil he stamped the same inclination upon his offspring. And the one instrumental in man's inclining his mind in the wrong direction in the first place, Satan the Devil, has bent down ever harder on men to make them lean ever farther away from God.

The present system of things is based on such wrong thinking and therefore is doomed. If we do not want to be destroyed with it we must change our bent of mind. We may not flatter ourselves with the thought that we can change this world. It is under the full control of Satan the Devil and to change it we would therefore have to change him. Can we do that? Of course not!

How can we change our bent of mind? Not by means of psychology, for it also is bent according to this world. We must go to God's Word, the Bible. As the apostle Paul instructs us: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) And we must approach that Word with unprejudiced and honest hearts, earnestly and prayerfully studying it to learn its enlightening truth.

Nor may we leave out the power of God's spirit in this matter of transforming our minds. Only by means of it does the information in God's Word really become understandable to us. (1 Cor. 2:10, 12) Additionally, we need the help of God's visible organization even as the Israelites needed the temple arrangement with its priesthood and even as the early Christian congregation looked to the governing body at Jerusalem for help.—Mal. 2:7; Acts 15:1-31.

With God's Word in our minds and hearts we really have a new powerful force working within us helping us to correct our thinking and to change our lives; thus putting away the old personality and putting on the new personality which is renewed through accurate knowledge. (Eph. 4:22-24; Col. 3:9-11, *NW*) The Bible reveals God to us and shows us how he acts, what he thinks and what his principles or rules of conduct are. By looking at him through our accurate knowledge of his Word we can be transformed and can become an image of him by reflecting what he is, imitating him in conduct and thought, by expressing ourselves like him and by meeting his requirements of us. Then, regardless of external differences of language or race we will be Christians united in love for the carrying out of God's will.

* For a further consideration of this subject see *The Watchtower*, October 15, 1951.

Why Maturity of Discernment Vital

"Mature people . . . have their perceptive powers trained to distinguish both right and wrong. . . . let us press on to maturity." "He . . . will increase the products of your righteousness." —Heb. 5:14–6:1; 2 Cor. 9:10, NW.

HAS it ever struck you how much of the recorded words and writings of Jesus and his apostles is in the nature of warning? It would not be a great exaggeration to say there is a warning on every page. The warnings are strong and to the point; nothing mild about them. Apart from the many addressed to Christendom and the rest of the world, the warnings concerning God's true people come under various headings. Time and again they are based on the Hebrew Scriptures, as when Paul wrote of the recorded misdoings of Israel: "They were written for *a warning to us* upon whom the accomplished ends of the systems of things have arrived." (1 Cor. 10:11, *NW*) These many warnings logically imply the need for mature discernment, and we purpose to take up a discussion of some of them.

[2] Do we hear someone say: I fear this study will be rather heavy going, but I suppose it must be viewed as an unfortunate necessity? As already pointed out, a considerable portion of Scripture is comprised of warnings, and it would certainly be wrong and displeasing in God's sight to label any part of his Word, or the study of it, as "unfortunate". In fact, one of the chief questions of enjoyable and stimulating interest and profit is, What does the Bible reveal as to Jehovah's powers of perception and his attitude regarding evil and evildoers? Also, what can be said of Christ in this connection, and what of ourselves? Having in mind that maturity of discernment is particularly necessary and urgent in this late day, we should be keenly alert to these God-given warnings, also to our need for God's spirit to attain the necessary maturity.—Rev. 12:17, *NW*.

[3] Taking up the first question, we ask: What are Jehovah's powers of perception and his attitude regarding evil and evildoers? Taking a comprehensive view, we are amazed and awe-struck at the penetrating discernment possessed and exercised by the Most High. The following are but two examples: "Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts." "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (1 Chron. 28:9, *AS*; Heb. 4:13, *NW*) No getting away from it, is there? Especially when we remember that "God, who endowed man with mind, knows how the mind operates . . . *[He]* instantly detects the bent of man's mind and knows what it will lead to. That is

1. Do warnings occupy a prominent part in Scripture? and what is thereby implied?
2. How is such a study to be viewed, leading to what main questions and with what purpose in mind?
3. (a) Do the Scriptures disclose Jehovah's powers of perception? (b) On what basis can such powers be seen to be reasonable?

why he gives warning to us against the consequences that are sure to follow." (October 15, 1951, *Watchtower,* p. 619, ¶ 11) The same applies to the spirit creation, including the cherub who was later known as Satan the Devil. (John 1:3; Col. 1:16, *NW*) Jehovah knows exactly how evil operates from its earliest inception. Nothing too subtle, nothing too crooked in mind or heart, but that he can read it like an open book. But, before probing farther into this particular aspect, let us take up the next question we promised to consider.

[4] What of Christ's perception and attitude as to evil and evildoers? Not only at the first advent did he manifest keen discernment of both friend and foe, but much greater powers are exercised by him at the second advent. Not merely generally, but of individuals, as shown by his following words: "All the congregations will know that I am he who *searches the inmost thoughts and hearts,* and I will give to you *individually* according to your deeds." And surely the *living* Word, Christ Jesus, would not reasonably have lesser powers of perception than those credited to the *written* Word!—John 1:14; Rev. 2:23; Heb. 4:12; Luke 9:47; 20:23, *NW*.

[5] Do we not already begin to have a keener appreciation as to why maturity of discernment is so vital? Let us take timely warning, realizing we are now in the day of judgment. (Mal. 3:1-3, *AS*) Let us not be so foolish as to think for a moment we can deceive, or hide anything in our private lives or inmost hearts from the One to whom the Father has committed all judgment. Let us honestly and humbly search our own hearts, for "if we would discern what we ourselves are, we would not be judged. However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world". —1 Cor. 11:31, 32, *NW*.

[6] We have not yet said anything on the question of the *attitude* toward evil and evildoers on the part of Jehovah and his beloved Son. The scripture we wish to refer to particularly is addressed to the Son, but it also reveals the heavenly Father's attitude on the same question. We quote from Hebrews 1:9 (*NW*), which, in turn, is a quotation from Psalm 45:7: "You loved righteousness and hated lawlessness. That is why God, your God, anointed you with the oil of great joy more so than your partners." This expression 'you hated lawlessness' gives, not only a straight answer to our question, but a *mature* one. It presents *both* sides of the matter, hence a completely balanced conception, true and strong, of Christ's own mature attitude of mind and heart toward both righteousness and lawlessness, and which gained for him unqualified approval and a reward above all others.

[7] See how this becomes an invaluable guide individually. It is of little use, your saying and claiming to have a hatred of all lawlessness, unless at the same time you give practical evidence of an equally intense love for righteousness, God's righteous cause and sacred service. Do you? On the other hand, it is of little use, your saying and claiming to have a love for righteousness, if at the same time you condone or indulge in something contrary to God's law according to the high standard given by Jesus at Matthew 5:21-28 (*NW*). We are encouraged to press on toward this same maturity in our attitude by considering closely and looking intently at the Leader and Perfecter of our faith, who, for the great joy set before him, endured so much

4. Is the Bible explicit concerning Christ's powers of perception?
5. What warning and course of action are indicated, realizing we are in the day of judgment?
6. Does Scripture clearly reveal the attitude of the higher powers toward evil, and how can the answer be said to be a mature one?
7. (a) Appreciation of such mature answer gives what practical guidance? (b) How are we encouraged to strive for such maturity, and to what end?

in manifesting his burning love for righteousness and intense hatred of lawlessness. And with what benefit to ourselves? "That you may not get tired and give out in your souls." That is one of the most valued blessings maturity brings, namely, steadfastness and dependability.—Heb. 12:1-3, *NW*.

[8] It seems appropriate right here to summarize the points covered, showing what maturity consists of and why it is so desirable and how it is gained. This would appear to run as follows: In view of the great emphasis laid on both loving righteousness and hating lawlessness, it therefore becomes essential to have an accurate understanding and heart appreciation of what comprises these two great opposites. In Scriptural language, it is vitally important to have "the spirit of wisdom and of revelation in the *accurate knowledge* of him, the eyes of your *heart* having been enlightened". And we must have "perceptive powers trained to distinguish both right [righteousness] and wrong [lawlessness]". (Eph. 1:17, 18; Heb. 5:14, *NW*) In other words, maturity means having a *true and strong balance* of understanding and appreciation. To illustrate (similar to Hebrews 5:11-14), take the case of a young child in contrast with a full-grown, mature man. The child, though young, can show true balance by standing perfectly upright, but he does not possess a *strong* balance, does he? Why, even a sudden gust of wind is enough to make him wabble. (Eph. 4:14) But look at that man who has weathered many a storm, how he stands like a rock with his feet planted firmly apart, maintaining a true and strong balance, and able, furthermore, to keep perfect balance walking steadily along a straight line. Is that now how we should "behave in a manner worthy of the good news . . . standing firm in one spirit, . . . and in no respect being frightened by your opponents"?—Phil. 1:27, 28, *NW*.

[9] Yes, you say, that sounds fine, but I could never hope to attain to any such standard of maturity as just described. My circumstances are so against me: so little time for study and so backward through not having bothered much about my education when a child (or having had none at all). Even reading is burdensome to me. We reply: Never mind, though you feel you are away behind all the others. Actually, there are many in the same boat. Indeed, we are all in the same boat, with always much to learn and further progress possible. Little good is accomplished by moaning over the past. It tends to foster a negative outlook and to cause one to make excuses for oneself. Why not adopt the more healthy attitude, as before expressed: "Forgetting the things behind and stretching forward to the things ahead, . . . to what extent we have [already] made progress, let us go on walking orderly in this same routine"? (Phil. 3:13-16, *NW*) Yes, keep making progress in the truth in the way you have already been taught and helped by the Lord's organization and its servants, even though but a step at a time. Sticking to "this same routine" does not mean getting "in a rut" of despair, but it means "walking orderly" by constantly training our powers of perception through reading and study, both privately and with others, by 'pondering over these things and being absorbed in them and staying by them', asking continually for Jehovah's help and spirit, and by one other means yet to be mentioned.—1 Tim. 4:15, 16, *NW*.

THE MARKINGS OF EVIL

[10] As a further aid in gaining maturity

8. Of what does maturity consist, and how can this be illustrated?

9. What is the Scriptural answer to objections raised to making progress?

10. (a) Is information given as to exactly how evil began to operate? (b) How were heart and mind affected?

of discernment let us consider what the Scriptures teach as to how evil operates, even from its earliest inception. This will help us to be on watch and resist such beginnings in ourselves, besides learning how to recognize its markings wherever found. Jehovah has kindly revealed in his Word precisely how unrighteousness began and was first found in that first rebel and father of lies, Satan the Devil. (John 8:44; 1 John 3:8, *NW*) Notice the plain language addressed to him as the "covering cherub": "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. . . . Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness [splendor, *AT; Ro*]." (Ezek. 28:15, 17, *AS*) Note that both heart and mind were involved. The heart is the seat of the affections and of devotion, the motivating power. For a creature to maintain perfection means loving and unselfish devotion to Jehovah, such as was exemplified by Jesus. But the "covering cherub" deliberately turned his devotion inward to himself and his heart became "puffed up with pride" (*AT*). The mind is the seat of wisdom, the reasoning powers. Most interesting is it to note that his wisdom became *corrupted* ("ruined," *AT*). In other words, he could no longer reason straight and reach true and accurate conclusions. He himself, though, could not appreciate that. One of the most important things to realize is this, that sin is so deceptive in its influence. It blinds and darkens the mind. The natural outworking of its operation is to cause wicked men to "advance from bad to worse, misleading and being misled".—2 Tim. 3:13, *NW*.

[11] Further, at Isaiah 14:13, 14 (*AS*) we are told exactly of the blind reasoning and selfish, wicked motivating force that took root in Satan's proud and rebellious heart, even to the desperate pitch of declaring: "I will make myself like [match, *Ro*] the Most High." How utterly corrupt, selfish and proud, in mind and heart, and how woefully he deceived himself! The covering cherub in Eden was too bright and too big in his own eyes. These are some of the markings on that "original serpent". (Rev. 12:9, *NW*) Though the design varies in detail on different ones of his brood, yet the pattern remains pretty much the same: pride, presumption, selfish lust, and, invariably, flattery and smooth talk, lies, hatred, murder, and always a corrupt mind. (Rom. 16:17, 18, *NW*) It is the latter that calls for mature discernment on our part; so let us probe a little farther.

[12] For our protection, let us heed the appeal and warning at Romans 12:1-3 (*NW*), where, after giving counsel to those who have dedicated themselves to Jehovah, the apostle warns each one "not to think more of himself than it is necessary to think; but to think so as to have a *sound mind*". To what end? "In order that you may not be puffed up." (1 Cor. 4:6, *NW*) But, apart from ourselves, observe how the same apostle puts us on guard concerning others by tracing the trail of corruption started by the "original serpent", saying: "I am afraid that somehow, as the serpent seduced Eve by its craftiness, your minds might be corrupted away from the sincerity and the chastity that are due the Christ." (2 Cor. 11:3, *NW*) Read for yourself at Second Corinthians 11:12-15 (*NW*) what kind of men he was warning against; men who craftily transformed themselves into ministers of righteousness, with exactly the same pose as Satan adopted when he approached Eve. Many in Corinth must have been very immature, for he says that,

11. What further information is given at Isaiah 14:13, 14, and what are the distinguishing markings of the "original serpent"?

12. How is God's Word helpful in its warnings respecting a corrupt mind?

when such a false apostle came to them, "you easily put up with him." (2 Cor. 11:4, *NW*) They lacked a true and strong balance, and were not yet firm and steadfast, like Jesus, "the same yesterday and today, and forever." Hence the appropriate warning which follows: "Do not be carried away with various and strange teachings; for it is right for the heart to be given firmness."—Heb. 13:8, 9, *NW*.

[13] Do not make the mistake of thinking that once you have come into the truth and obtained a clear knowledge of it, nothing can shift you or deceive you. The light of truth is continually increasing, as promised (Prov. 4:18, *AS*), and that in itself is a test of your real heart attitude, your humility and willingness to learn; a test over which many have stumbled. Remember, it is not so much a knowledge of the truth in your head that will save you as it is "the *love of the truth*" in your heart. —2 Thess. 2:10, *NW*.

ANOTHER AID

[14] May we draw your attention to one other thing to aid in attaining a balanced conception, that you may be completely equipped for every good work. Not only are those in the Lord's organization *subject* to the penetrating scrutiny of that living, powerful, sharp and piercing "word of God", but we are also *possessors* of it. It is given us for our use in theocratic warfare, to become masters of it in expert handling, our one offensive fighting weapon, "the sword of the spirit." Do you not agree this is a further call for maturity of discernment? Really, we enjoy a unique and very favored position. We are under constant examination by Jehovah, though not subject to examination by any human creature. Yet, at the same time, by the aid of God's spirit, we ourselves are free to look into and examine all things.—Heb. 4:12; Eph. 6:17; 1 Cor. 4:4; 2:15, *NW*.

[15] If convenient and you are reading this privately, we suggest that at this point you read through Psalm 139 (*AS*); for, in far more beautiful and graphic phrase, it gives a grand summary of our study in all its phases of perception and attitude, spreading out like a silken cloth of gold, worked with a completely balanced pattern of silver threads of truth, shot with threads of warning red. In verses 1 to 6 it tells how thoroughly Jehovah searches and perceives all things concerning his servant's thoughts and words and ways. Then, in contrast, after describing how Jehovah wonderfully forms and brings forth his servant from the womb (similar to Isaiah 44:2, etc.), he tells in verses 17 and 18 how that servant himself is greatly privileged to search into and perceive God's own thoughts: "How precious are thy thoughts to me, O God! How great the sum of them! Were I to count them—they would outnumber the sands! Were I to come to the end of them, my life-span must be like thine!" (*AT*) Appreciation of God's thoughts stirs the servant to indignation against God's enemies who take his name in vain, and he boldly declares his attitude against them: "I hate them with perfect hatred: they are become mine enemies." Then, finally, in complete confidence in the God of infinite perception and loving-kindness, the servant prays: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—Ps. 139:22-24, *AS*.

13. Is it safe to conclude nothing can cause one to lose a knowledge of the truth when once gained?

14. In what respects are we both subject to and yet possessors of powerful forces of discernment?

15. How are the different aspects of our study well summarized at Psalm 139?

MATURITY ESSENTIAL TO INCREASE

WHEN discussing in our previous study (¶ 9) the various ways in which we can make progress toward maturity, you will remember we said there was "one other means yet to be mentioned". What is that? Sacred service. To make progress in most subjects involves both theory and practice. We now wish to stress the latter, practice, and especially the need for increase in the *quality* of our service. In other words, increase in *growth;* for it is possible to make increase and yet not grow. Some aspects of our subject above apply to the organization as a whole, or each company of the Lord's people collectively. But at all times we have in mind the application and appeal to you individually, whether you are an old and regular reader of *The Watchtower* or quite a new one. Yes, to you, holding and reading this magazine, we want to talk to you as a friend, face to face.

[2] On looking into God's Word we find this subject is covered by three main illustrations, or figures of speech, namely: (1) a building, either city or temple, (2) the human body, and (3) the natural growth from a seed to a plant or tree, bearing fruit. We do not propose to deal with these separately in turn, but rather to see how there are certain common factors emphasized in each and to see which ones are of vital importance.

1. In what particular respects is progress toward maturity necessary?
2. Under what three illustrations is the subject discussed?

FIRST FACTOR

[3] The first of these common factors is that of *purpose.* Why does God cause a temple, or a city, to be built? The apostle Peter answers this question for us. After mentioning both the temple built up of living stones, and also making a quotation concerning the holy city, Zion, he goes on to identify the true believers who have 'the precious estimation' as to why they have been brought into God's city and God's temple, namely, to be " 'a people for special possession, that you should *declare abroad* the excellencies' of the one that called you out of darkness into his wonderful light". Do not miss out on God's purpose respecting you. Though you may be the youngest in the family of those who have dedicated themselves to Jehovah to do his will, we want to see you as a 'newborn infant' "grow to salvation", to reach maturity, completeness of growth and development. The two-sided main requirement for such growth applies to the heart and mouth and is very plainly expressed thus: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —1 Pet. 2:2, 7, 9; Rom. 10:10, *NW*.

[4] Again, why does God cause seed to be sown, or a vine or trees to be planted? The answer is the same in each instance—to

3. With what purpose in view does God build his temple and city?
4. How is God's purpose for his people illustrated by the vine?

obtain fruitage to his praise. (Isa. 61:3, *AS*) That is the purpose. Jesus' words are straight to the point, using the illustration of the vine: "Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit." Make no mistake! The heavenly Father, as owner and cultivator, looks for and expects fruit, then more fruit; for, said Jesus, "My Father is glorified in this, that you *keep bearing much fruit* and [thus] prove yourselves my disciples." (John 15:2, 8, *NW*) That is to say, continual increase as a result of mature growth. This is not an unreasonable expectation, for the Father graciously makes every provision through his Word, and through his organization, and by the aid of his spirit, for such to be accomplished. Do not get in a panic because you have only just come to a knowledge of these things. God is not impatient. He is like the farmer who "keeps waiting for the precious fruit of the earth, exercising patience over it . . . You, too, exercise patience; make your hearts firm".—Jas. 5:7, 8, *NW*.

[5] But, you may ask, what *kind* of fruit does Jehovah expect and require? Many religious sects, both Christian and non-Christian, teach that good living and development of character, evidenced by patience, kindness, etc., are the fruitage of godly devotion. Do not be deceived. Let us see how Jesus himself answered the question. After speaking of the vine, he explained to his disciples (and to us) how he had brought them into a very close relationship as friends and had appointed them to "keep bearing fruit". Finally he defines exactly what he means by bearing fruit: "You, in turn [after receiving the spirit], are to *bear witness.*" He later confirmed this when he said: "You will be witnesses of me . . . to the most distant part of the earth." Today, that means the witness respecting the enthroned King and his kingdom, as Jesus foretold.—John 15:16, 27; Acts 1:8; Matt. 24:14, *NW*.

[6] Additionally and inseparably linked with bearing witness is the result, namely, the increase in the number of those who respond and also become disciples. That is all part of the fruitage, the ingathering of believers into the organization, just as established believers were the fruitage of the apostle's labors.—2 Cor. 3:1-3. Also compare Acts 1:8 and Matthew 28:19, *NW*.

5, 6. (a) What kind of fruit does Jehovah expect and require? (b) Is there a further aspect to fruitage disclosed in Scripture?

SECOND FACTOR

[7] The second of these common factors is that of *unity and co-operation* under the head. This is most emphatic. Take the picture of God's city, Zion or Jerusalem, and see what Psalm 122 has to say respecting this. It is "a city that is compact together", "a true city all joined together as one." (*Ro*) Because Jehovah's house, the temple, is therein, it is the center of united worship. It is also the governing center for the whole nation, with its throne of judgment and of the reigning King. It is not a silent city; it resounds with praise and thanksgiving. Jehovah's people flock to it for that very purpose. This is the strong bond that unites all true Israelites, both the "brethren" (the spiritual house) and their "companions", their "friends" (*Ro*), constraining all to continually seek and pray for its peace and prosperity, knowing "they shall prosper who love thee".

[8] What a grand picture Psalm 122 gives of Jehovah's kingdom organization under its reigning king and judge and priest, Christ Jesus, and of Jehovah's people serving under its direction! Do you see yourself in that picture? Do you have the same feelings and viewpoint of the company of Je-

7. How does Psalm 122 highlight the importance of unity and co-operation?
8. In what way does this Psalm give guidance in personal matters in the life of the company?

hovah's witnesses with whom you are associated as David did of that beloved city? Are you seeking to play your part in publicizing Jehovah's name in the spirit of thanksgiving, never doing anything to mar the company's peace and unity, but always seeking its prosperity and increase? Or do you, though long enough in the truth to know better, hold an undying grudge against someone in the company who, in the ancient past, did you some injury, which has never been cleared up (perhaps through wounded pride on both sides)? If, however, that person continues to be a member of the company, attending the meetings and sharing in the witness work, then, for the sake of peace and unity in that company, you should sincerely accept that person as a fellow member. Leave his judgment with the Lord. We are not asking you to make a special friend of that one, but we do say you should not adopt an attitude of perpetual disfellowship personally, unless the company as a whole does so. Are you not yourself an undeserving recipient of mercy and long-suffering? Your own prosperity and growth to maturity in Jehovah's service and favor depend on your love for him and his organization and all keeping within its bounds.—Ps. 122:6; Heb. 12:15; 1 John 4:7, 20, 21, *NW*.

[9] Pay close attention to Zion. Note how it operates, imbibe its spirit, appreciate its strength; first, for your own benefit as an aid to maturity in quality of service, also that you may be enthused and equipped to "tell the next generation".—Ps. 48:12-14, *AT*.

[10] Again, take the picture of the human body, the basis of Paul's remarks at Ephesians 4:11-16 (*NW*). It tells of the organization started in infancy in his day and now reaching its maturity, enlarged, but with the same central core composed of those Christians anointed with God's spirit. What a marvelous picture of unity and smooth co-operation, commented on before in these columns, but bearing repetition! Take the simple act of eating. The eye sees a choice morsel on the table. Out goes the arm, guiding the hand unerringly, the fingers delicately grasp that morsel without injuring it, up comes the forearm like a finely poised crane working from the elbow, and then, just in the nick of time, the mouth opens and it is a bull's-eye every time! That is how the organization as a whole works. Is that how your company works? What is the secret? The apostle answers: "All the body, by being harmoniously joined together and being made to cooperate through *every* joint which gives what is needed, according to the functioning of *each respective member*, . . . makes for the growth of the body for the building up of itself in love." (Eph. 4:16, *NW*) Do not worry how other parts of the body are joined together and what directions are given them. That is the business of the head. Your responsibility is to appreciate your own position, your own assignment in the local company, or Bethel home, or missionary home. Even those physically isolated, or behind some "iron curtain", are still part of the organization, tied in by invisible, or perhaps underground, "joints and ligaments."—Col. 2:19, *NW*.

[11] Whether a small "joint" in the local "body", such as an appointed servant or group leader (*sar*, chief one or "prince"), or whether having no special responsibility, nevertheless "*each* respective member" has its function. In the human body, every member, every cell, has its part to play toward the smooth working and growth of the body, not only to receive nutriment and

9. What points regarding Zion are stressed at Psalm 48:12-14?

10. (a) How is the organization aptly illustrated at Ephesians 4:11-16? (b) In its application, what is worthy of special note?

11. On what practical aspects should we question ourselves, based on this illustration?

direction, but to pass on and supply something for the benefit of its fellow members. How do you figure out in that respect? Are you constantly receiving, but never passing on? Always needing to be helped out into the witness work, and never progressing far enough to help show someone else how to do it? (Heb. 5:12, *NW*) Have you dropped into a static routine of regularly attending the meetings, but never opening your mouth, though well able to do so? Or are you a live member, seeking always to make progress yourself by doing at least something to help in the progress and steady growth of those with whom you are associated? That means walking orderly in the progressive routine prescribed for the body under direction of its head, Christ Jesus, supporting all its regular activities.

[12] Note, too, the spirit in which this is to be done. "Let us *by love* grow up in all things," in unselfish devotion and unbreakable attachment to the organization, because it is the Lord's. It is not a human organization. It is spiritual, 'one body and one spirit,' and you should view the whole arrangement and those in it accordingly. Do not view your brothers "according to the flesh". It only leads to trouble. You will be partial, favoring and limiting your fellowship to those who appeal to you, and ignoring and ready to criticize the others. For the sake of the unity of the body, subordinate the personal viewpoint to that of the organization in the spirit of keen appreciation of the great privilege of partnership therein. So, enlarge your heart and widen out your acquaintance with your brothers, as Paul had to tell the Corinthians.—Eph. 4:3, 4, 15; 2 Cor. 5:16; 6:11-13, *NW*.

[13] Do you want to grow to maturity and make increase in the quality of your service? We are sure you do. Can you not see, then, from these two Scriptural illustrations of the city and the human body how vitally important it is to appreciate the Lord's organization, what it means and how it works? And appreciate not only in theory, but in practice, by living up to its standards and sharing in its activities? The King and Head, Christ Jesus, supplies all the needed help for our growth to maturity in Kingdom service, but we can only tap the source of that needed help by keeping in close union with the theocratic organization built up under him.

[14] This year much attention is being paid to the need for growing to maturity in sacred service, the "training of the holy ones for ministerial work", in behalf of those young in the truth, also others much older in the truth who yet somehow need much help, besides the many only just beginning to show interest. It is a great privilege to share in the witness work, still more to have a part in the ministerial work of helping to train others. Take full advantage, therefore, of every arrangement made by the Society, the visible instrument used by the organization, in all the different kinds of meetings provided for, also its various publications, besides the helping hand held out by its many appointed servants to assist in a practical way in actual field service. In that way, not only will you become firmly established as a regular and zealous publisher of the Kingdom message, but, like the organization itself, you will make continual progress toward the fullness of growth that belongs to maturity.—Eph. 4:12, *NW*.

[15] That means, in practice, not only making increase in the amount of time spent in the witness work, putting in more hours, but putting more into those hours in the way of better quality of service. It means

12. By what pattern and spirit does the organization grow, and how should this affect us?

13. The foregoing illustrations stress what particular need?

14, 15. (a) Is there a special ministry in addition to bearing witness, and how can it be fulfilled? (b) What does this mean in practice?

giving a more effective, telling witness, according to the varying needs of each individual. This requires maturity of discernment on the part of the individual witness, but it is more pleasing in Jehovah's sight and of much greater assistance to the listener, possibly one of the "other sheep". Besides, you will find the work more interesting and fruitful, and you will "become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord".—1 Cor. 15:58, *NW*.

16 "Let no man deprive you" by sidetracking your attention and devotion and service from the one organization. Paul had to sharply warn of that in his day. (1 Cor. 1:10-13, *NW*) As he argues at Galatians 3:16, 29 (*NW*), there is but the one 'seed, who is Christ', including those under him who "belong to Christ", sharing in the same heavenly hope; members of which class today form the visible governing body of Jehovah's witnesses. Yes, there is only the one spiritual "body" of the Christ, only the one true vine, only the one mount, Zion, catching and reflecting Jehovah's glory. That means only the one "company" publishing acceptably the word given by the Lord, as foretold at Psalm 68:11. These also rejoice to see fulfilled the inspired word of verse 6 of that Psalm: "God brings home the desolate; he leads prisoners forth into prosperity; only the rebellious dwell in a parched land." (*AT*) Exercise mature discernment, therefore, and do not be deceived by anyone who is "puffed up without proper cause by his fleshly frame of mind". But, by glad and willing co-operation with his body of devoted people, go on "growing with the growth which God gives", "holding fast to the head," for "apart from me", said Jesus, "you can do [produce] nothing at all." —Col. 2:18, 19; John 15:5, *NW*.

16. The fact of only one "seed", one body, one vine, one city, drives home what vital warning?

THIRD FACTOR

17 The third and final common factor for discussion is that of *increase and growth*, already touched on to some extent. Increase is one of the grand themes of the Bible, from Genesis, chapter one, onward. Let us look at it for a moment from Zion's aspect.

18 We start with Isaiah's prophecy declaring that from the time the burden of the New World government is laid upon the shoulder of the Prince of Peace, enthroned in heavenly Zion in 1914 (A.D.), "of the increase of his government, and of peace, there will be no end". Further, the whole nation of Jehovah's people shares in that increase: "Thou hast multiplied the nation, thou hast increased its joy." It also foretells that when Zion is restored to God's favor he makes a covenant promising to supply that kingdom organization all the vital equipment needed: *"My spirit* which is upon you, and *my words* which I have put in your mouth, shall not depart . . . 'from henceforth, even forever'." With what result? Jehovah's glory is seen upon his organization like the early morning rays of the sun brightly reflected from that hilltop city. This attracts the attention of all lovers of righteousness and, as we are now experiencing, they come flocking in like a cloud of homing doves. Zion is told: "Lift up your eyes round about, and see! All of them gather, they come to you . . . When you see it, you shall be radiant, and your heart shall throb and swell."—Isa. 9:3, 6, 7; 59:21; 60:1, 4, 5, 8, *AT*.

19 The initial and miniature fulfillment of many of these prophecies in the days of the early church is a stirring stimulant to

17, 18. In what ways does Isaiah's prophecy give prominence and encouragement respecting Zion's increase?
19, 20. What characteristics marked the increase of the early church, and how should this affect us?

faith and expectation for these days of the major and final fulfillment. See the sudden jump into life and activity experienced by that little company of about 120 at Jerusalem, after receiving the vital equipment of the holy spirit on the day of Pentecost. Three thousand the first day! Shortly after, the "number of the men became about five thousand". A little later: "Believers in the Lord kept on being added, multitudes both of men and of women." How their hearts must have swelled with gratitude! Still better: "The word of God went on growing [increase of equipment], and the number of the disciples kept multiplying in Jerusalem very much, and [think of it!] a great crowd of priests began to be obedient to the faith." How their hearts must have throbbed with excitement! Well, would not yours if you saw a row of priests sitting at the back of your Kingdom Hall, responding to the truth? They did not measure their growth by monthly reports, but: "The congregations continued to be made firm in the faith [growing to maturity] and to increase in number *from day to day.*"—Acts 2:41; 4:4; 5:14; 6:7; 16:5, *NW*.

[20] We know, as Acts, chapter 8, shows, that persecution only served to bring in increase on a still wider scale; but this does not justify the opinion sometimes glibly expressed that violent opposition is indispensable to increase. Read for yourself the record at Acts 9:31, *NW*.

[21] We have by no means exhausted the subject; but, as we near the conclusion of this series of articles, there are some final points we wish to make. As just seen, the picture outlined by prophecy concerning Zion well illustrates increase in numbers. The illustration of the human body, however, is a picture of growth to maturity, rather than numerical increase. A full-grown man has but ten fingers and ten toes, the same as an infant. They have grown, or developed; that is all. But it is this growth to maturity that we have uppermost in mind, because we feel that it is the greatest need right now as we look over the situation world-wide. In what respects? (Individual reader, are you taking note of these points to see how they apply to yourself?)

[22] We feel there are many, too many, who seem to be content with just being in the truth, rejoicing in the comfort and hope it brings and in the fellowship of the New World society. Yes, it is indeed like living in another world. To all such we say there is need of three things: (1) Not only to read this and others of the Society's publications, but to get down to a diligent study of the Scriptures with their aid. After all, this is their main purpose, especially the purpose of this journal. (2) Not only to regularly attend the meetings (and reports show some do not do this, even when easily possible), but to ask yourself, What practical contribution am I making at those meetings to help both myself and others to build up in knowledge and understanding and to stir up appreciation to the point of taking action and to assist in training for ministerial work? (3) Not only to engage in the witness work just sufficiently to be recognized as a Kingdom publisher, a silent witness maybe with magazines or leaflets; but to ask yourself, am I helping myself and others to make progress in the Lord's work? Not merely saying when results are lacking, Ah well, I've done my best; but asking, How can I improve in the *quality* of my service? Am I so strong in faith and stirred with appreciation that I am determined to stick to the work through thick and thin, and "to

21. Is there a noteworthy distinction between growth and increase?

22. What particular need is seen today in regard to (1) study, (2) meetings and (3) the witness work?

bear thorough witness to the good news of the undeserved kindness of God"?—Acts 20:24, *NW*. See also 1 Corinthians 9:24-27 and 1 Timothy 4:16, *NW*.

[23] Get this clear. Spiritual growth is not automatic. It cannot be taken for granted that increase of knowledge will lead to increase of zeal and ability in sacred service. There are too many adverse influences both within the imperfect flesh and from without. It does not compare with physical growth, which mostly takes place without conscious effort. Neither can *we make* you grow to maturity. You cannot even make yourself grow. It is God who 'keeps making it grow', and, looking at ourselves, we are forced to admit, 'just how, we do not know.' (1 Cor. 3:5-9; Mark 4:27, *NW*) It is certainly not due to any credit we can claim. This does not mean we have no part therein. We do, and a vital one at that, as we have been discussing. We need patience, determination and encouragement. And in case anyone feels that this continual urge to increase and make progress is hardly justified and indicates a restless never-satisfied attitude, let us consider our final illustration. It is based on Scripture.

"WHOSE SEED IS IN ITSELF"

[24] Turn to Genesis, chapter one. We read at verse 11 that on the third creative day God said: "Let the earth bring forth grass," and other forms of vegetation, plant life and trees; but note the expression: *"Whose seed is in itself."* Then it tells of the creation of higher forms of life, and finally the crowning act of making man in God's image, and in these instances we read: "And God blessed them, and God said unto them, Be fruitful, and multiply [bring forth abundantly], and replenish the earth." "And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:11, 20, 22, 28, 31.

[25] What a delight and pleasure it must be to really *create* something! (Far superior to man's efforts in improving on some previous design, or model, and calling it a "creation".) God could, of course, have reserved to himself the right and privilege of directly creating every living thing. But, instead, he originated that most ingenious and marvelous arrangement of dividing each species into male and female whereby the creatures themselves could have the inexpressible joy of reproducing each after their kind, in obedience to laws of operation laid down by their Creator. Laws, infinite in variety, yet conforming to general fixed principles, even down to plant life. (Surely one of the simplest, overriding arguments against the evolution theory, for how could the conception of such a device and provision be credited to other than a master mind of designing and intelligent genius.) What was the secret of the arrangement? It is found in that word: "Whose seed is in itself." Hence the strong desire, nay, the restless urge, divinely implanted in the creature to increase and multiply. God made but the one start, the one planting, in each case, then gave the command to be fruitful and multiply and bring forth abundantly. Abundantly? "Prolifically" would seem to be the better word, looking at the provision made in almost every instance.

[26] See how this applies as a fitting illustration for our encouragement. The great majority of our readers are associated with some company of Jehovah's witnesses. You have your meeting place in Kingdom Hall or missionary home or private home and, generally hanging up somewhere, a map of the area for which your company is responsible. Visualize that area, whether city

23. Is spiritual growth in any sense automatic, or can it be forced?

24, 25. (a) In the record of creation how is increase made prominent? (b) What outstanding features mark the provision made for increase?

26. In any given area, how can it be determined of which center or community it can rightly be said: "Whose seed is in itself"?

territory, or rural, or mixed. It may be in a country where almost every home has a Bible, and almost certainly there will be a number of religious buildings with either the Bible or other sacred writings. But can it be said of any of them: "Whose seed is in itself"? You know perfectly well the possession of a Bible alone by no means indicates that the seed of truth, the life-giving message, has found lodgment and germinated and sprouted in that religious home or community. Facing the facts, and without any conceit, you must realize that in all that area, similar to the Genesis record, there is only the one planting of Jehovah's organization, represented in your company of Jehovah's witnesses, however small it may be. What an inestimable privilege to be identified with that company of whom alone in all that territory it can truthfully be said: "Whose seed is in itself"!

[27] Of course, God, who knows the hearts of those inclined to righteousness, could easily reserve to himself the right and privilege to directly create, or stir up, all interest of good-will persons, revealing to them a knowledge of the truth and leading them to his organization. But, instead, he has given to you, collectively and individually (yes, it is up to *you,* holding and reading this magazine), the responsibility and inexpressible joy of getting busy and going over that territory again and again, seeking hearts where the "seed" can be planted. Then, calling back repeatedly and doing a little watering, maybe cultivating the soil, scaring off the robber birds, helping to pull up the weeds without damaging the precious plant, and finally the delight and thrill of a newly found friend and companion really appreciating the truth and the New World society. This is no credit to ourselves, remember, and all must be done in obedience to the laws of operation laid down by the Creator of the organization. —Isa. 43:1, *AS.*

[28] If you have a "right and good heart", in which the seed of truth has sprung forth, then you, too, will truly experience that strong desire and constant urge to get and keep busy in all the various features of the Lord's work open to you, striving always to improve the quality of your service so that you can be used more effectively by the "Master of the harvest".—Luke 8:15; Matt. 9:38, *NW.*

[29] Keep praying for Jehovah's spirit, always seeking to honor his Word, and stick close to his organization, Zion. In each case when God issued the mandate, "Be fruitful, and multiply," those gracious words were added: "And God blessed them." May that be your rich and happy portion, too, as you share in the glorious increase to Jehovah's praise. "Press on to maturity," and he "will supply and multiply the seed for you to sow and will increase the products of your righteousness". (2 Cor. 9:10, *NW*) "Jehovah bless thee out of Zion." —Ps. 128:5, *AS.*

27. How does this illustration bring home our great and joyful responsibility?

28, 29. (a) If the urge to keep busy in the work is lacking, what is indicated? (b) How can this be remedied, and with what result?

Whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is right, for in due season we shall reap by not giving out. Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith.—Gal. 6:7-10, *NW.*

A Witness Replies to a Clergyman

THE advertising activity of Jehovah's witnesses in connection with an assembly to be held in Iron River, Michigan, prompted the Iron County ministerial association to issue a warning to the people to stay away. One of Jehovah's witnesses commented on this warning in a letter to the Iron River *Reporter*, which that paper published March 20, 1952. A local clergyman replied thereto, whose letter was printed in the March 27 issue. That letter in turn called forth the following response from the witness who had written the first letter:

"Mr. Lloyd D. Mattson
Iron River, Michigan
Dear Sir:

"Your recent letter addressed to me is unbecoming to a minister of the gospel. The apostle Paul tells us to meekly instruct those that oppose themselves (2 Timothy 2:24, 25) yet you launch a vicious attack upon Jehovah's witnesses, smear the reputation of a man long dead and consequently unable to defend himself, and then take a slap at the good people of this county by inferring that they are childlike and ignorant and unable to decide for themselves what they want. I searched in vain for a legitimate Scriptural argument that would persuade me that the witnesses were being misguided.

"You say that you present facts. But unrelated facts can be very misleading. It is true that Charles Taze Russell had domestic trouble. Do you know the circumstances? Does that fact in itself preclude him from having been a Christian? Did not Jesus say that marital difficulties were to be expected among his followers? (Matthew 10:34-36) If this is one of the facts in your 'fact' campaign, it proves nothing.

"Russell knew no Greek, and the witnesses are founded on ignorance, you say. Tell me, what gives understanding? A knowledge of Greek or the spirit of God? The Greek text of the Bible can be examined, even by the uninitiated, with the help of concordances and dictionaries, but discernment of truth comes only by God's spirit. (1 Corinthians 2:14) Again your 'facts' prove nothing, except that you are making the same charge of ignorance against us that the Pharisees made against the early Christians. (Acts 4:13) It may be of interest to you to know, however, that in 1901 Jehovah's witnesses were publishing an interlinear Greek-English 'New Testament' known as the *Emphatic Diaglott,* and that in 1950 they produced and published the *New World Translation of the Christian Greek Scriptures,* which Goodspeed termed 'an interesting and scholarly work'.

"Jehovah's witnesses are un-American, you charge, calculating to stir up popular feeling thereby. It has ever been the practice of those with a religious grudge to settle to steer true Christians into difficulties with the State. Please see John 19:12; Acts 17:5-7. The witnesses are good citizens. Some have lived in this town for 35 years and are respected by all that know them. They obey all right laws of the State. But, when the demands of God and of the State conflict, what then? They obey God. The powers ordained of God mentioned in Romans 13:1-4 are not the political powers of

this world, but rather the authorities within the organization of the true church. Your misunderstanding on this point has led you to recognize such gangsters as Hitler and Mussolini and caused Baptist to kill Baptist in two world wars.

"In claiming protection according to the democratic constitution of this country we are doing nothing more than Paul did when he appealed to Caesar. In spite of his appeal for justice, Paul still knew that the Roman government was of the Devil. Can you Scripturally refute the fact that the Roman government together with all others past and present are controlled by Satan? It may be hard to take, but read it for yourself.—Luke 4:5-7; 2 Corinthians 4:3, 4; Revelation 16:14; 19:19.

"You declare that you are afraid of Jehovah's witnesses because of their warped character. But is their character as warped as that which you and your associates in religion have produced in Christendom after 1,500 years? Are we warped because we want none of your racial prejudice, your bickering politicians, your commercial oppression, your world wars and your moral delinquency? You have identified yourself with Christendom and you must share her guilt. We are separate. We devote our lives to preaching the incoming Kingdom of God as the world's only hope, leaving the present task of maintaining order on earth to those who think it more important than preaching. (Luke 9:59, 60) Not a warped viewpoint, Mr. Mattson, but strictly that of the first-century Christians.

"I shall not labor this correspondence any longer with you. You have made your decision and you will answer for it. The people, whom you refer to as ignorant and childlike, must now make theirs, and they will not require you to act as a spiritual policeman for them. Jehovah's witnesses will be calling upon them this week for this purpose.

"Because you are singularly misinformed about the witnesses, your source material appearing to be about 30 years old, I suggest that you come to the public talk Sunday afternoon at 3 p.m., and get up-to-date. I use the term 'Mr.' in this correspondence because the term 'reverend' occurs only once in the Authorized Version Bible and is applied to Jehovah God. My conscience forbids me to flatter men with such titles.—Job 32:21, 22.

Yours faithfully."

● Your publications point out that the battle of Armageddon will come in this generation, and that this generation began A.D. 1914. Scripturally, how long is a generation?—G. P., Liberia.

Webster's unabridged dictionary gives, in part, this definition of generation: "The average lifetime of man, or the ordinary period of time at which one rank follows another, or father is succeeded by child; an age. A generation is usually taken to be about 33 years." But the Bible is not so specific. It gives no number of years for a generation. And in Matthew 24:34, Mark 13:30 and Luke 21:32, the texts mentioning the generation the question refers to, we are not to take generation as meaning the average time for one generation to be succeeded by the next, as Webster's does in its 33-year approximation; but rather more like Webster's first-quoted definition, "the average lifetime of man." Three or even four generations may be living at the same time, their lives overlapping. (Ps. 78:4; 145:4) Before the Noachian flood the life span was hundreds of years. Down through the centuries since, it has varied, and even now is different in different countries. The Bible does speak of a man's days

as being threescore and ten or fourscore years; but it assigns no specific number of years to a generation.—Ps. 90:10.

Even if it did, we could not calculate from such a figure the date of Armageddon, for the texts here under discussion do not say God's battle comes right at the end of this generation, but before its end. To try to say how many years before its end would be speculative. The texts merely set a limit that is sufficiently definite for all present practical purposes. Some persons living A.D. 1914 when the series of foretold events began will also be living when the series ends with Armageddon. All the events will come within the span of a generation. There are hundreds of millions of persons living now that were living in 1914, and many millions of these persons could yet live a score or more years. Just when the lives of the majority of them will be cut short by Armageddon we cannot say.

● Deuteronomy 21:10-13 shows that Israelite men could marry foreign captive women, yet other texts forbid intermarriage with foreigners. Is this not contradictory?—M. H., Pennsylvania.

Jehovah gives the reason for the general prohibition concerning foreign wives, as follows: "They would turn your sons from following me to serving alien gods." Also divine warning was sounded against "marrying your sons to their daughters, who will desert to their gods and make your sons desert also". (Ex. 34:16, *Mo;* Deut. 7:4, *AT*) The prohibition was based on no racial prejudice nor any nationalistic grounds, but it was solely for the purpose of protecting the Israelites from religious contamination. It was to avoid contacts that might jeopardize the purity of worship rendered to Jehovah.

But notice how the special circumstances involved in the case discussed at Deuteronomy 21:10-13 eliminate this danger of contamination: "When thou shalt go forth to war against thine enemies, and Yahweh thy God shall deliver them into thy hand and thou shalt take them captive; and shalt see among the captives a woman of beautiful figure, and shalt have a desire unto her, and wouldest take her to thee to wife, then shalt thou bring her into the midst of thy house, and she shall shave her head and pare her nails; and put away the raiment of her captivity from off her and shall remain in thy house, and bewail her father and her mother for the space of a month, and after that mayest thou go in unto her, and be her husband, and she shall be thy wife."—*Ro.*

She cut off her hair, which was the usual sign of mourning. (Job 1:20; Isa. 15:2; Jer. 7:29; Amos 8:10; Mic. 1:16) She either cut her nails close, which would remove this means of adornment, since they were stained to be attractive; or she let them grow to become unkept, without their usual manicured attractiveness. (Deut. 21:12, *Knox; Le*) She put off the raiment in which she was taken captive, since the women of defeated forces put on their finest dresses and ornaments in the hope of finding favor in the eyes of their captors. For a month she was in mourning, bewailing the loss of her loved ones, thus possibly indicating the thoroughness of the war's destructiveness at the time of her capture. The captive women were possibly the only survivors, and the heathen gods were doubtless destroyed by the Israelite warriors. So no ties were left with the pagan nation, either socially or religiously. There were no heathen in-laws for the Israelite man to mix in with.

Hence to marry a foreign woman so completely severed from connection with false gods and false worshipers was permissible. It was quite different from marrying a foreign woman not a captive whose relatives were living, whose religious gods were still worshiped by her family, who would from time to time have some contact with her heathen relatives and their gods, and who might bring her Israelite husband into contact with them also, thereby exposing his pure worship to contamination. So it was the special circumstances of Deuteronomy 21:10-13 that allowed for an exception to the general prohibition of intermarriage with foreign women.

Let your utterance be always with graciousness, seasoned with salt,
so as to know how you ought to give an answer to each one.

—Col. 4:6, *NW.*

1953 Convention Dates July 19 to 26

The Watch Tower Bible & Tract Society has arranged to hold its international convention in 1953 at the Yankee Stadium in New York city. The dates selected are Sunday, July 19, to and including Sunday, July 26. This gathering of the Lord's people will be for eight days.

Our brothers from all parts of the world will be making inquiry now about travel to New York and what the best means would be. For such information all persons desiring to attend the assembly should communicate with their branch office. These offices will be gathering such information. Expressions from our brothers in all parts of the world are numerous, saying that they are happy New York is again to be the assembly point, because it means they can come to the central headquarters of the Lord's organization and visit the Bethel home and the Society's large printing plant where so many good things are printed for distribution in all languages throughout the world. It reminds us of the Israelites on their trek to Jerusalem as they came several times every year to celebrate the days that God commanded them to keep. It will be a happy and blessed occasion when many of the Lord's people gather in this grand international assembly of Jehovah's witnesses July 19-26, 1953. Plan now to attend.

the corporation advising them of the meeting, and the letters will be accompanied by proxy forms. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The notices and proxies are mailed out September 1, 1952, and the proxies should be returned by the 15th of the month.

WATCH TOWER BIBLE AND TRACT SOCIETY ANNUAL MEETING

The regular annual meeting of the members of the Watch Tower Bible and Tract Society (Pennsylvania Corporation) will be held on Wednesday, October 1, 1952, at ten o'clock in the forenoon at the Society's Pittsburgh office in the Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. The usual notice by letter will be mailed to all the members of

"WATCHTOWER" STUDIES

Week of October 12: Why Maturity of Discernment Vital; also, Maturity Essential to Increase, ¶ 1-6.

Week of October 19: Maturity Essential to Increase, ¶ 7-29.