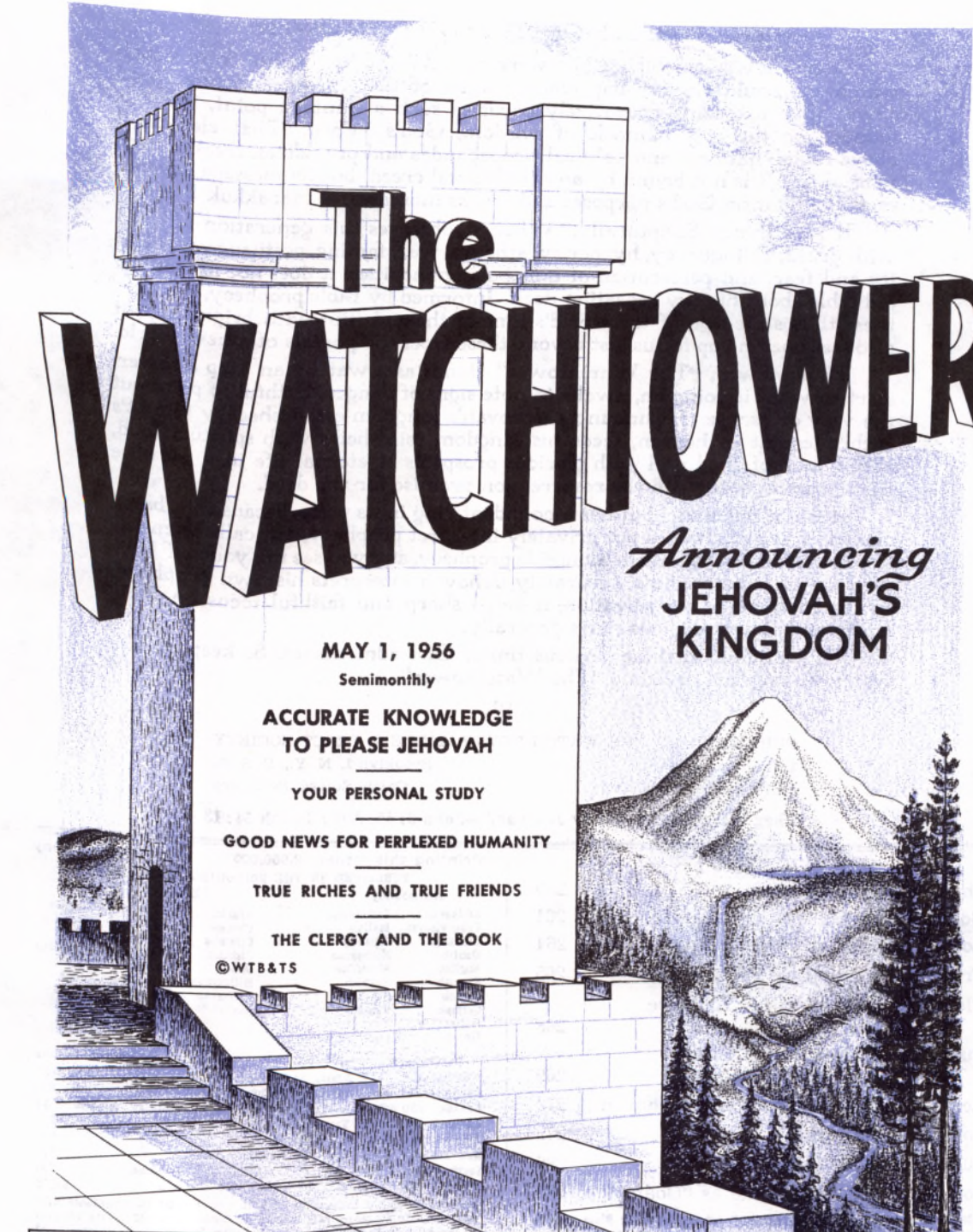




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1956

Semimonthly

**ACCURATE KNOWLEDGE
TO PLEASE JEHOVAH**

—
YOUR PERSONAL STUDY

—
GOOD NEWS FOR PERPLEXED HUMANITY

—
TRUE RICHES AND TRUE FRIENDS

—
THE CLERGY AND THE BOOK

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street
N. H. KNORR, *President*

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

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

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

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

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

Printing this issue: 2,550,000 Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly		Monthly		
Afrikaans	Indonesian	Arabic	Kanarese	Siamese
Cebu-Visayan	Italian	Chinese	Korean	Siloli
Cinyanja	Japanese	Cibemba	Malayalam	Slovak
Danish	Norwegian	Cishona	Pangasinan	Ukrainian
English	Slovenian	Greek	Polish	Urdu
Finnish	Spanish	Hiligaynon-Visayan	Portuguese	Xhosa
French	Swedish	Ibo	Russian	Yoruba
German	Tagalog		Sesotho	Zulu
Hollandish	Twi			
Ilocano				

Watch Tower Society offices

Yearly subscription rate

America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Park Road P.O., Toronto 10, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.72

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

Entered as second-class matter at Brooklyn, N.Y.,
Act of March 3, 1879. Printed in U.S.A.



Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVII

May 1, 1956

Number 9

The Clergy AND THE BOOK

JUSTICE is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter. Truth is lacking." Thus God's Word shows a direct relationship between delinquency and a lack of appreciation of the truth, which Jesus defined as the Word of his Father, Jehovah God.—Isa. 59:14, 15, *RS*; John 17:17.

And the facts bear out the position of the Bible. Never have there been so much immorality and corruption and crime and never has there been so little appreciation for the Word of God. Oh yes, the Bible continues as a best seller, but its contents are seldom searched out, and much less its lessons applied to daily living. Thus a survey made in 1954 showed that 65 percent of Jews, 56 percent of Roman Catholics and 32 percent of Protestants never or practically never read the Bible. And another, published in 1955, showed that more than half the people of the United States could not even name one of the four Gospels.

But is it at all surprising that people should pay ever less and less attention to the contents of the Bible, in view of the lowly opinion the clergy have of it? Although Paul wrote that "*all* Scripture is inspired of God," yet according to a recent survey only 38 percent of all ministers be-

lieve the Bible to be "wholly free from legend or myth," and only 4 percent of students in theological seminaries have such implicit faith.—*A Guide to the Religions of America*, page 236, by Rosten.

Nor need we wonder that seminary students have such little faith in the Bible's being free from legend or myth, in view of the position taken by their professors. Thus in a letter to *The Christian Century*, one R. T. Stamm, Ph.D., D.D., professor of Greek and the New Testament at the Lutheran Theological Seminary at Gettysburg, Pennsylvania, had the following comments to make regarding the "blind destructive agony" and the "reckless career" of Samson, whom he placed in the same category with modern militarists, East and West: "Like all other men driven by hate in their hearts, he could work miracles with the *materiel* he had—jaw-bones, fox-torches and sheer brute strength. The people he killed were just as dead as the 60,000 inhabitants of Hiroshima." "Samson was a genius at picking quarrels, born to stir up trouble as the sparks fly upward, and the time was ripe for his exploits. . . . Some patriots actually said that Samson's doings were inspired by the Lord God himself for the purpose of starting a war of extermination against these enemies of his 'chosen people.'"

However, it was not fanatical Israelite patriots but none other than Jehovah's angel who had said: "He it is who will take the lead in saving Israel out of the hand of the Philistines." And note also that the apostle Paul mentions Samson with approval: "For the time will fail me if I go on to relate about Gideon, Barak, Samson, Jephthah, David as well as Samuel and the other prophets, who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions." When the inspired apostle records Jehovah's approval, who is this Stamm that he should thus deprecate? Like professor, like seminary students, like laity.—Heb. 11:32, 33, NW.

And like modern rabbi. Thus Jakob J. Petuchowski, writing in the Jewish religious monthly *Commentary*, argues that Jews should also do missionary work, and among the advantages he claims that Judaism has over Christianity he lists his view regarding sin: "Nor, again, is sin . . . something transmitted through the generations from a mythical 'Fall.' A man is responsible only for his own acts . . . Confession to God . . . remorse, and avoidance of the same sin when temptation arises again, are the sole means of restoring his harmonious relation with God." He thereby not only discredits the Genesis account of original sin but all the many references to it in the rest of the Hebrew Scriptures as well as all that they have to say about the need of an atoning sacrifice. How much of the Bible has Rabbi Petuchowski left? Is it any wonder that nearly two thirds of the Jews never read the Bible even though it contains the history of their race?

Typical of the faith-destroying propaganda of Protestants is the editorial in *The Christian Century* relative to the raising of Lazarus. It asks: "Did Jesus really raise the dead?" Answering its question it states: "It seems pretty clear that the men who wrote the Gospels thought he did. They lived in an entirely different [intellectual] climate from ours. They had been brought up on the story of Elisha and they remembered how he brought the son of the Shunammite woman back to life. We live in a different world. We know that things beyond our comprehension happen. . . . Nevertheless, we have a high regard for the regularity and orderliness by which God operates the universe and it is not easy for us to imagine that God would arbitrarily set aside all his laws to bring the dead to life, not even to demonstrate his power or to show forth his glory." Then as a sop to those who might disagree, the editorial goes on to say: "We would be wise, however, to reserve our judgment on such matters. These are matters beyond our immediate experience about which we have not factual evidence."

And again we ask, Is it any wonder that people neglect reading the Bible when a professed Christian weekly takes such a dim view of Jesus' ministry and miracles? The very purpose of the miracles was to provide something "beyond our immediate experience," and to those who believe the Bible to be the Word of God its testimony is "factual evidence." Jesus himself stressed the point that his miracles were his credentials: "The works themselves that I am doing, bear witness about me that the Father dispatched me."—John 5:36, NW.

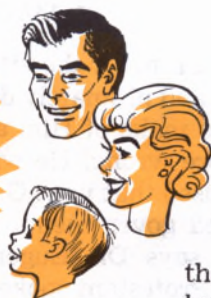
Jesus answered them: "I told you and yet you do not believe. The works which I am doing in the name of my Father, these bear witness about me. But you do not believe, because you are none of my sheep. My sheep listen to my voice, and I know them, and they follow me."

—John 10:25-27, NW.

Good News

for

PERPLEXED HUMANITY



IN THIS restless and discontented world good news is simply nonexistent. Therefore, for good news to come to perplexed humanity, it must of necessity come from a source apart from this world. And it does. In fact, it comes from the Creator of a new world, an entirely new system of things, wherein righteousness dwells, a world "having real foundations and the builder and creator of which is God." While this might appear farfetched to skeptics and pessimists, yet this fact is becoming more pronounced with each passing day.—Heb. 11:10, NW.

To offset the good news of the irresistible approach of the new world, the old world ridicules and jeers, even whips up a hopeful spirit of its own. For example, the "spirit of Geneva," which briefly lessened world tension and lifted hearts of humanity in hope, was one of such efforts. But the good news that was offered at the summit conference in Geneva was not in good faith, nor was it sincere or genuine. It was short-lived, and soon the cold war rose again.

This trend of crying peace, which is followed by disappointment, is in keeping with the prophet's words: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when

there is no peace." "We looked for peace, but no good came; and for a time of health, and behold trouble!" "Hope deferred maketh the heart sick." And who is there to deny that the heart of a perplexed humanity not only has been troubled but is sick unto death because of its deferred promises of peace?—Jer. 8:11, 15; Prov. 13:12.

Another hopeful spurt that has taken on shades

of doom is the very religious boom itself. At first a religious revival sounded like good news, especially to the Western world, which is suffering from a bad case of agnosticism, atheism and materialism. But while worldly religion has gained in popularity and is now quite fashionable, there is a drop in morality, a rise in crime and corruption, an increase in adult and juvenile delinquency, and all this very noticeably among the churchgoing public.

In other words, the religious boom is not genuine, nor real, nor springing from deep within the hearts of humanity. It is a sur-

face religion, therefore it cannot bring forth good fruit. The propulsive power behind the revival is not the spirit that says, "To do thy will, O my

There is good news. There is greater cause for rejoicing now than in any other time in history, despite the flood of woes that fills the earth. Learn what that cause is by reading the following.

God." (Ps. 40:8) Rather it is, "My will be done with Thy help." The new religion endeavors to use God as an instrument and is not concerned about becoming an instrument of God. To try to use God for any purpose, no matter how apparently noble, is

always wrong. Even to use him for the vital purpose of withstanding and ultimately defeating communism is to make of Him an instrument, and therefore wrong. He will not allow himself to be used that way. God will deal with all wicked governments in his due time. "Thus," says Dr. Eugene Carson Blake, a leading Protestant spokesman, "the increase in religious interest becomes a possible danger. It may become tragic, indeed, if it becomes a prop and a justification for an essentially unreligious life instead of an aid to new moral and spiritual insights."

Therefore, this growing religious sham is not good news. It is in fact a sign denoting the last days of this wicked system of things. Said Paul the apostle: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." The prophet Hosea in type spoke of our day, saying: "Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." Because of its inherent corruption, it is impossible for the old world to nurture good news. —2 Tim. 3:1-5, NW; Hos. 4:1-3, AS.

WHAT AND WHERE IS GOOD NEWS?

As disagreeable as the above-described conditions may be, yet they are a sign of good things to come. How so? After recounting the wars, famines, pestilences,

earthquakes and fears that would engulf this generation, Jesus said to his disciples: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." The indication of deliverance from the present perplexing conditions is in itself good news. But the good news that Jesus had reference to was concerning the establishment of the kingdom of God, that long-promised government that is to bless mankind with peace, prosperity and everlasting life in a new world of righteousness. That is the good news, the gospel, that is to be "preached in all the inhabited earth for the purpose of a witness to all the nations," before the accomplished end of this system of things. The fact that that kingdom government is here, now, today, in actual operation is the greatest piece of good news ever to hit the earth!—Luke 21:28; Matt. 24:14, NW.

But where is it? you ask. The Kingdom itself is a heavenly government; therefore it cannot be seen by human eyes. But the New World society that is an outgrowth of the Kingdom's operation can be seen by men. It has been functioning on earth since 1919, with definite visible results. Therefore, the very presence of the New World society is a sign of the Kingdom's establishment, hence good news and a cause for great rejoicing.

How can we be sure this is so? What proof is there? And why have not the nations acclaimed it? When did all this take place? The Bible answers.

The conferment of the Kingdom upon Jesus, according to prophecy, must be when the "seven times" of Satan's uninterrupted rule of the nations expire. Those times had their beginning in 607 B.C., at Jerusalem's destruction, and continued for seven symbolic times or 2,520 years. Those years came to their end A.D. 1914. The

year 1914 marked the time of the setting up of the Kingdom government in the heavens. The establishment of a new universal government is the prime requirement for the bringing in of a new world. That is why at the time it is established the cry rings out: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever."—Rev. 11:15, NW; Dan. 4:16, 25, 32.

By all the pious expressions from religious organizations of Christendom people are deceived into thinking that at the time God's kingdom by Christ takes power the nations, especially the nations of Christendom, will rejoice and thank God and at once yield over their earthly sovereignty to his Christ. But the hypocrisy of false religion is shown in that just the opposite takes place. Jesus forewarned that it would be so. He said that those favoring his government would say: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." But as for the nations of earth at this assuming of divine power Jesus went on to say: "But the nations became wrathful, and your own wrath came, and the appointed time . . . to bring to ruin those ruining the earth." The very fact that this rage of the nations breaks loose at the setting up of divine government for the earth constitutes part of the sign asked for by Jesus' disciples. It occurred right at the end of the 2,520 years of Gentile rule. This fact shows that such rage is evidence that the end of the old world has come and the time for Kingdom rule has begun.—Rev. 11:15-18; Matt. 24:7, 8; Luke 21:7-28, NW.

The birth of the Kingdom A.D. 1914 meant that the end of Satan's world was not far off, which, of course, is not good news to supporters of this dying system.

But it is good news to perplexed humanity, because it means that a righteous new world of life, joy and peace is also not far off. The good news of this fact has been preached particularly since 1920, and continues to be preached in all the earth by an increasing number of Jehovah's witnesses, in fulfillment of Matthew 24:14. Today the message goes out to more than 158 lands, with more than 642,929 proclaimers devoting upward of 85,832,250 hours during 1955 in bringing this good news to the attention of the people. Hundreds of millions of books, Bibles, magazines and tracts have been distributed and other means employed to announce this incontrovertible truth.

A world shaking has followed as a result of the deluge of information published, with people of all nations, kindreds and tongues coming to the New World society and exercising faith in its God. Last year alone, more than 63,640 individuals declared themselves for the new world by water immersion, thus becoming new active proclaimers of the good news. These along with hundreds of thousands of others form a society no part of this old world. They form a New World society by Jehovah's Word and spirit. As such society, they have left behind old-world standards, political and religious traditions, squabbles, racial and religious hatreds, prides and rivalries, and numberless other divisive things. They keep themselves unspotted from the world.

As a clean, wholesome New World people they have God's promise of surviving the universal war of this generation—Armageddon—and, as a united people, they will pass over into God's new world of righteousness, there to enjoy the blessings of God forevermore. This grand prospect can be yours. Make it yours by giving heed to this good news of the Kingdom now being preached.

Loving in Deed as Well as in Word

BY SHOWING love in word we can often be very helpful. By words about God's kingdom, we, as Christian ministers, can encourage and strengthen those who are toiling and loaded down, even as Jesus showed: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30, NW.*

Comforting and strengthening as words may be, there are times when more, when deeds, are required. To illustrate: When a person is famished with thirst he needs nothing more urgently than a drink of fresh cool water. But if he were famished from hunger, water alone would not be of much help. So, when more is needed, merely to love in word, which costs us little more than does water, will not be of much help, if any. Yes, in such instances the word without the deed is as dead as faith without works is dead. How fitting, therefore, the counsel of the loving apostle John: "We are under obligation to surrender our souls for our brothers. But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:16-18, NW.

Of course, loving in deed costs us something; it may be our time, our money, our strength, our nervous energy, as when others try our patience and self-control, and at times even our lives may need to be

risked. Thus many reports come through from behind the iron curtain telling of brothers' risking their freedom and lives in order to help others gain their freedom and life. That is loving in deed.

As members of a family circle, husband, wife, parent, child, brother and sister, each one has many opportunities to be loving in deed as well as in word, and a study of God's Word will help us to see our privileges. And particularly as members of the New World society do we have opportunities to love our neighbor in the local Christian congregation.

Almost invariably meeting attendance suffers when the weather is bad, but should it? Not to the extent that it does. We are loving in deed when we come to the congregational meetings regardless of the weather and even though we may not feel as well as we should like. If we have an auto we can be loving in deed by bringing others to the meeting or by helping them to get out in the field ministry.

We are also loving in deed when we make contributions to the local and worldwide preaching work to the extent of our means; and when in a material way we assist our needy brothers, not overlooking full-time servants, who, while not actually needy, are so situated that material aid will enable them to serve more fully. Also by sharing in the training program we can be loving in deed, and even by such a trifle as sitting with someone at a meeting.

While the New World society justly has a reputation for showing love to one another, let us strive to do so still more, even as Paul prayed in regard to the Philippians, who had shown so much love in deed: "I continue praying, that your love may abound yet more and more."—Phil. 1:9, NW.

* For details see *The Watchtower*, September 15, 1954.



"Your Contribution Prospects" express appreciation for the true riches and love for the true Friends.



are the most valuable friends that a man can have? And what are the most valuable riches that a man can have? Human friends can fail us. So the most valuable Friends anyone can have are Jehovah God and Christ Jesus. And since material riches can also fail us, the most valuable riches anyone can have are a knowledge of the good news of God's kingdom and the privilege of sharing that news with others. These are true riches.

But if God is going to entrust to us true riches—his kingdom interests and its continued service—we must first be faithful in what is least: we must be faithful in using what earthly riches, what material wealth we have. The Son of God stressed this point at Luke 16:10, 11, 13 (NW):

"The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will en-

trust you with what is true? . . . You cannot be slaves to God and to riches."

One who is a slave to earthly riches cannot be God's friend. Why? Because he is not faithful in what is least. He has not proved himself faithful with "unrighteous riches." How, then, could he prove faithful with the true riches, Kingdom interests? To be God's friend we must use our earthly goods in the right way. This does not mean that we can buy God's friendship. No one can do that. Simon could not buy the gift of imparting the holy spirit. To him Peter said: "May your silver perish with you, because you thought through money to get possession of the free gift of God." Nor can money buy God's protection when this system of things comes to its end at Armageddon: "Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath." —Acts 8:20, NW; Zeph. 1:18, AS.

How is money used, then, in making friends with God? It must unselfishly be used in advancing what God is interested in—the Kingdom by which he will vindicate his holy name. This shows appreciation for the true riches; it shows love for true Friends, Jehovah and Christ Jesus.

Why is the friendship of the true Friends so vital to us? Because without being friends of Jehovah and Christ one cannot receive the "undeserved favor of life." The rich man in Jesus' parable of Luke, chapter twelve, failed to make friends with his wealth. He thought only of enjoying his wealth by himself. There came a time when his earthly riches failed him: "God said to him: 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God." At death earthly riches fail every man. For that reason Jesus advised: "Make purses for yourselves that do not wear out, a never-failing treasure in the

heavens."—1 Pet. 3:7; Luke 12:20, 21; 12:33, NW.

THE SELF-BENEFITING USE OF MONEY

Most people do not seem to give any thought to laying up a "never-failing treasure in the heavens." They think only of laying up treasures on this earth. Storing up earthly riches is not really the self-benefiting use of money. Jesus pointed this out at Luke, chapter 16, when he gave the parable of the unjust steward:

"A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. So he called him and said to him: 'What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house.' Then the steward said to himself: 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes.' And calling to him each one of the debtors of his master he proceeded to say to the first: 'How much are you owing my master?' He said: 'A hundred bath-measures of olive oil.' He said to him: 'Take your written agreement back and sit down and quickly write fifty.' Next he said to another one: 'Now you, how much are you owing?' He said: 'A hundred cor-measures of wheat.' He said to him: 'Take your written agreement back and write eighty.' And his master commended the steward, though unrighteous, because he acted with practical wisdom; because the sons of this system of things are wiser in a practical way toward their own generation than the sons of the light are."—Luke 16:1-8, NW.

What was the key point of the parable? Jesus explained: "Also I say to you, Make friends for yourselves by means of the un-

righteous riches, so that, when such fail, they may receive you into the everlasting dwelling-places."—Luke 16:9, NW.

Jesus was not here commending dishonesty, but he was recommending wise, farsighted, practical, self-benefiting action. Persons of this world are shrewd to benefit themselves by making many friends, especially friends who are in position to do them good. They often make such friends by the shrewd use of their money. Of course, such persons have their own future interests in mind; still from a worldly viewpoint that is sound wisdom. It really is the self-benefiting use of money. Should the "sons of the light" be less wise than worldlings? Should they be less farsighted? Should they be less prudent in the self-benefiting use of money? Of course not! Of all people the "sons of the light" know who man's true Friends are. Of all people the "sons of the light" should make their friendship "by means of the unrighteous riches."

The religious Pharisees, who heard Jesus' parable of the unjust steward, were money lovers. They claimed to be "sons of the light," but they were not wise in the use of their money. They piled it up for themselves and did not really make friends with God, and Christ Jesus they killed. But the unjust steward was farsighted. He feathered his own nest by reducing debts owed to his master. By taking a self-benefiting course of action in regard to money he made friends. He did not have to worry when he was turned out of his job; his friends would welcome him into their homes. So the "sons of the light" should be wise enough to make true friends now. But how?

By helping advance the interests of God's kingdom. This requires not only our time and energy but wise use of "the unrighteous riches." When we contribute to the upkeep of Kingdom Halls, when we

obtain literature to preach the good news, when we use our automobile or ride on a bus, streetcar or a subway to go to a Bible study, we increase the interests of God's kingdom in our own territory. But we can also use "the unrighteous riches" to increase Kingdom interests world-wide. How? By materially assisting the channel that Jehovah is using to preach the good news in all the world for a witness. That channel is the "faithful and discreet slave"; it is made up of the anointed remnant of Jehovah's witnesses, who have long used the Watch Tower Bible & Tract Society of Pennsylvania as their legal servant.—Matt. 24:45, NW.

The Watch Tower Society is interested in further earth-wide expansion of the Kingdom good news. To that end the Society now operates seventy-eight branch offices throughout the world. It has sent more than 1,800 graduates of the Watchtower Bible School of Gilead to a hundred different lands. To assist Jehovah's witnesses in their witness work the Society prints Bible literature. Full-time ministers obtain much of this at rates far below cost of printing and shipping. Where does the money come from? From contributions.

It is the privilege of the "sons of the light" to set aside some of "the unrighteous riches" for use in advancing Kingdom interests earth-wide. For the Society to plan for further expansion it seems best that those able to contribute through the

year advise the Society in advance as to what they hope to give. Such an expression is not a pledge. It is merely a statement of what one hopes to give. It is properly termed "your contribution prospects." How may you express yourself in this matter? By writing a card or letter to the Society's branch office of the country in which you live. For the United States address your card or letter to: Watch Tower Bible and Tract Society of Pennsylvania, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N. Y.

What should the card or letter say? Something to this effect: "It is my hope that during the next twelve months I shall be able to donate to the work of preaching the good news of the Kingdom about the amount of \$ _____, which contributions I shall make in such amounts and at such times as prove to be convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus." [Signed] On page 258 is a list of branch office addresses; a complete list is found at the back of most Society publications.

It is true that money cannot enrich God. All the gold and silver are his. So to use wisely "the unrighteous riches" is really the least we can do for the true Friends. For being faithful in what is least they will entrust you with more and lovingly welcome you into the "everlasting dwelling-places" of the new world. Be wise. Serve man's true Friends, not riches.

"Physician, Heal Thyself"

¶ In the early part of February, 1956, the World Council of Churches met in Sydney, Australia, to consider "Christianity's plans and strategy for Southeast Asia." One of the speakers addressing the Council was the dean of Yale's Theological Seminary, Dr. Pope. In discussing the problems facing them, Dr. Pope, among other things, made the following significant statement: "Divided and rent asunder in its own life, the church itself speaks in broken accents and sometimes seems to add to the confusion of tongues. The nations of the world might understandably reply to the church's plea for international unity and peace: 'Physician, heal thyself.'"—*Time*, February 13, 1956.

Clergyman Says Serpent Told Eve the Truth

⌚ **Time and location:** Sunday evening December 11, 1955, at the home of a family of three former Methodists in Cortland, New York.

⌚ **Occasion:** A prearranged Biblical discussion of the subject "trinity."

⌚ **Participants:** The senior pastor of the Methodist Church of Cortland at one end of the dining-room table and at the other end one of the instructors of the Watchtower Bible School of Gilead.

⌚ **Onlookers:** The family of three lovers of Bible truth and four of the local witnesses of Jehovah.

⌚ **Proceedings:** A spiritual duel lasting an hour and a half. Having been cornered several times, many of his arguments reduced to absurdities and consequences forced against him time and again by the Gilead instructor, the clergyman gave abundant evidence of his gross apostasy. For example, he said that the law of Moses was imperfect, which is counter to Romans 7:7, 14; that Jesus, at Luke 24:44, made an error by implying that Moses was the writer of the first five books of the Bible, and that the Bible contradicts itself at several points. He admitted that the teaching of "human immortality" was of pagan Greek origin rather than from the Bible. Without shame he also admitted that the gaudy Christmas farce was purely pagan but justified it on the grounds of its "spirit of giving." But to climax his self-exposed as a 'son of his actual father' (John 8:44) the clergyman openly confessed

that Satan told Eve the truth when he said she would not die after eating of the fruit of the tree. (Gen. 3:1-5) In other words, Jehovah God was a liar and Satan should be accepted as an "angel of light."—2 Cor. 11:14.

⌚ **Result:** Finally the clergyman took flight in continued confusion. The family of former Methodists were convinced that Jehovah's witnesses are in the light and have the true religion of the Bible. Methodism was demonstrated to be false.

⌚ **Clergy bedfellows:** Note the following higher-critic, clergy "exposition" offered on Genesis the third chapter, which is in support of this clergyman's diabolical pattern of thinking. "But the serpent, a demon hostile to God, told man the truth. He was thus no subtle tempter but, in intention at least, a benefactor of the human race. Man, thus enlightened, ate of the tree and became like God, knowing good and evil. The potential threat to God's supremacy had thus become actual, so God, acting decisively and at once, drove him from the garden lest he should put forth his hand and take also of the tree of life, and eat, and so make the threat permanent."—Vol. I, *The Interpreter's Bible*, 1952, page 501.

⌚ **Biblical advice:** "So these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. . . . from these turn away."—2 Tim. 3:8, 5, NW.

Hell Offends and Heaven Bores

⌚ Christendom's clergy, offering parishioners the "heaven or hell" alternatives, sometimes are not very enthusiastic about their own spiritual servings. In fact, one cleric in England not only is disgusted with the traditional concept of hell but is also unattracted by the traditional concept of heaven. Speaking to the Conference of Modern Churchmen in Oxford, England, Canon J. S. Bezzant, dean of Saint John's College in Cambridge, said that the traditional imagery description of heaven no longer seemed desirable. As to hell, he said that the hideous pictures of it must have issued from morbidly diseased minds. Declared the cleric:

⌚ "Purgatory and hell have now in effect been banished by the reformers, and we are left with little more than a sentimental notion that all who die are forthwith in paradise or heaven. This involves a conception of God so generally tolerant as to be morally indifferent and perverts the immortal hope from a moral and spiritual stimulant into a narcotic. . . . There is no reason to suppose we know more about life after death than a caterpillar on a leaf knows what it is like to fly in the air. . . . If hell offends, heaven bores."—*New York Post*, July 29, 1955.

Pursuing my Purpose in Life

As told by Gertrude Steele

SO YOU are all ready for bed and want me to tell you a story, Jan. Now that you are a regular publisher and say that you want to be a pioneer some day, how would you like for me to tell you the story of how I became a pioneer and how I began to pursue my purpose in life?

"Oh! I'd like that, grandma."

Well, it was Tommie and Duggie's grandmother who first knocked at my door in the summer of 1922 in Chickasha, Oklahoma, with the booklet *Millions Now Living Will Never Die*. A few weeks later she brought me *The Harp of God*. The sweetest music ever played on the harp could not have been sweeter to me than the way all those Bible doctrines were made to produce one harmonious tune of praise to God.

The following months were very busy ones. Your daddy was born that October. Uncle Dave wasn't walking yet and your Uncle Don was only two and a half years old. I had to do all my own work, so the only chance I had to read was to get up early. At five o'clock I'd build a fire in the coal stove and read an hour before breakfast.

It was the understanding I gained in those early morning hours that enabled me

to meet one of the hardest tests of my life the following summer. Sister Golden (and how golden are the memories of her tender care in those years) was helping me to get to the meetings and in the service every week and this activity with such an unpopular religious group was not befitting the wife of a successful businessman.

One day your grandfather told me he'd give me just thirty days to burn every book and magazine I had and forget all about it, or he was going to leave. What I would do alone with three babies I did not know, but there was one thing I did know and that was that I had found the truth. So I looked him straight in the eye and firmly said, "You don't need to give me thirty days. This is the truth; I know it is the truth and I'll never give it up." He started to pack to leave, but since his lawyer advised him not to act hastily, things smoothed over for a while.

In 1925 we were moved from Chickasha to Hutchinson, Kansas. He thought that by getting me away to where there was no one to help me get to the meetings I'd soon forget all about the truth. I can see the expression on his face yet as I casually told him that Jehovah's witnesses had all their meetings in the house that was just across the street.

I have precious memories of that close association I had with those dear friends. I was so impressed by a sister who took her four children in an old Ford to pioneer isolated territory in the hills of Kentucky. Hearing of her joyful experiences and how Jehovah provided for their needs gave me a longing to be a pioneer.

In 1927 we moved back to our home



town in Wichita, Kansas. All the boys were now in school; so I had greater opportunities of service and a keener desire to pursue my purpose in life—to be a pioneer. As the months rolled by I thought of it more and more. I just couldn't get it out of my mind. Then one night I thought of the idea of having my laundry done with the difference in the congregation and pioneer rates. I'd do my ironing at night and thus have two extra days each week for service. I took out a territory near my home and when the boys left for school at 8:30 a.m. I was ready to go to my territory. I returned at 11:30 a.m. and had lunch prepared when they arrived at 12:10. When they left at 1 p.m. I went to my territory till 4 p.m., when school was out. Sometimes I'd have twenty shirts to iron at night. I'd be tired from the day's service; so I learned to iron sitting on my kitchen stool. How often I felt more refreshed and rested when I finished than when I began!

I was very happy, but soon tests began to come. I fell short of the required hours and had to admit it was poor management of home affairs, for I knew I could overcome a few days of sickness and other obstacles if I'd keep going and not waste minutes over nonessentials.

Then came the depression of 1929. That winter grandpa lost his job, but that proved to be a blessing. He no longer showed opposition and was more humble. Those months were happy ones but very short lasting. A new job with money in his pocket changed everything. I was given just two weeks to change my course and be home morning, noon and night. It was my religion, he said, that drove him to admitted immorality. The admonition, "But if the unbelieving one proceeds to depart, let him depart," fittingly applied and at the end of his designated two weeks he left.

I continued to pioneer, pursuing my pur-

pose in life; but those following months were very hard ones. There was a wound so deep that only time filled with service to Jehovah could heal. I found myself very inefficient to fill the role of both father and mother. There were times when a firm, stern hand of a father was needed. I read over and over again the chapter on "Parental Obligations" in the sixth volume of *Studies in the Scriptures*, but I realized how far short I came and I prayed for God's spirit to make up for my lack. How I do praise him, for in spite of my failures I was blessed to see all three of my children take up full-time service!

Until 1935 I pioneered only the nine months of the school term. Nineteen forty brought many changes. Uncle Don married. Your daddy graduated from high school, so all financial support from their father was withdrawn. The remaining three of us talked it over and agreed it would be best for each of us to be responsible for himself rather than try to keep the home going on their meager incomes.

I got in touch with the zone servant and told him I was now free to go anywhere I was needed. He gave me a list of towns where the business districts had not been worked for many years. I worked in various cities until 1941 when I was selected as one of a group of four to work as a special pioneer in Newton, Kansas.

Our concentrated efforts soon aroused opposition and we were threatened with arrest if we appeared on the streets again. The next Saturday we were picked up and locked behind bars for two days till bond was arranged. And who do you think my little jail partner was? A young girl who had come to live with me, so she could pioneer after she graduated from high school. She was called to the second class of Gilead, then worked as a missionary two years in Cuba till she became a cripple with arthritis and had to come back. Later

she became your mother. "Mother!" Yes, Jan. She was arrested four times and I three. We were fined \$75 or thirty days in jail. We appealed the case but in the meantime we continued house-to-house work and back-calls. We were arrested once more and locked behind bars again. That time I got dreadfully sick. I had to take three months off to recuperate but I rejoice in my privilege of suffering, for all the court proceedings were well attended and the way was opened for a greater witness.

Our next assignment to Ottawa, Kansas, was also colored with police interference. This time we were better prepared and profited by the mistakes made in the Newton case. Jehovah gave a sweeping victory from start to finish.

From Ottawa I was sent to Grand Island, Nebraska. I had many blessings there but my greatest thrill came one day when I received a long letter from the president's office. How my heart thumped! Could it be what I so much longed for? Yes, an invitation to Gilead. I made my last visit to Leavenworth federal prison where all three of the boys were serving three- and four-year sentences for their integrity to Jehovah. I wish you could have seen their faces beam with joy as I told them. They were as excited as I was about my going to Gilead and not a thought of no more visits.

"You loved it at Gilead, didn't you, grandma?"

Yes, Jan, that was one of the happiest experiences of my life, and I do treasure those memories.

But the momentous thrill came when I received my foreign assignment to Puerto Rico. In just three weeks our group was eating our last meal in the United States at Brooklyn Bethel and then we were taken to board ship, the Marine Tiger. Four days later we arrived in Puerto Rico. It was a different world. Their customs, though

strange, were very interesting. The beautiful mountains, the flowering trees and shrubs have been our constant delight. We were too busy to be disturbed by the various noises, poverty, etc. We were happy to have a real hope to offer such a friendly people who were so responsive to the Kingdom message. It was our God-given assignment and we loved it.

At nearly every house we were invited inside so we could sit down and be at ease in every way, except that we could not find words to say fully what was in our hearts. The patience and kindness of the people were overwhelming and we were determined to learn the language at any cost. We had lots of fun at that, too. My partner still reminds me of how I said eggs (*huevos*) for Thursday (*jueves*) for many a month.

Expectation was high as we advertised our first public meeting and our cup of joy was full as we saw our Kingdom Hall packed out. After six months the Ponce congregation was organized and some of those form a part of the thriving congregation of 123 publishers today.

In May, 1948, my partner Gladys and I were called to replace vacancies in the Santurce home. That month the congregation averaged 43 in attendance at the *Watchtower* study. In seven years I have seen that congregation grow and divide five times and our Santurce unit last month had an average attendance of 110 at the *Watchtower* study. As I look back over those years and see that, for five years, from almost every territory assigned to me, some publishers came out, and one a pioneer, I rejoice in the part Jehovah has given me, as he gave the increase.

After spending three and a half years in a foreign assignment it is quite thrilling to take a leave of absence and vacation and recuperate in the United States, but not to remain. Gladys was forced to remain be-

cause of illness and I have keenly felt the loss of her congenial, loving companionship these last five years. In a recent letter she said: "Those years in Puerto Rico were the happiest of my life and I'd not trade them for anything in the world. I was never homesick for the U.S.A., but I surely have been for Puerto Rico." And that is just how I feel about it, too.

"But don't you get homesick for Uncle Don, Dave and us sometimes, grandma?"

Although your uncles and aunts, Don and Earlene and Dave and Julia, are missionaries in Korea and the Philippines, yet we seem so near, for distance is a small factor when minds and hearts are fixed on Jehovah and his kingdom. It is just as Jesus said, "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more" in this period of time. (Matt. 19:29, NW) How I wish you could know some of those parents

and brothers and children I have in Puerto Rico!

Jan, I hope you never lose your desire to be a pioneer and if Armageddon should be still ten or fifteen years in the future, wouldn't you like to be a missionary?

"Of course, grandma."

True, you'll have many trials and you'll miss your parents when at times it may seem you have no arm of flesh to lean upon, or you may be misunderstood or deeply hurt, but that is when you'll draw nearer to Jehovah. You'll turn to his Word, and as he talks to you and you listen you'll lose those burdens. My love for you cannot spare you from either the discipline or the joy that comes from learning to pursue a right purpose in life, that most excellent way. Yes, pioneer missionary service affords a most excellent opportunity to learn that most excellent way, the way of love, that leads up, up, yes, all the way up that highway to eternal life in Jehovah's new world.

But It Is the Truth!

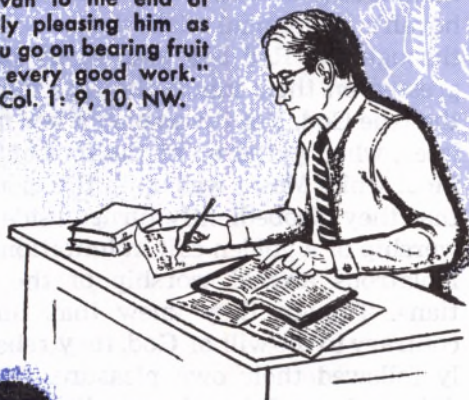
- ❏ The schoolteacher of a certain Florida second grade had asked her pupils to write a Christmas story. The children were to ask her about any words they could not spell and she would write them on the blackboard where she had already written such words as "Christmas," "stocking" and "Jesus." Eight-year-old Richard asked her how to spell "celebrate" and "birthday." After young Richard had finished his story the teacher, noting what he had written, exclaimed: "Richard, this is not nice!" What had he written? What he had learned from his mother, who is one of Jehovah's witnesses: "There is no Santa Claus. Christmas is not Jesus' birthday. We do not celebrate Christmas."

'Christian Africa—Pagan America'

- ❏ There used to be a time when Americans viewed virtually all the Africans as pagans. Apparently the time has come for the Africans to view the Americans as pagans. According to preacher Roger Coon, a "Christian Africa" may be sending missionaries soon to convert a "pagan America." Said preacher Coon as he boarded a steamer in Portland, Maine, to return to Nigeria: "Much of the grotesquely huge jewelry hanging from the ears, necks and wrists of so many sophisticated American women surpasses the adornment of African pagans." Some of the rhythms blared out of jukeboxes, he added, seem adaptations of the nervous beat of jungle drums. "I believe," declared cleric Coon, "the average West Africa schoolboy knows more about the Bible than does his counterpart in America."—Aberdeen, Scotland, *Evening Express*, October 13, 1955.

accurate knowledge to please Jehovah

"Be filled with the accurate knowledge of his will . . . in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work."
—Col. 1: 9, 10, NW.



PERSONS who have a right heart condition appreciate the need of doing that which is well-pleasing in the sight of God. Although the world may exert pressure to cause them to follow in the way that is approved by the majority, they stand firm in devotion to the Almighty God. They wisely recognize that "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23, AS) What may seem right in the eyes of sin-laden man may not be right in the eyes of God. So be wise, "trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths."—Prov. 3:5, 6, AS.

² How can we acknowledge him in all things? By humbly seeking him, approach-

1. What type of person looks to Jehovah for guidance, and why?
2. What did both Jesus and the psalmist show to be the proper attitude toward God's Word?

ing him in prayer in the way that he has approved through Christ Jesus. Do not seek to impose your will on God, but call to mind how Jesus taught us to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." (Matt. 6:9, 10, NW) Our earnest desire then should be to know the will of God, that we may do what is right. As David humbly said: "Teach me thy way, O Jehovah." (Ps. 27:11, AS) Now act consistently

with your petition to God and study the textbook he has provided you, the Sacred Scriptures, and then follow its good counsel. "Thy word is a lamp unto my feet, and light unto my path. I have sworn, and have confirmed it, that I will observe thy righteous ordinances. . . . Accept, I beseech thee, the freewill-offerings of my mouth, O Jehovah, and teach me thine ordinances. My soul is continually in my hand; yet do I not forget thy law. The wicked have laid a snare for me; yet have I not gone astray from thy precepts. Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart. I have inclined my heart to perform thy statutes for ever, even unto the end." (Ps. 119:105-112, AS) We can concur in that wholesome expression of the psalmist only if we have made a careful study of the Bible and filled our heart with the truth to the extent that now it overflows with praise to Jehovah before our fellow men.

³ But what is the trend in modern-day religion? Is it to practice the "worship that is clean and undefiled from the standpoint of our God and Father," or is it to 'attend the church of your choice'? (Jas.

3. Why is the old world's view of its religion and of Bible principles unwise?

1:27, NW) Conceited man may sort through the contents of God's Word, accepting part and rejecting most as useless or undesirable. He may reject as impractical in this modern world the counsel, "Love your neighbor as yourself," or he may make a name for himself by writing a newspaper or magazine column in which he quotes a few Bible texts that he considers to be good psychology. In so doing he may acquire a sizable following of persons who think he is "wonderful," and who are pleased with his work. But consider: "Am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." (Gal. 1:10, NW) It would be far better to pay attention to the good advice given in God's Word: "You should listen to the voice of Jehovah your God by keeping all his commandments that I am commanding you today, so as to do what is right in the eyes of Jehovah your God."—Deut. 13:18, NW.

⁴ What Jesus preached was right, but it did not always please his hearers. When he lashed out in denunciation of the religious leaders of his day, branding their doctrines as the God-dishonoring traditions of men, they were offended. After they had heard more of the plain truths he preached, they were sure they did not like them and they sought to kill him. But uncompromisingly he kept on, reassuringly telling those who continued to listen: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32, NW) On the other hand, if we set aside that pure word for the sophistries of men, we lose the freedom that God gives.

⁵ Jehovah God has always made clear for his people what form of worship he

approves. He did in Eden and at the time of the Flood, and certainly he made it clear to the children of Israel. While they were in slavish servitude in Egypt he turned his attention to them and brought about a marvelous deliverance. They were witnesses to the ten plagues that famished the false gods of Egypt and left them in humiliating defeat. They experienced Jehovah's triumphal deliverance of them through the Red Sea and surely had impressed on their minds the fact that he is the true God. Yet it was only a few months later, when gathered at the foot of Mount Sinai while Moses was up in the mountain, that they disobediently turned aside to the worship of a golden calf in imitation of the idolatrous animal worship of the Egyptians. Though they knew that this was contrary to the will of God, they rebelliously followed their own pleasure. Oh, they did not leave Jehovah out altogether, but they certainly did not honor him by declaring their unholy celebration "a festival to Jehovah." (Ex. 32:1-5, NW) For continued failure to obey the voice of Jehovah that entire generation died in the wilderness. They did not enter the Promised Land. Yes, their offspring entered it, but first Moses firmly warned these against the unfaithful course of their forefathers and said: "You should listen to the voice of Jehovah your God by keeping all his commandments that I am commanding you today, so as to do what is right in the eyes of Jehovah your God."—Deut. 13:18, NW.

⁶ In the first century after Christ Saul of Tarsus, a Pharisee educated at the feet of Gamaliel, became well known. Saul was unusually zealous in his religion and an ardent persecutor of the Christians. In fact, it was while en route to Damascus with letters from the high priest author-

4. Show how Jesus set the right example in freely speaking the truth.

5. How did Jehovah make clear to Israel the right form of worship, but what course did they follow?

6. By what means was Saul of Tarsus led in opposition to the God-approved worship practiced by first-century Christians?

izing him to seize the Christians there that he was converted to the truth. But why should Saul, a Pharisee and no doubt well acquainted with the Hebrew Scriptures, which the Christians also accepted and believed in their entirety, so violently oppose the ones holding the Christian faith? He himself answers: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14, NW) It was the tradition of men that had goaded him on in opposition to the truth.

⁷ Paul never forgot his experience, but, rather, used it as the basis for sound advice to others. (Col. 2:8) It made him realize that it is possible to have the Sacred Scriptures and even know their contents, but, because of the influence of human tradition, to fail to understand their instruction accurately. In his forceful letter to the Romans he pointed to just such a circumstance as being the problem of other Jews in his day. "I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the accomplished end of the Law, so that everyone exercising faith may have righteousness." (Rom. 10:2-4, NW) As Paul says, they were zealous in their faith, no doubt having a knowledge of the Scriptures from hearing them read weekly in the synagogue. But their failure to understand accurately that Christ had fulfilled the Law and that now it was necessary to

exercise faith in him put them out of harmony with God himself. They were not doing what was right in the sight of Jehovah God.

⁸ The lack in the world's religious organizations today is the same. While they do possess the Bible, God's written revelation of his will for our day, they lack accurate knowledge. The inspired apostle aptly expresses the situation when he says: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting." (Rom. 1:21-23, 28, NW) Yes, they do profess to know God, supporting large religious organizations and offering prayers in the name of his Son. Creation, many will admit, testifies to the existence of a Supreme Being, and they may even agree that the Bible is his Word. But the fact remains that they do not glorify him as God. "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any kind." (Titus 1:16, NW) Instead of giving glory to him, they heap reproach upon his name and word by professing to accept it as the basis of their religion and then failing to adhere to its principles of Christian love and justice. Reversing matters from their proper state, they seek to employ God as a convenient instrument to serve their pleasure. They

7. How did the apostle Paul forcefully show that one acquainted with the Bible could still fail to please God?

8. How does the lack of accurate knowledge affect modern-day religions of the world?

scheme how to accomplish their desires, and then in effect tell God to approve. While these men claim to be wise according to the standards of the world, their foolishness is shown in failure to acknowledge the supremacy of the true God. Although they are always learning, they are "never able to come to an accurate knowledge of truth."—2 Tim. 3:7, NW.

MAKING WAY FOR ACCURATE KNOWLEDGE

* Not all follow this course, to be sure. Those who sincerely seek the truth find it. They follow the course of practical wisdom outlined at Colossians 3:9, 10 (NW): "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it." When they carefully study God's Word in order to understand his will accurately, it is clear that frequent or even occasional loose living with the world does not properly fit with Christian ways into the life of the same individual. So they pay attention to the advice to "put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but . . . be made new in the force actuating your mind." (Eph. 4:22, 23, NW) They get right down to the bottom of the matter by changing the force that actuates their mind. "For as he thinketh within himself, so is he." (Prov. 23:7, AS) So they refrain from filling their mind with old-world philosophy and filth and instead become well acquainted with the clean truth supplied by God. And now they "put on the new personality which was created according to God's will in true righteousness and loving-kindness." (Eph. 4:24, NW; Ps. 119:9-16) Notice, please, that this is not a

matter of their merely developing a more charming personality, but it is a matter of accepting what God has provided and then keeping it renewed by regularly drawing on his storehouse of accurate knowledge as a guide to daily life. A hazy understanding of the Bible will not have this effect; only an accurate knowledge of God's Word can reach deep enough to make the change.

¹⁰ The effect on their lives is far-reaching, governing the things they talk about, what they do and even the motive that is behind their actions. Through a study of the Bible a new world opens to their view—a new world to learn about, a new world to live for. Their interest is no longer in selfish pursuits, but they echo the psalmist's words: "Great is Jehovah, and greatly to be praised; and his greatness is unsearchable."—Ps. 145:3, AS.

¹¹ Jehovah himself initiates the change by now fulfilling his promise recorded in Zephaniah 3:9 (AS): "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent." Through his theocratic organization he has made available a great increase in knowledge, which persons of good will readily accept. (Dan. 12:4) They recog-



nize the requirement for Christians set forth by Paul: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10,

9. How is a real change effected in the lives of those who sincerely seek the truth?

10. How far-reaching a change is made in their lives? 11. (a) In what way has Jehovah made it possible for men "to serve him with one consent"? (b) How is the difference between accurate and defective knowledge illustrated in Judges chapter 12?

NW) To meet that Christian standard you need a clear understanding of the truth. Certainly we do not want to be like the forty-two thousand Ephraimite fighters against Jephthah whose very speech betrayed that they were not on his side, although they firmly protested that they were not from the enemy camp. When asked to say the password "Shibboleth" the best they could do was say "Sibboleth." It was similar, but not the same. They lost their lives. Today, too, what the clergy of Christendom teach may sound quite like what Jehovah's witnesses teach; that is, to those not well acquainted with the Bible. But when one's ears are attuned to the pure ring of truth through accurate knowledge, those who love the truth take their stand with those who are fighting to uphold true worship.—Judg. 12:1-6.

¹² Many of the religious clergy of Christendom note this zealous activity of Jehovah's witnesses and point to it as an example, urging their church members to greater activity, but generally with little success. Why? Because they lack accurate knowledge. They are taught to believe in God, but they incorrectly conceive him to be a mysterious trinity. (Isa. 42:8; John 14:28) They learn to pray the model prayer taught by Jesus, but while praying "Our Father in the heavens, let your name be sanctified," they are told that he is a nameless Lord or God. The result is uncertainty. As they continue with the prayer they say: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Yet they may be well aware that their religion is lending its support to the man-made United Nations, which is then lauded by them as 'God's kingdom on earth,' although the Scriptures say that God's kingdom is established by him, not by man. (Dan. 2:44)

12. What lack prevents most of the church members of Christendom from zealously spreading their belief?

With such deficient, inaccurate instruction how can they be expected to respond zealously for Christian duty? "For truly, if the bugle sounds an indistinct call, who will get ready for battle?"—1 Cor. 14:8, NW.

¹³ The call for willing service in the ranks of the King Christ Jesus now rings out in unmistakable clarity in the ears of a great crowd of persons of good will. (Matt. 24:14; Rev. 22:17) They respond by associating themselves with the New World society. But service anywhere in the New World society requires action, because it is a progressive, forward-looking society. It sees beyond the wreckage of this old world to the blessings of life in the new world. And right now those associated with it are constructively equipping themselves for life under that righteous arrangement. Thousands yearly associate themselves with the organization and, as babes, build themselves up on the milk of the Word. Yet it is impossible to stay a babe and still be in the New World society. "For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the elementary doctrine about the Christ, let us press on to maturity." (Heb. 5:13 to 6:1, NW) The New World society moves ahead, and we must move with it!

¹⁴ Even those associated for many years with Jehovah's organization find that study must not cease. And the more they apply themselves to such study, the more earnestly they say as did Paul: "Oh the depth of God's riches and wisdom and

13. Why do countless persons of good will respond to service with the New World society, and what course must they now pursue?

14. What characteristic of true worship makes constant study necessary and interesting?

knowledge!" (Rom. 11:33, NW) Their study of the Bible does not become uninteresting or needlessly repetitious, because "the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, AS) And so, even as the first-century Christians progressed in their understanding of Bible prophecy, of their relation to worldly governments, of organizational responsibility and of doctrinal truths, the modern-day Christian society also finds the light of Bible truth growing ever brighter. (Acts 2:16-21; 5:29; 15:13-20; 1 Cor. 5:9-13) Through the "faithful and discreet slave" class they have had drawn to their attention the birth of the Kingdom A.D. 1914, and the presence now of a faithful class of "other sheep" in their midst with prospects for everlasting life on earth. (Rev. 12:1-5; John 10:16) Such "other sheep" they have learned are referred to as the "precious things of all nations" at Haggai 2:7 (AS). They have had clarified their understanding of Zephaniah 2:1, 2 as applying to Christendom, instead of being addressed to Jehovah's people. They now appreciate that Jesus' preaching to the "spirits in prison," referred to at 1 Peter 3:19, was a preaching of judgment to those disobedient spirit creatures who are restrained in Tartarean spiritual darkness and that it must have been done after Jesus' resurrection and ascension to heaven. Indeed, true worship is not stagnant, bound to Middle Ages religious dogmas, but it is alive and progressive.

¹⁵ Jesus said that his disciples would be outstandingly distinguished by the quality of love. (John 13:35) But that love must be properly directed to be acceptable. "And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment,

15. What quality particularly distinguishes a Christian, but what shows that accurate knowledge is necessary to direct its use?

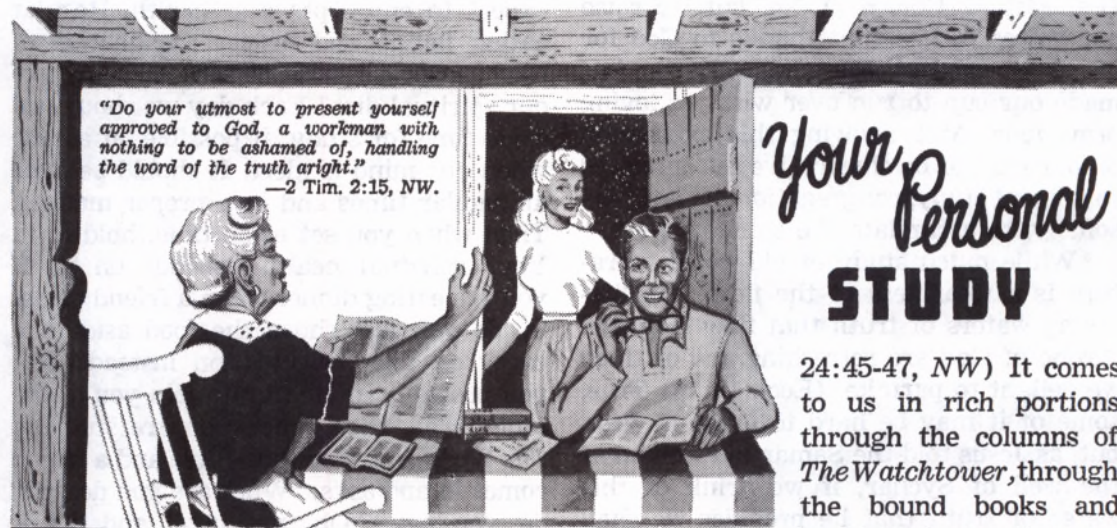
that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:9, 10, NW) Yes, Christian love must be guided by accurate knowledge and discernment of God's will, and our attention should be centered on the more important things. We are plainly told who is to be the first object of our love. "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," and, Jesus added, "your neighbor as yourself." (Matt. 22:37-39, NW; 1 John 5:2, 3; 3:14) But that does not include the old world. "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15, NW) True love, we are told, "does not rejoice over unrighteousness, but rejoices with the truth." (1 Cor. 13:6, NW) Thus, accurate knowledge enables us to direct our love toward Jehovah God and the ones he approves and the things he loves and it helps us to avoid the snare of sentimentally showering attention on the world that is in opposition to God.

¹⁶ If it is your desire to be well pleasing to your Creator, then avail yourself of every opportunity to grow in an accurate knowledge of his Word. "This is right and acceptable in the sight of our Savior, God, whose will is that all kinds of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:3, 4, NW) In the early Christian congregation he provided apostles, prophets and missionaries to train the brothers for ministerial work, building them up in accurate knowledge so they would be equipped for the assignment. (Eph. 4:11-13) Now, too, he has considered the needs of his servants and supplied them with the sustenance of truth and an

16. What is needed if we are to please Jehovah, and how has he made provision for us to acquire it?

organization to help equip them for their assignment as ministers. To please Jehovah fully you must accurately know his will. "Be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him

as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1:9, 10, NW) To please Jehovah thus you must apply yourself to a careful study of his Word. As you contemplate this study assignment, consider how you can do it well.



IT IS Jehovah himself who has opened to the view of his people the glorious vision of the new world set out in his Word. He it is who has pointed them to their privilege of serving now as a New World society, and he has now brought his people to their present position, poised for entry into the actual new world. He knows full well their needs for endurance at this crucial time and he fulfills his prophetic promise: "And in this mountain will Jehovah of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6, AS) This strengthening feast we regularly receive through the loving administration of the "faithful and discreet slave." (Matt.

24:45-47, NW) It comes to us in rich portions through the columns of *The Watchtower*, through the bound books and booklets, instructions re-

ceived at congregational meetings and at larger assemblies of Jehovah's people. "It is only "those who are conscious of their spiritual need," "those hungering and thirsting for righteousness," that gather to this table provided by Jehovah, here to be sustained with food for everlasting life. (Matt. 5:3, 6; John 17:3, NW) They are the ones that rejoice at the fulfillment of the promise: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10, AS) Now that they have come near and

1. How has Jehovah richly blessed the spiritual position of his people in this day?

2. Who respond to his invitation to the feast, and what is their attitude toward the superabundant provision made?

beheld this marvelous provision, will they leave? Will they say that Jehovah requires too much of them, that there are too many meetings, that there is too much to study? Will they spurn the table of Jehovah? Or will they accept this provision of Jehovah and yet miss its purpose, heaping rich spiritual portions before themselves and then failing to take time to consume the feast? (Ps. 23:5; 2 Cor. 6:1) No, but we raise our voices in heartfelt thanks to God for his undeserved kindness, glad that he has made our cup to run over with his loving provisions. And, showing this expression on our part to be sincere, we set ourselves to diligent study, congregationally and personally, to assimilate the spiritual food.

³ While much study of old-world literature is a weariness of the flesh, the life-giving waters of truth that flow from the throne of God are refreshing and of them we delight to partake. (Eccl. 12:12) True, some of it may be hard to grasp at first, but, as Jesus told the Samaritan woman at the well of Sychar, if we drink of this water of truth that he provides we shall never get thirsty again. (John 4:13, 14) Jesus' apostles, too, although they found some of his instruction at first difficult to understand, recognized what Jesus offered as "sayings of everlasting life," and they stuck with him. (John 6:68, NW) When they failed to grasp the point of his teaching they did not lazily let it pass, but said: "Make the illustration plain to us." (Matt. 15:15, NW) When we fail to get the full import of an argument in *The Watchtower* or when we do not grasp the meaning of a scripture, do we stay with it—even as 97-year-old Jacob wrestled all night with the angel to receive a blessing—and thus reap the blessing of increased understanding? (Gen. 32:24-28) If we do not at first understand the instructions Jehovah gives

us through his organization, we do not want to be stumbled as were the Pharisees; rather, ask a mature brother to try to make them plain.

⁴ It at once becomes apparent that to be properly nourished from Jehovah's table we must go about it in a systematic way. If we only snatch bites of food on the run and swallow them hurriedly, we can hardly expect to enjoy physical health. Regular eating habits and proper mastication of food are essential. Is not the same true of our spiritual diet? Each day we should set aside time for study; if possible, at a time when our mind is alert. It should be done at regular times and in a proper manner. Then when you set aside time, hold to it. Your spiritual health depends on it. If you are eating dinner when a friend comes in, do you just shove the food aside and carry on idle conversation instead? No; you probably invite him to join you at the table. Well, then, when you are studying *The Watchtower* or your Bible and a friend comes in and asks, "What are you doing?" do you say, "Oh, nothing," and set it aside? Why not rather invite him to join you? For the sake of your spiritual health, do not treat lightly your habits of spiritual feeding.

⁵ Congregational study is a requirement for the New World society, but personal study is a prerequisite to worthwhile congregational studies. Do you have the happy privilege of reading a portion of the Bible at the ministry school? (Rev. 1:3) Then study it carefully in advance so you can properly convey the instruction it contains. Remember, it is a living word! Present it that way. Do you regularly study the material for the service meeting in advance? Your ability to retain and apply the instruction there given will be greatly

3. (a) What effect does a study of the truth have on us? (b) What should be done with more difficult study material?

4. Illustrate the need of proper spiritual feeding.
5. (a) What is a prerequisite to instructive congregational meetings? (b) How will it benefit us individually and as a congregation?

increased if you do. When you attend the congregation book study, the *Watchtower* study, the ministry school and service meeting, do you really enjoy them to the full? It is a pleasure to take in the truth, but "there is more happiness in giving than there is in receiving." (Acts 20:35, NW) That happiness is yours if you hold fast the public declaration of your hope by oral expression of your faith in congregational meetings. Consider your brothers by making a contribution to the study and, when you give, give your best. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." (Heb. 10:23-25; Col. 3:23, NW) To do this you must personally study your lesson in advance.

* The Christian congregation is a ministerial organization by means of which "this good news of the kingdom" is being preached in all the world for the purpose of a witness. It is now mature, well equipped to carry out its commission. What about you? Have you kept pace with the organization and are you equipped to share in this Kingdom ministry? You may have taken the forward step of sharing in the preaching work, but now strive to make your hours of service the most productive of fruit to Jehovah's praise. Paul counsels: "Keep your balance in all things, . . . thoroughly accomplish your ministry." (2 Tim. 4:5, NW) To accomplish your ministry thoroughly you must be properly equipped for it. That requires study of the truth, and to get it done you must set aside time for it just as you do for field service.—2 Tim. 3:16, 17.

† Perhaps as you consider the great need for personal study, reading the Bible, carefully going through each issue of *The Watchtower* and *Awake!* and preparing

for congregational meetings, you feel that it just cannot all be done. As a servant in the congregation you may feel that with service activity and servant's duties, there is no time left for all this personal study. But, on the other hand, consider this as another field of theocratic activity in which you want to take the lead and aid others. Remember, a requirement of overseers is that they be "qualified to teach." This requires personal study on your part. "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 3:2; 4:16, NW) Your good example will lead others of the Lord's sheep in the right way and will help them to acquire good habits, in service and study, as ministers of God. So give careful consideration to the responsibility laid upon you by the instruction at 1 Peter 5:2, 3 (NW), which says: "Shepherd the flock of God in your care, not under compulsion, but willingly, . . . becoming examples to the flock."

FINDING TIME OR OCCASION FOR IT

* Are you in some branch of the full-time service, in the field or at a Bethel home? Actively carrying out your ministry all day, you may find yourself bypassing necessary study. But to "fully accomplish your ministry" diligent personal study is mandatory. Just as a doctor who does not take time to keep up with the advances in medical science is of ever-diminishing value to his clients, so the ministry of one who does not regularly apply himself in careful personal study constantly lessens in force and effectiveness. Even he becomes vulnerable to the snares of the wicked one. "On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all

6. How does personal study affect our service, and what is the only way to be sure we will actually do that needed studying?

7. How will servants in the congregation view personal study?

8. What view of personal study will those in full-time service take?

things thoroughly, to stand firm.”—Eph. 6:13, NW.

⁹ No matter what your position in the New World society, no matter how busy you may be with family obligations or with Kingdom interests, keep in condition for the theocratic fight! Remember Gideon’s little band of three hundred warriors as they pressed on to the fight. Although they did not get down on their knees to drink, yet they made sure they were refreshed. They kept their eyes toward the work ahead, but they knew they must be fit to undertake it, and so must we.—Judg. 7:5-7.

¹⁰ While much personal study can best be done alone, some find that they benefit greatly by studying in company with a close friend or their marriage mate, “that there may be an interchange of encouragement.” (Rom. 1:12, NW) In their case this serves, not to supplant congregational study meetings, but to equip them better for participation in such meetings. Parents, heeding the Bible command to bring up their children in the discipline and authoritative advice of Jehovah, may find it advantageous to do this studying as a family group. Ample opportunity is afforded for such study in a family consideration of the daily Bible text, study of *The Watchtower* and discussion of the *Awake!* articles, preparation for the congregational meetings and in regular consecutive reading of the Bible itself. The father, who is not only a material breadwinner for the household but also looks after their spiritual growth, should organize such study and then see that the schedule is followed. (Eph. 6:4; Deut. 6:6, 7) However, when not all members of the family are in the truth, that obligation may fall to the mother. (2 Tim. 1:5) Theocratic children,

too, will delight to take advantage of the provision, that they may remember their Creator in the days of their youth. They will not use their youth as an excuse for indifference, but will want to be exemplary in faith and service to others of their own age and even to those of older years. They accept the good counsel given Timothy: “Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. While I am coming, continue applying yourself to public reading, to exhortation, to teaching.”—1 Tim. 4:12, 13, NW.

¹¹ The problem now to be met, by both young and old, is how to carry on this personal study in the most profitable manner. Why is it that one individual is able to learn and grasp new thoughts more quickly than another? Apart from natural ability, it is usually because he has adopted proper study habits and has replaced carelessness with systematic effort. It is easier to study the right way than to poke along in the wrong way.

¹² While the ability to cover material rapidly is often desirable, it is not always the best thing to do; it is far more important to be able to retain and use what we read. However, you can strive to improve your ability in reading by practicing until you learn to read phrases and thoughts instead of words. The result will be not only proper coverage of more material, but also thoughts instead of mere words will be conveyed to your mind. What we learn must make a lasting impression on our mind. That requires concentration, which means focusing attention on just one thing at a time. Here some have adopted the erroneous view that they must force their mind to dwell on a subject, but will a forced or tense mind work most efficiently? In-

9. Even though we are busy, why is personal study so necessary?

10. How might theocratic family groups arrange their study?

11. Why is it that some learn faster than others?

12. Offer suggestions on how to remember what is studied.

stead of forcing your mind, cultivate keen interest in the subject at hand. You will naturally become absorbed in the material, dismissing from mind all irrelevant ideas and concerns, and then concentration is easy. As you study keep interest alive by constantly analyzing the material to ascertain how it can be used. Determine of what practical benefit it will be to you. Does it help you to understand better the world around you? Will it help you to meet the problems of life? Does it clear up some questions to which you did not previously know the answer? Can you see in it an illustration or argument that can be used by you in making clear to another the truths of God's Word? We remember the things that particularly interest us. Worldlings may remember juicy bits of gossip about their neighbors. The interest of Jehovah's people is in the new world of righteousness; so they remember the things that concern New World living and the Creator of the new world, Jehovah God. —2 Pet. 3:13.

¹³ Concentration is also strengthened by imagination. Much of the Bible is composed of historical narrative and prophetic illustrations. Therefore, when applying your mind to a study of the Scriptures, use imagination and the several senses to picture the subject vividly. For example, consider the trial of Jesus before Pilate. Do not merely read words, but visualize every detail of the occasion. (John 19:1-16, NW) Feel the chill morning air. See Jesus arrayed in a purple robe, the crown of thorns pushed down on his head. Feel the sting

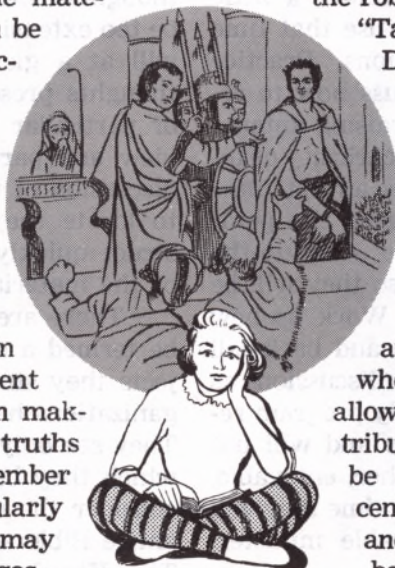
of the blows as the soldiers insolently slap his face. As you place yourself there in the street before the governor's palace in Jerusalem, feel the press of the crowd. Taste the dust stirred up by the feet of the milling people. Hear the mob led by the robed Pharisees as they shout:

"Take him away! Impale him!"

Disgust will seize you when they say: "We have no king but Caesar"; your heart will pound as the tension of the scene grows. Yes, live it; then you will remember it. Your mind is fed by the five senses: touch, taste, sight, smell and hearing. Consequently, when you employ imagination, allowing all your senses to contribute freely, your mind will be completely engrossed, concentration will be complete and the impression made will be deep and lasting.

¹⁴ Arguments and reasons in support of doctrines may be difficult to visualize, but with hearing them stated and seeing them in print you can couple the memory-strengthening factor of association. Consider the reasonableness of the statements you read, the reason the statement is made, proof of its truthfulness and illustrations of its application. Consciously associate all these together. See each of these factors in its relation to the others, and when you call one to mind the others will be brought forth with it to complete the picture.

¹⁵ There may be some objection based on prejudice or on religious doctrine that is raised by the people in your territory. That objection hinders you from presenting the Kingdom message to them. What



13. What else makes possible complete concentration?

14. How can proofs and arguments best be remembered?
15. (a) Why must the Christian minister spend time to study out refutation of objections? (b) Even with a busy schedule, how can he find time to do this?

can be done? In order to "thoroughly accomplish your ministry" you will want to cultivate the ability to overcome those objections. But when? Perhaps you arrive at the congregational meeting place ten or fifteen minutes before the study, or you may arrive at the service center a little before the others. Why not use that time wisely? Exchange suggestions. Practice them on one another. Discuss how to refute the objection without raising antagonism, but rather stirring up curiosity or interest in our work. Perhaps an apt illustration will help to put across the point while side-stepping prejudice. Analyze the scriptures you wish to use so they will be presented most effectively. Work up new sermons for house-to-house and back-call work in the same way. Such discussions as a part of your personal study program require very little extra time and will not be at all like work, but, rather, enjoyable, stimulating, and at the same time they will equip you to be a more able minister.—Prov. 27:17.

IMPRESSING KNOWLEDGE ON ONESELF

¹⁶ Some try to acquire information by memorizing, but it is laborious and artificial. And while you might be able to repeat word for word the statement you want, unless you fully understand it you will not be able to use it effectively. For that reason it is usually better to grasp thoughts, not words. Toy with new ideas, view them from different aspects, consider their value, put them into your own words; then they are yours. Even when you do want to commit some material to memory, as, for example, a Scripture text, before you do so be sure you understand the thought it contains and its value. If you do, it will be far easier to learn and to retain.

16. Instead of merely memorizing, what does a wise student do?

¹⁷ When you do study you may find it advantageous to underscore certain points if the publication you are reading is your own. These marks can be used to designate weak points in your mastery of the subject, or they can set forth the principal thoughts of the article. This should never be too extensive, but key words or phrases will at a glance help you to recall the thoughts presented. Such underscoring is of particular benefit for purposes of review and participation in congregational discussion of the material. It will aid you to locate the main points and to reconstruct quickly in your mind the essence of the material.

¹⁸ There are many who get what might be termed a nearsighted view of the subjects they study. Many false religious organizations have such a view of the Bible. They see only the few isolated texts upon which they base their belief. They fail to consider the context; they fail to see the entire Bible as the inspired Word of God. The Kingdom theme, which runs from Genesis to Revelation, escapes their view. Their concept of God is distorted and, although they may ever be learning, they never come to an accurate knowledge of the truth. Do not imitate them.—2 Tim. 3:7.

¹⁹ When you study try to view the subject in its entirety. Tie each thought in to the central theme, ascertaining its relative importance. When you find the answer to the question on one paragraph of the *Watchtower* lesson, make it a point to note the relationship of that particular answer to the theme of the study. Observe the logical build-up of arguments and illustrations as the theme is developed, paragraph

17. How might one underscore study material? Of what benefit is it?

18. What gives some a distorted view of the Bible's contents?

19. How would one properly proceed with the study of a *Watchtower* article with a view to appreciating and remembering fully the points for use in his ministry?

by paragraph, to present just one complete picture, well balanced and with all its details properly and proportionately placed. When you finish reading the article, deliberately pause and mentally reconstruct that picture, either by use of subheadings, topic sentences, questions at the bottom of the page or key thoughts you have underscored while reading. Let your mind run through the outline of arguments and scriptures that developed the subject theme. Then close the magazine or book and see if you can do it again without looking at the printed material. It will take only a minute or two to do this, but then it will be firmly imbedded in your mind. It will be yours to use. We want the things we learn from God's Word and through his organization to stay with us as a guide to Christian living and as equipment for use in the ministry. "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."—Heb. 2:1, NW.

²⁰ You may already apply these principles to some extent. At the conclusion of your weekly congregation book study, do you have a closed-book review of important points of the lesson? Does the *Watchtower* study conductor give a comment and highlight some part of the lesson once or twice during the study? Now, why not extend those principles farther? Do the same thing for yourself while you read each article in *The Watchtower*. After you have considered the day's text from the Year-

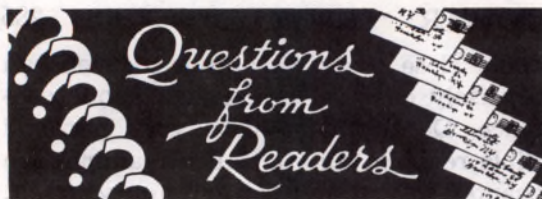
book, close the book and see if you can concisely express its essence in one sentence. Do the same with your personal Bible reading. As you finish reading each chapter try to epitomize it for yourself. See if you can ascertain the central theme of the chapter or the essence of the entire Bible book, and then note the relationship of each verse to that central thought. Try to see the entire book as a well-arranged whole, observing the relationship of thoughts to one another. Your appreciation of things learned will be greatly enhanced because you will understand the setting, background and relationship of the statements made. It will make it much easier for you to locate Scripture texts, to remember arguments, and to use them effectively in overturning false doctrine and establishing right worship.—2 Cor. 10:4, 5.

²¹ You want to advance with the New World society. You want to be equipped for an effective share in the ministry. Then apply these principles we have discussed in your personal study. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." (2 Tim. 2:15, NW) Look at the ingathering work before us. Consider the privileges of service that await you as you expand your ministry. Look ahead to the vast reconstruction and educational work that lies beyond Armageddon. Set your mind to equip yourself for a greater share in this God-given work, and Jehovah's blessing will surely be yours.

20. How can these principles of study be applied to reading of the day's text, to Bible reading, and with what benefit?

21. Why will all in the New World society be diligent in their study and strive to improve their study habits?

Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.—1 Tim. 4:15, 16, NW.



● In the new book, *You May Survive Armageddon into God's New World*, page 223, paragraph 7, is the statement: "The majority of the bride class have never seen the Bridegroom." This statement seems to contradict the first part of paragraph 14, which states: "The majority of the members of the bride class have finished their earthly journey . . . and been united to him at the temple." How are we to understand these statements?—R. R., United States.

Paragraph 7, page 223, of *You May Survive Armageddon into God's New World* is not contrary to the facts. It likens the Christian congregation in its travel through this world to Rebekah traveling to meet her espoused bridegroom Isaac, whom she had never seen. Peter, writing to Christian "temporary residents" scattered throughout provinces in Asia Minor, says to them: "At the revelation of Jesus Christ. Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him." (1 Pet. 1:7, 8, NW) They had not seen him on earth, but Peter had and also John. At 1 John 1:1 (NW) he says: "That which was from when a beginning was made, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life." The bride class continues down till today, nineteen centuries since Peter wrote, and so paragraph 7 on page 223 is correct: "The majority of the bride class have never seen the Bridegroom, yet they love him victoriously *over this world* and keep their virgin chastity *amid this world*." If Peter was talking about seeing the Bridegroom glorified in heaven, then none of the Christian congregation, not even a minority of them, not even Peter, John or Paul, had ever seen him. For, says 1 John 3:2, "whenever he is made manifest we shall be like him, because we shall see him just as he is."—NW.

The above paragraph is not discussing the resurrection at all. So when you skip six pages of the book and come down to paragraph 14

on page 229 you come down to something that paragraph 7 was not discussing. You come down to the finish of the earthly journey of the bride class, during which journey the majority of this bride class had never seen the Bridegroom in the flesh. (John 3:29) So paragraph 7 above and the fourth sentence of paragraph 13 on page 228 are not contradicted by paragraph 14, which now says: "The majority of the members of the bride class have finished their earthly journey and have 'rendered their calling and choosing firm for themselves.' By the 'first resurrection' . . . they have been raised to heavenly life in the likeness of their Bridegroom and been united to him at the temple." This "majority" of paragraph 14 includes Peter himself; the "majority" of paragraph 7 did not. To avoid contradiction we must not take things out of their context.

● Did the apostle Paul fight wild beasts in the arena, as seems likely from 1 Corinthians 15:32 (NW): "If, like men, I have fought with wild beasts at Ephesus, of what good is it to me?"—M. H., United States.

The Watchtower, April 15, 1944, commented on this text as follows: "There is no reason to think other than that during the years that the apostle Paul spent in Ephesus he was taken by his enemies and put in the arena to fight with wild beasts and was miraculously delivered by the Lord, just as Daniel was saved from the lions."

From Ephesus Paul wrote to the Corinthians: "It seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9, NW) There was a stadium in Ephesus and in its arena gladiators fought while thousands looked on. Sometimes men who were appointed to die were put on exhibition by having to face wild beasts in the arena, the sentence of death against them being executed in this way, while multitudes witnessed the gory spectacle from the seats of the theater or stadium. It is very possible that the apostle Paul was put through such an ordeal, except that he was miraculously delivered from the wild beasts, just as on another occasion he was delivered from harm when bitten by a viper, and just as Daniel was delivered from the den of lions.—Acts 28:3-6.

Many contend that Paul spoke figuratively when he referred to fighting beasts at Ephesus,

claiming that he meant his conflicts with brutish, bestial men that opposed his preaching work. They say a Roman citizen such as Paul would hardly be thrown into the arena. Also, that if such an outstanding event as deliverance from the arena had occurred Paul would have mentioned it more specifically and Luke would have detailed it in the Acts of Apostles. There is a possibility that Paul spoke figuratively and that the beasts he had in mind were his human opposers.

However, mere silence on Luke's part does not disprove a literal deliverance, and it can hardly be claimed that Paul did not mention it, in view of his words at 1 Corinthians 4:9, and more especially his later comment at 15:32. He may not have given details in this epistle, because other detailed reports may have already reached the Corinthians. Certainly some outstanding ordeal was undergone by Paul at Ephesus and the Corinthians seemed acquainted with it, for Paul referred to this overwhelming experience without detailing it when he soon wrote again to the Corinthians: "We do not wish you to be ignorant, brothers, about the tribulation that happened to us in the province of Asia, that we were under extreme

pressure beyond our strength, so that we were very uncertain even of our lives. In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead. From so likely a death he did rescue us and will rescue us; and our hope is in him that he will also rescue us further." —2 Cor. 1:8-10, NW.

These words would certainly fit a fight with beasts in the arena and a deliverance therefrom by Jehovah. They seem too strong to describe or refer to the mob raised by Demetrius the silversmith, as some contend. Anyway, instead of on Paul the pressure then was more on his traveling companions, Gaius and Aristarchus, and on Alexander. Paul, though willing, did not even go into the theater, his disciples not permitting him so to risk himself. (Acts 19:23-41) Paul was not one to exaggerate the persecution inflicted on him. He mentions many ordeals in passing without even detailing them, among which were "near-deaths often." One of these near-deaths could have been a fight with wild beasts in the arena at Ephesus.—2 Cor. 11:23-27, NW.

Too Quick to Label Some as "Goats"?

¶ A full-time minister writes from Arizona: "I was given a certain section of territory in which to preach from house to house with the observation that others had found only 'goats' in it.

¶ "The first time I covered this territory every door was slammed. The second time I did not take any literature with me nor did I ring any doorbells. I just talked over the fence to those standing in their yards. It was a new housing project and I commented on the things that I noticed that were favorable, anything to get a conversation started. Many had trouble making things grow and this gave me an opportunity to tell about what conditions would be like in the New World. Then with a cheery 'I'll be seeing you again,' I passed on.

¶ "The next time I called I was invited inside most of the homes, where I was able to show from the Bible how close we are to the Kingdom Jesus taught us to pray for, at the same time placing literature. There seemed to be little interest in the territory for individual home Bible studies; so, finding a place where a group study could be held, I invited the housewives to it. Fifteen came the first night. While some dropped out on following nights, others took their place and when I had to turn the study over to another minister after some months because of leaving this city, twenty were attending regularly. This summer one of the witnesses there told me that this study is now being held in her home and that from forty-five to fifty attend it each week."

¶ And this was supposed to be a neighborhood where only "goats" were to be found!

pressure beyond our strength so that we were very hesitant even to our lives in fact we felt within ourselves that we had received the sentence of death. This was what we might have our lives not in ourselves, but in the God who takes up the dead. Even so, if we have a reason we will rescue us and will rescue us; and our hope is in him that he will also rescue us. (1 Cor. 1:8-10, N.W.)

These words would certainly fit a fight with beasts in the arena and a deliverance from them by Jehovah. They seem too strong to describe or refer to the mob raised by Demetrius the silversmith as some contend. Anyway, in stead of on Paul the pressure then was more on his traveling companions, Gaius and Aristarchus, and on Alexander. Paul, though with him, did not even go into the theater, his disciples not permitting him to do this himself. (Acts 19:32-41) Paul was not one to exaggerate the persecution inflicted on him. He mentions many occasions in passing without even details for them among which were "beatings often." One of these words-beatings could have been a fight with wild beasts in the arena. (Ephesians 2 Cor. 11:23-24, N.W.)

stating that he meant his conflict with wild beasts. Paul's men that opposed his preaching work. They say a Roman citizen such as Paul would hardly be thrown into the arena. Also, that if such an outstanding event as deliverance from the arena had occurred Paul would have mentioned it more specifically and likely would have turned it in the Acts of Apostles. There is a possibility that Paul spoke figuratively and that the beasts he had in mind were his human opponents.

However, more silence on Luke's part does not dispel a literal deliverance, and it can hardly be claimed that Paul did not mention it in view of his words at 1 Corinthians 4:11, and more especially his later comment at 1:28. He may not have given details in this epistle because other detailed reports may have already reached the Corinthians. Certainly some outstanding ordeal was undergone by Paul at Ephesus and the Corinthians seemed acquainted with it, for Paul referred to this "overcoming experience without detailing it when he spoke again to the Corinthians."

"WATCHTOWER" STUDIES FOR THE WEEKS

June 10: Accurate Knowledge to Please Jehovah. Page 273.

June 17: Your Personal Study. Page 279.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why many people pay less and less attention to the Bible? P. 259, ¶3.
- ✓ Why even the religious boom has not brought good news to humanity? P. 261, ¶4.
- ✓ Why this is the greatest time for rejoicing that man has ever known? P. 262, ¶2.
- ✓ How to show love in deed as well as in word? P. 264, ¶6.
- ✓ Who the most valuable friends you can possibly have are? P. 265, ¶1.
- ✓ How one of Jehovah's witnesses did housework, raised her children and still served as a full-time pioneer minister? P. 269, ¶9.
- ✓ Why the old world's view of religion is unwise? P. 273, ¶3.
- ✓ How lack of right knowledge affects today's churches? P. 275, ¶8.
- ✓ What amazing effect the truth has upon the lives of those who accept it? P. 276, ¶9.
- ✓ What lack prevents most church members from zealously spreading their belief? P. 277, ¶12.
- ✓ What great feast is spread for us today? P. 279, ¶1.
- ✓ Why one person learns faster than another? P. 282, ¶11.
- ✓ How to remember the things you study? P. 284, ¶19.
- ✓ Whether the apostle Paul fought wild beasts in the arena at Ephesus? P. 286, ¶6.