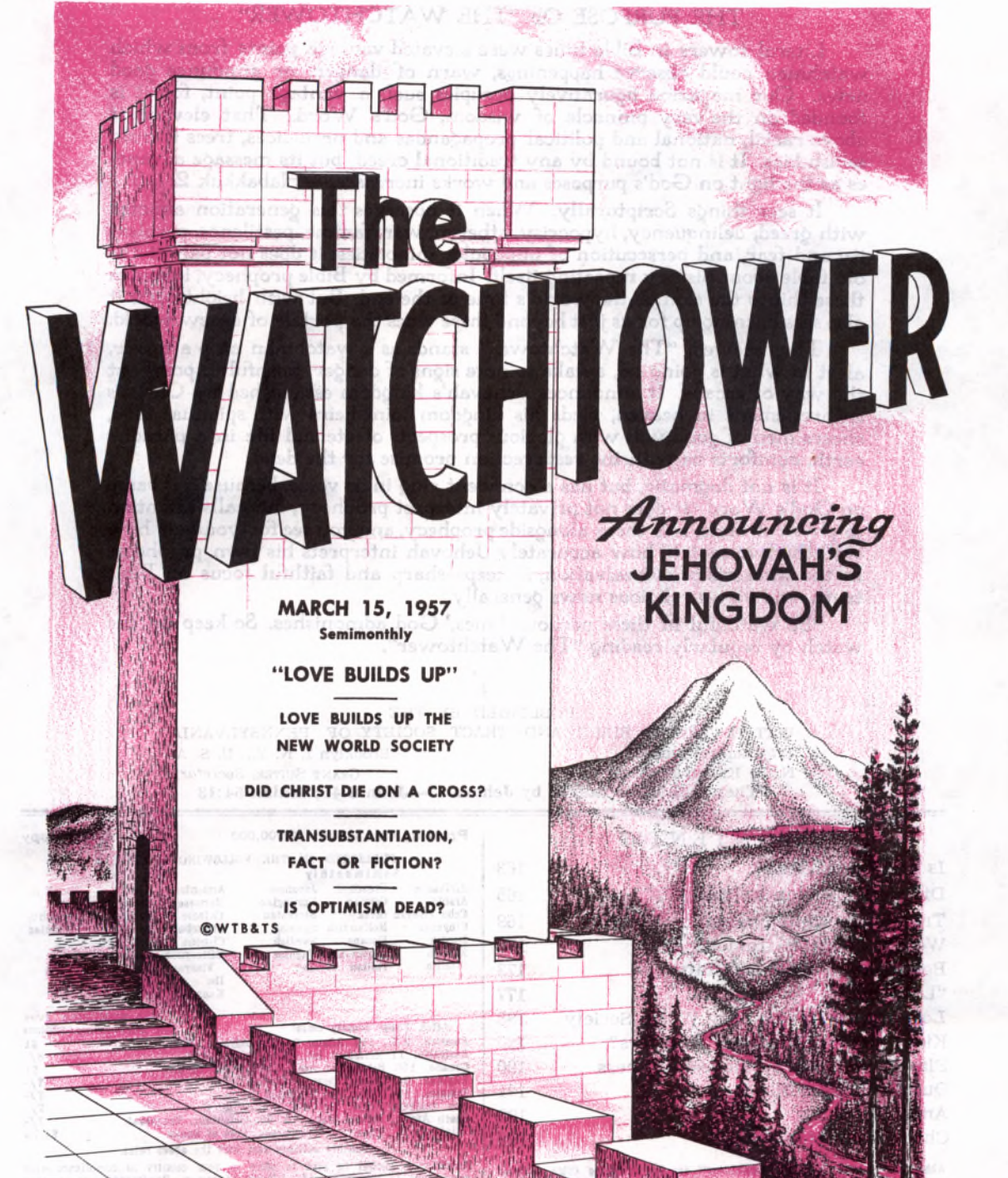




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MARCH 15, 1957
Semimonthly

"LOVE BUILDS UP"

LOVE BUILDS UP THE
NEW WORLD SOCIETY

DID CHRIST DIE ON A CROSS?

TRANSUBSTANTIATION,
FACT OR FICTION?

IS OPTIMISM DEAD?

©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".



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

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

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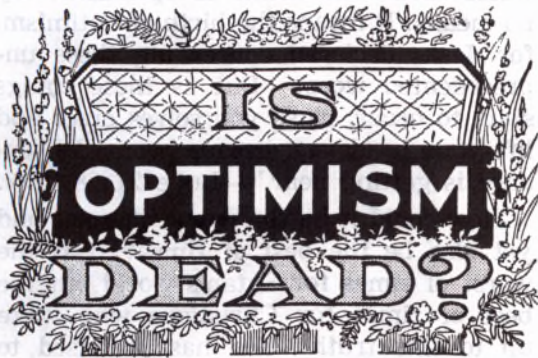
The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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WHAT has happened to optimism? Has it become a casualty in this modern world that marks its cycles by its wars? Before World War I optimism had reached an all-time peak. A glorious future was foreseen. Declared an eminent British statesman, William Ewart Gladstone: "The world grows better from century to century. Let pessimism be absent from our minds, and let optimism throw its glory over all our souls and all our lives henceforth and ever."

That "henceforth" was all too short, for where is optimism in this postwar world? For many people it is dead. Is it dead for you?

Hope for optimism is dead, says Chaplain John McGill Krumm of Columbia University. Speaking to senior students, the university chaplain declared that he thought the most serious casualty of the twentieth century was the "death of optimism." The traditional view of optimism,

that "things will get better," said the clergyman, is dead. "We have the ability to make the earth uninhabitable. All that stands between us and that fate is the pathetic little store of wisdom and patience and good will that mankind and its leaders have been able to engender." Anyone who has looked at life with an eye to history, he explained, could hardly be an optimist now. The situation today, he said, is "absolutely unique in history," and optimism is dead "beyond any hope of resurrection." —*New York Times*, May 30, 1955.

Not just clergymen have put optimism's name in the obituary column. Politicians, scientists and historians in mounting numbers admit that, though they believe in the inevitability of change, they can foresee nothing but a dark future. Declared Adlai Stevenson, after Eisenhower's victory last year: "Let us give the Administration all responsible support in the troubled times ahead." So optimism's death has not left a vacancy in the house of mankind; pessimism has moved in with all its gloomy baggage, including a chestful of popular books about a dark tomorrow.

Even novels sound the somber, pessimistic note. In Philip Wylie's H. G. Wellsian novel *Tomorrow!* New York is hydrogenized to a crisp and Washington is turned into scorched acreage by Kremlin bombs. Nonfiction books are equally bleak. In his *The Next Million Years* Charles Darwin, a theoretical physicist, makes a long-range

forecast: the ultimate future of the human race, concludes the writer, will be much like its past—deplorable. That student of history and politics, Elmer Davis, takes a close look at the immediate future in his *Two Minutes Till Midnight*: “We are facing a desperate struggle, and there is no certainty at all that we are going to win: these are conclusions that few people will accept if they can find any other way out.”

Can observer Davis find a way out? Says the book reviewer for the New York *Times* of Davis’ conclusions: “These are critical, pessimistic and ruthlessly realistic. . . . Mr. Davis has little specific advice to offer. What he does offer is a lot of gloomy opinions based upon a lot of frightening facts. . . . Elmer Davis can’t find any other way out and so this book is grim indeed. Let us hope that there are grounds for optimism which Mr. Davis failed to notice.”

Have the prophets of gloom failed to notice grounds for optimism? Yes, they have.

There is only one true basis for optimism today. That is the Book most people are too busy to read, God’s Word, the Bible. Therein we learn that there would come a time in man’s history when optimism would die, when the situation would be unique in history and when the most astute statemen would fail to find a way out. Yes, the Bible foretold the worst of times for the world during the “time of the end” or the “last days” of Satan’s world. We are in this epic time right now.

Christ Jesus pointed forward to our day by giving a sign. It is made up of many woes that would come upon the world. When they occur in harmony with other Bible prophecies, the “last days” are upon us. It has been so since 1914. And one of

the features to mark this “time of the end,” Jesus said, would be “on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth.”—Luke 21: 25, 26, NW.

Yet does this worst of times for the world mean the death of optimism? By no means! It means the birth of optimism, for Jesus declared concerning these unprecedented woes: “But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near.”—Luke 21:28, NW.

How could it be the worst of times and yet also be the best of times? It is the worst of times for Satan’s world but the best of times for Christians who wake up to this truth: God has promised to bring in a new world of righteousness and to destroy this evil system of things at Armageddon. For those who learn the full facts of this truth the outlook for the future is thrilling. It is inspiring.

This good news must be made known. Jesus said it would be: “This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come.” (Matt. 24: 14, NW) The New World society of Jehovah’s witnesses is proclaiming this good news far and wide.

So what if optimism is dead for the world? This world will soon die anyway at Armageddon. But there is no reason for you to die with it. Nor need you be without optimism. You can hope for the best. Learn the good news of God’s kingdom that this journal proclaims. Act on it. Then, with the New World society, “rejoice in the hope ahead.”—Rom. 12:12, NW.

DID CHRIST DIE on a *CROSS*?

TWO youths, seventeen years old, jumped into New York city's East River in the dead of winter. Physical culture enthusiasts? No. Temporarily insane? No. They did it to show their veneration of the cross. An Orthodox priest had thrown a crucifix out more than a hundred feet into the river and these youths endeavored to retrieve it as part of a religious rite.—*New York Times*, January 23, 1956.

In 1956, after fifteen years of strenuous labor, a 700-foot-long sanctuary was completed to serve as a stupendous tomb for Franco and other leaders of Spain's Falange party. Adorning it is a granite cross five hundred feet high, visible in Madrid some thirty miles distant.

Two years ago United States women's clubs began gathering millions of dollars to build the world's largest cross on top of Bald Knob Mountain in southern Illinois.

News items such as these show how highly the cross is esteemed in Christendom.

According to Webster's dictionary a cross is "a structure, typically an upright supporting a horizontal beam, anciently used in the execution of malefactors." In the Bible the Greek word usually rendered cross is *stauros*. Its Latin equivalent is *crux*. Was the *stauros* or *crux* on which Christ died a traditionally shaped cross?

Yes, say spokesmen of Christendom, such as the *Signs of the Times*, October 23, 1956. It dogmatically states that the *stauros* on which Christ died was such a cross. In support of this assertion several authorities are cited, secular and religious. But what are the facts?

The traditionally shaped cross has long been accepted by many as the symbol of the Christian religion. Is that what the Bible and the facts of history show?



The facts are that authorities are not agreed that there is "no doubt about the nature of the *stauros* on which Christ died and are not agreed that it was the traditionally shaped cross. *The Encyclopædia Britannica*, 1907 and 1942 editions, under the term "cross" states that Christ is "generally believed" to have died on such a cross, that at best it is only "by general tradition" that the matter is established.

As for religious authorities, one states: "The accounts of the manner of the crucifixion being so meager, any degree of certainty is impossible."¹ And another tells that "no definite data are found in the New Testament concerning the nature of the cross on which Jesus died. It is only the Church writers after Justin Martyr who indicate the composite four-armed cross as Christ's vehicle of torture."²

And concerning the terms *stauros* and *crux* we are told that '*stauros* properly means merely a stake.' "In Livy [Roman historian shortly before Christ's ministry] even, *crux* means a mere stake." "The Hebrews have no word for Cross more definite than 'wood.'"³

WHY NOT A TRADITIONAL CROSS

Certainly in view of the foregoing it cannot honestly be stated that Christ without doubt was nailed on the traditionally shaped cross. And it is of striking interest to note that it is those authorities that lean toward the view that Christ was nailed on such a cross that admit doubt. But those who hold that Christ died on a simple stake or pole are not in doubt. Says one such: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early Church fathers."—*The Cross and Crucifixion*, Hermann Fulda.

That Christ did not die on the traditionally shaped cross is also indicated by the testimony of the catacombs. Thus Dean Burgon, in his *Letters from Rome*, wrote: "I question whether a cross occurs on any Christian monument of the first four centuries." Mons Perret, who spent fourteen years doing research in the catacombs of Rome, counted in all a total of 11,000 inscriptions among the millions of tombs. According to him, "not until the latter years of the fourth century does the sign of the cross appear." Among the signs that do appear are the dove, a symbol of the holy spirit; the lyre, a symbol of joy; the anchor, a symbol of hope and the fish. Why the fish? Because the letters of the word "fish" in Greek are the same as the first letters of "Jesus Christ, God's Son, Savior."⁴

That Christ did not die on the traditionally shaped cross is also indicated by the Bible itself. It repeatedly tells of his dying on a tree, the Greek word being *xylon*. (See Luke 23:31; Acts 5:30; 10:39.) *Xylon* simply means "timber," and "by implication a stick, club or tree or other wooden article or substance."⁵ That is why the

Gospel writers all use *xylon* to refer to the staves or clubs that the mob carried when they came to take Jesus. (See Matthew 26:47, 55; Mark 14:43, 48; Luke 22:52.) By saying that Christ died on a *xylon* these indicated that Christ died on a timber, a piece of wood.

Thus the apostle Paul states that Christ became a curse to those under the law by being fastened to a *xylon*, since "Accursed is every man hanged upon a stake [*xylon*]." Paul was there quoting from the law of Moses, which required that the bodies of executed criminals be fastened to a tree or stake as a warning and which meant that they were cursed by God.—Gal. 3:13; Deut. 21:22, 23, NW.

A like example is found relative to one of the decrees of Cyrus, which warned that anyone refusing to obey, "a timber will be pulled out of his house and he will be impaled upon it." In the Greek *Septuagint Version* the term for timber here is *xylon*. Again, not a cross but a simple straight beam.—Ezra 6:11, NW.

Some argue that Christ died on a cross because early Christians used the letter "X" as a symbol for Christ. However, the "X" used in this manner does not at all refer to the tree on which Christ died. Rather, it stands for the name "Christ," it being the first (Greek) letter of the name "Christ," written "X" and pronounced "ch" or "K." Thus "X" is an abbreviation, not a symbol.⁴

Nor does the fact that the Epistle of Barnabas and the Gospel of Nicodemus state that Jesus died on a cross prove anything. Both of these works are recognized by all authorities as forgeries. Obviously both were written after the cross had been adopted as a symbol of Christendom.⁴

OF PAGAN ORIGIN

Clearly there is no Scriptural support for the traditional cross as a symbol of

Christianity. Then how can its adoption by professed Christians be accounted for? It was borrowed from the surrounding pagans. It is another one of the many paganisms that the early apostate Christians adopted so as to appeal to the pagans and to be more like them. In this they followed the example of the Israelites who wanted a king so as to be like the nations round about. Thus Dr. Killen, in his *Ancient Church*, writes:

"From the most remote antiquity the cross was venerated in Egypt and Syria; it was held in equal honor by the Buddhists of the East; and what is still more extraordinary, when the Spaniards first visited America, the well-known sign was found among the objects of worship in the idol temples of Anáhuac. It is also remarkable that, with the commencement of our era, the pagans were wont to make the sign of the cross upon the forehead in the celebration of some of their sacred mysteries."

The Catholic Encyclopedia gives similar information about the widespread use of the cross. Dr. Hislop, in *The Two Babylons*, likewise tells of the pagan origin of the cross and questions that Christ died on one.

The very fact that the cross is one of the most common of all pagan religious symbols should make us doubt that it could also be the symbol of the pure Christian worship of Jehovah God. And so also should the extremes to which some have gone in times past in venerating the cross. Thus the Catholic writer Didron tells that "the cross has received a worship similar, if not equal, to that of Christ; this sacred wood is adored almost equally with God himself." Once the honoring of the cross began it went to such extremes that the pagans accused professed Christians of being idolaters. "It is plain that the great mass of Christians," says a religious authority, "attached a magical value to

this sign. At all events they used it as a form of exorcism and a means of warding off unclean spirits." "Soon the cross came to work miracles of itself. People went to the length of marking cattle to protect them from disease."⁶

Today the Roman Catholic Church still celebrates the "Invention or Finding of the Holy Cross" on May 3 each year. *The Catholic Encyclopedia* explains why. (Vol. 5, p. 523) According to it the mother of Emperor Constantine, at the age of about eighty years, determined to go to Jerusalem to "rid the Holy Sepulchre of the mound of earth heaped upon and around it, and to destroy the pagan buildings that profaned its site." She received revelations, which gave her confidence that she would discover Christ's tomb and his cross. Jews had hidden the cross, but one Jew, being "touched by Divine inspiration, pointed it out to the excavators." However, three crosses were found, and since the title that Pilate had decreed to be placed above Jesus was found separately it could not be told which was Christ's cross. So the three crosses were carried, "one after the other, to the bedside of a worthy woman who was at the point of death. . . . On touching that upon which Christ had died the woman got suddenly well again." However, according to another tradition Helena had a dead person carried to the spot, who became alive by contact with the true cross. "From yet another tradition, related by St. Ambrose, it would seem that the *titulus*, or inscription, had remained fastened to the cross."

While this Catholic authority argues for the genuineness of this miracle, citing the words of various "church fathers" in support of its position, the fact remains that "Eusebius, who carries more weight than all they put together, wholly omits it."¹

The giving of reverent devotion to a creature or thing is disgusting to Jehovah

God, for he is "a God exacting exclusive devotion." That is why King Hezekiah "removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made, for down to those days the sons of Israel had continually been making sacrificial smoke to it, and it used to be called the copper serpent-idol." As apostate Israelites worshiped the copper serpent, so the cross has been worshiped by apostate Christians.—Ex. 20:5; 2 Ki. 18:4, NW.

In fact, even to cherish the instrument on which Christ died does not make sense; it is utterly incongruous. Rather than being venerated it should be loathed and abhorred. Who would think of kissing the revolver that had been used by a murderer to kill one's loved one? It is just as senseless to bestow affection on the instrument on which Jesus met a cruel death. Thus

Maimonides, the Jewish scholar of the twelfth century, tells us that the Jews viewed the torture stake as a disgusting thing.¹

Thus we see the Scriptures, the facts of history and reason uniting to testify that Christ did not die on a cross but upon an upright pole or stake, a *stauros*, *xylon*, *crux*. Also, that regardless of its form, it is to be abhorred rather than venerated. In keeping with these facts the *New World Translation of the Christian Greek Scriptures* renders *stauros* as "torture stake" and *xylon* as "stake," when it refers to the instrument on which Christ died.²

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- ¹ *Encyclopaedia Biblica*, Vol. 1, p. 957.
- ² *New Schaff & Herzog Encyclopedia of Religious Knowledge*, Vol. 3, p. 313.
- ³ *Smith's Bible Dictionary*, Vol. 1, p. 508.
- ⁴ *The History of the Cross*, Ward.
- ⁵ *The Exhaustive Concordance of the Bible*, Strong.
- ⁶ *Dictionary of the Bible*, Hastings, Vol. 3, p. 328.
- ⁷ *Exercitationes contra Baronium*, I. Casaubon, 16, An. 34, No. 134.
- ⁸ *New World Translation of the Christian Greek Scriptures*, Appendix, p. 768.

An Outsider's Viewpoint

✠ E. Stanley Jones, American author and evangelist to the high castes of India, in his work *Mahatma Gandhi*, wrote of the Hindu nationalist leader: "Mahatma Gandhi tells of his contact with a Christian family in South Africa who gave him a standing invitation to dinner every Sunday, and afterwards they all attended the Wesleyan Church. He describes it: 'The service did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly-minded people going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbors, who were in no better case, lightened the shame. I could not go on long like this, and soon gave up attending the service.'"

Reason for Success in Distributing Bibles

✠ In the past year the London office of the Watch Tower Society received a letter from a secretary of the United Bible Societies, saying that the writer had been asked to make inquiry into the methods of Scripture distribution. "No one can make such an inquiry," he wrote, "without realizing that one of the most effective and efficient agencies for Scripture distribution is Jehovah's witnesses." In replying to this courteous letter the Society pointed out that their success was due to the noncommercial motives that prompted the witnesses and because their aim was not mere Bible distribution but education for life.—1957 *Yearbook of Jehovah's Witnesses*.



Transubstantiation

FACT OR FICTION?

THERE was a time when it was not safe to ask whether transubstantiation is fact or fiction. As at such time as back in 1410. In that year John Badby, an English tailor, was burned at the stake in London's Smithfield Square because he could not understand how Christ sitting at supper could offer his apostles his own body to eat!

And not only laymen, but also Catholic priests are spoken of as being burned alive for doubting transubstantiation. In fact, we are told that denial of this teaching has caused rivers of blood to flow and that likely more were put to death for doubting it than for doubting all other Roman Catholic teachings.

Regarding transubstantiation, *The Encyclopædia Britannica* (9th Ed.) states: "The Church of Rome teaches that the whole substance of the bread and wine in the Eucharist is converted by consecration into the Body and Blood of Christ, in such a manner that Christ in His entirety, including his human soul and His divine nature, is contained in the elements;

and that with such a thorough transmutation that not only is the whole Christ contained in the wine as well as the bread, but with the same completeness in each particle of the bread, and in each drop of the wine." The Council of Lateran of 1215 pronounced accursed any who would in any way doubt transubstantiation.

The claim is made that the miracle of transubstantiation is every bit as great and as incomprehensible a mystery as that of the trinity, which, together with the teaching of incarnation—that of Jesus Christ while on earth being both human and divine—are the three great "mysteries far transcending the capabilities of reason." Regarding this aspect of transubstantiation, Hildebert of the thirteenth century states: "The force of human reason seems to fail more in the Sacrament of the Lord's body and blood than in any other work of divine power." He further asks: "What understanding can grasp in what way the flesh of Christ comes to us daily from heaven to the altar, and from the altar to us, and yet leaves not the heaven from which it comes?"

No wonder that this teaching caused so much discussion during the Middle Ages and that such Catholic theologians or schoolmen as Duns Scotus observed that "the words of the Scriptures might be expounded more freely and easily without Transubstantiation." But evidently to avoid trouble he held that "the chief thing is to hold about the Sacrament what the Holy Roman Church holds."

NO SCRIPTURE SUPPORT

Whether transubstantiation is fact or fiction depends upon the meaning of Jesus' words at Matthew 26:26, 28 (*Cath. Confrat.*), where he is quoted as saying, among other things, "This is my body," "this is my blood of the new covenant." Is it reasonable and consistent with the rest of the Bible to hold that these words indicate that an incomprehensible mysterious miracle of the greatest magnitude had taken place? No, it is not.

First of all let us note that nowhere in the Scriptures are incomprehensible mysteries that fly in the face of reason advanced as divine truths. On the contrary, the evidence of the senses and reason are continually appealed to. Thus obvious miracles were used to establish the divine commission of both Moses and Jesus Christ. From beginning to end God's servants appealed to reason: Elihu reasoned with Job and his false friends. Malachi reasoned with an unfaithful priesthood. Paul reasoned with the Jews in the market places and in their synagogues and with the Greek philosophers on Mars' Hill. He also effectively reasoned from effect to cause for faith in the existence of God. And above all others, Jesus appealed to reason.

To hold that when Jesus said "this is my body" the bread actually became his body, contrary to the evidence of the senses of the apostles, outrages reason. Was not Moses' miracle of changing a staff into a serpent apparent to all? It was. Nor was there any question about a miracle when Jesus changed the water into wine. And when he fed the five thousand and the four thousand, it did not require faith to believe that he did, for there were all those fragments, many baskets full, in addition to the satiated multitude. Those miracles all served a practical purpose and instead of requiring faith to accept them they served to establish faith.

As for what Jesus had in mind, do we not time and again read that a certain thing is this or that, meaning that it stands for or means this or that? Certainly. Catholic versions themselves bear this out. Thus the *Douay Version* renders Genesis 41:26, "The seven beautiful kine, and the seven full ears, are seven years of plenty"; whereas Monsignor Knox renders it: "The seven sleek cattle, the seven plump ears, have the same sense in the two dreams; they stand for seven years of plenty." Again, Daniel 7:17, *Douay*, reads: "These four great beasts are four kingdoms which shall arise out of the earth," whereas *Knox* reads: "It is but earthly kingdoms these betoken, these four beasts thou hast seen."

Further, note that according to *Douay* Galatians 4:24 reads: "For these are the two testaments," while *Knox* translates the verse to read: "The two women stand for the two dispensations." Especially do we find that Jesus used figurative language; in fact, we are told that without illustrations he did not speak and teach. He continually used metaphors and similes in preaching the good news of his Father's kingdom. "I am the vine, you are the branches." "I am the door of the sheep." "I am the right shepherd, and I know my sheep." (John 15:5; 10:7, 14, NW) Clearly, then, such versions as *Moffatt* and the *New World Translation* are fully justified in rendering the words in question at Matthew 26:26, 28, "This means my body" and "this means my 'blood'."

Had the wine actually become Jesus' blood Jesus would not have spoken of its shedding as still in the future: "which is to be shed for many." Nor would he have referred to the contents of the cup as still being the fruit of the vine: "I tell you this, I shall not drink of this fruit of the

vine again, until I drink it with you, new wine, in the kingdom of my Father.”
—Matt. 26:28, 29, *Knox*.

OPPOSED TO THE RANSOM

The fiction of transubstantiation is opposed to one of the most basic teachings of the Bible, the ransom sacrifice of Jesus Christ, as noted at Matthew 20:28 and 1 Timothy 2:5, 6. As the apostle Paul shows at Hebrews 9:22, “Unless blood is shed, there can be no remission of sins.” (*Knox*) Transubstantiation involves an admittedly “bloodless sacrifice” and therefore cannot wipe out sins as claimed.

Then too, Paul, at Hebrews chapters 9 and 10, repeatedly insists that Jesus Christ died only once, that only one sacrifice is needed. It is therefore a denying of Paul’s words to hold that other sacrifices are needed, and it is blasphemy to hold that imperfect men can create the divine Christ afresh daily and sacrifice him.

Nor is that all. Paul distinctly shows that just as the high priest in Israel entered into the holy of holies with the blood of sacrificed animals to make atonement, so Jesus Christ entered heaven itself with the value or merit of his sacrifice to make atonement for his followers. No human priest could enter heaven to appear on behalf of others to obtain forgiveness for them, since “flesh and blood cannot possess the kingdom of God.” —1 Cor. 15:50, *Dy*.

And if Jesus, by saying, ‘this is my body, my blood,’ miraculously changed the bread and wine into his very flesh and blood, performing the most noteworthy miracle of his ministry, surely this would not only have been explicitly stated but made paramount throughout the Christian Greek Scriptures. But transubstantiation is not even mentioned, let alone discussed, because it is not a fact but only fiction. It is not taught in the Bible.

ORIGIN OF TEACHING

Then how can we account for this teaching’s being the very crux of Christendom’s largest religion? Because of an apostasy, even as Jesus and his apostles warned. It is admitted that many pagan teachings and practices were brought into the church. The Greeks had a divine bread and also a divine nectar or ambrosia, which their mythological gods sipped and which was supposed to impart immortality. The Hindus had a similar belief.

That something could be transubstantiated, changed from one substance to another without changing its appearance, is based on the Aristotelian error that all matter has a basic and invisible substance of which it really consists as well as its outward, visible characteristics, such as color, form, texture, odor, taste, etc., known as “accidents.” In philosophizing on the Lord’s supper the early Alexandrian theologians “obviously borrowed from the terminology of the Greek mysteries,” we are told.

As with the trinity, there was a gradual growth of this teaching, as so clearly shown in *The Encyclopædia Britannica* (1942), Vol. 8, pp. 795-797. The term “transubstantiation” did not appear until the eleventh century. Its being made an official dogma of the Roman Catholic Church in 1215 started the scourge of torturing and murdering thousands upon thousands of Jews on the rumor that they had “desecrated the host” by piercing it with needles or crushing it under foot, as though the Jews believed the fiction of transubstantiation! Wycliffe came out unequivocally against this teaching, as did also Zwingli. Luther, however, seemed reluctant to let it drop.

The fiction of transubstantiation has done much harm. It fosters idolatry in

that both priests and people adore the "host" as the body of Christ upon the priests' saying, "*Hoc est autem corpus meum*," and then ringing a bell. In holding that only an ordained priest can perform the sacrifice of the mass and pronounce the words of consecration the people are made wholly dependent upon their priests for forgiveness of sins.

Truly reason, the facts and the Scriptures unite to prove that the Bible does not teach transubstantiation and that it is a fiction and not a fact.

REFERENCES: *England in the Age of Wycliffe*, Trevelyan, pp. 173, 174, 334, 335; *History of the Doctrine of the Holy Eucharist*, Stone, Vol. 1, pp. 30, 276, 374, 376; *Clarke's Commentary*, Matthew 26:26; *The Catholic Encyclopedia*, Vol. 5, p. 573; *Transubstantiation*, F.R. Montgomery Hitchcock, D.D., pp. 81, 89; *The Encyclopedia Americana* (1956), Vol. 27, p. 13; *Studies in the Scriptures*, Vol. 2, pp. 99-101; *The Two Babylons*, Hislop, p. 161.

WORDS OF HEALTH FROM THE ILL

ARE you limited by poor physical health? Is there a temptation to say: "In my condition, what can I do for Jehovah? How can I publicly praise him?" Does physical incapacity prove a "thorn in the flesh" that succeeds in keeping you from meetings of true worshipers? If so, remember Paul's attitude toward his "thorn in the flesh": "When I am weak, then I am powerful." How? As Jehovah told him: "My power is being made perfect in weakness."—2 Cor. 12:7-10, NW.

☞ Physical sickness does not mean spiritual sickness, nor does a fettered body necessitate a fettered mind. Many are the physical invalids whose minds are bright as sparkling winter snow, fully capable of "holding the pattern of healthful words" that they have heard, "with the faith and love that are in connection with Christ Jesus."—2 Tim. 1:13, NW.

☞ But how does an invalid bring that mind into association with other Christian minds for learning and with good-will minds for teaching and praise? Consider the answer of one of our correspondents, an invalid for over thirty-three years, bedfast with crippling arthritis, paralyzed, physically helpless, totally blind.

Says she: "I am happy to say that I am a regular publisher, doing not only incidental preaching, but with the kind help of others I write letters by dictation, sending along a booklet, magazine or tract. Also, for nearly a year now I have had the joyful privilege of attending a Bible study at the service center just across the street from our home. This is possible because four years ago an intercommunication system was installed between our home and the home of my sister and brother-in-law to meet my needs. This system is now being used to make it possible for me to "attend" the studies. I do not always hear everything spoken, but enough so that it has become a rich blessing. I also have the happy privilege of joining in by answering questions directed to me."

☞ Now how about you? Perhaps your case is not identical with this one. It may be that not all the measures above are possible for you. But the point to note from all this is that, by giving thought to your case and ferreting out all the possibilities, your mind too may find new avenues of expression. With expression, your outlook will brighten, your mind sharpen, your spiritual joys increase and you can say with the apostle Paul: "When I am weak, then I am powerful."

THE DEAF ALSO "HEAR"!

☞ A Canadian presented a doorstep sermon to a deaf-mute by underlining the scriptures in his Bible and having the deaf-mute read them for himself. Impressed, he asked the witness to come back and help him prepare a sermon for him to give at a school for deaf-mutes. Later, a witness who could speak the sign language was located and began a regular Bible study with the deaf-mute, also helping him to prepare sermons to give at the school. Other deaf-mutes attending the school showed interest and began asking questions, enabling the deaf-mute to 'preach' to them further and place literature.—1957 Yearbook of Jehovah's Witnesses.

BEING SAVED WITH DIFFICULTY

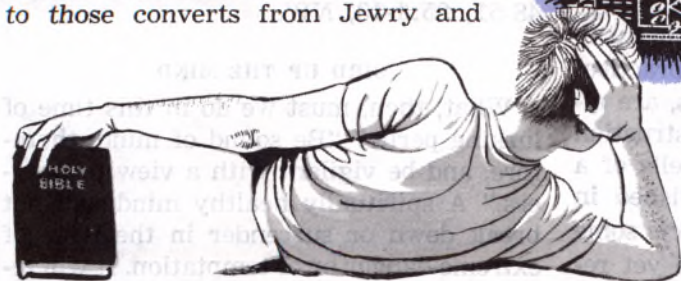
A FEW years before Emperor Nero launched his fiery persecution campaign against Christians throughout his far-flung empire, a decade before the Roman armies marched upon Jerusalem and effected its destruction and slaughter of the faithless population, an urgent and most timely warning was sounded by the apostle Peter. "The complete end of all things has drawn close" was his solemn announcement. (1 Pet. 4:7, NW) Anxious concern for the salvation of his fellow publishers of the Kingdom message clothed his words with pregnant meaning. Those first-century Christians had accepted Christ Jesus as the divinely provided propitiatory offering for the sins of humankind, and were confidently worshiping Jehovah God through him. Yet the apostle warns and exhorts those who are in the way of salvation to prepare themselves to meet the most critical test of their integrity and so gain salvation.

What salvation did Peter have in mind? Obviously, the "once saved, always saved" idea held no place among the brothers of that day. All the things that had heretofore seemed vitally important and indispensable to those converts from Jewry and

pagandom were about to crumble and disappear in the crucible of world hatred. The opportunity to preach was about ended, and they were not yet saved. The apostles and disciples were to be scattered and hounded like animals, and some of them put to a torturous death. Jehovah's restraining hand would not much longer hold off the fierce attack of hate-filled enemies of Jerusalem, its temple and its worship. Jesus had announced the doom of the city and all it stood for and urged those who heard him to be ready for instant flight as soon as the final warning sounded. A time of soul-searching judgment that, when the searing flame of tribulation would try every man's work whether it was of the quality to endure. Surely a time for servants of God to be wide-awake and filled with concern about how they might survive the terrible end

of that system of things and be delivered for further happy privileges of theocratic service!—Matt. 23: 37, 38; 24:15-21; 1 Cor. 3:13-15, NW.

Now in these last days, especially since A.D. 1918, a time of climactic judgment has begun. It has come upon all who claim to be in covenant relationship with God and who really claim Jehovah as their God and Christ Jesus as their Lord. Two world



wars with their global violence have swept over true servants of God like waves of a storm-tossed sea. Postwar conditions and cold-war operations continue to harass and impede their worship, but still the judgment trial goes on. The black and threatening cloud of Gog's demon horde already darkens the horizon and forewarns of drastic enemy attempts upon the New World society. Many of the things that have been viewed as vital and necessary to God's modern-day ministers may well be on the verge of joining this selfish old system in its Armageddon doom. "The complete end of all things has drawn close" is a warning that now reaches us with greatly magnified force.—Mal. 3:1-3; Ezek. 38:1-9; Luke 21:25, 26, NW.

SNARES OF MATERIALISM

Knowing that an entire world of wickedness is about to fold up in a miserable end, "what sort of persons ought [we] to be?" is the very pointed question of the apostle. Certainly not luxury-loving devotees of materialism. Is there danger of that? some may ask. Just consider the facts. Jehovah's people and their work have been blessed with great prosperity in this time of the end. Multitudes of people from all nations and lands are joining them in their worship. New branch headquarters are being established in many countries. A huge thirteen-story printing plant has been erected in Brooklyn, New York, to meet the tremendous increase in demand for publications containing the Kingdom message. Congregations are multiplying rapidly in all parts of the world. Attractive, practical places of meeting, Kingdom Halls, are already in use or in course of construction at hundreds of places. All this tells of a mighty work yet to be accomplished in all nations. But in face of these facts some are hastily concluding that there yet remains a continually lengthening period

of comparative peace for this old world. Perhaps they are even permitting themselves to be lulled into a false sense of security, forgetting that this "time of the end" is also the "critical times hard to deal with" warned of by Paul.—2 Pet. 3:11; 2 Tim. 3:1, NW.

There are indications that some have concluded they still have time to drift back into the orbit of the old world and its ways and once again join in the quest for material gains, comforts and extra luxuries. Some young men and women associating with the New World society are casting longing eyes toward the prizes held forth by this world's careers. In some instances there would seem to be collusion between parents and children, for the former are even encouraging their youth to go high in this world to achieve some degree of importance. After all, they fondly hope, there is still plenty of time ahead. But is there? Not if we are confidently relying upon the Word of God and its many warnings, such as that voiced by Jesus at Matthew 24:17-20, NW.

Never forget that some professed servants of God have already paid with their lives for relaxing vigilance and returning to the old way of life. They said: "My master is delaying." Instead he arrived and began his judgment or accounting work right on time. Their leaning back and taking things easy found no excuse or justification. The unguarded, unprepared ones lost out completely.—Matt. 24:48-51; 25:1-13, NW.

GIRD UP THE MIND

What, then, must we do in this time of lurking perils? "Be sound of mind, therefore, and be vigilant with a view to prayers." A spiritually healthy mind will not break down or surrender in the hour of extreme danger or of temptation. It will refuse to give ear to the plausible argument

of those who see no early end for Christendom and this entire world. So by all means let us keep our minds sound by regular private and congregational study of God's Word. Prayer, too, is vital. Thereby we give evidence of true humility, dependence upon the Supreme Sovereign, trust in his omnipotent power to achieve all his grand purposes. Persons truly humble will not take their safety in this trialsome judgment day for granted. Proud ones will do so, and thereby leave themselves wide open to attack and certain fall.—1 Pet. 4:7, NW; Prov. 16:18.

How important, then, in this "time of the end" to have the right mental attitude. And this not for just a limited period. Rather, we must nurture and safeguard it continually until Armageddon is past. There can be no furlough in this spiritual warfare. We cannot afford to doff the divinely provided suit of armor, for if we do so the enemy will take us by surprise. That is why Peter warned: "Do not be puzzled at the burning among you which is happening to you for a trial, as though a strange thing were befalling you." There is nothing strange about it. This world is still a going concern. It is still a hater of everything godly and Christian. It is committed, under direct guidance of its ruler, Gog, to the task of plundering and destroying the name-people of Jehovah. The closer we approach to "the complete end of all things" the greater and more concerted will be the attempts of the enemy to cut off the praisers of Jehovah God. Seek no favors from this old system. Do not be deceived. This world will love only its own.—Eph. 6:10-20; 1 Pet. 4:12; Matt. 5:11; John 15:19, NW; Ezekiel 38.

To the contrary, God's "righteous man" class stands out today as the prime target for assault by the enemy forces. They are in a perilous position. Only the course of perfect integrity to Jehovah can bring

them salvation. No taking things in an easy, casual manner for them! No, but a recognition of the urgency of these times, a watchfulness unto prayer, an anxiety to gain God's final approval is what will sustain and deliver them. They heed Paul's counsel to prepare and arm themselves for the most critical time of all, and then hold on to that state of preparedness, never for a moment allowing their spiritual senses to become dulled. Continual association with our brothers in the faith, both in study and in the ministry, is a must if we are to be kept on guard, sharp to discern the dangers that beset our path.—Ps. 112:1; Prov. 27:17; 1 Pet. 4:18; Phil. 2:12; Eph. 6:13, NW.

The binding force tying all members of the New World society together firmly is intense love for one another. Thereby a "multitude of sins" and imperfections inherited from father Adam are covered over and forgotten. Personal differences and feuds are settled and banished from mind. Every hurtful action and attitude is outlawed. Any who dare to reintroduce old-world attitudes and practices are taken note of, investigated and dealt with so that the organization may remain pure and unsullied for the sacred service of God. Closed, indeed, is it to evildoers and ungodly men. But to sincere and honest persons who approach, the gates of this city-organization are wide open in genuine hospitality. There is within a continual sharing with one another the good things with which Jehovah blesses his people, and this they do by speaking often to one another in congregation meetings and elsewhere, building one another up in the faith.—1 Pet. 4:8, 9, NW; Mal. 3:16, AS; Isa. 65:25, AS.

LOOK AHEAD!

Spiritual alertness, prayerfulness, intense mutual love, and genuine hospitality

combine to form a unique organization of servants. Yet this "righteous man" now and on through to the finish of the test of integrity at Armageddon is "being saved with difficulty." The Scriptures prophetically describe him as "a charred stick pulled out of the fire" that barely escapes being burned to ashes. Was not that the case with "righteous Lot"? The record tells that the angelic messengers "seized hold of his hand . . . and they proceeded to bring him out and to station him outside the city" and then urged him to flee for his life. He and his daughter-companions were truly saved with difficulty from that doomed city. Now the modern Sodom and Gomorrah faces its merited end. Right up to the last minute there is great danger that our hearts may be attracted and enticed by some things left behind, worldly prizes of no genuine value, high position, better wages, more pleasures, more relaxation, in a word, materialism. "Remember the wife of Lot"! Do not "return to the things behind"! Keep hurrying, ever in the same direction, farther and farther from this old world!—Zech. 3:2, *Mo*; 2 Pet. 2:7; Gen. 19:15-17; Luke 17:31, 32, *NW*.

Do not entertain any desire for this world's way of life, for that in effect will be treating lightly the undeserved kindness of Jehovah and missing its purpose. It puts one in a class with the sinners, and "if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?" They will not. They will disappear into oblivion in the climax of judgment at Armageddon.

While Jehovah causes his people of good will to be taken by the hand and hurried from the scene of this old world, now about to experience its most drastic change of all, what will you do? Keep looking in one direction only, the direction of safety. Be like Paul in your concentration upon this one course. Leave everything of this old world behind you, and show yourself energetic in the New World interests and wholly concerned about them. —2 Cor. 6:1; 1 Pet. 4:18; Phil. 3:13, *NW*.

As Christian soldiers in the grandest cause ever fought for we are called upon to take our part in suffering evil and enduring the hardships of the continuing fight right down to the very end. Then, and only then, comes our salvation. This is what is meant by "being saved with difficulty." How vital, then, to identify ourselves continuously and closely with Jehovah's "righteous man" and the New World society! Forsake not the assembling of yourselves together for mutual incitement to love, intense love, and right works. Do not think you can take things easy, even for a temporary period. Guard well the treasured position of service with which you have been honored by the New World's King. Keep on the suit of armor from God and keep wielding the sword of the spirit with vigor. That is how we may be saved through "the complete end of all things" with difficulty, but happily saved, and our salvation will magnify the power and name of Jehovah, our God. —2 Tim. 2:3; Matt. 24:13; Heb. 10:24, 25, *NW*.

About Liars

From Europe comes the story of the village priest who told his congregation: "Next Sunday I will give a sermon about liars. I want you all to read Chapter 17 of St. Mark's." On Sunday the priest said: "Those who read Chapter 17 of St. Mark's raise their hands." Almost all the hands went up. Then he explained: "St. Mark's has only 16 chapters. I will now give a sermon about liars."

66 LOVE

builds up"

GOD'S Word, the Bible, attaches great importance to knowledge. It counsels: "Take . . . knowledge rather than choice gold." It also warns that "people are destroyed for lack of knowledge." The Bible also stresses the importance of faith: "Without faith it is impossible to win [God's] good pleasure." "Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles." Nor does God's Word leave any doubt about the value of works, for "indeed, as the body without breath is dead, so also faith without works is dead."—Prov. 8:10; Hos. 4:6, *RS*; Heb. 11:6; Eph. 6:16; Jas. 2:26, *NW*.

² Vitally important as are knowledge, faith and works, there is something of still greater importance, so important, in fact, that without it these would count for nothing. And that is? Love. As the apostle Paul so well expresses it: "If I have the gift of prophesying and understand all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. And if I give all my belongings to feed others, . . . but do not have love, I am not profited at all."—1 Cor. 13:2, 3, *NW*.

1. What texts show the importance of knowledge? of faith? of works?

2. How does love compare with knowledge, faith and works?

"Knowledge puffs up, but love builds up."

—1 Cor. 8:1, *NW*.

intelligent creatures by love. "Yea," says he, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." That is why all his commandments can be summed up in one word, love; love for him with our whole heart, mind, soul and strength, and love for our neighbor as for ourselves.—Jer. 31:3, *AS*; Mark 12:30, 31, *NW*.

⁴ Love is also pre-eminent because "love never fails." Jehovah, having endowed his creatures with the capacity to love, could confidently accept Satan's challenge regarding creatures, as illustrated by Job's experience, because he knew that love would enable them to keep integrity in spite of all that the Devil could bring against them. Love, therefore, more than any other quality we might possess, works toward the vindication of Jehovah's name. And why can love accomplish all this? Because "love builds up."—1 Cor. 13:8; 8:1, *NW*; Job, chapters 1, 2 and 42.

³ Clearly, then, love occupies the pre-eminent position. No wonder we read, "God is love." Note, not just that God is loving in the way that he is just, wise and mighty, but in a unique

way God *is love*. And although he is omnipotent and the rightful Supreme Sovereign, Jehovah God glories in the fact that he rules his

3, 4. (a) How does Jehovah regard love? (b) For what other reasons is love pre-eminent?

WHY AND HOW LOVE BUILDS UP

⁵ Love builds up because it “does not look for its own interests.” It prompts each one to ‘keep seeking, not his own advantage, but that of the other person.’ Love builds up because it hears and sees, it understands and appreciates, it is thoughtful and considerate of others. It notes their good qualities and possibilities, their needs and its opportunities to supply those needs. It is practical and takes the initiative, imitating Jehovah. It does things and gives, unselfishly and generously. Love motivated God to create us in the first place. And how bountifully he provided for us, and with what many capacities he endowed us so that we can enjoy those bounties to the full! “It was because of Jehovah’s loving” the Israelites that he brought them out of bondage into a land flowing with milk and honey. And was it not love, love for the new world, that caused him to give his only-begotten Son?—1 Cor. 13:5; 2 Cor. 10:33; 8:24; Deut. 7:8; John 3:16, NW.

⁶ Love further builds up because it is gentle and kind, tender and compassionate. As “great, mighty and fear-inspiring” as Jehovah is, he is not above expressing these heart-warming qualities of love for the upbuilding of his creatures. “Like as a father hath compassion upon his children, so hath [Jehovah] compassion upon them that fear Him.” Even a mother’s compassion may fail, but not His. Yes, “Jehovah is very tender in affection and compassionate.”—Deut. 10:17, NW; Ps. 103:13, *Margolis*; Jas. 5:11, NW.

⁷ And there are still other reasons why love builds up. Love builds up because each one of us has need of giving and of receiving love; because we need each other as the various members of the human body

do; because it makes us ‘observe Jehovah’s commandments,’ and because it ‘throws fear outside, fear exercising a restraint,’ and fear therefore would interfere with building up. Our efforts may not have been as skillful or as successful as we had hoped or intended, or they may even have been misunderstood and rebuffed, as so often is the case when we offer the good news of God’s kingdom to passers-by on the streets or to householders at the doorsteps; still love builds up because it builds us up, if not also those whom we try to help. There is just no defeating of love.—1 John 5:3; 4:18, NW.

⁸ And finally, love builds up because it does not become discouraged and quit, it perseveres. “Love is long-suffering,” it “bears all things, . . . endures all things.” Love follows through, like the farmer, to harvesttime. What an example of long-suffering Jehovah has set for us in his dealings with humankind and particularly with the nation of Israel! And it has not been in vain, for because of it he can point to a long line of faithful witnesses and in his due time he will see the complete realization of his purposes regarding the vindication of his name, when he will “be all things to everyone.”—1 Cor. 13:4, 7; 15:28, NW.

⁹ In passing, let it be noted that love is not to be confused with sentimentalism, which is feeling gone beyond the bounds of reason and indulged in for its own sake. Rather than see his child cry, be unhappy, a sentimental parent will grant the child’s every whim and will fail to punish it when necessary. But the parent who truly loves his child will be firm when necessary. Jehovah is love, but he is not a sentimentalist. That is why we read that “whom Jehovah loves he disciplines, in fact he scourges everyone whom he receives as a son.” There is nothing sentimental about

5, 6. Why does love build up, as shown by what dealings of Jehovah?

7, 8. For what further reasons does love build up, and why can love not be defeated?

9. Why may we not confuse love with sentimentalism?

scourging, but it is upbuilding, it is loving.—Heb. 12:6, NW.

LOVE BUILDS UP THE FAMILY CIRCLE

¹⁰ Among the things that love builds up is the family circle. And above all else, love for *Jehovah* builds up the family circle. How so? Because love for *Jehovah* is concerned about his good name and that of the New World society. Break down the family circle and the result is separation, adultery and divorce, adult and juvenile delinquency, all of which bring reproach upon *Jehovah* and the New World society, therefore playing right into the hands of Satan, the Devil. That is why *Jehovah* is interested in preserving the family circle, and the Devil is interested in destroying it. Just as Christians entered the marital relationship in the first place, not merely to enjoy connubial bliss, but because of love for *Jehovah* and his righteous requirements; so this same love can furnish the strongest motivation for our wanting to make a success of marriage by building up the family circle.

¹¹ As has been well observed, 'to love a person means to care for and feel responsible for his life and growth and the development of all his faculties and powers.' Of course, the husband, by reason of his Scriptural position as the head of the wife, has a very definite obligation in this regard, and love will help him to build up his wife. Love for her will help him to set the right example as to the study of God's Word, zeal for the ministry and proper Christian conduct. Being concerned for her welfare, he will put the emphasis in life where it belongs, on the Kingdom interests, and to that end he will cultivate spiritual-mindedness, directing the conversation in uplifting channels, and seeing to

it that his wife also has time for study, meetings and service. And while not neglecting her material needs, he will not overlook the fact that his wife needs love even more than material things, for she can, if need be, supply her own material needs but she cannot provide the love, affection and appreciation that she so much needs. Love will therefore cause the husband to hear and to see his wife's good qualities and give expression to that appreciation, for do we not read, "a woman that feareth *Jehovah*, she shall be praised," and is not the logical one to give that praise, first of all, her husband? Certainly!—Prov. 31:30, AS.

¹² All such is included in the Scriptural injunction: "Husbands ought to be loving their wives as their own bodies." And more. Love will cause him to be thoughtful and considerate in the more intimate aspects of the marital relationship, showing patience and understanding when she suffers from the vicissitudes peculiar to womankind. The husband also builds up his wife by heeding the counsel at Proverbs 5:15-20 (RS) regarding letting himself be infatuated by his wife and not by a strange woman, for only then can she give her undivided attention to her duties, secure in his constancy.—Eph. 5:28, NW.

¹³ And perhaps nothing more truly indicates a husband's love for his wife and his concern to build her up than his attitude regarding marital dues, his most vulnerable spot as regards selfishness. Not only will he "render to his wife her due," since "the husband does not exercise authority over his own body, but his wife does," but, remembering Matthew 7:12, he will be thoughtful and considerate of her emotional nature, and not abuse his rights simply because "the wife does not

10. Why does love for *Jehovah* build up the family circle?

11. What does it mean to love a person? and how can a husband's love build up his wife spiritually?

12, 13. How does a loving husband conduct himself in respect to the more intimate marital relationships, and with what benefit to himself?

exercise authority over her own body, but her husband does." That a husband's considerateness in these matters will build up his wife spiritually Peter implies when he wrote: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." And that moderation and self-control in this matter can even build up the husband intellectually and spiritually is a fact recognized by medical science as well as implied by Paul's counsel on the subject. (See 1 Corinthians 7:1, 5.)—1 Cor. 7:3, 4; 1 Pet. 3:7, NW.

LOVE ALSO BUILDS UP THE HUSBAND

¹⁴ Although the wife is the "weaker vessel" her love can build up her husband. If it is his privilege to "work hard in speaking and teaching," she will be among the first to account him "worthy of double honor." Instead of trying to boss her husband she will remember that God's Word requires wives to be subject "to their husbands in everything." Her love can build up her husband, not by preparing his talks for him or by criticizing him, but by letting him study under the most favorable conditions possible, by not taking herself too seriously, by not bothering him with every little problem or petty annoyance, by being honest with him when he asks her opinion and by properly looking after his creature comforts.—1 Tim. 5:17; Eph. 5:24, NW.

¹⁵ Love will make a wife devoted, loyal and understanding, all of which strengthen her husband, particularly in time of stress. It will help her to see herself in the right light, neither as her husband's head nor

as his doormat, but as his helper at his side, neither pushing herself forward nor being too diffident to offer help when it is needed, for which occasions love will also give her the insight. Love will make a wife discreet and modest, which also builds up her husband: "A good wife is the crown of her husband, but she who brings shame is like rottenness in his bones." And shame an indiscreet wife does bring: "Like a gold ring in a swine's snout is a beautiful woman without discretion."—Prov. 12:4; 11:22, RS.

¹⁶ And as with the husband, perhaps the acid test of her love is a wife's willingness to co-operate with her husband in regard to marital dues. If she loves her husband she will not tyrannize over him because of his need, choosing to ignore what a burden she represents to him and that the only Scriptural reason at the present time for his assuming to carry such a burden is the attraction that God placed in the sexes for each other. Rather, she will be thankful that she can contribute so much to his mental, emotional and physical well-being. On the other hand, love will keep her from becoming frustrated because, at times, for the sake of God's service 'those having mates need be as though they had none.' And, whether it is fully appreciated or not, love will cause the Christian wife to do her part to build up her husband, confident that she will receive a reward from Jehovah, and knowing that by such a course she builds up herself.—1 Cor. 7:28, 29, NW.

¹⁷ Yes, love will cause both wife and husband to build each other up. And among still other ways in which they can do this is by being patient and forgiving with each other's weaknesses, hiding them from out-

14. How can a wife's love build up her husband?
15. How should she view herself, and why will love make a wife discreet?

16. (a) How can a wife's love build up her husband as regards marital dues? (b) If not from her husband, from whom is she certain to receive her reward?
17. Recognition of what facts will help husband and wife the better to appreciate each other?

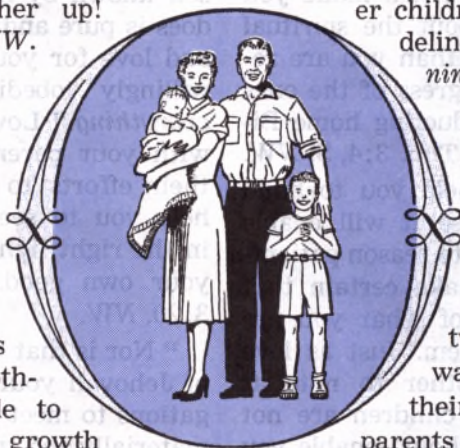
siders, for do we not read that "love covers a multitude of sins"? Love will also help them to appreciate that God created Eve to be "as a complement of" Adam. The loving husband will therefore not expect his wife to reason always on problems as clearly as he would like, nor will the loving wife expect of her husband the same degree of sensitive feeling that she may be capable of. At the same time love will enable each to see in the other's strong points opportunities for self-improvement. What opportunities husbands and wives have to build each other up!

— 1 Pet. 4:8; Gen. 2:18, NW.

LOVE BUILDS UP THE CHILDREN

¹⁸ Perhaps nowhere is the truth that "love builds up" brought home more forcibly than in the rearing of children. Modern medical research has found not only that a mother's love is indispensable to the mental and physical growth of infants and young children, but that lack of mother love is the greatest factor in juvenile delinquency. Graphically illustrating love's power to build up is an experiment certain scientists made with baby rats. For a few minutes each day the scientists nestled the baby rats close to their chests and gently stroked them from the back of the head to the base of the tail. Those that were thus fondled gained more weight, grew larger bones and were less fearful of strange conditions than were other rats. When, as adults, the rats were put under severe stress, such as being held immobile for forty-eight hours and without

food and water, the fondled rats showed far less damage to their organisms than did the ones not receiving such special care. (*Science News Letter*, January 2, 1954) That the same is true of humankind is the report on a group of 165 housewives, professional and business people who regularly visit one of New York city's largest hospitals, Bellevue, to bring neglected children patients love, "a medicine the best hospitals cannot buy," which "works wonders," and is "a vitamin without which babies weaken or lapse into idiocy and older children tend to fade or turn delinquent."—*Saturday Evening Post*, July 30, 1955.



¹⁹ Love will cause parents to see their children's needs and how they can supply those needs, especially their spiritual needs, distinguishing, of course, between what their children want and what really are their needs. Love will make parents the cheerful, poised and

wholesome companions of their children, and especially will love make fathers the much needed companions of their sons. Scientific research indicates that one of the main reasons why many boys form into destructive "gangs" is lack of wholesome adult male companionship. So you fathers in particular, note God's command through Moses: "You must inculcate [my words] in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." To inculcate means "to impress upon the mind by repeated and emphatic repetition or admonition."—Deut. 6:7, NW.

18. What scientific evidence shows that love builds up children?

19. Of what should fathers, in particular, be cognizant?

²⁰ Parental love builds up because it does not begrudge children the time it could spend in worldly diversions. It does not hire a baby sitter to substitute for it. Love will not even begrudge children the time spent with them that could be spent in other theocratic activities. Time is a prime essential in bringing up children "in the discipline and authoritative advice of Jehovah," and parental obligations come first. Should that seem to be a strong statement, let fathers remember that neglecting their children can disqualify them for a servant's position! Love will make you even more concerned about the spiritual welfare of your children than you are regarding the spiritual progress of the ones with whom you are conducting home Bible studies.—Eph. 6:4; 1 Tim. 3:4, 5, NW.

²¹ Parental love will help you to build up your children because it will enable you to understand them, to reason patiently with them and to make certain that they grasp the import of what you are endeavoring to teach them. Just as love enables a wife and mother to note at once if her husband or children are not well physically, so love should enable you to detect any spiritual weakness in your children so that you can remedy it before it is too late. By studying the lessons for congregational meetings together, by supervising their preparation of program assignments, and by letting them accompany you in all the features of the Christian ministry you will be laying a good foundation for their career as Christian ministers. Show tenderness, gentleness and compassion, yet do not become sentimental. Bear in mind that "he who spares the rod hates his son, but he who loves him is diligent to discipline him." Nor overlook that even on such occasions love

"does not become provoked."—Prov. 13:24, RS; 1 Cor. 13:5, NW.

THE CHILDREN'S PART

²² In building up the family circle you children can also share, in fact, must, if you are to be built up. You can also lighten the burdens of your parents, giving them more time and energy to build up themselves. No matter how hard your parents try, unless you have the right heart condition they will not be able to build you up spiritually. "Even a child makes himself known by his acts, whether what he does is pure and right." Love for Jehovah and love for your parents will make you willingly "obedient to your parents in *everything*." Love will cause you to work with your parents, not against them, in their efforts to build you up. Love will help you to see their correction of you in the right light, as something given for your own good.—Prov. 20:11, RS; Col. 3:20, NW.

²³ Nor is that all. As Christian witnesses of Jehovah your parents have many obligations to meet besides providing for you materially and spiritually. By loving obedience and willing co-operation you can lighten their load of looking after you. Additionally, love will help you to see what needs to be done around the home and will make you help all you can, not waiting to be told and then grumbling because such duties take you away from play. Such thoughtfulness helps build up your mother for it will leave her with time and strength for Bible study, congregational meetings and Christian ministry. And by being careful not to make needless demands upon your father as regards his money, time or patience, you can also have a part in build-

20. Why should parents not begrudge their children the time they require to be trained properly?

21. By doing what will parental love build up children spiritually?

22. What obligation do children have regarding their own upbuilding?

23. How can children have a share in the upbuilding of their parents?

ing him up. In all such ways you show yourselves wise, and wise children make happy parents. (Prov. 15:20; 27:11) Yes, each member of the family circle, husband,

wife, parent and child, has an obligation toward the others and, by manifesting love, can build them up as well as himself, all to Jehovah's praise.

Love

**UP
BUILDS**

THE NEW WORLD SOCIETY



THE Christian witnesses of Jehovah are known as a New World society because they make known God's new world and conduct themselves as fitting ambassadors of the new world. They are motivated by the New World principle of love, love for Jehovah and for their neighbor. This is so obviously true that time and again the public press commented upon it when reporting on their Triumphant Kingdom assemblies that were held in North America and Europe during 1955.

"This is exactly as it should be, for their Leader, Jesus Christ, laid the greatest emphasis on love, even stating that by it his true followers could be identified. 'I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves.' Love is the 'perfect bond of union,' that binds the members of the New World society together, making them strong, able to present a united front against the whole world and defeating Satan's two-pronged attack of persecution and materialism. 'Two are better than

one,' and 'a threefold cord is not quickly broken.' What love accomplishes in building up the family circle it also accomplishes with the New World society and for the same reasons.—John 13:34, 35; Col. 3:14, NW; Eccl. 4:9, 12, RS.

LOVE BUILDS UP AT MEETINGS

"Love builds up the New World society because it draws us to the various meetings and assemblies of dedicated Christians, where we receive increased light on God's Word, spiritual strength and encouragement to continue serving Jehovah. Not only that, but love makes us view all such gatherings as opportunities to build up others. Love makes us want to come early and to extend a warm welcome to our brothers and the good-will stranger. Love causes us to be keenly interested in what is said from the platform, for by paying close attention we build up the speaker. Love will also make us want to linger after the meeting is over to exchange experiences and to give a helpful and encouraging word or gesture to one who may

1, 2. (a) Why can the Christian witnesses of Jehovah properly be termed a New World society? (b) What facts and scriptures show that it is love that builds up the New World society?

3, 4. How does love view gathering with God's people, and so what does it do toward that end?

be oppressed. And in doing so we also build up ourselves, for it never fails that "one who waters will himself be watered."
—Prov. 11:25, RS.

⁴ And love will seek to build up others by taking an active part at such gatherings as opportunity affords. It is not only a matter of "not forsaking the gathering of ourselves together, as some have the custom," but also of 'holding fast the public declaration of our hope,' of 'considering one another to incite to love and right works,' and of 'encouraging one another, and all the more as we see the day drawing near.' As Paul wrote to the Romans: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."
—Heb. 10:23-25; Rom. 1:11, 12, NW.

⁵ Love for our brothers will also spur us to prepare our lessons, so that we can build up our brothers. Particularly when given platform assignments will we do so, thereby letting our progress be manifest to all to their upbuilding, even as we are commanded: "Let all things take place for upbuilding. . . . that all may learn and all be encouraged." Strange as it may seem, it is easy for servants in the congregation to neglect their privileges along this line. They become so absorbed in preparing for their own particular meetings or program assignments that they neglect, at times, advance preparation for meetings conducted by others, so that there too they might contribute to the upbuilding of the rest. So let each minister at every meeting heed Paul's counsel: "But speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by

being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."
—1 Cor. 14:26, 31; Eph. 4:15, 16, NW.

LOVE SHARES IN THE TRAINING PROGRAM

⁶ Love further builds up the New World society because it makes us take part in the ministerial training program, either helping or being helped. Regardless of what his duties may be, no mature minister is too busy to share in this program. Certainly none of us have more to do than Jesus Christ had and yet he had time to train others. As "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. . . . the twelve were with him." And what many duties Paul had! Yet he also trained others. Yes, "we though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself." Incidentally, here again note that love is not sentimentalism. Sentimentalism is content with merely pleasing one's neighbor, perhaps humoring him in his weaknesses. But love pleases its neighbor "*in what is good for his upbuilding*."
—Luke 8:1; Rom. 15:1-3, NW.

⁷ Of course, the appointed servants in the congregation having greater gifts and correspondingly greater opportunities for building up their brothers are required to give more: "Indeed, everyone to whom much was given, much will be demanded of him, and the one whom people put in

5. To build each other up effectively at meetings what must we do beforehand?

6, 7. (a) What examples show the obligation to share in training others? (b) Why do servants have special obligations in this regard, and how should they discharge them?

charge of much, they will demand more than usual of him." That is the very reason why Jehovah has made provision for special servants in the congregation, as Paul shows: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ [as well as the other sheep], until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." And how is this training for ministerial work to be done? With joy, eagerly, unselfishly and in humility, even as Peter shows: "Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock."—Luke 12:48; Eph. 4:11-13; 1 Pet. 5:2, 3, NW.

⁸ On the other hand, should you be among those lacking in ability to give effective sermons at the doorstep or on return visits, love for Jehovah, for men of good will and for your brother will make you ready to accept his offered help, thus building you up. Only pride would cause you to reject that help and this is no time for pride, for the eternal destiny of men of good will is at stake and what that destiny will be in certain cases may depend upon how effectively we "preach the word." If it takes humility to accept help offered, remember that it also takes humility to extend help to others. So let love for Jehovah, for the "stranger" and for one another make each minister in the New World society either extend help to others

or accept offers of help, all gladly submitting to one another.—1 Pet. 5:5.

WOMAN'S PRIVILEGES TO BUILD UP

⁹ While Christian women do not have all the various opportunities to build up their brothers that Christian men have, love and heavenly wisdom will make them appreciate the privileges they do have and to make the most of them. By thorough advance preparation the sisters in the congregation will be able to choose their words well, make pointed 'public declarations' with confidence, thereby also letting as many as possible express themselves for the mutual upbuilding of all present. This includes the theocratic ministry school, at which there could be far more audience participation by the sisters than there usually is. Additionally, by becoming proficient in the field ministry they will be able to give interesting demonstrations showing how to present the Kingdom message effectively at the doors and how to overcome objections, and will also have interesting experiences to relate. In such ways they can have a vital part in building up their brothers, even though not having the privilege of telling their brothers what to do. And do not all mature sisters have the privilege of training other sisters? Certainly!

¹⁰ This same principle applies in other respects. Sisters can greatly help to build up their brothers simply by being theocratic, by showing "godly devotion along with self-sufficiency." By humbly and sincerely doing that which is being preached from the platform they illustrate and underscore the value of such preaching. Surely closest to our hearts is the bringing of honor to Jehovah's name and building up our brothers, and woman's Scripturally

8. For the sake of whom should those needing help accept it?

9, 10. (a) What privileges do sisters have to build up others, and how can they make the most of them? (b) Upon what does woman's Scriptural position place a premium, as illustrated by whom?

circumscribed role does not deny her these but simply puts a premium on her patience, tact and wisdom. Thus we note that Deborah, although an anointed prophetess, did not bluntly command Barak but used the question form in advising him of Jehovah's instructions: "Has not Jehovah the God of Israel given the command?" And again: "Is it not Jehovah that has gone out before you?" As though simply reminding him. A fine approach for sisters today! And note also that Queen Esther's desire to save her people could not have been more successful had she been able to command her husband King Ahasuerus. Unquestionably sisters can do much to help build up the New World society without going outside of their theocratic relative freedom, in fact, cannot help build up unless they do remain within it.—1 Tim. 6:6; Judg. 4:6, 14, NW.

OTHER WAYS IN WHICH LOVE BUILDS UP

¹¹ Love also builds up our brothers because it makes us forgiving, merciful and long-suffering. If we lack love we are easily offended, are quick to punish the offender, which, however, may only make him weaker and so discourage him that he finally loses out on eternal life. But by lovingly forgiving our brother we strengthen him, build him up, help him to overcome his weakness, and he thereby becomes "like a fortified city; he holds firm as the bar of a castle." Regardless of what a brother may do to us, we may not bear him a grudge. If we cannot dismiss the offense, "skip it," we must go to him in keeping with Jesus' command at Matthew 18:15-17. Nor may we dismiss a matter when it becomes apparent that we have offended another, merely because we do not cherish resentment. No, we must humbly go to the offended brother and try to win him back. (Matt. 5:23, 24)

11. As regards offenses, what obligations do we have?

So let us clothe ourselves "with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave" us, let us do also. And here again we build up ourselves, since the merciful "will be shown mercy."—Prov. 18:19, AT; Col. 3:12, 13; Matt. 5:7, NW.

¹² Love further builds up the New World society because it is more concerned with the welfare of others than its own "rights." Love is thoughtful and considerate lest it stumble others; it pursues "the things making for peace and the things that are upbuilding to one another." It does not tear down the work of God for the sake of some personal preference. It was in this very connection that Paul wrote: "Love builds up." Yes, "all things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person." By thus 'carrying the burdens of one another we fulfill the law of the Christ,' building each other up.—Rom. 14:19, 20; 1 Cor. 8:1; 10:23, 24; Gal. 6:2, NW.

¹³ We can also build up our brothers by showing love in material ways, by 'sharing with the holy ones according to their needs, by following the course of hospitality.' As the beloved apostle John so well points out: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue [only], but in deed and truth." And since the maintaining of a Kingdom Hall, as a local headquarters of the New World society, as

12. So as not to stumble others, what Scriptural obligation does love remember?

13. How can material means be used for upbuilding?

well as the world-wide activity of preaching the good news in 162 lands, entails expenses, love also builds up by making fiscal contributions, thereby honoring Jehovah with our substance.—Rom. 12:13; 1 John 3:17, 18, NW; Prov. 3:9.

¹⁴ By reason of what it does *not* do love also builds up. Love does not destroy the unity of the organization by jealous competition: "Love is not jealous, it does not brag, does not get puffed up." Nor does love embarrass others or tempt them to do wrong by unbecoming conduct, it "does not behave indecently." Nor does it lose its temper, 'fly off the handle.' Love "does not become provoked." Neither does love stoop to lying, it does not gloat over injustices, "it does not rejoice over unrighteousness, but rejoices with the truth." Yes, to build up others we must not only love and do what is right but hate and avoid what is wrong.—1 Cor. 13:4-6, NW.

LOVE BUILDS UP THE "STRANGER"

¹⁵ Just as love builds up the family circle and the New World society it also builds up the good-will "stranger." Love makes us appreciate his hunger and thirst for righteousness and causes us to do something about it, to hunt and fish for him by regularly going from house to house and taking our position on the street corners, offering the message of the Kingdom, and doing so in both good and bad weather. It will cause us to preach in both favorable season and where the work is banned, 'in unfavorable season,' and will make us alert to do incidental witnessing whenever opportunity affords (not "out of season" preaching), at home, at one's place of secular employment, when shopping or traveling. And love will make us persevere, 'from morning to night,' never giving up in doing

what is right.—2 Tim. 4:2, NW; Eccl. 11:6; 2 Thess. 3:13.

¹⁶ However, if we would build up the "stranger," we must never lose sight of our goal. While hours and literature placements are important, these are only various means to our goal, that of helping the stranger to become a member of the New World society, share in the vindication of Jehovah's name and gain life in the new world. We must have a real interest and concern for these, even as Jesus had: "On seeing the crowds he felt tender affection for them, because they were skinned and knocked about like sheep without a shepherd." We may be ever so efficient in wielding the "sword of the spirit" and buying out the opportune time in favorable and troublesome season, but unless we, like Jesus, have that tender affection for the ones to whom we minister, and show it by our words and actions, the good-will strangers will not be built up.—Matt. 9:36; 23:37; John 11:35, NW.

¹⁷ Love will make our presentation at the doorstep and on return visits sincere, friendly and warm. Should we not find the good-will stranger at home on the first or second attempt to call back on him, love will make us try a third and even a fourth time. Remember, love does not become discouraged, it perseveres. By taking a loving interest in the stranger we shall be more likely to start a home Bible study with him.

¹⁸ So we are regularly conducting a Bible study with the good-will stranger. Does that mean we are certain of reaching our goal with him? Not by any means! The Society's 1956 *Yearbook* shows that each month during the 1955 service year 337,456 home Bible studies were conducted.

14. Also, by not doing what things will love build up?
15. Love for the stranger will cause us to engage in what activities, to what extent and under what circumstances?

16. What is our goal in preaching to others?

17. Love will cause us to preach in what manner?

18. Why the great difference between the number with whom home Bible studies were conducted and the number baptized during 1955?

However, only about one fifth of that number symbolized their dedication by being immersed. Since we do not conduct such studies for an average of five years it follows that many of these were discontinued. Why? Jesus' illustration of the sower and his seed tells us: Some of Satan's "birds" or agents plucked up some of the seed; the thorns of this world, its cares and deceitful pleasures and riches, choked out more of it; and the hot sun of persecution did the rest. To counteract these destructive factors we must keep on manifesting a genuine interest in the welfare of the "stranger," we must persevere in showing love.—Luke 8:4-15.

PERSEVERING LOVE BUILDS UP

¹⁹ In conducting our home Bible studies, therefore, let us never become mechanical, making them "cut and dried" affairs, so that we do not even note whether the stranger is getting the *sense* of it or not. Unless he really is getting the sense of it he cannot be built up. Remember, in the illustration of the sower those who brought forth fruit first of all 'got the sense of it.' And just as seed needs regular sunshine and rain, so let us be regular, punctual and dependable, setting the right example. Haphazardness does not show much love; it will not cultivate appreciation in the good-will stranger. We cannot escape it, we must show the stranger love, must become for him "as a hiding-place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land," if he is to become strong enough to resist religious opposition, discount the temptations of the world and bear up under the stress that comes upon him by reason of his associating with the

New World society.—Matt. 13:19-23, NW; Isa. 32:1, 2, AS.

²⁰ The apostle Paul manifested this love for those to whom he had brought the truth. He remembered them in his prayers, and when unable to visit them he wrote them encouraging letters. (Do you mention in your prayers those with whom you study?) Note, for example, how he showed love to those interested in the truth at Thessalonica: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." No sooner had these Thessalonians accepted the truth and taken their stand than violent persecution broke out and Paul had to leave them. He became so concerned about their spiritual welfare that when he could stand it no longer he sent Timothy (valuable as his assistance was to Paul) so that he might learn how they were progressing. Paul rejoiced to learn that, having built them up by love, as a nursing mother cherishes her child, and having kept on 'exhorting them as a father does his children,' they were able to stand so firm that their faith became noteworthy. There we have it! For the good-will strangers to be built up so that they will become mature ministers of the New World society, we not only must feed them with Kingdom truths but must impart to them also of our own souls, our love.—1 Thess. 2:7, 8, 11, NW.

²¹ Truly love builds up the members of the theocratic family circle, those of the New World society and the good-will strangers. Love builds up because God is love, because love keeps God's commandments, and because we all need to give and to receive love. Love builds up because

19, 20. (a) Love will prompt us to conduct our Bible studies in what upbuilding manner? (b) How does Paul's experience with the Thessalonians illustrate the foregoing?

21. So love builds up whom? and why?

love hears and sees the good qualities in others, their needs, and its opportunities to supply those needs; it builds up because it does things and gives, unselfishly and generously, and because it is gentle, warm

and tender. And love builds up because it does not become discouraged, it perseveres, is long-suffering, bears, hopes and endures all things. Yes, love builds up because "love never fails."

Kidnapers or Christian Ministers?

The experience of two special pioneers in the Gold Coast

IT HAD been a fine assembly; everyone was delighted with the warmth of Christian fellowship and the stimulating Bible talks. All along the way, on the return journey home, Jehovah's witnesses had been happily talking over the information and solid counsel received at the assembly. Three young brothers (all schoolboys) were happily talking over the information with their two friends who are full-time ministers of Jehovah's witnesses until, late on Sunday night, they had arrived home. They went to bed that night, happy and contented, little knowing what tomorrow held for them.

☞ School started as usual on Monday morning and the three young witnesses entered their classes. The schoolmaster, who is opposed to the work of Jehovah's witnesses, immediately drove them out of school because they had attended the assembly and had missed one day of school without his consent. He brought the case to the attention of the educational officer and the government agent and finally to the police, where he charged the two full-time ministers with kidnaping, in the Gold Coast a crime punishable by ten years in prison. He said that they had stolen the three children from the school without the consent of the boys' parents. The two ministers were arrested and detained for questioning.

☞ On Wednesday, the three children, their parents and the two full-time workers of Jehovah's witnesses were called before a police officer for an investigation into the charge

of kidnaping. Even though the parents had given the boys permission to attend the assembly they allowed the schoolmaster's threats to influence them and told the police that they did not know the two full-time ministers and flatly denied even granting permission to their own sons, but emphasized that the boys were really stolen. Each one of the boys, however, when called on to give his statement put into practice some of the good Christian principles he had learned at the assembly of Jehovah's witnesses, and gave his statement, which, in fact, testified to the truth. Each said that he was not kidnaped but had obtained permission to travel to the assembly with Jehovah's witnesses. Saturday morning was set as the date for the final decision by the police officer.

☞ When Saturday came all were present to hear what the decision would be. The police officer said he had examined all the evidence carefully and found the two ministers of Jehovah's witnesses not guilty and dismissed the case. The police officer remarked that Jehovah's witnesses are also engaged in mass education work, and that it would be wrong to interfere with their ministerial activities. The schoolmaster's efforts to stop the Christian activity of Jehovah's witnesses had boomeranged.

☞ The three young brothers are now back at school and their faith is strengthened more than ever. They cannot stop preaching to schoolmates and attending congregational meetings with their two friends, the full-time Christian ministers.

Materialism Magnified

☞ According to Victoria's *Daily Colonist* of September 13, 1956, the retiring moderator of the United Church of Canada said that Canadians make the business world their god because they cannot endure the "demands and requirements of the true God." Is it just Canadians?

Plagiarist Becomes Honest Witness

AT A meeting of the Manhattan Spanish congregation of Jehovah's witnesses in January, 1956, a stranger was noted who obviously was enjoying the program. Apparently he was a witness, for he sang from his own Witness songbook and his laughter was uninhibited at the amusing parts in the dialogue of the demonstration on how to place the magazines the Watch Tower Society publishes.

¶ However, had he been a witness at the close of the meeting he would have introduced himself. But, instead, this stranger rushed over to the literature counter, obtained thirty-six bound books and forty-seven booklets and then disappeared into the night. Who could he be? Some minutes later one of the witnesses revealed that this was his one-time pastor of a Spanish Church of Christ congregation, a Mr. Antonio Ochoa.

¶ Almost all readers of *The Watchtower* will doubtless remember Mr. Ochoa's name. He was the Churches of Christ minister who plagiarized so many articles from the *Watchtower* and *Awake!* magazines, they being published chiefly in a denominational paper, *Gospel Broadcast*. This plagiarism was exposed in the January 15, 1954, issue of this journal.

¶ In behalf of Mr. Ochoa it must be said that he has come a long way. He was ordained a Roman Catholic priest on November 30, 1941, in Santa Rosa de Osos, Colombia, South America. For four years he served as a Catholic priest both in Colombia and in the Republic of Panama. Being of an inquiring mind he finally became convinced that the Roman Catholic Church was not preaching the gospel of Christ and so he associated himself with the Anglican Episcopal Church. He studied at one of its seminaries, graduated as a Bachelor of Divinity and was made pastor of an Anglican church in Panama.

¶ In the course of his preaching he became acquainted with publications of the Watch Tower Society and freely borrowed from them for his sermons. After serving as an Anglican priest for four years he was required to resign because his preaching did not accord with that of the church.

¶ Thereafter he came to New York city looking for a place to preach what he had learned. He found a group calling themselves "Church-

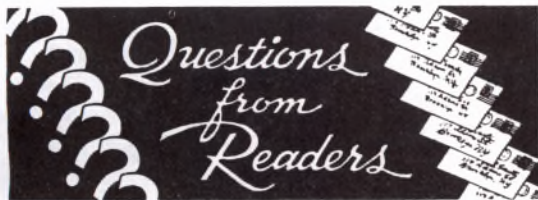
es of Christ," who, learning that he had been at one time a Roman Catholic priest, welcomed him. For months he preached every day as the Catholic priest who had gotten his eyes opened, and in this way he learned to know many congregations of that denomination in various parts of the United States.

¶ His "manager" was a preacher who was very adept at eliciting contributions from the audiences, and soon \$40,000 had been collected, mostly from the Spanish-speaking population in upper Manhattan, with which money a four-story building was purchased. The "manager's" English congregation had control of it and occupied all floors except the second, which was used by the Spanish congregation, of which Mr. Ochoa was the pastor.

¶ After three years of his preaching at this Spanish congregation, those of the English church took steps to throw Mr. Ochoa out because of his not conforming to Churches of Christ teaching. They had no right to do this, however, as Churches of Christ are each independent units and the Spanish congregation had been the chief contributor to the \$40,000 that purchased the building. That this action was arbitrary is further seen in that nearly all of his congregation signed a statement expressing full confidence in their pastor.

¶ After this Ochoa was offered a three-months' salary and reinstatement if he would renounce what he was teaching and return to the Churches of Christ group. Righteously indignant, Ochoa told the one making the offer that the Scriptures state that a dog returns to his vomit and that he was no dog! Various inducements were made to get members of his congregation to leave him, but with little success. In the end, all but two severed their connection with the Churches of Christ group and continued to study the Bible in their homes with the aid of the Watch Tower publications. At least ten home Bible studies were thus started, and one by one those participating in these studies began associating themselves with Jehovah's witnesses.

¶ And Mr. Ochoa? He returned to Colombia, where he was recently baptized, and where he continues to preach the good news of Jehovah's kingdom.



● Why do Matthew's and Luke's versions of Jesus' genealogy differ? Matthew 1:1-16 lists Jacob as "the father of Joseph the husband of Mary, who was the mother of Jesus," while Luke 3:23-38 says Joseph was "the son of Heli."—J. C., United States.

At least two authorities give as the preferable solution of this the explanation that Luke traces the natural lineage of Jesus through his fleshly mother Mary and her ancestors, while Matthew gives Jesus' legal lineage, through Joseph and his ancestors. Starting with the oldest entry in each of the genealogical accounts, the understanding above helps us to see why they part company after David, Matthew's account going through the line of David's son Solomon, while Luke's traces instead through David's son Nathan, and why, though they meet again briefly at Shealtiel and Zerubbabel, they then branch off once more and pursue different lines. Matthew ends with Jacob as the father of Joseph and, according to this understanding, Luke ends with Heli, who was actually the father of Jesus' fleshly mother, Mary.—*The Westminster Dictionary of the Bible* (Revised Edition of 1944, page 198, column 1); McClintock and Strong's *Cyclopædia* (1882, Volume III, page 773, column 2).

Why, then, does Luke omit Mary and list Joseph as "the son of Heli"? Says the *Cyclopædia* above, page 773, column 2: "In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numbers 26:33; 27:4-7)." In keeping with this rule, Joseph's name would replace Mary's in Luke's account, even though the genealogy there was traced through Mary's lineage. The *Cyclopædia* sees in the very wording of Luke's account a confirmation of this thought, saying, page 774, column 1: "The evangelist Luke has critically distinguished the REAL from the LEGAL genealogy

by a parenthetical remark: 'Jesus being (as was reputed) the son of Joseph (but in reality) the son of Heli,' or his grandson by his mother's side."—Luke 3:23.

But why have two genealogies, when one would suffice and differences between the two may cause confusion? For one thing, Matthew's and Luke's earliest readers would most surely be acquainted with the details above and so would not be confused, no more so than modern readers need be when familiarized with the details. For another, genealogies, while dry and boring to some, often serve a very important and vital purpose. Surely the genealogy of the Messiah or Christ would have special importance, for prophecies about him are very definite on his descent through the favored patriarchs Abraham, Isaac, Jacob and the beloved King David. Testing Jewish Pharisees on this point, Jesus asked them: "What do you think about the Christ? Whose son is he?" They answered: "David's." (Matt. 22:42, NW) Jesus' messiahship had to have genealogical proof!

So it is reasonable to hold that under the direction of Jehovah's spirit the two writers, Matthew and Luke, would make doubly sure to establish the descent of the Messiah. Matthew showed a zeal for pointing out prophecies fulfilled in Jesus, as will be seen by reading just the few verses from Matthew 2:1 to 18. And when Luke came along and addressed his account to "most excellent Theophilus," it was not for the purpose of pointless repetition that he did so. Luke took great pains and "traced all things from the start with accuracy, to write them in logical order" so that Theophilus might know fully the certainty of the things that he had been taught orally. (Luke 1:14, NW) How could he more fully serve this purpose than by complementing Matthew's account, which showed Jesus' legal descent through foster-father Joseph, with another account showing his descent in a natural or fleshly way through the virgin Mary, especially when in both genealogical accounts Jesus' descent passed through Abraham, Isaac, Jacob and the all-important David? The two accounts stand as "two witnesses," making Jesus' messiahship doubly certain.—Deut. 19:15.

Further reference may be found on this question in *The Watchtower* of July 1, 1950, page 208, and a side-by-side comparison of the two genealogical accounts may be found in the book *"The Kingdom Is at Hand"*, pages 39-42.

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"WATCHTOWER" STUDIES FOR THE WEEKS
April 21: "Love Builds Up." Page 177.
April 28: Love Builds Up the New World Society. Page 183.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What the true basis for optimism is? P. 164, ¶3.
- ✓ What the evidences that Jesus died on a simple stake instead of a cross are? P. 166, ¶1.
- ✓ How the use of the cross as a symbol of Christianity can be accounted for? P. 167, ¶1.
- ✓ What the doctrine of transubstantiation is? P. 169, ¶3.
- ✓ Why transubstantiation is not mentioned in the Bible? P. 171, ¶4.
- ✓ What the only course that will sustain and deliver true Christians in this perilous time is? P. 175, ¶2.
- ✓ How love differs from sentimentalism? P. 178, ¶9.

- ✓ How both husband and wife can build each other up? P. 180, ¶17.
- ✓ What experiment has shown the intense need living creatures have for love? P. 181, ¶18.
- ✓ What even the children can do to contribute to family love? P. 182, ¶23.
- ✓ How to manifest your love in congregational meetings? P. 183, ¶3.
- ✓ How even the Christian women can build others up in the congregation? P. 185, ¶9.
- ✓ How Paul's experience with the Thessalonians illustrates the love a Christian has for those he teaches? P. 188, ¶20.
- ✓ Why Matthew's and Luke's versions of Jesus' genealogy differ? P. 191, ¶2.