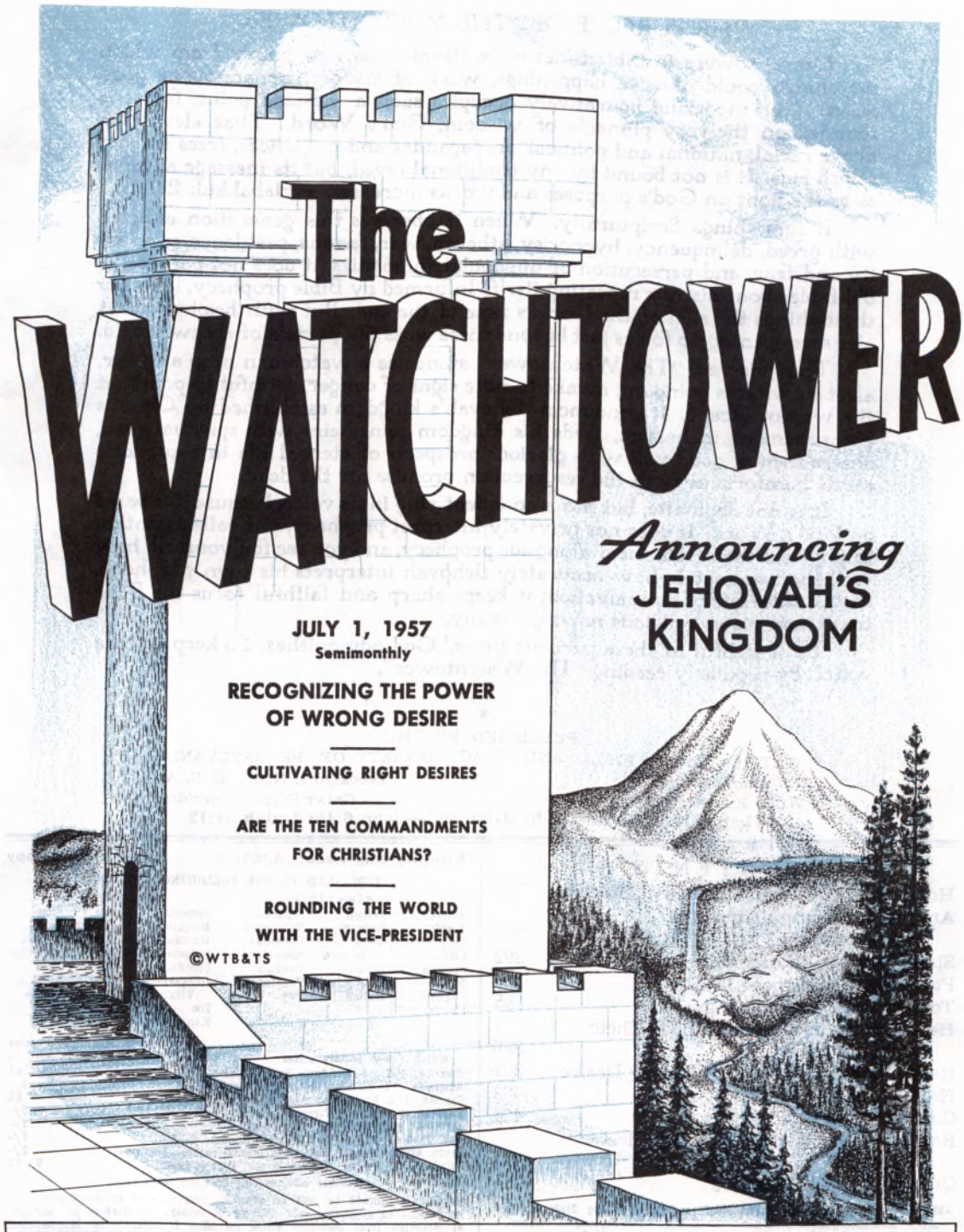

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1957
Semimonthly

RECOGNIZING THE POWER OF WRONG DESIRE

CULTIVATING RIGHT DESIRES

ARE THE TEN COMMANDMENTS FOR CHRISTIANS?

ROUNDING THE WORLD WITH THE VICE-PRESIDENT

©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

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

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Announcing JEHOVAH'S KINGDOM
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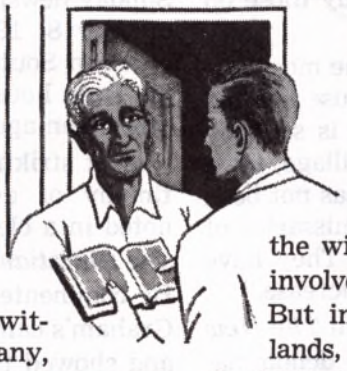
HOUSE-TO-HOUSE PREACHING MOST EFFECTIVE



MODERN man has various means at his disposal for trying to influence others to his way of thinking. There are the radio, television and the printed page. But for effectiveness nothing can compare with the method Jehovah's witnesses have been using for many, many years, that of house-to-house visitation.

The modern witnesses of Jehovah claim no credit for using this method, for it is not original with them. They merely follow the example set by the apostles more than nineteen centuries ago. Thus we read that "every day in the temple and from house to house they continued without letup teaching and declaring the good news." The apostle Paul used the same method: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20:20, *NW*.

The clergy of Christendom, however, have long remained wedded to the pulpit, entering into the homes of the people only by means of radio and television. They not only looked down on house-to-house preaching but time and time again they have been instrumental in having the witnesses arrested for engaging in house-to-house preaching. This has caused the witnesses much loss of time and involved them in costly court battles. But in the end the courts in many lands, such as the Supreme Court of the United States, have repeatedly ruled that house-to-house preaching is not commercial peddling but is entitled to the same consideration shown to preaching from the platform or pulpit.

And now, after all these years, what do we find? The leading spokesmen for Christendom coming out for house-to-house preaching!

One such is Catholic priest John A. O'Brien, writing in *Our Sunday Visitor*, February 3, 1957. Under the heading "St. Paul: House-to-House Salesman," O'Brien had the following to say:

"St. Paul capitalized on contacts everywhere to win souls . . . It is especially significant that twice in the *Acts* Luke tells of Paul's habit of going from house to house: this he did when harrassing Christians and this he continued to do when seeking to win converts for Christ. This

practice he inculcated upon his disciples, and it was used extensively by the early Christians in their zealous efforts to spread the faith. . . .

"What has become of this house-to-house method of spreading the faith, the technique of which enabled Paul to win myriads of converts in all walks of life and of all tribes and nations? By a strange and bitter irony it has fallen into disuse among Catholics and has been taken up with enthusiasm by the sects, especially those on the fringe. . . .

"The sect which has made the most systematic use of the house-to-house method is Jehovah's Witnesses. There is scarcely a home in any rural district, village, town or city in this country which has not been visited at least once by the emissaries of this strange sect. The result? They have achieved by far the greatest increase."

Mr. O'Brien then quotes from *The New Yorker:* "While the 254 other denominations in the United States have registered a 75 per cent increase in their combined membership during the past quarter of a century, the Witnesses have leaped ahead with a gain of 2,300 per cent, or at a pace thirty-one times as brisk as all the rest put together." O'Brien then continues:

"To what is this phenomenal increase due? To the flaming missionary zeal of the Witnesses. . . . the basic technique on which they rely in recruiting members is house-to-house visitation. This they ask of all their adult members, both men and women. . . . Thousands of Witnesses spend several evenings a week in the instruction of families in their own homes. Their leaders tell them that they are ministers and they must bear witness by instructing neophytes [new ones]. Hence they boast of having a larger number of ministers than sects with many times their membership.

"The Witnesses do not select merely a few likely prospects and then call on them. They go from door to door, calling at every home, even those of clergymen. . . . Thus there is scarcely a home in the intensely Catholic province of Quebec whose doorbell has not been rung by a Witness."

But not only are Catholic spokesmen waking up to the value of the house-to-house preaching but also Protestants. Thus *Parade,* a widely distributed United States Sunday newspaper supplement, in its issue of July 8, 1956, told of Methodist teen-agers in South Norwalk, Connecticut, going from house to house trying to interest other teen-agers in religion.

Most striking of all, however, is the testimony of evangelist Billy Graham, as noted in a clergyman's letter published in *The Christian Century,* February 27, 1957. He commented on the purported results of Graham's campaign in Buffalo, New York, and showed that of the 600 commitments for Christ only thirty did not belong to any Catholic or Protestant denomination. He then went on to say: "The total cost of the crusade will run better than $6,000. This does not include the amount turned over to the Billy Graham crusade team over and above local expenses. One wonders if this is really effective evangelism. It was to Billy Graham's credit to state at the ministers' meeting that visitation evangelism was more effective than his type."

Note, "visitation evangelism," that is, house-to-house preaching, is more effective than Billy Graham's type. The Scriptural method of house-to-house preaching is being recognized as the most effective way to preach religion. According to O'Brien the laity too must use the apostle Paul's method. But what about the Catholic clergy's setting the example, as did Paul? Would that be expecting too much?

Are the TEN COMMANDMENTS for Christians?

Because the Ten Commandments were written on two stone tablets by the finger of God some hold that they are eternally binding upon God's servants. What does God's Word say?

PROTESTANTS and Catholics in general agree with the modern Jewish viewpoint that the Ten Commandments are a gift of God for all mankind. Thus a Protestant Home Bible Study League publishes a pamphlet entitled "God's Eternal Ten Words." While an advertisement by the Catholic Knights of Columbus of the booklet *Let's Stick to Moses* says: "Few Christians will deny that the Ten Commandments are God's design for human conduct." Even the modernist *Interpreter's Bible,* while casting doubt upon the Exodus record of the giving of the Ten Commandments, holds that they are binding upon Christians.

However, it is of interest to note that none other than Martin Luther once said: "The Ten Commandments do not apply to us Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt." The reformer John Calvin felt the same way about the Decalogue or Ten Commandments.—Abbott's *Bible Dictionary*.

What does the Bible teach on this subject? Are the Ten Commandments God's "Eternal Ten Words," his "design for human conduct" today? Or does he have different laws for different people living at different times? If the Decalogue does not apply to Christians, then what force do Christians have to keep them in the paths of righteousness?

First of all, let it be noted that we have no record of the Decalogue's being given to Adam and Eve, to Noah or to Abraham. Yet these did receive specific commands as to what God required of them, and in each case his will for them was different. Only to the nation of Israel, assembled at the foot of Mount Sinai, did God give his Ten Commandments, together with hundreds of other related laws. As Moses reminded them: "It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today."—Deut. 5:3, *NW*.

MOSES' LAW TEMPORARY

That the Israelites might appreciate that this law came indeed from him, Jehovah accompanied its giving with awesome sights and sounds. And when Moses came down to the people after receiving the law at the hands of angels his face shone so brightly that the Israelites could not look upon him. Since that law was given through Moses, it is properly termed the law of Moses.—Ex. 19:16, 18; 34:29, 30.

However awesome and glorious as that occasion was, its law and glory proved to be but temporary. It was superseded by a greater and a permanent glory, as the apostle Paul shows: "If that which was to be done away with was brought in with glory, much more would that which re-

mains be with glory."—2 Cor. 3:11, *NW*.

Does God give a law to a people and then *do away* with it, abrogate it? Yes, as the Supreme Lawgiver he can make whatever laws he wishes for his creatures and cancel them when they have served his purpose, replacing them with other laws or rules of conduct. For example, polygamy was permitted under the Mosaic law and Levirate marriage was compulsory, but neither of these applies to Christians. That is why Paul also says: "The Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that this faith has arrived, we are no longer under a tutor."—Gal. 3:24, 25, *NW*.

And what temporary purposes did the Mosaic law serve? That law kept the nation of Israel apart from pagan nations so that the Son of God could come through it and to its people as their Messiah. That law also showed them their sinfulness and their need of a better sacrifice to take away sins. It foreshadowed that sacrifice as well as many other "good things." Having served these purposes it was no longer needed. So from then on "let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath, for those things are a shadow of the things to come, but the reality belongs to the Christ."—Heb. 10:1; Col. 2:16, 17, *NW*.

In fact, time and time again Paul stresses the truth that the Mosaic law does not apply to Christians. Thus he likens it to a "legal curtain" or wall separating the Israelites from other peoples, which the sacrifice of Christ took out of the way; it "destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees."—Eph. 2:14, 15, *NW*.

OBJECTIONS CONSIDERED

But perhaps at this point someone will object, saying, Did not God state that the Israelites were to "observe the sabbath throughout their generations, for a perpetual covenant," and that it was to be "a sign between me and the children of Israel for ever"? True, but he also stated that their Aaronic priesthood was to be an "everlasting priesthood" and very obviously that priesthood long ago came to an end.—Ex. 31:16, 17; 40:12-16.

Then does the Bible not mean what it says? It does, but here the difficulty lies in the translation. The original Hebrew word here translated "for ever" and "perpetual" comes from a root that means to hide, to conceal, and therefore simply means to an indefinite or uncertain future time. That indefinite time may be forever, as at Ecclesiastes 1:4, where the transitoriness of human generations is contrasted with the permanence of the earth, or it can merely be to an indefinite future time, as obviously was the case with the Aaronic priesthood. That is why the *New World Translation* repeatedly renders *ohláhm*, the Hebrew word usually translated "ever," as "time indefinite." The law of Moses did last to an indefinite time and then came to an end.

Further objection to the Mosaic law's coming to an end is based on Jesus' words: "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill; for truly I say to you that sooner would heaven and earth pass away than for the smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place." But note that Jesus did not say that the Law would never pass away or would always be binding, but that it would not pass away until it was all fulfilled. With the fulfillment of its prophetic patterns or shadows it did come to an end. And so

we read regarding the law of Moses that God "has taken it out of the way by nailing it to the torture stake." It therefore follows that Jesus' subsequent words of censure to those breaking the Law and teaching others to do the same would apply only while that Law was in force. —Matt. 5:17, 18; Col. 2:14, *NW*.

Nor will the objection hold that only the ceremonial law came to an end and that the moral law still applies. Why not? Because nowhere in the Scriptures do we find such a distinction made between a supposedly moral and a ceremonial law. Thus Jesus, in his "sermon on the mount," indiscriminately quoted from both the Decalogue and other features of the Law. (See Matthew 5:21, 27, 31, 33, 38, 43.) Nowhere is the moral law contrasted with the ceremonial law, but rather the Law is contrasted with faith and undeserved kindness: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" "You are not under law but under undeserved kindness."—Gal. 3:2; Rom. 6:14, *NW*.

GREATER FORCES FOR GOOD

Many fear the consequences were Christians freed from the Ten Commandments. However, these commandments did not prevent the nation of Israel from becoming apostate and neither have they prevented Christendom, which claims to recognize them, from becoming ever more delinquent. Those commandments merely indicated God's will but did not of themselves provide the power to keep them.

There are greater and more powerful forces for good, namely, love and God's holy spirit. If we love Jehovah with our whole heart, mind, soul and vital force we shall not think of worshiping other gods or idols or of taking his name in vain. And if we love our neighbor as ourselves we shall not be in danger of killing, stealing, committing adultery, bearing false witness or coveting. "Love does not work evil to one's neighbor; therefore love is the law's fulfillment." Love furnishes the inducement and God's holy spirit furnishes the force, as we read: "Not by might, nor by power, but by my Spirit, saith Jehovah." The fruitage of that spirit "is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Rom. 13:10, *NW;* Zech. 4:6, *AS;* Gal. 5:22, 23, *NW*.

But is not the Second Commandment often used to support the position taken against bowing down to any image? True. In view of the many commands in the Christian Greek Scriptures against idolatry, that commandment can be quoted as corroborative proof as well as to show what would be included in idolatry.

That the love of God and his holy spirit are indeed powerful forces for righteousness can be seen by the record in the Christian Greek Scriptures, as well as in modern times. Back there outsiders were puzzled and went on speaking abusively because Christians had so changed their course of life. Likewise today, those on the outside marvel at the orderliness, the love and joy manifested at the assemblies of the witnesses of Jehovah. They exclaim, "These people practice what they preach!" As with Daniel of old, all they can find fault with is their worship of Jehovah. And all this without any Ten Commandments!—1 Pet. 4:3, 4, *NW*.

Truly, the Scriptures clearly show that the Ten Commandments do not apply to Christians, and the facts show that sincere, dedicated Christians have far greater forces for righteousness, the love of God and his holy spirit.

I delight to do thy will, O my God: yea, thy law is within my heart.—Psalm 40:8.

Show Respect at Assemblies

THE speaker is giving an excellent talk. A newly interested couple is amazed at the value of the spiritual food being provided. Someone sitting in front of them decides he must leave to get into the cafeteria line. Another person, walking down front, sees an old friend and waves vigorously. The woman in the next seat tells her husband: "Oh, there is so-and-so." What can the newly interested persons think but that the spiritual food is of such little value to such people that they do not think it is even worth the courtesy of listening to it. Their enthusiasm is understandably dampened by a few thoughtless and disrespectful people in the audience.

With so many persons coming into the Christian organization we must guard against their bringing in such old-world practices. The speaker, the organization and the spirit of God have vital information. It must be presented quickly. Surely we must get everything we can from the meetings. They are like a spiritual school. In school students who skip classes, wander in the corridors or are frequently absent fall far behind others. Do not be like them. Right knowledge is too important.

Listen, analyze, take notes and discuss new points on the way home. Do not be drifters —drifting in late or drifting out early. Why should you always stay till the very end? Not only for the good example it sets, but also because the session is closed with prayer. You want your personal gratitude for the day's program to be expressed to Jehovah God, do you not? It would be a flagrant disrespect to God, to the one praying and to your brothers to have left before joining in that prayer, just to save a few minutes. It is only a few days a year. Is saving five minutes, or even half an hour, that important?

Of course, if someone has an assignment of duty and must leave, then by all means go. If an emergency has risen or if you are ill, do not hesitate to leave. But anyone else who goes out before the program is officially dismissed does not represent the attitude of Jehovah's witnesses toward the importance of such meetings. The majority do not wish to be identified with this disrespect. They are ashamed when they see someone thoughtlessly show it.

So, let your outstanding attention demonstrate to others your interest in the message. No one should be walking in the corridors during the talks. They should be bare, silent, empty. What a joy it is to attend assemblies where this appreciation is shown. But at other assemblies some thoughtless persons have brought in a different habit. Remember, though, that their disrespect is not representative of the organization. It is a nervous old world that just cannot sit still. At your Kingdom Hall you stay right at your seat through the final words, the song and the prayer, until you are officially dismissed. Why show less respect at an even larger gathering where your lack of appreciation will be evident to more people and where your bad example will be set before even more persons of good will?

Do not even listen when someone tries to talk with you during the program. Give a silent nod of acknowledgment, but let him know that you insist on showing the proper respect for the speaker, for the organization and for your nearby brothers who, though they may even be assigned to duty in the corridors, also want to hear. If anyone does not think the points being presented are vital, it might be that he is in the wrong place and should be somewhere else—and probably his brothers who want to hear wish he were!

You do not want them to wish that about you, do you? Of course not. Then through your consideration you will be present on time, will be quiet, still, will not leave early, will never be seen in the corridors outside during the meeting, will not talk during the announcements (even if they are in a language other than yours), and will never consider getting to the cafeteria line or getting the bus home to be more important than staying respectfully and orderly at your seat during the program's last few words and the concluding song and prayer to God.

By following this proper example, which all of Jehovah's witnesses should set, you will get the full benefit of the joyful and blessed theocratic program.

Pursuing my Purpose in Life

As told by Bennett Berry

IN THE U.S.A. small town of Hebron, Mississippi, I grew up. In this cattle-raising and cotton-farming district I had gone on through high school. Though not a great reader or studious, later I had become a profound lover of books, especially world history. I became a habitual reader of the Bible, the Watch Tower publications and good newspapers.

Next door a *Watchtower* subscriber evidently had been visited in the autumn of 1939 by a traveling representative of the Society (circuit servant now), there being then no congregation of Jehovah's witnesses here. The following March, on the occasion of his next visit to our community, I symbolized my dedication to Jehovah. Within six months I was actually trying to decide whether to take employment in some of the booming war industries to catch some fast money or, instead, become a full-time preacher of God's kingdom. During that zone servant's next visit he happened to learn that I was toying with the idea of pioneering. Before that week ended I had signed and mailed a pioneer application. Thanks now to him, wherever he is. That was May 1, 1941; I was 23. Now I am nearly 40. On the dusty roads of rural Mississippi I began pursuing my purpose in life, walking day after day, placing many books, enjoying many experiences. Early each morning I would start working all houses on the right side of the road until noon, and then start homeward, working the other side. Within less than a year I saw the little congregation there increase from ten to thirty Kingdom publishers. By the end of another year the Society invited me to became a special pioneer. I was assigned to Clarksville, Tennessee, 700 miles away, with two partners. We were there hardly a year when two others and I were sent to Paris, Kentucky. That was in December of 1942. Paris was completely isolated, and many days there each one of us would place ten to fifteen bound books. In less than a year we had the pleasure of seeing a new congregation take root.

While at Paris news of Gilead school came to us through *The Watchtower* for February 15, 1943. This I read over and over, but I thought it all too high above my head—that Gilead would be only for those who had much better education and who had been pioneering for many years. However, I was willing to wait, and I reasoned that the only way to get there would be to keep on in the pioneer work. Next came news of the 1943 "Free Nation's" Theocratic Assembly to be held in Minneapolis, Minnesota, August 20-23.

For years now a pioneer sister and I had been writing each other. Each year we would attend the same assemblies. Our exchange of letters was becoming more fre-

quent. In fact, we were planning to get married during the week of the oncoming assembly at Vicksburg, Mississippi—to be wire-connected with the key assembly at Minneapolis. Of course, we both were expecting to continue pioneering. Gilead was still hoped for by me, but I thought it would be many years before my opportunity. Just a month before that assembly, however, my invitation to the second class of Gilead came. Now I was torn between two strong desires. Day and night I tried to reach a decision, finally resolving to wait and discuss the matter with her. At that time she was more mature in the service. For a week we discussed the matter. She, being interested in my welfare and spiritual progress, was happy for me to accept the invitation to Gilead.

When I reached Gilead, in September, 1943, all of us were interviewed individually by Brother Knorr, shown around the grounds and given time to get acquainted generally. Soon we were getting the feel of Gilead. The instructors were kind, helpful, to the point. For the next eighteen weeks, Bible prophecy, history of the Society, Bible manuscripts, circuit, district and branch organization all flashed before our minds. It was like counting the pickets on a fence through the window of a fast-moving train. Our greatest desire was for ability to retain more. My love for Jehovah, the Society, and for people of good will toward Jehovah was increasing hour by hour. By the term's end I felt very humble because of a much keener vision of Jehovah's greatness and of his organization. My convictions were stronger, faith firmer, and my desire to teach others was more intense. Gilead had taken off some of the rough edges, brightened some of the rusty spots, and had done much in molding a new personality in harmony with Jehovah's will. Training at Gilead laid a foundation in my mind and heart that many a storm has dashed against since. The day I signed a pioneer application and the night I walked out of Gilead, after graduating, are two occasions I shall never forget.

To every young pioneer, also to every one now in school with a hidden hope to be a pioneer someday, let me say: Let Gilead be your goal. It is worth the incidental hardships. Even if one had to pioneer fifty years before going to Gilead, it would be more than worth it.

After Gilead I went to Brooklyn Bethel for a few days. Having received my immediate assignment, along with six others, to Montgomery, Alabama, soon we were on our way. There we had many joyful experiences and saw the congregation increase. Within a year we were sent to Augusta, Georgia; and within another year we saw this congregation move into a new Kingdom Hall, having increased from twenty-five to fifty-five publishers. It was not unusual there for us to place 150 bound books a month.

Eventually the long-expected letter came. Dated July 28, 1945, it was our foreign assignment to the Barbados branch, British West Indies. Arriving in New York for visas, we also were finally instructed by Brother Knorr. Then we boarded a fast train for Miami, Florida. From there, by plane by way of Cuba, Haiti, the Dominican Republic, Venezuela and Trinidad, we finally reached the beautiful island of Barbados on October 14. We being the first missionaries to work with this branch, the entire small congregation met us in their Kingdom Hall in Bridgetown that afternoon, a very warm welcome. Here everything was different from life back home. Markets were different; people seemingly did everything differently, even automobiles moving on the left side of the streets. But after all, we did not dedicate ourselves to Jehovah to serve him just in our home country with the highest of living stand-

ards and with our native language, did we? Dedication was unconditional.

After about two years in Barbados my two partners, for reasons of health, returned to the United States. I was in the home alone. Now the island's congregations were well organized. Publishers here, once 40, now number 300. Some of them have since attended Gilead.

In August, 1947, I was appointed as this branch's first regular circuit servant. Eventually I visited fourteen of the numerous islands, traveling by boat, plane, horseback and afoot, often walking eighteen or twenty miles over rugged mountains, some nearly a mile high. At times I ventured to an island where no work had ever been done, leaving literature. Carriacou, one of those islands, now has thirteen publishers; another, Nevis, twenty-four publishers. Work of this branch has steadily grown —first to 500 publishers, then to a peak of 1,570.

In the Trinidad missionary home there were six girls. Often one of them and I would go swimming together on Mondays and play her guitar. While I was away on other islands we would write each other as time permitted; then we spent a vacation together on the island of Barbados and later became engaged on the island of Grenada. On January 19, 1949, we were married on the romantic island of Trinidad and returned that month to the United States. Arriving in Louisville, Kentucky, we soon realized our mistake in returning with all bridges burned behind. Our marriage was exceptionally happy, but a foreign assignment was in our very bones to stay. Though I regained my physical strength within a few months, like all other missionaries we were not exactly happy out of the foreign missionary service. Soon we were pioneering again, in Kentucky; and there I received from the Society an appointment as servant for one of the congregations at Philadelphia, Pennsylvania, followed later in 1951 by circuit servant privileges in New England and, two years later, assignment to Honduras.

Great things, like going through Gilead and then sharing in preaching the Kingdom in the foreign field, are worth years of effort. So stick to the pioneer work.

To Touch the Heartstrings

¶ *Faith on the March* "is a thrilling masterpiece and is needed to enlighten the organization on the history of the things from Brother Russell's day until our time, of which many today know nothing. You have woven a golden thread throughout, depicting Jehovah's hand in directing the organization from its beginning. It is as the jacket so aptly states: 'inspiring and spiritual' and we can add, faith-inspiring to all who read it. You have put the human touch in it as well as enough humor and, as the Greeks would say, 'pathos' to touch the heartstrings of all right-hearted people of this old perplexed world."—F. F., West Virginia.

For Those on the Fence

¶ *Faith on the March* "is a fascinating account and is a very important contribution toward the history of the ministry of Jehovah's witnesses for the past many years. The account is lively, full of human interest items and wields a powerful witness against the enemy, not overlooking the clergy. The material presented concerning the historic years 1917, 1918 and 1919 is superb, revealing the hand of the clergy. Truly this book should do much to open the eyes of many men and women who are still sitting on the fence as to their actively associating with the Society."—A. D. S., New York.

HELP OTHERS TO ONENESS UNDER THEIR CREATOR

TRULY it must be apparent to all thinking persons that mankind today is far from enjoying any oneness. Though actually all from one parental root and so one family, mankind does not act like one family. Wherever we look we see differences dividing mankind, national differences, racial differences and language differences, as well as cultural and economic differences. And especially as regards political ideologies is mankind so divided that it might well destroy itself were it not for the fact that the Creator will not let matters get that far. Why not?

Because the Creator Jehovah God has purposed an earth full of human creatures all at one with one another under him. That this is possible he is demonstrating by his New World society. It is a society of more than 640,000 ministers, all of whom are at one with one another, though among them are found many different nationalities, races, languages and economic and cultural levels. What accounts for their being able to overcome all these barriers? Their recognizing Jehovah as the one true God; the Bible as his Word of truth; his kingdom as mankind's only hope, and their dedicating themselves to do God's will. As a result these have become "fitly united in the same mind and in the same line of thought."—1 Cor. 1:10, *NW*.*

However, those of us who enjoy the happy, peaceful and harmonious condition of the New World society may not do so selfishly. No, there are many others of honest heart who long for oneness with lovers of righteousness under their Creator, and it is our obligation to help them to attain this oneness. To do that we must first of all locate them. That means we must preach from house to house and on the streets.

Having found such desirable or precious things of the nations, what shall we do? Plant seeds of Kingdom truth and then forget them? No, for by themselves it is not likely that they will find this oneness.

So we must call back, awaken further interest and help them to grow in knowledge, understanding and appreciation of Jehovah's purposes and his will for man at the present time. To do this effectively our hearts must be full of love for such ones. Love will show itself by such works as teaching them with patience, kindness, gentleness, mildness and humility.

And our minds must be equipped with accurate knowledge. We must be able to give a reason for the hope within us; we must be able to wield the sword of the spirit, God's Word, aright. We must be able to show how Scriptural, reasonable and factual the "pure language" is and how unscriptural, unreasonable and baseless all other worship is. This means calling back regularly each week for months and it may even involve years.

To help these to come to oneness under their Creator we must also be careful regarding our conduct. At all times it should reflect the beautiful message we bring.

And especially must we draw these into the New World society if they are to come to oneness under their Creator. That means telling them about Jehovah's visible organization, having them meet others of the New World society and to keep inviting them to the various congregation meetings, where they can see this oneness under their Creator demonstrated.

Are you doing all you can to help others to oneness under their Creator?

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

Recognizing the Power of Wrong Desire

"But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."
—Jas. 1:14, 15, NW.

A SHINY gold bar, some glistening silver and a good-looking garment cost a man his life. It happened when the nation of Israel conquered the city of Jericho in the fifteenth century B.C. The man's name was Achan. He was a soldier in the Israelite army. The army was under orders to destroy everything in the city. Nothing was to be looted except the gold, silver and other metals found there, but these were not to become the private possession of the soldiers. They were to be put into the Israelite treasury, which was dedicated to Jehovah God.

[2] Look back to that time and notice what is happening during the house-to-house search of Jericho. Achan is by himself in one of the houses. He has found a bar of gold, some silver and a handsome Chaldean garment. As he handles the garment he thinks what a shame it is that such a fine-looking garment should be destroyed. The more he looks at it and feels its fine texture, the more he wants it for himself. The same proves true with the gold and silver as he picks them up and feels their weight in his hands. He permits the desire for these forbidden things to grow on him. Since he is unnoticed in the dimly lit interior of the house he is encouraged to fulfill his desire. He can think of no way that anyone could possibly discover that he had taken these things. They would never be missed from the city. Encouraged by this thought, he conceals the articles and carries them out of the doomed city to his tent. In its privacy he pulls back a corner of the floor covering, digs a hole in the ground and buries his loot. After replacing the floor covering Achan turns away with a feeling of satisfaction. He had fulfilled his desire with no one the wiser.

[3] Achan had entertained and fulfilled a wrong desire. But in spite of his self-confidence his actions did not go unnoticed. It is true that no human eyes perceived his disobedient act, but the eyes of God had. Since the God of Israel would not allow the presence of such a person to corrupt his chosen people, he let it be known to Joshua that Israel was defiled in his eyes by an act of willful disobedience and thievery. "In turn Jehovah said to Joshua: 'Get up, you! Why is it that you are falling upon your face? Israel has sinned and they have also overstepped my covenant that I laid as a command upon them and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles. And the sons of Israel will not be able to rise up against their enemies. The back is what they will turn before their enemies, because they have become a thing devoted to destruction. I shall not prove to be with

1, 2. Who was Achan, and in what manner was he disobedient?

3. Why did Achan's wrong actions not go unnoticed?

you again unless you annihilate the thing devoted to destruction out of your midst.' " —Josh. 7:10-12, *NW*.

[4] Joshua then had each tribe pass before him, and God indicated to him that the guilty man was in the tribe of Judah. Then from that tribe the family of the Zerahites was picked. Each man of that family passed by, and then Achan's turn came. When he came before Joshua, God indicated that this was the guilty man. "Then Joshua said to Achan: 'My son, render, please, glory to Jehovah the God of Israel and make confession to him, and tell me, please, What have you done? Do not conceal it from me.' " (Josh. 7:19, *NW*) When Achan confessed his wicked act, men went to his tent and uncovered the loot and brought it to Joshua. Achan was then taken outside the camp and stoned to death. Thus the desire that led to his sin brought about his death.

[5] Achan's experience clearly illustrates the power of wrong desire and what it leads to. It shows that even though the fulfilling of a wrong desire may be in secret it does not go unnoticed. Jehovah God, the Universal Sovereign, sees it. But wicked men like Achan fail to recognize this fact. "He says to himself, 'God has forgotten; he has hidden his face; he will never see it.' " (Ps. 10:11, *AT*) But Jehovah does see it, and he will not forget. Thus a person must be very careful about the desires he cultivates, making sure they are not bad ones.

[6] He should keep in mind what the Bible writer James said about wrong desires and what they lead to. "But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15, *NW*) And so it was with Achan. His desire for a gold bar, some silver and a garment led to sin and the sin to death. Thus when you feel desire's magnetic attraction pulling you toward something that is Scripturally wrong, call to mind what the Bible says about desire. Remember what happened to Achan. Then exert your will power to resist the attraction. If you fail to put up a strong resistance the desire will grow steadily stronger until it becomes fertile by causing you to sin. That in turn warrants from God a judgment of destruction.

4. How was he found and punished?
5. What can we learn from Achan's experience?
6. What should be kept in mind?

MANY HAVE SUCCUMBED TO WRONG DESIRES

[7] Over the years past there have been dedicated Christians who thought they could toy with a wrong desire without injury to themselves. They were not wary of its power. So when they were enticed by it, they did not put it out of mind. They instead entertained the desire. They thought about it. As they did, their resistance grew weaker until the desire overpowered them, and they allowed it to become fertile. By such wrong action they became unclean in God's eyes and were unfit to remain in his theocratic organization, just as Achan became unfit to remain in it. Hence God disfellowshiped them. He no longer accepted them as his servants. Over a period of time only a small number of these showed sincere repentance and by God's undeserved kindness were forgiven their sin. They were then permitted to reenter the theocratic organization. But this return to God's favor was a very, very difficult road. It would have been much better for them to have resisted the wrong desire in the first place.

[8] Those who failed to show sincere repentance are faced with eternal destruction. They are the ones the apostle Peter speaks about when he says: "Furthermore,

7. What mistake have some persons made?
8. What did Peter have to say about those who fulfilled wrong desires without showing repentance?

many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also with covetousness they will exploit you with counterfeit words. But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering." (2 Pet. 2:2, 3, *NW*) Thus wrong desires are not to be mentally toyed with but rather put completely out of mind. Do not let them get rooted.

[9] The Bible records many examples of individuals, like Achan, who did not appreciate this fact. In each case the results were always the same—wrong desire led to sin and sin to death. This is what happened to the first woman, Eve. When she was told that by eating the forbidden fruit in the garden of Eden she would become wise and, like God, be able to judge for herself what was good and what was bad, she began to desire the fruit. The more she thought about it, the more desirable it became in her eyes and the more she wanted it. "Consequently the woman saw that the tree's fruit was good for food and that it was a delight to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it." (Gen. 3:6, *NW*) Thus her wrong desire became fertile in sin. She made the mistake of entertaining it instead of putting it out of her mind at the outset. In due time this sin brought about her eternal death.

[10] In the case of Adam it was his desire to please Eve rather than obey Jehovah that drew him into sin. When he returned from being in another part of the garden and saw what Eve had done, he did not correct her and refuse to have any part in her sin. He instead accepted the fruit from her hands and joined her in the act of willful disobedience against God. His desire to please her led him into rebellion against God. "And to Adam he [Jehovah] said: 'Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command: "You must not eat from it," cursed is the ground on your account.' " Since Adam had been warned in advance that if he ate this fruit he would die, his disobedience meant that he would return to the lifeless dust from which he had been made. "For dust you are and to dust you will return." (Gen. 3:17-19, *NW*) Thus Adam's wrong desire led to sin and his sin to death.

[11] Since wrong desire had the power to draw a perfect man and woman into sin and to their death, who could be so rash as to say that an imperfect human could entertain a wrong desire in his mind without eventually being led to bring it to realization? It was no doubt because of this fact that Jesus said: "But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:28, *NW*) It could be said that such a person has committed adultery in his heart, because if he had the chance his wrong desire would cause him to commit adultery in actuality. Or with the single person it would cause him to commit fornication.

[12] This principle proved true with King David, who, while walking about the rooftop of his palace, caught sight of Bath-sheba bathing herself. He watched her with a passionate desire. It overpowered him and he sought to fulfill it and did, even though Bath-sheba was another man's wife. He arranged for her husband to be put in the front lines of battle, that death might be certain for him. Then after the man was killed, David continued in his wrong desire

9. What mistake did Eve make?
10. What was the wrong desire that Adam entertained?
11. Why can we be certain that a person cannot entertain a wrong desire without injury to himself?
12. How was David led to sin, and what does his experience teach us?

by taking Bath-sheba as his wife. Thus the desire that he permitted to build up within himself while looking at Bath-sheba led him to sin in the eyes of God. If it had not been for his sincerely repentant spirit when the prophet Nathan pointed out his wrong, this sin would have cost David his life. A wrong desire must therefore be discerned at the outset and every effort made to dismiss it from one's mind.

13 How vitally necessary this is can be better appreciated when it is remembered that even angels have succumbed to the power of wrong desire. These mighty heavenly creatures are not free from it, even though they are much superior to man. Many of them have become its victims. The first one to fall became overpowered with pride and the desire to be like the Universal Sovereign, Jehovah. He saw his opportunity to bring his desire to fruit through the first man and woman. He knew they would eventually fill the earth with their kind. Hence he envisioned himself ruling over an earth filled with humans who would all be worshiping and serving him. Likely his ambition did not stop there. He next saw himself ruling over the entire universe, holding the very position that Jehovah God himself holds. This audacious ambition became his consuming desire. Since he retained it, it grew and led him into rebellion against God. Because this spirit rebel chose a course of slander and opposition to Jehovah he is called Satan the Devil.

14 Later, in the days of Noah, other angels sinned. These too made the mistake of mentally dwelling upon a wrong desire until it overpowered them. They saw the pleasure humans had in the sexual union and they wanted it for themselves, even though angels were created sexless. By nurturing the desire in their minds they cultivated a sexual appetite that grew as they continued to look with passionate desire on the daughters of men. They knew that it was wrong for them to entertain such thoughts, but they did it anyway. They also knew that their place was in the heavens and that they should be content with the position God had given them there instead of wanting to mix with humankind. They were one kind of life and humankind was another. Since it was against God's law for there to be any intermixing of the two, they should have put out of their minds the thought of having mankind's sexual pleasures for themselves. They should have got rid of it before it became rooted as a desire and began growing until it consumed them. This is what they should have done, but it is not what they did.

15 To gratify their lust these angels disobediently left their heavenly positions and materialized fleshly bodies and married the daughters of men. This sin brought upon them Jehovah's adverse judgment, which he will execute in his due time. "And the angels that did not keep their original position but forsook their own proper dwelling-place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6, *NW*) As with humans, so with them—wrong desire led to sin and sin will mean their destruction. Thus if wrong desire has the power to pull even angels into sin and destruction, how could imperfect humans entertain it without injury to themselves?

16 Judas was one who showed that it cannot be done. He entertained the desire for money. He allowed it to grow until it made him a thief as well as a betrayer of God's Son. What happened to him well illustrates the truth of what is written at 1 Timothy

13. (a) How do we know that angels are subject to the power of wrong desire? (b) What was the desire of the first angel that sinned?

14, 15. (a) Explain how angels in Noah's day were led into sin. (b) What will their sin bring upon them?

16. What was the wrong desire that destroyed Judas, and what truth does his experience illustrate?

6:9, 10 (*NW*): "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." That is precisely what happened to Judas. His love for money led him astray from the faith and plunged him into destruction. His fate should be a warning to all dedicated Christians who are making the mistake of cultivating a desire for riches.

17 But some persons who were once dedicated Christians failed to profit from his fate. They permitted the desire for money to engulf them, and, like Judas, were led astray from the faith. They permitted their love for riches to pry them loose from the theocratic organization, and they are now completely engrossed in trying to satisfy that love. They have no further interest in walking the way to life. Since this has happened to some, can it not happen to others? Can it not happen to you? It can if you are not alert to resist the deceptive desire for riches. You must not let it get a hold on you. So watch out for attractive business offers that would keep you away from regularly associating with the New World society and that would demand so much of your time that you would not be able to study the Scriptures regularly or engage in the Christian ministry. A dedicated Christian should be moving in the direction of giving more time to Bible study and to God's service, not less.

LOVE FOR MATERIAL THINGS

18 A Christian may not consider himself ensnared by the love of money, yet may be ensnared by the love for material things. He sees the glittering array of consumer products pouring out from modern industry. He sees and hears the enticing advertisements that fan the flame of desire for these things. He thinks how much he would like to possess this item and that. He has a car all paid for, but he sees an attractive advertisement of one of the latest cars, for example, and pictures how nice it would look parked in his driveway. But since he cannot afford it he sees no harm in dreaming about it. So he dreams of driving along the highway behind the wheel of that sleek-looking car. He can feel the ease with which it is handled. He can hear the smooth purr of its engine and feel its power when he touches the throttle. As he continues to dream about it from day to day, his desire for it grows, and it is not long before he is stopping at a showroom to look at it. After talking to the salesman he goes home to figure out a way he can finance it, even going into debt for it. He even considers taking on extra work to earn the additional money to pay off the debt. He is willing to live beyond his means, to sacrifice precious time that could be devoted to study and service of God, in order to satisfy the consuming desire he has cultivated for this new car. Of course, with another person it might be something else for which a desire is cultivated. In any case, the individual is seeking material things at the sacrifice of spiritual things. If he continues in this course of allowing selfish desires to crowd out the time and attention he owes to God, it will not be long before the fever of materialism will kill him spiritually, and that, in turn, will lead to his being killed physically, along with the lovers of this materialistic world.

19 There is nothing wrong with having material conveniences and luxuries if you can afford them and if you can keep them

17. Why should we be watchful to keep the desire for money under control?
18, 19. What danger confronts a Christian in the material attractions of the world, and why must he keep control of his desires?

in their place. They should serve you, not enslave you. Hence, watch your desires and keep control of them so that they do not get control of you. If you are now a Christian they can pull you away from spirituality if you permit them. They can drag you into the quicksand of materialism, and you will gradually sink from sight and will no longer be seen in the ranks of the New World society. They will thus have pulled you away from the narrow path that leads to eternal life. "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14, *NW*) Some persons step onto that cramped or narrow road and perhaps stay on it for many years but then allow the magnetic pull of wrong desires to turn them off of it into the broad way along which this materialistic world is moving. Thus a Christian cannot allow himself to be ensnared by the love for material things. That would be cultivating wrong desires that could only bring him to grief. It would be as disastrous for him as the love of money was for Judas.

CONTROL SENSUAL DESIRES

[20] Fleshly desires can be even more difficult to control than the craving for material things. When nurtured they become a consuming flame that devours a person so that moral laws have no meaning to him. The wide-spread immorality of this old world is clear testimony to that. Instead of obeying the Scriptural commands against immorality the world ignores them and permits sexual desire to get out of bounds. There is nothing wrong with sexual desire in itself, because it was put in man by the Creator, but the wrong is when it is allowed to become uncontrolled and to draw a person beyond the legal bounds set by God. The Christian, therefore, cannot follow the bad course the world is following but must keep control of his desires. This requires an exercising of will power. He must make a determined effort not to permit his mind to entertain bad sexual desires, as they will but lead him into sin.

[21] Since the world has permitted its desires to go beyond Scriptural limits, it abounds with depraved, lustful people. Regarding them the Bible says: "Therefore God in keeping with the desires of their hearts gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen. That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense which was due for their error." (Rom. 1:24-27, *NW*) True to what these scriptures say, the world is corrupted by adulterers, fornicators, prostitutes and homosexuals. Therefore, since the Christian is surrounded by this wicked influence he must get a strong hold on himself so that he is not drawn by wrong desire into committing the same abominable deeds. He must recognize his fleshly weaknesses and not think he can follow sensual desires to the Scriptural boundary line and stop there. Even if he may succeed in doing that for awhile, he will eventually be drawn over that boundary line into sin. This is certain to happen, since lusts that are nourished

20, 21. (a) How has this world failed to keep its sensual desires within Scriptural bounds, and what has been the result? (b) Why must a Christian get a strong hold on himself?

grow in strength and get a tighter grip on a person. He then has greater difficulty getting his mind off them. His best defense is to resist them at the outset.

[22] This modern world is like the world of Noah's day. Those people gave no heed to the godly bounds set upon human desires. They did not control them but catered to them, and so cultivated their lusts. These bad desires led them to sin and that resulted in their destruction at God's hand. "He did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come." (2 Pet. 2:5, 6, *NW*) The fate of the depraved people of Noah's day as well as of those in the cities of Sodom and Gomorrah was a pattern of what is due to come upon this present world for following the same course of catering to wrong desires.

22. Why can we be certain that destruction awaits this world?

[23] Since this old world is facing the adverse judgment of God, the Christian is in a very dangerous position. The world's lustful desires, its love for money and its grasping for material possessions confront him on every side. He is constantly subject to its attractions, its temptations and its wrong thinking. By his being continually surrounded by such bad influence his walking of the narrow way to life is made very difficult. He will not be able to stay on it if he permits his mind to dwell upon these things and thus build up a desire for them. If he fails to recognize the power of wrong desire and to make every effort to resist it he will inevitably be caught by its bait and be led into sin and death. Therefore, let every dedicated Christian remember what the power of wrong desire did to Achan, what it did to Judas, what it did to the first human pair and what it did to the angels that sinned. Let each recognize that power and make every effort to resist it, for its way is the way to sin and to eternal death.

23. Why is the Christian in a dangerous position, and what must he do?

For Young and Old

Speaking of the book *Faith on the March* a reader writes: "Historically it speaks with authority and courage. Scripturally it confirms our hopes, past and future. It should be an inspiration for the younger and a comfort for the older brothers."—D. F. J., Florida.

Jehovah Watches and Cares

"The words in that book [*Faith on the March*] remind us that our great God and Father in heaven is watching the scene, knows those who belong to him and extends his tender mercy and loving care to them at all times without fail." —A. K., Washington, D.C.

Half a Century of Joy

A. H. Macmillan's "Life of joyous service with Jehovah's witnesses" will be multiplied a thousandfold through his book *Faith on the March*, according to a delighted reader who writes: "Your documented account going 'way beyond the past half-century' and recounted by one who has been in the front ranks of the battle these many years will bring great joy to untold thousands of people at this time."—F. S. B., Oklahoma.

Cultivating Right Desires

"And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2, NW.

AS THERE are desires that lead to death, so there are desires that lead to life. These are right desires and are the ones a Christian must cultivate. While he was part of the world he shared its cravings and was moving with it along the broad way to destruction. But now that he is no longer a part of it, but has separated from it, he must leave those old desires behind and cultivate new ones. The apostle Peter made that clear when he said: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries that are without legal restraint." (1 Pet. 4:3, *NW*) But when a person separates from the world and dedicates his life to the service of God, agreeing to obey the Most High, he can no longer ignore the legal restraints placed upon human conduct by the Scriptures. He must keep his desires within the bounds God has set.

[2] This calls for a transforming of the mind, a complete change in thinking, which becomes possible by opening the mind to God's counsel and commands as set down in the Bible. By means of them an individual can transform his thinking to conform with God's thinking instead of with the world's. This is an absolute necessity in order to step off the broad way and onto the narrow way that leads to life. Therefore, the apostle Paul gives this advice: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2, *NW*) This requires an entirely new view of life and new moral standards.

[3] To continue living the transformed life of a Christian you cannot entertain wrong desires. You must, instead, put them out of your mind and cultivate right ones. There can be no mistake as to what the right desires are, as the Bible clearly identifies them for us. The first and most important one is the desire to do the will of God. Jesus recognized this and showed that he had this desire by his course of action and by his words: "I have come down from heaven to do, not my will, but the will of him that sent me." (John 6:38, *NW*) Each follower of Christ must have this same desire, and he indicates that he does when he symbolizes his dedication to God by water baptism.

[4] Wanting to serve God is a desire you must meditate on and allow to grow, as it is a right desire. To maintain it as long as you live you must continually study the Scriptures, you must meditate upon the

1, 2. Why must a Christian cultivate right desires, and what change does it require?

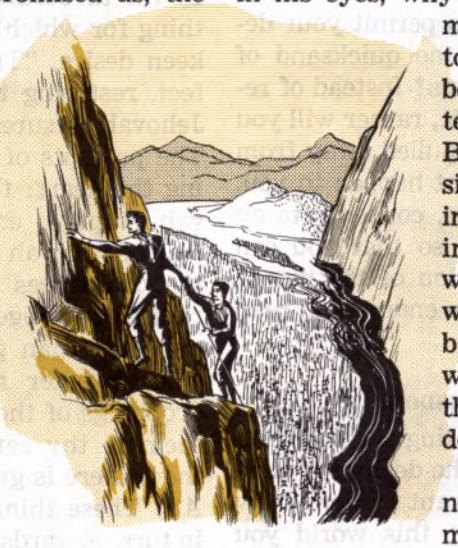
3. What is the most important desire a person should cultivate, and how does a Christian indicate that he has it?

4. How may a person maintain the desire to do God's will?

truths and divine promises learned from such study and you must be actively engaged in doing God's will by making public proclamation of those truths and promises. You will seek to have the same mental attitude as David, who said: "I delight to do thy will, O my God; yea, thy law is within my heart."—Ps. 40:8, *AS*.

DESIRE FOR LIFE

5 By wanting to do God's will you put yourself in line for eternal life. This too is a right desire, for it is what God purposed man to enjoy in the beginning. It is the promised reward God has set before those who love him and faithfully serve and obey him. "Furthermore, this is the promised thing which he himself promised us, the life everlasting." (1 John 2:25, *NW*) "For there Jehovah commanded the blessing, even life for evermore." (Ps. 133:3, *AS*) Here is a good thing upon which you can let your mind dwell. Let the desire for eternal life grow until it crowds out selfish cravings for the pleasures and material things of this old world. Let it become such a consuming desire that you will permit nothing to stand in the way of your realizing it. Think carefully about it. Meditate soberly on it.



6 It will do you no good to want eternal life, though, if you are unwilling to do the things Jehovah requires, because he gives life only to those who obey him. Now what he requires is not difficult. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6:8, *AS*) "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of Jehovah are toward the righteous, and his ears are open unto their cry. The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." (Ps. 34:12-16, *AS*) Surely it is not too difficult for you to do justly, to love kindness, to keep your tongue from evil, to do good and to seek peace, is it? Since you would not want to be cut off from God's memory for having done what is evil in his eyes, why not keep these requirements in mind and strive to do them? That would be better for you than entertaining wrong desires. By thinking on such desires you are not departing from evil but are walking into it. That is not what the Bible means when it says to walk humbly with God. Walking with him means to follow the way of obedience by doing what he requires.

7 Once you get on the narrow way to life you must watch how you walk so that wrong desires will not cause you to take a side path. If you were walking on a narrow trail high on the steep side of a mountain, you would be careful to watch where you put your feet. You would not be gazing off in another direction or allow your mind to become distracted with various desires. You would, instead, concen-

5. Why is eternal life a right desire?
6. What are some of the requirements God places upon the seeker of eternal life, and what is the narrow way to life?

7, 8. (a) Why must a Christian carefully watch how he walks, and what must he endure? (b) What must he concentrate on?

trate on each step, since a slip would cost you your life. Is it not just as important to walk the narrow way to life in the same careful manner? By taking a side path you would lose a great deal more than what you would lose by slipping on the narrow mountain trail. You would lose eternal life. Do not take side paths; follow God's Word the Holy Bible.

[8] It is only by faithful endurance that you will be able to stay on that narrow way. If you fail to endure the materialistic attractions of this world or the bad influence of its lusts, you will never fulfill your desire for life. Regarding this Jesus said: "By endurance on your part you will acquire your future lives." (Luke 21:19, *NW*, footnote) How can you expect to acquire the goal of eternal life if you permit your desires to draw you into the quicksand of materialism or fleshly lusts? Instead of remaining on the way to life, rather will you not be sucked down and pulled away from it? Do not think it cannot happen to you, because it can. Therefore, concentrate on cultivating right desires so that you can resist the strong attraction of the wrong ones. It is the only way to endure and reap the reward of eternal life.

DESIRE FOR WISDOM

[9] In addition to cultivating the desire to serve Jehovah God and the desire for eternal life, you should also want wisdom. Now it is not the wisdom of this world you should seek, but rather the wisdom from above as contained in the Holy Scriptures. Its value far exceeds that of gold and silver, and it is more to be desired than anything this world has to offer. "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared unto it." (Prov. 8:10, 11, *AS*) But if you fail to devote time to personal and group study of the Scriptures, can it be said that you are seeking that wisdom? Can it be said that you appreciate its value? The same questions might be asked of those who attend assemblies of Jehovah's witnesses but do not sit down to concentrate on the spiritual counsel and instruction being given from the platform, but instead walk about the grounds visiting. How can such ones sincerely say they are seeking wisdom and accurate knowledge?

[10] Since all that is to be desired in a material way cannot be compared with wisdom, then you will want to be very attentive whenever spiritual food is being served by the theocratic organization. It is something for which you can safely cultivate a keen desire. "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: in keeping them there is great reward." (Ps. 19:7-11, *AS*) These things bring true wisdom and, in turn, rewards of understanding, freedom and life.

DESIRE FOR THEOCRATIC COMPANIONSHIP

[11] If you fail to associate with Jehovah's theocratic organization you would not be helping yourself to endure faithfully and to reap the reward of life. Hence it is necessary for the dedicated Christian to cultivate a desire for the companionship of

9, 10. (a) What else should a Christian desire, and why? (b) Explain why you should be attentive when spiritual food is being served.

11. What part does companionship play in cultivating right desires?

those who embrace the same Scriptural hopes and desires. They can help you stand firm on the narrow way to life and to resist wrong temptations. This mutual assistance is very necessary in these last days, and it is one of the reasons why Jehovah has organized his dedicated servants into a New World society. They can thus associate together apart from the old world's evil influence and build one another up. "Let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25, *NW*) We see that final day, the day for Armageddon, drawing ever closer, and we feel the powerful attraction of wrong desire trying to pull us from the course leading to our cherished goal. There can be no doubt about it, we need very much the encouragement of other dedicated servants of God.

12 But how can there be mutual encouragement to walk humbly with God and to perform right works if you fail to seek the companionship of the New World society? Surely the companionship of worldly people will not help you cultivate right desires. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33, *NW*) By trying to cultivate right desires you are trying to cultivate useful habits that will bring glory to God and eternal life to yourself. But since worldly companions can spoil those habits, why associate with them? Why not associate with companions who will strengthen those good habits? It stands to reason that if you associate with worldly people whose minds are on fleshly lusts, pleasures and material possessions, you will find that your mind will be on those things too. Since that is the case, how can you say you are trying to transform your mind from such things, as the Bible instructs, when you seek the companionship of worldly people? To associate with such persons is no way to make your mind over that it might be in harmony with the Scriptures. It is no way to cultivate right desires. And it is no way to make firm your position on the road to life. So rather than seek the company of worldly people, seek the company of godly people. Seek to be with the dedicated Christians of the New World society, whose companionship will assist you in attaining your goal. Wanting their companionship is a good desire.

12. Why will the companionship of worldly people not help a person to cultivate right desires?

THINK IN RIGHT LINE OF THOUGHT

13 You cannot cultivate right desires unless you make a sincere effort to do so. It is something you must constantly work at, because you are an imperfect human with many weaknesses. These weaknesses can be conquered only by recognizing them and sincerely striving to resist them. You will not help yourself if you permit your mind to dwell upon a wrong desire. That desire will grow, getting a stronger grip on you, as long as you retain it. So get rid of it. Compel your mind to think on something else. Think about the right desires you are trying to cultivate. Think on how you want to do nothing that would bring reproach upon Jehovah's name and his theocratic organization. Think about the desire to survive Armageddon and the desire to live forever in God's new world. By thinking on these right desires and how bad thoughts and impulses can lead to a failure to realize them, you will be able to resist the intrusion of improper thoughts.

14 Since the retaining of wrong thoughts develops bad desires, it stands to reason that you cannot let your guard down for a moment. You must control your thinking

13, 14. What does it take to cultivate right desires, and what should we allow our minds to think on?

at all times by keeping your thoughts on what would have God's approval. "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:8, *NW*) Yes, consider or think on these things rather than be influenced by this lustful world, whose every thought is only bad all the time.

15 Even though a Christian is not a part of this old world he still lives in it and is constantly in contact with bad thinking. To resist such influence he must keep feeding his mind on spiritual food, he must keep associating with the New World society, which is clean in thought, and he must cultivate right desires. "For the undeserved kindness of God which brings salvation to all kinds of men has been manifested, instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things." (Titus 2:11, 12, *NW*) You will not be able to maintain soundness of mind from God's viewpoint if you permit your mind to entertain bad thoughts and wrong desires. That could only lead to the unsound thinking of this old world.

16 Jehovah provides, through his Word and his theocratic organization, uplifting thoughts upon which you can allow your mind to dwell. They are righteous and of serious concern, and will help you cultivate right desires. But if you fail to take in this nourishing food for the mind, how can you benefit from it? How can you be strengthened to resist wrong desires? If you neglect personal study of the Scriptures and fail to attend group studies regularly with members of the New World society, whom do you have to blame but yourself if your mind gets on wrong desires that pull you beyond Scriptural bounds? On the other hand, if you do attend group studies but fail to meditate on the things learned, what do you gain? Or if you allow your mind to dwell upon other things during the study, how are you benefited? Have you not wasted your time? It is only by paying close attention to the things you learn from studying the Bible and by allowing God's thoughts to sink in deep that you can hope to stay on the narrow path to life once you get on it. You must therefore cherish those thoughts. You must meditate on them, turning them over in your mind and looking at them from different angles. Treat them as you would a gem that you would turn over and over in your hand so that you might examine its sparkling beauty from every side. Consider God's thoughts in the same manner David did. "How precious also are thy thoughts unto me, O God! How great is the sum of them!" (Ps. 139:17, *AS*) If you do this you will be able to resist the intrusion of bad thoughts and wrong desires.

17 Not only does Jehovah help you cultivate right desires by giving you good things with which to fill your mind, but he also provides good activity, that you might be kept busy in right works and thus keep your mind in the right line of thought. This activity is the Kingdom ministry, the public proclamation of the many truths in God's Word. Since it is a blessing and a protection to the dedicated Christian, you can be grateful that God has not confined it to a select few, such as a clergy class, but has made it available to all. This makes it possible for every dedicated Christian to make use of the good things he learns

15. How can a person resist the bad thinking of this world?
16. (a) How does Jehovah help us cultivate right desires, and how can we fail to benefit from his provisions? (b) How should God's thoughts be treated?
17. How is the Kingdom ministry a blessing to us?

from God's Word and to impress them more deeply on his mind.

[18] Since the ministry is so important to your well-being and proper frame of mind, would it be wise to neglect it for business interests? Would it be wise to allow the pursuit of money so to dominate your time and thinking that you can give little consideration to the study of God's Word and to the activity in preaching its truths to others? Would it be wise to allow the desire for material things to dominate your life? The Christian who does that is not making every effort to cultivate right desires. He is not strengthening his position in the New World society but is, instead, weakening it. He is not building up the fortification of his mind to resist wrong desires. He is making a serious mistake that can do him immeasurable harm. He is allowing himself to sink in the quicksand of materialism, and it will not be long before he will disappear from among the ranks of the New World society. A person may look for him there, but he will not be found, and if he cannot be found in the New World society before Armageddon, how can he be found there afterward?

[19] Do not make that mistake. Do not let your desire for material things get out of hand. Do not let it grow and dominate your life, for then it becomes a bad desire. "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15, *NW*) In fact, the things you possess or want to possess can cost you your life. And to lose eternal life because of materialism is indeed a very costly sacrifice. The wise thing, therefore, would be to control your materialistic desires. Keep them within bounds. Let material things be your slaves rather than your masters. Let them serve you instead of you serving them.

[20] Call to mind the illustration Jesus gave about the sower. Some of the seed the sower cast about fell among thorns, which choked it out. Now although this is regarding the initial sowing of the seed of truth among earth's inhabitants, it also is a warning to the dedicated Christian. Even though he has allowed the seed of truth to grow and to bring forth fruit, it is still possible for it to be choked out by materialistic desires. Listen to what Jesus said about it: "There are still others who are sown among the thorns; these are the ones that have heard the word, but the anxieties of this system of things and the deceptive power of wealth and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful." —Mark 4:18, 19, *NW*.

[21] The material things of the world can have an overpowering attraction on you and choke out love for God's Word only if you permit them to, only if you allow your mind to dwell upon them. Rather than let this happen, allow your mind to dwell upon God's righteous new world. Cultivate a strong desire for it. Keep a clear-cut vision of it before you all the time. Meditate upon it. Picture yourself walking in the midst of its paradisaic beauty. Feel its peace and tranquillity. See yourself looking at the ruins of one of the old-world cities and at happy members of the New World society busily clearing away those ruins. Feel the joy of being among the survivors of Armageddon and able to look at such ruins of the old world instead of being a part of them. Try to imagine the feeling of relief you would experience for not hav-

18. (a) How might a Christian weaken his position in the New World society? (b) What can eventually happen to him?
19. What should you guard against, and what is the wise course to take?
20. How is the illustration of the sower a warning to dedicated Christians?
21. How can a person strengthen his determination to resist wrong desires?

ing permitted wrong desires to pull you away from the New World society. Because you resisted them you are alive and able to see among those old-world ruins the bones of those who did not resist. By thus mentally transporting yourself into the new world from time to time and taking a retrospective view of the old world, you will build a stronger determination to hold fast and to resist wrong desires. Whatever urge or desire you may have will be measured by whether it will help or deter you from surviving into that righteous world.

22 You should cultivate such a keen desire for God's new world that nothing will be able to pull you away from the theocratic organization and its Higher Powers, Jehovah God and his Son. You should build up in your mind the same assurance that the apostle Paul had: "Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:35, 38, *NW*) Certainly if you too are convinced that none of these things can separate you from the love of God and his expression of love as found in Christ and in his creating of the new world, you will hardly allow wrong desires to pull you away. You will recognize how they endanger your future. You will put them away from you before they can get rooted and bring you to grief. You will not make the mistake that others have made by allowing your mind to dwell upon them.

23 Now, this counsel should not be received as just so many words. It should not be allowed to pass out of your mind after you have laid this issue of *The Watchtower* aside. Instead, meditate upon it. Examine yourself and see if you are entertaining desires that are leading you in the wrong direction. Be frank in your self-appraisal. It may mean the difference between surviving the battle of Armageddon or not surviving it. Consider what efforts you are making to cultivate right desires. Are you regularly associating with the theocratic organization? Are you feeding upon the spiritual food that Jehovah provides through that organization? Are you taking time for personal study of the Bible and for meditation upon the truths you learn? Are you allowing God's thoughts to sink down deep into your mind, or is your study only superficial? Are you active in the Kingdom ministry, or do you allow personal desires to pull you away to other interests? Are you making a determined effort to cultivate right desires and to resist wrong ones? So examine yourself. Remember that how you think and what you do in these last days can mean either eternal life or eternal death. For that reason make a determined effort to cultivate right thoughts and right desires.

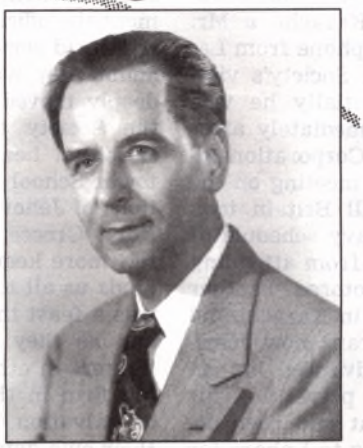
22. What was the apostle Paul's conviction, and how can it help us?

23. (a) How should this counsel be received? (b) How should you examine yourself?

Told with Candor

◆ Truth usually tells its own story and always inspires confidence. That is what a reader of *Faith on the March* wrote the author, A. H. Macmillan. He said: "It is going to be fine to pass on your book to many good-will people to give them the inside working of things. A lot of them are going to be greatly impressed, for the note of extreme candor flows through every page."—H. L. P., Massachusetts.

ROUNDING THE WORLD WITH THE VICE-PRESIDENT



FACED with nine days of quarantine after one's arrival in a land far distant from home—that was the predicament of the vice-president of the Watch Tower Bible & Tract Society of Pennsylvania Saturday morning, December 22, 1956, in the airport building at Karachi, Pakistan. F. W. Franz in company with N. H. Knorr, the president of the same Society, had arrived there from Istanbul, Turkey, almost two days late because of delay of planes owing to bad weather over Great Britain and Europe. In the emergency they had finally succeeded in getting a plane, a few hours earlier than the scheduled one for them, out of Istanbul. But this plane had, some days before, come from the yellow fever zone in South Africa. When it arrived with its passengers in Karachi the medical authorities there examined the plane's official records and decided the plane had not been sprayed properly against yellow fever in New York city's international airport and in Britain's airport. All passengers arriving in Karachi had thus been exposed to the plague of yellow fever. Finally, after waiting almost two hours until noon, those passengers having valid, acceptable yellow-fever inoculation certificates were let through customs and out into the freedom of the city. That included the Society's president, Brother Knorr.

Preparations went forward to transfer the detained passengers, about fifteen including the vice-president, by ambulance to the distant airport quarantine building. About half past four p.m. the vice-president with two others climbed into the ambulance on its last pickup. But over four hours of further waiting had allowed the president to make two visits upon him, first talking through a glass window up to which he had climbed and later through a window screen of a corridor shortly before boarding his evening plane for Lahore, Pakistan. These unconventional visits were very encouraging to the detained vice-president with his uncertain future, he having now been relieved of both his passport and his air tickets and being practically helpless. At any rate, it was excellent that the Society's president was free to get to the Lahore assembly of Jehovah's witnesses before it closed on Sunday evening and thereafter to other appointments in India and Ceylon.

On entering the screened-in quarantine building the new arrivals were sprayed against further infection or infectiousness. The vice-president was assigned to a bed in a room with five beds. He sat down at a table and waited, confident that Almighty God would intervene to make it possible for him to meet his convention appointments in New Delhi and Calcutta, India, and in Rangoon, Burma. Darkness fell as the sun went down. Quarter after six p.m. came. A doorbell outside rang. There was a scamper of feet. Then a woman's shriek! The vice-president dashed out into the hallway. A cry greeted him: "We're free!" For over eight hours we had been held prisoner, and now the American traffic agent was outside with automobiles to take us away and get us through the airport customs and to a hotel and a good meal in freedom. *"Gott sei Dank!"* ("Thanks to God!") exclaimed a passenger from Germany. Yes, our deliverance was an answer to victorious prayer to Jehovah. All day long a battle had raged between interested officials medical, immigration and traffic both for Pakistan and for the Pan American Airways company and the American embassy. Cablegrams had been exchanged between Pakistan and America and Britain involving medical procedures. Finally the Pakistani authorities felt themselves free, in accord with the International Health Laws, to pronounce the detained passengers no health risk, and these were loosed from further quarantine. The vice-president was again in position to meet his impending appointments within the next nine days without any delays. News of the deliverance was telegraphed that night to the Society's president at Lahore, Pakistan.

The next morning Brother Franz was able to advance his departure from West Pakistan by

one day, to fly to India that afternoon. Meantime, a man of good will in Karachi, a Mr. Britain, had been alerted by telephone from Lahore about the presence of the Society's vice-president in Karachi. Providentially he was able to trail Brother Franz immediately after he had left the India Airlines Corporation offices. It was a heart-gladdening meeting on the pavement outside, and good-will Britain took over a half hour out of his heavy schedule of work, which had prevented him from attending the Lahore assembly, and motored Brother Franz to fine points of interest in Karachi and finally to his hotel. Brother Franz now somewhat regretted that he had advanced his departure from the capital city, preventing his visiting with three persons that had been deprived of the privilege of getting to Lahore for the assembly. But holding now to changed arrangements, he was safely piloted by a heavily bearded, turbaned, brown-skinned man at the airplane "stick" high over the Indus River channels and the burnt-looking Indian desert northeastward to the New Delhi airport. His effort to get in touch with the Watch Tower missionaries in the Indian capital that night resulted in no connections.

NEW DELHI, INDIA

It was a big surprise when Brother Franz called on the missionary home servant in New Delhi in the midmorning of Monday, December 24. The missionaries and local brothers in Delhi had arranged to meet him at the airport at 6:40 that evening, and here he was already in town, with the majority of the brothers unaware of it and probably all anticipating meeting him at the airport at night. So now the process was reversed. Brother Franz proceeded to go to the airport to meet our Indian brothers there. It was a very pleasant surprise when he came in the car of a good-will person and met the welcoming crowd. In the usual Indian fashion one young Indian sister of tender years garlanded him about the neck with a sweet-smelling wreath of roses and chrysanthemums, as a traditional welcome to this great subcontinent of India.

With extra time on his hands the vice-president decided to make the best use of it for the brothers' sake. So from the airport to the Kingdom Hall not far away the entire company of thirty-seven welcomers went. One of the local families has graciously provided a large room for use as a Kingdom Hall. There all present followed with the greatest interest and enjoyment the official firsthand account of the round-the-world service tour right up to date. Beyond doubt they were all very much delighted and deeply moved to receive through an officer of the Society the messages of love from the Brooklyn headquarters home and the Watchtower School of Gilead and from the congregations of Jehovah's witnesses in Portugal, Spain, Italy, Greece, Turkey and Lebanon, and they felt more keenly the perfect bond of unity that binds us all together all around the globe. This was a feast the brothers here had not expected, and as they heard directly how their fellow fighters in other parts of the earth were standing firm in their right to "tell the good news of salvation by him [God]," it strengthened their own determination to carry on in this life-giving activity. The brothers were then advised of the arrangements made for all to meet the following morning, the traditional Christmas morning, at 8:30 for magazine activity.

In India the Hindus along with the nominal Christians make the best of December 25, sending cards to one another and getting the so-called Christmas spirit. As in Western countries, Christmas means good business for many shopkeepers. In no country do Jehovah's witnesses follow that pattern. Along with the brothers in every other country where their activities identify them, the brothers in Delhi took advantage of the holiday to engage in magazine activity, thus through the magazines *The Watchtower* and *Awake!* drawing the attention of East Indians to the only thing that will totally establish peace among men of good will, namely, Jehovah's New World government. So that morning, at the C.P.W.D. Assembly Hall, which had been hired for the day, there was a pleasant half-hour meeting, Brother Franz handling the discussion of the day's text and a few demonstrations being staged to illustrate methods of introducing the magazines. About 9:15 a.m. it was off to the field for twenty-eight brothers and sisters. The vice-president worked every other house with the missionary home servant for an hour. At the end of the activity by all, the count showed that in the hour the twenty-eight publishers had placed 145 magazines and 36 booklets, or better than five magazines each, among this mixed religious population, besides distributing handbills. This demonstrated the capacity of many in the congregations for reaching over half their magazine-placement quota monthly

in just a short time if they work with a will and take advantage of every occasion to enlarge the scope of this feature of Kingdom advertising.

At 11 a.m. the meeting was reopened for regular discoursing, to be addressed by the vice-president. The people of good will were invited to this session, and it was a delight to see a total of seventy-five in the audience. In view of the fact that those in India are so far away from the Brooklyn headquarters of the New World society, all those present felt truly blessed with the speaker's careful unfolding of the pattern of things that makes up Jehovah's incomparable visible organization on earth. A material dinner now intervened, but at 4 p.m. the audience, now enlarged, were back again in their seats, this time to hear the public lecture by the visiting speaker on "New World Peace in Our Time—Why?" Here in the audience were people of various religions, Hindu, Jain, Sikh, Mohammedan and professedly Christian, and in spite of its being Christmas Day the audience numbered eighty-five. A number of those who had been invited to the meeting at the time of calling on their homes in the morning's magazine distribution were present. During the course of the address, delivered in English alone, it was clearly established that Jesus' prophecy about the present world distress was a sure vindication of him as a true prophet of God worthy of acceptance by those of all nations no matter of what religion at the moment. The peace of the new world that is to follow the war of Armageddon will be guaranteed by him as the reigning Prince of Peace. It is now the time to get into God's organization of peaceable ones in order to survive the end of this world of warring nations soon at Armageddon and enter the new world of peace.

After the talk the speaker mixed freely with the audience and was very happy to be introduced to persons of good will that had come to hear this talk of international importance. With them he discussed in detail further points in which they are interested. There are many intelligent, thinking minds over there in the Orient. God's Word the Bible has the only adequate message for them.

It was only a one-day assembly. So the following day allowed for the missionaries and a native pioneer to take the vice-president on a trip to see some of Delhi's famous sights. Out the party went, first to the Kutab Minar, a beautiful, sky-scraping, artistically designed tower, built in stages between the twelfth and fourteenth centuries (A.D.). It is described as the seventh wonder of India, and lies nearly eleven miles to the southwest of Delhi. It is said that the original idea behind erecting this tower was the desire of the wife of Maharaja Prithvi Raj Chauhan to see the sacred river Jumna from its heights every day. The famous Red Fort in Delhi was also visited, after which the sightseeing group went to one of Delhi's most modern temples, called Birla Temple after the name of the rich magnate who financed it. Here the party had to take off their shoes and travel around in special stockings, which they procured as an alternative to wearing used slippers that the temple authorities issued to visitors who did not go barefoot. It was hygienically safer to tramp the temple stairs and pavements with cheap new socks on than with old slippers that many other feet had worn previously. Here the gods of the Hindus were on display, including Brahma, Vishnu, Shiva and the goddess Durga and others.

The party specially stopped to read the writing in black all-capital letters painted on the right side of the central main entrance of Birla Temple, written in Sanskrit and Hindi and English, which read: "He who is known as Vishnu* is verily Rudra,† and he who is Rudra is Brahma,‡ one entity functioning as three gods, i.e., Rudra, Vishnu and Brahma." This evoked from the party the immediate comment on how amazingly alike this was to the trinity creed of Christendom and the similarity of expression used in trying to define it. The temple was also adorned with the swastika that was made the symbol of Hitler's Nazism, with the hooks of the swastika turned to the right, clockwise. Under "Swastika" the temple guidebook says: "This (Swastika) symbol is most sacred and ancient. At least for more than the last 8,000 years, it has been the mark of Aryan (Hindu) civilisation and culture. This symbol signifies an implied prayer for success, accomplishment and perfection, in every walk of life, under the guidance of the Almighty. It is found not only in India, but in the Buddhist and other foreign countries." (Page 20) It was also striking for our party to observe how the temple worshipers folded their hands in prayer and bowed to their temple images just the same as Roman Catholics do before their images in their church buildings.

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* Meaning "Preserver." † Meaning "Destroyer." ‡ Meaning "Creator."

So much for sightseeing. The oncoming evening was available for a final meeting with the brothers at their Kingdom Hall, for the following morning the vice-president had to be off early for Calcutta. At the agreed time, 6:30 p.m., the brothers eagerly came together, thirty-nine of them, and their visitor from Brooklyn addressed them on the thoughts contained in Psalm 96:1, 2, *New World Translation*. The listeners were absorbed with deepest interest in this stimulating array of facts marshaled before their minds in clear, vivid detail, to enable them the better to "sing to Jehovah a new song." One and all sat with rapt attention for about ninety minutes and were sorry it had to come to an end. Finally the audience were instructed to get to every meeting including the theocratic ministry school. This, the speaker said, will help us to sing the "new song" without cracked voices, thus causing no obstacle to people's listening. The meeting was fittingly closed with singing the musical number "The New Song!" The little congregation also asked the vice-president to take a message of love along with him to our brothers in Calcutta and to all others along the way clear back to Brooklyn, New York.

His final material meal of the day Brother Franz ate thereafter in true Indian style, with the usual rice, meat and chapatties, thus enjoying the hospitality of one of the kind families here who have taken their stand for pure worship, even setting aside their big room for the Kingdom Hall. The Delhi congregation then had an average of thirty-four congregation publishers together with seven pioneers, making a total of forty-one for the local group. They were part of the brothers throughout India who worked for an increase of 9 percent in the number of Kingdom publishers during the past year.

The alarm clock went off at 4 a.m. Thursday, December 27. But none too soon for the missionary home servant, Brother Stephen Smith, to prepare himself to take the morning train out for Bombay, twenty-four hours' riding to the south, traveling third class, to attend the assembly there at which the Society's president, Brother Knorr, was to serve. Also the vice-president made it in time to the distant Paalam airport to catch the 7:45 a.m. plane for Calcutta. Pleasant converse was held with another group of the friends before he boarded the plane, enriched with blessed memories of his short visit with the brothers in northwestern India. Soon his plane was aloft, bearing him southeastward toward the delta of the Ganges 850 miles away.

(To be continued)

● My husband possesses a book, *The Chaos of Cults*, by Jan Karel Van Baalen, and, on pages 218, 219, that book states regarding Pastor Russell: 'His boldness was so extraordinary that he calmly announced in the opening pages of his *Studies in the Scriptures* that it would be better to leave the Bible unread but read his comments than to omit the latter but read the Bible.' My question is, did Pastor Russell really state or have written such a statement in the book or books *Studies in the Scriptures?* —E. N., United States.

In view of the reputation enjoyed by the Bible Students in Pastor Russell's day and that being enjoyed by the witnesses of Jehovah in our day for knowing their Bibles, which reputation is justly deserved, there must be something wrong with what Van Baalen says in his book. There is.

In the first place, let it be noted that the two disciples on the way to Emmaus were Bible readers and yet did not understand why God had allowed Jesus to be put to death. The scribes and Pharisees read God's Word continually and yet failed to appreciate that Jesus was their Messiah. The Ethiopian official that Philip met was reading the prophecy of Isaiah but did not understand what he was reading. Obviously, merely reading the Bible is not enough; we need help to understand it. That is why God provided apostles, prophets, missionaries, shepherds and teachers.—Luke 24:25-27, 32; John 5:39; Acts 8:30, 31; Eph. 4:11-15, *NW*.

As for the statement made by Van Baalen, neither it nor anything even remotely similiar ever appeared in any of the six *Scripture*

Studies, which were written primarily for the public. But, some six years after writing his sixth volume, Pastor Russell did write, in *The Watchtower*, which at that time was an organization journal, something in the September 15, 1910, issue under the heading "Is the Reading of 'Scripture Studies' Bible Study?" Apparently it is this that Van Baalen distorted. What was written there, however, can be readily appreciated in the light of the foregoing Scriptural examples. We quote from this article as follows:

"We all know people who have spent days and weeks and years in study of the Bible and have learned little or nothing. . . . It is a great deal like hunting or fishing. Some people go hunting every year, and though they do a lot of hunting, it is no sure indication of how much they get. Some do a lot of fishing, but do not get many fish. Bible study is very much the same. It is not the amount of time we spend in poring over a passage, but the amount of information we secure from the Bible.

"The six volumes of *Scripture Studies* are not intended to supplant the Bible. There are various methods to be pursued in the study of the Bible and these aids to Bible study are in such a form that they, of themselves, contain the important elements of the Bible as well as the comments or elucidations of those Bible statements, on exactly the same principle that our Lord and the Apostles quoted from the Old Testament, and then gave elucidations of those Old Testament passages."

Far from discrediting the Bible as the basis for one's faith, the article goes on to say: "In reading [the *Scripture Studies*] the first time, and perhaps the second time, and before we would accept anything as being our own personal faith and conviction, we should say, 'I will not take it because these studies say so; I wish to see what the Bible says.' And so we would study the Scriptures in the light of these *Scripture Studies;* we would prove every point, or disprove it, as the case might be. We would be satisfied with nothing less than a thorough investigation of the Bible from this standpoint."

And from under the heading " 'Scripture Studies' Not a Substitute for the Bible,' we further quote: "This is not, therefore, putting the *Scripture Studies* as a substitute for the Bible, because so far as substituting for the Bible, the *Studies*, on the contrary, continually refer to the Bible; and if one has any doubt as to a reference or if one's recollection should lapse in any degree, one should refresh his memory, and, in fact, should see that his every thought is in harmony with the Bible—not merely in accord with the *Scripture Studies*, but in accord with the Bible."

The particular point distorted by Van Baalen is as follows:

"Furthermore, not only do we find that people cannot see the divine plan in studying the Bible by itself, but we see, also, that if anyone lays the *Scripture Studies* aside, even after he has used them, after he has become familar with them, after he has read them for ten years—if he then lays them aside and ignores them and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows that within two years he goes into darkness. On the other hand, if he had merely read the *Scripture Studies* with their references, and not read a page of the Bible, as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures."

Obviously, if reading the Bible by itself did not give one a correct understanding of what one read, as the foregoing Scriptural examples as well as modern experience clearly show, then by one's merely reading the Bible by the page and neglecting the aids that help one to understand it would result in his losing an understanding of what he read. And especially is this true in view of the prophetic promise that "the path of the righteous is like the light of dawn, which shines brighter and brighter until full day." (Prov. 4:18, *RS*) And bringing this ever-increasing light to the attention of all sincere students of the Bible is the anointed Christian group that serves as the "faithful and discreet slave" of Matthew 24:45-47, *NW*.

Clearly then, in view of all the foregoing, Mr. Van Baalen is guilty of willfully bearing false witness against his neighbor when he claims that Pastor Russell was so bold that he 'calmly announced in the opening pages of his *Studies in the Scriptures* that it would be better to leave the Bible unread but read his comments than to omit the latter but read the Bible.'

"WATCHTOWER" STUDIES FOR THE WEEKS

August 4: Recognizing the Power of Wrong Desire. Page 397.

August 11: Cultivating Right Desires. Page 404.

✓✓ CHECK YOUR MEMORY ✓✓

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

✓ How a Catholic priest lamented the lack of house-to-house preaching by his church? P. 388, ¶1.

✓ What Martin Luther said about the Ten Commandments? P. 389, ¶2.

✓ What purposes were served by the Mosaic law? P. 390, ¶2.

✓ Why there can be no division of God's commands into a moral and a ceremonial law? P. 391, ¶1.

✓ Why it is unwise to be a drifter at a Christian assembly? P. 392, ¶3.

✓ What must be done to bring people into oneness with their Creator? P. 396, ¶7.

✓ What happened to Achan because he fulfilled a wrong desire? P. 398, ¶4.

✓ How a person can commit adultery in his heart? P. 399, ¶11.

✓ Why this modern world is like Noah's day? P. 403, ¶22.

✓ What chief desire a person should cultivate? P. 404, ¶3.

✓ How theocratic companionship helps a person remain faithful to God? P. 406, ¶11.

✓ How a possibility of yellow fever caused great inconvenience to some world travelers? P. 411, ¶1.

✓ How the Hindu trinity is defined on the walls of an Indian temple? P. 413, ¶4.

✓ Why Bible-study aids are needed? P. 415, ¶7.