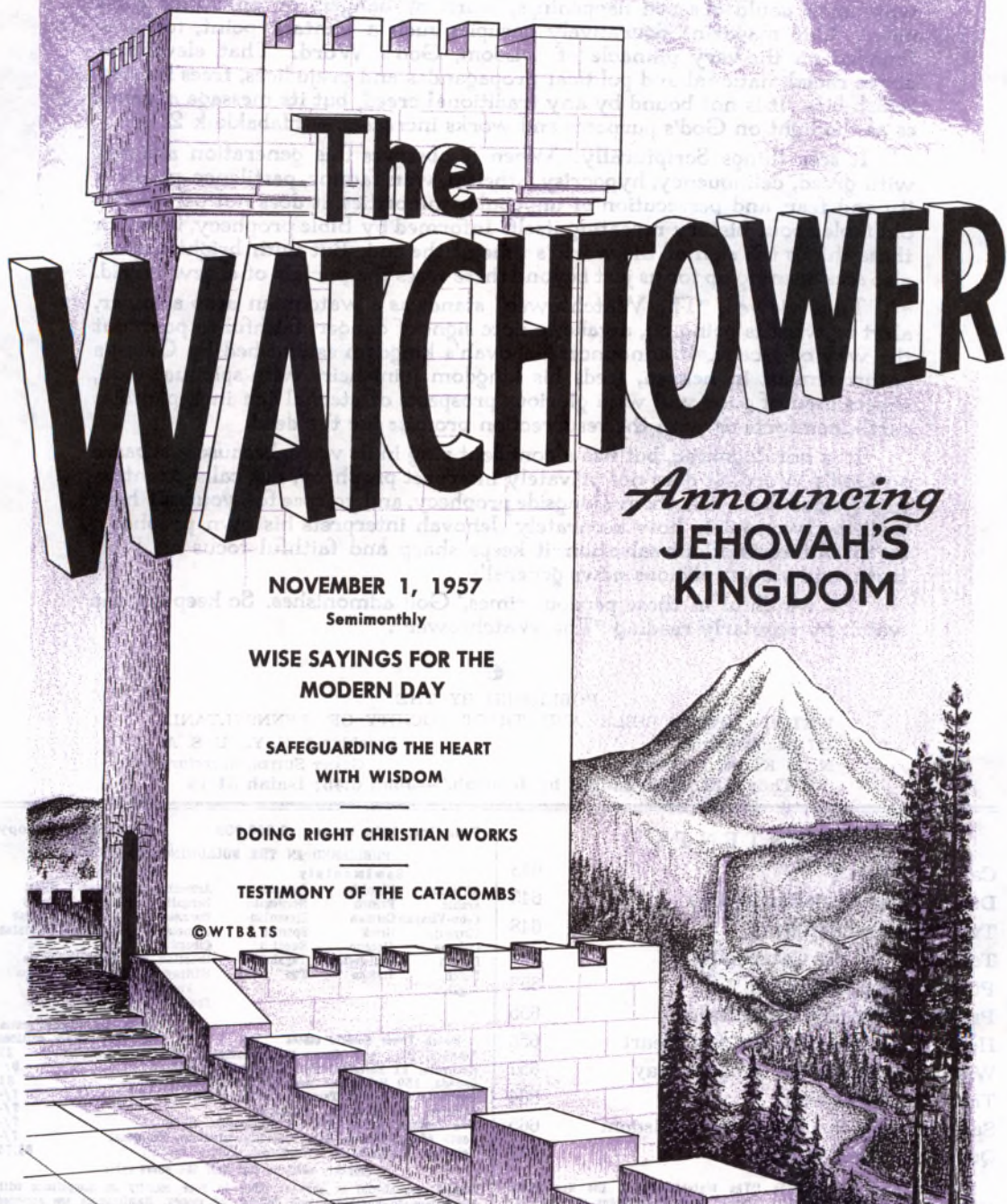




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

NOVEMBER 1, 1957

Semimonthly

**WISE SAYINGS FOR THE
MODERN DAY**

**SAFEGUARDING THE HEART
WITH WISDOM**

DOING RIGHT CHRISTIAN WORKS

TESTIMONY OF THE CATACOMBS

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

N. H. KNORR, President

Brooklyn 1, N. Y., U. S. A.

GRANT SUITER, Secretary

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

CONTENTS

Can You Wait?	643
Doing Right Christian Works	645
Two Views of Suffering	648
Testimony of the Catacombs	649
Pursuing My Purpose in Life	653
Preaching Despite Handicaps	655
Heal Sicknesses of Mind and Heart	656
Wise Sayings for the Modern Day	657
Their Real Religion	664
Safeguarding the Heart with Wisdom	665
Questions from Readers	671

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
Dg - J. N. Darby's version	Ro - J. B. Rotherham's version
Dy - Catholic Douay version	RS - Revised Standard Version
ED - The Emphatic Diaglott	Yg - Robert Young's version

Printing this issue: 3,300,000

Five cents a copy

PUBLISHED IN THE FOLLOWING LANGUAGES

Semimonthly	Monthly
Afrikaans	Armenian
Arabic	Bengali
Cebu-Visayan	Burmese
Cinyanja	Chinese
Clahona	Cibemba
Danish	Croatian
Dutch	Hiligaynon-Visayan
English	Ibo
Finnish	Kanarese
French	Korean
German	Malayalam
Greek	Pangasinan
Ilocano	Polish
Indonesian	Portuguese
Italian	Russian
Twel	Sesotho
	Siamese
	Slovak
	Tamil
	Turkish
	Ukrainian
	Urdu
	Xhosa
	Yoruba
	Zulu

Watch Tower Society offices

	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 10, Ontario	\$1
England, 34 Craven Terrace, London W. 2	7/-
Jamaica, 151 King St., Kingston	7/-
New Zealand, G.P.O. Box 30, Wellington C. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

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

Entered as second-class matter at Brooklyn, N.Y.

Printed in U. S. A.



Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXVIII

November 1, 1957

Number 21

CAN YOU WAIT?

PATIENCE is not the possession of children. This is made strikingly evident by the ear-splitting howls young children send up when they must wait for something they want. For them there can be no waiting. When they want something they must have it, not next year, or next month, or next week, but right now.

Children live for the present, not for the future. This is the difference between an immature outlook on life and a mature one. A mature adult will plan for the future and is willing to wait patiently until his plans are realized. But not so with children. They do not think in terms of the many years of living ahead of them.

It seems difficult for a young mind to understand that time does not stand still. It moves on at an unchanging pace. What is far ahead in the stream of time will eventually arrive. The mature person knows this and will wait for it, but the immature will not.

Many adults are like children. They never learn to wait. When they want something they must have it at once, not later. If they are told about something to come a number of years in the future, they are not interested. Like children they suffer from the illusion that what is in the future will never arrive. They have not learned to wait.

Their actions reveal this immature trait in many ways. They are the ones who crowd in front of others to avoid waiting in line. They are the ones who will risk their lives by passing slow-moving trucks instead of patiently waiting for a clear view of the highway. They are the ones who will exhaust the earth's natural resources for immediate profit instead of trying to make them last. Such people can neither value the things they get nor experience the joy of getting something after waiting.

Children are good examples of this. The child that is given what it demands appreciates nothing it receives. But let a child wait for a toy and perhaps even be required to do chores for it; he will think more of it when he gets it. The same is true with a young boy who works and saves for a bicycle. He will find more joy in it, think more of it and take better care of it than the boy who gets a bicycle with no effort on his part and without having to wait.

The principle that waiting enhances the value of something can be applied to mar-

riage. Those persons who have a long engagement are more likely to have a happier marriage than those who do not. Marriage will mean more to them. How can a couple who have been acquainted with each other for only a few hours, a few days or even a few months have the same regard for their marriage as the couple that have known each other at least a year or two?

Hasty marriages are just another way in which some adults manifest their immaturity. They believe a decision to marry must be carried out at once. They even hate to wait the few days required by law in some places. But as a child quickly loses interest in the toy it cried for, so do these people lose interest in the marriage they jumped into. More often than not they soon want a divorce.

A DIVINE REQUIREMENT

It may seem strange to say that waiting is a divine requirement, but yet it is. For ages God has required humans to wait. In the days of Noah He promised the destruction of that wicked world 120 years in advance. Even though that promised day seemed a long way off Noah waited for it. Time was not standing still. It continued to move at its unchanging pace, and finally the fateful day arrived.

After the Flood time continued to move on, with many other occasions arising when God required people to wait for something. Abraham was required to wait until he was one hundred years old before being blessed with a son from his wife Sarah. Abraham's seed had to wait over four hundred years before receiving the land promised by God. After their land was desolated the Israelites had to wait seventy years before receiving their promised return to Jerusalem. And after the rebuilding of Jerusalem's walls the people had to wait 483 years for the coming of

the Messiah. But these are only a few of many instances in which God required men to wait for what he had promised. He knew that waiting is beneficial for man.

There are divine promises that we today are expected to wait for. Some of them are the coming destruction of the present world or system of things, the righteous rule of earth by God's kingdom, eternal peace, a paradise earth, the resurrecting of the dead and the gift of eternal life. These are dependable promises that will be fulfilled at God's appointed time in his righteous new world. To those who think God slow his Word states: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance. Yet Jehovah's day will come." (2 Pet. 3:9, 10, 13) By waiting our integrity and trust in God is tested, our desire is increased, our need is more firmly impressed upon us.

The end of the present system of things that was once far off in the stream of time has now drawn near. We are now in its last days. This generation will see its destruction at the battle of Armageddon. God's long-promised new world will then be ushered in. The blessings that world will bring are worth waiting for.

What about you? Can you wait? Can you "quietly wait for the salvation of Jehovah," as Lamentations 3:26 (AS) tells us? Can you "rest in Jehovah, and wait patiently for him," as Psalm 37:7 (AS) admonishes us? Or do you have the mark of immaturity by being unable to wait for what God has promised? The apostle Paul recommends endurance in waiting for these things we hope for. (Rom. 8:25) Can you show that endurance? There has been no other time in history when the ability to wait has meant more than it does today. Your very life depends upon it.



Doing RIGHT Christian WORKS

Jesus foretold that in our day some who claimed to have done many works in his name would be disowned by him. What kind of works must we do to gain his recognition and approval?

“**B**ELIEVE on the Lord Jesus and you will get saved.” Those words of the apostle Paul, directed to a terrified Philip-
pian jailer—terrified because an earthquake in the middle of the night had just opened all the doors of the cells and loosed all the bonds of his prisoners—are taken by many to mean that all that is required of a Christian to gain salvation is to believe.—Acts 16:31.

But not so. If a fisherman or a farmer heard a warning about a hurricane or a tornado, would he get saved if he failed to do something about it, merely because he believed the warning? He would have to take whatever precautions he could, which he would if he really believed the warning. So, as the disciple James well points out, belief alone is not enough; for if we stop with mere belief we actually do not believe. “Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it?” No, it cannot, for “indeed, as the body without breath is dead, so also faith without works is dead.” —Jas. 2:14, 26.

But perhaps someone will say, Does not that conflict with what the apostle Paul taught in his letter to the Romans about

being declared righteous by faith? Does he not show that Abraham was declared righteous because of his faith, and does not Paul also insist that works did not bring righteousness to the Jews? Luther and others have so argued, and that is one reason why some of these have even gone to the extreme of doubting the inspiration of James’ letter.

No, what James wrote does not conflict with what Paul taught. The Bible does not contradict itself. It only seems to when we do not understand it. James and Paul are discussing two separate and different types of works. Paul showed that the works required by the Law, circumcision, sacrifices, sabbaths, etc., could not make God’s servants righteous: “There-
fore by works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin.” Such require-



ments of the Law were pictorial of better things, which could make one righteous. Besides, the works of the Law could be done by one without his heart's being in it, as shown at Isaiah chapter one.—Rom. 3:20; Heb. 10:1.

Now James does not contradict this, for he is not discussing works of the Law, but rather the imperative need of backing up one's faith by consistent works. The proverb "actions speak louder than words" might be applied here. Also, as James observes: "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder." But while shuddering, they do not act in harmony with their belief.—Jas. 2:19.

WORKS OF MERCY

Jesus stressed the importance of works both by his busy life and by his teachings: "My Father has kept working until now, and I keep working." "We must work the works of him that sent me." So on the night of his betrayal he could say to his Father: "I have glorified you on the earth, having finished the work you have given me to do."—John 5:17; 9:4; 17:4.

Of what did these works consist? Many professed Christians take the position that if they are law-abiding that is all that God requires of them. True, the Bible does command that we do honest work: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Eph. 4:28.

But mere honest labor is far from being all that is required of a Christian. Without doubt Jesus did such honest work as a carpenter for many years before he came to Jordan to be baptized. But being a carpenter was not the purpose for which he came to earth and was anointed or made the Christ. Christian works, therefore, must be

the type of works Jesus did after his baptism and forty-day fast in the wilderness.

And what were those works? For one thing, they certainly included many acts of mercy. He miraculously fed the hungry, cured the sick, cast out demons, restored sight and soundness of limb, and even raised the dead. Without doubt he did much to alleviate physical suffering in his day.

Because of this, many professed Christians have concluded that all they need to do is to contribute to charity, help build hospitals, orphanages and suchlike institutions. Others go farther and even dedicate their lives to helping the sick and needy, such as Albert Schweitzer, physician, musician and clergyman-philosopher, who has spent decades in the heart of Africa ministering to the sick.

True, the doing of such acts is a showing of mercy and neighbor love. And in one of Jesus' illustrations a Samaritan is commended for his thus showing neighbor love. We also read of an early Christian woman, Dorcas, who "abounded in good deeds and gifts of mercy." Likewise Cornelius is approvingly referred to as one who "made many gifts of mercy to the people."—Luke 10:30-37; Acts 9:36; 10:2.

No question about it, the early Christians were distinguished for the generosity they showed toward one another. It was for this very purpose that Paul urged the Corinthian Christians to set apart something on the first day of each week. No doubt that is why James used the showing of such kindness to illustrate that faith without works is dead; and why John said that we are to love not only with words but also with deeds.—1 Cor. 16:2; Jas. 2:15, 16; 1 John 3:17, 18.

It seems, however, that some dedicated Christians in modern times are prone to come short in this respect, doubtless because of thoughtlessness. Appreciating

that material giving is not the most important kind of giving and that there is much spiritual giving to be done, these apparently go to the other extreme and overlook entirely opportunities to lend a helping hand to their brothers who may have need of material things. Included would be the making of a friendly visit when a fellow minister is sick in bed, at home or in the hospital.

Not long ago a member of the Brooklyn headquarters staff had the opportunity of addressing some seventy members of a Congregational Church group on the work of Jehovah's witnesses. What occasioned this opportunity? It was the fact that the president of this group had noted how faithfully one of the witnesses called on his neighbor, also a witness, during the time of her illness, reading the Bible and Bible publications to her. He was so impressed that he wanted both himself and his group to know more about the witnesses. So let dedicated Christians keep balance in this matter also and not neglect opportunities to aid their brothers in a material way as opportunity affords.

RIGHT CHRISTIAN WORKS

However, as good as all such works are, they are at best only secondary. Even with Jesus the really important work was preaching that "the kingdom of the heavens has drawn near." That was the primary reason for his coming to earth, as he told Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth."—Matt. 4:17; John 18:37.

That is why Jesus said: "Happy are those who are conscious of their spiritual need," but rebuked those who followed him merely because of the loaves and the fishes, being conscious only of their physical needs. He knew that taking in loaves and fishes meant merely temporary life, but that "this means everlasting life, their

taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—Matt. 5:3; John 17:3.

No question about it, to follow Christ we must not only do deeds of mercy but must, chief of all, preach the truth about God, his Word and kingdom. That is why Jesus, at the close of his ministry, stated that by glorifying his Father on earth he had finished the work his Father had given him to do. Thus the apostle Paul urges us: "Become imitators of me, even as I am of Christ." He took, not the work of alleviating physical suffering, but the work of preaching, so seriously that he exclaimed: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!"—1 Cor. 11:1; 9:16.

Just as Jesus came to earth primarily to bear witness to the truth, so also that is the primary reason for any becoming his followers. As Peter shows, Christians are "a people for special possession, that you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light." In fact, their salvation depends upon it, as we are further told: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation"; a statement, incidentally, combining Paul's stress of righteousness by faith and James' emphasis on works consistent with one's faith.—1 Pet. 2:9; Rom. 10:10.

NO CHRISTIAN LAITY

Most persons who profess to be Christians think they are doing quite well if, in addition to being honest and giving to charity, they go to church on Sunday, listen to a sermon and contribute toward the clergyman's salary and the other expenses of their religious organization. No doubt this misapprehension of theirs largely

rests on the false distinction between clergy and laity. Such a distinction, while very common among pagan religions, never did have a place in true Christianity; it certainly did not exist in the early Christian congregation. As one religious journal observed in commenting on "Layman's Sunday":

"Certainly in the little band of Jesus and his disciples there was no division into clergy and laity. Much as any [clergyman] would like to regard Jesus as his counterpart in the early situation, his manner, speech and mood were what we would today call 'lay.' And just so, the disciples who might look from here like a [newly formed] laity were really the preachers who were sent out.

"In the rest of the New Testament the word for clergy (*kleros*) means not a special order among the Christians but *all* the Christians. And the word for laity (*laós*) means not a recipient part of the congregation but, again, *all* the Christians. *All* are called to one service, and *all* are God's people. Our distinction between clergy and laity was not known to the New Testament, so St. Paul could not have added 'clergy and laity' to the list of Jew and Gentile, slave and free, rich and poor, men and women who are one in Christ. Had he lived in the second century, however, he

might have so expanded his list."—*The Christian Century*, October 12, 1955.

This, however, does not mean that to do right Christian works one must mount the pulpit or the public platform and there preach. One can find many opportunities for bearing witness in his own home, at his place of employment, as well as when shopping or traveling. And one can always make opportunities for himself by going from house to house and by accosting strangers on street corners or in market places, all of which methods Paul and the other apostles used.—Acts 5:42; 17:17; 20:20.

Of course, to be able at all times "to make a defense before everyone that demands of you a reason for the hope in you," we must apply ourselves to the study of God's Word, heeding Paul's instruction: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Assembling ourselves together is also essential, for both mutual instruction and co-operative effort.—1 Pet. 3:15; 2 Tim. 2:15; Heb. 10:25.

Thus we see that while Christians must do honest work and may not neglect works of charity, the works that identify them as Christians are those of ministering to the spiritual needs of the people, bearing witness to God's name and kingdom.

Two Views of Suffering

☞ Pope Pius XII, speaking to five hundred physicians in the Vatican, told them, according to the *New York Times* of February 25, 1957: "Suffering will never be completely banished from among men." That is one view. Another is given in the Bible—by Christ Jesus in the revelation he gave to his apostle John. Says the *Catholic Confraternity* translation of Apocalypse 21:1, 3, 4 concerning the conditions among men after Armageddon: "I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more. And I heard a loud voice from the throne saying, 'Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away.'"

TESTIMONY OF THE CATACOMBS



the city. So within a radius of several miles from Rome numerous burial places were established. In the case of the

Romans, little space was required in view of their practice of cremation. However, the large Jewish population there did not cremate, but buried the body of the deceased. Since it had long been common to inter the body in a cave or other space hewn out of a hillside, it is not strange that the Jews should have used subterranean areas for burial. (Mark 15:46) As Burgon states,

TRUE Christian faith has nothing to fear from the unearthing of records of the past. Archaeology does not weaken faith, but rather testifies in confirmation of the Bible record. History conveys a picture of the beliefs of true worshipers that matches true faith in this day. And at the same time it records the growth of apostasy and its fusion of watered-down beliefs of pseudo-Christians with the pagan rites of the old world, which likewise finds its counterpart today.

Particularly during the past few centuries a treasure house of information has been unearthed in the catacombs outside the city of Rome. It is true that there are similar underground burial places in other regions, such as Egypt, Persia, Syria, Malta, Greece, etc., but those in the vicinity of Rome are of particular interest because of their use by early Christians.

According to early Roman law it was not permissible to bury the dead within

“the motive of burying in a catacomb was in the first instance neither heathen nor Christian, but Jewish.” This mode of burial was adopted by the Christian community, many of whom had themselves been Jews.

At first their places of burial were relatively small and privately owned. In some instances those who became Christians opened their property to the use of others of the Christian faith. The names that these catacombs now bear in many instances indicate the property owner. Others were named after the one who was appointed overseer of the place or after a prominent martyr buried there, or the name may have indicated its location. In some places it appears that they took over formerly pagan burial places.

Descent into the catacombs through an entranceway at the surface leads one into a maze of narrow corridors that have been dug out of the porous rock and that may spread out over many acres and cross at

so many different angles that a person unacquainted with them would easily become lost. Contrary to the former opinion that all the catacombs were in some way connected together, there are at least thirty-five different ones near Rome. The corridors are usually between three and five feet in width and perhaps seven or eight feet high. Along the walls are the shelf-like spaces (*loculi*) that were used as graves, most of them large enough for just one body wrapped in plaster-covered cloths to be placed, although some did contain more. Then the perpendicular opening was sealed off with tile or a marble slab and mortar.

As the space was filled more room was needed, so the *fossor*es, or diggers, dug out the firm but easily excavated floor, thus providing more wall space, until in some sections there are as many as twelve tiers of burial niches on each side of the corridor. Nor were all the passageways on the same level. There were often three or four galleries; in the catacomb of Calixtus there are seven different levels.

Some of the more well-to-do individuals had an arch carved in the wall and under it a sarcophagus or a coffinlike excavation that could be sealed off with a horizontal slab of marble. These were called *arcosolia*. Family groups often had an entire room (*cubiculum*) off the main corridor, and in the walls of these vaults the individual burial spaces were arranged. Such rooms also provided a place where a group could meet together for worship.

It would be a formidable task to measure actually the extent of the corridors in the catacombs, but they have been estimated at perhaps five hundred or more miles, which would be equivalent to an underground tunnel extending from Napoli up the Italian peninsula and nearly to Zurich, Switzerland.

PLACES OF REFUGE

During times of severe persecution the endless dark corridors of the catacombs provided places of refuge from the Romans. Because of the Roman feeling of veneration for their dead, places of burial were relatively safe from invasion, even by irate persecutors, and were even protected by law. While the catacombs were not constructed for refuge, but rather for burial, they served both purposes. Even congregational assemblies could be held there with a measure of security. Family chambers or crypts were not particularly large, but a moderate-sized group could easily assemble in one for worship, and the air shaft that ran to the surface kept the place from being unnecessarily damp and stuffy.

From this it should not be concluded that the cemeteries were an unmolested sanctuary. At times they were invaded, and those found there were murdered. In fact, Eusebius records that in the third century, during the rule of Valerian, assemblies in the catacombs and even entry there were specifically banned, and again during the reign of Diocletian they were invaded, in an endeavor to stamp out Christianity.

REFLECTION OF CHRISTIAN BELIEF

The term "catacomb" is customarily used in reference to these underground labyrinths of burial, but that was not the original practice. *Catacumbas* referred to a valley on the Via Appia that was used for burial. The name is quite apt; it means "by the hollow." The Christians, however, called them "sleeping places," *coemeteria*, from which our English word cemetery is drawn. There is no thought of soul immortality in that term, but instead an expression of hope in the resurrection.

A quotation from Hemans, in the *Contemporary Review*, found in McClintock

and Strong's *Cyclopædia*, further testifies to the Christian belief in soul death: "While the 'Vixit in pace,' very rare in Roman inscriptions, appears commonly among those of Africa and of several French cities, otherwise that distinctive phrase of the Pagan epitaph, 'Vixit' (as if even in the records of the grave to present life rather than death to the mental eye), does not pertain to Christian terminology." No, there was no belief in an immortal soul, nor in its companion doctrines of hell-fire, purgatory and the saying of masses for the dead.—Ezek. 18:4; Acts 24:15.

Do the catacombs with their religious art shed light on other Christian beliefs? Yes, indeed, and they witness that much of the present-day dogma of Christendom was not adhered to by early Christians. For example, there were no venerated crucifixes. Even the cross is rarely found. *The Encyclopedia Americana* observes: "While idols were on all sides, the faithful seem to have held aloof from this branch of art." (1 Cor. 10:14) And would we expect it otherwise when the Christians abhorred the idolatrous practices of their pagan neighbors? In fact, this total lack of idols and relics among the Christians is what gave rise to the charge of atheism lodged against them by the Roman world.

Killen, in *The Ancient Church*, points to the testimony of the catacombs on yet another subject when he says: "These witnesses to the faith of the early Church of Rome altogether repudiate the worship of the Virgin Mary, for the inscriptions of the Lapidarian Gallery, all arranged under the papal supervision, contain no addresses to the mother of our Lord. . . . They point only to Jesus as the great Mediator, Redeemer, and Friend." And Hurst's *History of the Christian Church* adds: "The worship of the Virgin Mary is not sustained by the testimony of the catacombs. Only in the later symbolism, when the Church

was passing into its long midnight of superstition, do we find traces of divine honor paid to her."—Rev. 22:9.

Such inscriptions as "To Basilus, the Presbyter, and Felicitas, His Wife" show that those early Christians still held to the Scriptural rule that it is right for an overseer to be the "husband of one wife." (1 Tim. 3:2) There was no requirement of celibacy. In fact, McClintock and Strong's *Cyclopædia* makes the sweeping statement that "no specifically Romanist doctrine finds any support in inscriptions dating before the fourth century." It was not until the fifth century that the veneration of saints appeared, and late in that century or early in the sixth century evidence of the belief that Peter had special authority from Christ first began to be in evidence, although even then Peter does not appear with the keys as in later symbolism.

Prominent among both early and later paintings in the catacombs are the repeated portrayals of scenes from all parts of the Bible. "One cannot look upon these expressive memorials of the earliest Christian art without being convinced that the Church of the first three centuries was not only thoroughly familiar with the Scriptures, and that it completed its collection of the canon at a very early date, but that its mind was imbued with an intense love of the Bible and a perception of an acquaintance with every part as a necessity for every class of believers. . . . The very catacomb rises as a witness against the intentional and continued hiding of the word of God from the people."—*History of the Christian Church*, by Hurst.

APOSTASY

While the catacombs bear witness to the preservation of true worship among faithful Christians, they also tell of the rise of apostasy. The apostle Paul had foretold it when he said: "I know that after my go-

ing away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:29, 30) "And so now you know the thing [personal presence of the apostles] that acts as a restraint with a view to his being revealed in his own due time. Then, indeed, the lawless one will be revealed."—2 Thess. 2: 6, 8.

The outstanding unity of first-century Christian thought began to fade from view after the death of the apostles, and many began to "turn their ears away from the truth." (2 Tim. 4:4) Gradually the arrangement for Christian overseers who were servants in the congregation turned into one of clergy rule. Greek philosophy and other pagan practices were mixed into accepted doctrine. By A.D. 321 many had accepted the day of pagan sun worship, and from the Council of Nicaea, A.D. 325, Emperor Constantine's fusion of the pagan religion of Rome with the apostate Christian congregations moved ahead at an even more rapid pace. Those who were willing thus to become a part of the world were also willing to embrace its appendages of demon worship, in order to continue in favor with the world.—Jas. 1:27; 4:4.

In 378 (A.D.) Emperor Gratian granted Damasus, bishop of Rome, to bear the title Pontifex Maximus. During his rule of the church much was done to embellish the tombs of the martyrs. The formerly healthy Christian respect for the example of integrity set by those who were martyred was now contaminated with the corrupt hero worship of Rome and turned into the saint worship of the following century.

With the catacombs cleaned up and adorned with more extensive inscriptions and artwork, they became shrines to which the people flocked, and the martyrs became the objects of worship. When Diocletian's reign of terror was replaced by an era of toleration toward the Christians and things moved on to approval of the state toward the new fusion religion, the now-apostate Christians embraced both pagan thoughts and symbols. The simple clay lamps used in the catacombs no longer were unadorned, but bore the pagan symbol of the fish (the letters of the word for which in Greek were found to correspond with the initial letters of "Jesus Christ, the Son of God, the Savior"), the Constantine monogram, etc.

And so it is that such symbols of pagan origin as the fish, peacock, anchor and dove, whether said to bear a new significance in the church or not, came to be a part of so-called Christian art in the catacombs, even as they had long been used by the pagans and are found in their places of burial. Some books dwell at length on the significance of these symbols and paintings, but *The Catholic Encyclopedia* frankly admits that "writers have at times found a richer dogmatic content in the pictures of the catacombs than a strict examination is able to prove."—Vol. 3, page 423.

Although it has been noted that the catacombs provided places of refuge and assembly during times of persecution, it is now apparent that they did not fall into disuse when the persecution let up. There was a return to the catacombs as places of worship when the persecution ended, but this time for a worship quite different from that practiced by the earlier Christians.

What partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?—2 Cor. 6:14.

Pursuing my Purpose in Life

As told by Shirley Hendrickson

A FARMHOUSE of two rooms, near Frederick, Oklahoma, is where it all began for me November 13, 1913. About that event I have, of course, no memory and can mention only what others have told me. Father and mother were not very religious, although mother always was reading the Bible but not understanding it. A neighbor lent her some of Pastor Russell's books about 1924, after we had been settled for several years on a farm my dad had bought in the panhandle of Texas. The more she read, the more she liked those books; so we learned the truth. About four families of us got together for study. Learning later that we were the "other sheep," we dedicated ourselves to Jehovah and were baptized.

Even in childhood I liked Bible truth and soon began to work long hours in the service, pursuing my purpose in life. With a friend I went to Big Spring, Texas, to hear some lectures from a sound car. There I became acquainted with the brother and sister who, with their two boys, were taking that car to California. Next December they came back through our town. They took me along to several towns, where we worked the business districts, giving sound-car lectures. My first day out I placed forty booklets. In central Texas the division (then comprising numerous congregations in that area) had arranged to

buy a sound car. I had decided to be a pioneer; so they invited me to work with their car group. Early in 1936 we proceeded to Los Angeles to have part in the February convention there. That summer we worked the business districts in several Texas towns, going in the fall to Atlanta, Georgia, then to the assembly at Newark, New Jersey, and back to Atlanta.

Persecution aplenty there was about that time, and I was arrested for the first time for preaching the good news of God's kingdom in a nearby little town. But pioneering kept getting better all the time, the Atlanta congregation kindly helping us.

Working again as a sound-car group, we spent the summer of 1937 in business sections of Chattanooga, Tennessee; Louisville, Kentucky; and Indianapolis, Indiana; then moving on to the convention at Columbus, Ohio. There I met exactly the kind of partner I needed, Rosa May Dreyer. We have been together ever since.

After working a few months out of a pioneer home at Cincinnati, Ohio, we were assigned as special pioneers to Waterbury, Connecticut. Our first day there was our birthday, both hers and mine. All day it rained, but we worked eight hours. The winter there was snowy and beautiful. There, in time, we began to see coming to the meetings some of those to whom we had witnessed.

Next, Torrington, Connecticut, where in 1938 we shared in the first campaign for *Consolation* magazine, taking over a hundred subscriptions. One young sister whom we helped get started there in the service later became a pioneer, a Gilead graduate, and now is a missionary in Italy.

After Torrington we went to the Massachusetts cities of Pittsfield, Leominster, Fitchburg, and finally Boston. Here Rosa May was assigned by the Society to teach a Kingdom School for children expelled from the public schools for refusing to salute the flag. So I continued to work with

other special pioneers, and later with my two younger brothers in Oregon and Washington. Then, after attending the 1940 Detroit convention in that summer's intense heat, supplemented by prevailing heat of nationwide persecution, I was sent first to work at San Diego, California, in the business section, and thereafter to San Antonio, Texas, where Rosa May rejoined me.

We attended the 1941 grand assembly at St. Louis, Brother Rutherford's last, hearing his beautiful talk on "Children of the King." Soon afterward special pioneer work was reopened, we being assigned to Alice, Texas. We began to find much interest on the Mexican side of town and to learn some Spanish while working there for several months. On the town's American side superpatriots stirred mobs against us. I was arrested, jailed, released on bond, and then the case was thrown out of court. Again I was arrested while doing street work with magazines, notwithstanding my having been knocked to the street by a renegade lady, under whose assault a big white hat and a pretty white dress of mine were definitely soiled. The local paper gave free movie passes to the lady!

From Alice we went to Aransas Pass, a peaceful little town on the Texas Gulf coast. But much of it soon was blown away by a hurricane. While it was being rebuilt we attended the 1942 assembly at Cleveland, hitchhiking there. There Gilead was announced, and we jokingly said: "We want to go to Mexico and pioneer."

Having returned to Aransas Pass and finished our work there, we were assigned to Sinton. Here we received our invitations to Gilead, starting north by bus late in January, 1943. It was a hot morning when we left Texas, but before arriving at Gilead we had covered many an icy mile. Our first day at Gilead I vividly remember. Bundled up in our overcoats and galoshes, we

were taken around the grounds, seeing the cows, chickens and buildings, Brother Knorr guiding us. What now is the beautiful main entrance was then just a loading platform with a stairway at one end. But how it attracted us! Never in all my life did I do so much studying. There my appreciation of the organization and the immense assignment it has grown, yes, increased a hundredfold. I learned so many things. Everyone was so kind to us there and graduation came all too soon.

Mexico it was for Rosa May and me! But first, with two other graduates, we worked for two years on the Texas-Mexico border while waiting for our visas to enter the country, meanwhile learning more Spanish.

In the spring of 1945 a big convention was held in Mexico City. The brothers in Monterrey were arranging a special train for that event. Round-trip fare, ten dollars! We bought tourist passes and, of course, were on that train. It was a second-class affair, with chairs of wood; but it was full of Jehovah's witnesses, our brothers. They thought that we *gringas* would not be able to take it, but before finally arriving at *la capital* we were taking hot coffee to some of them. Who should be at the station in Mexico City to meet us but Brother Knorr and Brother Franz!

A most impressive convention it was. We worked in the bookroom and learned how to count Mexican money; we also visited Xochimilco, Mexico's famous floating gardens. One day Rosa May broke her glasses and we went alone downtown to have them repaired. Spanish everywhere! And while there I momentarily wondered whether I would be able to take it constantly, permanently. But when the convention ended and we had returned to Texas, within two weeks our visas came. On May 21, 1945, at Laredo, we crossed the

border with all our belongings. On our arrival at the branch in Mexico City Brother Bourgeois helped us get started in our territory. Shaking, and with my pidgin Spanish, I went into the first apartment house, placed four books and arranged for a study, all in less than an hour! The brothers, enthusiastic, were glad to have us with them; their meetings were so lively. Soon we felt completely at home. Now we have been here twelve years. We have seen the two local congregations grow into thirty-four units. Many with whom we studied, as well as those with whom they later held studies, now are among that number. We have seen brothers who could hardly read and write grow into mature servants, causing us to overflow with joy that we had had a part in it.

Looking back now over more than twenty years of pioneering, truly I can say that I have never had one regret that I said to

Jehovah, "Here am I; send me." The world's heartaches and headaches we just look at from the sidelines. Of course, I do not mean that there are no "downs" with all the "ups." The joys of service entirely outweigh all passing moments of difficulty and hardship. Jehovah continually manifests his justice, his kindness. Besides his abundantly providing our daily needs constantly, there have been also the wonderful conventions we seldom miss, pleasant trips home, picnics among ourselves and, as feature events, the encouraging visits of the Society's president, to which we always look forward. So while pursuing my purpose in life, to Jehovah I pray that I may be able to continue in my assignment with the New World society, to see all his enemies smashed at Armageddon, and then to live endlessly in his new world.

[On Sunday, July 28, 1957, Shirley Hendrickson was interviewed on the work in Mexico for four minutes on the television program presented 11 a.m. to 12 noon at Wrigley Baseball Field during the Los Angeles (California) District Assembly.]

Preaching Despite Handicaps

¶ One of the regular ministers of the Bell Gardens, California, congregation of Jehovah's witnesses is undergoing trying experiences. He was stricken with a very bad case of polio about four years ago. He was kept in an iron lung for nearly one year following his attack of polio, and since coming out of the iron lung he has spent day and night on a rocking bed, and, with the help of a respiratory machine, he manages to stay alive. More important, he is very much alive spiritually. He is married to a loyal wife, who is assisting in rearing their small son in a theocratic manner. The service center of that community is located in his small apartment and the brother takes a lively part in the book study held there. He also takes his turn in giving instruction and student talks in the local theocratic ministry school by means of tape recordings. When he is frequently given service meeting assignments he does not say he is not feeling well or is too hard pressed but, rather, he tapes his assignment and sends it down to the Kingdom Hall with punctuality. In his field service he has good results. With the co-operation of the brothers he has a supply of names of persons to whom he sends letters (written by obliging witnesses) and a fine witness is given telling the persons of the kingdom of Jehovah. There is not a more cheerful brother in that congregation and he does a great deal to strengthen many of the publishers by his fine counsel. As his bed rocks back and forth day and night and his respiratory machine drones on, aiding him to breathe, instead of just lying there pitying himself this brother keeps his mind progressive and cheerful by feeding it daily on the truth Jehovah provides.

Heal Sicknesses of Mind and Heart

“THE whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it.” Those words, first spoken regarding the professed people of God in Isaiah’s time, apply with even greater force to Christendom today. Its sorry condition of false worship and selfishness can well be described as sickness of mind and heart.—Isa. 1:5, 6, AS.*

Who is responsible for this diseased condition? None other than Satan the Devil. Like a sinister, fiendish physician, he uses every means at his disposal to blind all minds to the truth and to corrupt all hearts. Especially does he use false religion, and he appeals to selfishness to bring about spiritual sickness. And worst of all, most of his victims are not even aware of their spiritually sick condition.

However, there are true physicians who have a sure remedy for all this spiritual sickness, Jehovah God and Jesus Christ. They know what ailing mankind needs to get well, and that is why the psalmist could exclaim: “Bless Jehovah, O my soul, and do not forget all his doings, him who is forgiving all your error, who is healing all your diseases.”—Ps. 103:2, 3.

As Christian ministers in the New World society we have received spiritual healing of mind and heart. How have these great spiritual physicians brought about our healing? By means of the light of truth, which makes clear the meaning of God’s Word and which is shining ever brighter and brighter, even as foretold at Proverbs 4:18. It is spiritual “eyesalve” that restores our vision; it is a powerful spiritual medicine.—Rev. 3:18; John 8:32.

As we well know, this spiritual healing of mind and heart did not take place miraculously overnight. No, it took a long time

to make our minds over and to fortify our hearts with truth. Actually, years of spiritual healing were involved, necessitating much study and spiritual refreshment under the loving direction of these Master Physicians.—Rom. 12:2.

Once having been healed, we must keep up with this great spiritual rejuvenation program now under way. We may not deceive ourselves, thinking we are fully restored and can therefore cut loose from Jehovah’s spiritual healing organization; otherwise, in no time, we will have a relapse into still worse spiritual sickness.

Nor is that all. Having been healed ourselves, we have the obligation to extend spiritual healing to others, even as we read at Isaiah 61:1-3 (AS): “The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted,” “to comfort all that mourn,” and “to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

Jesus applied these words to himself and fulfilled them by zealously preaching at every opportunity. As his dedicated followers we must likewise faithfully use every opportunity to heal sicknesses of mind and heart in others. And in endeavoring to do so, let us show patient endurance, not expecting miracles, but thankful for any manifestation of gradual healing of mind and heart. Thereby we not only bring spiritual health to others but aid ourselves to remain spiritually well. There is no work on earth bringing greater happiness. As a dedicated Christian minister of Jehovah, are you realizing the blessings of this work to the full?

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

Wise Sayings

"ACQUIRE WISDOM, AND
WITH ALL THAT YOU AC-
QUIRE, ACQUIRE UNDER-
STANDING."—PROV. 4:7.

for the
MODERN DAY



LIFE in happiness—that is what we all want, do we not? That may sound like a selfish question. However, man was originally made to live, and to be happy in living. So happy living is a natural desire. By proving worthy of eternal life we vindicate God the Life-giver. In harmony with that Jehovah God created the first man perfect and put him in a paradise, the garden of Eden, where it was possible for him to live forever in the perfect enjoyment of life. As all of us were then in the loins of that original man, and yet to be born from him, that possibility of everlasting life in complete happiness was then ours also. But the opportunity of our being born of perfect parents in a paradise of happiness was lost to us. How? By the unwisdom of our first human parent, Adam; and look what a state all mankind is in in this so-called modern day! The human family is anything but happy, its expectation of life is cut down to far less than an average of a hundred years, and the very existence of the entire human family now seems to be threatened by the sudden dreaded explosion of the human bomb in a third world war of the most modern style. Happily our Creator, Jehovah God, has reopened the opportunity for lovers of life to gain everlasting happiness in a perfect world. Gain it how? By wisdom.

1. Why is life in happiness not a purely selfish desire, and how may it be gained in a perfect world?

² Such life-bringing wisdom differs far from what this world has. The wisdom of this world has brought it to its woeful state, and by the wisdom of this world there is no possibility either of getting out of this woeful state or of at last gaining life in happiness. The wisdom of this world is from below, from beneath, from fallen, selfish men, who lean upon their own understanding. Insofar as it comes from the realm outside of mankind, that is, from the unseen, it comes from wicked demons, from devils, and so is demonic, devilish. The wisdom of this world does not know that "the god of this world" is Satan the Devil, the great adversary of Jehovah and man. Nothing else can account for it that the race of mankind has reached such a degraded, loveless, self-seeking condition, unable to live with itself and unable to keep peace and harmony among the members of its own family, but going in the way that leads to its own suicide in atomic warfare over political, religious, racial and economic differences. Far differently, the wisdom that leads to endless life in the happy and free world comes down from above. Insofar as it comes from outside of man, it comes from Jehovah God, the great Giver of life, peace and happiness.

³ To live, then, we must be wise with a

2. How does such life-bringing wisdom differ from the wisdom of this world?

3. With what wisdom, then, must we be wise, and from where must we get it, as illustrated by the wisest king of ancient times?

wisdom different from that of this world. We must get this wisdom neither from educational schools of this world nor from its so-called school of experience. We must get it from the only place to get it, from Jehovah God. From the wisest king of ancient times we get this piece of advice: "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom; for those walking in integrity he is a shield." (Prov. 2:6, 7) From this same source he had got his own wisdom, so that he knew what to tell us. He was a young man when he became king of the twelve tribes of Israel in the year 1037 before the Christian era. When Jehovah God appeared to him by means of a dream and asked the young King Solomon what he wanted, Solomon answered: "Give me now wisdom and knowledge that I may go out before this people and that I may come in, for who could judge this great people of yours?" At this request God was pleased, and in actuality he gave Solomon extraordinary wisdom and knowledge. (2 Chron. 1:7-12; 1 Ki. 5:12) The historical record tells us: "Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt."—1 Ki. 4:30.

⁴ In support of this the Bible history further tells us: "He could speak three thousand proverbs and his songs came to be a thousand and five." The book in the Bible known as Proverbs quite fittingly comes from Solomon's pen. It is introduced with these words: "The proverbs of Solomon the son of David, the king of Israel, for one to know wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness and judgment and upright-

ness, to give to the inexperienced ones shrewdness, to a young man knowledge and thinking ability. A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction, to understand a proverb and a puzzling saying, the words of wise persons and their riddles." (Prov. 1:1-6) In Bible history it is written: "And they kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom." (1 Ki. 4:32, 34) Since all the people of the earth, including the queen of Sheba, came from various distances to hear Solomon's wisdom, it is wisdom on our part today to go to some of his wisdom, which God's power has preserved for us in the book of Proverbs. Since this book was written under heavenly inspiration, and since Solomon's wisdom was really that which "God had put in his heart," then when we study the book of Proverbs we are really studying not just Solomon's wisdom, a mere man's wisdom, but the wisdom of Jehovah God. (1 Ki. 10:23, 24) These proverbs sum up eternal truths and so are just as up to date now as then.

WISDOM'S SECRET

⁵ Solomon, the king of Jerusalem, in his proverbs gives us the secret of true wisdom. It is this: "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is. For by me your days will become many and to you years of life will be added." Also: "The fear of Jehovah is the beginning of knowledge. Wisdom and discipline are what mere fools have despised." (Prov. 9:10, 11; 1:7) From these words we can see that Solomon encouraged the knowledge and the fear of Jehovah, and he was

4. Going to some of Solomon's preserved wisdom today is like what activity of ancient times, and whose wisdom are we really studying?

5. What is the secret of wisdom that Solomon gives us, and why did the greatest witness of Jehovah on earth compare Solomon with himself?

a witness of Jehovah; in fact, the most outstanding witness of Jehovah in his day. The greatest witness ever on earth compared Solomon with himself. This was Jesus Christ, who said nineteen centuries ago: "The queen of the south [the queen of Sheba] will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." (Matt. 12:42) It will be interesting to see how King Solomon wrote about Jesus Christ, the one wiser and greater than Solomon.

⁶ However, since life-giving knowledge and wisdom have their start in knowing and fearing Jehovah, it is first of all necessary for all life seekers to fear Jehovah God. Before we can intelligently fear him we must know him, not according to the way that religiously mixed-up Christendom teaches about him, but according to the way that Proverbs and the rest of God's written Word tell us about him. And just as King Solomon witnessed concerning Jehovah God, so Jehovah's witnesses of this modern day are very actively bringing to all peoples the true knowledge of God by printed page and by word of mouth, as Solomon himself foretold.

⁷ First of all, we must know that Jehovah God is the Creator of all things seen and unseen, and on the foundation of that knowledge we must have faith or a living, impelling belief that he exists. Why? Because "without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) The visible creation all around us and also the

invisible forces with which we have become acquainted are the marvel of all mankind, even the materialistic scientists who do not believe in a personal creator. The more they study and learn, the more they are obliged to confess that creation displays knowledge, wisdom and understanding with which they can never catch up. And why not? Because, as inspired Solomon writes: "Jehovah himself in wisdom founded the earth. He solidly fixed the heavens in discernment. By his knowledge the surging waters themselves were split apart, and the cloudy skies keep dripping down light rain." (Prov. 3:19, 20) As he is the source of all creation visible and invisible, there was a time in the eternal past when Jehovah God was all alone, for he is eternal.

⁸ Although he was all alone in endless space he had knowledge; he had knowledge of himself and he knew there was no one else in boundless space. He was well acquainted with all his powers lying within himself, for he was the almighty One, with whom nothing is impossible. He knew the time for the beginning of his creation. When that time came he began exercising wisdom.

⁹ Right from the start of creation he displayed matchless wisdom. What, then, was his first creation? A son—his first son, his only direct son. He was not earthly, as we are, because the earth did not then exist. He was spirit, just like his heavenly Father, and so was able to see, hear and talk with his Father, and to be in his personal company. What Jehovah God called his Son at that time we do not know. But Jehovah God gave to him immeasurably more wisdom than he ever gave to King Solomon; so much so that it was as if God had made this thing called wisdom

6. So what is first of all necessary for all life seekers, and in this behalf what are Jehovah's witnesses today doing just as Solomon did?

7. First of all, then, what must we know, and why this?

8. Although then alone, what knowledge did he have?

9. How did Jehovah show matchless wisdom right from creation's start, and what did Jehovah then use his only Son in doing, and why?

into a living, personal creature. It was as if wisdom itself were made into a person, so perfectly did this Son show the wisdom of his heavenly Father. The Son even refers to himself as wisdom. Just as it is often the case on earth that a son works with his father, so Jehovah God wanted his Son to work with him. He knew that it was not good for such a talented Son to be idle. It would be a waste of his Son's talents not to use them in his service. This wise Son was not lazy. Eager to work, he wanted to do what his heavenly Father and Creator and Life-giver desired him to do. In harmony with this, Jehovah God used this only Son of his in the creating of all other things seen and unseen, animate and inanimate.

¹⁰ Under the inspiration of God, the Proverbs of Solomon picture the heavenly Son of God as wisdom personified, and hence as talking about the creative work from the very beginning. Of course, in the Hebrew language the word "wisdom" is in the feminine gender, but when the Son of God used the word "wisdom" as meaning himself it did not mean that he was feminine or womanly. He was merely referring to an outstanding quality that God had given him and he was using this as his name to show that this quality of God was active through him in the work of creation. So he says:

¹¹ "I, wisdom, I have resided with shrewdness and I find even the knowledge of thinking abilities. Jehovah himself produced me as the beginning of his way [Revelation 3:14], the earliest of his achievements of long ago. From time indefinite I was installed, from the start, from times earlier than the earth. When there were no surging waters I was

brought forth as with labor pains, when there were no springs heavily charged with water. Before the mountains themselves had been settled down, ahead of the hills, I was brought forth as with labor pains, when as yet he had not made the earth and the open spaces and the first part of the dust masses of the productive land. When he prepared the heavens I was there; when he decreed a horizon upon the face of the surging waters, when he made firm the cloud masses above, when he caused the fountains of the surging waters to be strong, when he set for the sea his decree that the waters themselves should not pass beyond his order, when he decreed the foundations of the earth, then I came to be beside him as a master worker and I came to be what he was specially fond of day by day, I being glad before him all the time, being glad at the productive land of his earth, and the things I was fond of were with the sons of men." —Prov. 8:12, 22-31.

¹² In a very real sense, then, it could be said that "Jehovah himself in wisdom founded the earth," for he used his wise Son as a "master worker" beside him in doing so. This is in full agreement with what the Christian apostle John later tells us about how all creation came into existence. (John 1:1-3) This created Son of God did not then know that, long after Jehovah said to him: "Let us make man in our image," he himself would become a man that he might buy back mankind from the terrible consequences of the first man's un wisdom, his sinning against the simple commandment of Jehovah God. Thus, in a very special sense the Son of God showed that, to quote him, "the things I was fond of were with the sons of men." On earth he was far wiser than King Solo-

10. What does this heavenly Son talk about, and why does he speak of himself as wisdom, though in Hebrew "wisdom" is feminine in gender?

11. What does wisdom personified have to say with reference to creation, in Proverbs 8:12, 22-31?

12. Why, then, may it be said that "Jehovah himself in wisdom founded the earth," and how did the things of which wisdom was fond prove to be with the sons of men?

mon, and he said to his faithful apostles that, when they had to give a witness before the political rulers of this earth, "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute." (Luke 21:15) One of his apostles named Paul sets forth the difference between the wisdom of this world and the wisdom of its Grecian philosophers and the wisdom of God. He says:

¹³ "Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for falling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. . . in order that no flesh might boast in the sight of God. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God."—1 Cor. 1:20-30.

¹⁴ It is therefore the way of wisdom for us in this modern day to become Christ's disciples and to copy Christ. "Carefully concealed in him are all the treasures of wisdom and of knowledge." Hence the apostle Paul goes on to warn us: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him that all the fullness of the divine quality dwells bodily." (Col. 2:3, 8, 9, *margin*) Or, to quote *The Authentic New Testament* (1955) by H. J. Schonfield here: "For it

is in him that the immensity of the divine wisdom corporately dwells." He is the very embodiment of God's wisdom. Our acceptance of him as the one whom God provided for our salvation from the death that resulted from Adam's unwisdom leads to life. As wisdom personified he says: "The one finding me will certainly find life, and gets good will from Jehovah. But the one missing me is doing violence to his soul; all those intensely hating me are the ones that do love death." (Prov. 8:35, 36) It is wiser than the politics of this world for us to accept the glorified Jesus Christ as Jehovah's anointed King of the New World, for he is far wiser than King Solomon. To him even the angels of heaven say: "The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing." (Rev. 5:11, 12) He has everything that the King of the New World needs.

KNOWLEDGE, WISDOM AND UNDERSTANDING

¹⁵ In the Proverbs King Solomon has much to say about knowledge and wisdom and understanding or discernment. He connects them up with one another. Let us see why. First is knowledge. It comes from Jehovah God. In the garden of Eden, the original home of mankind, God planted among other trees "the tree of the knowledge of good and bad." From this tree God commanded the first man Adam not to eat if he wanted to avoid dying. (Gen. 2:9, 15-17) The book of Proverbs, as well as all the rest of the Bible, impressively shows us that Almighty God Jehovah was well able to give Adam the knowledge of good and bad in God's own time without Adam's having to disobey God and eat from the forbidden tree of the knowledge of good and bad. In disobeying God Adam

13. How does Paul, at 1 Corinthians 1:20-30, set forth the difference between this world's wisdom and God's?
14. Why is it now the way of wisdom for us to follow and copy Christ, and why is it wiser than the politics of this world to accept him as King?

15. Why was it unnecessary for Adam to eat from the forbidden tree to get knowledge, and what did he miss out on by disobedience?

fell away from the fear of his Creator and so missed out on knowledge, for, as Proverbs 1:7 says: "The fear of Jehovah is the beginning of knowledge."

¹⁶ God did not make man ignorant and he does not want man to fall into ignorance, for that does not result in good. "Also, that the soul should be without knowledge is not good, and he that is hastening with his feet is sinning." (Prov. 19:2) Knowledge should serve to hold us back from hastening ignorantly into a certain way and thus sinning against God. "Everyone shrewd will act with knowledge, but the one that is stupid will spread abroad foolishness." (Prov. 13:16) Knowing of the benefits of knowledge of God, the inspired writer of Proverbs urges all seekers of it to listen to what he has to say through this book of the Bible: "Incline your ear and hear the words of the wise ones, that you may apply your very heart to my knowledge."—Prov. 22:17.

¹⁷ During all his everlasting existence before he created his wise Son, Jehovah God had knowledge. When he began creating he put that knowledge to work. It was then that he used wisdom or displayed it. Wisdom is a worker. It is the ability to use knowledge aright; it is the exercise of knowledge in a right way with good results and carrying out one's purpose. It means action with enlightenment. Wisdom needs knowledge: "The wise are the ones that treasure up knowledge, but the mouth of the foolish one is near to ruin itself." Wisdom uses knowledge: "The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness. The lips of the wise ones keep scattering knowledge about, but the heart of the stupid ones is not like that."—Prov. 10:14; 15:2, 7.

16. Why does God not want man to fall into ignorance, and, correspondingly, why does Solomon urge us to listen to what he has to say?

17. When did God exercise wisdom first, what is wisdom, and so what does wisdom need and use?

¹⁸ In creating all other things Jehovah God used wisdom personified in his first son, and used it as a master worker. When God, through wisdom, finished creating the first man and woman, "God saw everything he had made and, look! it was very good." (Gen. 1:31) Wisdom gives skillful direction to one's activity, and because of His wisdom and ability all activity of Jehovah God is perfect. Thus wisdom is more than mere knowledge, more than the mere possessing of information in the mind. It is the putting of that information to work in a way that brings honor and praise to the great Fountain of knowledge, Jehovah God, and that therefore brings benefit to his creatures. For us to act with the wisdom of God we have to act with knowledge from him. That is why it is inescapable that we have to go to God's Word, the Holy Bible, and to study it for its knowledge. Getting knowledge there is necessary for us to gain life. Said wisdom personified to his Father: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Then one can be wise and one's lips and hands can spread the life-giving knowledge to others.

¹⁹ In addition to knowledge and wisdom, understanding is an indispensable need. That is to say, God's understanding is our need. We cannot pit our own understanding of things, events and arrangements against his: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad." (Prov. 3:5-7; 21:30) To

18. When God through wisdom finished creating the first man and woman, what did he see, and what is first necessary for us in order to act with God's wisdom?

19. (a) What is an indispensable need besides knowledge and wisdom? (b) Why is knowledge necessary to understanding, but what is understanding in itself?

take notice of him in all our ways we have to know him by having a knowledge of what he has said and done. We find this in the Bible. Without a knowledge of him we cannot enjoy the benefits of true understanding. "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is." Again we are told: "Men given to badness cannot understand judgment, but those who are seeking Jehovah can understand everything." (Prov. 9:10; 28:5) Understanding therefore means one's ability to see something in its connected parts, to separate the parts of a thing and to see and know the reason why they belong and act together, and to see all this in its connection with God. It means discernment, always with God in mind. So, then, it is more than wisdom, which is the ability and inclination to use one's knowledge to carry out one's purpose to the best effect.

²⁰ In the creating of the marvelous heavens visible to us, Jehovah God used and showed forth understanding. From their beginning he knew and discerned all the parts of the heavens and the relationship of those parts to one another and their working together and the effect they have upon one another. What effect they would have upon his creatures on the earth was also important for him to discern and fore-know. He is the "Maker of the heavens with understanding: . . . the One spreading out the earth above the waters: . . . the Maker of the great lights: . . . even the sun for dominion by day: . . . the moon and the stars for combined dominion by night." (Ps. 136:5-9) "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 10:12, AS) He created man different from the lower animal creation of

earth, in that he gave man the ability to understand and the desire to understand. To keep living man had to understand his relationship to his Creator.

²¹ To understand we must know what we seek to grasp with the mind with a clearness of vision. "The understanding heart is one that searches for knowledge, but the mouth of the stupid ones is one that aspires to foolishness." The search that understanding makes for knowledge is rewarded: "The heart of the understanding one acquires knowledge, and the ear of wise ones seeks to find knowledge." Because the understanding heart sees the Source of true knowledge and acknowledges man's relationship to God and man's dependence upon God for all things, such a heart turns to God's Word for the vital knowledge, and God gives such a heart insight into the meaning of his Word: "By one's giving insight to a wise person he gets knowledge." (Prov. 15:14; 18:15; 21:11) A person of understanding not only craves knowledge of all things that are connected with God's Word and works, and the purpose behind these, but he keeps in close touch with wisdom for the ability and intelligence to use that knowledge in harmony with God. He keeps wisdom close in front of him. "Wisdom is before the face of the understanding one, but the eyes of the stupid one are at the extremity of the earth." (Prov. 17:24) For what discernment the stupid person has or shows, his eyes might as well be as far off from him as the end of the earth.

²² The stupid person does not keep God in mind or in view; the understanding person does. He is not only wise in fearing Jehovah; he is understanding. He is acting in accord with his godly fear. It was God

21. Why does a person of understanding go to God's Word, and why does he keep in close touch with wisdom?

22. How does a stupid person differ from an understanding person, and how did King Solomon despite his wisdom turn to stupidity?

20. How did Jehovah show forth understanding in creating the heavens, and in this regard why did he make man different from the lower animal creation?

himself who said: "Look! the fear of Jehovah—that is wisdom, and to turn away from bad is understanding." (Job 28:28) The understanding person will not refuse a reproof and then ridicule: "The ridiculer you should strike, that the inexperienced one may become shrewd; and there should be a reproving of the understanding one, that he may discern knowledge." (Prov. 19:25) A mere reproof, not a violent blow, is enough for an understanding person. In spite of all his wisdom, he may act indiscreetly or wrongly. For that reason he may from time to time need a reproof to bring him back to understanding. Encrusted in old age, King Solomon did not take heed to a mere reproof. Despite all the wisdom with which God had favored him, he turned to stupidity. Why? Because he left off understanding. How? He let his vision and his keen sense of his relationship to Jehovah God grow dull; he became like a beast. "Earthling man, although in honor, who does not understand, is indeed comparable with the beasts that have been destroyed."—Ps. 49:20.

²³ Solomon lost understanding when he abandoned his relationship with Jehovah and yoked himself with other gods, the gods of the many pagan wives whom he

23. So Solomon lost understanding when he did what, and how can we appreciate the great wisdom from which he fell?

had married. "And Jehovah came to be incensed at Solomon, because his heart had turned away from Jehovah the God of Israel, the one appearing to him twice. And respecting this thing he commanded him not to go after other gods, but he had not kept that which Jehovah had commanded." (1 Ki. 11:9, 10) The great wisdom from which Solomon fell to a death in God's disfavor can be appreciated when we turn to the writings of Solomon that he composed under inspiration as one of Jehovah's witnesses.

²⁴ Let us never ridicule the things of God. The life-giving knowledge of the true God will never be got that way. One who understands his creative tie with God and his total dependence upon him will find it easy to know him. "The ridiculer has sought to find wisdom, and there is none; but to the understanding one knowledge is an easy thing." (Prov. 14:6) Seeing, then, how knowledge, wisdom and understanding must be kept together, and how needful all three are to life and right conduct, we will try to make them an inseparable part of ourselves. We will make them our relatives, members of our spiritual family. "Say to wisdom: 'You are my sister,' and may you call understanding itself 'Kinswoman.'"—Prov. 7:4.

24. Why should we never ridicule the things of God, and why will we try to make knowledge, wisdom and understanding a part of ourselves?

THEIR REAL RELIGION

 In *Tarbell's Teachers' Guide* are some comments by Frank S. Mead about what the average professed Christian worships: "A famous Chinese gentleman stood in the New York Stock Exchange not so long ago. . . . He was so impressed with the furor and intensity of the Exchange that he cried, 'Ah, this is their *real* religion! This is what they care about!' Well, is it? Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ? Others worship Bacchus; they live to have a good time. Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?"

Safeguarding the Heart with *Wisdom*



IN THIS modern day, in spite of all medical research and advances, the diseases of the heart are the greatest killer. Under right conditions the heart could pump on forever, sending out the life-sustaining blood stream to the body. Not only in a physical way but more in a spiritual sense it is highly important to guard the heart and to keep it in good condition to perform its function.

² In Proverbs Solomon had much to say about the heart in both a spiritual and a physical way, mentioning it, in fact, ninety-four times in thirty-one chapters. King Solomon did not guard his own heart, spiritually speaking. He disregarded his own advice: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh. More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:20-23) King Solomon did not keep his affections fixed upon Jehovah as the only worshipful God. He lost sight of the fact that the Creator is a God exact-

ing exclusive devotion. So Solomon did not keep his heart turned exclusively to Jehovah as God, for the heart is the seat of affections. The object of our affections is therefore very important. With all our heart we are commanded to love Jehovah as God, for he is the only God from everlasting to everlasting and he has no grounds to tolerate any rivalry in a creature's affections toward him. (Ex. 20:4, 5) As for our neighbors, we may and must love them as we do ourselves, but we must never make a god out of our neighbor or anyone else. To bestow our love upon a rival god or deity means death for us as souls at Jehovah's hand. Since he is the Fountain of life, how important it is, then, that we safeguard our hearts above all else that is to be guarded!

³ Proverbs 19:8 speaks of life as soul when it says: "He that is acquiring heart is loving his own soul. He that is guarding discernment is going to find good." Loving our own souls means our wanting to live in happiness forever. It means our showing our love for our lives now and especially in God's new world. But for keeping our souls alive now we already have a heart. What, then, does the expression "acquiring heart" mean? Here "heart," as shown

1. In this modern day what is it important to guard both physically and spiritually?

2. (a) In what way did Solomon not guard his heart, keeping it turned exclusively to Jehovah as God? (b) With all of what are we advised to love God, thus requiring us to do what to it?

3. (a) What does loving our souls mean? (b) What does the expression "acquiring heart" mean, and hence what should we look to discern, that we may find good?

in the lower margin of the *New World Translation of the Holy Scriptures*, has the meaning of "good motive," for the heart is the seat not only of affection but of motive. Affection moves one to action. Since it is a proverb that "foolishness is tied up with the heart of a boy," we can see that, from early on, the heart of mankind is disposed to go wrong and to have bad promptings according to the misplacement of its affections. So it becomes necessary for us to set our affections on noble, lofty, kindly, godly things, to the end that our motives may be pure, good and unselfish. If we do this, then we are really loving our own souls, our own selves; for God, who discerns and judges the heart, will see that our hearts are good, loving and anxious to please him and he will make his provisions for our everlasting life available to us. Hence we should be careful to discern what the motives of our hearts are and to see to it that they are right and good and acceptable to God. Then we are sure to find good at his hand.

⁴ At Proverbs 23:26 the wise man says to the one to whom he gives instruction: "My son, do give your heart to me and may those eyes of yours take pleasure in my own ways." Is this an invitation to the reader of Proverbs to make a complete dedication of himself to Jehovah God? No, this is an invitation, an exhortation, to the person under instruction to pay attention to his instructor with all his heart, to put his whole heart into listening and learning what his instructor has to teach him. He must set his affection upon the instruction that his fatherlike instructor imparts to him. His heart, as well as his eyes, must be toward his instructor. His eyes must take pleasure in the ways that his instructor takes, so that he desires to copy his instructor and go in his ways. Be-

sides that, his heart must be fully absorbed in his instructor so as to love him and take seriously what his instructor says and advises, especially in the matter that the instructor is now about to discuss. It deserves the most serious consideration, undivided attention, deepest appreciation. What?

⁵ The matter of eating and of drinking alcoholic drinks and of clean morals. That is why the instructor goes on to say to his sonlike pupil: "For a prostitute is a deep pit and a foreign woman [who lives by prostitution] is a narrow well. Surely she, just like a robber, lies in wait; and among men she increases the treacherous ones. Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine." Who wants to step unexpectedly into a deep pit? Who wants to fall to his hurt into a narrow well from which he cannot get out? Then do not yield to the persuasions of an immoral woman, a prostitute who is foreign to God's "holy nation" and who will rob you of your virtue, your virginity, your clean record, your good conscience, your innocence and your worthiness of having fellowship with Jehovah's holy congregation. Also, who wants to become the victim of a bottle or of a cup of alcoholic drink? Who wants to see unreal things and speak twisted talk? Who wants to be unsteady in going, as a sailor on a mast top in the heart of a heaving sea? Who wants to become insensible to how others mishandle one, to have a long time in getting awake to one's senses and to keep seeking to satisfy an overwhelming craving? Then do not linger long at alcoholics to the point

4. At Proverbs 23:26 what does the instructor mean by asking the son to give him his heart and let his eyes take pleasure in the instructor's ways?

5. What is it in Proverbs 23:27-35 that the instructor wants the sonlike pupil to give undivided attention to?

of taking overmuch, intemperately. Practice self-control.—Prov. 23:27-35.

⁶ Anyone committing adultery does not have a good motive toward God or the one with whom the immorality is committed: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin. A plague and dishonor he will find, and his reproach itself will not be blotted out." (Prov. 6:32, 33) Besides bringing reproach on himself, he brings reproach on God's congregation and must therefore be expelled, be disfellowshipped. Even if he is reinstated after repenting and reforming, the bad record clings to him and stands against him as an unworthy example to God's flock. Anyone bent on committing fornication or having relations with a prostitute has no good motive. So he brings himself near to an immoral person designedly, with one thing in mind, and he is agreeable to being seduced.

⁷ Watchful King Solomon describes a case he saw from his window: "I was interested in discerning among the sons a young man in want of heart, passing along on the street near her corner, and in the way to her house he marches, . . . And look! there was a woman to meet him, with the garment of a prostitute and cunning of heart." (Prov. 7:6-10) The immoral woman senses that the man putting himself in her way and exposing himself to temptation by her has no good motive. "And she has seated herself at the entrance of her house, upon a seat, [in] the high places of the town, to call out to those passing along the way, those who are going straight ahead on their paths: 'Whoever is inexperienced, let him turn aside

here, and whoever is in want of heart.'"—Prov. 9:14-16.

⁸ The wise course to take, then, is to give one's heart to one's instructor, who warns us about these vital matters. Our great instructor is Jehovah God, and we should give heed to what he says with all our heart and with the full attention of our eyes. Not only does an immoral woman call out to those in want of heart or good motive, but the wisdom that Jehovah gives also calls out to such, that they may acquire a good motive, a good motivating force. True wisdom from God has prepared a feast for those who listen to her. True wisdom "has sent forth its lady attendants, that it may call out on top of the heights of the town: 'Whoever is inexperienced, let him turn aside here. Whoever is in want of heart, I want to speak to him. Come, feed yourselves with my bread and drink in from the wine that I have mixed. Leave the inexperienced ones and keep living, and walk straight in the way of understanding.'" (Prov. 9:1-6) Feasting with wisdom from God leaves no hurt, no reproach, no regrets, but only one's improvement and the establishment of right motives in the heart. Let us in humility take wisdom's discipline and thus reject death but choose life in honor and happiness. "Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart. The fear of Jehovah is a discipline toward wisdom, and before glory there is humility."—Prov. 15:32, 33.

HOW WISDOM TODAY CALLS US

⁹ It requires knowledge and wisdom and understanding to live nowadays and in the

6. How is it that one committing adultery with a woman is in want of heart, and what are the consequences to him in the congregation?

7. What case of this does King Solomon describe for us as he saw it from his window?

8. (a) What is the right course, then, to take to our real instructor? (b) Not only does the immoral woman, but who else calls out to those in want of heart, and why should we feast with this one?

9, 10. (a) What things are required for living now and in the future, and so what does Jehovah cause to cry out? (b) As set out in Proverbs 1:20-33, what is it that this one cries out?

future. No one knows this better than Jehovah God, who foresaw and who foretold this modern day. Therefore as never before he now causes his wisdom to cry out and give warning: "True wisdom itself keeps crying aloud in the very street. In the public squares it keeps giving forth its voice. At the upper end of the noisy streets it calls out. At the entrances of the gates into the city it says its own sayings:

¹⁰ "How long will you inexperienced ones keep loving inexperience, and must you ridiculers desire for yourselves outright ridicule, and will you stupid ones keep hating knowledge? Turn back at my reproof. Then to you I will cause my spirit to bubble forth; I will make my words known to you. Because I have called out but you keep refusing, I have stretched out my hand but there is no one paying attention, and you keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall laugh at your own disaster, I shall mock when what you dread comes, when what you dread comes just like a storm, and your own disaster gets here just like a stormwind, when distress and hard times come upon you. At that time they will keep calling me but I shall not answer, they will keep looking for me but they will not find me, for the reason that they hated knowledge, and the fear of Jehovah they did not choose. They did not consent to my counsel; they disrespected all my reproof. So they will eat from the fruitage of their way, and they will be filled full from their own counsels. For the apostasy of the inexperienced ones is what will kill them, and the easygoingness of the stupid is what will destroy them. As for the one listening to me, he will reside in security and be undisturbed from dread of calamity."—Prov. 1:20-33.

¹¹ Today men dread a world catastrophe, one brought by their own hands in the use of all the modern means of warfare. Jesus' prophecy foretelling the evidences that we have entered into the "time of the end" of this world described the fear-stricken condition today: "Men become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21: 25, 26) The wisdom of God, however, knows that the world catastrophe will come, not by the mere destructive hand of man and devils, but by the righteous warfare of the Almighty God against Satan's world organization in heaven and on earth, and that it will be far worse than the hearts of panicky men can imagine.

¹² Therefore God's wisdom, in expression of his loving mercy, cries out now, before it is too late, taking its position where it can encounter people, many people, to give the most extensive warning—on street pavements, in public squares, at the intersections of busy thoroughfares, at the entranceways to all the modern facilities of the cities. How does this divine quality of wisdom, the wisdom of God, do this? By its being embodied in those who have dedicated themselves to the Most High God, Jehovah, and who have gained a knowledge of him and his purposes, and who have become filled with his wisdom, acting according to the counsel of his Word and his organized people. They have copied Jesus Christ, who is God's wisdom personified, and they have gone forth and continue to go forth to preach God's written message "publicly and from house to house." (Acts 20:20) They have not confined their worship of Jehovah God merely to meeting together in their Kingdom Halls. They have gone forth from these

11. What do men today fear, but what does the wisdom of God know is coming upon them?

12. Where today does God's wisdom cry out, and how does it do so?

service centers with a message on their lips and with the printed message in their hands. They have sought to reach the people in their homes and on the streets and places of public concourse. Fearlessly they have lifted up their voices and stretched out their hands with Kingdom literature, inviting the people to the spiritual feast and warning them to flee to the only place of refuge from the onrushing storm of universal war, Armageddon.

¹³ Since 1919, when Jehovah's witnesses recovered from the disorganizing effects of the first world war, God's wisdom expressing itself through them has been making itself heard through more and more proclaimers of God's kingdom and of the day of his vengeance, in more and more lands and with increasing intensity and deepening penetration among the people. Hundreds of thousands have responded, and wisdom's spirit has bubbled forth to them to make God's Word known to them and to enliven them to become sharers in the further proclamation of his Word. But the majority of earth's inhabitants have kept refusing to listen and to accept wisdom's helping hand. Already sore distress and increasingly hard times have come upon them. They cry out for wisdom to deal with the worsening situation, but God's wisdom refuses to make any compromise with the wisdom of this world. They scoff at the warning that Armageddon is God's war and thus show no fear of Jehovah, which is the beginning of knowledge and wisdom. Inexperienced with all the destructive judgments described in the Holy Scriptures, and stupidly going on like unreasoning beasts in their easygoing way, they refuse to let their wisdom of this world yield to the wisdom of God and to follow his counsel. They fall away, apostatize, farther and farther from God.

13. Who have responded to wisdom's intensifying cry, but what course do the majority of earth's inhabitants take?

¹⁴ This course will suddenly kill them, yes, destroy them beyond any hope or opportunity of a resurrection from the dead under God's kingdom. When God's war does burst out upon them with a thieflike suddenness and they see their end speeding toward them from God's righteous hand, they will cry out. But wisdom will have its turn at laughing at them and mocking at them, and they are then forced to realize that they have not been so smart after all but have proved themselves to be stupid fools. On them will be fulfilled the proverbs: "The treasures of the wicked one will be of no benefit, but righteousness is what will deliver from death. The thing frightful to the wicked one—that is what will come to him, but the desire of the righteous ones will be granted. As when the stormwind passes over, so the wicked one is no more, . . . As for the righteous one, to time indefinite he will not be caused to stagger, but as for the wicked ones, they will not keep residing on the earth." (Prov. 10:2, 24, 25, 30) "The horse is something prepared for the day of battle, but salvation belongs to Jehovah." (Prov. 21:31) "Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death." (Prov. 11:4) "The house of wicked people will be annihilated, but the tent of the upright ones will flourish."—Prov. 14:11.

¹⁵ Particularly since the witnesses of Jehovah discerned in 1925 that the battle of Armageddon is not a period of international anarchy on earth but is Jehovah's war against Satan's entire organization, demonic and human, we have realized our great responsibility respecting mankind who are threatened with everlasting destruction in that universal war. By consci-

14. What will this course do to these, what will wisdom have its turn at doing, and what proverbs will be fulfilled upon them?

15. Particularly since 1925, toward whom have we realized our responsibility, and so how have we shown that we must obey Proverbs 24:11, 12?

entiously proclaiming God's message, even in the face of world-wide hatred and persecution, we must obey Proverbs 24:11, 12: "Deliver those who are being taken away to death and those staggering to the slaughter, if you would be spared. In case you should say: 'Look! we did not know this one,' will not he himself that is estimating hearts discern it and he himself that is observing your soul know and certainly pay back to earthling man according to his activity?" In appreciation of our being made his watchmen, we must cry out from the watchtower or preach from the housetops, as it were, for we do not want the blood of those destroyed at Armageddon to be charged to our timid negligence and our selfish indifference. (Ezek. 33:1-7; Matt. 10:26, 27) The anointed remnant of Christ's followers, the "faithful and discreet slave" class, have broadened out from thinking of only their own salvation to heaven. They have taken notice of the "great crowd" of the Right Shepherd's "other sheep" and have interested themselves in their being spared through Armageddon into God's new world.

¹⁶ In their turn, those "other sheep" already gathered by the Right Shepherd have interested themselves in the salvation of still other sheep yet lost and straying and have joined in the hunting and gathering work with the anointed remnant. They too have become witnesses of Jehovah, well knowing the proverb (14:25): "A true witness is delivering souls, but a deceitful one launches forth mere lies." So they preach God's truth regardless of how the deceivers in Christendom may complain and oppose.

¹⁷ This effort to help save others results

16. What have the other sheep already gathered done, in their turn, and thus what have they themselves become?

17. What does our cultivating of the field of humanity spiritually result in, and thus what do we all enjoy together?

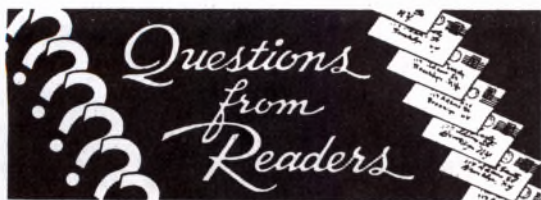
in our own salvation. Our cultivating of the field of humanity results in a gratifying, rewarding crop of saved ones: "The one cultivating his ground will himself be satisfied with bread, but the one pursuing valueless things is in want of heart [good motive]." (Prov. 12:11, *margin*) "Plowed ground of persons of little means [yields] a great deal of food, but there exists the one that is swept away for lack of judgment." (Prov. 13:23) "By every kind of toil there comes to be an advantage, but merely the word of the lips [tends] to want." (Prov. 14:23) There must be toil and not mere words. (Prov. 3:27, 28) We must go forth to the people and invite them to the water of life and offer to them spiritual food: "The generous soul will itself be made fat, and the one freely watering [others] will himself also be freely watered. The one holding back grain—the populace will execrate him, but there is a blessing for the head of the one letting it be bought." So we must continue letting people have the printed message on a contribution by them, that more literature may be published and scattered to still others. (Prov. 11:25, 26) Thus we all feast together now with wisdom in order to "keep living."—Prov. 9:1-6.

¹⁸ Divine wisdom will survive the battle of Armageddon. Those who now get wisdom before Armageddon and are guided by it with understanding will likewise survive and be privileged to use wisdom in Jehovah's new world. "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it." (Prov. 2:21, 22) How advisable it is now to get wisdom! "Happy

18. What will survive the battle of Armageddon, and so what is it advisable now to get, and why?

is the man that is listening to me by keeping awake at my doors day by day, by watching at the posts of my entrances. For

the one finding me will certainly find life, and gets good will from Jehovah." —Prov. 8:34, 35.



● The King James or Authorized Version Bible says at Revelation 13:1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." But the *New World Translation* does not show John standing on the seashore. It says: "And it stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea." Why so?—F. H., United States.

The *New World Translation* renders Revelation 13:1, "And it stood still upon the sand of the sea," because, as stated in the Foreword of this translation, the Greek text upon which this translation is based is that of Westcott and Hort, which is about the best text of the original Greek. Westcott and Hort reads "it" or "he," referring to the dragon out of heaven discussed in chapter 12, rather than "I," referring to the apostle John. The oldest Greek manuscripts also read "it" or "he," besides the still older Greek papyrus No. P-47, of the third century A.D.

Other modern translations recognize that it is the dragon, not John, that is shown standing on the seashore. The *Revised Standard Version* says, "And he stood on the sand of the sea," and puts this expression at the end of the seventeenth verse of chapter twelve. The Catholic *Confraternity* and Knox's Catholic translations put the expression in an eighteenth verse in chapter twelve, the former saying, "And he stood upon the sand of the sea," and the latter saying, "And he stood there waiting on the sea beach."

● The Chart of Outstanding Historical Dates in the back of the book "*New Heavens and a New Earth*" shows Abraham born in 2148 B.C., and cites Genesis 11:26: "And Terah lived on for seventy years, after which he became father to Abram [Abraham], Nahor and Haran." But does not this show that Terah was seventy when Abraham was born? And since Terah was seventy in 2148 B.C., would that year not be Abraham's time of birth?—M. B., United States.

While still in Ur Abraham was told by Jehovah to move to a land God would show him. He departed for this land, for Canaan, accompanied by his father Terah. Arriving at Haran, they camped for a time, and there Terah died at the age of 205 years. But at this time Abraham was seventy-five years old, according to the Bible account. (Gen. 11:32; 12:4) That means that Terah was 130 years old when Abraham was born, rather than seventy years old. It is true that Terah began to father his sons in his seventieth year, and it is also true that Abraham is named first of the three, but this does not necessarily prove that he was the first one of the three born. To argue that he was would make the Bible wrong when it indicates Abraham was seventy-five when his father died at the age of 205. Others, because of their prominence or faithfulness, were named first in a listing of offspring even though they were not first-borns. In making record of Abraham's sons Isaac's name is given before that of the older son Ishmael: "The sons of Abraham were Isaac and Ishmael." (1 Chron. 1:28) Also Shem is listed first among Noah's sons, but the evidence indicates that Japheth was Noah's first-born. Hence the order of listing offspring is not always on the basis of age, and we know it was not in the case of Terah's sons, as shown by other Bible texts.

The substance of your word is truth, and every righteous judicial decision of yours is to time indefinite.—Ps. 119:160.

the one finding me will certainly find life, and gets good will from Jehovah." —Prov. 8:34, 35.

is the man that is listening to me by keep- ing awake at my doors day by day, by watching at the posts of my entrance. For

• The Chart of Outstanding Historical Dates in the back of the book "When Nations and a New World" shows Abraham born in 2018 B.C. and cites Genesis 11:32: "And Noah lived on for seventy years, after which he became fa- ther to Abram (Abraham), Nahor and Haran." But does not this show that Terah was seventy when Abraham was born? And since Terah was seventy in 2018 B.C., would that year not be Abraham's time of birth? —M. D. United States.

While still in the Arabian was told by Jeho- vah to move to a land God would show him. He departed for this land, for Canaan, accom- panied by his father Terah. Arriving at Haran, they camped for a time, and then Terah died at the age of 205 years. But at this time Ab- raham was seventy-five years old, according to the Bible account (Gen. 11:32; 12:4). This means that Terah was 130 years old when Abraham was born, rather than seventy years old. It is true that Terah began to father his sons in his seventeenth year, and it is also true that Abraham is named first of the three, but this does not necessarily prove that he was the first one of the three born. To argue that he was would make the Bible wrong when it in-



• The King James or Authorized Version Bible says at Revelation 13:1: "And I stood upon the sand of the sea and saw a beast rise up out of the sea." But the New World Translation does not show John standing on the seashore. It says: "And I stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea." Why not? —E. H. United States.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 1: Wise Sayings for the Modern Day, ¶1-20. Page 657.

December 8: Wise Sayings for the Modern Day, ¶21-24, and Safeguarding the Heart with Wisdom. Page 663.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why many adults are like children? P. 643, ¶4.
- ✓ Why salvation requires more than just belief? P. 645, ¶2.
- ✓ What work Jesus considered to be more important than healing the sick and feeding the poor? P. 647, ¶2.
- ✓ Who, primarily, in ancient times buried their dead in catacombs? P. 649, ¶3.
- ✓ Why early Christians could generally find safety in the catacombs? P. 650, ¶4.
- ✓ Where a newspaper rewarded a woman for assaulting a Christian minister? P. 654, ¶1.

- ✓ Where the wisdom that leads to endless life comes from? P. 657, ¶2.
- ✓ Whose wisdom is found in the book of Proverbs? P. 658, ¶4.
- ✓ What the secret of true wisdom is? P. 658, ¶5.
- ✓ What restraining action knowledge should have? P. 662, ¶16.
- ✓ What grave mistake King Solomon made? P. 665, ¶2.
- ✓ How God's wisdom cries out a warning today? P. 668, ¶12.
- ✓ Why a man's first-born sons are not al- ways listed first in the Bible? P. 671, ¶5.