



The WATCHTOWER

MAY 15, 1958

Semimonthly

**DOES SUPERSTITION OR
KNOWLEDGE GOVERN YOU?**

**INCREASED KNOWLEDGE BRINGS
LASTING BENEFITS**

WHAT SHOULD SERMONS SAY?

**WHY THE JEWISH COUNT OF
TIME DIFFERS**

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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AS - American Standard Version	JP - Jewish Publication Soc.
AT - An American Translation	LS - Isaac Leeser's version
AV - Authorized Version (1611)	MO - James Moffatt's version
Da - 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

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Why Youth is Uncommitted

TODAY youth comes in for much censure. But it may well be asked if the ways of modern youth are not merely the crop that their parents have sown.

That some youths think this is the case is to be seen from what appeared in *The Mirror News*, Los Angeles, January 11, 1958. It was a report of a resolution that was passed by some 3,400 youthful Methodists, representing a thousand colleges and universities. In this resolution they replied to the charge that the youth of today belong to an "uncommitted generation." Said they:

"The church has not called us to her Lord or her mission clearly enough to excite our response. . . . We students have been condemned as the 'uncommitted generation.' We admit the truth of the designation, but protest the implication we are uncommitted either through choice or indifference. To the contrary, most of us are deeply concerned over our lack of commitment and many of us are actually searching for that cause to which we can offer unreserved allegiance."

The students in their resolution went so far as to say that the very church that



scolded them for their lack of commitment "proves to be the major block toward commitment . . . and is herself a primary deterrent. We may be silent and withdrawn but we are not easily misled. The church as she stands now is not, we believe, worthy of our lives."

True, how can youth be inspired to make

a commitment for God when it sees its religious leaders following a course of materialism, mixing in politics and being confused and uncertain as to what is the true religion? Even as God's Word foretold, religious leaders have fallen away from the faith.—Jer. 5:31, *AS*; 1 Tim. 4:1.

However, today there is a body of Christians that measures up to the Scriptural requirements. It is deserving of commitment on the part of youths if they are but willing to pay the price, 'sell all they have and follow the example of Christ Jesus.' If these youths are honestly and with open minds "actually searching for that cause to which [they] can offer unreserved allegiance," sooner or later they will come in touch with this body of Christians. To help them to do so is one of the reasons why this magazine is published.

WHAT *Should* SERMONS SAY?

More people are listening to sermons than ever before.

But are popular sermons saying what they should say?

"GREAT sermons ninety-nine times in a hundred are nuisances," once said American clergyman Henry Ward Beecher. "They are like steeples without any bells in them; things stuck up high in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody."

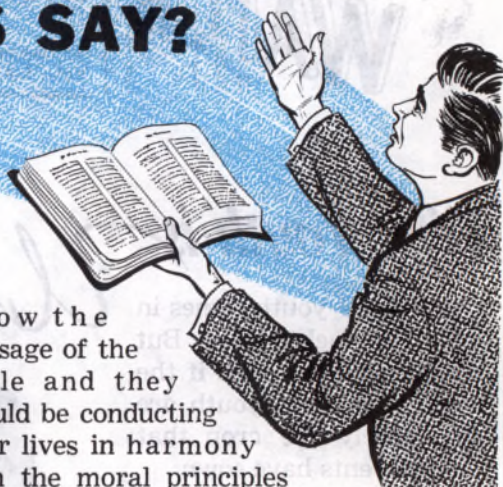
Since sermons can attract attention and even be called "great" without helping anybody, we ought to take time to examine the sermons we hear. This will prove valuable. God's Word declares: "My people are destroyed for lack of knowledge." (Hos. 4:6, AS) We ought, then, to be certain we are getting the knowledge that will preserve from destruction.

It is especially timely, too, to examine sermons. The so-called religious revival goes on apace, but so does the rate of crime increase. Churches increase; morals decline. And we hear expressions such as, "Crime flourishes best where church steeples are thickest," and, "Sermon-saturated heathen of the pew." We hear about incredible Bible ignorance; or, as Billy Graham put it: "Very few of us know anything about the message of the Bible." To what does such a shameful state of affairs point? Does it not point to sermons? For if sermons are saying what they should say, the sermon-saturated people should

know the message of the Bible and they should be conducting their lives in harmony with the moral principles of God's holy Word. Clearly something is wrong. To find out what, let us look at today's popular sermons.

KINDS OF POPULAR SERMONS

Radio and television have made the sermons of the revivalists well known. The knowledge content of these sermons, if one examines them carefully, is usually limited to exposing the sinful state of the world and asking people to repent and accept Christ. Out of the vast ocean of Biblical knowledge the evangelist's sermon imparts only a few drops. It may be said that it is not the purpose of the evangelist to explain the whole message of the Bible, that rather it is his purpose to stimulate people to go to church. But after going to church what do the people hear? More of the same, more about "repentance from dead works, and faith toward God." This is called in the Bible "the elementary doctrine about the Christ." (Heb. 6:1) Today's popular sermons, however, often say even little about elementary doctrine, and



the Bible is neglected. Sermons then generally fall into one of four main categories or a blend of them.

First, there is the political sermon. Local, national and international politics offers an abundance of subject matter. Almost everyone has read in the newspapers about some political sermon a clergyman has delivered. Politics has been the sermon subject so often in America that David Lawrence felt obligated to write in a business magazine, *U.S. News & World Report*, about the clerical tendency. "This is the time of all times," said the writer, "for clergymen to teach Christianity and not to become sinners themselves in the unmoral precincts of present-day politics."

Second, there is the current events sermon. It is similar to the political sermon except that it is more likely to deal with sociological problems. As to the knowledge value of these sermons, Professor Marcus Barth of the University of Chicago's Federated Theological Faculty says, in speaking of the return to religion in America: "The churches are full, but the problem is whether the congregation hears anything in the sermons which its members have not already read in their morning newspapers."—*Time*, February 18, 1957.

Third, there is the sermon about divertingly light matters. This may deal with the latest best-selling book; it may feature the interesting thoughts of some non-Biblical writer of note. Often these sermons tend more toward entertainment than instruction. The preacher may even play to the audience in much the manner of a television performer. What is conspicuous about these sermons is their almost complete neglect of the Bible. The few scriptures used are stretched out into springboards for jumping off into pools of diverting subjects.

In this regard there was an editorial in the religious magazine *Theology Today* of

April, 1953, under the subject "The Decline of Bible Preaching." It said: "The modern eclipse of Biblical preaching does not mean merely that preachers are not using Bible texts; on the contrary, texts are frequently used, but so often they are torn out of context and violently forced to give some semblance of Biblical authority to ideas and sentiments which are quasi-Biblical. . . . A great deal of preaching is a mosaic of interesting stories or personal anecdotes. This preaching aims to please, to keep people coming. In our day, Biblical preaching has suffered."

And it was George Jeffrey who, in his 1949 Warrack Lectures, described the sermons of preachers "whose method of preparation seems to be the search for three anecdotes, setting them down like three islands in a homiletical sea, the rest of the sermon consisting in swimming breathlessly from one to the other in the lively hope of coming safely to land." Fluffed up with humor and matters of an airy nature, many popular sermons more closely resemble the flossy cotton candy sold at amusement parks to children than they do the solid spiritual food of God's Word for Christians.

Fourth, there is the sermon that has come into vogue in recent years. This is the peace-of-mind, have-faith-in-yourself sermon. This sermon purveys confident living and positive thinking. It usually says that one can achieve whatever he wants to achieve with the help of God. Pointing to Norman Vincent Peale as an example of this psychological sermonizing, a former editor of *The Christian Century*, Paul Hutchinson, wrote in *Life* magazine of April 11, 1955:

"His sermons follow one pattern; he himself will say, 'When you've heard one, you've heard them all.' Take the topics of the first six sermons he preached this year and you have the pattern: 'The Key to Self-Confidence,' 'How to Feel Alive and

Well,' 'Ways to Improve Your Situation,' 'Wonderful Results of Faith Attitude,' 'Life with Joyous Vitality,' 'Empty Fear from Your Thoughts.' . . . He is frequently criticized by other clergymen for not paying much attention to social and political questions."

IRRELEVANT TO NEEDS OF MANKIND

After having examined the main types of popular sermons, what are we to think? We would think little of it—if these sermons were being given by psychologists, psychiatrists, sociologists, politicians, news analysts, book reviewers and television humorists. But they are not. Clergymen are giving them! They are being delivered by men who are supposed to be preaching the Word of God! They are being delivered by men who should be providing spiritual food, the knowledge people need to know about God's purposes and how they can harmonize their lives with God's will, instead of using God for their will. Popular sermons, then, have missed the mark. They have become irrelevant to the kingdom of God, irrelevant to the moral obligations of mankind, irrelevant to the needs of life seekers.

This is an observation that clergymen themselves not infrequently make. Witness the statement by Episcopal preacher-writer Bernard Iddings Bell, as recorded in the volume *Treasury of the Christian Faith*: "It is largely because of the clergy's faithlessness to the prophetic task that most Christians in our time do not know what God demands or Christ teaches; that Christianity has become not much more than a vague and polite conventionality! As such, it is meaningless, impertinent. It is about time that we parsons start again to teach in no equivocal terms what Christ reveals about man, about why civilizations drop into anarchy, about why individual lives mostly come to frustration and un-

happiness, about God and what God can do in us to make the earth endurable! We parsons have sinned."

Here are things, indeed, that sermons should say; but the parsons are not saying them. The people need to know why lawlessness has taken control of this world, especially since 1914; why wickedness has increased so alarmingly. Sermons should give the meaning behind world events. Sermons should explain with all clarity that we are living in this world's "time of the end" and how we know this is so. Sermons should reveal the basic cause for increased wickedness, that it is the result of a war in heaven in which Christ and his angels hurled Satan the Devil and his demons down to the vicinity of the earth. So, "woe for the earth"! Why? "Because the Devil has come down to you, having great anger, knowing he has a short period of time." These are vital facts if we are to understand today's topsy-turvy world. And yet popular sermons, though spending much time on wickedness in the world, seldom if ever explain this root cause of world distress.—Rev. 12:7-12.

In the words of Dr. Albert Schweitzer, "Religion has not only to explain the world. It has also to respond to the need I feel of giving my life a purpose." Yet what clear-cut purpose have popular sermons given the people? The way to worldly success by psychology and the use of God, yes; but that is not the purpose the Bible holds forth. God's Word shows the vanity of material pursuits and that the one thing that really matters is serving God, obeying his commandments, seeking to have a share in the vindication of his name. The great issue today is not who will rule the earth, but who will rule the universe: Satan the Devil or Jehovah God? That is the issue soon to be decided in God's favor. Blessed are those who purpose to be on

the right side of the issue. To do that one must know about God's kingdom.

SERMONS SHOULD STRESS THE KINGDOM

But how many popular sermons ever say anything about the kingdom of God as the main theme of the Bible? The sermons of Jesus stressed the Kingdom. Before Jesus spoke an illustration he often introduced it by the term "the kingdom of the heavens," thereby stressing that the illustration taught a truth about the Kingdom. So sermons ought to stress the Kingdom, showing that it is heavenly but that it will bring blessings to the earth; for it must rule the universe. Instead of to this world's corrupt politics sermons should point to the Kingdom, since Christ clearly declared: "My kingdom is no part of this world." (John 18:36) Above all, sermons ought to explain that God's kingdom, in the hands of Christ Jesus, has already been established in heaven, with the resulting war in heaven. This is momentous news, headline news! Yet the world is sleeping, and popular sermons show it.

Sermons ought to teach people what they pray for when they pray the Lord's Prayer: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." People should know that they are praying for God's heavenly kingdom to come against this world by destroying it, by doing what the prophet Daniel foretold God's kingdom would do: "It shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Matt. 6:10; Dan. 2:44, AS.

And how many popular sermons ever mention the event by which God's kingdom destroys this wicked world? How many times the Bible refers to the great work of destruction that God's kingdom will do at the war of Armageddon, called "the war of the great day of God the Almighty"! Mark just a few of the many references

the Bible makes to this event: "The day of Jehovah's anger," "the day of wrath and of the revealing of God's righteous judgment," "the day of judgment and of destruction of the ungodly men," "the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings due punishment upon those who do not know God and those who do not obey the good news about our Lord Jesus," and the climax of the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Rev. 16:14, 16; Zeph. 2:2, AS; Rom. 2:5; 2 Pet. 3:7; 2 Thess. 1:7, 8; Matt. 24:21.

A sermon should show, then, what God's kingdom will make possible—a new world! The Bible speaks of this as "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." God's war of Armageddon, by wiping out this old world and putting Satan the Devil and his demons out of the way, will make way for a new world. So a sermon ought to show the new world's blessings, how men will live on the earth in human perfection, how God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—2 Pet. 3:13; Rev. 21:4.

ANSWERING THE QUESTION: WHAT SHALL I DO?

And a sermon should do still more. It should answer that question: What shall I do? It should show clearly man's moral obligations, how he must live according to the high moral principles of the Bible if he is to gain life in the new world, either through a resurrection of the dead or by surviving Armageddon. And a sermon should stir listeners to live for that new world by obeying the good news of the Kingdom. How? By sharing in sounding the warning witness that Christ foretold

must be done: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14) Before the accomplished end of this world at Armageddon, a witness must be given concerning God's established kingdom and what it will soon do to this wicked world. Popular sermons are not giving this witness.

What, then, do we behold? Just what British prelate H. R. L. Sheppard, one-time dean of Canterbury Cathedral and canon of St. Paul's Cathedral, observed in his book *The Impatience of a Parson*:

"I am compelled, with the greatest reluctance, to believe that the Churches have corporately so misunderstood the message of their Founder . . . that what survives and does duty nowadays, through the Churches, as Christianity is a caricature of what Christ intended. The Churches need much more than patchwork repair. There must needs be a Christian Society founded on the revelation of Jesus Christ; but if that Society is to be according to the mind of Christ, I fancy it will have to be so wholly different in breadth and outlook from any Church that exists today, as to be scarcely recognizable as belonging to the family of Churches as we now know them."

What a revealing statement—that if people are to practice Christianity according to the mind of Christ there will need to be a society vastly unlike the organized

churches of Christendom! Well, then, do we see a society of Christians living according to the mind of Christ, preaching the mind of Christ and who are so unlike the organized churches that this very fact is striking?

Do we see a society of Christians whose sermons explain the world, explain the root cause of wickedness, explain why things are as they are in the world?

Do we see a Christian society that is witnessing to the good news of God's kingdom already established in the heavens and that is sounding the warning of Armageddon's imminence?

Do we see a society of Christians whose sermons are helping people live by the Bible's moral principles, whose sermons are warning people with the hope of everlasting life on earth in God's new world, and whose sermons are pointing out the only way to survive Armageddon into God's new world?

Indeed we do! That society's identity is obvious; for there is only one organization in the world today that is preaching all this, doing all this. That is the New World society of Jehovah's witnesses. At the Kingdom Halls of Jehovah's witnesses—and it is likely that one is in your neighborhood—you may hear these sermons, sermons that say what they should. There is no collection, no cost to you. So in the words of the Bible: "Come, buy grain without money, and wine and milk without price! Why should you spend money for what is not bread?"—Isa. 55:1, 2, AT.

COINCIDENCE

The following item appeared in the San Bernardino (California) *Sun* of January 20, 1958: "A couple of \$100 bills that took off down E St. on the wings of the wind are back in the pocketbook of Mrs. D. W. Glennie of Hemet. She had hung on to another as she left the bank at Court and E Sts. Wednesday and a fourth that engaged in free flight was found and returned shortly afterward by Mrs. Laura Hodge, 1942 Washington Ave. The two bank notes were returned Saturday by Dorothy Butler, 775 Base Line, who snatched them after they came in for a landing at 3rd and E Sts. Coincidentally, both finders are Jehovah's Witnesses."

WHY THE Jewish COUNT OF TIME Differs

ADAM

1958

CHRIStENDOM counts time from what is supposed to be the year of Jesus' birth, *anno Domini*, A.D., "in the year of (our) Lord, i.e., Jesus Christ."* Dates before that year are designated B.C., "before Christ." Moslems count time from the year Mohammed fled Mecca, A.H., which was A.D. 622. The Jews count time from the beginning of creation, *anno mundi*, A.M., "in the year of the world." (*Webster*) To avoid implied recognition of Jesus as Lord or Christ some, particularly among the Jews, avoid the abbreviations B.C. and A.D. and instead use B.C.E., "before the common era," and C.E., "the common era," which Webster's New International Dictionary says equals the Christian era, or vulgar era.

Time and again readers of *The Watchtower* have inquired as to why there is such a great difference in the way the Jews count time and the count of time as published in *The Watchtower*, April 1, 1951. According to the Jewish calendar, 3,760 years elapsed from the creation of Adam to 1 B.C., whereas the *Watchtower* calendar gave 4,024 (from fall of 4025 B.C. to fall of 1 B.C.), a difference of 264 years between the two. Thus the Jews today term the year 1958 A.M. 5718 instead of A.M. 5982. Why?

* As previously noted in this magazine, Jesus was born about October 1, 2 B.C.

Strange as it may seem, although the date A.M. 5718 for 1958 has widespread use among the Jews, very few of them put any faith in the 3,760 years before Christ that it is supposed to be based on. In fact, there is great difference of opinion among Jewish scholars themselves as to the merits of Biblical chronology. Thus Dr. Edgar Frank, in his book *Talmudic and Rabbinical Chronology* (1956), deliberately avoids discussing the following all-important controversial factors regarding the Jewish traditional date. These he himself lists as:

"The proof of the accuracy of chronological data in the Bible.

"The relation of the Seder Olam, the basis of Jewish chronology, and the dates given in the Bible.

"Contradictions between the data in Jewish chronology and established ancient history."

It is not surprising, therefore, to find that the *Jewish Encyclopedia* (1925) in a footnote states: "The foundation of Biblical chronology being still a matter of discussion, it is deemed desirable to present divergent views in separate articles"; which it does without attempting to harmonize conflicting views.—Vol. 4, p. 64.

More definite is *The Universal Jewish Encyclopedia* (1941), for it states: "Biblical chronology follows no uniform system, but

varies according to the writers of the books of which the Bible consists . . . Critics consider most of these figures in the Torah [Pentateuch] as mythical. The ages of the antediluvians are apparently derived from Babylonian mythology, while those of the patriarchs are held to be exaggerated." —Vol. 3, p. 393.

However, there are exceptions. In striking contrast to the above writers is Dr. Philip Biberfeld. In his *Jewish Universal History*, Vol. 1, he endeavors to reconcile the Jewish traditional 3,760-year period with both Biblical chronology and secular history. It might be said that men such as he use with logic A.M. 5718 for A.D. 1958. Why other Jews use it is not entirely clear. It may be in order to avoid using the "Christian" calendar; or because of uncertainty; or because of respect for tradition; or because of not considering the matter of authenticity vital. Be that as it may, it will be of interest to note how the 3,760-year period was arrived at in the first place and how Dr. Biberfeld endeavors to reconcile it with Biblical chronology and secular history.

FROM ADAM TO ABRAHAM

Who is the one responsible for the 3,760-year Jewish tradition? Who first compiled it? And just wherein does his reckoning differ from that published in *The Watchtower* so as to account for a difference of 264 years? It is generally agreed that the Jewish date is the product of Jose ben Halafta, a Talmudic scholar of the second century. Termed the *Seder Olam* ("Succession of the World's History"), it appears in the *Seder Nizikim* of the Babylonian Talmud.

Accepting the Genesis record, this calendar agrees with the Bible until the time of the Deluge. At that point its compiler made the common error of counting the flood as coming after Noah was 600 years

old, whereas it came in the second month of Noah's 600th year. (Gen. 7:11) The Jewish calendar at this point is one year longer than it should be, it marking the beginning of the Deluge as A.M. 1656 instead of 1655.

The Jewish calendar next gives the years from the Deluge to the birth of Abraham as 292 years, placing the birth of Abraham when Terah was seventy years old. But according to Genesis 11:32 to 12:4 Abraham was seventy-five years old when Terah died at the age of 205 years. Terah therefore was 130 and not seventy years old when Abraham was born. How was it that this error of sixty years—a very common one—was made? Because of misunderstanding Genesis 11:26, which reads: "And Terah lived on for seventy years, after which he became father to Abram, Nahor and Haran."

Note that this text does not explicitly state that Abraham was born when Terah was seventy years old but merely that Terah became father to three sons after reaching seventy years. Just when each of the three sons was born this text does not say, but from other texts it is clear that Abraham was born when Terah was 130 years old. Abraham's being mentioned first does not necessarily mean that he was the first-born. He no doubt was first mentioned because of his prominence, due to his being chosen by Jehovah. (Thus also Jacob is mentioned before his brother, although Esau was the older.) At this point the Jewish calendar is fifty-nine years short, it giving the birth of Abraham at A.M. 1948 instead of A.M. 2007.

FROM ABRAHAM TO THE COMMON ERA

The Jewish calendar next lists 500 years from the birth of Abraham to the exodus from Egypt. However, Abraham was seventy-five years old when God made his covenant with him, as noted at Genesis

12:1-4. And other Scriptural testimony (Ex. 12:41; Gal. 3:17) shows that 430 years elapsed between the making of this covenant and the making of the law covenant, right after the Exodus. We therefore cannot conclude otherwise than that from the birth of Abraham to the Exodus was 505 (75+430) years, not 500 years. Pinpointing this difference, we find that the Jewish calendar allows 210 years for the Israelites in Egypt, whereas it must have been 215. At this point the Jewish calendar loses five more years, it listing the date of the Exodus as A.M. 2448 instead of A.M. 2512 (1513 B.C.), a total of sixty-four years short.

In counting 480 full years from the Exodus to the building of Solomon's temple the Jewish calendar gains but also errs one year. (1 Ki. 6:1) How so? In that what is involved is an ordinal number, 480th year, not a cardinal one, 480 years. That means that only 479+ years elapsed between the two events in question. By reason of this, another commonly made error, the Jewish calendar becomes sixty-three years short, it listing the beginning of Solomon's temple as A.M. 2928 instead of A.M. 2991 (1034 B.C.).

Coming to the next period of time, the number of years that the "first" temple, or Solomon's temple, stood, the Jewish calendar allows but 410 years, whereas it stood 427 years, according to the reigns of the various kings of Judah as recorded in the two books of Kings. This lack of seventeen years makes the Jewish calendar eighty years short at this point. However, it recognizes the period of desolation as seventy years, and so its eighty-year shortage also applies to the date it gives for the return of the Jews from Babylon: A.M. 3408 instead of A.M. 3488 (537 B.C.).

The final figure involved in the traditional Jewish calendar relates to the

length the second temple stood, which is dated from the return of the Jewish exiles from Babylon to its destruction A.D. 70. It gives this as 420 years. However, there is much confusion among Jewish scholars as to whether rabbi Halafta, its compiler, properly dated the destruction of the second temple. Because of a shortage of two years some say he erred two years; others say that he considered the year of Adam's creation as A.M. 3 instead of A.M. 1. In either case, two years must be added, either before Adam's creation or to the period from the return of the Jews from Babylon to A.D. 1 to arrive at the traditional 3,760 years before the common era. This last period therefore involves 353 years. Since 537 B.C. is a fixed date, it follows that the Jewish traditional calendar here comes short a total of 184 years. This, added to the previous lack of eighty years, gives us the total of 264 years, as previously noted.*

AN EARNEST BUT FUTILE ATTEMPT

As previously noted, Dr. P. Biberfeld claims to have harmonized the traditional Jewish chronology of 3,760 years before the common era with both the Bible and secular history. How does he endeavor to do this? And does he succeed? No, he does not, as the following will show.

Since he agrees with Jewish traditional chronology until the time of the entry of the Jews or rather Israelites into Canaan land, up to that point his chronology is already sixty-four years short, as we have previously seen. Next he takes exception to the 480 (479+) years that 1 Kings 6:1 states elapsed between the Exodus and the

* In computing the total years from any B.C. to any A.D. date one must not only add the two figures together but also subtract one year because of there not being any year A.D. or B.C. 0. Thus from 1 B.C. to A.D. 1 is not two years but only one year. It therefore follows that 420 years back from the destruction of the temple A.D. 70 reaches to 351 B.C., not 350 B.C. It is very likely that some Jewish chronologists overlooked this fact.

construction of the first temple. According to him not enough generations lived—as listed in the genealogy of David—to account for so long a period of time, and so he concludes that what the writer of Kings meant was the death of Joseph some 140 years earlier. Instead of 479 years he counts but 341 years, a shortage of 138 years, his calendar at this point being 202 years short.

Does Biberfeld have a strong point here? No, he does not; for, as previously pointed out in the Watch Tower publications, it appears that, due to the enmity of the seed of the Serpent, the line of descent of the seed of the woman experienced many difficulties in remaining unbroken, a son often being born when the father was very old.* Note, for example, that Noah's son Shem was born when Noah was over 500 years old, whereas the average age of the father in the nine previous generations was but some 110 years till the next one in line was born. Then too, Terah appears to have had his first son when he was seventy years old, but Abraham was born to him when Terah was 130 years old. Likewise, it was when Abraham was far beyond the age of being able to beget a son that he begot Isaac, by the power of God's holy spirit. It is also of interest to note that a generation was skipped by the seed proceeding from Judah by his daughter-in-law Tamar instead of by one of the sons of

Period Involved

Adam to Flood
To Abraham's birth
To the Exodus
To first temple
To desolation
To return of exiles
To A.D. 1 (autumn)
To present year

Totals

his legal wife. (Gen. 38:1-30) More examples could be given, but the foregoing should suffice to show that there is no basis for questioning the 479 years between the Exodus and the first temple because of the few generations listed in David's ancestry.

Biberfeld next allows 385 years for the duration of the first temple instead of 427 years, thereby losing forty-two more years, for a total of 244 years short. He recognizes the seventy-year period of desolation, but lists the duration of the second temple, or from the return of the Jews from Babylon to the destruction of the second temple A.D. 70, as a period of 586 years. Counting back from A.D. 70, 586 years brings us to 517 B.C. Since both the Bible and secular history have united to prove that the Jews returned in 537 B.C., Biberfeld here is short another twenty years, making a total of 264 years difference between his chronology and that of the Bible. It is thus seen that he has failed to harmonize traditional Jewish chronology either with the Bible or with secular history.

To recapitulate. The two Jewish calendars that are based on the 3,760-year period before the common era, or Christian era, differ from that based on the Bible and published in the Watch Tower literature in the following respects:

Watch Tower	Halafta	Diff.	Biberfeld	Diff.
1655	1656	1	1656	1
352	292	60	292	60
505	500	5	500	5
479	480	1	341	138
427	410	17	385	42
70	70	—	70	—
537	353	184	517	20
1957	1957	—	1957	—
5982	5718	264	5718	264

* See *Preservation*, page 333.

Anticlericism Dead or Dormant?

Spain is one of the tightest Catholic-controlled countries in the world. In his book on Spain, *The Yoke and the Arrows*, Herbert L. Matthews says that the Roman Catholic Church and General Franco have served each other in a most profitable way. However, the author adds: "If the Caudillo were to die tomorrow, it might go hard with the Church."

The South Pacific Calls



By a family on a
South Pacific
Island

IN 1951 the Watch Tower Society's president told us of the great work to be done in the islands of the Pacific. He said that official prejudice and hatred make it impossible for the Society's missionaries to enter many of these islands. When my wife and I heard this we decided that we would try to get to one of the suggested islands. (Names and places we will not mention, to safeguard theocratic interests in these areas.) We talked the matter over with our son and daughter. They were all for the idea—so pioneering was for us!

Suddenly we were plagued with a wave of frightening thoughts such as, Would it be wise for us to engage in such a tremendous undertaking? What about our health and age? We were close to fifty. Maybe it would be better to leave the islands to the

adventurous young. We thought, too, What about our children, their education and their future? Island work meant giving up good jobs, high wages, savings and many things we thought quite highly of. The branch servant told us that island preaching was difficult but very urgent. We thought it over as a family and it was still for us. We would go to the islands. But where? What island? Oh, we talked about several places. With the Society's ap-

proval we wrote to a brother on an island and asked what work was available; could an Australian own land, run a farm, have a business? etc. We leaped for joy when the reply came with the advertisement of a farm, a small freehold property for sale with a house.

We still owned our 3,000-acre farm, which was fully stocked and equipped with the latest farm machinery. The farm had served us well, but now it was demanding more and more of our time and effort. We had been holding on to it for the sake of the children. But we asked ourselves, Why should they want old-world materialism? We would sell the property. Hardly had we decided on selling when there was a buyer at our door. The price was soon agreed upon and Australia would be left behind without any worldly ties.

Major difficulties melted away one by one once we firmly made our decision. Ours was a lovely home pleasantly set in a driveway of pines. It was modernly furnished too. Seeing our beautiful place, people couldn't understand why we wanted to sell. Frankly speaking, it wasn't easy. It was a very hard decision to make. After

years of pioneering and clearing the land, fencing and watering the property, pasturing and stocking, also planning for an assured old age and the children's future prosperity, then suddenly up and selling all that we had lived, hoped and worked for wasn't easy by any stretch of the imagination. It didn't sound like the sensible or the reasonable thing to do. I know it didn't to people of the world. Yet we did it.

It didn't seem long before we were saying good-bye to our friends, our relatives, our car and Australia. From a mountain of material substance we stripped ourselves of all but sixty pounds of personal clothes—the weight for air travel to the islands. Empty-handed, so to speak, we were about to pioneer as a family for the new world. The missionary spirit and outlook filled us with excitement. It thrilled us.

But the initial thrill soon wore off after we arrived in the islands. We have had many ups and downs. Sometimes it seemed impossible to carry on, and yet we stuck despite ourselves. Now, however, with Jehovah's loving guidance and mercy, we never want to leave this most joyful harvest field ripe for gathering. We had a new farm to start, new buildings and fencing to put up, but with a different end in view, that is, to remain in the islands, finding and feeding the Lord's other sheep. Our son helped on the farm, our daughter had to finish her education—this by correspondence, because we were about forty miles away from a European school. Prayerfully we tried to live the life of a theocratic family. Added privileges have been ours as a family, because we have been able to work together on and off the farm. Our daughter is at present vacation pioneering, which, of course, brings us great joy.

At first we cared for interest in unassigned territory, developing Bible studies held weekly some fifty miles away. We would start early and work late. Local in-

terest began to quicken as more public talks were held and door-to-door work was established. Now we work closer to home, giving more time to the feeding program. Can you visualize us sitting on mats crossed-legged on the floor with these Bible-loving folk very attentive and wide-eyed as we explain Bible truths to them? They are great readers of the Bible, reading and rereading it. They are so familiar with the Scriptures that some of them can recite chapters from memory, but they have so little understanding. They want the truth and have a love for it, but they possess a great fear of religion.

Fear of dead spirits keeps alive old witch practices, exploitation in the past makes them suspicious and raises barriers. It does our hearts good to hear islanders say that they are learning the truth. To fellowship with them and enjoy their company is worth a million Australian farms! How they love their fun! And what love! The womenfolk invite the sisters to swim with them before having their studies. They love with a whole heart and you know it.

To do God's work as a family is indeed a blessed way to carry the Kingdom message to the people. We conduct twenty and more studies regularly. Our daughter holds studies with the girls, our son with the youths, and then older ones appreciate older aid to break down the "female barrier" among the Hindu women. Our joys grow as each step is taken. The present urgent need is to reach the educated islanders, who, in turn, will be able to carry the good news in their own language. Many speak the languages of the islands, but cannot read it. To witness effectively it is necessary to do both.

What better field could one serve in? To hear these islanders say that they have come to know Jehovah, to hear them call our children their children, this because they love them so for the truth, to watch

both Kingdom interest and attendance grow, to hear these lovely people say: "My children will marry only in the Lord," and this after being associated with many centuries of tradition and Eastern-type marriages, to watch them straighten and clean up marital tangles, to see a Hindu explain Bible literature to an island Sunday-school teacher, to hear Indian tots learn their first English words, Jehovah's name and the books of the holy Word, to see them studying as they mind the cattle by the roadside, after backbreaking work in the rice field, to know that they are discussing the wrongness of idolatry, the beauty of Jehovah's name at the local store and other

places, to have an elderly Indian mother call you brother and sister and ask to go with you to tell the folk about the true God, although she cannot read or write any language. She can speak the truth in her own tongue. All this adds up to a priceless reward for having taken the step that we did in answer to the call from the South Pacific. For Jehovah's goodness we are most humbly grateful.

We hope that our little experience will awaken in you the desire to come to this joyous field ripe for garnering. In the New World society of Jehovah's witnesses there must be many more persons that can answer a call where the need is great.

"The Universal Legends of a Flood"

¶ In their book *Target: Earth* Allan Kelly and Frank Datchile discuss the significance of what they call "the universal legends of a flood of titanic proportions."

They write: "In the ordinary experience of man floods are not of such great or of such widespread occurrence that he would generate a story of an overwhelming, all-extinguishing flood. Except for some parts of the world such as Japan, where tidal waves are quite destructive, floods are, and were, of little consequence to the security of man compared to the danger from wild animals, drought, famine, pestilential diseases or even the intense winter storms in northern regions. Why then should practically all races of men have this legend of a great deluge? Why should people who lived far from the ocean in dry highland country such as central Mexico or central Asia have a legend of a flood? . . . It is difficult to explain why the universal deluge was chosen as the method of exterminating man unless it had been an actual experience. If universal deluge had not been an actuality, then some races would have had their wicked ancestors being eliminated by awesome volcanic eruptions, great blizzards, drought, wild animals, giants or demons. Thus the universality of the deluge story is one of the best arguments for its truth."

"An Absolutely Damning Indictment"

¶ Dr. John Knox, professor of sacred literature at Union Theological Seminary, commented not long ago about Christendom's religion: "A woman writing in one of our national magazines a few years ago remarked that early in her career she turned from the church because it seemed to her to have too little contact with either the first century or the twentieth to be significant. . . . I have not forgotten the sting of that opening remark, the sharp decisiveness of her dismissal of the church. Can anyone deny that there is truth in her indictment?"

And who will dispute that, in so far as it is true, it is an absolutely damning indictment? Certainly, critics may argue, we have the right to expect that the church shall be in touch with reality somewhere: if not with our own century, then at least with the first; if not with the first, then by all means with the twentieth. Or to state the issue from the Christian's point of view, what could we say in justification of a Christianity that was both unauthentic and irrelevant?"—*Union Seminary Quarterly Review*, November, 1953.

Right Conduct Also a Witness

JESUS once said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." (John 18:37) Right conduct is one way of witnessing to the truth, as the following experiences from the 1958 *Yearbook of Jehovah's Witnesses* show:

Once a "Bad Actor"

☛ The principal of a certain school in Hawaii stopped a witness of Jehovah on the street and said to him: "R— [a young man with whom the witness was holding a weekly Bible study] has really improved in school and has made a remarkable change. He used to be a bad actor, but now he constantly talks to his fellow students about God and Christ. In fact, he also talked to me about his new religion. I know that you had something to do with it and so I am thanking you." The witness of Jehovah assured the principal that it was not he himself but the truth contained in God's Word, the Bible, that had made the change. As they separated the principal stated that he wished that all the boys in school would study with Jehovah's witnesses.—Pages 177, 178.

Truth Makes Exemplary Students

☛ One of Jehovah's witnesses in the Belgian Congo is a schoolteacher. He makes good use of the recreation breaks or recesses by telling his students about Jehovah and his purposes. One day the school director called at this teacher's classroom during this time and, noting that he was discussing religion with his pupils, the director left without interrupting. Later he said to the witness schoolteacher: "I am very glad about you, P—. Your students are exemplary. They are in subjection, respectful and obedient."—Page 226.

Truth Transforms Africans

☛ Many European employers in South Africa greatly appreciate the difference that the truth about Jehovah makes in the lives of their African workers. Thus one of them gave three large halls free for a witness assembly, supplied free firewood and vegetables and even furnished free transportation to bring people to see the Society's film on Saturday evening. Another European farmer said that he used to dread the weekends, as so many

of his African workers got drunk then. But the arrival of just one of Jehovah's witnesses made a great change. His teaching began to reform many, there was far less drunkenness on weekends and the majority were now attending Bible study meetings. But what impressed this farmer the most was the clean life of this witness, his dependability and his regularity in preaching the good news.—Pages 250, 251.

Typical Witness-Conduct Surprises

☛ The witnesses of Jehovah in Trinidad had leased a newly renovated Hindu college building for their assembly. The owners, not having rented to the witnesses before, were apprehensive as to how their beautiful building would be treated by the witnesses and so they rented only on the condition that the witnesses make good any damage done to the building. But after the assembly was over the owners were so surprised and delighted at the way the witnesses had taken care of the property that they refused to accept any money not only for the rent but also for the electricity used!

The Narrow Way Is the Right Way

☛ A young wife in a certain town in Finland was impressed by the Christian family life led by a neighbor who was one of Jehovah's witnesses. She had attended a religious school and had been strictly forbidden to study the teachings of Jehovah's witnesses. However, the example of this neighbor caused her to ask herself: Did not Jesus say that the way to life was narrow and few would find it, and do not those words apply more to Jehovah's witnesses than to any others? Besides, who else is so ridiculed and persecuted and who else live according to Bible principles as do they? She became interested in learning about them and so sent her daughter to inquire when the witnesses held their meetings. She came to the next meeting and obtained two Bible-study aids, "*Let God Be True*" and "*This Means Everlasting Life*". Two weeks later she came back for more literature, and a Bible study was started in her home. Some months afterward she took her stand for Jehovah, symbolizing her dedication by water immersion. Yes, right conduct also is a witness to the truth about Jehovah and his kingdom.—Page 157.

DOES Superstition OR KNOWLEDGE GOVERN YOU?

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established. The way of the wicked ones is like the darkness; they have not known at what they keep stumbling. My son, to my words do pay attention."
—Prov. 4:18-20.

HAVE you ever seen a small child who was afraid in a dark room? As soon as light is put into the room all his fears vanish. He sees everything that is in the room and knows there is nothing there to



hurt him. With this knowledge he feels satisfied; he feels safe. We may say it is childish for anyone to be afraid in the dark; but today millions of grownups are filled with fear,

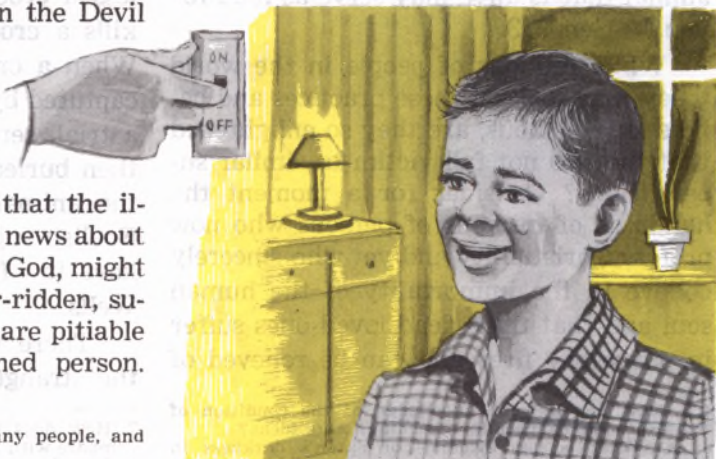
uncertainty and superstition because they are in the darkness that Satan the Devil has brought upon this world. Paul described the spiritual condition of the mass of mankind, saying: "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." These fear-ridden, superstitious, bedarkened people are pitiable in the eyes of any enlightened person.
—2 Cor. 4:4.

1 What is the spiritual condition of many people, and why?

2 The prophet Isaiah foretold of our day: "The darkness shall cover the earth, and gross darkness the people." (Isa. 60:2, AV) Down through the centuries Satan has held sway over the human race and has seen to it that they have come to believe many strange things. In every community today peculiar superstitions influence the lives of the people. From Arctic lands to the tropics Satan's superstitions are found. The Eskimos believe in ghosts. Many also believe in the transmigration of souls, that spirits return in animals, winds, rocks, ice and water, and that they can be appeased by hoo-doo rites. To change the wind they chant, drum and howl against it, and, as a last resort, fire the graves of the dead. So much superstition, with no reasoning! Though they have never been able to change the wind, their superstitious blindness keeps them trying it.

3 In some parts of Greenland when a child dies the natives bury a live dog with it, the dog to be used by the child as a

2, 3. What are some of the strange beliefs held by Arctic peoples?



guide to "the other world." When questioned in regard to this peculiar superstition they will only answer, "A dog can find his way anywhere."—*The Encyclopedia Americana*.

⁴ The condition of the dead is a great mystery to many. Widespread is the belief that humans possess an immortal soul, and related to this unscriptural belief are many strange ideas and superstitions. Particularly in the Orient millions upon millions of persons hold the idea that the soul transmigrates. But belief in transmigration is nothing new. The ancient Egyptians, propounding the theory that the human soul is immortal, believed that souls went from one body to another. There is no doubt that the Egyptian custom of preserving the mummies of cats, crocodiles and some other creatures had its origin in the notion that they had been inhabited by souls that might someday reclaim these bodies for their own.

⁵ The ancient Pythagoras likewise believed in this metempsychosis or transmigration of souls and therefore preached against the eating of all animals, fish and even eggs. If his ancestors had passed down the information from God given to Noah, he would have known that "every creeping animal that is alive may serve as food for you."—Gen. 9:3.

⁶ While millions of people in the world today may look on these practices and beliefs as ridiculous, are they so enlightened that they do not fall victim to similar superstitions? Consider for a moment the hundreds of millions of persons who now profess Christianity and yet who sincerely believe in the immortality of the human soul and that their dead loved ones suffer in purgatory fires and can be relieved of

the suffering only through the giving of money to a priest for certain religious rituals to be performed. The person enlightened by God's Word knows that those who have died are not in purgatory fires or alive anywhere, but are dead, unconscious and in the graves awaiting the resurrection, just as Christ Jesus said. But those who have been made victims of the purgatory teaching through darkness and superstition do not know man is a soul and does not possess an immortal soul; so they have been subjected to much worry and considerable loss of money. What a blessing accurate knowledge from God's Word would be to them!—Gen. 2:7; Eccl. 9:5, 10; Ezek. 18:4, AS; John 5:28, 29.

⁷ The Bible gives us accurate knowledge provided by God. It tells us of the origin of man through creation. (Gen. 1:27) Evolutionists may think they have a better idea that is modern and up to date; but for centuries many primitive peoples have held to erroneous ideas that are very similar, though without the backing of so-called men of learning and science. For example, there are some people in Madagascar who believe they are descended from crocodiles. They therefore deal with these animals as if they were men, their own brothers. Unless a crocodile kills a man no one ever kills a crocodile, dangerous as they are. When a crocodile does kill someone it is captured by means of a baited hook, given a trial, sentenced to death, executed, and then buried with as much ceremony as if the animal had been one of the family. Foolish superstition! we say; but they believe it.—*Introducing Africa*, by Carveth Wells.

⁸ There would be no end of telling of the strange ideas and superstitions found

4, 5. How has lack of knowledge of the condition of the dead led to peculiar teachings and ideas?

6. (a) What is one evidence of Satan's darkness in Christendom? (b) What is the true condition of the dead, and how would you prove it from the Bible?

7. How does the Bible account of the origin of man compare with some theories of men?

8. By what means can one free himself of harmful superstitions?

throughout the world. Satan has completely confused his bedarkened subjects and has brought them much injury thereby. Superstitions are harmful to mankind. Superstition will never lead anyone to the accepted service of Almighty God and life eternal in his new world. There is only one way to be free of the harmful superstitions and credulity, and that is by gaining accurate knowledge from Jehovah God. Knowledge is so important in our lives that Jehovah says people can be destroyed for the lack of it.—Hos. 4:6, 10, AS.

⁹ Today there are more institutions of learning in the world than ever before in the history of man. Governments are emphasizing educational programs and constructing new schools, even in isolated districts. But what kind of learning is pursued? What knowledge do the people have? Not all learning is beneficial. Not all knowledge brings life. Years of university training and the reading of mountains of books will not guarantee one's gaining the protective, life-giving knowledge. Some persons, the Bible says, are 'always learning and yet are never able to come to an accurate knowledge of truth.'—2 Tim. 3:7.

¹⁰ Jehovah God has provided the Bible so man might gain accurate knowledge and light. But there are many obstacles in the way that hinder the people. The communistic governments object to the teaching of the Bible. In some lands the Bible is not available to the people in general. But one of the greatest obstacles in the way of the people to hinder their gaining accurate knowledge is false religion. The innumerable clergy put their superstitions and traditions of men ahead of the Word of God, deceptively claiming to represent God and at the same time withholding true knowl-

edge of God from the people. These clergy are in the class that Christ Jesus judged, saying: "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52) The leaders of Christendom have the Bible and they speak about God. Like the ancient Jews, "they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." (Rom. 10: 2, 3) They will not humble themselves to learn from God through his Word. Selfishly they seek to establish their own false religious ideas, a false knowledge. Some of them may have become so superstitious themselves that they have convinced themselves they are right. But thinking one is right does not make one right and in full accord with the principles of God. God says: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 14:12) Such men who reject the true knowledge of Jehovah are the ones he spoke of prophetically at Hosea 4:6, 10 (AS): "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, . . . they have left off taking heed to Jehovah."

¹¹ Although the clergy and world leaders may think they have much knowledge, no one can really have complete knowledge unless he humbly accepts the instruction from Jehovah, the Source of all knowledge and light. "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) This fundamental knowledge of Jehovah is the primary part; it is the foundation of all true knowledge.

9, 10. (a) Is going to a school sufficient for the gaining of accurate knowledge? (b) What are some hindrances to gaining accurate knowledge? (c) Why is knowledge, not mere sincerity, needed?

11. What is the only basis for complete knowledge?

¹² There is only one way to grow in knowledge of the truth and keep clear of harmful superstitions—by having the light. Jehovah says: “My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God. For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment.”—Prov. 2:1, 2, 4-6.

¹³ Yes, accurate knowledge is like a hidden treasure. What could be worth more than the knowledge of Jehovah and Christ that means everlasting life? (John 17:3) But treasure must be sought for and found. Then it must be held on to. It can even be enlarged or increased. All of this takes effort on our part. How can this treasure be gained?

¹⁴ Jehovah has provided his Word, his spirit and his organization. We must take in knowledge with the proper attitude, as “babes,” in humble recognition of Jehovah and his organization, which he uses today to dispense spiritual food. We should have an attitude of gratitude for all the provisions made through the organization of the anointed witnesses of Jehovah, the “faithful and discreet slave” mentioned by Jesus at Matthew 24:45. Jehovah has his own good way and purpose in providing the spiritual food as he does. What is provided is good and we should study it to learn. When a person realizes that he does not know everything, and is teachable like a child, then he can learn; then he will gain

spiritual discernment. If he feels proud and wise as worldly men do who advance their theories instead of sticking to God’s principles, he will not understand. Jehovah will not give him his spirit. It is beyond the proud men of this world to understand the spiritual things. “A physical man does not receive the things of the spirit of God, for they are foolishness to him, and he cannot understand them, because they are examined spiritually. However, the spiritual man examines indeed all things.”—1 Cor. 2:14, 15.

¹⁵ But someone may ask, Do not the clergy and others who claim to be wise men have the Bible and quote from it? Do they not know what it says? There is a vast difference between knowing some Scripture and having spiritual discernment. In time of temptation of Jesus, Satan showed he knew something from the Scriptures and quoted some texts, misapplying them completely. But Jesus had the spiritual discernment. Satan could not understand the meaning of the Scriptures because he did not have the spirit of God with him. Jesus knew how to use the Scriptures, and he used them well in resisting Satan’s temptations. Spiritual things are discerned only by those devoted to Jehovah who humbly seek for his treasures and to whom he gives his spirit. “For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God.”—1 Cor. 2:10; Matt. 4:1-11.

¹⁶ So it is seen that Jehovah commits his sacred secret to his faithful servants, and not to worldly-wise men who would try therewith to bring honor to themselves and not to God. Christ Jesus saw this and gratefully exclaimed: “I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed

12, 13. (a) To what source must men go for true knowledge? (b) In what ways is this knowledge like a treasure?

14. (a) What means has Jehovah provided for dispensing true knowledge? (b) Which people can gain this accurate knowledge?

15. Why is spiritual discernment so important?
16. Who gain the spiritual discernment?

them to babes." (Matt. 11:25) His disciples were given understanding because they humbly sought the treasure from Jehovah God. This spiritual discernment is not something common, to be treated lightly. It is not something one can buy. It is a gift from Jehovah to those who approach him in humility, who study Jehovah's Word and who use their knowledge to honor him. It is a great hidden treasure. Seek it, every one of you.

STUDY

¹⁷ When we study our motive must be pure and our minds open. Our purpose should be the learning of something for future use in serving Jehovah rather than wanting to boast in our personal knowledge, feeling our own importance and having all our brothers come running to us so we can throw out our chest in pride when we can answer some Scriptural questions. By having the proper attitude toward the treasured light we can gain the spirit of Jehovah, which is the way to the understanding of the Word that was written under its inspiration.

¹⁸ Personal study is the foundation part of the life of the true minister of God. We cannot get along without it. Just as the strong physical man maintains strength through regular training, exercise and proper eating, so the spiritual man must exercise his mind by having proper spiritual food regularly. Busy though Jehovah's servants are in ministering to others, they cannot neglect their personal study. For a little while one may get by with hastily taking in his spiritual food while on the run, but later on he will feel a loss. Time must be set aside for this personal study, making oneself think, and the schedule must be held to carefully.—Deut. 8:3.

¹⁹ When we sit down to study let us have clear minds, putting aside other things for the moment. What are you thinking about now? Are you concentrating on what you are reading? Or are you preoccupied with things in your home or what you are going to do tomorrow? You are spending valuable time reading this article. Then is it not wise to be practical and absorb all the spiritual things presented here? Think about other things when you are not engaged in theocratic study.

²⁰ This is just an example. The same principle can be applied to any meetings we attend for Bible study. We can cultivate the quality of concentration. We shall achieve this only by being more interested in what we are studying than in anything else. When one is very much interested in a subject, concentration becomes almost automatic. One can cultivate the ability to concentrate by reminding oneself of this fact each time one starts to study.

²¹ As we study let us reason on what we are studying. Let us prove for ourselves by the Scriptures that these things are so. Remember that we are trying to learn for future use and we are studying material that is the basis for what we do. In the Bible and in Bible study publications of the Society we can make notes. We should learn to pick out the key words that answer questions, and we may even underline them to help us remember. Our desire must be to make the truths our own, useful to us in the ministry.

²² After this concentration and preparing of the mind to receive and retain the accurate knowledge, make practical use of what you have been given by Jehovah. Think about the things learned and, by association of ideas, get them firmly in

19, 20. How is concentration related to successful study?
21. How can one gain the most from time spent in study?

22. How is use of accurate knowledge related to gaining spiritual discernment?

17, 18. Why is study necessary, and what should be our attitude toward it?

mind. The apostle Paul said: "Give constant thought to what I am saying; the Lord will really give you discernment in all things." (2 Tim. 2:7) Not only think about these things, but talk about them. Write about them. Repetition is needed by almost everyone to hold on to the accurate knowledge. A wonderful provision of Jehovah is the regular meetings where we can discuss spiritual things we have already studied and gain answers to questions or points that trouble us. For our own good we take an active part in giving comments. By thus keeping close to the organization and by helping others with their study of the Bible, we ourselves can be filled with accurate knowledge. And the more we use our knowledge of the truth the more we understand and have the spiritual discernment; as Paul showed at Hebrews 5:14: "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." This solid food is spiritual food. Does solid spiritual food belong to you? Have you made it your own?

PLEASING JEHOVAH

²³ The spiritual food and knowledge have been provided for Jehovah's servants in abundance to help us take a course that will be pleasing to Jehovah. If we have filled up our minds with accurate knowledge we know how to walk before Jehovah and please him. At Colossians 1:9-12 we read: "Be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, being made powerful with all power to the extent of his glorious might so as to endure fully and be longsuffering

with joy, thanking the Father." Think about those words. It is this accurate knowledge that brings wisdom and spiritual discernment. It is to be made use of in walking before Jehovah in his service. And as we go bearing fruit in Jehovah's service, doing good work, we shall be increasing in the accurate knowledge of Jehovah. To be active in the ministry, preaching at the doors and in the homes, is a good friend and benefactor to us. By using the spiritual knowledge we enlarge our perceptive powers. We get the full benefit of the personal study we have done. Note how it comes about.

²⁴ One example is the use we make of the knowledge in field ministry. Before we can preach we must be prepared. In our service meetings and at home we outline Bible sermons to be given at the doors and on our back-call visits. Then we go to the homes of the people and deliver the sermons. People ask questions of us and we find the answers for them in the Bible, thus enlarging our knowledge. We repeat the principles of Jehovah and more firmly implant them in our minds. Our minds become more keen in perception as we study the Bible each day and conduct Bible studies in the homes of the people. So by bearing fruit in the ministry, by use of the knowledge we have gained, we are constantly increasing in accurate knowledge. We are alive spiritually.

²⁵ In contrast, those inactive in God's service do not go on increasing in accurate knowledge. Even if one sits at home and reads for hours and hours, he is not gaining in perceptive powers through use of the knowledge. He does not produce fruit in God's service. Jesus said those who do not produce fruit are put aside. (John 15:2) Individuals who do not put their knowledge to use demonstrate that they do not

23, 24. (a) Why become filled with accurate knowledge?
(b) What benefits result from the field ministry use of our knowledge?

25. What results to those who do not put knowledge to use in serving God?

have discernment, nor its key, God's spirit. As Jesus demonstrated at Luke 19:26, if one does not use what he has been given it will be taken away from him. The only

way to go on increasing in accurate knowledge, to have spiritual discernment and wisdom, is to be bearing fruit consistently in the service of Jehovah.

Increased knowledge brings **LASTING BENEFITS**

SINCE A.D. 1914 Jehovah has mercifully kept the way open for creatures on earth to come to a knowledge of him and be saved. He cut short the troubles against Satan and allowed a time when spiritual food could be distributed in abundance. But then will come the time of difficulty when the way will be closed. (Matt. 24:20-22) Knowing this, we see how important a time it is now for all to be taking in more accurate knowledge and fleeing from the superstitions of the dark world. It is a time to work at taking in knowledge, like the ants that gather food in the summertime of plenty. The fools who do not gather in accurate knowledge now are like the proverbial grasshopper who took the easy course in times of plenty and did not look to the future. Suddenly comes the winter and calamity for the un-

prepared. "Go to the ant, you lazy one; see its ways and become wise. . . it prepares its food even in the summer; it has gathered its food supplies even in the harvest. How long, you lazy one, will you keep lying down?"—Prov. 6:6-9.

² Even though a person may have some knowledge of the Bible and may be serving in the ministry, he is wise only if he continues to give ear to the words of Jehovah and thus goes on increasing the knowledge he has. Scriptures have been written that a "wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) Christians never come to the end of their learning, but "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." (Prov. 4:18) There is need for each person who has begun to serve Jehovah to continue ad-

vancing to greater maturity for his own good and for the benefit of those he serves in the ministry. There are many



1. Why is it so important to gather accurate knowledge now?

2. (a) Why does the wise person never come to the end of learning? (b) How does the true Christian use his increased learning to help others?

theories and philosophies that have been advanced by men of the world against which the Christian must make combat. Millions of people have come into captivity to lies and falsehoods and are spiritually sick. Jehovah's ministers have been sent forth to carry the healing spiritual light, and as they increase in accurate knowledge they become more skilled in their work. They become versatile, able to discuss many subjects and overcome many barriers. Like proficient doctors they are able to discern the spiritual ills afflicting the people and appropriately minister to them. Just as no one medicine can be prescribed for every type of physical illness, heart disease, cancer, etc., so the experienced minister must determine how he is to remove the stumbling blocks in the way of the peoples of many religions in the world today. One sermon on one subject may remedy the affliction for a certain group, but the advanced minister is prepared to deal with the varied types of superstitious thoughts that hold men in captivity. He has a ready answer for every man.—1 Pet. 3:15; Prov. 9:9.

³ Taking the wise course of becoming filled with accurate knowledge gives us spiritual protection in our spiritual warfare. Through this accurate knowledge and spiritual discernment we are made powerful, so as to endure with joy. Accurate knowledge means strength. "One wise in strength is an able-bodied man, and a man of knowledge is reinforcing power. For by skillful direction you will carry on your war, and in the multitude of counselors there is salvation." (Prov. 24:5, 6) Wise guidance comes from God's Word. Additionally, Jehovah has made provision in these days for wise guidance through the mature serv-

ants in the organization, counselors, who have a knowledge of God's Word. For all your activities, gain knowledge by talking to your brothers. The right kind of ministers give good advice.

⁴ Do we not consider this the wise course when we consult learned men in other matters? In time of illness or pain, do we not consult a physician that we consider more familiar with the functions of the body than we are to gain knowledge? Knowledge satisfies; it puts the mind at rest. Some people injure themselves by worrying about such things instead of seeking accurate knowledge. Accurate knowledge of how the body functions helps overcome such personal fears. We may have disabilities physically, but we know that even with these afflictions we can still be useful to Jehovah somewhere in the ministry.

⁵ And in legal matters we would logically seek knowledge from lawyers. For example, if one should be falsely accused of a crime it might cause one untold worry and anxiety because he does not know what his rights are under the law. In this state of mind he might act hastily and place himself in great jeopardy. But accurate knowledge of the facts and of the law gives one power for his defense.

⁶ So God's Word is practical. In many things it is true that in the multitude of counselors there is safety and help. It is especially true, however, in spiritual things. Accurate knowledge in spiritual things is a defense. Knowing that Jehovah has almighty power and that he cares for his own gives us comfort and strength. It removes fears that would weaken and break down our defenses. For example, partial knowledge of the existence of demons

3. How do we use knowledge in connection with our spiritual warfare?

4, 5. What are some practical examples of how wise counsel is beneficial?

6, 7. Show how accurate knowledge in spiritual things is a defense.

might have one concerned over demonism, wondering whether demonism would have some power over one. But accurate knowledge puts the mind at ease. With faith added to the accurate knowledge that Jehovah gives, the defenses are built up.

⁷ Jehovah is a strong tower and rock of defense. As he put a hedge of protection from Satan around Job, so he does with his servants on earth today. In the days of ancient Israel the false prophet Balaam was called upon to use demonism against Israel. But Jehovah protected his chosen people from it. Even Balaam knew it, saying: "For there is no unlucky spell against Jacob, nor any divination against Israel."—Num. 23:23.

⁸ Jehovah still protects his own. Through accurate knowledge and faith, even those who were once afflicted by demons and superstitions before they knew the truth can be safe. It is necessary to clean the mind of demonistic practices and not leave the mind open for the return of demonism, but to be filled with accurate, protective knowledge from Jehovah. It will protect from these invisible enemies, for we know thereby that we can call on Jehovah and should call on Jehovah in every time of need, and we should not regard with fear or awe any manifestation of demonism that might occur in this world.—Luke 11:24-26.

⁹ There is a difference between the truth of God's Word and the doctrines of the various sects of Christendom when it comes to defeating demonism. In Africa Christendom has made many converts, but they continue to hold their pagan superstitions and will attend church in the morning and then go to the forest and participate in

fetish ceremonies in the evening. On the other hand, when the light of truth brought by Jehovah's witnesses penetrates the African mind, superstition and demon worship are banished completely. To give an illustration: In one village a gale broke off some branches of a large tree that was believed to be inhabited by spirits and was regularly worshiped. Although the road was blocked, not one villager would dare touch a branch for fear of being struck dead by the juju. So what did they do? They sent for Jehovah's witnesses to clear away the branches because they knew the juju had no power over them. Likewise, when juju processions pass through villages, terrorizing the population, Jehovah's witnesses calmly walk by in the road, while others flee to their homes in terror. It has been recognized throughout the villages that the juju has no power over Jehovah's witnesses. Truly Jesus said: "You will know the truth, and the truth will set you free."—John 8:32.

¹⁰ Superstitious Africans who fear the demons are commonly known to use amulets, fetishes or talismans to ward off evil spirits and bring good fortune. Millions in Christendom regard such things as signs of the primitive and barbaric; but at the same time so-called "miraculous medals," crosses, images, and "holy pictures" are becoming more popular day by day among the superstitious multitudes of Christendom. None of these provide any protection or good fortune but are actually forbidden by God's law. Here is evidence conclusive that God's truth has not set them free. They are still in need of accurate knowledge from God's Word.—Ps. 115:4-8; 1 Cor. 10:7, 14.

8. How does knowledge play an important part in protection from demonism?

9. How has the knowledge of the truth set Jehovah's witnesses in Africa free?

10. What superstitious practices of Christendom prove they are under the darkness of the god of this world, Satan?

¹¹ In Jehovah's Word, the Bible, we find other knowledge that we must use for our protection too. Balaam could not use demonism directly against Jehovah's people, so he used another form of attack. Jehovah had provided information to all Israel concerning punishment for immorality. The Israelites knew it was wrong. But those who failed to use knowledge succumbed before demonistic sex worship. They lacked understanding, as we read at Proverbs 6:32: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin." Thousands of Israelites died for not heeding accurate knowledge.—Num. 25: 1-9.

¹² Use of accurate knowledge plus faith provides a defense. Noah and his family had knowledge, went into the ark and were defended against the flood. Lot had accurate knowledge of what would happen to Sodom. He believed what Jehovah said and fled from Sodom, thus defending himself and his daughters. Rahab was given accurate knowledge of what would happen and where the place of safety would be. She added faith to this, stayed in her house, and thus had a defense against the destruction that befell Jericho. Early Christians had accurate knowledge of what would happen to Jerusalem because they paid attention to true prophecy. They added faith to it, fled Jerusalem in the first century and thus defended themselves against destruction. And now we have knowledge of the battle of Armageddon just ahead, and if we are wise we are taking proper steps for our defense.

¹³ But knowledge plus selfishness ends in disaster. Balaam was told not to go up to Moab. He knew he could not curse Israel.

Because of the lucrative offer from the king of Moab Balaam presented the matter before Jehovah a second time. The reward was always in his selfish mind. He went to Moab and on the way demonstrated that he did not even have as much sense as his ass. Finally he met with personal disaster, death.—Num. 22:12-35; 31:8.

¹⁴ Knowledge plus disobedience ends in disaster. First Kings, chapter 13, tells of a man of God from Judah who knew God did not want him to eat or drink in a place called Bethel. But then when a man came and told him something different from what God had said he foolishly accepted the false knowledge. He was disobedient, ate and drank where it was forbidden, and was executed by Jehovah under the paws of a lion. He paid for his sin.

¹⁵ Today sin against accurate knowledge results in disaster too. "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment." (Heb. 10:26, 27) Jehovah expects us to use the accurate knowledge that is available to us, to make it a defense so we will not slip back into the ways of the old world.—2 Pet. 2:20.

¹⁶ This is not to say that mistakes cannot be made. But these mistakes are not willful mistakes made against accurate knowledge. These are sins due to our inherited imperfection and perhaps lack of knowledge. When anyone falls under this imperfection he should quickly put forth effort to make things right with the Father in heaven. Jehovah extends mercy to us. We should go to him and ask forgiveness, taking comfort from the words of 1 John 1:8, 9: "If we make the statement, 'We have no sin,' we are misleading ourselves

11. How did failure of the Israelites to use knowledge involve them with demonism?

12. How does use of accurate knowledge provide a defense?

13, 14. What Bible illustrations show that resisting knowledge for personal reasons ends in disaster?

15. What warning does Paul give concerning going against knowledge willfully?

16. When one makes a mistake, how can one gain Jehovah's forgiveness?

and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." This accurate knowledge that Jehovah is merciful gives us a fortification against feeling depressed and helps us to keep a happy spirit as we continue to serve him.

¹⁷ When we err self-examination is good, but not self-condemnation, for it may lead to spiritual sickness. Any who become spiritually sick can turn to James 5:13-20 for the remedy. Here is accurate knowledge of how to overcome it. Be willing to get counsel from brothers and follow the good advice they give from the Scriptures. Jehovah has made this provision for his servants so they can grow strong again, to be useful to him in his service. Sometimes one who is spiritually sick or has done wrong is afraid he may receive correction or chastening or embarrassment; but this correction is good for him and should be accepted in the knowledge that Jehovah chastens those he loves. It is not to break the spirit of the offender. Afterward he will be much stronger for it. Paul wrote about one so chastened, saying: "This rebuke . . . is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad." (2 Cor. 2:6, 7) It is by getting accurate knowledge of how to proceed and by following it that we can regain happiness and be protected from falling again in the same way.—Prov. 12:1; Heb. 12:6.

KNOWLEDGE IS BENEFICIAL

¹⁸ The knowledge Jehovah has provided brings many benefits. It is a guide to the enlightened ones every day, making it pos-

sible for them to render acceptable service to Jehovah. Their steps are not uncertain or fearful as are those of one in the darkness, but with confidence and sureness they advance to greater maturity. True Christian freedom is theirs. What a contrast to those who live in the darkness of superstition and fear under Satan's domination! Even though they may have been born among highly superstitious people, the truth has made them free. No longer do they fear the priests and witch doctors of false religion. Nor are they frightened over thoughts stemming from the teaching of the lie that the soul is immortal or that after death the souls of men suffer torment or transmigrate, living on in the bodies of animals or other creatures. Jehovah has exposed the demons to view so that the enlightened Christians have knowledge of how they operate and how Jehovah provides protection to his servants from the supernatural manifestations of demonism. While the unenlightened men of the world exist in fear and trembling as they view the worsening condition of the world, Christians are calm and confident in Jehovah because he has given them accurate knowledge of what he is doing, and he has lighted the pathway to the new world; and they can say along with the psalmist: "Your word is a lamp to my foot, and a light to my roadway."—Ps. 119:105; Luke 21:26.

¹⁹ Of all people who have ever lived, we are blessed to be living now when God's light of truth is shining so brightly. Jehovah has given us accurate knowledge so we can be sure of what we are doing, what we are saying, and where we are going—so we can endure through being filled with it. He has poured out great love upon us and he has shown us how to abound in love. With love and accurate knowledge we may be

17. (a) If one errs, what should one do to overcome spiritual sickness? (b) Why should we be glad for spiritual chastening when it is due us?

18. How does knowledge from Jehovah benefit us now?

19, 20. (a) What effect does the accurate knowledge from Jehovah have upon us? (b) Why is accurate knowledge so much more valuable than material possessions?

made flawless in our devotion, not stumbling others in actions or words but, by using our tongues to utter knowledge aright, helping others to join with us in being filled with righteous fruit to God's glory and praise.—Prov. 15:2; Phil. 1:9; 2 Pet. 1:8; 1 Cor. 2:12, 13.

²⁰ Accurate knowledge makes us firm. With the help of Jehovah, let us stand firm now, not quickly shaken from reason, not excited or worried. We add self-control to our knowledge. We have put on a new personality through accurate knowledge. Through accurate knowledge we have come to unity with our brothers throughout the whole world. We have all received the spiritual food through the organization of Jehovah and see in harmony. Satan would like to break up this unity, but with Jehovah's help and by his servants' being filled with accurate knowledge the enemy will not break our ranks. Let us stay in the light, never afraid of Satan's darkness. The time has come really to make the accurate knowledge our own, to know our hope, to be ready always to tell others about it. Jehovah says we are his witnesses. We need accurate knowledge actually to be Jehovah's witnesses. Jehovah has given us this great treasure. It is a treasure that cannot be taken away. Money may fail. At best it does lose its value. Our material possessions may be taken away from us; and they will be taken away from many. But the accurate knowledge of Jehovah and of the nearness of the new world cannot be taken away if we have made it sure. It keeps us filled with joy under all circumstances. With this accurate knowledge and our faith we face up to our enemies, especially the spiritual forces in our spiritual warfare. Calmly and with confidence in Jehovah we stand forth as his witnesses, bearing fruit even in adversity, and offering accurate knowledge to others. We can do this because we know we are never

alone. Jehovah never sleeps, but he watches over his own. This knowledge makes us a strong defense.—Ps. 121:3-5; Eph. 6:12.

²¹ Already in our century many brothers have gone through great trials, and their accurate knowledge from Jehovah and their faith based upon it have carried them through. They have not been afraid, because they learned to love Jehovah. (1 John 4:18) Men of the world, who do not love Jehovah and who do not possess his spirit, cannot fathom the joy and calmness and confidence of Jehovah's servants in times of great trial. A Roman Catholic doctor who was in German concentration camps with Jehovah's witnesses bears this out in his book, saying: "One cannot escape the impression that, psychologically speaking, the SS [troops persecutors] were never quite equal to the challenge offered them by Jehovah's Witnesses." (Eugen Kogon: *The Theory and Practice of Hell*) So history shows the Nazi persecutors were never able to comprehend the faith and the spirit of Jehovah's people. Our brothers had taken in accurate knowledge from Jehovah's Word of truth, and no amount of persecution was able to remove it. More recently the Communists have become publicized as using what has been called "brainwashing" to change the beliefs of prisoners; but the viewpoint of persons with previous strong convictions cannot be changed. To this day our persecuted brothers in communistic lands are confounding their tormentors because the accurate knowledge they have stored in their minds continues to guide them and Jehovah is with them.

²² But the battle is not yet over. Doubtless many more of Jehovah's servants will suffer persecution in many lands while Sa-

21. How have accurate knowledge and faith based upon it carried Jehovah's servants through great trials in our generation?

22. What do we need to survive in our spiritual warfare?

tan makes his last stand against Jehovah. Revelation 12:17 shows that the Dragon is now making war with the servants of Jehovah on the earth. To survive in this warfare we must be strong of mind. Therefore, while we have the opportunity of taking in so much accurate knowledge of Jehovah from his Word, let us become filled with accurate knowledge as a defense in these evil days.

²³ People of good will in this generation must also gain accurate knowledge of Jehovah to survive Armageddon into God's new world. Now Jehovah uses his enlightened witnesses in carrying out his will that all kinds of men may come to an accurate knowledge of the truth and be saved. (1 Tim. 2:4) Many of them have already been taught this accurate knowledge and have become part of the New World soci-

23. (a) How are people of good will now benefiting from accurate knowledge? (b) Why will the accurate knowledge taken in now be very valuable in the future?

ety. While this knowledge and their faith will help them through the battle of Armageddon, that will not be the end of taking in knowledge. Thereafter accurate knowledge will increase more and more. In the new world all will be free forever of harmful superstitions and fears. The new world will fully absorb the interest of its every inhabitant. Because Jehovah's knowledge is infinite, the taking in of knowledge by his subjects will never come to an end. There will be new things to learn for eternity, because Jehovah is the great Source of accurate knowledge. Seeing what is ahead of us, we ought to be taking in as much knowledge now as we possibly can. Become filled with accurate knowledge. Lay a good foundation of knowledge, something strong to build on in God's new world when, as Isaiah foretold, "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isa. 11:9, AS.

BALFOUR'S SPEECH ON UNITING MANKIND

 American religious leader Robert E. Speer tells the following about British statesman Arthur Balfour, one-time prime minister, foreign secretary attending the Paris Peace Conference, representative to the League of Nations and delegate to the Washington Disarmament Conference: "Professor Lang went to a lecture in McEwen Hall, Edinburgh University, given by the great statesman, Arthur Balfour, upon the topic, 'The Moral Values Which Unite Mankind.' He noted a Japanese student of the university in a seat opposite him assiduously taking notes. Mr. Balfour gave a masterly presentation of the different ties which bind together the peoples of the world: common knowledge, commerce, and the rest. He sat down amid a great outburst of applause. After a moment of silence the chairman, after the Scottish fashion, arose to make a little speech of appreciation of his own. But before he could say a word, the Japanese student rose, leaned over the balcony, and called out in a clear voice, 'But, Mr. Balfour, what about Jesus Christ?' You could have heard a pin drop. Everyone realized the justice of the rebuke. A leading statesman of the greatest Christian empire in the world had not said a word about the one fundamental and essential bond which must unite mankind. A Japanese student from a faraway non-Christian land had to remind them with the question, 'But, Mr. Balfour, what about Jesus Christ?'"—*Treasury of the Christian Faith*.

Shipwreck Explained

 "Most people are willing to take the Sermon on the Mount as a flag to sail under," Oliver Wendell Holmes once said, "but few will use it as a rudder by which to steer."

"Love One Another"

LOVE is easy to talk about but difficult to practice. Yet the practicing of it is what God expects from Christians.

¶ It is written at 1 John 3:23: "This is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another, just as he gave us commandment." The commandment is regarding the exercising of love, actually showing it by our actions and speech.

¶ It does no good for a Christian to talk about the need to show love and to quote Jesus' commandment, "Love one another just as I have loved you," if he fails to exercise it. He must be conscious of it at all times, always analyzing his actions and intended actions to see whether they violate the principle Jesus gave of loving one another.—John 15:12.

¶ This means a person must put himself in the position of his Christian brother and look at his own actions as they would appear in that person's eyes. The exercising of love requires a sensitive regard for the interests and welfare of others.

¶ The Scriptural command does not mean that love is to be shown only to those who are close to a person, but it means that love is to be exercised toward all of Jehovah's dedicated servants.

¶ The big assembly of Jehovah's witnesses in New York this summer will put each Christian who attends it to a test. It will be a test of his love. His conduct among his brothers and the respect he shows for their interests will reveal whether he is a person who talks about love and does not practice it or one who talks about it and does practice it.

¶ The great crowds that will be gathered there may result in the congesting of corridors. If that happens, would it be showing love to shove and push your way through? Would it be showing love to stop and visit in the middle of a corridor or in a manner that obstructs the free passage of others? At such assemblies, when there are large crowds, it is necessary for each delegate to be considerate and patient.

¶ When something is wanted at the check-room, at a literature counter, at the rooming

department or at any department, a person would be showing no love by crowding ahead of others who were there before him. No matter how many people are in line, the Christian who exercises love will show respect for the rights of his brothers ahead of him by patiently waiting his turn. He must not act as if he thinks he is better than his brothers and should not have to wait.

¶ Remember the advice the apostle Paul gave about "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Phil. 2:3, 4) If you do this, then you will be showing love for one another.

¶ Another way a delegate will show whether he exercises love is during the sessions. When a speaker is on the platform giving Scriptural instruction, admonition and counsel, is that the time to be walking around the corridors and assembly grounds? Is that the time to talk with one another? Would that be showing respect for the speaker or consideration for others who want to listen?

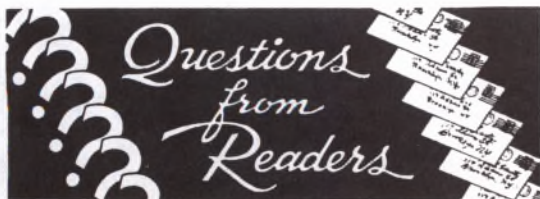
¶ What about when a session is drawing to a close? Is it showing love to get up and walk out before the last speaker has finished or before the closing prayer in the evening? Unless a person is compelled to leave because of sickness, age or urgent duties, it cannot be said that he is showing love for his brothers whom he disturbs or for the speaker whom he insults by walking out.

¶ Love is not a quality that is exercised only when a person is rested, in a good mood and among a few people. It is something that must be shown at all times, under all circumstances. The exercising of it requires a conscious effort on the part of the dedicated Christian. This is especially so at a large assembly. Then it takes a special effort to be kind, considerate and patient.

¶ Let all who plan on attending the New York assembly remember that it will be a special test of whether they are obeying Jesus' command to "love one another."

Finally, all of you be like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind, not paying back injury for injury.

—1 Pet. 3:8, 9.



● In Numbers 8:25, 26, concerning the Levites who served at the house of worship of Jehovah, we read: "But after the age of fifty years he will retire from the service company and serve no longer. And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service. In accord with this you will do to the Levites in their obligations." Since the appointed ministers among Jehovah's witnesses on earth today do not retire from their service at any age, how applicable at the present time is the principle of this considerate law of Jehovah here quoted?

In the ancient nation of Israel there were three main families of Levites. All the male members of these who qualified served as assistants to the priests of Jehovah at his holy tabernacle or temple. In the course of time, as Jehovah himself foresaw, these Levite families became very populous in male members who were eligible for service at his temple sanctuary. The number of service openings for them at the temple sanctuary was limited. In order to provide for all the Levites to have a hand at enjoying these service privileges it finally became necessary for King David to divide up all the Levites in twenty-four courses, each course or division being assigned to one week of service at the temple each half year, or a total of two weeks in a full year, besides all Levites together serving at the special festivals, three times annually, in Jerusalem. It was doubtless not merely out of consideration for their age but to prevent overcrowding of such offices that Jehovah God instructed in the law stated above that those reaching the end of their fiftieth year of age should be retired from *obligatory* service. They could assist voluntarily those who were still eligible to serve at the temple, but they themselves were given no direct assignment nor were they held accountable to fill such. Although retired from assigned service they still received the benefit of the sacrificial offerings made by the Israelites and also of the tithes that the twelve

tribes of Israel paid in support of the temple service and worship.

This does not establish any rule for Jehovah's appointed ministers at his spiritual temple today to be retired from preaching or from any other ministerial service. The spiritual Israelites or Christians, who are anointed with God's holy spirit for his service, are not under the Mosaic law that anciently applied to the nation of natural Israel. Since the day of Christ the Mediator, spiritual Israelites are under a new covenant with Jehovah God.

Now as regards the priests of Israel, these were not retired at the end of their fiftieth year, and the high priest himself served in his holy office until death if he continued capable. The fact is, the first high priest of Israel, Aaron the brother of Moses, was chosen for service at eighty-three years of age, and he served for almost forty years afterward. At the beginning of the Christian era the spiritual Israelite, the apostle John, was nearing a hundred years of age when he wrote five inspired books of the Holy Bible and completed the canon of the Holy Scriptures.

For the Christian there is no retiring of him from Jehovah's service at fifty years of age, no more than there is a withdrawal of his anointing with the holy spirit of God to preach God's Word when he reaches fifty years of age. Today the field is the world, the entire globe; and this good news of God's established kingdom must be preached in all the inhabited earth for a witness to all the nations before the end of this old world comes. By virtue of their dedication to Jehovah God to do his will forever, Jehovah's witnesses today are under obligation to continue in the fulfillment of their commission to preach the good news of God's kingdom until the witness work is finished. There is no Scriptural precedent for retiring them from service, even after they have served for fifty years, and then putting them on a pension. If old age or advancing years incapacitate a dedicated Christian for a particular kind of responsibility, then he may be shifted to another form of service that he can perform. The obligations that his dedication to God imposes upon him do not allow for him to be relieved of all service responsibilities and privileges and to be retired thereafter to live at ease on a pension, to become a sheer financial burden upon a congregation or upon the organization that supervises the New World society of Jehovah's witnesses.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why many sermons are nuisances? P. 292, ¶1.
- ✓ Why a clergyman accused his fellow clergymen of faithlessness? P. 294, ¶2.
- ✓ What starting points are used by Jews, Christians and Moslems for counting time? P. 297, ¶1.
- ✓ Whether the flood began in Noah's 600th year or after he was 600? P. 298, ¶3.
- ✓ Why a family gave up a prosperous farm to live on an island? P. 301, ¶1.
- ✓ How the presence of one man caused a drop in drunkenness on an African farm? P. 304, ¶4.

- ✓ Where there are people who believe they descended from crocodiles? P. 306, ¶7.
- ✓ What is the only way to be free from superstitions? P. 306, ¶8.
- ✓ Who only can discern spiritual things? P. 308, ¶15.
- ✓ What brings wisdom and spiritual discernment? P. 310, ¶23.
- ✓ Who in Africa are not terrorized by the juju? P. 313, ¶9.
- ✓ What is required in the exercising of love? P. 318, ¶4.
- ✓ Whether a minister of God has the right to retire from the ministry? P. 319, ¶5.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 22: Does Superstition or Knowledge Govern You? Page 305.

June 29: Increased Knowledge Brings Lasting Benefits. Page 311.