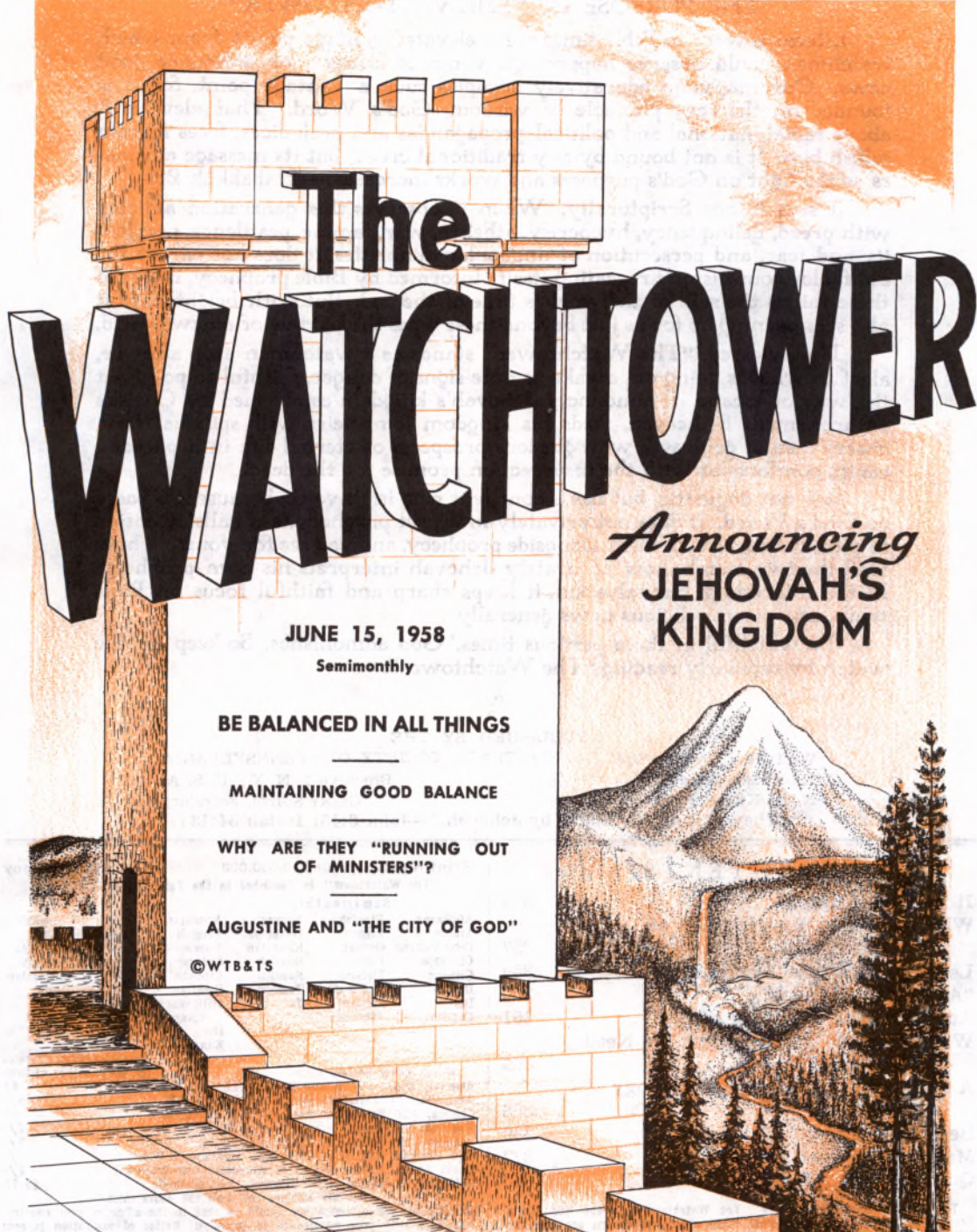




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 15, 1958

Semimonthly

BE BALANCED IN ALL THINGS

—
MAINTAINING GOOD BALANCE

—
**WHY ARE THEY "RUNNING OUT
OF MINISTERS"?**

—
AUGUSTINE AND "THE CITY OF GOD"

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

117 Adams Street

N. H. KNORR, President

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

GRANT SUITER, Secretary

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

CONTENTS

It Is Sinking In!	355
Why Are They "Running Out of Ministers"?	357
Learning Warfare Technique	359
"As You Go, Preach"	360
Augustine and <i>The City of God</i>	361
We Wanted to Serve Where the Need Was Great	365
A Question That Stumped Theology Students	368
Be Balanced in All Things	369
Maintaining Good Balance	377
Questions from Readers	383

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

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

Printing this issue: 3,500,000

"The Watchtower" is Published in the Following 50 Languages

Semimonthly					Monthly	
Afrikaans	Finnish	Norwegian	Armenian	Korean	Singhalese	
Arabic	French	Portuguese	Bengali	Malayalam	Tamil	
Cebu-Visayan	German	Slovenian	Burmese	Marathi	Tigrinya	
Cinyanja	Greek	Spanish	Chinese	Pangasinan	Turkish	
Cishona	Ilocano	Swedish	Cibemba	Polish	Ukrainian	
Danish	Indonesian	Tagalog	Croatian	Russian	Urdu	
Dutch	Italian	Hiligaynon	Visayan	Sesotho	Xhosa	
English	Japanese	Twi	Ibo	Siamese	Yoruba	
			Kanarese	Siloli	Zulu	

Watch Tower Society offices		Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.		\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.		8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario		\$1
England, 34 Craven Terrace, London W. 2		7/-
Jamaica, 151 King St., Kingston		7/-
New Zealand, 621 New North Rd., Auckland, S.W.I.		7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal		7/-
Trinidad, 21 Taylor St., Woodbrook, Port of Spain		\$1.75

Monthly editions cost half the above rates. Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Entered as second-class matter at Brooklyn, N.Y. Printed in U.S.A.

IT IS SINKING IN!

THE *Kirchenbote* ("Church Messenger") for the canton of Zurich has published a very interesting article in its February, 1958, issue No. 2, entitled "Immortality or Resurrection?" An answer to a question seems to have triggered off a controversy among its readers on this subject, and so it now publishes an article from "*Evangelische Welt*" ("Evangelical World") written by Prof. Dr. Koeberle of Tuebingen (Germany) to support its statements. This well-known German professor is mentioned as collaborator of the excellent work *Neutestamentliches Wörterbuch* ("New Testament Dictionary"). We have met with several clergymen of recent months who have stated they do not believe in the immortality of the human soul, but they do not come out and preach this publicly on account of ingrained public opinion; and so this article constitutes an admirable exception, a few paragraphs of which we now quote in translation:

"The question whether the soul also dies at death has for a long time been answered only with a convinced 'Yes' by adherents of materialistic opinion, while Platonism, Idealism and the Christian Church have stood just as adamantly for a continued living of the soul beyond death and the



grave. According to the materialistic way of thinking, the spiritual, psychical and moral behavior of man is a strange and mysterious by-

product issuing from the physiological activity of the brain.

With the disintegration of the earthly substance in death the mental abilities of a person are automatically extinguished, just as a lamp loses its light when oil and wick are used up in the receptacle. As cheerless and hopeless as this opinion may seem to be, let us not deceive ourselves: it is precisely this dogma of a total extinction of the human individuality at death that is highly welcomed by countless persons, because one is then rid of all future responsibility. No one will ever be able to ask me: How have you been walking the board of the world stage?

"But now the extraordinary fact is that for about 30 years leading theologians, foremost of the Lutheran Church, have also owned up to the conviction that the soul dies at death, even though based on a completely different motivation and associated with entirely different hopes than those held by representatives of materialistic opinion. What induces evangelical

theologians of rank to recognize this dogma of the total extinction of man at death, a view which, within the Christian Church, has been emphatically propagated only by the Bible Students [Jehovah's witnesses]?

"Theological considerations tend in the following direction. Evil, the power of sin, is always rooted in the mind. Our body, our natural disposition, is not to blame for the severance from God. It is our pride of heart, our defiance of soul, that we do not want God to extend his love to us and that we prefer to go our own way of self-assertion. Hence, if death is the wages of sin as punishment for our rebellion against God, then the part actually to blame should also be included in the death sentence; but that is our mind, our soul, and not our body, which has only been drawn into this deplorable condition with the soul, active to be sure, but nevertheless bearing the least share of blame. So only does death take on its real character of judgment, while the judgment of death seems to be made light of if the immortal soul delivers itself more or less effortlessly out of the disintegration that only the body remains subjected to. But at the same time present-day theology is fully convinced that it is only this new view which allows the Christian resurrection hope to stand out in its full magnitude and grandeur, the fact that God at the end of all days will awaken or restore to new life out of absolute nothingness the dead who are recorded by name in his memory.

"It is not perchance that it is precisely Lutheran theologians who are taking such

a determined stand for the conviction of the destruction of the soul in death. The Lutheran doctrine of justification says, man himself has nothing to offer by which he could claim God's forgiveness and love . . . God, who alone has immortality, can give us life again by a resurrection as a consequence of an act of redemption.

"Our church people are deeply disturbed by this new understanding and teaching. The simple churchgoer gets the impression when hearing such a message at the graveside: Well, then the materialists are right when they maintain that all is out at death. The clergy say it themselves now too! That we go beyond this and point to the hope held out at the day of resurrection of the dead, this is not always so readily accepted. The congregation stand solely under the devastating impression that it is nothing with the survival of the soul after death . . . as far as man is concerned, the immortality of the soul can certainly not be maintained or proved."

The above is confirmed by another well-known professor of theology, O. Cullmann, who teaches at the Basle and Paris universities. He says in a publication entitled "Immortality of the Soul or the Resurrection of the Dead?": "The Jewish and Christian concept of creation excludes any Greek dualism between body and soul."

It is interesting to note that after Jehovah's witnesses have preached the grand Biblical truth of the resurrection for the past eighty years, some of the Protestant theologians now begin to see a little clearer on this subject. Yes, it is sinking in!

"Convert the Christians"

George Lansbury, one-time British Labor party leader and politician, told this experience: "I once discussed my faith as a Christian with Lenin and Trotsky. Both repudiated my reliance on Christian ethics, and Lenin said, 'Go back home and convert the Christians; get a world of justice by Christian teaching. No one wants bloodshed, but Christians slaughter each other as readily as others for material gain.'"

Why are they "running out of ministers"?

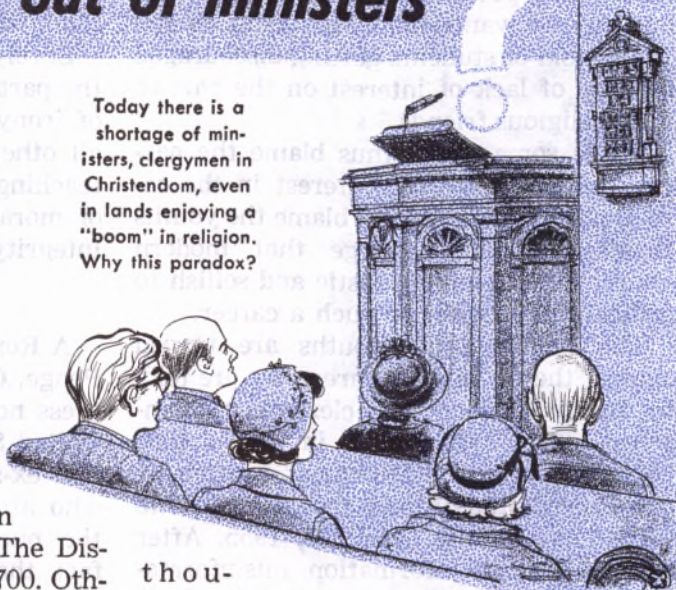
"WE'RE Running Out of Ministers!" So warns a leading United States Protestant monthly, *The Christian Herald*, in its issue of December, 1957.

And it gives some impressive figures to back up that statement. It shows that of some 308,000 congregations in the United States nearly one fourth are without local pastors. The Methodist Church leads, with a shortage of almost 16,000. The Southern Baptists are nearly 6,000 short. The Disciples of Christ lack more than 3,700. Other Baptist groups, Lutherans, Episcopalians and Seventh-day Adventists also have serious shortages. In a number of denominations upward of a hundred more ministers die, quit or retire each year than enter the ministry.

Nor are the Protestant churches the only ones affected by this problem. The same issue of the *Herald* told that the Roman Catholic Church in the United States has a shortage of more than 5,000 parish priests. Neither is its shortage limited to the United States. According to McManus of St. Patrick's Cathedral, there is a worldwide shortage of priests. In some sections of South America Roman Catholics see their priests only twice a year, when he visits them at *fiesta* time. Indicative of the shortage in such lands is the situation in Venezuela, where there is but one priest for 11,000 Roman Catholics.

Turning to Europe, we find that in France, largely Roman Catholic, many

Today there is a shortage of ministers, clergymen in Christendom, even in lands enjoying a "boom" in religion. Why this paradox?



thousands of parishes are without local priests. Even in Italy the situation is getting serious. There, during the past eighty-five years, the ratio of priests to Catholic population has shrunk from one priest for every 175 Catholics to but one priest for more than 1,000; a drop from 150,000 to 47,000 during that time.

Why this widespread decline in the number of Protestant and Roman Catholic clergymen? And especially why in the United States, where organized religion currently boasts of an all-time high as regards numbers, wealth and prestige? From the facts at hand it is apparent both that less young men enter the theological seminaries and that more preachers quit for some other vocation. But why?

WHY CLERICAL CAREERS NOT CHOSEN

Why do less young men today take up the career of minister or priest? *The Christian Herald* blamed the "laity" and in par-

ticular the parents. It quoted one clergyman as saying: "My people are willing to have young people go into Christian work, but no one wants his own son to do it." It also told of students getting discouraged because of lack of interest on the part of their religious friends.

While some would thus blame the parents for not fostering interest in the career of a minister, others blame the youths themselves. They charge that modern youths are too materialistic and selfish to dedicate themselves to such a career.

Then again some youths are turned against the ministerial career, we are told, by the example of the clergymen themselves. This was noted in the article "Strengthening the Ministry," written by one Robert Rankin and appearing in *The Christian Century*, April 27, 1955. After blaming lack of information, misinformation, feelings of unworthiness and too high standards for many youths not entering the ministry, he continues under the heading "Can He Keep His Integrity?"

"Others are turned against the ministry by the ministry. No doubt some of their judgments are unfair and naïve, but whatever their quality I have been persuaded reluctantly, that some of our fine young people do not respond to the vocation because they believe they see hypocrisy, arrogance and incompetence in the pulpit. Worst of all, some are under the impression that such characteristics are essential for success in the ministry.

"One lad told me," Rankin continued, "that he would be interested in the vocation if he could be convinced that he would not have to act like his own minister. He announced emphatically that he abhorred the high jinks and pulpit tricks he had witnessed in his own church and which, in his judgment, are required to 'hold' the people. A career in college teaching was much more to his liking and for him this

seemed to promise not only professional satisfaction but also a good chance to maintain his integrity."—*New York Post*, March 8, 1958.

Surely this confession or admission on the part of a religious leader is the height of irony. Here is the one vocation above all others that is ostensibly dedicated to teaching men and women high principles of morality, sincerity and the keeping of integrity.

WHY THEY QUIT

A Roman Catholic spokesman, Godfrey Poage, C.P., was quoted in the American press not long ago as stating that in the United States there are some half a million ex-seminarians. A seminarian is one who attended a theological seminary for the purpose of becoming a priest. The fact that there should be so many ex-seminarians proves that the shortage of ministers is not only because youths fail to make the ministry their career but also because so many become weary of that career and drop it for another kind. Why?

Are they materialistically inclined? Then the salary they received could well have caused them to quit. Are they idealists? Then disillusionment, discouragement and frustration may have caused them to leave the ministry. They may have found themselves in the same quandary in which Ogantz, an Indian chief who lived in Quebec some 150 years ago, found himself. He had been reared from infancy by a French Catholic priest and was sent as a missionary to his people. Said he to a friend:

"In my heart I have never been a good Catholic, though I tried to be a good Christian. I found it, however, much easier to make Catholics than Christians of other Indians. What I mean is, that they were much more willing to observe the forms than obey the laws of Christianity, and

that they grew no better under my preaching. I became discouraged, and feared that my preaching was an imposition and I an impostor."—*Historical Collections of Ohio*, Vol. 1, Frank H. Howe.

And what about the problem of trying to harmonize the evolution theory with the plain words of Moses, Jesus and his apostles? Or trying to reconcile what one's creed says with what the Bible teaches? And what about the dilemma in which a clergyman finds himself because the high principles of the Bible are so flagrantly violated by his flock, obliging him to choose between telling them the truth and a full collection basket? And what about the preaching activity of the Christian

witnesses of Jehovah, which is like a hail-storm sweeping "away the refuge of lies" taught by professedly Christian ministers?—Isa. 28:17, *RS*.

The fact of the matter is that the very profession or vocation of a Christian clergy is without Scriptural foundation or precedent. The clergy-laity distinction was wholly unknown by Christians of the first century. They heeded Jesus' instructions: "Do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ."—Matt. 23:8-10.

LEARNING WARFARE TECHNIQUE

WRITING in *Man and His Gods*, Homer W. Smith tells briefly about the horrors of the Crusades: "Conceiving that the Holy Land, and secondarily the great cities of Asia Minor, could be recovered for the church, Urban II in 1095 instigated a vast penitential pilgrimage to Jerusalem which was also to be a war against the infidel. He promised all who participated therein freedom from the common law, remission of sin, and blessed immortality.

☪ "This, the First Crusade, proceeded southwards across Europe, massacring, torturing and plundering without restraint. Two divisions indulged in such excess in Hungary that they were destroyed; a third, after killing some ten thousand Jews in the valley of the Rhine, was dissipated in the south; of two others multitudes perished by the way and the remainder arrived in Constantinople with sadly diminished numbers after having plundered the Greeks who had given them aid. . . . Seven thousand out of a number variously estimated at 150,000 to 300,000 finally crossed the Bosphorus and perished utterly at the hands of the Turks. A heap of whitening bones alone remained to testify to subsequent crusaders the fate of this, the so-called 'People's Crusade.'

☪ "Two years later a better organized military force, under Godfrey of Bouillon, succeeded in taking Jerusalem and founded the Latin kingdom of Palestine. . . . A month's siege was required to take the city, and no pagan army proved to be more ferocious than were the Christians. . . . Jerusalem withstood a month's siege, and when it fell at last the Jews were herded into the synagogues and burned alive, and the chroniclers boasted that the crusaders rode their horses to the Temple knee-deep in the blood of disbelievers. . . . On the next day, in the name of the Jesus who was supposed to have been buried in the sepulcher, they slaughtered a great multitude of people of every age, old men and women, maidens, children and mothers with infants, by way of a solemn sacrifice.

☪ "Eight times during the next two centuries the conflict between Christianity and Islam flared up in the east. As the papacy saw its chance to weaken an emperor, to enrich itself, or simply to divert the people of Europe from interstate warfare, the crusading effort was repeated. Crusading became a Christian vocation and, the Christians having learned the principle of organized and ruthless warfare in practice against the infidel, it was not long before they were applying its technique to themselves."

"As You Go, Preach"

WHEN Jesus sent out his twelve disciples he commanded them: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" (Matt. 10:7) Wherever they went throughout the land they did not fail to proclaim this good news.

⌚ This was done not only by the apostles but by all who became Christ's followers. The early Christians did not keep silent about the Scriptural truths they had learned. Philip, for example, was one who preached as he traveled. On one occasion, while traveling on the desert road from Jerusalem to Gaza, he encountered an Ethiopian who was a proselyte to the Jews' religion. The man was returning to his homeland after worshiping at Jerusalem. Philip noticed that he was reading from the Scriptures, and this gave him an opportunity to speak to the man. It opened the way for him to preach the good news of the Kingdom and its King, Christ Jesus.

⌚ Modern-day Christians can show the same initiative while traveling that Philip did. They can get into a conversation with a fellow traveler and then manipulate it so that they can talk about the good, upbuilding truths of the Scriptures. Many interesting experiences have been had by those who have done this.

⌚ This summer will be a fine time for Jehovah's witnesses to preach in this manner. Thousands of them will be coming to New York for the big international assembly that is scheduled for eight days. Some will travel by plane, others by boat and still others by train or car. They can make good use of the time by talking tactfully with other travelers. While sitting next to a person on a train or in an airplane the witness can start a friendly conversation and then turn the conversation toward the Scriptures. If the other person does not want to listen the witness will not make the trip unpleasant for him by continuing to talk about the good news. He will be considerate, knowing that there is "a time to keep quiet and a time to speak." (Eccl. 3:7) He is interested in finding ears that want to hear the good news.

⌚ Because some witnesses have preached while they traveled, a number of people have heard the good news of the Kingdom, even though they could not be reached at their homes or places of business. Others have had misunderstandings cleared away.

⌚ There will be many opportunities for those witnesses who drive to New York to preach along the way. They can talk with people they have business transactions with in the towns they pass through. There are also other car travelers that might stay overnight in the same town. These too can be witnessed to as opportunity affords.

⌚ Thus there are many ways that God's servants can preach the good news of the Kingdom while they are traveling. What is necessary is for them to take the initiative in starting casual conversations with people. But in this type of witnessing the Christian must be especially considerate and kind. "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering."—Col. 3:12.

⌚ Like the early Christians, Jehovah's witnesses are preachers of the good news of God's kingdom. They find pleasure in talking about Him and his mighty acts. "And your men of loving-kindness will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship."—Ps. 145:10-12.

⌚ As tens of thousands of Jehovah's witnesses travel from many parts of the earth to their assembly in New York city this summer a mighty witness will be given to the glory and might of the Creator. Many ears may hear the good news of God's kingdom for the first time and many hearts will be lifted up and given hope. They will follow the example of Christ's apostles by preaching wherever they go.

THE ALTERNATIVES

⌚ "If our religion is not true," once said cleric Richard Whately, "we are bound to change it; if it is true, we are bound to propagate it."



Augustine

AND

"The City of God"

"AUGUSTINE has justly been called the greatest doctor of the Catholic world," declared Stöckl.¹ Born in

the Roman province of Africa, he proved to be an energetic student. He mastered the Latin classics, studied Aristotle and was deeply influenced by Plato. Following his conversion, in 387 at the age of thirty-three he was baptized in the Catholic church, and he became a prolific writer. He became the bishop of Hippo, in ancient Numidia.

Of him *The Catholic Encyclopedia* says: "In the capital questions which constitute the faith of the Church in those matters the Doctor of Hippo is truly the authoritative witness of tradition . . . but the secondary problems, concerning the mode rather than the fact, are left by the Church to the prudent study of theologians."²

Rome had fallen to the Goths A.D. 410. The opinion was being pushed to the fore that the calamity had come as a result of forsaking the gods of Rome and turning to Christianity. By the year 413 Augustine had begun to write an answer. Before it was finished in 426 his composition *The*

City of God had developed to include a justification of the Christian philosophy in answer to the human philosophy of the pagan world.

The first five books of his extensive work attack the concept that human prosperity depends on maintaining the worship of many pagan gods and that the breaking off of such worship resulted in the fall of Rome. In the next five books of *The City of God* he takes to task the idea that calamity is always the companion of human-

ity and that worship of a great number of gods is advantageous. Up to this point his argument is directed specifically against the pagans. With the eleventh book he launches his treatise on the origin of the two cities, one of God and the other of this world. As we push on into the fifteenth book we find unfolding the progress of these two cities, and finally in the last four of his twenty-two-book work are set out the goals toward which these cities reach.

HIS TEACHINGS

Interwoven with other material in *The City of God* are many comments on doctrinal matters. He being called the "authoritative witness of tradition," his comments interest us. They set a pattern of the religious thinking of the church at that time. By comparison with Catholic teaching in this day, it is easy to see wherein Roman Catholicism has held to his lead and wherein it has deviated.

Augustine himself was a champion of the value of the Bible in Christian faith. He did not consider tradition as of equal authority, but declared that God's Word is "of most eminent authority."³ Although he quoted from the Apocryphal books, as he did from many pagan writers, yet he said: "Therefore let us omit the scriptures

that are called Apocrypha, because the old fathers, of whom we had the scriptures, knew not the authors of those works, wherein, though there be some truths, yet their multitude of falsehoods makes them of no canonical authority."⁴

He was not advocating the primacy of the apostle Peter in the Christian church when he said: "We that are Christians *re et ore*, in deed and in name, do not believe in Peter, but in Him that Peter believed in. We are edified by Peter's sermons of Christ, but not bewitched by his charms nor deceived by his magic, but furthered by his religion. Christ, that taught Peter the doctrine of eternal life, teaches us also."⁵

In his *Retractationes*, written toward the end of his life, Augustine restated his position on Matthew 16:18 in this way: "In my first book against Donatus I mentioned somewhere with reference to the Apostle Peter that 'the Church is founded upon him as upon a rock.' This meaning is also sung by many lips in the lines of blessed Ambrose, where, speaking of the domestic cock, he says: 'When it crows, he, the rock of the Church, absolves from sin.' But I realize that I have since frequently explained the words of our Lord: 'Thou art Peter and upon this rock I will build my Church,' to the effect that they should be understood as referring to him whom Peter confessed when he said: 'Thou art the Christ, the Son of the living God,' and as meaning that Peter, having been named after this rock, figured this person of the Church which is built upon this (rock) and has received the keys of the kingdom of heaven. For what was said to him was not 'Thou art the rock,' but 'Thou art Peter.' But the rock was Christ, having confessed whom (even as the whole Church confesses) Simon was named Peter. Which of these two interpretations is the more likely to be correct, let the reader choose."⁶

In view of the fact that Augustine shows it to be his later view that Christ, not Peter, is the Rock spoken of in Matthew 16:18, it is clear that this is the position he believed to be right.

In discussing the fall of the ancient city of Troy, he truthfully states why images cannot help their worshipers, saying: "The image kept not the men, but the men kept the image." He did not support religious rites for the dead as an aid to such deceased ones when he states: "And therefore all these ceremonies concerning the dead . . . are rather solaces to the living, than furtherances to the dead." He showed that Christians do not furnish "temples, altars, nor sacrifices to the martyrs, because not they [the martyrs], but their God, is our God."⁷

There was no thought of distinguishing certain men by their priestly attire in his statement that "it is nothing to the city of God what attire the citizens wear, or what rules they observe, as long as they contradict not God's holy precepts, but each one keep the faith, the true path to salvation." And although Augustine himself used Latin at a time when it was spoken by the people, he argues that the church should use the language of the people to whom they preach. He said that Christ "gave that manifest and necessary sign of the knowledge of the languages of all nations, to signify that there was but one Catholic Church, which in all those nations should use all those tongues."⁸

Did Augustine teach the doctrine of purgatory? It is a point that has been debated. The word "purgatory" does appear in his work. But however the matter is viewed, the picture he paints does not in any way suggest that suffering would be alleviated by the prayers of a priest, which might be offered on a money consideration.

He strongly opposed the idea held by many that all men are part of God. "Can there be a more damnable absurdity, than to believe that part of God's essence is beaten, when an offending child is beaten? To make the component parts of almighty God as lascivious, unjust, wicked, and damnable, as divers men are—what man can endure to hear it but he that is absolutely mad? Lastly, how can God be justly angry with those that do not worship Him, when they are parts of His own self that are guilty?"⁹

Further, Augustine argued in support of the Scriptural teaching "that had not our first parents sinned, they had not died." He said: "Why may not God then have so resolved of the earthly bodies, that being brought forth they should perish no more . . . but enjoy eternal happiness in this combination?" Our first parents lost it, however, when they failed in a test of "simple obedience." Augustine did not regard the account as folklore, but as revealed truth. Moreover, he pointedly disagreed with men who put fantastic dates on the antiquity of human accomplishments, "seeing it is not yet six thousand years from the first man Adam."¹⁰

PAGAN INFLUENCE

Not all of Augustine's teaching, however, was so firmly based on Bible truth. He was in some ways influenced by the ideas of the pagan mythologies and worldly philosophers with whom he was so well acquainted. *The Catholic Encyclopedia* reports: "Augustine gradually became acquainted with Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place."¹¹ The fruitage of that fusion showed up in such doctrines as the trinity and immortality of the human soul. The Egyptian, Roman and Grecian mythologies, as well as the teachings of Plato, taught various

trinities. Augustine followed this line of thinking, arguing that the Father, his Son and the holy spirit are all coequal and coeternal, instead of holding to the teaching of Jesus himself, who said: "The Father is greater than I am," or the inspired statement of Paul, who pointed out that the Son had not always existed, but is the "firstborn of all creation."—John 14:28; Col. 1:15.

In the fifth century before Christ Socrates had taught the immortality of the human soul. Plato, his foremost pupil, continued the doctrine and gave it greater popularity. Augustine, who was deeply influenced by Plato, did not break away from this "tradition of men" when he took up Christian writing, although the Bible says that "all have sinned" and "the soul that sinneth, it shall die."—Col. 2:8; Rom. 3:23; Ezek. 18:4, AS.

Predestination was another doctrine that stumbled Augustine. He tried to merge his idea of predestination with "free will" by teaching in effect that God makes man of such a temperament and gives or withholds His blessing in such a way that man freely does what God foreknows he will do. But he left unanswered the questions that are raised as a result of such teaching. The answers to such questions lie, not in such idea of predestination, but in the Bible. "God is not partial." "Time and unforeseen occurrence befall them all."—Acts 10:34; Eccl. 9:11.

THE TWO CITIES

But now turn attention briefly to the underlying theme of Augustine's *The City of God*. Two cities, or two societies, are set before our view. Rome, or some other earthly government, is not held up as the kingdom of the Devil, but rather it is said by Augustine to include the unrighteous in both heaven and earth. Nor is the city of God said to be the Catholic Church, but it

is described as a universal city that includes God, the obedient angels, the saints in heaven and the righteous on earth. Those on earth who pertain to that heavenly city are considered as pilgrims until God's kingdom comes. So Augustine says: "These we mystically call two cities or societies, the one predestined to reign eternally with God, the other condemned to perpetual torment with the Devil."¹²

In the latter part of his work the church emerges in a powerful, ruling position. Augustine said that ever since the spreading of the church beyond Judea the binding of Satan had taken place, restraining him from the full power of temptation. During this same time Christ is said to reign with his saints. "And so," he contends, "the Church now on earth is both the kingdom of Christ, and the kingdom of heaven," while an eternal reign lies beyond.¹³

True Christians may admire the clear insight Augustine had into many basic Bible truths, but they cannot accept the teachings that result from his attempts to fuse the Bible with pagan mythology and Platonic philosophy. Bible Christians do not look to any religious system on earth as the "kingdom of heaven," but continue to put their confidence in the "new heavens" that God creates as his means for bestowing endless blessings on obedient mankind.—Isa. 65:17, AS; 2 Pet. 3:13.

REFERENCES QUOTED

- ¹ *The Catholic Encyclopedia*, Vol. 2, p. 91.
- ² *Id.*, p. 103.
- ³ *The City of God*, by St. Augustine, translated by John Healey, Everyman's Library, Vol. 1, pp. 313, 314.
- ⁴ *The City of God*, Vol. 2, p. 91.
- ⁵ *Id.*, p. 230.
- ⁶ *Retractationes*, by St. Augustine, I, 21, 1. Quotation taken from *The Church, An Introduction to the Theology of St. Augustine*, by S. J. Grabowski, a priest of the archdiocese of Detroit, p. 124.
- ⁷ *The City of God*, Vol. 1, pp. 3, 16, 252.
- ⁸ *The City of God*, Vol. 2, pp. 256, 224.
- ⁹ *The City of God*, Vol. 1, p. 224.
- ¹⁰ *The City of God*, Vol. 2, pp. 2, 13, 17, 213, 214.
- ¹¹ *The Catholic Encyclopedia*, Vol. 2, p. 85.
- ¹² *The City of God*, Vol. 2, p. 60.
- ¹³ *Id.*, p. 283.

French-Canadian Nun Takes Stand for Jehovah

Miss Lucie Lacasse was a young Oblate nun, teaching school in the D'Alembert district, where two young witnesses of Jehovah are students. In November, 1956, she sent literature home with the younger of these boys, attacking Jehovah's witnesses. The mother wrote a kind letter, suggesting that the nun learn the other side of the story, and sent along some copies of *The Watchtower*. The nun read the magazines and kept questioning the lad daily. She was so impressed by his knowledge of his religion that by the time of the Christmas holidays she sent a note to his mother telling that she was convinced that Jehovah's witnesses had the truth and that she was leaving her order. True to her word she did not return to school. However, because letters sent her by the mother of the lad failed to reach her, she felt she had been deserted by her newly found friend and so went to work as cook at an agricultural college operated by the Oblate fathers. There she eventually received the letters and began expressing her joy at the knowledge she was gaining from "*This Means Everlasting Life*". Finding it increasingly difficult to remain at this institution, she talked to others about what she was learning, and some of the witnesses arranged to find her work on the outside pending her leaving the place. This proved easier than was expected as, due to her witnessing to others, some had become interested and so the one in charge was glad to let her go. She now attends all meetings of the witnesses, continues with her personal study and is taking training in the field ministry. She is also learning English, with the goal of the full-time service as a missionary in view.

We Wanted to Serve Where the Need Was Great

THE first time my wife and I heard of the great preaching work to be done in the islands of the Pacific was back in 1951. We decided that if prejudiced authorities would not let Christian missionaries enter the islands to carry on their Kingdom ministry, then we would bring the good news about Christ and his kingdom to these humble people. We felt a warm love for them and we sincerely thought that nothing should prevent them from hearing the truth. So we packed up our belongings and focused our attention islandward.

I spent two months searching for a job. I tried every avenue, all agents and firms. Nothing was available. Then one day an officer from the Department of External Affairs introduced me to a personnel officer of a large organization operating on one of the islands. I presented myself as a radio technician and after two hours of grueling tests I came out with the promise of a position. It took quite some time for the job to open up, however. In the meantime we gathered odds and ends together and fixed tax papers; I also underwent a medical examination by the firm's doctor, which was most trying, because the doctor said it would be unwise for me to go to the

tropics. I told him how hard I had worked over the last few weeks and that I would really care for myself when there. He could see my determination to go, so he passed me as fit.

This sounds very easy on paper, yet in true life it was extremely difficult. I know that several times I could have missed out had I not been determined in my efforts. Being pioneers, my wife and I wondered if taking a lucrative secular job was just the right thing, but we both knew, too, that "to obey is better than a sacrifice." So now after these many years we keep thanking Jehovah with all our heart for his direction and abundant blessings. Our cup of joy has been filled to overflowing since our coming here.

I left for the island alone. My wife waited in Sydney until I located an accommodation for us, which, I must say, was very difficult to obtain; in fact, accommodations still are. Determination combined with kindness and advertising procured a nice comfortable place in six weeks. My wife

**FROM A MARRIED COUPLE
IN THE PACIFIC**

arrived and it was into a private home that we moved. Although I was getting a good salary, all of it was spent on living expenses and rental arrangements over the first four months. But what did it matter! We were in one of the islands with a multitude of people around us and not one of them one of Jehovah's witnesses.

We started witnessing from door to door almost immediately after my wife arrived. We preached first in the European section. I began witnessing at my place of work the first week, but that is not always wise; it is usually better to make friends and get firmly established, even if it takes three months or more. During that period the language can be studied if a new one has to be learned. Sickness too strikes quickly here. We had our share; so care must be taken. During the week while I was at my work my wife witnessed on her own. The weekend was the time to find most of the people at home; the evening time too was good because there were not many pleasures to attract the people. Walking was the alternative if one missed the bus, which seldom if ever ran on schedule. We had no vehicle of our own. Everything was of interest to us. We found the people friendly and placed literature, but unfortunately they moved around so to new postings. We were successful in starting only three studies. Now things are different. The people are settling here.

A SHY PEOPLE

Many varied and thrilling experiences have been ours. These are a shy people and to study with them at first was most difficult. We did not understand their language and they understood little or no English. One man sat in on a study we were conducting and listened without comment. We simplified our English so that the translator could understand the truths we were telling and convey them to his

people. We studied for many months with him and many others, but their shyness, we recognized later, prevented them from questioning us or answering questions and we were beginning to despair. But we decided to hold one more study and if they did not show any sign of what they had learned we would finish the study and go elsewhere. Imagine our joy when this one man told us the explanation he had given someone on the difficult subject—the twelfth chapter of Revelation. He had found the answer in *The Watchtower*. We knew then they had all learned. His house is now used as the center of all our activities.

Three other study groups that my wife started in this village have now become service centers. A young man of seventeen has become an excellent translator. A casual conversation with three pidgin-English-speaking boys has resulted in a study that was carried on in five languages. Some of these now are a part of one of the three congregations that have been organized.

One day while a big conference was in session between the councilors of all the tribes, a man came and asked if we would teach the people of his village the Bible. We made arrangements immediately and within a month the first Kingdom Hall of Jehovah's witnesses was under way in this little village. About thirty adults were associated. Soon this same man wanted his people up in the mountains to hear, so we sallied forth over a precipitous road. This mountain home now has its own Kingdom Hall to accommodate its more than forty witnesses of Jehovah. Also ten miles farther into the mountains another Kingdom Hall is under way. No, this interested man has not stopped there—still another village has a congregation of almost fifty persons in attendance. Many of these are now baptized.

CIRCUIT SERVANT AND REWARDS

One of our most thrilling memories is that of the visit of our first circuit servant. This brother brought with him the film "The New World Society in Action." Several thousand saw and enjoyed the film and were made to realize that Jehovah has an organization of people for him. The most delightful spot in the one-day assembly was when the candidates for baptism were asked to rise, and over seventy stood up! It was a most stirring sight for us. Our hearts literally welled up with gratitude to see forty brothers and thirty sisters lined up along the jungle river ready to symbolize their dedication to Jehovah. Many of these people have heard of the truth but not sufficiently enough to bring them to maturity. Nevertheless, they are telling out the good news along hundreds of miles of coastline and are anxiously awaiting the time when some mature brothers will volunteer to help them. The need is great.

Looking back over the years that we have been here, we can see what a blessing island preaching has been to us. From one publisher in September, 1951, to 175 publishers in April, 1957. These come from three congregations and twelve groups. Associated with these are at least four hundred attending meetings and besides these there are hundreds more interested persons scattered throughout these islands. As we write this report we know of at least six villages along the coast where ma-

ture brothers could start congregations immediately.

My secular work has made it possible for us to build our own house, which is used as a Kingdom Hall for the European brothers. We have also managed to purchase a small piece of property elsewhere that now houses four special pioneers and one congregation publisher. We have directly or indirectly been able to find accommodations for eight other European brothers who are now working with us. Even though this job of mine occupies me some 200 hours a month, yet it has been the means of enabling us to open up the work here and Jehovah has added his blessing, because it was done with that end in view.

Although in a little over a space of a year the number of our European brothers has risen from eight to eighteen, still we are unable to cope with the vast amount of work there is yet to be done here. Recently we took a trip around the island and checked on our unassigned territory. As we looked at all the people in the various towns and villages we visited, we simply gasped for help.

Why not let your secular work serve you by making it possible for you to do Kingdom work where the need is great? You have much to gain by making such a move and certainly nothing to lose. It is certainly well worth the effort we put forth since 1951.

Why He Listened

¶ When asked by the bishop of Melanesia why he, a former member of the Anglican Melanesian Mission, Solomon Islands, had listened to a representative of the Watch Tower Society, the former member replied: "I like to hear both sides of a story." "Well, then," asked the bishop, "now you have heard it, what is your opinion?" "It is all true, because everything said he proved from the Bible," was the reply. This man followed up his conviction by leaving the Church of England and offering his home for group Bible study meetings.—1958 *Yearbook of Jehovah's Witnesses*.

A Question That Stumped Theology Students

THE Serbian-Orthodox believers of Yugoslavia practice worship of the dead. On "All Souls' Day" every family visits the cemetery with baskets full of eatables. A specially prepared sacrificial cake must not be missing. It is a cake prepared from pure wheat, milk, honey and cinnamon, and everyone coming to the grave, whether he knew the dead person or not, is offered a spoonful and eats it. This cake is offered at the so-called "Parastos celebration" (memorial to the dead), which is held in the home every year on the anniversary of the death of a member of the family. All relatives and friends are invited to it.

☞ When making a return call on a daughter of a deceased priest, a woman minister of Jehovah's witnesses unsuspectingly came upon the family just as they were celebrating the *Parastos* ceremony. As she entered the room she suddenly found herself faced with a whole group of people, which included two students of theology of the Orthodox church.

☞ There the witness stood! The hostess handed her a spoon and held out the *Parastos* cake. It is the custom, you see, for a visitor to partake of the cake before being introduced. As she took hold of the spoon she asked if she could raise a question. Since so many were present, surely she would receive the right answer.

☞ "Of course you may ask a question," the hostess replied. The witness proceeded: "Let us assume that your brother has been accused and imprisoned and you engaged the services of a lawyer to bring about his release. You pay this lawyer again and again for his work. Now, let us say, after two years, have you the right to ask the lawyer how far he has got toward the release of your brother?"

☞ "Yes, certainly!" came the reply. "And is the lawyer obligated to inform you as to his progress and what prospects there may be of your brother's release?" "Of course!" they said. "All right, then," said the witness as she turned to the lady of the house. "Your father died many years ago, and at least once

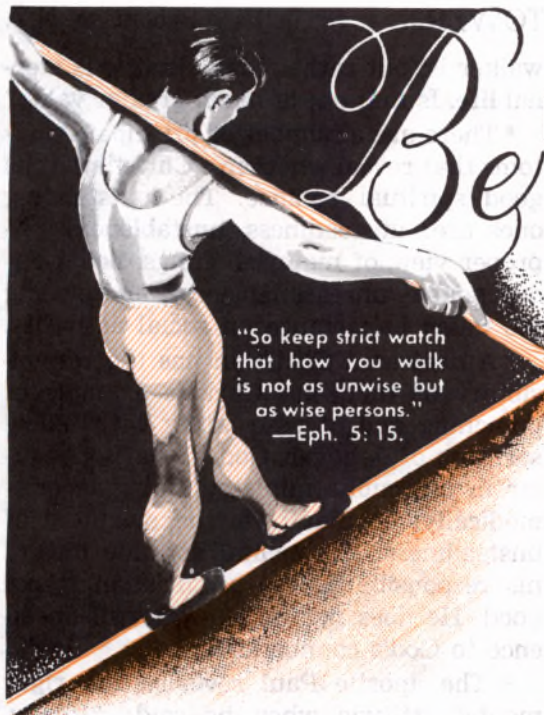
a year, on *Parastos* day, you pay a lot of money for mass, for *parastosse* and the ceremonies at the grave. The priests say that your father may go to heaven. Have you ever asked the priest how far your father has got on his way? Surely he ought to know. It may be that your father is already there and there is no further need for masses and these ceremonies. Can anyone here answer my question?"

☞ Silence descended on the company. No one answered. The eyes of all centered on the two students of theology. But the men found themselves in an embarrassing situation. The witness laid down the spoon without having taken the sacrificial cake. Then one student broke the silence, saying: "It is an audacity to make such a comparison and to disturb and degrade this sublime ceremony to such a level." "Why audacious?" asked a resolute-thinking Serbian woman. "These questions were really excellent and they fit the facts." "Quite right," said another. "You should be able to give expert answers to these questions. Why do you try to get out of the situation by resorting to insults?"

☞ Now an aunt spoke up: "I shall ask our pater these same questions at the very next opportunity. For twenty years now I have paid no end of money for mass and *parastosse* for my dead Jovan, and he must surely be where he belongs by now. Why should I still pinch and scrape to get these amounts together each year?" Turning to the witness, the woman asked: "What religion do you belong to?"

☞ "I am a Christian," she replied simply. Then she showed what the Bible says about the soul, that it is mortal. She explained what death is and its cause and the hope of the dead, that is, a resurrection. All listened attentively. She closed by promising to call the next day. A Bible study is now being held in this home. The two aunts attend Bible lectures with the interested lady. The truth is setting many free from false religion.

And you will know the truth, and the truth will set you free.—John 8:32.



Be BALANCED IN ALL THINGS

(Matt. 7:14) The dedicated Christian is one of those few. To stay on that narrow road he must develop good mental and spiritual balance, just as the tightwire performer must develop good balance to stay on his wire. As one slip can be disastrous for him, so can it be for the dedicated Christian.

³ A safety net stretched beneath the performer can save his life, but he has a long climb to get back to his wire, and when he reaches it he may be so shaken that he has difficulty regaining his confidence and sure-footedness. The Christian who loses his balance and falls from the way of Christian integrity that is high above the world's swamp of improper conduct may save his life by sincere repentance. But his climb back is a long and very difficult one. Some who have fallen have not been able to make it. The course of wisdom would be to avoid falling in the first place. But this requires good spiritual balance on the Christian's part and constant attention to how he walks.

⁴ The tightwire performer has a physical balance that is admirable, but good spiritual balance is much more desirable. But what is balance? According to *Webster's New International Dictionary*, Second Edition, Unabridged, it is a state of "equipoise or equilibrium of any opposing forces, physical or otherwise; equilibrium; steadiness; stability; equal or harmonious effect;

3. If a Christian should fall, how may he save himself, and why should a fall be avoided?
4, 5. How is balance defined, and how can a Christian lose his equipoise?

MANY have been the circus-goers who have sat in awed silence while a tightwire performer went through his act high above their heads. He moved about on a thin wire as surely as if he were walking on the ground. It required effort and many years of training for him to develop this keen sense of balance. It is a skill that had to be worked on, and it continues to demand close attention. While walking his wire he has his mind on what he is doing. He does not permit it to wander to other things, but rather he concentrates on keeping his balance.

² This circus performer well illustrates the Christian who is walking the narrow way of Christian integrity. Jesus spoke about this way when he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."

1, 2. How can a Christian be compared to a tightwire walker?

even adjustment; also, a position where such equipoise exists."

⁵ For the tightwire performer it is a state of equilibrium or steadiness on his wire. If he were to lean too far either one way or the other he would lose his equipoise and fall from the wire. The same is true with the Christian. He can lose his spiritual equilibrium by being an extremist, or by being careless, or by being indifferent to the need of cultivating good spiritual balance.

⁶ The physical balance of the tightwire walker is governed in his head, and it can be improved with training. The same is true with the Christian. His balance is also governed in his head, but it is not physical. It is spiritual. It too can be improved through proper training, by developing a good mental attitude. If he has a bad mental attitude his spiritual steadiness is affected, and he will eventually lose his footing on the narrow way of Christian integrity. Persons who are cynical, hypercritical and complainers should take warning. Their mental attitude is not good. Their Christian balance is endangered.

EVIDENCE OF BALANCE LACKING

⁷ The Christian who steps out on the narrow way of Christian integrity must be alert to any signs that indicate a lack in good spiritual balance. If he spots a weakness he must concentrate on overcoming it. Unless he does he may not reach the other end of the narrow road to life. When a tightwire walker sees a weakness in his sense of balance he works on it until he has overcome it. Does not a Christian have even more reason to do the same with his weaknesses? He is not seeking good balance to earn a living, as the tightwire

walker is, but rather his objective is eternal life. Is that not of much greater value?

⁸ There are a number of principal symptoms that reveal whether a Christian lacks good spiritual balance. The outstanding ones are: unsteadiness, unstableness, improper view of material things, being undependable, unreasonableness, and placing too much importance on social activities.

⁹ A dedicated Christian has the responsibility of following Christ's example of preaching and of associating with fellow servants of Jehovah God. If he is irregular in his public ministry, doing it spasmodically, he manifests the symptom of unsteadiness. His mental attitude toward his responsibilities as a Christian is not good. He does not manifest joyful obedience to God's commands.

¹⁰ The apostle Paul revealed the right mental attitude when he said: "Really, woe is me if I did not declare the good news!" And the same is true of Jeremiah, who stated: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (1 Cor. 9:16; Jer. 20:9, AS) Those men were not unsteady in their ministry. No one had to call on them month after month to encourage them to be active in it. They were moved from within by their own love for God and zeal for his truth. They showed willing obedience. The same must be true today with those who dedicate themselves to God.

¹¹ Persons showing unsteadiness in the ministry lack good spiritual balance. They walk the Christian path as if they are not certain where they are going. Such persons are irregular not only in their field

6. What governs a Christian's sense of balance, and how does his mental attitude affect that balance?

7. What should a person do if he spots a weakness in his spiritual balance?

8, 9. What are six principal symptoms of poor balance, and how is unsteadiness manifested?

10. Why can Paul and Jeremiah be pointed to as manifesting the right mental attitude?

11. How does meeting attendance reveal a weakness in spiritual balance?

ministry but also in their associations with the New World society. Instead of being steady in congregational meeting attendance they are irregular. They fail to appreciate that regular association with the New World society is essential for their own well-being and spiritual equilibrium. In fact, it is a Scriptural requirement. "And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) Those who have the bad custom of not being regular in attending congregational meetings are spiritually unbalanced.

UNSTABLENESS

¹² Unstability manifests itself in persons who are not firmly grounded in Scriptural truth, who are spiritually immature. Such ones reveal by their actions and decisions that the truth is not in their hearts even though it may be in their heads. Because they have head knowledge of it they are able to give fairly good comments, but their hearts are untouched. They are not moved to be guided by Scriptural principles in everyday living. They show a lack of faith in the wisdom of God's Word. "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him. But let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways." (Jas. 1:5-8) Being indecisive, he is unstable in the faith.

¹³ The unstable person permits his own wisdom and passionate desires rather than the wisdom of God's Word to influence his decisions. He is the kind who will unwisely seek companions outside the New World society. He fellowships with worldly persons who have no interest in doing the will of God. He puts himself in the same position as the Israelites who fellowshipped with the Canaanites contrary to God's explicit instructions. "Watch yourself that you do not conclude a covenant with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst."—Ex. 34:12.

¹⁴ It is folly to seek the companionship of worldly persons. Association with them will not help a Christian maintain his spiritual balance but rather interfere with it. He needs companions who will help him stand firm, for if he slips from the way of Christian integrity and loses his Christian identity he loses his life. If he does not want to be like worldly people who lack that identity, why fellowship with them? Why subject himself to their wrong pattern of thinking? He cannot safely ignore the Scriptural statement: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) What happened to the Israelites stands as a warning example to us. "And they went mingling with the nations and took up learning their works. And they got to be unclean by their works and kept having unfaithful intercourse by their dealings. And the anger of Jehovah began to blaze against his people and he came to detest his possession."—Ps. 106:35, 39, 40.

¹⁵ Separateness from unbelievers is the safe course for a Christian. This does not mean physical isolation. Christ and the apostles did not physically isolate themselves from unbelievers, but mingled with them in order to help such ones with Scrip-

12-14. (a) How does a person manifest unstability? (b) Whose bad example does he follow? (c) Why should worldly companionship be avoided, and what are Scriptural instructions on this?

15. What is the safe course for a Christian?

tural truths. They did not, however, have fellowship with them. The apostle Paul makes it clear what course Christians are to follow today when he said: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?" (2 Cor. 6:14) In obedience to such Scriptural instruction the balanced Christian will seek companions within the New World society, not outside it.

¹⁶ Certainly when it comes to marriage it is even more urgent for a Christian to follow this policy of separateness. He has to live with his marriage partner; and if that partner is not a dedicated Christian as he is and is not interested in obeying God, will he not find it more difficult to stand firm in the faith? Will there not be continual friction, difficulties and frustrations? Why bring on heartaches by agreeing to a union that is bound to cause trouble and create unhappiness? Why be disobedient to God's commands as the Israelites were who married heathen Canaanites? "And you must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry."—Deut. 7:3, 4.

¹⁷ The danger of being turned away from Jehovah God by an unbelieving marriage partner is just as real today as it was in the days of ancient Israel. Of course, those who come into the faith after marriage cannot change their status, but must continue living with their unbelieving mate, making the best of the situation. They will, however, do their utmost to keep spiritually

strong. But those in the New World society who are unmarried should walk as wise persons by heeding the Scriptural principle of marrying "only in the Lord." To ignore this principle is to reveal spiritual instability.

¹⁸ Another sign of unstableness is being afraid of public opinion. This is commonly seen among children who are painfully concerned over what their classmates or age group think and say about them. They fear to buck what is considered popular. They dress as the others dress, cut their hair as they do, talk as they do, and act as they do. Their fear to be different makes them slaves to conformity.

¹⁹ What difference does it make what others think or say? What of it if a person stands out from the crowd because he does not go along with them in everything they do and think? What does it matter if they think a person is peculiar for holding to Christian principles? Their opinion means nothing, but God's opinion means everything, for he can give life; they cannot. The stable Christian will not permit the fear of what others think or say make him conform to the crowd. He will stand firm for Christian principles regardless of adverse popular opinion.

MATERIAL THINGS

²⁰ The third symptom mentioned of spiritual unbalance is a wrong view of material things. The unbalanced Christian will permit that love to get out of hand and drag him into a quagmire of debt. He does not wisely live within his means, but allows himself to become enslaved to material possessions. His secular employment becomes of greater concern to him than spiritual employment.

18, 19. (a) Explain how unstableness in a person can be revealed by public opinion. (b) What is the right mental attitude toward public opinion?

20, 21. In what way can material things be a cause of spiritual unbalance?

16, 17. What policy should be followed with regard to marriage? Why?

²¹ Even though his secular work may interfere with his ministry and his attendance at congregational meetings, he is unwilling to make adjustments to put spiritual interests first. The material things that can be bought with the money he earns mean more to him than the ministry and spiritual health. He puts God's interests and his own spiritual welfare second to such things. He is walking not as a wise person but as the unwise, who do not watch how they walk. He is unbalanced and is in danger of falling from the narrow way of Christian integrity.

UNDEPENDABILITY

²² Those who manifest the fourth symptom of unbalance lack a sense of responsibility. Their word cannot be relied upon. They will quickly make a promise and just as quickly break it. Since they cannot be depended upon to keep promises to fellow Christians, how can they be depended upon to keep promises to God? Does their agreement to do God's will really mean anything? By being unfaithful in small promises, will they not be unfaithful in this most important one?

²³ An undependable Christian is an unbalanced Christian. He cannot be of real service to the theocratic organization. Because he is undependable, overseers in the organization refrain from giving him responsibilities. He is the type of person who will register in the theocratic ministry school for training in the ministry, but when he is given an assignment to give a student talk he fails to be present when it is due. Or he may fail in fulfilling an assignment on the congregation service meeting. When he does this repeatedly he shows that he is undependable and cannot

be trusted with responsible assignments. He will show the same irresponsibility when he makes promises to be at a contact point for field ministry or tells a person of good will that he will call back. His promises are empty words.

²⁴ When a Christian makes an agreement he should keep it. If he does not keep it he makes himself a liar. The balanced Christian is a person of his word. He keeps his promises and honors his agreements. Since he proves faithful in small things he is given bigger and more responsible things to do. Christ pointed this out in his illustration about the talents. The slave that made good use of the five talents entrusted with him proved to be dependable. He was blessed with greater service privileges. "His master said to him: 'Well done, good and faithful slave! you were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.'"

—Matt. 25:23.

²⁵ How can undependable Christians expect to stay on the narrow road to life? How can they expect to reach its end when they lack proper balance? Like an unskilled tightwire walker, their chances of slipping are very great.

UNREASONABLENESS

²⁶ The person who is spiritually well balanced is reasonable in all that he does. He is neither a faddist nor an extremist, but is one who lives moderately. He obeys the command: "Let your reasonableness become known to all men." (Phil. 4:5) He manifests it by walking as a wise person, showing by what he does and by what he says that he is guided by Scriptural principles.

22. How is the fourth symptom of spiritual unbalance manifested?

23. (a) How should overseers view an undependable person? (b) What are some of the ways he shows his irresponsibility?

24. How does a person prove himself worthy of service privileges?

25. What is most likely the future of those who have the symptom of undependability?

26, 27. Why should a Christian be reasonable?

²⁷ The unbalanced Christian is just the opposite. He is immoderate in his habits and unwise in his decisions. He is stubborn, not being open to agreement. His mouth is open to spout his own wisdom but his ears are closed to the wise counsel from his Christian brothers. Unless he changes and follows a reasonable and moderate course of thinking and living he will not be able to maintain his footing on the narrow way to life.

SOCIAL INTERESTS

²⁸ The sixth listed principal symptom revealing the lack of proper balance is the placing of social interests ahead of theocratic interests. Certainly the person who thinks his social activities must come before his duties in the ministry has an improper mental attitude toward his Christian responsibilities and obligations. His evaluation of what is important is warped. He is ignoring his promise to put God's will first in his life. He foolishly puts personal entertainment ahead of his service to God.

²⁹ Social activities have their time and place. They should not be allowed to infringe upon congregational activities. The balanced Christian will allot them a reasonable amount of time and attention, but no more. He will do the same with any hobbies he may have. At all times he will put his Christian activities foremost.

³⁰ All in the New World society should take a close look at themselves to see if they have any of these or other symptoms of unbalance. Do not be convinced you do not have them before you begin the examination. Those who are so sure of themselves are often the very ones who are not spiritually balanced in all things. If a weakness is spotted, work on it.

HOW TO BECOME BALANCED

³¹ The tightwire walker does not step out on his wire confident that he will fall. He has instead a positive attitude. The same is necessary for the Christian. The right mental attitude is very important to cultivating steadiness. If he takes a negative attitude toward his responsibilities as a Christian minister or toward the difficulties and hardships that come with following the way of Christian integrity, he will lose his balance and fall. If he wants to stand it is essential for him to have the same positive mental attitude the apostle Paul had. "For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Rom. 8:38, 39.

³² Paul had the right viewpoint. He was determined to stay on the narrow road to life. He would let nothing stumble him and cause him to fall, neither influences outside his body nor those inside it. "The way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:26, 27.

³³ Gaining this right mental attitude does not come without effort. It requires diligent study of God's Word and an accurate knowledge of it. It requires a genuine heart desire to walk in harmony with God's expressed and righteous principles. What a person learns he must take into his heart and make it a part of him. He must meditate upon his relationship to Jehovah and to the theocratic organization.

28, 29. (a) What is the sixth symptom of unbalance, and why is it bad? (b) What is the proper viewpoint?
30. What should all in the New World society do?

31, 32. (a) Why must a positive attitude be cultivated? (b) What was Paul's viewpoint?
33, 34. How does one cultivate Paul's attitude and maintain it?

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

³⁴ By paying constant attention to himself a person watches his mental attitude, making sure that it is not becoming negative or sour. If it is he will not stay for long by the Scriptural things he has learned. He will soon fall from the narrow way to life. That is why Paul gave this admonition to be absorbed in Scriptural truths and godly service and to watch oneself. He gave similar counsel to the Hebrews when he said: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away."—Heb. 2:1.

³⁵ Another factor in cultivating a right mental attitude is being able to overlook imperfections in the Christian organization and faults in fellow Christians. Although God's spirit operates on the organization, it does not govern every decision and every movement of the human overseers. These men are free moral agents who are left to make decisions they feel are best for the New World society. They are mature Christians who are capable of letting God's Word and its principles guide them in making wise decisions. But if one should mistakenly make an unwise decision, that should be no reason for a person to become disgruntled and sour. It should not cause him to criticize the whole organization because of this one overseer. It is no reason to become cynical. A well-balanced Christian will overlook mistakes and imperfections. He will remember that he is serving God, not men. And he will remember that except for Christ God has

always used imperfect men to care for his interests in the earth. These have been men with a good heart condition and with a zealous desire to advance divine interests. Being imperfect, some have made mistakes, but their mistakes are no reason for a person to reject the theocratic organization and go back to the world. It has the words of life, not the world.

³⁶ A stable Christian knows what God's Word says, he knows what the theocratic organization is doing, and he knows the future that lies ahead of it. Like the apostle Paul he will have a positive mental attitude, allowing nothing to dampen his love for God and his zeal for Kingdom service. Because he is not a victim of creature worship he will not stumble when an overseer makes a mistake or a wrong decision or acts indiscreetly. He will leave it to the organization to rectify such mistakes. But as for him, he will continue keeping his eye on the goal of life. He will allow nothing to distract him. The mental attitude he wants is a loving attitude with singleness of purpose. He will show understanding and reasonableness and will not be easily offended.

³⁷ A person is greatly helped in cultivating a right mental attitude if he keeps his mind on what is good and upbuilding. This again is a matter of thinking positively and not negatively. Good advice is given in this regard at Philippians 4:8: "Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things."

³⁸ If a person follows this advice he will

35. Why should imperfections and mistakes in the organization and fellow Christians be overlooked?

36. What viewpoint will a Christian take with regard to mistakes by others?

37, 38. What is the best way to avoid a bad mental attitude?

not become cynical or hypercritical about the organization and his fellow Christians. His mind will be on the good things of God's Word and on the constructive work the New World society is doing world-wide. He will be firm in the faith.

³⁹ In all things the well-balanced Christian guards against selfishness. He grows in love, not for himself, but for God and for his fellow Christians. When counsel is given him he humbly accepts it. He knows that "the way of the foolish one is right in his own eyes, but the one listening to counsel is wise."—Prov. 12:15.

MODERATION

⁴⁰ A Christian cannot afford to be an extremist in anything he does. The course that is reasonable and moderate is always best. Some think the godly man should live in poverty, that he should deny himself reasonable material comforts and pleasures; but this is a wrong conclusion. Mortifying one's body does not bring God's approval. Those who think it does are following a line of thought that is not Scriptural but pagan, for it is common with Hindus and Buddhists. There is nothing in the Bible that justifies this idea of asceticism. The balanced Christian is capable of using material things in a reasonable way, not only for his own interests but also for God's. He can use such things wisely and does not have to deny himself their comforts and pleasures to gain God's approval. He will not lean to the one extreme of asceticism or to the other extreme of materialism and overindulgence, but will be moderate. The wise counsel given in the Bible to overseers well expresses the Christian position: "The overseer should therefore be irreprehensible, . . . moderate in habits."—1 Tim. 3:2.

⁴¹ Moderation in the habits of personal study and preaching are not overlooked by the effective minister. He is not the one who neglects personal study to devote a high number of hours in the ministry. Neither does he go to the other extreme, giving much time to study but little time to preaching. He knows that study is needed to reap the best results from his preaching activity as well as to stand firm in Christian integrity. The moderate course of balancing field work with personal study is the wise one to follow.

⁴² As the Christian grows in knowledge and maturity, so does his effectiveness as a minister. Since this brings better results and greater joys he will want to increase his preaching activity. He will not be satisfied with a meager service but will want to do as much as he can. The incentive for greater activity will come from his own heart. None of the many features of the ministry will be neglected by him, but he will seek to be balanced in them just as he has balanced his preaching with his personal study. His moderation makes him an efficient minister, doing much good with Scriptural truths.

⁴³ What have been mentioned are ways a dedicated Christian can cultivate good spiritual balance. Some who are spiritually unsteady in the New World society will make an effort to use them and will improve their balance. Others will not. Do the indifferent ones imagine they can stumble along and not fall from the narrow way of Christian integrity? Do they think that, merely attending an occasional meeting and occasionally preaching in the field, they will succeed in reaching the end of that narrow road and receive the gift of eternal life? If they do they entertain a

39. What will the well-balanced Christian guard against?
40. (a) Why should one not lean toward ideas of asceticism? (b) What course will one take?

41, 42. What balance should be sought in the ministry?
43. (a) Why will some improve in spiritual balance but others not? (b) Why can a person not afford to be indifferent?

mistaken view. Let them imagine how easily they can slip from a thin tightwire, and they will realize how easy it is to slip from the narrow way of Christian integ-

rity. They cannot afford to be indifferent. Their continued existence depends upon their making every effort to become balanced in all things.

Maintaining **GOOD BALANCE**



"Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ."—1 Pet. 1:13.

THE Bible contains good counsel and principles that were written down at Jehovah's direction. They were provided as a guide for us, showing us the way we ought to go, the way that is for our good, the way that leads to eternal life. That is why the apostle Paul said: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

² If a person makes no effort to learn and apply what is in God's Word, how can he become fully competent in the ministry? How can he be equipped to do the work God has commanded Christians to do? How can he make a claim of even being Christian? A Christian is one who follows Christ, one who walks in his footsteps. At no time did he ignore the Scriptures or neglect the ministry.

³ As he walked the way of Christian integrity he had perfect balance and was steadfast in his loyalty to God. Nothing could move him from that way. His fol-

lowers today must have the same steadfastness if they wish to maintain Christian balance. "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

⁴ This requires constant study of God's Word as well as the application of its principles. It acts like the balancing stick used by a tightwire walker. As the stick helps him maintain his balance while walking his thin wire, so does the Bible help the Christian maintain balance while walking the narrow way of Christian integrity.

⁵ At times forces in this world push and pull a Christian, making it difficult for him to maintain spiritual equilibrium. He may be pulled dangerously far one way by the world's materialistic attractions or he may be pushed dangerously far the other way by worldly persecutions. In either case his integrity to God is severely tried. His ability to stay on the narrow way will depend on how well he cultivates his sense of spiritual balance. It will also depend upon how skillfully he uses the Bible as

1. How is the Bible a guide?

2, 3. What are some of the ways a Christian should copy Christ?

4. How is the Bible like a balancing stick?

5. Why is it not easy to maintain spiritual balance?

his balancing pole. With concentration and effort he can keep his footing no matter how hard the world tries to topple him.

MENTAL ATTITUDE

⁶ As the right mental attitude is necessary to cultivate good spiritual balance, so is it necessary to maintain it. If that attitude weakens, a Christian's stability is directly affected. This means he must continually brace up his mind with God's Word. He must meditate upon the hope that God has set before him.

⁷ A person who has been given the position of overseer in the theocratic organization must especially be watchful of his mental attitude. He sets the example for the others. Because of the responsible position he has it is easy for him to become self-important. He may come to think too highly of himself. If he does he is developing a bad mental attitude. The apostle Paul warns of this when he says: "I tell everyone there among you not to think more of himself than it is necessary to think." (Rom. 12:3) And to the Philippians he said: "Keep this mental attitude in you which was also in Christ Jesus, . . . he humbled himself and became obedient as far as death, yes, death on a torture stake." —Phil. 2:5, 8.

⁸ When a person holding a responsible position in the theocratic organization has to make many important decisions, he may lose sight of the fact that he is merely a servant of the Lord. When speaking of the things he has done he may say, "I decided that the brothers should do this or that." Or if he has oversight in the purchasing of necessary equipment he may say, "I bought this or that for them." This

is a very dangerous mental attitude, for it is the very attitude that brought divine rebuke upon Moses and Aaron at the waters of Meribah. When the Israelites complained for lack of water Moses said: "Is it from this crag that we shall bring out water for you?" (Num. 20:10) By saying "we shall bring out water" Moses exalted himself instead of giving glory and credit to God. It was God who brought out the water, not Moses and Aaron. They were merely instruments used by God.

⁹ The same is true with an overseer. If he makes decisions and purchases for the theocratic organization he must not foolishly exalt himself by saying, "I did this or that." It is the organization that did it, not he. He is merely its servant, the instrument it used. He should remember what happened to Moses and Aaron and humble himself before God. Humility must not be lost sight of no matter what position a person may hold in Jehovah's organization. "Humble yourselves in the eyes of Jehovah, and he will exalt you." —Jas. 4:10.

¹⁰ Humility, then, is essential to having a right mental attitude. The person who has it is willing to accept counsel from others. No matter what position he may hold he knows that he is imperfect and can profit from counsel. "Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw it up." (Prov. 20:5) He will encourage others to speak the counsel that is in their hearts. He will not let his position create a barrier that will cause that counsel to stay in their hearts. He knows that he needs it more than anyone else because of the load of responsibility that rests upon his shoulders. The humble overseer who draws that counsel out is insuring the maintenance of a good mental attitude.

6. Why and how must a Christian brace up his mind?
7. Why must an overseer be especially watchful of his mental attitude?

8, 9. (a) What danger confronts some overseers, and what warning example does the Bible give them?
(b) What must not be lost sight of?

10. Why should an overseer welcome counsel?

PERSPECTIVE

¹¹ The perspective a person takes is important too in maintaining spiritual stability. Does he take an over-all view of where he is in the stream of time? Does he see the past, present and future in one grand panoramic view? Does he see the prophets writing under inspiration, and then the fulfillment of those prophecies in this modern age where he is? Does he see Armageddon bringing this wicked system of things to an end and then the righteous new world that will clothe the earth with peace afterward? Can he see himself in that new world helping to clean up the ruins of the old world? Can he see how essential it is to keep separate from the old world now and from its wrong desires? If he can get this perspective it will help him to remain steadfast on the narrow way of Christian integrity. But when a person is spiritually nearsighted and can see only what is immediately about him he will have difficulty standing firm. It is essential to see the over-all purposes of God.

¹² Related to right perspective is a proper evaluation of the organization and the Christian ministry. A good perspective helps create this evaluation. A person cannot divorce himself from the theocratic organization and consider it as of no value to him. He needs it for spiritual food, he needs it for its association, he needs it for encouragement, and he needs it for direction and instruction in the ministry. He cannot get along without it.

¹³ The Christian with the right perspective of God's purposes will have a clear view of the important place the theocratic organization holds in those purposes. He sees how it is doing the tremendous educating work Jesus foretold when he said: "This good news of the kingdom will be

preached in all the inhabited earth for the purpose of a witness to all the nations." (Matt. 24:14) He sees how God is blessing it and causing it to be fruitful and to prosper spiritually. He will always cherish it and stay close to it. He needs the help it can give that he might maintain his balance on the narrow way to life.

THINK BEFORE ACTING

¹⁴ A Christian lives under very trying circumstances because the atmosphere created by this world in which he lives is not conducive to righteousness. Wickedness, selfishness and greed abound. The wicked prosper, whereas those who try to live godly lives suffer. This does not help him maintain spiritual equilibrium.

¹⁵ Here again the Bible comes to his rescue and gives him sound counsel: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away. Keep silent before Jehovah and wait longingly for him. Do not show yourself heated up at anyone making his way successful, at the man carrying out [his] ideas. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."—Ps. 37:1, 2, 7, 9.

¹⁶ Because the wicked prosper, a person should not be moved with envy to put his own hand to wickedness. Just remember that their prosperity will not last. They will soon be gone like the grass that withers and dies. "Do not show yourself heated up at evildoers. Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished." (Prov. 24:19, 20) They will never receive the gift of eternal life.

11. Why is the right perspective necessary?

12, 13. How should a Christian evaluate the theocratic organization?

14, 15. How does a Christian live under trying circumstances, and how does the Bible give him sound counsel?

16. How should the prosperity of the wicked be viewed?

¹⁷ Since a Christian must live in this world with its atmosphere of wickedness, he must constantly fight to maintain his clean Christian identity. He must keep his spiritual balance or he will topple from the high, narrow road of Christian integrity and plunge into the world's swamp of unrighteousness. When he feels the pull of wrong, worldly desires he must think; he must reason; he must let good judgment direct him, and not emotions; he must hold to the principles of God's Word. By maintaining spiritual balance he will be living when the wicked will be no more. "And just a little while longer and the wicked one will be no more, and you will certainly give attention to his place and he will not be."—Ps. 37:10.

¹⁸ When a person steps on the narrow way of Christian integrity he leaves behind the unlawful actions of the world. He turns his back on its practice of giving no regard to the legal restraints of God's Word. He has climbed out of the world's immoral swamp and now walks a way of high morals. But it is not easy for him to maintain his balance on that way. It takes concentrated effort. It takes the help of God's Word and organization, and it takes a constant desire to improve his spiritual equilibrium.

¹⁹ If a balanced Christian feels the pull of wrong desires or wrong influences he will think about the effect his intended actions will have upon his relations with God. Will they bring dishonor to the name of Jehovah, whom he represents as a dedicated minister? Will they bring His favor or disfavor? And what about the organization? How will they reflect on it? Will

they bring reproach upon it? Will they cause him to become like the Israelites who had acted improperly? "And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land." (Ezek. 36:20, AS) A balanced Christian will think carefully before doing anything that would put him in the same position as those unfaithful Israelites. He will not profane the name of Jehovah God by improper actions.

²⁰ He will remember what Peter said: "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul. Maintain your conduct right among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your right works of which they are eyewitnesses glorify God in the day for his inspection." (1 Pet. 2: 11, 12) A little forethought on the part of the Christian is much better than a great deal of remorse.

²¹ He would also do well to think how his actions will affect others in the congregation. How will it affect new members and people who are just manifesting interest in the truth? If an overseer, for example, should become careless and lose his Christian balance, will he not cause those who are weak in the faith to stumble? Will he not cause some good-will persons to become cold toward Jehovah's organization? Will they not misjudge it by his wrong action and speak evil of it? Great damage can be done by the Christian who loses his balance. This should never be forgotten or ignored. But if the Christian permits reason not passion, and logic not emotion, to move him, he will find it much easier to maintain his equilibrium.

17. Why can a Christian never let up in his fight to maintain spiritual balance?

18. What does it take to maintain spiritual balance?

19-21. (a) What should a person do if he feels himself being pulled off balance? (b) In what way is great damage done by the Christian who falls?

PRAYER

²² It is not possible to maintain spiritual balance without prayer. It keeps a person reminded of his dependence upon Jehovah God. It is one of the ways he can express his heartfelt gratitude for what God has done and will yet do. It is the way he can talk with Jehovah, unloading his troubles and worries upon the heavenly Father. "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Phil. 4:6, 7.

²³ Sincere prayer brings a person near to God, just as it is written: "Jehovah is near to all those calling upon him, to all those who call upon him in truthfulness." (Ps. 145:18) He is near those whose mind is on him and his interests and whose heart is in their prayer. To pray with one's mind on something else is not praying in sincerity. Such a prayer is mechanical and meaningless, just like the prayers of those whom Jesus spoke about when he quoted his Father's words spoken through the prophet Isaiah: "This people honors me with their lips, yet their hearts are far removed from me."—Matt. 15:8.

²⁴ Whether a person is praying privately or in a congregation his mind should be on what is being said. Prayer is communication with the Creator and is certainly worthy of our closest attention. We must keep our minds stayed on Jehovah to maintain spiritual equilibrium. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah for ever; for in Jehovah, even Jehovah, is an everlasting rock." (Isa. 26:3, 4, AS) Heartfelt prayers engender greater trust and dependence upon

Jehovah. They help the Christian stand firm while surrounded by the corruptions of this old world and while being buffeted by its persecutions.

THE PROSPECT AHEAD

²⁵ The narrow road of Christian integrity is not a fruitless course. It has rich rewards now and in the future. They are prized rewards that are well worth seeking. But they will go only to those who are spiritually balanced. This means Christians with weak equilibrium must correct their weakness and steady their footing without delay. It is a serious matter that cannot be blissfully ignored.

²⁶ Great peace of mind is one of the rewards the balanced Christian now enjoys. No matter how turbulent world affairs may become, he is not disturbed. He knows what the future holds and knows that he is walking the way that leads to survival. This eliminates any fear of God's coming destruction of the present wicked system of things.

²⁷ He has the joy that comes to those who love God's laws, who live by his principles and who engage in his service. His conscience does not prick him because he has acted improperly or has failed to do what was required of him. His mind is at ease. He looks forward to being an eyewitness of the earth's transformation into a paradise home for obedient mankind. And he confidently expects to be living more than a thousand years from now when the gift of eternal life is given to those who have walked the narrow way of Christian integrity.

²⁸ If he should be faced with death before then, he has the prospect of being

22. Why is prayer very necessary?

23, 24. Explain where a person's mind should be during a prayer, and why.

25. Why is the narrow road of Christian integrity not a fruitless one, and why cannot weaknesses in one's spiritual equilibrium be ignored?

26, 27. What are some of the rewards a stable Christian now enjoys, and to what does he confidently look?

28. How does the one who is spiritually balanced view death?

brought back to life in his resurrection as one of the bride of Christ or on earth as a human creature, gaining his hope of everlasting life on earth, because he did not slip from that narrow road. Because of the resurrection hope the balanced Christian can face death with no qualms or fears. Persecutors cannot intimidate him with threats of death. He steadfastly maintains his integrity in spite of what they do or say.

²⁹ As Jesus foretold, few of earth's total population have found the narrow way of integrity. Of those who have, some failed to maintain spiritual equilibrium and fell. A few of these fallen ones recovered and made the very difficult climb back. It was only by their sincere, heartfelt repentance and God's undeserved kindness that they were able to return to the road. How long they stay on it depends upon them. If they now act as wise persons by watching how they walk and by developing and maintaining good spiritual balance they will be able to stay on the road until their goal of eternal life is reached.

³⁰ What happened to those who fell and did not recover should be a warning to all who walk that road. They cannot be indifferent to the forces that pull them or push at them, trying to make them fall. They cannot ignore Scriptural warnings of

stumbling stones. They cannot close their eyes to symptoms of poor spiritual balance. Too much is at stake. Let them do as the apostle Peter said: "Brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ." —1 Pet. 1:13.

³¹ As we draw nearer to the complete end of this present wicked system of things, it will become increasingly more difficult to stay on the narrow road of Christian integrity. It will require greater skill and stronger determination to keep spiritually balanced. If a person is unsteady now, how can he stand then?

³² The goal at the end of the road is worth all the effort and endurance necessary to maintain good balance. Your future is a bright one, an endless one, if you keep your eyes on the goal ahead and your feet firmly implanted on the road of Christian integrity underneath. With good spiritual balance you can walk that narrow way as sure-footedly as the tightwire walker walks his thin wire. It is only by maintaining your balance in all things that you will reach your goal. In the process of getting there you will be a dependable and useful instrument in the hands of Jehovah God and his theocratic organization.

29. What has happened to some who found the narrow way to life?

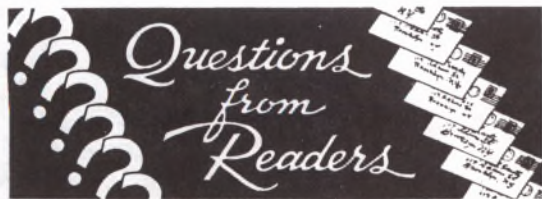
30. Can a person ignore the symptoms of poor spiritual balance, and why?

31. What can be expected as the complete end of the present system of things draws nearer?

32. (a) How only can a person reach the goal of eternal life? (b) Of what value will the balanced Christian be to the organization in the meantime?

THE POWER OF THE TRUTH

² At a recent assembly of Jehovah's witnesses in Japan an elderly witness related how he had retired from his employment so that he and his wife could devote their full time to preaching the good news of God's kingdom. And his wife smilingly related how her husband now does something that is unheard of for Japanese husbands—he helps with the housework, making it possible for both to meet the hour requirements of the full-time ministry! What the truth won't do!—1958 *Yearbook of Jehovah's Witnesses*.



● Instead of greater political and religious immorality, could it not be that we of this generation are more willing to discuss crime and corruption, that we give these conditions greater publicity than did past generations?—D. G., United States.

Never before, in all man's history, has there been such an utter disregard for truth, integrity and honesty in every branch of society as there is now. Big-time crime today is so thoroughly organized that it is syndicated into a giant international cartel, with tentacles reaching into almost every state capital and in practically every country, even behind the Iron Curtain.

The Reader's Digest reported that the crime syndicate has "become so powerful that it threatens to take over the governments of several of the nation's key cities." *U.S. News & World Report* said editorially: "Political morals seem to have taken a turn for the worse. Bad as they have been in the past, this era appears to have become tainted even more with the use of money to buy influence and special favor." U.S. Senator Kefauver, certainly an authority on modern political morals, said: "As a realist I still cannot shut out completely a feeling of fright as I contemplate how close

America has come to the saturation point of criminal and political corruption which may pull us down entirely. . . . I say that we are dangerously close to that ruination point."

As for religious morals, cleric Timothy J. Flynn was quoted by the *New York Times* as saying: "The world is sinking into an abyss of paganism. . . . We live . . . in an atmosphere of heathenism, where the truths of moral living are shrugged off as inconsequential and sanctity is scoffed at." *U.S. News & World Report* of April 2, 1954, stated editorially: "For the decay in present-day morals and the deterioration of moral principle in governments throughout the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission."

So what we are witnessing in the world is not a freer discussion of morals, but a moral breakdown in fulfillment of Bible prophecy. What befell ancient Jerusalem is now befalling its modern counterpart, Christendom. The prophet Micah denounced the rulers, priests and prophets that "abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us."—Mic. 3:9-12, AS.

Evil shall come upon all immoral nations at Armageddon, and Christendom shall not escape. Corruption gone to seed bespeaks the nearness of this world's collapse.

Church Lacks Courage to Speak Truth

❑ If a church claiming to be Christian should be able to do anything at all it should be able to tell its people what is right and what is wrong. Complaining that the Baptist Church of Scotland is unable to do this in regard to the question of war because of its lack of courage is John McKendrick, one of its clergymen. According to him, war is absolutely antagonistic to the redemptive purposes of Christ, and his church will not come into the fullness of its power until it has the courage to say what it ought to say about war. He further stated: "I have exercised a ministry—a ministry going out to men and including the open air—and I find again and again I have to say with my tongue in my cheek that the Church has no word to say in this matter. I am sorry that our social service committee's report is going out without a word about the present situation." Perhaps John McKendrick would feel more at home in the New World society of Jehovah's witnesses, for it certainly does not lack the courage to speak out as to what the Bible has to say about war!—*Glasgow Herald*, October 25, 1957.

...America has come to the situation point of criminal and political corruption which may pull us down entirely. . . . I say that we are dangerously close to that situation point."

As for religious morals, Timothy J. Ryan was quoted by the New York Times as saying: "The world is sinking into an abyss of paganism. . . . We live in an atmosphere of hedonism, where the truth of moral living is shrouded off as inconsequential and easily is scoffed at." USA News & World Report of April 1, 1968, stated editorially: "For the decay in present-day morals and the deterioration of moral principle in government through out the world is perhaps due to the fact that many clergymen have been grossly negligent in their devotion to spiritual tasks. They have been diverted from their real duty. They have not fulfilled their true mission."

So what we are witnessing in the world is not a mere slackening of morals, but a moral breakdown in fulfillment of Bible prophecy. What John ancient Jerusalem is now holding in its modern counterpart, Christianity. The prophet Elijah denounced the rulers, priests and prophets that "shun justice and pervert all equity. They build the Zion with blood, and Jerusalem with iniquity. The priests thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? that no evil shall come upon us." Micah 3:11, 12.

Evil shall come upon all immoral nations at Armageddon and Christianity shall not escape. Corruption goes to each people the nearest



Instead of greater political and religious immorality could it not be that we of this generation are more willing to discuss crime and corruption than we live these conditions greater quality than the past generations?—D. C. United States.

Never before in all man's history has there been such a mass disregard for truth, integrity and honesty in every branch of society as there is now. Righteousness today is so thoroughly organized that it is expounded into a grand international cartel, with branches reaching into almost every state capital and in practically every country, even behind the Iron Curtain.

The Researcher's Digest reported that the crime syndicate has "become so powerful that it has taken over the governments of several nations."

"WATCHTOWER" STUDIES FOR THE WEEKS

July 20: Be Balanced in All Things, ¶13-36. Page 369.

July 27: Be Balanced in All Things, ¶37-43, and Maintaining Good Balance. Page 375.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ Why some theologians are adopting the view that the soul is not immortal? P. 356, ¶1.
- ✓ Why there is a shortage of ministers? P. 358, ¶3.
- ✓ Why the Crusades were more pagan than Christian? P. 359, ¶5.
- ✓ What Christians are admonished to do when they are traveling? P. 360, ¶1.
- ✓ How Augustine differed with Roman Catholic teaching of today? P. 361, ¶6.
- ✓ What pagan writer greatly influenced Augustine? P. 363, ¶4.
- ✓ How a Bible study began that is carried on in five languages? P. 366, ¶3.

- ✓ Why a Christian can be likened to a tightwire walker? P. 369, ¶2.
- ✓ How a person manifests spiritual unsteadiness? P. 371, ¶12.
- ✓ How to cultivate the right mental attitude? P. 374, ¶33.
- ✓ Whether a person must live in poverty to be a godly man? P. 376, ¶40.
- ✓ What helps a Christian to maintain good spiritual balance? P. 377, ¶4.
- ✓ Why a person should not become disturbed when he sees the wicked prospering? P. 379, ¶15.
- ✓ Why it can be said that this world is in a moral breakdown? P. 383, ¶2.