



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1961

Semimonthly

**PURSUE THINGS UPBUILDING
TO ONE ANOTHER**

LOVING USE OF WHAT WE ARE GIVEN

YOUR TIME OR YOUR MONEY?

BRITAIN'S MINOR RELIGIONS

© WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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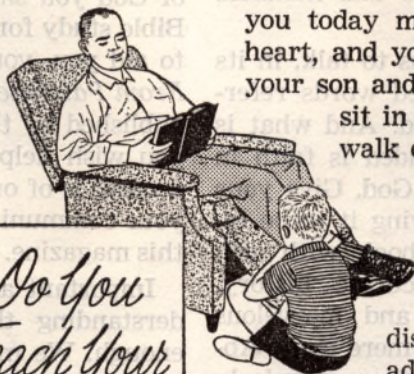
June 1, 1961

Number 11

DO YOU? There is no better way in which you can show your love for them than by teaching them the counsel of God. All the material good things you could give them do not compare to it in value. Failure to appreciate this fact is why there is such widespread juvenile delinquency. Even sending them to Sunday school or church is not the answer. Why not?

Because research shows that the great majority of juvenile delinquents did attend such services. As a leading United States pediatrician stated in a recent issue of *Parents* magazine: "There is an uneasy feeling . . . that both parents and religious institutions are failing to influence in depth and for any lasting time, the character of our growing children."

What is needed is for parents to assume the responsibility that the Bible places squarely upon their shoulders: "You must love Jehovah your God with all your heart and all your soul and all your vital force. And these words that I am commanding



*Do You
Teach Your
Children*
**THE
COUNSEL
OF GOD?**

you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Deut.

6:5-7; Eph. 6:4.

Of course, for you parents to be able to do this you yourselves must be well informed as to just what is the counsel of God. More than that, if you would have a good influence upon the lives of your children you must be living the counsel of God yourselves.

You cannot begin too early. Do not underestimate your children's possibilities. Many wise parents begin teaching their children to read and write even before they enter kindergarten. At a recent meeting of educators one speaker urged that parents begin teaching their children religion before they enter school. And according to the Youth Council of Washington, D.C., research involving a thousand cases established "that the main causative factor in juvenile delinquency is the kind of family environment a child had during his *pre-school* years." So it is imperative that you begin early.

How early a child can begin to learn was emphasized by a two-year-old tot who last November called the telephone operator to tell her that her aunt was sick. The tot was home alone with her aunt when the aunt had a stroke. The operator traced the call and the police arrived in time to administer oxygen and save the life of the aunt. The tot had a toy telephone and at times had been allowed to dial numbers for grownups.

As soon as a child learns to talk, in its vocabulary can be included words referring to the counsel of God. And what is the counsel of God? Included is faith in the Bible as the Word of God. Give your children reasons for believing it to be inspired. Could such a wise book, with such high principles, such accurate history, such beautiful harmony and marvelous prophecies be the work of mere men? Absolutely not! So read to them regularly from its pages. As soon as they are able to read let each child have his own Bible and see to it that they become familiar with its contents. At the same time teach them to treat it with care as if it were worth its weight in gold, for it is.

But most important of all is that children learn to *understand* the message contained in the Bible. To know where certain familiar passages are located in the Bible is good, but not enough. To know the counsel of God means to understand his Word. God has a name, Jehovah. The Bible has a theme, the kingdom of God by means of which God will prove to all mankind not only that he exists but also that he is the Most High and the One perfect in wisdom, justice, love and power. Jehovah God has an only-begotten Son, Jesus Christ, who had a prehuman existence, came to earth to bear witness to the truth

and to die for our sins, was resurrected and ascended into heaven and in God's due time will restore Paradise to this earth. These are a few of the most elemental parts of the counsel of God that you should be teaching your children. Important also is it that you teach your children how to pray and why.

For teaching your children the counsel of God you should have a regular weekly Bible study for your family. As a textbook to aid you, you cannot do better than use *From Paradise Lost to Paradise Regained*, published by the Watch Tower Society. If you wish help in your study feel free to request it of one of Jehovah's witnesses in your community or write the publishers of this magazine.

Important as such basic truths are, understanding the counsel of God is not enough. We must also apply its principles in our lives, and here also children must begin learning at a tender age. Particularly you mothers, who are with your young children all day, are able to inculcate in your children right principles and love of righteousness. Are they unruly? Do they quarrel? There is always a Bible text to quote, and because it is the Word of God it is the best authority to use on such occasions: "Children, be obedient to your parents." 'All things you want others to do to you, you should likewise do to them.' "There is more happiness in giving than there is in receiving." "Do not avenge yourselves, beloved." "Love one another." —Eph. 6:1; Matt. 7:12; Acts 20:35; Rom. 12:19; 1 John 4:11.

Yes, parents, show your love for your children by teaching them the counsel of God and thus protect them from delinquency for the mutual happiness and long life of them and you.





OR

YOUR
MONEY?

Each serves
its own purpose.
But do not try to
let the one serve the
purpose of the other,
for that neither can do.

YOUR time or your money? Which do you prefer to give? The shiftless, lazy husband may prefer giving only his time. He sits around the house all day or visits with the "boys" while his wife takes in washing to support the family. But the tendency among more persons is to give money when one should be giving time.

Said a wise king: "For everything there is an appointed time, even a time for every affair under the heavens." That being true, it follows that when it is the appointed time for us to give of our time we may not substitute for it with our money, or someone will most likely suffer. Such would be neither wise, just nor loving.—Eccl. 3:1.

True, some materialistic persons may prefer to have you give them of your money rather than of your time, but if they were truly wise, or if they were truly your friends, they would prefer having you give them of your time. But even at that, what others prefer is not, should not, in the final analysis, be the governing factor. A selfish wife or spoiled children may prefer money to the time and affection of those that love them. Then what should be the governing

factor? It should be what we owe. Just as we may not be giving only our time when we owe money, so we may not give only mon-

ey when we should be giving time. Of course, in many cases we are obligated to give both.

A married man certainly owes both money and time to his wife. Parents likewise owe both time and material support to their children, even as dedicated Christians owe both time and their material possessions to their God Jehovah.

But owing both, do we neglect to give time because it is easier to give money? Do we salve our conscience for failing to give as much of our time as we should by giving money?

Some years ago there was a prosperous lawyer in a large United States city. He enjoyed a good reputation and made his wife happy by his considerateness and liberality with his money. Then one day her happiness was shattered. Why? She learned that he was keeping a mistress in a downtown apartment. He gave his wife money but preferred to give his time to his mistress!

Even honest husbands are often likely to err in this respect. They work hard to provide their wives generously with all they need materially. But for relaxation or companionship they go to a tavern or a lodge or pursue some hobby in which their wives cannot share. They give money but not time. Not that the wife in some cases may not be partly to blame, but that is not the point being considered here. Even though she may come short, her husband still has a debt of time to pay her, even as he continues to owe her support and her marital dues. The Bible says, "Love builds up."

Money, of itself, does not build up. To build up his wife a man may not be content with giving her only money or let money take the place of his giving her time.—1 Cor. 8:1.

Not that only husbands err in this respect. Wives also do at times. Thus a certain sophisticated young woman who kept joking that she preferred being an old man's darling to a young man's slave married a young man after all. He learned a trade and became very successful in one of the most fashionable sections of a large midwestern city. His wife, however, in spite of his success and his pleas that she stay at home, insisted on going to work; she was determined to contribute her share in her own way. She even kept on doing the wash, although he wanted her to send it to the laundry so she would have more time. Then one day she came home from work to find that he had committed suicide. She had insisted on giving money, which he did not need, and had failed to give what he most needed—her companionship, her time.

An extreme case? True, but the underlying principle holds. Wives working when there is no real need may be one reason why the life span of men is from six to seven years less than for women, and why so many men become heart victims. Wives who prefer holding down a job on the outside to housework should therefore ask themselves: Does my husband, do we, need the extra dollars more than he needs my time, attention, affection and moral support that I sacrifice for the sake of a job? By becoming a wage earner am I competing instead of co-operating with him? Yes, money cannot take the place of time and the things time makes possible.

PARENTS

This same principle applies with equal force to parents. Modern parents often are

prone to substitute money for time in their relationships with their children. They buy their children costly toys, provide a television set for them and are generous with spending money and think they have done their duty. So they feel free to pursue their own selfish pleasures, running to shows, bridge parties or what not. Such is a serious mistake! For children to mature properly they need the companionship of their elders. Thus recent scientific research with sheep, for example, has shown that lambs mature far quicker and become self-reliant much earlier when left with their parents than when segregated with other young lambs. Children are born imitators. That is one of the ways by which they learn best. Let them therefore have mature companionship as much as possible. This is an argument, incidentally, in favor of keeping children at home rather than letting them play with other children that are not being reared properly.

This is right in keeping with the Scriptural command given fathers in ancient Israel: "These words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." Certainly that required fathers to give, not money, but of their time, did it not? —Deut. 6:6, 7.

And, remember, you parents are not giving your children of your time *while they* are watching television. Certain wise parents in an eastern United States city not so long ago illustrated the folly of this course to their own satisfaction. Finding the children becoming addicted to television, they disconnected the set for a whole year. Suddenly they found they had time to learn to play musical instruments, to entertain one another with them as well as by reading

aloud to one another, and so forth. They became better acquainted and drawn closer together than they had ever been before. At the end of the year the television set was reconnected, but strict rules were established as to its use. Watching it was now limited to programs of special interest or value and then only after household chores and homework had been done. Truly a wise family! Those parents lovingly had the welfare of their children at heart and so were not content with merely supplying them with the things that can be bought for money. It is easy for fathers to overlook their obligation in this regard, modern working and living conditions being conducive to such oversight.

In recent years mothers also are erring more and more along this line. It has been demonstrated that a child can tell whether a mother works outside because of necessity, to support herself and her children, or if she works because she does not want to be bothered with her family obligations or finds housework boring. And that should not be difficult to understand, for in the heart of the mother there is all the difference in the world.

When a mother goes to work because of necessity, she has to tear herself away from her children and she kisses them good-by each morning with the overtones, "Oh, I'm so sorry that I have to leave you!" But if she goes to work because of preference her farewell has no such rich emotional overtones, as, indeed, it cannot. Consciously or unconsciously she feels pleasure at getting away from home. No wonder that delinquent children are frequently found in homes where mothers work who really do not need to work. Children rebel at their mother's rejection of them. They need their mother's love and innately feel they have a right to it. If they are deprived of it, their

emotions run amuck, bringing forth such fruits as gangland violence and vandalism.

Time and again this principle also works in reverse. Grown children provide materially for their aged parents but neglect giving them of their time. Often this may be a case of reaping what they themselves sowed.

DEDICATED CHRISTIANS

Among the many other fields of human relations and endeavor in which it is common to err in giving money when we should be giving time, and which might be mentioned, is that of religion. Today both clergy and their flocks think comparatively little about the obligation to give time and stress only money. Of course, a shepherd of a flock interested only in fleecing his sheep will keep harping on money matters rather than the giving of time, but a true pastor of souls will put the emphasis on the giving of their time.

The fact that the "people have loved it that way" does not make it right. Many people feel that going to church on Sunday and giving 10 percent of their income is all there is to being a Christian. The rest of their time is their own. Or they feel that not even once a week, but once a month or only twice a year, on Easter and Christmas, is enough so long as they keep mailing in their contribution envelopes. To encourage giving, some churches even publish lists at the end of the year showing how much each parishioner contributed. Far wiser would they be to show how much time each gave—gave to church work and, in particular, to evangelizing. Obviously the results would be far from flattering!—Jer. 5:31.

True, the Scriptures do stress the giving of one's means, to God and neighbor: "Honor Jehovah with your valuable things and with the first fruits of all your produce." "For if the readiness is there *first*, it is especially acceptable according to what a

person has, not according to what a person does not have." "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—Prov. 3:9; 2 Cor. 8:12; 9:6, 7.

But far more important is the giving of our time, giving of ourselves as the apostle Paul did. He had no money to give, but he did have time, and how freely he gave it!

"Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you." That is why he counseled: "Become steadfast, unmovable, always having plenty to do in the work of the Lord."—1 Thess. 2:7-9; 1 Cor. 15:58.

This is exactly the perspective of the witnesses of Jehovah. Keeping their expenses at a minimum by not having a salaried class of pastors, money matters come in for but routine notice. But how they stress the giving of time! Each Witness is urged to attend five congregational meetings weekly, 260 a year, spend time doing private and family study of the Bible and then devote as much time as he can to the field ministry. Each congregation has its hour quota and each Witness strives to meet or exceed it. The average minister in a congregation spends some ten hours monthly in such evangelizing. They believe

in "buying out the opportune time" for themselves—Eph. 5:16.

More than that, before each such minister is set the goal of becoming a pioneer, special pioneer minister or missionary, devoting as such from 100 to 150 hours a month to evangelizing. In fact, from the beginning the Watch Tower Society has stressed that if a minister has two courses open before him, the one of giving more money and the other of giving more time, he should by all means choose the one

enabling him to give more time. Thereby he would the more closely follow in the footsteps of Jesus and his apostles, "seeking first the kingdom" of God.—Matt. 6:33.

As a result of pursuing this course, the New World society of Jehovah's witnesses has not only become a rapidly growing society but also a strong one, as those comprising it cannot be preaching and teaching others without benefiting themselves, for we read: "The one freely watering others will himself also be freely watered." At the same time it makes for a happy society of people, since "there is more happiness in giving than there is in receiving."—Prov. 11:25; Acts 20:35.

So, husbands, wives, parents, and dedicated Christians in particular, remember, there is an appointed time for every purpose under the sun. Giving of our money is commendable, but never let that take the place of our obligation to give of our time. "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it." Give of your time for the greatest good of others as well as for your own truest happiness.—Prov. 3:27.

COMING IN THE NEXT ISSUE

- Manifesting Christian Manners.
- Progressing Toward Maturity.
- Is Apology a Sign of Weakness?
- The March of World Powers in Prophecy.
- The Seventh Day—A Sabbath of Rest.

PURSUE THINGS UPBUILDING to ONE ANOTHER

"So, then, let us
pursue the things
making for peace and the
things that are upbuild-
ing to one another."

—Rom. 14:19.

shows that
love builds
up. If mankind

THE Great Creator of the universe is without beginning and without end. Jehovah is his name. Jehovah existed for unnumbered millions of years before the creation of the universe or any creature in it. At that time Jehovah was complete; he did not have a feeling of loneliness even though he was alone. It pleased Jehovah to begin to create, or to build a universe and to make many creatures to live in it. Everything Jehovah did in connection with the creation of the universe has proved to be beneficial to others. The earth is an outstanding example of how creation has benefited others. The earth was made with a view to having creatures live upon it under righteous conditions and in happiness and freedom. Man became the highest form of living, visible creation, and all the things that were created were made to have great variety and to be pleasing and beneficial to man. The earth was made to be a comfortable, happy home for man, and it is evident that the great Creator gave consideration and thought to what would be of benefit to man and make his living on the earth pleasant.—Gen. 1:28; Ps. 115:15, 16.

² Unquestionably, the motive behind all this thoughtfulness on the part of Jehovah was love. Jehovah is love, the great personification of it, and it was the exercise of his love that caused Jehovah to provide so many good things for the benefit and enjoyment of his creatures. The exercise of true love is always upbuilding and beneficial. At 1 Corinthians 8:1 the apostle Paul

on the earth, represented by Adam and Eve at the beginning, had shown love for the Creator and built up a proper respect and worship for the Creator and in their love had shown obedience to the Creator, all mankind today would be enjoying to the full the many blessings and benefits of the building work that Jehovah did in making the earth and everything he has built upon it. But a tearing-down process began with the rebellion of Satan and the disobedience of the first man and woman. All the human race thus fell under condemnation because of the sin of Adam and Eve. Here Jehovah stepped in to express his love and proceed with a rebuilding campaign. Jehovah conceived a new system of things and pursued the building of a new world.—Gen. 3:15; Heb. 11:3, 39, 40; 2 Pet. 3:13.

³ A strong building has a solid foundation, and in his new building program Je-

1, 2. (a) How did the earth come into existence, and why is it so well suited to human creatures? (b) Why is it not a paradise today?

3. (a) What provision did Jehovah make for building a harmonious world? (b) What kind of spiritual building work has followed the death of Christ?

hovah provided for a strong foundation stone, Christ Jesus. The unbounded love of Jehovah is shown in the offering of his most precious possession, his only-begotten Son, Christ Jesus, as a sacrifice for man's sins. With the removal of disability through the ransom sacrifice of Christ Jesus mankind realized benefits by Jehovah's building work, for upon the foundation of Christ Jesus Jehovah began to build up a spiritual house made of living stones and designed to carry on a particular work in Jehovah's purpose. Thus since the death and resurrection of Christ Jesus a great building campaign has been going on. The apostle Paul refers to this in 1 Corinthians 3:9, saying: "You people are God's field under cultivation, God's building." So Jehovah builds a spiritual organization on the foundation of Christ Jesus and uses dedicated Christian men on earth as his fellow workers.—John 3:16; 1 Pet. 2:4-10.

⁴ Paul and Apollos shared in building. Others likewise participated in this, as explained by Paul in First Corinthians, chapter three. All those sharing in this building work are working together with God toward the accomplishment of God's purpose, and it must be expected that all of them would have the same motivating force, namely, love. Anyone who is a fellow worker with God must be like him in his motives, even though in a much more limited capacity. He must be thoroughly impressed by his relationship to Jehovah. Jehovah the Almighty Creator is so great as compared with the small fellow worker who is privileged to share in working for Jehovah's purposes.—2 Cor. 6:1; Eph. 5:1.

⁵ Each one of these fellow workers is privileged to serve only because the great Jehovah provided the means of overcoming weakness through the sacrifice of Christ

Jesus. Jehovah, the Strong One, takes the weaknesses of the human creature into consideration. That is the example he puts before us, and our point of view should therefore be the same toward others who may not be as strong spiritually as we have come to be. Spiritual strength comes through taking in knowledge of God's Word and applying oneself in the use of God's principles, and teaching, and with the help of Jehovah and his spirit. Time is also required for this study and training. Some who have spent years in the study of God's Word become stronger than others. Those who apply themselves well become stronger than others. The apostle Paul was one of those who applied himself diligently to becoming spiritually strong, and he counsels at Romans 15:1-3: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself." Christ Jesus considered the weaknesses and spiritual needs of others and provided help to those around him.

⁶ The interests of our neighbors, or those who are near to us, must be considered and not just the pleasing of ourselves. This is how one expresses true love. The genuine Christian will be looking out for what is good for the upbuilding of his neighbor. It is an opportunity for unselfish thought and action. Thus one's own desires and self do not become exalted or magnified as of great importance, but the carrying out of God's will becomes of greatest importance. This means being considerate of others for the sake of God's work. A builder is a worker and has a project to complete. He must work in a way that will accomplish the task that is set before him. So he bends

4. Who share in the spiritual building work, and what moves them to do it?

5. What example has Jehovah shown us in dealing with weaker ones, and so what should we be doing?

6. How is love's influence upon the Christian builder demonstrated in his handling of the good news?

his will to the doing of the great work connected with the spreading of the good news. Paul is a shining example. "For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all kinds, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:19-23) Yes, it is necessary to help others and avoid intentionally irritating those near to us or being careless about things that will tear them down in their appreciation of spiritual things rather than build them up.

TOLERANCE TOWARD CUSTOMS

7 People have many customs. They have their ways of eating, drinking, dressing, speaking and conducting their business. The world is divided today by nationalism and a variety of thought on the standards of life. Yet out of all these people of the nations Jehovah God has said he gathers people to be praisers of him. Because one comes to a certain knowledge of Jehovah God and his purposes and desires to serve God, it does not mean that he completely changes all his customs. Because he comes to a knowledge of the truth, it does not mean he will alter his eating habits. For example, a man may live on a diet of vegetables. Whether he eats meat or vegetables

has nothing to do with serving Jehovah. Man may eat and drink as he feels best for his own physical well-being. For anyone to make an issue over eating or drinking would be diverting attention from the important activity in life of serving the Creator and might lead to disputes and difficulties. It would be improper for a Christian builder to work thus against others who are in the great building program now being conducted by Jehovah. Each builder is a fellow worker with God, a servant of God, and stands before God. God is the Judge. "Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."—Rom. 14:4.

8 Here in the fourteenth chapter of Romans the apostle Paul is talking about being considerate of others and being tolerant of their way of life. He uses the illustration on food as a means of showing how to avoid disunity and a breaking down just because of a disagreement on whether something should be eaten or not be eaten. The primary point, the kingdom of God, is that which deserves serious consideration by all who are builders together with God. While one might notice that another individual does not eat certain foods, why should he make an issue out of that? Beyond that an individual might have a tendency to become offended against a person who eats or drinks certain foods. In fact, it might be possible to put a stumbling block in the way of a person who is not strong in the faith if one would eat a certain type of food in a particular part of the earth. There are some people who have been trained by their parents to believe that it is wrong to eat beef. Others refrain from eating pork. In one section of the world it is very common for people to drink wine or alcoholic beverages, but in another part of the earth a person

7, 8. (a) Why should no one be criticized because of his dietary customs? (b) How is it possible that a Christian could put an obstacle in the way of another by what he may eat or drink?

would be regarded with dislike, or might even be considered as a wrongdoer if he were to drink some alcoholic beverage.

⁹ The mature Christian, building together with God, must have in mind at all times his objective. What is his reason for being in any community or in association with any people? As a dedicated servant of Jehovah God it must be to accomplish the work of God ordained for this time, which is the preaching of the good news of the Kingdom. If he is commissioned to preach the good news of the Kingdom he must be able to speak to people and to teach them and build them up. Why, then, should he enter into a dispute with persons and put an insurmountable obstacle in his way by drinking or eating a certain thing offensive to the community? Take for an example a community where a person taking an alcoholic drink would be looked upon as a sinner. If a Christian minister comes to that community from a land where drinking wine is very common, should he insist that he drink wine even though it offends the people of the community and prejudices them against him and the message he brings? Obviously the answer is that it would be better for the visiting minister to take some tea or other beverages that are available in the community, for the reason that he wants to advance the Christian building program. He will not be injured or killed if he does not have wine, because there are many other things that a person can drink.

¹⁰ The same is true with a person coming into a community and associating with the congregation of his brothers. If it is not the custom in that land, or that part of the world, to drink wine, the visitor should not

go out in public and drink wine and bring difficulties on the whole congregation. Paul says, in Romans 14:13-21: "Rather make this your decision, not to put before a brother a stumblingblock or a cause for falling. I know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled. For if because of your food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. Do not, therefore, let the good you do be spoken of with injury to you. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who is in this regard a slave to Christ is acceptable to God and has approval with men. So, then, let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats. It is well not to eat flesh or to drink wine or do anything over which your brother stumbles."

¹¹ Here again we see the example of one who does not put self ahead of his work in God's service. It was soon after this that Paul stated: "For even Christ did not please himself." And he showed that we must have the same mental attitude Christ had.

¹² A person might want to argue that he will eat or drink whatever he wishes when it is not unlawful in the sight of God to drink wine or eat certain foods. But even though a thing may be lawful in the sight of God, will it be upbuilding? Paul brings this into consideration in First Corinthians,

9. Keeping his objective in mind, what course should the mature Christian minister take with respect to eating or drinking?

10. How must a mature Christian subjugate his personal tastes for the sake of the congregation, as indicated at Romans 14: 13-21?

11. Why can we say this course is Christian?

12. According to First Corinthians, chapter ten, what attitude does the mature Christian builder take?

chapter ten, which has a similar reference to food and drink, and says: "All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person. Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in

order that they might get saved."—1 Cor. 10:23, 24, 31-33.

¹³ This form of consideration for others for the sake of the good news is the correct position of all Christians. It shows the right mental attitude even as Christ displayed it. So Paul says in 1 Corinthians 11:1: "Become imitators of me, even as I am of Christ." We must always be seeking the advantage of others for the sake of the good news.

13. Who are imitated by taking this unselfish course?

Loving Use of

WHAT WE ARE GIVEN



AFTER Paul had written to the Corinthians about the need to consider others in connection with food he went on to deal with many other things. In the twelfth chapter he brings in to consideration various gifts of the spirit that were provided to the early Christian congregations. These gifts were given to the individual Christians, not merely for their own pleasure or benefit, but for the benefit of others. So Paul writes in chapter twelve, verses seven to eleven: "But the manifestation of the spirit is given to each one for a beneficial purpose. For example, to one there is given through the spirit speech of wisdom, to another speech of

knowledge according to the same spirit, to another faith by the same spirit, to another gifts of healings by that one spirit, to yet another operations of powerful works, to another prophesying, to another discernment of inspired utterances, to another different tongues, and to another interpretation of

tongues. But all these operations the one and the same spirit performs, making a distribution to each one respectively just as it wills."

² All Christians were members of one body, and all the things received from God were for the benefit of the whole organization. Each one had his position in the body as it pleased God, but it was important how they used the things God had given them as co-workers in the building program. God is a great builder in love; so those who work together with him must also have love

1. What are the gifts of the spirit mentioned in First Corinthians, chapter 12, and for what purpose were they given?

2. How did Jehovah require these gifts to be used?

as their motivating force. Because one had received a gift of the spirit, such as speaking in tongues, or prophesying, that did not mean he would be acceptable to Jehovah, unless he used the gift in the proper way and with the right motive. Said Paul: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal. And if I have the gift of prophesying and understand all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. And if I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all."—1 Cor. 13:1-3.

³ A building program was to be carried on following the death of Christ Jesus. Special gifts were provided through the spirit of God to impress many persons with the Kingdom message. These gifts were in operation in the early Christian church during the lifetime of the apostles, but with the death of the apostles the giving of them came to an end. The apostle Paul knew they would come to an end; so he wrote in 1 Corinthians 13:8: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with." But while they had these gifts they were to use them in love for the building up of others. Love is expressive toward others and is a quality that is going to continue to be found among Christians forever. Gifts of the spirit may have passed away, but love does not. Love never fails, the apostle says. To show how love is expressed, Paul wrote: "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does

not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things."—1 Cor. 13:4-7.

⁴ The giving of the gifts of tongues, prophesying and healing ended with the death of the apostles, and these gifts are not practiced today. Yet there is much information written in the Scriptures about them. Why has God preserved these writings for our consideration? Though the miraculous gifts of the spirit came to an end with the death of the apostles, we are taught a lesson by the instruction given in connection with the use of these gifts. In chapter fourteen Paul ties in the pursuit of love and the use of the spiritual gifts and in a way makes comparison, showing that some gifts were more to be desired than others. The gifts were very beneficial in the early Christian congregation, because when the Christians met together to be built up each one was not fully equipped with a complete Bible and many commentaries and magazines that help one study the Bible, as *The Watchtower* does today. Which one of the gifts was to be preferred?

⁵ The one preferred was to prophesy. But why was prophesying more to be desired than the gift of healing or the gift of tongues? "For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit. However, he that prophesies upbuilds and encourages and consoles men by his speech. He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation." (1 Cor. 14:2-4) This counsel is very practical. Paul showed how a person speaking in a tongue would

3. (a) Why were the gifts to cease? When? (b) In contrast, what quality would not cease, and how is that quality expressed by Christians?

4. If the transmitting of the miraculous gifts of the spirit ended with the death of the apostles, why is so much about them preserved in the Scriptures for our consideration now?

5. Which gift was preferred, and why?

be building himself up, but unless there was someone to act as an interpreter or translator the congregation would not receive any upbuilding benefits. He compares speaking in tongues to bugles sounding indistinct calls for battle. It is better to speak in a language easily understood so that those who are listening will know the meaning and will benefit. Thus if one did have the gift of tongues Paul urged him, in verse thirteen: "Therefore let the one who speaks in a tongue pray that he may translate." So he stresses the need for people to understand what is being said, and certainly anyone who is interested in others and not just himself would want to do something beneficial for the others. Very forcefully in verse sixteen Paul draws attention to the giving of thanks in a tongue and raises the question: "How will the man occupying the seat of the ordinary person say Amen to your giving of thanks, since he does not know what you are saying?" Hence in a congregation it is better to speak five words with understanding and instruct others verbally than to speak ten thousand words in a tongue that others would not understand.

⁶ Why, then, did God give the gift of tongues to the early Christians? Evidently it was for the purpose of showing that these were God's true servants. Said Paul: "Consequently, tongues are for a sign, not to the believers, but to the unbelievers." (1 Cor. 14:22) After making this argument Paul explains the good reasons why the prophesying was to be preferred. It is preferred out of consideration for fellow Christians, or brothers, or those who desire to serve Jehovah. The use of prophesying or the preaching of the good news with understanding and teaching others would result in benefits to those in the congregation and even unbelievers; or ordinary people

who might come along could be instructed and come to learn how to worship Jehovah God. "Whereas prophesying is, not for the unbelievers, but for the believers. Therefore, if the whole congregation comes together to one place and they all speak in tongues, but ordinary people or unbelievers come in, will they not say that you are mad? But if you are all prophesying and any unbeliever or ordinary person comes in, he is put right by them all, he is closely examined by all, the secrets of his heart become manifest, so that he will prostrate himself and worship God, declaring, 'God is really among you.'"—1 Cor. 14:22-25.

⁷ While each one of the gifts that Jehovah provided had a use and benefit, this gift of prophesying was to be preferred because it was most beneficial for the upbuilding of the brothers and for the teaching of people in the worship of Jehovah. No matter what gift of the spirit an individual did receive, the principle of love stands out; and the ways in which these gifts were to be used showed that consideration was to be given to others and was to be of benefit to them. So it is with whatever Jehovah God provides for those who serve him. "What is to be done, then, brothers? When you come together, one has a psalm, another has a teaching, another has a revelation, another has a tongue, another has an interpretation. Let all things take place for upbuilding." (1 Cor. 14:26) Obviously the true Christian attitude is, let everything be for the upbuilding of others.

THE MODERN BUILDING PROGRAM

⁸ It is clear from the Scriptures that the giving of miraculous gifts of the spirit for the upbuilding of the early Christian congregation came to an end with the death of the apostles. Gifts of healing,

8. Since the miraculous gifts of the spirit are not used by the modern Christian congregations, what provision is made for their upbuilding?

6, 7. (a) Why did God give the gift of tongues to the early Christians? (b) How was prophesying beneficial? (c) What loving use of gifts or abilities given by God is shown to be the Christian objective at First Corinthians, chapter 14?

speaking in tongues, are not used by true Christians today. Other means are available today for the building up of the Christian congregation. Jehovah has given his Word, the Bible, and it is now available in more than a thousand languages. In addition there are many theocratic publications, which serve as guides in the teaching and building work. Jehovah made provision for this day by his command: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. 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. 10:23-25.

⁹ Regular gathering together in congregation meetings must be enforced. Individuals ought to discipline themselves to attend congregation gatherings and should encourage one another, especially in these evil days as we come near the end of Satan's wicked system of things. Leaning on his own reasoning, someone might feel his time could be much more profitably used in private study. But what is he doing in this course of action? Obviously he is not being considerate of others, but is thinking only of himself. Being present regularly at congregation meetings shows we are considerate of others, that we have interest in others and love for others. We go there not merely to gain benefit by hearing what others have to say, or receiving instructions, but to have a share in building up one another. It is in these gatherings that there are expressions of our hope made audibly so that others are built up. Our public declaration should not be spontaneous or without prior thought, as if by *inspiration*; but, because we are in an orderly, theocratic organization, we know the theme we are going to consider and we

prepare ourselves beforehand, contributing upbuilding thoughts for the benefit of all. This is the provision of Jehovah for all of his servants in modern days.

¹⁰ Knowing that the regular gatherings of Jehovah's servants are beneficial for upbuilding, it should be our desire out of love for neighbors and family and persons of good will to invite them to attend meetings with us, or even to go out of the way, putting ourselves out and considering the spiritual weakness of those who do not appreciate the importance of the meetings, and try to find them, and bring them with us. If we own an automobile we can use it well to bring persons of good will, even though it might mean spending some extra time going miles out of our way to help them. If we have a telephone we can call others and lovingly remind them of meetings. Appreciation for the efforts we put forth should be shown on the part of others in the congregation, and we, in turn, should show our appreciation of the efforts made by others in bringing persons of good will to the meetings. We should be quick to welcome strangers who come into our midst and be interested in others.—Phil. 2:1-4.

¹¹ Bringing it down to practical application, we might say that every faithful servant of Jehovah is very busy in these days. When he goes to his regular meetings he will be thinking of the things he must do: obtain literature and supplies for his future service, give reports on his ministerial activity, turn in new subscriptions, or obtain territory in which to conduct his ministerial work. When he arrives at the Kingdom Hall he will proceed to carry out his plan. But if he is one who is loving and considerate, will he put those things ahead of the welfare of the stranger who may be pres-

9. How is being present in the congregation meetings regularly considerate of others?

10. How can interest shown in others and loving use of what we have result in the building up of the congregation?

11. Though very busy with service matters, how does love move a Christian when strangers enter the congregation meeting?

ent for the first time? If he is thinking only of how quickly he can take care of his personal matters and get out of the meeting place afterward he may rush to do his duties without thinking of the stranger. But that is not building up the organization. It takes but a few moments to welcome the strangers, to make them feel their presence is desired. Love is expressive, demonstrative. It is not left to the overseers to greet the strangers, but definite arrangements should be organized by them to help in this welcoming of the stranger. This is a way to share the joy we have received from Jehovah. And even if one goes out of his way to welcome the strangers he can be assured that after the study meeting has finished there will be time for him to complete his necessary transactions to prepare himself for the service in the days ahead.—1 Tim. 3:2; 1 Pet. 4:8, 9.

¹² A dedicated builder recognizes that each stranger who comes into the congregation and becomes a member of the congregation is going to take on part of the building activity and share the load, and that is a provision of Jehovah God to bring in more helpers for the building program. It is what we should be praying and working for daily. So strangers should be truly welcomed in the group of builders.—Matt. 9:37, 38.

¹³ As busy as the Christian minister may be, he should not be too busy to observe when someone is missing. If a member of the congregation is not present, what is wrong? Has he fallen ill? Does he need *comfort*? Inquiry can be made of the overseer, and if someone has become ill proper announcement may be made to the congregation so that the disabled members can be built up and encouraged. On the other hand, there may be some individual who has be-

gun to lose his appreciation of spiritual things and slow down in the building program. He may become involved in other matters and let them interfere with his regular attendance at the meetings. Even in spite of the mandate at Hebrews 10:23-25 this may happen. Here is another opportunity for the diligent builder to make an effort to help the faltering one. Given time and attention, his appreciation of the spiritual things can be rekindled, and he can be re-established in the ministry. We are in a time of many distractions and snares; materialism is a subtle foe. A few appropriate words of upbuilding may accomplish great benefits for a person who has succumbed to some wrong influence. Thus we see the Master Builder, Jehovah, has provided through the congregation organization the means of edifying those who love him.—Jas. 5:19, 20.

ATTENTION TO THE THING BUILT

¹⁴ One who builds well is concerned with his building; not merely three or four hours a week, but each day he gives thought to what he is building. It is important and he keeps working at it. He speaks about it. Before he makes a move he has made his plan. He knows what kind of foundation has been laid and what must go on that foundation and he keeps thinking while he is building. (1 Cor. 3:10; 1 Tim. 4:15) His conversation in association with other builders is on what he is constructing. So it must be with the spiritual builder. His vocation is spiritual building and he thinks about it and works for it continually. When he is in association with others his conversation is upbuilding. He follows the example of Jehovah and Christ Jesus and always edifies by his word. There are many good things to speak of each day. We have a text for each day and comments giving us a bit of spiritual food to help us in serving Jeho-

12. Why are strangers truly welcome in the group of builders?

13. What interest should be shown in any who are physically or spiritually sick?

14. (a) What shows a wise builder is interested in his work? (b) How can one direct his conversation toward building others up?

vah during the day. While it may have been read before, yet it is upbuilding. Now as you read this can you recall the text and comment you considered this very morning? In some homes the parents make it a practice at the evening meal to mention the text that was discussed in the morning to see if the family remembers the important lesson learned that day. Among Christians there are many things to discuss. Individuals enrolled in the ministry school have assignments and there are reviews for all. Speak of fine experiences in dealing with the field activities. There are questions raised by persons we approach at the doors or in the studies. We read very important subjects in the publications of the Society. We are impressed by hearing someone repeat them and talk about the new points learned. It is refreshing to keep thinking and talking on spiritual things.—Col. 3:7, 8, 16, 17; Phil. 4:8, 9.

¹⁵ If we think correctly and put into practice things we have learned through Jehovah's Word we can be upbuilding by our daily example and our activities. Especially is this so in the training program that is organized in all congregations. Here again love and consideration for others will come into the picture. If one is assigned to share in the training program for preaching in the field, helping some of the less experienced persons to improve their ministry, he is going to have to give time, thought, energy and attention to the individual with whom he works. It may mean going out of his way for a considerable distance to arrange to meet the other person, but this is good for the general upbuilding of the Christian organization. If one is thinking only of self he will be quite satisfied to have his own territory or community in which he works and work by himself. We give attention to our own teaching, but we want to help others too so

they may be saved. "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. 4:16.

¹⁶ If we can keep ourselves and others busy in the Kingdom ministry work with us it will be a protection from becoming involved in activities of this world, which is condemned by Jehovah. What would we think of a person who learns that the municipality in which he lives has condemned a building and is going to construct a highway after a demolition, but the individual buys the building, paints it, decorates it, makes it beautiful and spends a great deal of time in the repair work? Then the municipality comes along and destroys the building. The individual working on that building would be considered foolish. But this is the kind of thing a person does who begins to devote all his time to worldly activities and fails to maintain his ministry. He may believe he is doing something constructive in his community, building up something good, but what is he building on? If he is building on the old-world foundation he is working on a structure that is condemned to early demolition. Time that is put into it is going to be lost and the foolish builder may even lose his life. This is the way with pursuing worldly activities. Time and energy are consumed and nothing lasting is gained. But the Christian must keep his balance and remember that his vocation is the ministry. Paul counsels at Colossians 4:5, 6: "Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." The more association one has with the world the greater are the chances that

15. How do Christian activities build others up?

16. (a) Why is it foolish to give all of one's time to old-world pursuits? (b) How does the Christian builder act with wisdom?

he will become involved with the world or even become morally unclean because of outside influences. In wisdom he should buy out as much time as he can to improve himself in his edifying speech and share in the active building program now being conducted under the direction of Christ.

¹⁷ In unity there is strength. By directing efforts unitedly toward the accomplishment of Jehovah's will, Jehovah's witnesses are sharing in the world-wide proclamation of the good news of the established kingdom of Jehovah. That kingdom is ruled by one God, who is the great Master Builder of it. He has placed Christ Jesus in the position of King to lovingly direct the activities of those who are sharers in the Kingdom. In Ephesians, chapter four, Paul bids fellow Christians to walk worthily of their calling, to endure, to continue in love, and to maintain the oneness of the spirit in the uniting bond of peace. He draws attention to the fact that there are many responsibilities assigned to individual servants, such as missionaries, shepherds and teachers, and all of such have been appointed with a view to the training of ministers and for the building up of the body of Christ. No doubt is left that the overseers in the New World society today have the greatest responsibility in the building program. They must be trainers and teachers, setting good examples of leadership in the field and continually interested in young and old, men and women, yes, all the individuals making up the New World society today. Such spiritual giving leads to happiness. (Acts 20: 35) Though in some lands there is opposition to the Christian building work, still it must continue and overseers have the example of Nehemiah in this respect. (Neh. 4:8, 9, 21; Titus 2:1-15) Members in the congregations rightly look to the overseers to teach them how to edify others, and by

the help of Jehovah's organization today the overseers are well equipped for that service. May they give themselves willingly to that work.—Heb. 13:7.

¹⁸ Let all in the New World society today have a share in the responsibility for the spiritual building work. The spiritual building today is lasting building. (Eph. 2:21, 22) Individuals are likened to spiritual stones built up in the body of Christ, and the bond that holds them together is love and consideration for one another. Obviously one or two stones scattered in the midst of a field would be no building, but a building is an organized arrangement of stones closely cemented together. Worshipers of Jehovah today are an organization, a New World structure. It is in unity that Jehovah has gathered them together in these last days of Satan's rule and each individual must do his share to maintain a spiritually strong building, uniting closely together with others who go to make up the building. Spiritual strengthening of each stone will result in benefits to the others, for it will keep the whole structure strong. Thus in the great storm of Armageddon the building will not be toppled, though the evil one Satan and his hordes may dash against it. The unity and strength of the New World society, including those who are of the body of Christ, can safely be maintained by lovingly using the truth we have been given by Jehovah to build up one another: "But speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to cooperate through every joint which gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."—Eph. 4:15, 16.

17. Because of Christian unity what is being accomplished world-wide, and who should take the lead in maintaining unity?

18. (a) Why must all in the New World society co-operate to maintain strength and unity? (b) In this connection, how can we lovingly use the truth that has been given to us by Jehovah?

BE TAUGHT BY

BE TAUGHT by Jehovah. Why? What does he teach? How does he teach? What conditions must we meet if we are to be taught by Jehovah?

JEHOVAH

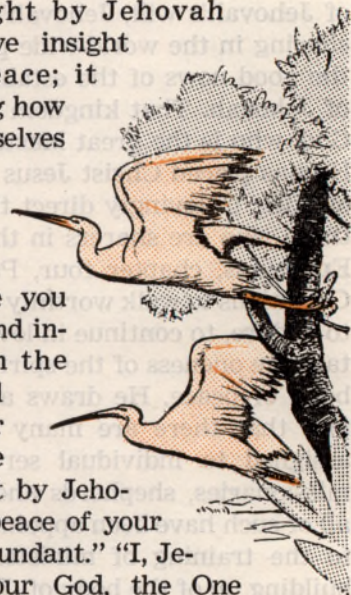
We should seek to be taught by Jehovah because he is God, the greatest Teacher of all and the original One. No one ever taught him: "How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?'" No one! "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment." He is the omniscient One, the all-knowing One, "the One telling from the beginning the finale."—Rom. 11:33, 34; Prov. 2:6; Isa. 46:10.

Rightly Elihu exclaimed: "Who is an instructor like him?" For he is



"the One teaching us more than the beasts of the earth, and he makes us wiser than even the flying creatures of the heavens." Most fittingly he is termed "your Grand Instructor."—Job 36:22; 35:11; Isa. 30:20.

To be taught by Jehovah means to have insight and enjoy peace; it means knowing how to benefit ourselves truly by being made to walk in the right ways: "I shall make you have insight and instruct you in the way you should go." "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." "I, Jehovah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk."—Ps. 32:8; Isa. 54:13; 48:17.



WHAT JEHOVAH TEACHES

What does Jehovah teach those who are willing to be taught by him? First of all: "I am Jehovah. That is my name." Also that "Jehovah is in truth God. He is the living God and the King to time indefinite." Jehovah further teaches us what his purposes are. His transcendent purpose regarding himself is to vindicate his name by clearing it of reproach, so "that people may know that you, whose name is Jehovah, you alone are the Most High over all the

earth.”—Isa. 42:8; Jer. 10:10; Ps. 83:18.

His purpose regarding the earth and humankind is to have the earth “filled with the knowledge of Jehovah as the waters are covering the very sea.” Also to “wipe out every tear from their eyes,” for “death will be no more, neither will mourning nor outcry nor pain be any more.” In other words, Jehovah’s purpose for earth and man is an earth-wide Paradise. By means of the kingdom for which Jesus taught us to pray Jehovah God accomplishes both purposes.—Isa. 11:9; Rev. 21:4; Matt. 6:9, 10.

Jehovah also teaches us what is his will for us. Since the Kingdom is his chief means for accomplishing his purposes, his will for us is: “Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.” Otherwise stated, ‘You must love Jehovah with your whole heart, mind, soul and strength, and your neighbor as yourself.’—Matt. 6:33; Mark 12:30, 31.

How does Jehovah teach us? Since he is the great Spirit whom it is impossible for us to see and yet live, he uses various instrumentalities, such as the “book of nature,” his dealings and providences, his holy spirit, his visible channel or earthly organization and, chief of all, his Word, the Bible.—Ex. 33:20.

THE “BOOK OF NATURE”

Jehovah God’s “book of nature” is used by him to teach man ever so many things. Men of science are continually letting *themselves* be taught by this book, as when they imitate God’s handiwork in building airplanes, ships and countless other things. Parents would also do well to let themselves be taught by it by taking lessons from deer, monkeys and bears as to the importance of discipline in the rearing of one’s offspring.

Wise King Solomon showed that God

teaches prudence and diligence by this book: “Go to the ant, you lazy one; see its ways and become wise.” The Greater-than-Solomon, Jesus Christ, likewise referred to God’s teaching by means of this book. For a lesson of faith and trust in our heavenly Father he called attention to the birds of the air and the lilies of the field. And said the apostle Paul: “Does not nature itself teach you that . . . if a woman has long hair, it is a glory to her?”—Prov. 6:6; Matt. 6:26-30; 1 Cor. 11:14, 15.

But most important of all, by means of this book God teaches man as to His existence and attributes: “His invisible qualities are clearly seen from the world’s creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable.” Job also appreciated that fact, for he said: “Ask, please, the domestic animals and they will instruct you, also the winged creatures of the heavens and they will tell you. Or speak thoughtfully to the earth and it will instruct you, and the fishes of the sea will declare it to you. Who among all these does not well know that the hand of Jehovah itself has done this?” Truly God teaches by his book of nature!—Rom. 1:20; Job 12:7-10.

MIRACLES AND PROVIDENCES—EXPERIENCES

There is an old saying, “Experience is the best teacher.” But not so. Far better to learn without the costly and painful process of experience, which one may undergo without learning anything, as can be seen all about us. But God’s servants have an infallible and omniscient authority; and therefore knowledge of God, faith that his will is for the best, and obedience to it are far better than experience.

Still, at times, because of human frailty or some other valid reason, Jehovah does teach his servants by experience. That is, by means of miracles or his providences

he indicates his will or drives home certain lessons. He let the Israelites go hungry in the wilderness and then fed them on miraculous manna 'in order to make them know,' that is, to teach them, "that not by bread alone does man live."—Deut. 8:2, 3.

Because the Israelite Achan let covetousness overreach him God permitted the entire nation to suffer defeat at Ai to impress upon Joshua and all his people the seriousness of Achan's offense. Thereafter God repeatedly let his people come under pagan subjection to bring them to their senses. This thought is inherent in the psalmists' words: "Before I was under affliction I was sinning by mistake." "Show us just how to count our days in such a way that we may bring in a heart of wisdom."—Josh. 7:1-26; Judg. 10:9-16; Ps. 119:67; 90:12.

While God's servants today cannot point to like miracles, God does, at times, indicate his will for them by means of his providences. Thus the wholly unexpected obtaining of an abundance of essential fuel back in 1919 indicated to them what was God's will in a certain matter, even as their inability to find suitable accommodations in 1958 indicated that it was not God's will to have certain camping facilities in connection with the Divine Will International Assembly.

TAUGHT BY HOLY SPIRIT

Jehovah God also uses his holy spirit to teach us. By holy spirit is not meant a third person of a mysterious trinity, but God's active force, by means of which he carries out his purposes. Even as he used it to inspire men to write his Word, so by means of it he gives understanding of that Word. Thus only after receiving holy spirit at Pentecost did the early Christians understand God's will for them, even as Jesus foretold: "The helper, the holy spirit

which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." As the apostle Paul also noted: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him." But "to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."—John 14:26; 1 Cor. 2:9, 10.

To receive this enlightening holy spirit requires knowledge of God's Word, faith in it and works in harmony with that faith. We "receive the spirit . . . due to obedient hearing by faith." Only then will God answer our prayers for the holy spirit. But more than that, it is also necessary for us to have contact or association with God's visible channel or earthly organization—a fact driven home by the experience of the early Christians.—Gal. 3:2; Acts 8:15-17.

BY A VISIBLE ORGANIZATION

Jehovah as the great Teacher has ever used human instruments to teach his earthly children. Adam taught Eve; Noah taught his family; Abraham taught his household; Moses taught his people. In particular was the tribe of Levi, together with its priests, the teaching instrument in ancient Israel: "For the lips of a priest are the ones that should keep knowledge, and the law is what people should seek from his mouth; for he is the messenger of Jehovah." When this teaching body failed to do its duty, God "kept sending against them by means of his messengers [the prophets], . . . because he felt compassion for his people."—Mal. 2:7; 2 Chron. 36:15.

When on earth Jesus proved himself to be the greatest instrument or Teacher this earth had ever seen. He had more knowledge and teaching ability than any other

human before or since. He taught his people on the mountainside, on the seashore, in their homes, synagogues and the temple. As he himself testified: "Day after day I used to sit in the temple teaching."—Matt. 26:55.

He trained a nucleus of disciples to be teachers, who, in turn, taught others. Yes, God by Jesus "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work." And so we read of the teaching activities of the apostles throughout the book of Acts.—Eph. 4:11, 12.

We should not expect it to be different today, and it is not different. Just as the early Christian congregation had a governing body at Jerusalem that directed the teaching work, so today there is a governing body to be found in the New World society of Jehovah's witnesses that gives evidence of being used by Jehovah to teach his children. It uses legal societies for the purpose of publishing Bibles and Bible-study aids and for training ministers. It helps organize Christians into congregations so that they can discharge their obligations to be teachers of God's Word. Today in 179 different lands and islands of the sea upward of 900,000 of these ministers are being taught of Jehovah and, in turn, teaching others.

HIS INSPIRED BOOK—THE BIBLE

Jehovah's chief instrument for teaching his people is his inspired Word, the Bible; even as was implied in the references to it in considering God's other instrumentalities for teaching his people. As we read: "The One correcting the nations, can he not reprove, even the One teaching men knowledge? Happy is the able-bodied man whom you correct, O Jah, and whom you teach out of your own law."

We might say that there are four basic

fields of knowledge covered in the Bible. First there is history and prophecy, telling us what has happened and what will yet happen. Beginning when God was alone, these carry us to at least a thousand years in the future.—Ps. 94:10, 12.

In addition to history and prophecy there is also much Bible teaching of basic truths or doctrines. Chief among these is that of the Kingdom by means of which God will vindicate his sovereignty. Second only to it is the Bible teaching of the ransom, why the Son of God died and how we can benefit from his death. Baptism and the resurrection are two other prominent Bible doctrines.

Further, the Bible contains God's righteous principles, both explicitly stated and implied. It tells us what God requires of us, what is right and what is wrong; what our duties are toward God and our fellow man; duties of husbands, wives, parents, children, overseers and ministerial assistants.

God's Word also gives us explicit instructions as to the commission of Christians to be teachers, ministers of God's religion: how this preaching work is to be done, what is to be said and the manner in which to present it. In all this, God's Word, by express commands, by showing us God's example, and by the records made by the righteous and the wicked, teaches us what to do and what to avoid.

For us to be taught of Jehovah we must have the fear of Jehovah and be meek, for a meek person is teachable. "Who, now, is the man fearful of Jehovah? He will instruct him in the way that he will choose." Jehovah will "teach the meek ones his way." Our attitude must be one of wanting to be taught: "Make me know your own ways, Jehovah; teach me your own paths." "Teach me to do your will, for you are my God."—Ps. 25:12, 9, 4; 143:10.

Truly this world gives evidence that it

is not being taught by Jehovah. How foolish, in view of the fact that he has all wisdom and knowledge and is the greatest Teacher and Instructor in all the universe! Among his instrumentalities for teaching, as we have seen, are his "book of nature," his providences, his holy spirit, his visible organization and his inspired Word. And he stands ready to teach

all those who fear him and are meek.

Failure to be taught of Jehovah means destruction. Why die? Jehovah has no pleasure in the death of the wicked. (Ezek. 33:11) Be taught of Jehovah and you will make him, yourself and others happy. (Prov. 27:11) In view of the times in which we live, do not delay. Begin at once to be taught by Jehovah and live.



Fiji Islanders Put On New Personality

CHRISTIANS are commanded to clothe themselves "with the new personality which through accurate knowledge" of God's Word "is being renewed according to the image of the one who created it," Jehovah God. (Col. 3:10) That some in the Fiji Islands are heeding this admonition of the apostle Paul can be seen from the following report recently received from there:

A Witness missionary was going from house to house in a certain town in the Fiji Islands when he came across one of the leading businessmen of the town. Upon hearing that the missionary was one of Jehovah's witnesses the businessman invited him in and told him that the Witnesses were always welcome at his home. When asked why, the man stated the following: 'For years the village was plagued by a group of hooligans who caused the businessmen much trouble and loss of property. Then about a year ago Jehovah's witnesses came to town. Before long certain of the leading ones of this band of hooligans became Witnesses and are now peaceable and respectable citizens. The entire situation has seen a great improvement within the past year because of this.'

Among these hooligans who became Witnesses was a certain Isoa. Friends of a murdered man had persuaded him to perjure himself in order to procure the conviction of a certain man that was supposed to have committed the murder, but for which there was

no evidence. To accommodate these friends of the murdered man he twice swore in court that he had seen the suspect with the murdered man. The trial dragged on for months, and in the meantime Isoa became one of Jehovah's witnesses.

Now Isoa was greatly concerned about what he should do, as he did not want to have the bloodguilt of this suspect resting upon him. He consulted with the local congregation overseer and the congregation committee, who gave him good counsel. So Isoa wrote a letter to the magistrate telling that in the religion in which he had been reared he had not been properly instructed and so saw nothing wrong in accommodating his friends by perjuring himself. But now he had become one of Jehovah's witnesses and he saw that it was very wrong and he was therefore confessing to having perjured himself and was retracting his oath. As a result the accused man was set free. Needless to say, this caused quite a sensation in the court.

It also caused the police to be angry with Isoa, as by means of his perjury they had apparently solved the crime. So now they brought him to court to try him on the charge of perjury. Fortunately, at the time a visiting European magistrate was on the bench, and upon hearing all the facts, he dismissed the case against Isoa as having no merit whatsoever. As a result, the name of Jehovah's witnesses is being held in high esteem.

Britain's Minor Religions

COME with me on a tour through a small English town. Our purpose is a curious one. We want to see how many church notice boards we can find, so that we can ascertain which religious denominations are represented. Here is the first one: "Church of England," and across the street "The Methodist Church." Two blocks away we come across "Baptist Chapel," and right across town "Roman Catholic." Down by the river stands the "Congregational Church," with the small "Presbyterian Church of England" on the hill. As we turn into the main square the last name comes into view, "Salvation Army Citadel."

This pattern repeats itself, with slight variations, throughout the country. In Scotland, Wales and Northern Ireland the regional name replaces "England," but the denominations are basically the same. We do not need to search far to find the smaller denominations. There are notice boards with puzzling names, such as Peculiar People, Inghamites, Countess of Huntingdon's Connexion, United Apostolic Faith Church, Glasites, Christian Israelites, Calvinistic Independents, and many others. All together, more than 110 different denominations can be found in the British Isles, most of them minorities with less than 50,000 members each, some with only a few hundred.

Such variety highlights both confusion and disunity in this part of Christendom.



It also prompts many questions. How did all these religions start? What are their distinctive beliefs and practices? Why have they remained so small, though often continuing to exist for hundreds of years? What is their future likely to be? We will pass behind some of these infrequent notice boards and find out for ourselves.

TYPICAL MINORITIES

John Glas, a Presbyterian minister at Tealing, near Dundee, Scotland, was deposed in 1728 for holding ideas not in accord with the standards of his church synod. Others shared his ideas, however, and continued under his new independent ministry. Numbers grew, more churches were opened, and Glas' son-in-law, Robert Sandeman, vigorously spread the new religion into England. But the sect stayed a minority. The 1851 Religious Census (one of very few taken in Britain) revealed a membership of 1,750. Today only two congregations remain, one in Scotland and one in England.

An unusual feature of the Glasites' belief concerns blood. "The unlawfulness of eating blood and things strangled is maintained. It was forbidden before Moses' law; and was solemnly decreed to the Gentile converts; so abstaining from these things is insisted on as a necessary condition of communion."¹ Another interesting tenet is the plurality of elders. "There must always

be in the Communion ordinance and in acts of discipline two or more Elders present, that the Church come not under the ascendancy of any single man."² As the number of Glasites continues to dwindle lack of elders makes it increasingly difficult to conduct church affairs. What will happen when only one elder is left? No one seems to know.

In the county of Essex, to the east of London, we can find another small group, the Peculiar People. James Banyard, from Rochford, near Southend, became a local preacher. On a visit to London he heard new ideas expounded and liked them. But the local Wesleyan Methodists would not accept them, so he started a meeting in his own home, and in 1838 numbers rapidly grew when cases of divine healing were reported. James 5:14, 15 was especially appealed to in a literal sense, and when a member died through the lancet slipping during an operation, it was decided to trust in God alone in the future without the aid of doctors. This produced a severe clash with the authorities, especially when a death occurred that others felt might have been avoided by medical attention. Some were imprisoned, and persecution was fierce, until coroners recognized it as a matter of conscience.

Although Banyard had been elected as the first Bishop, many refused to follow him after he called a doctor to his own sick son, and internal division followed. One group became known as the "Liberty" section, holding that James chapter five did not forbid medical aid for children because minors were not able to have faith themselves. The division following Samuel Harrod, a market gardener, of Thundersley, became known as the "Original Peculiar People" and is now very small. Peculiar People—the name is taken from 1 Peter 2:9, AV—can be found only in Essex, Kent and London.

An early associate of John and Charles Wesley at Oxford was Benjamin Ingham. After being ordained in 1755 he went with the two brothers to America. He later parted from the Methodists and, returning to England, attached himself to the Moravians, now another minority with only 2,842 members in Britain. But he felt their methods were arbitrary, so he left them also. Touring in the northern counties of Yorkshire and Lancashire and preaching wherever he could, he began to form societies. The local clergy "frequently instigated the rabble to abuse, and even to mob them, and such was their violence, that their lives were frequently in . . . danger."³ The growing sect was soon split by division, and Ingham was left with only thirteen loyal congregations. Although *The Encyclopedia Americana* describes the Inghamites as "extinct," some half-dozen churches still flourish, mostly around Colne and Nelson, the early Inghamite strongholds in Lancashire.

Because Ingham objected to the language usually adopted in speaking of distinct persons in the Godhead, the trinity is described in a recent list of doctrines as "The Triune Jehovah, or the Three One God." He also established the use of the lot. In 1763 Ingham wrote of the Bible: "Men of learning, who have studied the originals, know very well that some places are falsely translated, and others weakly and lamely. It would be well worth the labour of all the learned men in every nation to conspire together to publish an accurate translation."⁴

BEGINNINGS AND ENDINGS

Minorities have been produced as much by amalgamation of denominations as by their division. Any change of structure and organization is likely to cause some to disagree. When the Congregational Union of England and Wales was formed in 1831,

a minority dissented and continue to this day as the Calvinistic Independents. In 1932 the union of the three main branches of the Methodist Church left a number of congregations outside that continued the old order. So appeared the Primitive Methodist Church Continuing and the Independent Wesleyan Methodists. Two older groups refused to join the new union at all: the Wesleyan Reform Union, with 6,078 members, and the Independent Methodists. The latter body, numbering 8,415, maintain a voluntary and unpaid ministry and do not recognize clerical titles. Members must not only sign a pledge agreeing to abstain from the use of intoxicating liquors, but they may not engage in the sale of them either.

An unusual and awkward situation arose when two Presbyterian groups united in 1900 to form the United Free Church of Scotland. A minority nicknamed the "Wee Frees" refused to enter the union and found themselves possessed by law of all the property (valued at more than £10 million) of the original much larger body. A Royal Commission finally settled matters in 1905 by an equitable distribution. After a further division, the United Free Church of Scotland now numbers only 23,482. The Free Presbyterian Church, with about a thousand members, and the Reformed Presbyterians, numbering some 600-odd, complete the picture of Scottish Presbyterian division, dominated, of course, by the major Church of Scotland. In Ireland, where Protestantism is again represented strongly by the Presbyterians, similar denominations exist.

The Baptist Union of Great Britain, founded in 1813, embraced most groups then existing except for the Strict and Particular Baptists. These continued to be independent because they could not believe in free or open communion. For many years the two parties of Strict Baptists

were known as the "Standard" and "Vessel" parties, after their respective magazines the *Gospel Standard* and the *Earthen Vessel*. Most Strict Baptists formed the National Federation of Strict and Particular Baptist Churches in 1946, but the Standard party (or Gadsbyites) still remains very much aloof.

Often minorities are formed through a fight for leadership, doctrinal issues, and even completely irrelevant misunderstandings. Years later these divisions may be healed. So in 1952 the International Holiness Mission reunited with the Church of the Nazarene, and in 1955 the Calvary Holiness Church was added. Division had first struck here in 1907 and again in 1934, yet one of their official organs commented, "Both sides admitted that a more understanding attitude could have prevented it."

Another reunion, of two large groups of Christadelphians, brought the Birmingham Temperance Hall Ecclesia and the Suffolk Street group together in 1957 after seventy-two years of division. This still leaves other groups outside, such as the Clapham Ecclesia and the Berean Christadelphians. These sections are considered to be "disfellowshipped" or "out of communion" entirely. Such a cut-off situation frequently exists among the various groups of Brethren (sometimes called Plymouth Brethren because it was first in that town that they became well known), where not only will the Exclusives have nothing to do with the Open denomination, but the various parties of Exclusives refuse association with one another. The history of the Brethren in Britain records one division after another. Since 1929 a prominent speaker among the Brethren, James Taylor, has introduced new ideas on the question of the "Eternal Sonship" of Jesus, suggesting that he was not eternally pre-existent. As the Brethren are noted for

their staunch Trinitarian stand, this has caused much discussion.

The Old Catholic movement, though very small in Britain, has never produced an episcopal succession to satisfy everyone affected. The valid ordination has been claimed by the Catholic Christian Church, the Old Catholic Church, Orthodox Catholic Church, Old Catholic Orthodox Church, Liberal Catholic Church and the Old Roman Catholic Church. Another group, the Independent Old Roman Catholic Church, claims no succession.

The Pentecostal movement, which had its birth principally in the Welsh Revival of 1904-5, is now represented by six main denominations. The largest of these are the Assemblies of God, organized on a locally autonomous principle; the Elim Foursquare Gospel Alliance, which holds to a foursquare testimony of Christ, the Saviour, Healer, Baptizer in Holy Spirit and Coming King; and the Apostolic Church, the direct descendant of the Welsh Revival, with headquarters still in South Wales. Another group, the Bible Pattern Church Fellowship, was first formed in 1940 after George Jeffreys, founder of Elim, had resigned owing to internal strife. This section, together with the smaller United Apostolic Faith Church, holds to the British-Israel theory. The Full Gospel Testimony Fellowship completes the main Pentecostal bodies, which, combined, have a membership of just under 50,000.

Some minority groups stress one particular aspect to justify their independent existence. The Old Baptist Union and the similar International Old Baptist Union claim to return to the original practice of Baptists set out in seventeenth-century confessions of faith. The Churches of Christ (Old Path) reject instrumental music as a part of worship and condemn the other Churches of Christ body for having digressed "from the original impregnable

New Testament position held by the pioneers."⁶ The Hutterian Brethren, who believe in a religious community life based upon Acts 2:44, 45, established a "Bruderschaft" (a place where brothers live) in the Clee Hills, near the Welsh border, and in 1958 a new community was opened at Gerrards Cross on the outskirts of London.

THE FUTURE FOR MINORITIES

With but few exceptions, minority denominations in Britain continue to dwindle. Many are even now on the verge of extinction. The Christian Israelites have only one congregation left, the Dependents (sometimes called Coglers) have only a few chapels, mostly in Sussex, and the Seventh-day Baptists hold meetings only in London and Hull. Others in a more flourishing condition have still had severe losses of membership. From a peak of 16,596 in 1930 the Churches of Christ (the main body known in America as Disciples of Christ) had dropped to 7,854 by 1959. One group of Exclusive Brethren closed eleven out of 123 meeting places in three years, and the Catholic Apostolic Church has a similar tale to tell. The two Swedenborgian sections (also called the New Church) have lost more than a third of their members since 1943, from 6,700 down to 4,200.

Why do minorities continue to lose ground yet fight extinction? Family tradition plays an important part. Members of minority sects take pride in being different and often they can number descendants of their founder among their own family or relatives. They tell glowing stories of their great-grandfather's staunch stand for the new faith, and this in itself is sufficient to ensure their own unwavering adherence. Many sincerely believe that the religion of father should be the religion of son, irrespective of whether it is a correct way of worship or not. As members grow old and die numbers are not replaced by new con-

verts and often the leaders themselves complacently watch the dying embers of their spiritual fire, occasionally warming their hands in a brief revival.

True Christianity will always be in the minority in this present world, but it must be vigorous, emulating the early Christians. Comparing Jehovah's witnesses with Dr. Buchman's Oxford Group, one writer comments: "Religious conviction takes on many forms, but that of the Jehovah's Witnesses was so much more strenuous than that of the Groups, that the witness of the latter often seemed to be little more than the pleasures of the long week-end."⁷ This past year a peak of 47,126 ministers was reached in the British Isles, compared with 6,861 in 1939. In numbers, therefore, Jehovah's witnesses have in twenty-one years surpassed some twenty-one other minority denominations including the Quakers, Unitarians, Mormons and Seventh-day Adventists.

Jesus said concerning the need for more teachers and preachers: "The harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38)

How many of the minorities in Britain today show any sign of begging for more workers? Often the existing church members are not found really working in the harvest themselves, not even recognizing the time of harvest. Jehovah's witnesses call regularly on most homes in Britain and, though still a minority group, they see the fruits of their harvest labors.

No matter what your religion may be, whether a member of a minority group or not, can you see the fruits of progressive Christianity manifesting themselves? Is vigorous growth to maturity evident in your denomination? Are all its members fulfilling Jesus' command to "go therefore and make disciples of people of all the nations"? If not, your search for the true way of worship is still on.—Matt. 28:19.

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Not at Home in Christendom

● In answer to the question, "What would happen if Christ appeared among us today?" cleric Ralph W. Sockman, Christ Church, New York city, said: "The public wants a more comfortable religion than Christ came to give. Jesus was no salesman offering a way to pleasant social adjustment and financial success. Sensation-seeking crowds and superficial-minded churchgoers would find Jesus disappointing and cease to listen.

● "What judgment would Christ pass on our civilization? He would say what he said to his own capital city of Jerusalem: that we do not know and practice the things that make for our true peace. He would condemn our excessive materialism which blinds us to the things that are invisible and eternal. He would scathingly denounce our narrow nationalism, our social castes, and our racial barriers. Christ would not feel at home in many of the churches erected in his name, because they have allowed ecclesiasticism and worldliness to destroy the simplicity and sincerity of his original gospel."—*Cosmopolitan*, December, 1958.

Watching Ourselves to Do Right Works

A LONE missionary was speeding to his foreign assignment on a transatlantic liner. One day an officer of the ship's crew accosted him and said: "Sir, you stand out as different from all the rest of the passengers on the ship. What makes you so different?"

Why did the officer ask that question? Was it because of his physical appearance or because of his attire? Neither, for in these respects the missionary was no different from the rest of the passengers. Then what was it? It was because of his obeying the apostolic injunction: "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."—1 Pet. 2:12.*

If you had been on that ship, would the officer have accosted you and asked you that question? That is something for each dedicated Christian reading these lines to ponder over. In fact, our course of action in our everyday conduct should be such as to make us outstanding so that persons who do not know that we are witnesses of Jehovah would likewise wonder what makes us so different.

This is as it should be. Did not Jesus say of his followers: "They are no part of the world just as I am no part of the world"? Not that we must leave this old world, for that is neither possible nor desirable. Not even desirable? No, for then how could we fulfill our commission to preach this good news of the Kingdom? How could we make known Jehovah's name? How could we warn the wicked, or how help men of good will to get on the road that leads to life? Yes, how could others observe our right works and then glorify God if we became hermits or isolationists?—John 17:16.

What in all is included in watching ourselves to do right works? For one thing, it means that in our everyday relationships we live according to the rule that Jesus gave: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." So as we come in touch with others in shopping, traveling, and so forth, we want

to be careful not to cause any reproach, but on the contrary seek to do them good by telling them the good news of the Kingdom.—Matt. 7:12.

Do we engage in secular work? Most of us, except housewives and children, do. Then we must exercise twofold care. On the one hand we want to be careful that we are honest in our relations with our employer, giving him full value for the wages he pays us. And on the other hand we want to be exemplary in our conduct. We may not let fellow employees pull us down from our high principles.—Eph. 5:3, 4; 1 Pet. 4:3.

We also want to watch ourselves so that we always pay back Caesar's things to Caesar. That requires not only that we conscientiously pay our taxes but that we obey all his laws that do not directly conflict with God's laws, such as laws regarding hunting season and speed limits when driving automobiles.—Matt. 22:21.

Of course, we also want to watch ourselves to do right works in our own intimate family circle. The Scriptures make clear how husbands and wives, parents and children should conduct themselves toward one another, which commands we must follow for our mutual upbuilding. More than that, how we conduct ourselves toward one another in the privacy of our homes will sooner or later become known to outsiders.—Eph. 5:21 to 6:4.

Especially do we need to guard our conduct if we belong to a "mixed" family, some of whose members are dedicated to Jehovah God and some not, and perhaps even strongly opposed. Then in particular we have need of being kind, loving, long-suffering and exercising self-control.—Gal. 5:22, 23; 1 Pet. 3:1-4.

Nor may we overlook the need to watch ourselves to do right works within the Christian congregation. Let us not thoughtlessly ignore others, but let us 'make straight paths for our feet' lest we stumble the weak. And in our field ministry watching ourselves includes, not only watching that we manifest integrity, skill and zeal, but also that we have a neat, clean, presentable appearance and display fine Christian manners.—Heb. 12:13.

Truly many are the ways in which we want to watch ourselves in doing right works so that the words of the apostle Peter may prove true in our lives.—1 Pet. 2:12.

* For details see *The Watchtower*, August 15, 1960.

NO "PIOUS FRAUD"

MODERN critics of the Bible argue that many books of the Bible are in fact *pia frauds*, a pious fraud; and this is a theory that is found on every hand. By this they mean, for example, that about four centuries after Moses the book of Exodus was written; a few centuries after Moses the book of Deuteronomy was written, and still later, after the return from Babylon, the book of Leviticus. These critics hold that the ones who wrote these books then attributed them to Moses for the sake of adding the weight of his name to their writings. The critics grant that such men meant well, were sincere, but just did not have sufficient understanding to realize that what they were doing was fraudulent.

What about this theory? It is just that, a theory and nothing more, spawned by the pride and ignorance of men wise in their own eyes. Three lines of testimony completely demolish their faithless theory.

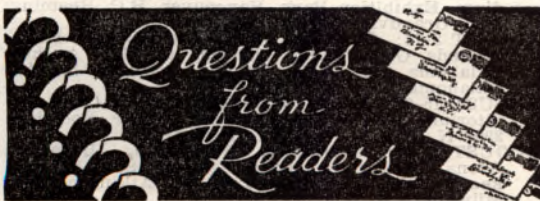
First is the fact that there is absolutely no ground for this theory save in the minds of men critical of the Bible. It is not the result of having discovered certain facts and drawn empirical conclusions from them. No, it is merely a case of having devised a theory that suits one's philosophy and then looking in vain for something to support it, and preaching it even though finding no support. In proof of this, note the testimony of the leading Palestinian archaeologist of the United States, W. F. Albright:

"The assumption that pious frauds and pseudepigraphy [spurious writing purporting to be by Bible characters—*Webster*] were common in Israel, is without parallel in the pre-Hellenistic Orient. What we find is just the opposite, a [religious] veneration both for the written word and for oral tradition." —*The American Scholar*.

Second, there is the ancient, venerable and unequivocal testimony of Jewish tradition, which certainly carries weight in the absence of any evidence to the contrary. It leaves no room for any *pia fraud* theory regarding who wrote the five books of Moses, the Pentateuch.

Third, and most weighty of all, we have the testimony of other inspired Bible writers and in particular the testimony of the Son of God himself, Jesus Christ. These prophets, whenever they deal with the subject, unanimously attribute the books of Moses to Moses. And, let it be added, the same is true of other Bible books.—1 Ki. 8:53; Ps. 103:7; Mal. 4:4; Matt. 24:15; John 5:46.

The "pious fraud" theory, therefore, is an instrument or weapon formed against God's people that is without success, even as Jehovah said by the mouth of his prophet Isaiah: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me." —Isa. 54:17.



● *The Watchtower*, October 1, 1960, stated that the Christian congregation, when it began at Pentecost, "had six of the eight Jewish believers who were used to write the remaining twenty-seven books of the Holy Bible." One of those not present, of course, was the apostle Paul. Who was the other one?—M. W., Indonesia.

From Acts 1:13, 14, it is apparent that the Christian Greek Scripture writers and apostles Matthew, John and Peter were present because it names all the faithful apostles. And since Jesus' brothers, or half brothers, were also said to have been there, included also are James and Jude. There is twofold reason for believing that Mark was an early believer: First it appears that he was the young man, scantily clothed, who fled on the night of Jesus' betrayal, because Mark is the only one who mentions this incident, and had it been another than he, he doubtless would have named him. Secondly, the home of his mother was used as a place of worship by the early congregation,

which would seem to indicate that both she and her son Mark had become Jesus' followers before his death.—Mark 14:51, 52; Acts 12:12.

This, then, would leave only Luke, aside from Paul. That he most likely was not present at Pentecost is clear from the introduction of his Gospel, for he speaks of "those who from the beginning became eyewitnesses and attendants of the message [and who] delivered these to us," thus showing that he was not an eyewitness. Additionally, the earliest reference to Luke, but only by means of the personal pronoun "we," is after the conversion of Saul, who later became the apostle Paul.—Luke 1:2; Acts 16:10.

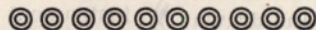
● In instituting the memorial of his death and the covenant for the Kingdom with his followers, did Jesus partake of the bread and wine?—F. S., United States.

Regarding these emblems Jesus said: "Take, eat. This means my body." "Drink out of it, all of you." It therefore does not seem reasonable to conclude that Jesus would partake of

the bread, which was representative of his own fleshly body, nor of the wine which represented his own blood. So while there is not a scripture that gives us definite information, it is reasonable and logical to draw this conclusion.—Matt. 26:26, 27.

● Are sisters required to wear a head covering when giving the third and fourth student talks in the theocratic ministry school?—D. H., United States.

No, it is not necessary for sisters to wear a head covering when giving these talks. They are not teaching dedicated males but only giving demonstrations of their own teaching ability for the purpose of being counseled. Since this is the purpose of their giving these talks and since the school is under male supervision, sisters are not required to wear a head covering. For similar reasons they would not be required to wear a head covering when taking part in service meeting demonstrations.



ANNOUNCEMENTS

FIELD MINISTRY

Watchfulness is necessary to direct our lives in such a way that we will engage in right works. Watchfulness will aid all servants of Jehovah God to find and make time in June to present the splendid Bible-study aid *From Paradise Lost to Paradise Regained* with a booklet, on a 75c contribution.

UNITED WORSHIPERS DISTRICT ASSEMBLIES

The year 1961 will mark a new milestone in the unity of Jehovah's servants on earth. Contributing in large measure will be the series of United Worshipers District Assemblies now completed as to arrangements. For rooming accommodations, five weeks before assembly date write the Watchtower Convention at the rooming address of the convention city nearest you; then join the thousands of other worshipers of Jehovah all six days at this grand assembly. Plan now!

JUNE 20-25: New York, New York, Yankee Stadium, River Ave. & E. 161st St., Bronx, N.Y. Rooming: 77 Sands St., Brooklyn 1, N.Y.

JUNE 27-JULY 2: Houston, Texas, Sam Houston Coliseum, Walker & Bagby Sts., Houston, Tex. Rooming: 2029 Harold St., Houston 6, Tex.

JULY 4-9: Vancouver, British Columbia, Empire Stadium, Exhibition Park, Vancouver, B.C. Rooming: 3280 Grandview Hwy., Vancouver, B.C.

AUGUST 8-13: Oklahoma City, Oklahoma, Fairgrounds Grandstand, 10th St. at May Avenue, Oklahoma City, Okla. Rooming: 5801 N. Shartel, Oklahoma City 18, Okla.

AUGUST 15-20: Omaha, Nebraska, Omaha Civic Auditorium, 18th & Capitol, Omaha, Nebr. Rooming: 2901 N. 30th St., Omaha 11, Nebr.

AUGUST 22-27: Milwaukee, Wisconsin, Milwaukee Arena Auditorium, 5th & Kilbourn Sts., Milwaukee 3, Wis. Rooming: 1238 W. Atkinson Ave., Milwaukee 6, Wis.

AUGUST 29-SEPTEMBER 3: San Francisco, California, Candlestick Park Stadium, San Francisco, Calif. Rooming: 1619 Laguna St., San Francisco 15, Calif.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 9: Pursue Things Upbuilding to One Another, and Loving Use of What We Are Given, ¶1-3. Page 329.

July 16: Loving Use of What We Are Given, ¶4-18. Page 334.