The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1962
Semimonthly

"KEEP PROVING WHAT YOU YOURSELVES ARE"

KEEP PROVING WHAT YOU ARE BY ACCEPTING RESPONSIBILITY

A LESSON IN MAN'S LITTLENESS

CONSOLATION FOR THE DEPRESSED

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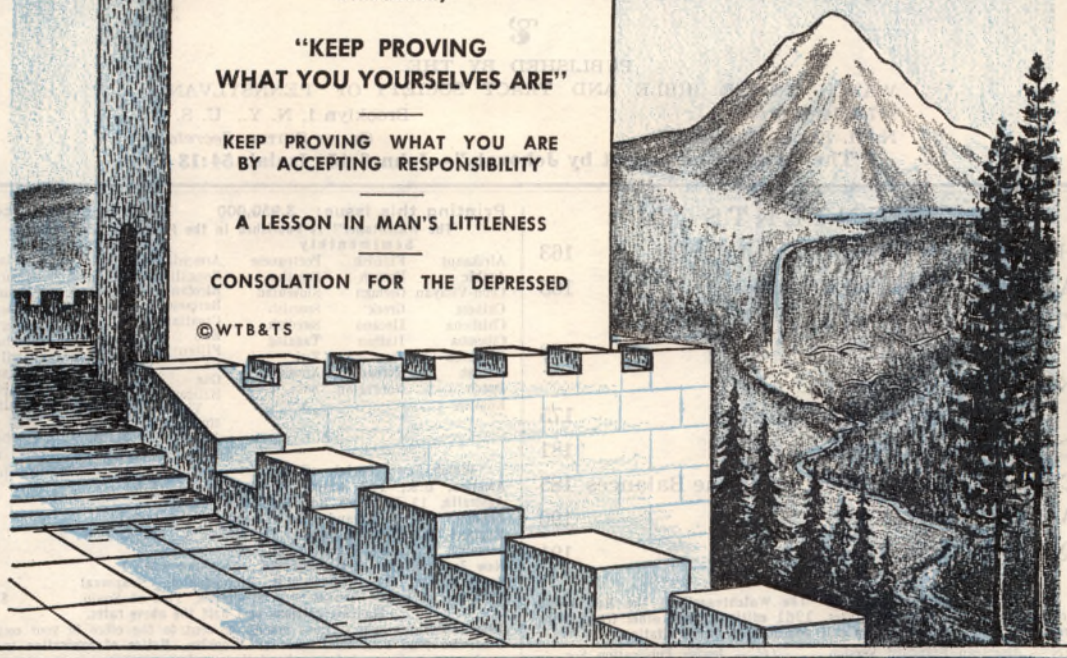

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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Announcing JEHOVAH'S KINGDOM
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HOW The New World COMES IN

FOR the new world to come in there must be a removal of this old world. There will be, because "the heavens and the earth that are now" are doomed by the Word of God. (2 Pet. 3:7) Even while this wicked system of things still remains, the foundation for a righteous new world has been laid; and this generation of mankind is face to face with the biggest change ever to take place in the history of any generation!

Referring to the great climax to take place in our day just prior to the new world's triumphant entrance, Jesus Christ declared: "Then there will be great tribulation." What the nations of this world face is something comparable with the great flood of Noah's day: "Just as it occurred in the days of Noah, . . . the same way it will be on that day when the Son of man is to be revealed."—Matt. 24:21; Luke 17:26, 30.

What happened at the time of the Noachian flood? Why, a world perished. The apostle Peter assures us that it can and will happen again: "The world of that time suffered destruction when it was deluged with water. But by the same word [of God] the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." (2 Pet. 3:6, 7) Only by God's destroying this old world can a completely new world come in.

To make way for the new world, how will God destroy "the heavens and the earth that are now"? Peter says that they are "stored up for fire." Is this necessarily or altogether literal fire? No, but the use of the word as a symbol for destruction right after mention of the destruction by water in Noah's day denotes that God will use a means different from a global flood to clear the way for a righteous new world, a world where there will be no more "ungodly men."

Long before Peter's day Isaiah the prophet, the very one God used to foretell his creating of "new heavens and a new earth," used the word "fire" as a symbol for destruction to take place at this world's end: "Jehovah himself comes as a very fire, and his chariots are like a stormwind, in order to pay back his anger with sheer rage and his rebuke with flames of fire. For as fire Jehovah himself will for a fact take up the controversy, yes, with his sword, against all flesh; and the slain of Jehovah will certainly become many." Another inspired writer, the apostle Paul, uses the word "fire" relating to the removal of this present world "at the revelation of the Lord Jesus from heaven with his

powerful angels in a flaming fire." This description is most apt, especially since the apostle Peter shows that God's fiery destruction of Sodom and Gomorrah was prophetic of the destruction God will bring upon this world: "By reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come."—Isa. 65:17; 66:15, 16; 2 Thess. 1:7, 8; 2 Pet. 2:6.

By what means does God destroy this present system of things to make way for his everlasting righteous new world? He does it by means of his heavenly kingdom in the hands of his King Jesus Christ. That is why nothing is more important to mankind today than the "kingdom of the heavens." That is why the work of every true Christian is to bear witness to Jehovah and his kingdom. Men need to know what the Kingdom will shortly do and how they can avoid being crushed by that kingdom when it comes against this world, as the prophet Daniel long ago foretold: "And in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) The crushing of this world's kingdoms by God's kingdom means a righteous new world!

ARTICLES IN THE NEXT ISSUE

- The Family Circle in These Last Days.
- Life in a Paradise New World.
- Is Religion a "Personal Thing"?
- A Look at Mormonism.

The time must come, then, for Jesus Christ to take war action against the nations of this world. At his first presence Jesus Christ did not take up a sword and he carried on no warfare. He was a preacher of God's kingdom, and he taught others to teach this new-world kingdom. But Jesus Christ is not forever a King without a sword. The time comes for him to carry on warfare in righteousness. Only such kind of warfare could make possible a clear path for a new world. And in the prophecy given by Jesus Christ himself through his angel to the apostle John, God's anointed King shows that he will be in command of the armies in heaven:

"And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself, and he is arrayed with an outer garment sprinkled with blood, and the name he is called is The Word of God. Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it." This striking of the nations with the sword by the King of kings means Armageddon destruction for this old world. The time is at hand, though we do not know the day nor the hour.—Rev. 19:11-15; Matt. 24:36.

What should you do, knowing what this world is faced with and how God's new world comes in? Put your life in harmony with the counsel given by the apostle Peter: "Since all these things are thus to be dissolved, what sort of persons *ought you* to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt! But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell."—2 Pet. 3:11-13.

A LESSON IN MAN'S LITTLENESS

A SPEECH from the Almighty deserves our attention—especially so in this day and age when people speak of the dignity of man or the greatness of some men. Man's littleness contrasted with God's greatness is the subject of a speech given by Almighty God to his faithful servant Job. Using language of incomparable grandeur, the Most High God describes his works of creation, which give humans a view of the true size of themselves.

As you read portions of the Almighty's speech, which has been described as "a series of questions following each other like claps of thunder," put yourself in Job's place. Imagine how Job felt when he heard these words from his Creator:

"Where did you happen to be when I founded the earth? Tell me, if you do know understanding. Who set its measurements, in case you know, or who stretched out upon it the measuring line? Into what have its socket pedestals been sunk down, or who laid its cornerstone, when the morning stars joyfully cried out together, and all the sons of God began shouting in applause?"—Job 38:4-7.

God asked Job where man was when He created the earth. Was man perhaps engaged in earth's founding or was he the architect who assisted in forming the model and then drew the dimensions by rule according to it? How far man was from having any hand in earth's founding! Man was not even on the scene at the time of its founding. No man stretched out upon the earth any measuring line. Though hung upon nothing, the earth is established so that it cannot be moved. But who can tell upon what the foundations of it are fastened, that it may not sink with its own weight? Comparing the earth to a stupendous building, God asks Job, "Who laid its cornerstone?" Yes, who laid the cornerstone of this immense edifice, our earth, which itself bears all human edifices? Not man, for we are reminded that only angels jubilated in innumerable array, shouting in applause at God's creating of the earth.

SEA AND WAVES

In lofty language the Creator asks more questions: "And who barricaded the sea with doors, which began to go forth as when it burst out from the womb; when I put the cloud as its garment and thick gloom as its swaddling band, and I proceeded to break up my regulation upon it and to set a bar and doors, and I went on to say, 'This far you may come, and no farther; and here your

proud waves are limited'?"—Job 38:8-11.

Why, the mighty sea is but an infant in the hands of God! "I do not believe that this object," writes Herder in *Spirit of Hebrew Poetry,* "was ever presented under a bolder figure than that by which it is expressed, of an infant which the Creator of the world swathes and clothes with its appropriate garments. It bursts forth from the clefts of the earth, as from the womb of its mother; the Ruler and Director of all things addresses it as a living being, as a young giant exulting in his subduing power, and with a word the sea is hushed, and obeys him forever."

God has caused the mighty ocean to be confined as if by doors, bolts and bars. Tides are marvelously limited and regulated by lunar and solar attractions, as well as by the amount of time that is required to remove any part of earth's surface from under the immediate attractive influence of the moon and sun. When the tide appears as if to engulf the earth, it rolls back; but has any man a hand in contriving or effecting this?

Waves are a marvel in themselves, sometimes traveling at great speeds and reaching remarkable heights. Says the volume *The World of Water:*

"The sea is never still. Even on the calmest summer day ripples will pattern its surface and a rhythmic swell will roll its stately procession of undulations from the horizon to the shore. These ripples and waves so characteristic of the sea are caused by disturbances on the surface or in the depths below. The wind is the source of most of them. A gentle breeze that merely touches the surface will raise a rash of ripples as it flits across the sea; a lusty gale blowing at 100 miles an hour or more can whip the surface into a storm that raises waves higher than a house. . . . Unlike sound and radio waves, sea-waves travel at all sorts of speeds depending on their wave-length—the distance from one crest to the next. As the wind continues to scourge them they grow higher and higher and move even faster until they break on some far-distant shore. As the waves are carried along under the influence of the wind their speed across the surface is increased until they are travelling almost as fast as the wind itself. Under these conditions the ponderous swell is given preference by the wind; energy is poured into the waves, enabling them to travel perhaps from one end of the ocean to the other. . . . The larger waves, rolling away on a journey of hundreds or even thousands of miles, may gather speed until they are travelling faster than the wind that created them. In the major oceans of the world the wind can pursue the waves it has raised for immense distances, until they are 30 feet or more in height."

How fitting the term "proud waves"! Some of them are mammoth, yet the Creator says: "This far you may come, and no farther; and here your proud waves are limited."

MORNING LIGHT

Still more questions from the Almighty overwhelm Job: "Was it from your days onward that you commanded the morning? Did you cause the dawn to know its place, to take hold on the extremities of the earth, that the wicked ones might be shaken out from it? It transforms itself like clay under a seal, and things take their station as in clothing. And from the wicked ones their light is held back, and the high arm itself gets broken. Have you come to the sources of the sea, or in search of the watery deep have you walked about? Have the gates of death been uncovered to you, or the gates of deep shadow can you see? Have you intelligently considered the broad spaces of the earth? Tell, if you have come to know it all."—Job 38:12-18.

Those words should cause us to reflect: Was it any man who gave orders for the succession of night and day? The morning light is represented as laying hold of the ends of the earth and shaking the wicked out of it, as dust from a cloth. Dawn disperses evildoers; they scurry like beasts to their several dens and hiding places. "As

for the eye of the adulterer, it has watched for evening darkness, saying, 'No eye will behold me!' And over his face he puts a covering. In the darkness he has dug into houses; by day they must keep themselves locked in." (Job 24:15, 16) Did any man cause the dawn "to take hold on the extremities of the earth, that the wicked ones might be shaken out from it"?

Morning light—the seal the Almighty holds in his hand—causes the earth, like crude unformed clay, to receive a beautiful impression from it, so that it suddenly assumes distinct form. Sunlight brings to view many colors with which the earth is tinged, and the earth appears in fresh beauty, as arrayed in splendid garments. But did Job or any man command all these beneficial and welcome changes? Does it depend on man's care and management? Could any man supply the want of light if the sun's beams should be withheld? Further, the vast ocean covers immense treasures and wonderful works of the Creator. Had Job walked about in the watery deep and taken inventory of its contents?

SNOW AND HAIL

Jehovah propounds more questions: "Where, now, is the way to where light resides? As for darkness, where, now, is its place, that you should take it to its boundary and that you should understand the roadways to its house? Have you come to know because at that time you were being born, and because in number your days are many? Have you entered into the storehouses of the snow, or do you see even the storehouses of the hail, which I have kept back for the time of distress, for the day of fight and war?"—Job 38:19-23.

Has any man ever escorted either light or darkness back to its home or entered into the storehouses of snow and hail that God has kept back for "the time of distress"? Snow itself is a marvel—crystals in an endless variety of beautiful forms! With snow and hail God can fight as effectually, if he pleases, as with lightning or with the sword of an angel. Snow and hail will evidently be used against God's enemies on "the day of fight and war," the time of Armageddon. What man can escape hail from heaven if God directs it? "Hailstones" are mentioned at Ezekiel 38:22 in reference to the means God will use to destroy the wicked hordes of humans under satanic leadership. At the battle of Gibeon in ancient times Jehovah used hailstones against his enemies: "There were more who died from the hailstones than those whom the sons of Israel killed with the sword." (Josh. 10:11) A description of a hailstorm gives us an idea of what God can do on "the day of fight and war." In his *Autobiography* (Book II, 50) the Italian sculptor Benvenuto Cellini related this experience:

"We were one day distant from Lyons . . . when the heavens began to thunder with sharp rattling claps. . . . After the thunder the heavens made a noise so great and horrible that I thought the last day had come; so I reined in for a moment, while a shower of hail began to fall without a drop of water. At first the hail was somewhat larger than pellets from a popgun, and when these struck me, they hurt considerably. Little by little it increased in size, until the stones might be compared to balls from a crossbow. My horse became restive with fright; so I wheeled round, and returned at a gallop to where I found my comrades taking refuge in a fir-wood. The hail now grew to the size of big lemons. . . . There fell a stone so huge that it smashed the thick branches of the pine under which I had retired for safety. Another of the hailstones hit my horse upon the head, and almost stunned him; one struck me also, but not directly, else it would have killed me. . . .

"The storm raged for some while, but at last it stopped; and we, who were pounded black and blue, scrambled as well as we could upon our horses. Pursuing the way to our lodging for the night, we showed our scratches and

bruises to each other; but about a mile farther on we came upon a scene of devastation which surpassed what we had suffered, and defies description. All the trees were stripped of their leaves and shattered; the beasts in the field lay dead; many of the herdsmen had also been killed; we observed large quantities of hailstones which could not have been grasped with two hands."—*Harvard Classics*, Vol. 31, pp. 352, 353.

When God opens up his storehouses of snow and hail at Armageddon, his enemies will be in for a terrifying time, and there will be no way of escape. Who can fight against snow or hail?

RAIN, DEW, FROST AND ICE

More questions from the Almighty: "Where, now, is the way by which the light distributes itself, and the east wind scatters about upon the earth? Who has divided a channel for the flood and a way for the thunderous storm cloud, to make it rain upon the land where there is no man, upon the wilderness in which there is no earthling man, to satisfy storm-stricken and desolate places and to cause the growth of grass to sprout? Does there exist a father for the rain, or who gave birth to the dewdrops? Out of whose belly does the ice actually come forth, and as for the hoarfrost of heaven, who indeed brings it to birth? The very waters keep themselves hidden as by stone, and the surface of the watery deep makes itself compact."—Job 38:24-30.

Can any man take credit for the wonderful diffusion of light over the whole earth? Can he provide a channel for the "thunderous storm cloud"? The great Rainmaker is Jehovah, and even "the wilderness in which there is no earthling man" enjoys his blessing.

Have rain, ice and frost a human originator or father? Ice and frost are very common things so that this may tend to lessen the marvel of them. Yet consider for a moment the marvel of ice:

"During winter the water of lakes and seas becomes heavier as it cools. As its density increases the water sinks and displaces the lighter, warmer water, which rises to the surface. This cooling and mixing continues until the temperature reaches 4°C. Then, as the water cools still further the density change is reversed. The water becomes lighter as it cools towards freezing point. Instead of sinking, it lies in a layer on top of the warmer water beneath. Finally, as the water turns to ice, it becomes still lighter, and the ice floats on the surface like a protecting lid.

"If the density of cooling water did not change in this unusual way surface water would continue to sink until freezing point was reached. Ice would form at the bottom of lakes and seas and would accumulate from season to season until the waters were entirely solid. In summer only the surface layers would melt and there would be no massive movements of ocean currents to modify the world's weather. The tropics would become unbearably hot and the 'temperate' regions would freeze throughout the year."—*The World of Water*, pp. 148, 149.

Yes, Jehovah makes ice so that "the very waters keep themselves hidden as by stone" and yet the large bodies of water do not freeze solid with adverse effects for the earth. Ice, frost, rain and dew are the Creator's handiwork. Rain and dew invigorate and give life to the whole vegetable world. Frost, by expanding the water contained in the earth, pulverizes and renders the soil fertile.

Just a few of the many questions put to Job in Jehovah's sublime speech have been considered. And yet what a lesson we have in man's littleness contrasted with God's greatness! Jehovah's speech shows up man's true size, just as a molehill finds its true dimensions beneath the shadow of a mountain. "Behold! God is more exalted than we can know."—Job 36:26.

"KEEP PROVING What You Yourselves Are"

"Keep testing whether you are in the faith, keep proving what you yourselves are."
—2 Cor. 13:5.

WHEN was the last time that you took a good look at yourself? Were you satisfied with what you saw? What does your personality tell others about you? Are you a complex individual made up of so many different thoughts and feelings that it is difficult to say what your personality is really like? Are you a faithful Abraham one day and a doubting Thomas the next? Are you a submissive Sarah on Monday and a domineering Jezebel on Tuesday? or an energetic Paul on Wednesday and a world-loving Demas on Thursday? What are you really like?

[2] As far as other people are concerned, your personality, like your face, is always showing. But is what they see the real you, or are you acting the part of the hypocrite and letting some people see only what you want them to see? Is what they see or what you really are an honor to the great God Jehovah?

[3] It is important that we look at ourselves to see what sort of persons we are. We do not want our appearance or personality to offend others. We enjoy the pleasure of good company and we desire others to enjoy our association with them. Therefore, we seek not to displease our friends or our God, who is our closest Friend. Such concern is proper, because it is an expression of our love of God and neighbor. —Matt. 22:37-39.

[4] It is amazing how many times the Bible uses such words as "try," "test," "examine" and "prove." It would be worth your while, in fact, to trace the usage of such words in a Bible concordance. You will be surprised, not only at the number of times they are used, but also at where, to whom and why they were spoken. Here, for example, are passages taken from six different epistles of Paul: "Be transformed by making your mind over, that you may *prove* to yourselves the good and acceptable and perfect will of God." (Rom. 12:2) "First let a man approve himself after *scrutiny.*" (1 Cor. 11:28) "Keep *testing* whether you are in the faith, keep *proving* what you yourselves are." (2 Cor. 13:5) "If anyone thinks he is something when he is nothing, he is deceiving his own mind. But let him *prove* what his own work is." (Gal. 6:3, 4) "Keep on *making sure* of what is acceptable to the Lord." (Eph. 5:10) "*Make sure* of all things; hold fast to what is fine." (1 Thess. 5:21) By such appeals the apostle is emphasizing the need for a constant examining of ourselves, that we may be found "blameless and innocent, children of God without a blemish in among a crooked and twisted generation" of mankind.—Phil. 2:14-16.

1, 2. (a) What thoughts and questions often pass through the mind when we reflect on our true personality? (b) Why is knowing what our true personality is like important to the Christian?
3. Why is it important that we examine ourselves, and why can we say an examination of ourselves is an expression of our love of God and neighbor?
4. Cite instances where the words "test," "examine" and "prove" are used in the Bible, and state why such expressions were used by Bible writers.

[5] To examine ourselves, as Paul admonishes, we must see ourselves as God does. "He sees what the heart is." (1 Sam. 16:7; Prov. 21:2) He looks upon our hidden motives and desires. Therefore, to be sure we have God's approval we must check our hidden motives and desires and discern the thoughts and intentions of the heart. We must know why we should make changes in our personality, what changes to make and how. All of this calls for an accurate knowledge of ourselves, our motives, the world around us and God's infallible written Word, the Bible.

WHY KEEP PROVING WHAT YOU ARE?

[6] There are many reasons why we should keep proving what we are. One reason is, We have been born in sin and shaped in iniquity. (Ps. 51:5) The natural bent of our minds is toward corruption. Therefore, to safeguard ourselves from the deceptive power of sin, which is an inherent part of our fallen nature, we must keep proving ourselves.

[7] Another reason for proving ourselves is that we are living at a time when Satan the Devil is employing every imaginable devilish device at his disposal to suck all mankind into a whirlpool of destruction with him. He has made prestige, money, possession, power and pleasure gods. And according to Dean Merrill C. Tenney, of Wheaton College Graduate School, these have become the idols of the twentieth century. We must keep testing ourselves lest we be deceived into worshiping these idols that cannot give life.

[8] Still another reason for the testing of ourselves is the fact that the moral bars are down in this world and the danger of slipping into immorality is ever present. This means we must take stock of our associations, because "bad associations spoil useful habits." (1 Cor. 15:33) They can cause us to slip into old-world ways of smoking, drunkenness, fornication and loose living. Therefore, we need to prove ourselves.

[9] People are not the only bad associations that we must guard against. The mind and heart also must be protected, because of their vulnerability to outside expressions and impressions. They must be safeguarded against the immoral effects of bad reading, bad viewing and bad thinking. Sexy movies, gruesome comic books and faithless writings of higher critics are not going to build faith and virtue in us. Know that what we feed into the mind will in time influence us. So unless we become selective in our choice of friends, unless we read good books and pick wholesome entertainment, we will undoubtedly find ourselves drifting into the old world and may very well end up in the ditch of destruction with it. So it is wise that we keep proving what we ourselves are.—Heb. 2:1; 1 John 2:15-17.

[10] We must protect ourselves from attitudes that are dangerous and destructive to our way of worship, which is still another reason for proving what we ourselves are. Paul warned us not to become overconfident, in these words: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Overconfidence can lead us to the folly of relying on our own strength or the power of armaments. It can cause us to lean on our own understanding or the understanding of other men, instead of trusting in the power and wisdom of God.—Prov. 3:5-7.

[11] Beware, also, of indifference and negligence. Either one can prove fatal. Indifference can lull us to sleep as to the urgency

5. How must we see ourselves, and why?
6, 7. Why is it necessary that we keep proving ourselves?
8, 9. (a) Why must we test our moral inclinations? (b) What other bad associations must we guard against?
10, 11. (a) Why must we guard against overconfidence? (b) What dangers lie behind such attitudes as indifference and negligence?

of our times, and negligence can cause us to flout the table of Jehovah. Therefore, it behooves us to keep proving to ourselves what we are lest we fall victim to these subtle snares of the Devil.—1 Cor. 16:13; 1 Thess. 5:1-11; 1 Pet. 5:8; Mal. 1:7.

WARNING EXAMPLES

12 There are reasons for concern. The Bible gives us a number of examples of men who fell victim to Satan's schemes primarily because they stopped proving to themselves what sort of men they were. There was Cain, evidently a man with a wicked temper. God warned him to control his anger, but Cain refused to listen. His uncontrolled anger led him to murder, banishment and a death outside God's favor. The apostle Paul, therefore, wisely counsels Christians to put away wrath, anger, abusive speech and obscene talk. He says these practices must be stripped off if we are going to merit God's approval and gain life. Now is the time to examine our dispositions and make the necessary changes by proving what we ourselves are.—Gen. 4:6-16; Col. 3:8, 9.

13 Esau despised his birthright. He lacked appreciation for sacred things. For one meal he "gave away his rights as firstborn." When he sought to regain these rights he could not, even though he sought a change of his father's mind with tears. The time to check our appreciation for sacred things is now, lest we succumb to sin and, like Esau, sell the very thing we want most, namely, everlasting life, for the price of one meal, one dishonest, sinful act and continuing that way without repenting. Keep proving what you are.—Heb. 12:16, 17; 3:12-19.

14 King Saul refused to believe that "to obey is better than a sacrifice, to pay attention than the fat of rams." Saul had the distinction of being the first king of Israel, yet he never learned unqualified obedience. Through impulsive acts of disobedience he forfeited the kingship for himself and his family. King Solomon, who had glory surpassing all the kings of natural Israel, fell victim to bad associations. Pagan women turned him away from Jehovah into becoming a worshiper of demon gods. Judas Iscariot, an apostle of our Lord Jesus Christ, allowed himself to become a money lover, a materialist. His greed swept him into disbelief, sin and suicide. All of these were once faithful men, but they fell from their faithfulness when they stopped proving what they themselves were. They serve as warning examples to us to keep proving what we ourselves are, lest we, as they, fail in faithfulness and stray from the path of life.—1 Sam. 15:22, 23; 1 Ki. 11:1-10; Matt. 27:3-6.

EXAMPLES TO BE EMULATED

15 The Bible also mentions men whose examples we can copy, faithful men who kept on proving what they themselves were. There was Noah, a man of insight who walked with God and "became an heir of the righteousness that is according to faith." (Heb. 11:7) There was Moses, a leader of Israel, yet "by far the meekest of all the men who were upon the surface of the ground." (Num. 12:3) There was the apostle Paul, who was an outstanding Christian minister, a man of zeal, faith and fine works. (2 Cor. 11:23-27; Phil. 4:12, 13) And, of course, in the life of Jesus Christ we have our perfect example. He was a man "tested in all respects like ourselves, but without sin." These men proved to themselves and to others what they were by the type of lives they lived, lives

12. How is Cain's example a warning to us, and what counsel does Paul give Christians along this line?
13. Why is Esau a good warning example, and what lesson is there in his example for Christians?
14. In what way are King Saul, King Solomon and Judas Iscariot warning examples for us living today?
15. Why are Noah, Moses, Paul and Jesus Christ good examples for us to emulate?

of integrity and exclusive devotion to God. For their faithfulness they won for themselves honorable mention in God's Word and a place in his new world of righteousness.—Heb. 2:17, 18; 4:15, 16; 7:26.

WAYS TO PROVE WHAT YOU ARE

[16] What about today? How do Christians go about proving what they are? What provisions has Jehovah given them for this purpose? First and foremost, Jehovah has provided his Holy Word, the Bible, which contains his commandments and principles pertaining to life. Then he has poured out his holy spirit or active force upon his people, which force makes plain the Bible. In addition, God has blessed men with an organization that supplies them with Bible aids and arranges congregational meetings and assemblies by and through which one can examine himself. Together these act as mirrors by means of which a Christian can view himself from every aspect and angle.

[17] Take the Bible for an example. Without study of it the Bible is not a force. Millions of people have copies of the Bible, yet they have made no improvement in their lives. Why is that? Before any mirror can become effective there must be light. A mirror reflects no image in total darkness, neither does the Bible. To see *our spiritual* selves in God's Word we must have light from the Author of that Word, namely, Jehovah. Through his prophet Isaiah he declared that he would favor his people with his light, saying: "For, look! darkness itself will cover the earth, and thick gloom the national groups; but upon you Jehovah will shine forth, and upon you his own glory will be seen. And nations will certainly go to your light, and kings to the brightness of your shining forth."—Isa. 60:2, 3; Jas. 1:17.

[18] Jehovah's light was reflected among men chiefly in the person of his only-begotten Son Jesus Christ. Jesus said: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." The apostle John introduces Jesus to us as "the true light that gives light to every sort of man." (John 8:12; 1:1-11) Jesus passed this light on to his followers, saying to them: "You are the light of the world. . . . let your light shine before men." (Matt. 5:14-16) This means that spiritual things can be understood only in close association with the true followers of Jesus Christ, who possess the light of life, because all others remain in darkness. This fact is well illustrated for us in the example of the Ethiopian eunuch who could not understand the Scriptures until the Christian Philip enlightened him. The Ethiopian eunuch then stepped out of his dark past and became a Christian. —Acts 8:26-38.

[19] Today, the procedure is much the same if we are to prove what sort of persons we are. First, we must study God's Word in conjunction with Jehovah's people, his Christian witnesses. Then we must allow the force of Jehovah's Word to actuate our minds to the point of altering our will, desires, interests, disposition, mental outlook and heart condition. If we are to continue in the right way, we must keep on filling our minds with the good things of God's Word, for the mind directs the body. (Phil. 4:8, 9) For it to be effective we must apply what we learn, as the disciple James makes plain: "If anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in

16. What instruments do Christians use today with which to prove themselves?
17. (a) In addition to the Bible, what else is needed before that Word can become a lamp to our pathway? (b) From whom does light proceed, and how does the prophet Isaiah show that it would be supplied?
18. (a) What channel was used to bring light to men, and how was it passed on? (b) What does this prove? Cite an example.
19. (a) What steps must be followed today for one to gain understanding of God's Word? (b) How does the disciple James show the need for an application of knowledge?

a mirror. For he looks at himself, and off he goes and immediately forgets what sort of man he is. But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." Happiness results from making improvements and seeing these improvements in our lives, and not simply from the knowledge that changes are to be made.—Jas. 1:23-25.

[20] Applying Bible principles daily is not as hard as it may seem at first. True Christians put forth a special effort to heed these principles; therefore, they are able to succeed to a greater degree. In the apostles' day marvelous changes were made, as indicated by Paul at 1 Corinthians 6:9-11. Many Corinthian Christians were washed clean from such things as fornication, idolatry, thievery, greediness, drunkenness, reviling and extortion. Today, the true Christian witnesses of Jehovah are making these very same changes with the help of God's Word, his spirit and his organization. And if a thousand or eight hundred thousand of them can strip off old personalities and put on new ones conforming to God's will in true righteousness and loyalty, then certainly others can do it, if they but sincerely try. But worldlings, lacking a love of righteousness, will not even try. They prefer to fall back on their pet excuse that the Bible is too idealistic for this age. To the extent, however, that we apply Bible principles we prove what we are.

OTHER AIDS FOR PROVING OURSELVES

[21] In addition to the Bible there are other aids to help us prove to ourselves what we are. The Watch Tower Society's Bible-study aids, for example, provide marvelous ways by which we can make a test of our faith. Like powerful magnifying mirrors, they bring into focus our wrongs that need correcting. Take the Society's *Yearbook,* for example. Each day its text and comments enable us to see ourselves as we are. One day we are told to 'fully accomplish our ministry,' the next day we are admonished to 'show fellow feeling, exercise brotherly love,' and on the third day we are urged to make "public declaration for salvation." There is a good thought to think on for each day of the year. Therefore, each day we are moved to ask ourselves, Are we accomplishing our ministry? Do we show brotherly love? and so on. Individually we prove ourselves with these penetrating thoughts.—2 Tim. 4:5; 1 Pet. 3:8; Rom. 10:10.

[22] There are also the numerous other Bible-study aids such as the books *"Let Your Name Be Sanctified"* and *"Your Will Be Done on Earth."* Do not these publications test the depth of your knowledge? Is not your maturity measured by their meaty pages? Also, the *Watchtower* magazines over the last few years have been immensely helpful by bringing timely truths on morals, marriage and the sanctity of blood to our attention, thus aiding us to prove to ourselves what sort of persons we truly are.

[23] Each Christian congregation is also a mirror by which we can individually or collectively examine ourselves. Individually we can prove what we are by listening attentively to discourses, by offering comments, giving encouragement, comfort and hope. The Publisher's Record card, on which the minister's activity with the congregation is posted, is still another way we

20. (a) What changes in personality and in their lives were early Christians able to make, and how? (b) What changes are Jehovah's witnesses making today, and what does this prove?

21, 22. (a) How are the Watch Tower Society's Bible-study aids a help in the proving of ourselves? Illustrate. (b) How have the *Watchtower* magazines been a help to us?

23, 24. (a) How has the congregation provided a means for each minister to test himself individually? (b) What provision is there for the congregation to prove itself collectively? (c) In what way do assemblies provide for self-examination, and with what results?

can examine ourselves individually. By its record of our activity it reveals the extent of our spiritual interest in others not knowing the truth. Therefore, we would do well if we checked our field service "mirror" often.—Matt. 6:21.

[24] Collectively, the congregation can check itself and its progress, its strong and its weak points, by reflecting on the congregation chart where the monthly activity of the congregation is posted. And on a much larger scale Christian assemblies provide a means whereby many congregations can see themselves as a single unit. These assemblies too resemble mirrors in that they tell Christians whether they are spotted with racial and national prejudices, whether they can work together in peace and unity, and whether they truly love one another as a people. Of the outstanding 1958 assembly of Jehovah's witnesses in New York city, the Binghamton, New York, *Sun* said: The "orderliness of the vast throng and the fact that it was made up of people of practically every nationality, with Negroes and Asians mingling with whites on equal terms and apparent enjoyment, was another unusual and truly remarkable feature." The assemblies of Jehovah's witnesses prove conclusively that Christians can live together and that they are proving what they themselves are.

A CLOSER LOOK AT 2 CORINTHIANS 13:5

[25] Note again Paul's words at 2 Corinthians 13:5, wherein he says: "Keep testing whether *you* are in the faith, keep proving what *you yourselves* are." The Corinthians looked for faults in Paul; they suspected his motives and belittled his work. Paul tells them that they had better be examining and testing themselves, that their position before God was in danger. Perhaps we can learn a lesson from this. Let us not go about seeking faults and suspecting others of wrongdoing. "First extract the rafter from your own eye," said Jesus, "and then you will see clearly how to extract the straw from your brother's eye." (Matt. 7:3-5) It is useless to hold standards that are not applied. We should first apply Christian principles to ourselves before looking elsewhere. Christians must keep themselves under the judgment of Christ. It is fatally easy for us to make a profession of Christianity a substitute for living by it. Jesus warned: "Why, then, do you call me 'Lord! Lord!' but do not do the things I say?" (Luke 6:46) A Christian must conduct his own self-examination to prove to himself that he is following Christ. Others may say he is or is not, but unless he himself knows that he is, unless he himself sees his mistakes and takes steps to right his wrongs, all is lost. Only if we are willing and able to bring our inmost thoughts, feelings and daily conduct under the scrutiny of Jehovah's principles for life can we know ourselves and prove what we are. If we hide behind self-approval, behind our own virtues in order to escape self-criticism that sincerity and truth bring, if we insulate ourselves from the power of truth, if we refuse to ask ourselves what we believe, what kind of persons we are becoming, we are apt to be led astray into the world of fantasy. For only exposure to the light of truth will strip away all illusions about ourselves and open the way for healing and life.—1 John 1:5-7; 2:9-11.

[26] Therefore, it is vital that we individually and collectively examine ourselves, not so that we brood over our faults, rather that we take steps to put our house (our lives) in order. We may do this by asking ourselves pointed questions, such as: Do I

25. (a) Why did Paul tell the Corinthians to test and prove themselves, and what lesson can we learn from this? (b) What danger always threatens, and how can this threat be overcome?

26. What should be our attitude toward self-examination, and how may an examination of self be conducted?

believe in God? Do I rely on his Word? Do his thoughts come into my mind when problems arise? Am I forever judging others and never myself? Am I truly humble? submissive? forgiving? loving? Do I feel the need for prayer? Do I desire to pray? to worship? to do God's will? The quality of our conscious needs is the test of our progress. The more love of God we have, the more we are compelled to seek his presence and commune with him. Examine your quantity and quality of service to God. Ask, Am I bringing forth the fruits of the spirit? Do I prepare my sermons well, make back-calls on those who show interest and hold home Bible studies with them? Do I tell others to study the Bible and not study it myself? Do I teach others and not teach myself? Examine yourself, for we reap what we sow. For by our thoughts and our actions, by our speech and our prayers, we prove what we ourselves are. —1 Pet. 3:1-4; John 15:8-10; Gal. 5:22-25; Romans, chap. 2; Gal. 6:7.

[27] The next time you look into a mirror, ask yourself, How do I look to God? Then go to his mirrors, his Word, the Bible, the Bible-study aids provided through his organization, the congregation meetings and assemblies, and with the help of these examine yourself and learn your answer. You will find that the good that resides in you is because of the undeserved kindness of God and not of your own making, that you have need of much mercy and to show mercy to others. By an examination of yourself you will discover what you truly believe and whether you express such beliefs in your attitude toward life. You will also learn that some things about you need correcting. When you find that out, go to work on yourself immediately, using God's Word, his spirit and his organization to help you right your wrongs. By your not morbidly but cheerfully taking stock of yourself, by making the needed corrections, you will develop in yourself a beautiful personality like that of Christ. This change will assure for you happiness now and the blessing of life everlasting in God's new world. So "keep proving what you yourselves are."—2 Cor. 13:5; Gal. 6:3-5.

27. (a) What will you discover when you examine yourself, and what should you do when you find need for correction in yourself? (b) What will be the result of constant, sincere self-examination and correction in keeping with Jehovah's prescribed way?

KEEP PROVING WHAT YOU ARE BY ACCEPTING RESPONSIBILITY

"Go on carrying the burdens of one another, *and thus fulfill the* law of the Christ." —GAL. 6:2

A CONTRIBUTING cause of this world's "critical times hard to deal with" is its continuing flight from responsibility. In every walk of life the trend is so prevalent that the world has coined a phrase, "passing the buck," which means passing responsibility on to others instead of accepting it. In the family, parents flee

1, 2. (a) How does this world view responsibility? (b) In what way have Christendom's leaders shirked their responsibility? Give proof.

the responsibility to teach and train their children properly. Therefore, children grow up like useless weeds. As a result, intelligent children, instead of accepting responsibility in the home and toward others in the family and community, turn into irresponsible and conscienceless delinquents. —2 Tim. 3:1.

[2] Christendom's leaders too have shirked their responsibility to teach the Bible truth to the more than eight hundred million churchgoers who support them and pay their salaries, so that church members feel no spiritual responsibility to serve the God they claim to worship. In fact, they are warned not even to try to defend the faith that they profess, so stated the New York *Times*, June 19, 1961, page 29. Further confirming this, clergyman Robert McCracken affirms that the "baseball fan knows more about baseball than church members know about Christianity." Another cleric stated about members of his church, that "90 percent of them might be called religious illiterates!"

[3] Day after day Jehovah's witnesses witness this flight from responsibility. How many times have they met persons who delight in the promises of God, who recognize the truth in the message of God's Word brought to them, yet who refuse to have a Bible study in their homes because they dread the possible responsibility of becoming one of Jehovah's witnesses. Again, others are like the stony or thorny ground about which Jesus spoke in his parable of the sower, where the seed prospers for a time but then withers or is choked out. When faced with responsibilities, such ones flee away and so let the seed of truth die out. In fact, even among dedicated Christians there are some who shrink from conducting a home Bible study with a person of good will, or who draw back from accepting added privileges of service, simply because it means too much responsibility.—Matt. 13:1-23.

[4] With nearly forty-eight years of this world's last days gone since that marked year of 1914, this is no time to yield to the world's spirit of irresponsibility, but a time to resist the irresponsible spirit of this world. Becoming a dedicated Christian means responsibility, for such a person possesses knowledge—knowledge that is vital to the salvation of others. The disciple James says: "If one knows how to do what is right and yet does not do it, it is a sin for him." (Jas. 4:17) Thus one who dedicates himself to God must carry out that dedication. He has a load of responsibility to discharge. "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay."—Eccl. 5:4.

[5] When you as a Christian made a dedication to serve Jehovah, you did so out of love for God. Like the prophet Isaiah, you said: "Here I am! Send me." (Isa. 6:8) Then you learned that one does not associate with Jehovah's organization for years without taking progressive steps to grow to spiritual maturity. As stated by the apostle Paul: "Each one will carry his own load." (Gal. 6:5) Therefore, we have an obligation to press on to maturity, to grow spiritually, to prepare ourselves for greater service, to become better teachers and to serve in Jehovah's organization where we can best be used.

THE GREAT DEMAND

[6] Today, a great crowd of the "desirable things of all the nations," people of good

3. How have Jehovah's witnesses witnessed this flight from responsibility in the course of their ministry?

4, 5. (a) Why is this no time to shirk responsibility? (b) What responsibility rests upon dedicated Christians?

6, 7. (a) What demand and need is there that should move all to accept responsibility? (b) In what way does the growth in congregations increase the demand?

will, are being gathered into Jehovah's New World society. (Hag. 2:7) However, the ministers today qualified to teach and help these life-seekers are few, just as they were in the days of Jesus. Opportunities are plentiful for all new in God's organization or old in it to assume greater responsibility. For example, there is a great need for more full-time pioneer ministers. And there is need for ministers to branch out to serve where the need to hear God's truth is greater than in some home territories. In many parts of the United States and the world there is still no organized preaching of the good news. Workers are needed. Will you accept responsibility to preach in these parts?—Matt. 9:36-38.

[7] And, too, consider the growing need for more and more mature ministers to take the oversight of the ministerial work as it grows by leaps and bounds. Last service year there were 21,557 congregations of Jehovah's witnesses throughout the world, 549 more than the year before. Wonderful, yes! But there are hidden blessings too. Consider the service privileges that opened up for thousands of qualified ministers who possessed the necessary Scriptural qualifications. These new congregations required 549 congregation servants, 549 assistant congregation servants, 549 Bible study servants, and so on down the line. All together, more than four thousand servants were needed. Add about thirty new circuit servants and several district servants and you will see the great demand there is for qualified help at this time. Who are the dedicated, mature ministers that will accept the responsibilities in 1962, 1963, and in the years to come? Will you be one? Are you true to the expression you made to Jehovah at your dedication, when you said, "Here I am! Send me"?

PREPARING FOR AND ACCEPTING RESPONSIBILITY

[8] As we grow in love for Jehovah, we will not hold back from accepting responsibility. We will take the progressive view and not be content to stand still. All around us in Jehovah's visible organization we can see so much work to be done. Will we help do it? Many dedicated ministers have accepted responsibility to serve at the Watch Tower Society's Bethel homes and factories. Perhaps you can do this too.

[9] Your love for God and his organization will make you want to reach out for greater responsibility. Not only is this proper, but the Scriptures encourage you to do so. The apostle Paul stated: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) Certainly, since it is the right thing to do, then you should want to do it, but with a proper motive. Not by ambitiously pushing yourself forward in the organization and campaigning for a position, but humbly and joyfully offering whatever capabilities you have to advance New World interests.

[10] Seeking advancement in the New World society is evidence of your love for Jehovah. It is also a sign of maturity. It shows that you appreciate the privileges before you. Since one cannot become an overseer unless he meets the requirements for overseers set out in the Bible, you will want to apply yourself consistently to meet these high standards. Then when the need arises for an overseer to be appointed, you will be in position to be used. There are dedicated ministers in practically every congregation who could qualify for greater privileges of service if they would but apply themselves. They should want with all

8, 9. (a) What quality will help you to assume responsibility? (b) Why is it right to reach out for greater responsibility? (c) What should be our motive?
10. In face of the great need for qualified help, what should be our aim?

sincerity to see Jehovah's work accomplished, to his praise.

THE QUALIFICATIONS DESIRED

[11] As seen, there is a great need for dedicated ministers in the New World society, ministers of sound judgment, deep knowledge and love, men who possess the qualifications the Scriptures outline for overseers at 1 Timothy 3:1-7: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a fine manner, having children in subjection with all seriousness; . . . not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a fine testimony from people on the outside."

[12] Preparing yourself for theocratic responsibilities, then, means that you must first become spiritually-minded, that you must place spiritual values above material values. You must feed your mind with things upbuilding by regular personal study and by attendance at all the congregation meetings. You must learn to work closely with the organization and learn the value of unity. You will want to gain valuable experience by working with mature ministers in the field ministry. You will set personal goals of achievement so that you will make constant improvement. Desire to deliver better sermons, work at the art of teaching, learn Scriptural arguments so that you will be able to overcome objections, learn how to explain the deep things of God. When you have reached one goal, set a new one. In that way you will make advancement and not stand still.—1 Tim. 4:15, 16.

[13] Never overlook such qualities as dependability and reliability. See that you develop these qualities in yourself. Do you make appointments and not keep them? Do you turn down assignments on the service meeting program or in the Theocratic Ministry School for no good reason at all? Do you sense the need for being dependable and reliable? Do what you are assigned to do. Work at it whole-souled as to Jehovah and he will bless you. (Col. 3:23) Do not feel that you are ready to advance unless you have cultivated these essential qualities in yourself.

YOUTHS, TOO, SHOULD ASSUME RESPONSIBILITY

[14] Youthful ministers of Jehovah should not hold back from advancing toward greater responsibility. Many young persons today are choosing a variety of careers for which they are being trained. Others seem to pass through school without any particular career or goal in mind. But this should not be so with young people who have dedicated their lives to serve Jehovah God. By their dedication they have already chosen their career—the career of the ministry. Theirs is the highest career, for it is the only one that guarantees the reward of everlasting life!—John 5:24.

[15] If you have chosen the ministry as your career and your goal is fixed on accepting responsibility in the New World society, then you will want to beware of becoming overly involved in extracurricular school activities, such as sports and other activities that might involve you in potentially bad associations and stunt your Christian growth. These activities may

11. What qualifications must overseers meet?
12. How does one show one is reaching out for greater responsibility?
13. What two qualities are essential, and why?
14. What career have many youths chosen, and why is it the highest career?
15, 16. (a) Against what should schoolchildren be on guard, and why? (b) In what way can parents be an encouragement to children?

keep you away from essential studies, meetings and ministerial service.

[16] Parents who love their children and who want to see them alive in God's new world will encourage and guide them toward goals of increased service and responsibility. To the young lad Timothy, Paul gave this advice: "Be training yourself with godly devotion as your aim. For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." He then adds: "Faithful and deserving of full acceptance is that statement."—1 Tim. 4:7-9.

[17] Pursuing the responsible course of godly devotion is certainly the wise choice to make. There is no finer or more rewarding career. It is the course that will enable you to bear the fruitage of the holy spirit so essential to Christian maturity. It is a course that is not in vain, for "your labor is not in vain in connection with the Lord." —1 Cor. 15:58; Gal. 5:22, 23.

OVERSEERS REACH OUT FOR GREATER RESPONSIBILITY

[18] When anyone has been appointed an overseer or a ministerial servant in the Christian congregation on the basis of his spiritual qualifications, his growth should not stop there but continue to manifest itself. Paul counsels overseers: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God." (Acts 20:28) Overseers must never lose sight of the precious responsibility that is theirs. They must, therefore, in their position of responsibility take the lead in Christian conduct, teaching, service and love.

17. Why is the ministry a rewarding career?
18. Why must overseers continue to grow in appreciation of their responsibility?

[19] As to the manner in which such responsibility should be discharged, the apostle Peter writes: "To the older men among you I give this exhortation, for I too am an older man like them and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:1-3) Shepherd God's flock, the apostle says, but not under compulsion, not begrudgingly, as if you had to, as if you were being overly burdened, tied down with too much responsibility. Shepherd the flock lovingly, willingly, eagerly, joyfully.

[20] Remember, the sheep belong to God. Then there is no reason for overseers to 'lord it over those who are God's inheritance,' is there? Neither should any overseer feel himself too superior to be reached, thus making himself unapproachable. He must care for God's sheep. How can he do it if he is aloof or too busy to be bothered with their problems or so interested in running a superefficient organization that he forgets the sheep entirely? If he desires to see his congregation warm, united, happy and fruitful, then Peter's advice is: 'Become an example to the flock' in faith, in virtue, in knowledge, in self-control, in endurance, in godly devotion, in brotherly affection and in love.—1 Pet. 5:3; 2 Pet. 1:5-8.

DISCHARGE RESPONSIBILITY EFFECTIVELY

[21] Fulfilling the responsibility of a shepherd of God's flock is not a simple task. It requires much patience, strength and skill. Diligent study, an understanding of right

19, 20. (a) How should overseers discharge their responsibility, according to Peter? (b) What counsel is given regarding aloofness and keeping the congregation warm and united in love?
21, 22. (a) Why is an overseer's task not an easy one? (b) To what dangers and responsibilities will an overseer be alert?

principles and experience are all necessary. The shepherd must be alert and concerned for the welfare of the sheep. He must watch out for enemies, both those on the outside, such as false teachings and materialism, and those who might attempt to creep into the flock and attack it from the inside.

[22] An overseer who is alert to his responsibility will be on the lookout for sheep that may be spiritually ill and give them tender care before their condition gets too serious. He will also be helpful to those having serious problems or difficult decisions to make. There are children in school who may know the right course to take, but in their immaturity they may be drawn away by worldly pursuits or by school associates. Overseers, be alert to their problems. Counsel them before they take the wrong step. Continually encourage them to keep a "tight grip on the word of life." They will be eternally thankful to you for it.—Phil. 2:16.

[23] Another responsibility of overseers is to be on the alert to see that the congregation remains clean. If any unprincipled persons come into the congregation seeking to snatch away any of Jehovah's sheep, or if a person is guilty of committing overt immoral acts, then the overseer along with the other servants in the congregation committee must take steps to rid the congregation of their deteriorating influence, keeping it clean by disfellowshiping the guilty offender. But overseers must not be hasty, making snap decisions based on anger or irritation over an incident. They must be certain that they have the full facts to guide them in arriving at a just, Scriptural decision. They must be fair and unbiased, letting mercy, understanding and love play a heavy part in making a right judgment.—Gal. 6:1.

23. (a) What is his moral responsibility to the congregation? (b) In what manner and spirit will he render his decisions?

[24] From these few examples it becomes very apparent that skillful shepherding requires maturity. To aid overseers to fulfill this most important responsibility, there are the recorded examples of Jesus and his apostles, as well as other faithful men. Overseers must love as Jesus did. They must be willing to help the spiritually sick, strengthen the feeble and encourage the weak. Paul says: "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." This was done so that the congregation would grow in the way of love and life and that Jehovah would be glorified. Overseers today should want to copy these good examples.—Rom. 15:1-3.

ALL MUST SHOULDER RESPONSIBILITY

[25] In God's organization all must shoulder responsibility. You have a responsibility to learn and to apply the wonderful counsel of God. Regardless of where you may be privileged to serve, whether in a Bethel home, or as a missionary, or as a pioneer; whether you are a congregation overseer or an assistant servant, or a book-study conductor at a service center, you must accept your responsibility and fulfill it. But the counsel of God is not limited merely to overseers and those in special assignments; it applies to each and every one of God's people with equal force. The requirements for life are the same for all. Those serving you are not in a different race for life. They are in the same race. Therefore, the responsibility to find the sheep of God, to feed and care for them in love, is the same for all.—John 21:15-17.

[26] If you are a dedicated servant of God,

24. What counsel does Paul give overseers at Romans 15:1-3?
25. Why are overseers not the only ones charged with responsibility in the Christian congregation?
26. What admonition is given all dedicated ministers?

then look well to your assignment! Shoulder your responsibility! Put your heart into your work. "Work at it whole-souled as to Jehovah, and not to men." (Col. 3:23) Delight to advance pure worship. Hold fast to God's Word and to his organization. Let your course be that of the apostle Paul, who said to his brothers: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1.

27 The result of each one's accepting his responsibility will be a strong, effective organization of united worshipers, effectively guiding people of good will in the way of life. The one accepting and shouldering his responsibility has a special joy of knowing that he is doing God's will, that he is 'God's fellow worker.' There is also the satisfaction and the joy, the confidence and the faith in a lasting reward for a work well done, as can be felt in the words of Paul: "I have fought the fine fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—1 Cor. 3:6-9; 2 Tim. 4:7, 8.

28 Will you respond to greater service? Will you accept your responsibility? Will you mold your life around the ministry that God has entrusted to your care? Only you can answer those questions. There is much to do and the workers still are few. Do not draw back from your opportunities, from your responsibilities, and say, "Let someone else do it." If you are qualified to accept responsibility, then respond whole-souled. If you feel inept, then build up yourself spiritually with the help of God's Word, his spirit and his organization. Prove what kind of man you are by accepting responsibility, to Jehovah's honor and to your own everlasting welfare, with the reward for you of life in his new world of righteousness.

27. What are the rewards of accepting responsibility and shouldering it?

28. What questions remain to be answered by all, and to what happy conclusion for having accepted responsibility?

CONSOLATION FOR THE DEPRESSED

"I FEEL so depressed. Why is this happening to me? What have I done? I should be comforting others, but I cannot comfort myself. Have I committed the unforgivable sin? I think God has abandoned me!" You may recognize this as the cry of a Christian who unexpectedly finds himself very depressed.

Depression is a miserable feeling, but not uncommon. For example, a mature overseer nearing the end of a period of intense study is suddenly gripped by depressing thoughts. A middle-aged woman who works hard to meet her obligations is sad-faced and dejected. A zealous servant in a congregation, although having many living letters of recommendation, feels miserably depressed. A young mother with several

Bible studies to her credit is painfully downcast and complains that God does not seem to be as close as she had hoped he would be. A young full-time minister raised "in the discipline and authoritative advice of Jehovah" is suddenly crushed by depressing doubts. An elderly Christian with long years of full-time ministry behind him fears that somehow he has lost the race for the heavenly crown of life.

COMMON EXPERIENCE

These true experiences are not news to students of the Bible. In 50 (A.D.) the apostle Paul exhorted the Christians in Thessalonica to "speak consolingly to the depressed souls." (1 Thess. 5:14) After denying Christ the third time, Peter "went outside and wept bitterly," undoubtedly very depressed by personal failure. On the road to Emmaus, Cleopas and another disciple "stood still with sad faces" and poured out their disappointment at the death of Jesus, who they had hoped was destined to deliver Israel. (Luke 22:62; 24:13-21) Paul, in his second letter to the Christians at Corinth, wrote: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed." "In fact, when we arrived in Macedonia, our flesh got no relief, but we continued to be afflicted in every manner—there were fights without, *fears within*. Nevertheless God, who comforts those laid low, comforted us by the presence of Titus."—2 Cor. 4:8, 9; 7:5, 6.

Faithful servants of Jehovah also suffered depressed feelings long before the Christian Era. Integrity-keeping Job had so many burdens that he spoke as if God were no longer with him: "As in the days when God was guarding me; . . . when intimacy with God was at my tent; when the Almighty was yet with me." (Job 29:2, 4, 5) The Israelites worked so hard in Egyptian slavery that even when Jehovah sent a message of hope through Moses the discouraged people did not believe. (Ex. 6: 6-9) Elkanah's beloved wife Hannah was so disappointed over barrenness and vexed by a rival wife that "she would weep and not eat." (1 Sam. 1:5-7) The harassed psalmist, feeling sad and abandoned, wrote: "I will say to God my crag: 'Why have you forgotten me? Why do I walk sad because of the oppression of the enemy?' " (Ps. 42: 9) These depressed feelings that leave one cheerless and unable to smile with ease are obviously a common experience that has befallen God's servants from ancient times to our day. And the causes are still basically the same.

THE CAUSES

Depression is a temporary loss of optimism, courage and hope often termed "low spirits." As we have seen, it can be induced by personal trials, a sense of personal failure, bitter disappointment, lack of clear understanding of God's purpose and oppression. Often, however, the cause cannot be easily pinpointed, since a combination of circumstances is involved. A girl away from home may be out of work, alone and homesick. Physical and mental fatigue also team up to cause depression. Sometimes it may simply be poor health or worry. Periodic adjustments in one's body chemistry may be accompanied by low spirits. Women frequently undergo depression during the menopause. Elderly people may be dejected because of failing physical strength or suspicion that they are unwanted. If one is fatigued by steady hard work or his mind is wearied by intense study and improper rest, he may begin to view life pessimistically, negatively. These are some common causes of the miserable state of depression. Occasionally depres-

sion may lean more toward spiritual sickness, with weakened faith and a corresponding inability to get comfort from the Scriptures. The spiritually sick one imagines that for some reason God has turned His back on him, and God-given promises of hope and sympathy are doubted. Whatever the particular cause, depressed feelings are never pleasant.

THE REMEDY

Just as the causes for depression may be one factor or a combination of factors, so the remedy may require one or more steps. Since the depressed mind often is not thinking properly on the facts, it must be refreshed. Then problems will be seen in a clearer light. First, give your body proper rest and attend to its other needs as far as possible. If you have been putting unreasonable demands on your physical stamina, make some adjustments in your schedule. See that late televiewing is not depriving you of needed sleep. Very often depression passes with simple remedies, since the healthy, rested person is able to approach his problems optimistically. He is able to weigh reasons for discouragement against reasons for hope and thereby keep his thinking controlled.

In any depressed state, and particularly where the cause is not easily removed, the Christian will earnestly call on Jehovah in the name of Jesus. The inspired psalmist urges us: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one *to totter.*" "Jehovah is giving support to all who are falling, and is raising up all who are bowed down." (Ps. 55:22; 145:14) Confirmation of God's keen interest in our low spirits comes through the prophet Isaiah: "For this is what the High and Lofty One, who is residing forever and whose name is holy, has said: 'In the height and in the holy place is where I reside, also with the one crushed and lowly in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed.' "—Isa. 57:15.

After throwing your burden upon Jehovah, devote as much time as you can drawing close to God through reading the Bible. The proverb says: "Anxious care in the heart of a man is what will cause it to bow down, but the good word is what makes it rejoice." (Prov. 12:25) That God's good Word can bring joy back into the heart and light to the sad eyes is attested by Psalm 19:7, 8: "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine."

If your saddened state is due to bitter disappointment in yourself or others, or results from tribulation, remember that trial accomplishes much good when endured. Peter declares that "the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will." (1 Pet. 4:1, 2) Yes, tribulation makes us see that our sure hope is in doing God's will; we come through trial more appreciative of that fact. Apart from discipline, the Christian expects various trials of his faith: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6, 7) Of course, Jehovah is not bringing trials and depression upon you. He is the God of all comfort and it is not desirable with him "for

one of these little ones to perish."—Matt. 18:14.

DOUBTS

But what if depression and doubts leave you uncomforted by the Scriptures? Do not assume that Jehovah has become your foe because your faith is weak. Doubts were not unknown among his faithful servants in Bible times. He did not abandon the Israelites for not believing at the beginning, but delivered them. (Ex. 12:51) Instead of having the apostle Thomas disfellowshiped for doubting eyewitness reports of the Lord's resurrection, Jesus lovingly helped Thomas get over his unbelief. (John 20:24-29) Jesus' fleshly brothers James and Jude did not exercise faith in him until after his death and resurrection, yet their early doubts did not prevent them from becoming devoted and useful servants of his later on. With understanding James could compare the doubting man to "a wave of the sea driven by the wind and blown about." (Jas. 1:6) Sympathetically Jude could instruct Christians by his inspired letter to "continue showing mercy to some that have doubts; save them by snatching them out of the fire." (Jude 22, 23) That one can survive such fiery ordeal is indicated by Paul when writing at 1 Corinthians 3:10-15: "But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is. If anyone's work that he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire."

In the unhealthy spiritual state where your own prayers seem ineffective, obey James' instruction and 'call the older men of the congregation to you, and let them pray over you, greasing you with oil in the name of Jehovah. And the prayer of faith will make you well, and Jehovah will raise you up.' (Jas. 5:14, 15) Jehovah's mature overseers understand your condition. They will rub in the soothing "oil" of comfort from Jehovah's Word and prescribe a schedule of Bible study and service plus association with zealous Christians, all of which in time will get you over your depressing doubts.

Because there is always happiness in Christian giving, one of the surest antidotes for a depressed, cheerless frame of mind is to seek out others who are "sighing and groaning over all the detestable things that are being done" in this pre-Armageddon era. By comforting them you will bring comfort to yourself. (Ezek. 9:4; 2 Cor. 1:3-7) Many mature Christians can testify to the truthfulness of this, calling to mind Psalm 126:5, 6: "Those sowing seed with tears will reap even with a joyful cry. The one that without fail goes forth, even weeping, carrying along a bagful of seed, will without fail come in with a joyful cry, carrying along his sheaves." Whether in favorable season or in trial and depression, sow the Kingdom seed and reap a happy reward!—Mark 4:14, 20.

We have seen that periods of depression have been endured by faithful servants of Jehovah in pre-Christian, Christian and modern times. Since it is a condition that responds to assistance from Jehovah, his Word and organization, as well as to proper care of the physical man, depressed souls have every reason to be consoled and courageous. Remember, faithful Job was not actually abandoned by Jehovah; Hannah's disappointment and vexation passed

with the birth of Samuel and five other children; Peter's denial of the Lord was not unpardonable; Paul's pressed-down feeling gave way to rejoicing and Thomas' doubts did not disqualify him in the race for eternal life. Neither must depression or any other test be allowed to disqualify you. Rather, as Paul declared, "no temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) No less is this true of depression. So do not give up in doing what is right. And "may the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit."—Rom. 15:13.

CLERICAL CELIBACY Weighed in the Balances

"POLISH BISHOP UNFROCKED." Thus read the heading of a Warsaw, Poland, dispatch in the New York *Times*, December 21, 1961. Concerned was one Bishop Rode, who, "in spite of the law of celibacy by which he was bound, dared to contract marriage, incurring thereby the penalty of excommunication by canon law," said the report. Rode had previously split with the Roman Catholic Church of Poland, refused allegiance to the Vatican and defied it by cooperating with the Communists. But it was not for these things that he was excommunicated; it was because of his contracting marriage.

Placing like emphasis on clerical celibacy, the present pope, John XXIII, early in 1960, expressed grief "that some people should talk excessively about the possibility or even the convenience, of the Catholic Church's giving up what has been for centuries, and still remains, one of the noblest and purest glories of her priesthood."

Does this stress on enforced clerical celibacy have a Scriptural basis? What is its origin? What has been its history? When it is weighed in the balances, what is seen to be its effect on both priests and laity?

Clerical celibacy finds no support in the Scriptures. The faithful men of old who are mentioned in the Scriptures married. The Levite priests had to marry to keep the line of priests intact. As for the prophets, only Jeremiah was commanded not to marry.—Lev. 21:1, 7, 13, 14; Jer. 16:2.

Coming down to the time of Christ, it appears that marriage was general among the apostles, for Paul wrote: "We have authority to lead about a sister as a wife, even as the rest of the apostles and the Lord's brothers and Cephas, do we not?" He also stated that overseers and ministerial assistants should be, not persons bound by vows of celibacy, but monogamists, "husbands of one wife." In fact, Roman Catholic authorities are agreed that the law of compulsory clerical celibacy is

a Church law, not a Scriptural law.—1 Cor. 9:5; 1 Tim. 3:2, 12; Titus 1:6.

ITS HISTORY

Clerical celibacy has its roots in paganism. Long before the Christian Era Buddhist monks practiced it, and the vestal virgins were a feature of the ancient religion of pagan Rome. It was the conquests of Alexander that brought the Jews in touch with Oriental philosophy and asceticism, and one result of this was the monasticism of the Jewish sect of the Essenes. Both Mosheim and Neander, two of the leading historians of the early post-apostolic times, show that this contagion spread to the early Christian church, bringing with it also the clergy-laity distinction. This trend, however, should not surprise us, since both Jesus and the apostle Paul foretold that there would be a falling away from the true faith.—Matt. 13:24-30, 36-43; Acts 20:29, 30.

Among other things, this pagan philosophy taught that all matter is evil, that man's flesh is to be loathed and that escape from it is to be realized by transmigration. Enamored of it, some early Christians went to the extreme of holding that if Adam had not sinned he would never have had relations with his wife, but God would have populated the earth by some 'less objectionable way' than intercourse! Of course, such a view not only downgrades womankind but also blasphemes the wisdom and goodness of God. Had he not created the first human pair so that they could cohabit, planted in them an attraction for each other and then commanded them to "be fruitful and become many"? Certainly. Therefore the giving and receiving of marital dues are reasons for thanksgiving, even as are the partaking of food and drink.—Gen. 1:28; 1 Tim. 4:3.

On the false premise that asceticism imparts piety, the imposing structure of clerical celibacy was erected. It appears that the entering wedge was arbitrarily construing Paul's command that an overseer should be the husband of one wife to mean that in the event his wife died he might not marry again.—1 Tim. 3:2; Rom. 7:1-3.

Gradually the opinion prevailed that once a man had been ordained he was not to marry and then that only single men should be ordained. The first church council to promulgate such a rule was that of Elvira, Spain, in A.D. 305. In the fifth century the rule became general.

Even as Tertullian had extolled the virtues of celibacy in the third century, so Gregory I, "the Great," strongly advocated clerical celibacy in the sixth, and Gregory VII, Hildebrand, endeavored to enforce clerical celibacy in the eleventh century, taking the strongest of measures to that end. Then in the mid-sixteenth century the Council of Trent once and for all settled the matter by formulating specific rules governing celibacy in the Roman Catholic Church.

ITS FRUITS

What have been the fruits of celibacy? Has celibacy proved to be among the noblest and purest glories of the Roman Catholic clergy? Far from it! The facts show that just the opposite has been the case, and that from its inception up to the present century.

One of the earliest bad fruits of clerical celibacy was "spiritual marriages." Priests and nuns who had taken the vows of celibacy professed to be "spiritually married" and so lived in the same house and even shared the same bed! This practice became so widespread that council after council—Ancyra, Nicea and Anjou, of the fourth and fifth centuries—denounced it in the strongest of terms. Jerome, the translator of the *Vulgate,* who lived during this time,

complained that 'holy orders were assumed by some on account of the superior opportunities that clericature gave for improper intercourse with women.'

In the sixth century Bishop Salvianus deplored the fact that in the African Church "the most diligent search can scarcely find one chaste among so many thousands." In the eighth century Carloman "the Pius," son of and successor to Charlemagne, enlisted "St." Boniface to reform the clergy. Boniface bemoaned the fact that adulterers, simonists, and so forth, were more numerous among the clergy than those who obeyed the rules of the church. Concerning this situation *The Catholic Encyclopedia* states: "How could it be otherwise when there were intruded into bishoprics [because of the union of church and state] on every side men of brutal nature and unbridled passions, who gave the very worst examples to the clergy over whom they ruled?" But it might be asked, from whom are Christian ministers to take their morals—from worldly, political bishops or from Scriptural examples?

By the eleventh century legitimate marriages and concubinage, open or secret, were almost universal. Nor were the priests content with but one concubine. In the twelfth century there is record of one abbot having been deposed for having seventy concubines. During the next few centuries cardinals, papal legates and penitentiaries bitterly complained about all ranks of clergy officiating at the nuptials of their own children, legitimate and illegitimate, about the scandal of priests openly keeping concubines and about "the sons of the laity being scarcely more numerous than those of the clergy" in certain provinces of Italy and Spain. With the Reformation the situation gradually improved, since it spurred a housecleaning, which was one of the ostensible purposes of the Council of Trent.

However, down to the nineteenth century the fruits of clerical celibacy left much to be desired in Latin-American lands and particularly in the Philippine Islands, where, according to one historian, "the vow of chastity was never much more than a myth." Even in the second half of the twentieth century every now and then the press reports on a crime committed by a priest that he probably would not have been guilty of had he not been tied to a vow of celibacy.

Thus a few years ago a young French priest committed one of the most shocking crimes ever recorded. He not only murdered the young woman whom he had caused to become pregnant, but also cut her open and mutilated the unborn child lest it be found to resemble him. At the trial, at which he pleaded guilty, it was brought out that he was father of another child by another parishioner and had had affairs with still others. Had he not committed this double murder, these other sins would have gone unnoted. As it was, he was not excommunicated by the Catholic Church for his crime. And the New York *Herald-Tribune,* December 3, 1960, under the heading "Priest Pleads Guilty in Girl's Abduction," told of a forty-seven-year-old Roman Catholic priest, F. Dudink, being "whisked rapidly through two court appearances" and that "Judge A. Walter Dahl pronounced sentence in an unusual closed court" for the priest's abduction of seventeen-year-old Rosalie O'Connel of Gilbert, Minnesota.

DISSENTING VOICES

In view of all these bad fruits it is not surprising that from the very beginning of clerical celibacy dissenting voices were heard. In fact, the Greek part of the Catholic Church never did require celibacy of its rank-and-file priests. Even her bishops

were free to marry until the end of the seventh century. As for dissent in the Roman part of the Catholic Church, as early as the third century Clement of Alexandria asked: "What, cannot people cohabit in matrimony with the character of temperance? Without a doubt; let us not, therefore, attempt to dissolve a union of God's institution."

When clerical celibacy was proposed at the Council of Nicea, Bishop Paphnutius, although himself a celibate, not only argued that chastity was compatible with cohabitation with one's lawfully wedded wife, but also earnestly entreated the assembled bishops not to impose so heavy a yoke as compulsory celibacy upon the ministers of religion. And Ambrose, of the same century, observed that a bishop by conjugal chastity would be able to guard his virtue.

Thus also Henry of Huntington, twelfth-century English historian and theologian, records that when celibacy was being introduced by "St." Anselm, then archbishop of Canterbury, many feared "lest the clergy, in striving after a purity too great for human strength, should fall into horrible impurity, to the extreme dishonor of the Christian name."

In the fourteenth century the Council of Valladolid took note of a very common dissent, that by the laity, for the Council castigated the parishioners for insisting that their priests marry so as to protect their own women. At the Council of Trent strong representations were made against clerical celibacy, but these were overruled. Early in the nineteenth century 180 priests of Baden, Germany, petitioned the secular power for permission to marry, and right after World War I, an overwhelming majority of priests in Czechoslovakia voted to abolish celibacy. And as already noted, in 1960 the present pope expressed grief that people should talk excessively about ending compulsory celibacy for Roman Catholic priests. Yes, from the very beginning to the present time dissenting voices have been raised within the Roman Catholic Church on the matter of clerical celibacy.

WHY RETAINED?

Why has clerical celibacy been retained in spite of its bad fruits and the many dissenting voices? The reason given by the pope is that celibacy is a purer and nobler state than matrimony. This claim, however, finds no support in the Scriptures and is based on the false premise of asceticism, which is condemned therein: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh."—Col. 2:23.

Another reason, doubtless, is economic. In the Middle Ages church councils repeatedly stressed this factor. As "St." Bonaventura put it: "If archbishops and bishops now had children they would rob and plunder all the goods of the Church so that little or nothing would be left for the poor. For since they now heap up wealth and enrich nephews removed from them by almost incalculable degrees of affinity, what would they do if they had legitimate children? . . . Therefore the Holy Ghost in his providence has removed this stumbling-block."

A celibate clergy also has many organizational advantages. A celibate priest can be more easily transferred and can subsist on less than can a priest with a family to support. Through celibacy new blood is continually brought into the priesthood, avoiding a hereditary caste system. A celibate priesthood has also more influence over the laity, since they are prone to exalt celibacy, not being able to practice it themselves.

In view of these factors and others that might be mentioned, it is apparent why the Roman Catholic Church clings so tenaciously to clerical celibacy, and did so even when its observance was practically nil, as during the Middle Ages, and this in spite of its bad fruits and the many dissenting voices.

EXALTING MAN'S LAW ABOVE GOD'S

It is admitted that compulsory clerical celibacy is based on a church law, not a divine law. And the Roman Catholic Church does make an exception in the case of her priesthood of the Eastern Rites, such as the Uniats. Among these, candidates for the priesthood marry just before taking orders or being ordained.

True, God's Word recommends singleness, but voluntarily, individually, to any Christian able to practice it, and that regardless of whether he may occupy some office in the congregation or not. But wherever it is mentioned it is qualified. Thus Jesus added: "Let him that can make room for it make room for it." And the apostle Paul: "Yet, because of prevalence of fornication, let each man have his own wife." "But if they do not have self-control, let them marry." "He does not sin. Let them marry."—Matt. 19:11, 12; 1 Cor. 7: 2, 9, 36.

Support for clerical celibacy is sought in the fact that on certain occasions the Jews were given commands such as: "Get ready during the three days. Do not you men come near a woman." True, but that no *more* recommends clerical celibacy than the commands to fast at times implied that the ideal state is for Christians to starve to death!—Ex. 19:15.

And not only do the Scriptures make singleness optional, but with few, if any, exceptions the reasons given are practical advantages, not superior piety. This is apparent from the remarks of both Jesus and Paul. The single person who can exercise self-control can serve God more freely, is spared tribulation in the flesh, and so forth.

But avoiding fornication is not optional. "What! Do you not know that . . . fornicators" will not "inherit God's kingdom"? "Let marriage be honorable among all, . . . for God will judge fornicators." "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people."—1 Cor. 6:9, 10; Heb. 13:4; Eph. 5:3.

The practice of the Roman Catholic Church in applying her canon law runs counter to God's law. Even though certain early church councils condemned "spiritual marriages" and concubinage among priests, usually they did little but warn priests that they could not expect advancement while guilty of such practices. In the sixth century Popes Pelagius I and II on the one hand refused to advance clerics who had children by lawfully wedded wives but did advance those who had children by concubines. In the twelfth century matters were made far more difficult for priests who had married than for those who had openly been guilty of concubinage. This caused Gratian, "the father of canon law" of the Catholic Church, to exclaim: "Here is a case where lechery has more rights at law than chastity!"

In the thirteenth century Pope Innocent ruled that a man who had had many concubines could be ordained to the priesthood but not one who was lawfully married the second time after the death of his first wife. And in the sixteenth century the "sainted" Thomas More summed up the church's official position by stating that marriage "defileth a man [that is, a priest] more than double or treble whoredom." So it is that one seldom, if ever, hears of a priest being excommunicated because of

fornication, but we do hear of their being unfrocked because of having married.

God's Word commands self-control. It limits sex relations to properly married couples. It makes no position in the Christian congregation dependent upon celibacy, and the continence it recommends is wholly a voluntary, individual matter. God's way is reasonable and just; it shows divine understanding and love. It reaps good fruits.—1 John 5:3.

But compulsory clerical celibacy finds support only in asceticism, which is of pagan origin. Weighed in the balances of reason, the facts and the Scriptures, compulsory clerical celibacy is found to be sadly wanting, bringing forth only bitter fruits. It clearly comes under the prophetic condemnation: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, . . . forbidding to marry."—1 Tim. 4:1-3.

A Study Every Night

"FOUR years ago one of Jehovah's witnesses called at my door. I took out a subscription for the *Awake!* and *Watchtower* magazines, but soon afterward I moved to a new address. When he called again, the Witness must have wondered where I had gone.

"Although I didn't see another Witness until six months ago—three and a half years after I took out the subscriptions—as each year went by I regularly renewed the subscriptions for my precious *Watchtower* and *Awake!* magazines.

"Meanwhile I started a study with my wife and two young children. For three years I studied with them every night of the week except when we had visitors, which was very seldom, and then we would witness to the visitors.

"*The Watchtower* of May 15, 1960, had a great effect on my life. The article 'What Prevents Me from Getting Baptized?' made me ask myself that question. I decided that there was nothing except that there was not a dedicated Witness to baptize me, and I thought perhaps I needed as much knowledge as Jesus Christ had when he got baptized. I decided though that if I could find a Witness I would ask him to teach me more and then when I knew enough I would ask to get baptized.

"It was nine more months after that *Watchtower* on baptism came out that a Witness called and found me home one afternoon. I was so happy, and he must have been very surprised when I asked him to come in at once and to teach me more about the Bible. Since then we have had a regular home Bible study, every week. I soon realized that it was not necessary and, in fact, was impossible to have as much knowledge as Jesus did before I could get baptized. The Witness who was studying with me mentioned that there would be an assembly in Salisbury and that there would be a baptism service there. I decided to wait until then—it was only a few months away—to get baptized.

"At last the day came to which I had looked forward so long. How great was my joy to be baptized at last, to symbolize the dedication I had made in my heart when I read that wonderful magazine on baptism last year! Imagine how happy I was, though, to see my loving wife get baptized alongside me in the pool. Truly Jehovah blessed the study I had with her, because here she was as a recommendation of my ministry to her of the wonderful truths in the Bible as revealed to me by the *Watchtower* and *Awake!* magazines and Jehovah's loving witnesses. We still study regularly every night as a family, and we both look forward to the time when our children become dedicated Witnesses also.

"Now it is our intention soon to go and serve where the need is great in other territory where we can use our knowledge of Portuguese."—Brother F., Southern Rhodesia.

● How can Matthew 8:11, which speaks of Abraham, Isaac and Jacob in the kingdom of the heavens, be harmonized with Matthew 11:11, which indicates that not even John the Baptist will be in it?

In Hebrews 11:8-19 we read: "By faith Abraham . . . dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. For he was awaiting the city having real foundations, the builder and creator of which city is God. . . . But now they are reaching out for a better place, that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them. By faith Abraham, when he was tested, as good as offered up Isaac . . . But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way."

How did Abraham expect to receive Isaac back from the dead? In heaven as a spirit? No, but here on earth as a human creature. In an illustrative way he got Isaac back from the dead here on earth. So Abraham was not looking for any spiritual, heavenly resurrection to put him among the celestial angels any more than he was expecting Isaac to have such a resurrection and rejoin him in heaven.

Abraham had come out of Ur of the Chaldeans, and he did not want that city any more. He and his son Isaac and grandson Jacob wanted a better place, that is, one belonging to heaven, a city government, namely, the government or city that God has prepared and in which the promised Seed or Offspring of Abraham will be God's King. This is the "kingdom of God," or "the kingdom of the heavens," as these two expressions are interchangeable, the expression "the heavens" having reference to God. Under that kingdom of the heavens or kingdom of God Abraham, Isaac and Jacob expected to live on earth.

In the year 30 (A.D.) Jesus told Nicodemus that Abraham, Isaac and Jacob were not in heaven. (John 3:13) Three years later, on the day of Pentecost of the year 33, the apostle Peter said that the descendant of Abraham, Isaac and Jacob, namely, King David, had not ascended to heaven and so was not in any kingdom of the heavens or kingdom of God. (Acts 2:34) Peter said that after Jesus made the statement about Abraham, Isaac and Jacob in Matthew 8:11 at the time of healing the servant of a Roman centurion.

Hence those three patriarchs could not be in the Kingdom class as joint heirs with the Lord Jesus Christ. They were his ancestors, who preceded him by more than seventeen hundred years.

It is therefore evident that in Matthew 8:11 Jesus referred to Abraham, Isaac and Jacob figuratively. On the occasion when Abraham offered up his son Isaac, Abraham represented Jehovah God and Isaac represented God's only-begotten Son Jesus Christ, who was offered up in sacrifice. Accordingly Jacob represented the spiritual Christian congregation, the "kingdom of the heavens" class; for, just as the congregation gets life through Jesus Christ, so Jacob got life from Abraham through Isaac. From this standpoint Abraham, Isaac and Jacob mentioned together in Jesus' illustration would picture the great theocratic government, in which Jehovah is the Great Theocrat, Jesus Christ is his anointed representative King, and the faithful, victorious Christian congregation of 144,000 members is the body of Christ's joint heirs in the Kingdom.

When the Christian congregation was founded on the day of Pentecost, its spirit-anointed members were made Christ's joint heirs and were put in line for a place in the heavenly kingdom, to recline there at the spiritual table with the Greater Abraham and the Greater Isaac. The natural or fleshly Jews of the nation of Israel claimed to be the "sons of the kingdom" or the prospective members of God's kingdom. From the day of Pentecost forward they saw the beginning and the gradual development of this theocratic arrangement, but because of their lack of faith in Christ they were not in it. Hence, as Jesus said (Matt. 8:12): "The sons of the kingdom will be thrown into the darkness outside. There is where their weeping and the gnashing of their teeth will be."

For this reason it became necessary that many Gentiles (non-Jews), like the Roman centurion whose faith brought a miraculous cure by Jesus, should come "from eastern parts and western parts," from all around the earth, to become dedicated, baptized Christians. Thus

they could help make up the full number of the Kingdom class. For faithfulness to the death these converted Gentiles are resurrected to heavenly life to recline at the heavenly table, as it were, with Jehovah God and Jesus Christ "in the kingdom of the heavens."

When understood this way, Matthew 8:11 agrees with Jesus' words in Matthew 11:11: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." Since Abraham, Isaac and Jacob are not greater than John, they will not be literally in the kingdom of the heavens. Jesus used them only as an illustration of those who will actually be in it.

● What should be the attitude of a Christian toward civil defense and fallout shelters? —J.W., United States.

Christians comply with all the laws of Caesar that do not conflict with God's laws. Cooperation in air-raid drills, though opposed by certain pacifist groups, does not conflict with any law of God; neither does a city ordinance that requires a homeowner to construct a fallout shelter. Since cooperation in such things does not involve a Christian's taking sides or taking up arms, it would not violate his neutrality. Such measures are merely for the preserving of life and therefore a Christian may safely comply with them. Beyond what the law requires in these matters, however, a Christian need not feel obliged to go.

ANNOUNCEMENTS

FIELD MINISTRY

During March Jehovah's witnesses, in loyalty to God and his kingdom, will continue to preach the good news of God's kingdom. (Ps. 86:2, 12) As an aid to Bible study they will offer a year's subscription for *The Watchtower* for only $1. All new subscribers will receive free three booklets containing timely Bible lectures.

MEMORIAL

Over 1900 years ago the Lord Jesus instituted the memorial of his death. In this simple observance bread without yeast and red wine were used as symbols of his sacrificed body and blood. Directing the annual observance of this memorial celebration, Jesus said: "Keep doing *this in* remembrance of me." This year Jehovah's witnesses and other good-will persons will assemble on Tuesday, April 17, after 6 p.m. Standard Time, to commemorate this event. At each such meeting, following a discourse on the significance of the occasion, the Memorial emblems, the bread and the wine, will be passed, separately, after Jehovah's blessing has been asked upon each. In conclusion an invitation will be extended to those present to have a share in preaching the Kingdom good news with the congregation. All persons of good will toward Jehovah God are invited and encouraged to attend the Memorial. If you do not know where the nearest Kingdom Hall is located, write the publishers of this magazine for information.

WATCH TOWER PUBLICATIONS INDEX

How long have you been reading the Watch Tower Society's publications? Would you like to be able to locate in a moment any one of the thousands of points that have made you appreciate so much what these publications contain? The Watch Tower Society has published a comprehensive index, both subject and scripture, of its publications produced during the past thirty years. It is the *Watch Tower Publications Index* and it will be sent to you for $1. A supplement covering the year 1961 is also available for 10c. Ask for the *Watch Tower Publications Index* for 1961.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 22: "Keep Proving What You Yourselves Are." Page 169.

April 29: Keep Proving What You Are by Accepting Responsibility. Page 175.

FOR OWNERS OF NEW WORLD BIBLE TRANSLATION

The following corrections are now being made in additional printings of the 1961 edition of the *New World Translation of the Holy Scriptures*. Owners of such edition can cut out from the bottom of this page the two corrected lines to paste in their Bible copies over the faulty lines, namely, on page 289, in Judges 5:5, the second line of the verse; on page 730, the first line for Psalm 148:9:

face of Jehovah,
9 You mountains and all you