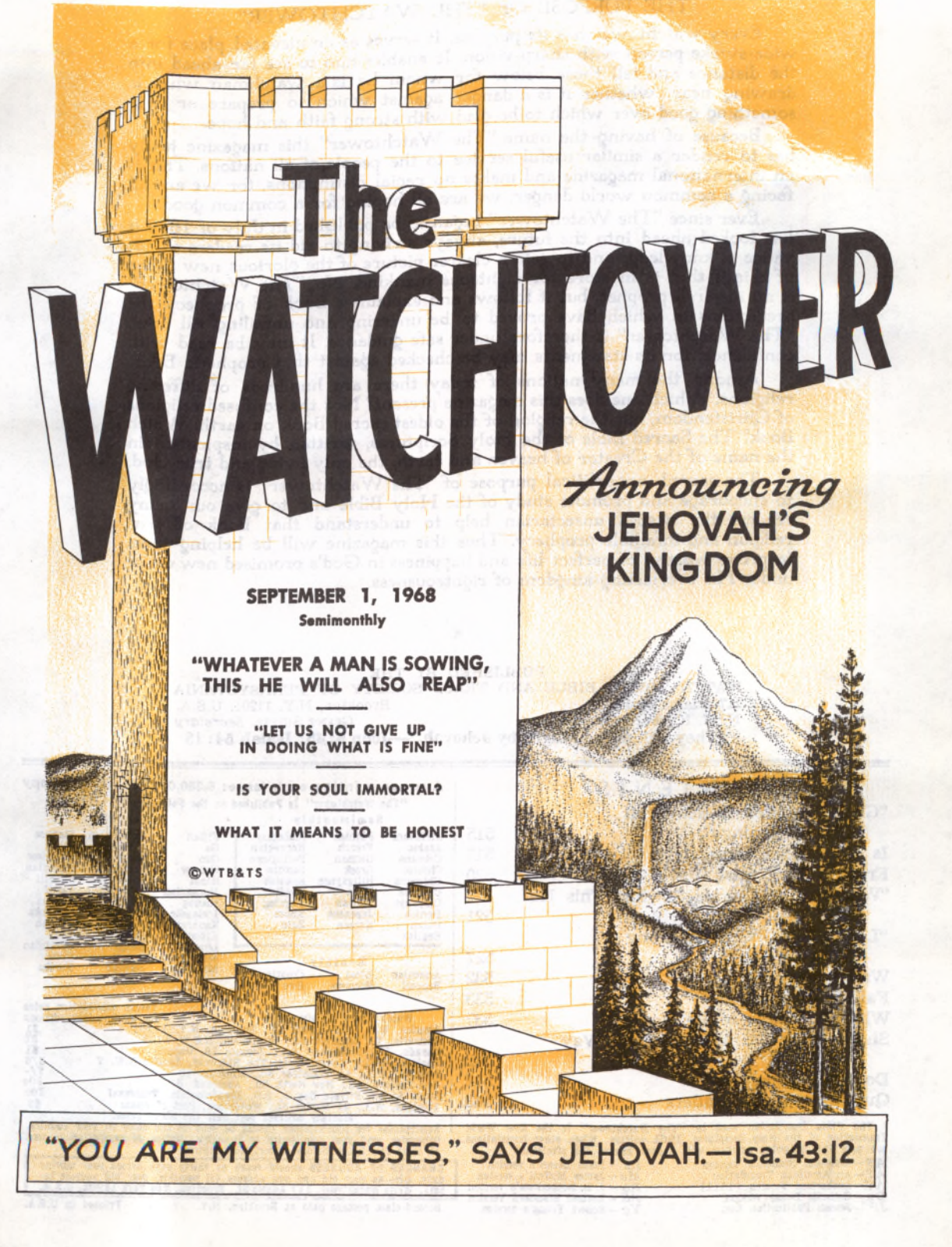




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

SEPTEMBER 1, 1968

Semimonthly

**"WHATEVER A MAN IS SOWING,
THIS HE WILL ALSO REAP"**

**"LET US NOT GIVE UP
IN DOING WHAT IS FINE"**

IS YOUR SOUL IMMORTAL?

WHAT IT MEANS TO BE HONEST

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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AS—American Standard Version
AT—An American Translation
AV—Authorized Version (1611)
Dy—Catholic Douay version
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Le—Isaac Leeser's version
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THE Bible Shows "Godly Devotion Is Beneficial

*for
All Things"*

that godly devotion or godliness is rewarding. It not only holds out the hope of eternal salvation, but brings benefits even now. As the Christian apostle Paul says: "Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." Yes, godly devotion brings with it rewards even at the present time, and not only those of a spiritual nature but also those of a physical kind.—1 Tim. 4:8.

What is meant by "godly devotion"? The Greek word that the apostle Paul here used is variously rendered "godliness," "spirituality," "piety," "religion," "spiritual fitness," "holiness," "spiritual exercise" as well as "godly devotion." Its literal meaning is 'being considerate of sacred things.'

Why is godly devotion beneficial now? For one thing, because it inculcates morality, the control of one's passions, and so protects one from all the ills, emotional, mental and physical, that so often result from loose conduct. (Prov. 7:22, 23; 23:29-32) It is beneficial now in that it helps one to be content, self-sufficient. It guards one against the snare of the love of money that can cause so much harm, just as we are warned: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been

led astray from the faith and have stabbed themselves all over with many pains."
—1 Tim. 6:10.

Then, again, godly devotion is beneficial now

in that it brings with it the spirit of God, which, the Bible explains, produces "soundness of mind." (2 Tim. 1:7) For example, a few years ago a Christian witness of Jehovah preaching the good news of God's kingdom from house to house happened to meet a man who had been a patient in a mental institution. This man had been suffering for ten years from paranoid schizophrenia and his doctors told him that there was no hope of a cure for him. He was very unclean and unkempt in his personal appearance and was living outside the institution only because he was willing to take the required medication, which consisted of thirty-three pills each day.

Although this man at first proved to be very trying, he evidently was sincere, and so the Christian minister kept making return visits. He conducted a regular Bible study with the man, by means of which he learned about God's righteous requirements and the wonderful hope of the blessings to come to mankind under God's kingdom. Gradually this patient took an interest in his personal appearance. Then he quit smoking, and after eight months

he was so improved in his condition that he was able to get along without any drugs. At the end of a year he was taken off the doctor's list, discharged as cured.

Four years have passed since the Christian minister going from house to house first called on this man, and today he is still enjoying good health and has a good job. More than that, he is very active in the Christian ministry, bringing to others the comforting good news about Jehovah God's kingdom that did so much for him. What accounted for this change in a man who after ten years of medical treatment had been pronounced incurable by his physicians? Godly devotion or 'consideration of sacred things.' He is proving true the promise of Jehovah God: "Abundant peace belongs to those loving your law, and for them there is no stumbling block." —Ps. 119:165.

Godly devotion is also beneficial now in that it brings hope into the life of one who has suddenly lost a loved one. It helps to heal the wounds of grief and gives one something to live for, even though one suffers a sudden and tragic loss. Thus recently at a Christian missionary school a youthful husband died suddenly of a heart attack in the middle of the night. Shocking as this tragic blow was to his young wife, who was a missionary student along with him, she met that blow calmly. She resolved to continue her missionary training even though now facing the prospect of going to her missionary assignment, not as a married woman with a husband on whom to depend, but as a single woman.

What a contrast from some of the experiences one reads about in the newspapers! For example, a "skydiver," a parachutist, whose wife had been killed when her parachute failed to open, com-

mitted suicide by jumping out of a plane at 3,200 feet after first making certain that his parachute would not open up. Also, there was a schoolteacher whose husband had drowned when a boat in which they were riding overturned due to a storm. She slipped out of her life jacket to join him in death. "If Tom is gone, I want to go too," were her last words. Such grief often takes its toll even though there be no violent attempts at self-destruction. According to a recent issue of the *British Medical Journal*, the death rate of those who have lost a loved one suddenly in death is five times that of the average.

Here we have it: Godly devotion gives one something to live for, even when a close relative may die suddenly. This is because one's interests are not centered around just one's own family. More than that, godly devotion gives one faith in the resurrection, in the hope of everlasting life on a paradise earth, in the hope of seeing one's loved ones again right here upon the earth in God's due time. Godly devotion, or giving consideration to sacred things, moves one to find time for bringing honor to one's Creator, Jehovah God, and to show love for one's neighbor as for oneself. At the same time it prepares the Christian for any eventuality in that it recognizes how death entered into the world and why God has permitted it, together with wickedness, for so long. But more than that, it provides the certain hope that Jehovah God will bring an end to all sorrow, crying, pain and death. —Rev. 21:4.

Truly, godly devotion, or consideration for sacred things, means not only eternal salvation, life in the system of things to come, but many benefits now, physically, mentally, emotionally as well as spiritually.

"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."—2 Pet. 3:11, 12.

IS YOUR SOUL

IN THIS materialistic epoch many persons doubt the idea of immortality of the soul, which they consider to be a basic teaching of the "Christian religion." Few have any idea that early Christians taught something entirely different about the soul.

You might be surprised to know that modern religious scholars recognize that what the Bible teaches about the soul is far different from what today's religions teach. In fact, a knowledge of what early Christians really taught about the soul and immortality could have a profound effect on your outlook toward modern religious teaching.

Christendom cites Justin (who died about the year 165 of our Common Era) as one of its martyrs. Rather than saying that all souls are immortal, as do today's religious leaders, Justin Martyr wrote: "Some souls perish."¹ In a later day this idea might have gotten him classed as a "heretic" rather than as a "martyr."

Tatian, a Christian writer who lived during the last part of the second century, wrote: "O Greeks! The soul is not by itself immortal . . . it dies and dissolves with the body, when it does not know the truth . . . if therefore it rests isolated from the light, it sinks into the matter and dies with the flesh."² Tatian, too, would have been in direct contradiction with modern religious teaching.

A recent scholarly Catholic book on Christendom's early writers shows that other "Church fathers" also taught that

Immortal?

What did the early Christians teach about the soul and immortality?

Where did Christendom get its ideas about immortality of the soul?

many souls die. It says of the soul: "Like Justin and Theophilus of Antioch [of the second century], Arnobus [near the beginning of the fourth century] assumes that it is not immortal by nature, but that it can be made immortal by the grace of the Christian God."³

Indeed, there is a great difference between this idea that the soul is "not immortal by nature" and the modern idea that it is inherently immortal.

AN ANCIENT GREEK IDEA

Since the idea that the soul is inherently immortal was not taught by early Christians, from where did it come? Where did Christendom get it?

The evidence indicates that it was from the idol-worshiping ancient Greeks. The Bible teaches that the soul dies, and that the hope of future life depends on the resurrection. The Greek idea was different from this. *The Dictionnaire Encyclopédique de la Bible* (1956), a leading French-language Bible encyclopedia, says that the ancient Greeks believed that "the soul, created before the body, remains when it is destroyed, continuing to live its own life; because the soul is immortal and the

death of the body represents in its existence a real liberating deliverance."⁴

A similar view is held by many professed Christians today. They say the soul is immortal, that it continues to live after the body dies, and that death is a great deliverance and liberation, which enables the soul to return to God. This idea existed in Jesus' day, but he did not teach it—the idol-worshipping Greeks did.

As time passed, the mixture of this Greek idea into professed Christianity increased. The above-mentioned Bible dictionary edited by Westphal says:

"It was particularly when Christianity separated from Judaism that one began to mix closely the ideas of resurrection and immortality. . . . Contemporary Christian thought still suffers the effects of this confusion. Spiritual heirs of both the Greeks and the Jews, we still explain survival sometimes by the Jewish idea of a resurrection, sometimes by the Greek idea of immortality, without even noticing the internal contradictions of our thinking."⁵

What, then, is the truth on the matter? Is the Greek idea of immortality true? Is it found in the Bible? What does the Bible teach about the soul and immortality?

WHAT IS THE "SOUL"?

The Bible's teaching about the soul is very clear. It says that when man is animated by the breath of life from God, man becomes "a living soul." At Genesis 2:7 it is written: "And Jehovah God proceeded to form the man out of dust from the ground [elements found in the earth] and to blow into his nostrils the breath of life, and the man came to be a living soul." You will note that this passage does not say the soul was created before the body. Neither does it say the soul was "given to" or "put into" man. Nor does it say that the "breath of life" was the soul. Instead, it says that when man came alive, begin-

ning to breathe, "man came to be a living soul."

The Biblical dictionary edited by Westphal referred to above had to admit this, despite the fact that it is so different from what Christendom teaches. It notes that, according to the Bible, man's being resides "in the body animated by the breath of the Lord, thus becoming a living soul (compare Gen. 2:7)." It also said that "this soul is inseparable from the body, a fact that explains why sometimes the Old Testament uses the word 'soul' for man . . . and sometimes the word 'flesh' . . . without the meaning being essentially different."⁶

Thus, as used in the Bible, the word "soul" means a living, breathing, sense-possessing creature. This is why the Bible also calls animals "souls," though it does not use this word for plants.

CAN IT DIE?

If, as the above-mentioned Protestant authority recognizes, "the soul is inseparable from the body," does this mean that when you die your soul dies? Yes. The Bible speaks of souls as dying, and as being struck fatally, killed, destroyed or devoured. And it uses the specific term "dead soul."^{*}

* For examples see Leviticus 21:11; Numbers 6:6. More than eighty instances in which the Bible refers to the soul as being capable of dying are cited on pages 3558, 3559 of the 1963 one-volume edition of the *New World Translation of the Holy Scriptures*.

When you look these verses up in your modern translation of the Bible, you may find that the word "soul" has been replaced by "body," "man," "me," "person," or another word. This is because translators who believed that the Bible teaches the soul is immortal obviously encountered a problem of conscience when they came across passages that say it dies. However, in each of the above-mentioned instances the word used in the Bible's original Hebrew language is *nephesh*, which these same translators rendered elsewhere as "soul."

The Hebrew word for "soul" is used 750 times in the Bible to refer to (1) a person, an individual, or a lower animal, or (2) the life that a person or animal enjoys as such. This is entirely different from the ideas modern Christendom has inherited from the ancient Egyptians, Babylonians, Greeks and Romans.

It may further surprise many persons to know that, exactly opposite to what is taught in modern catechism classes and Sunday schools, Jesus' own disciples said that the soul dies. In their gospels, epistles and other writings that are now included in the Christian Greek Scriptures of the Bible, the words "soul" and "souls" appear more than fifty times. Yet not one single time is the word "immortal" associated with them. *Not even once* does the Bible use the common expression "immortal soul."

Instead, Jesus' disciple James showed that a sinning soul dies. He wrote: "Know that he who turns a sinner back from the error of his way will save his soul from death." (Jas. 5:20) In the apostle John's vision of God's anger "every living soul died, yes, the things in the sea."—Rev. 16:3.

Further, Jesus and his apostles accepted, believed, and frequently quoted from the earlier books of the Bible. In those inspired books you can read: "The soul that is sinning—it itself will die." (Ezek. 18:4) Indeed, that differs from the ideas of the ancient Greeks—and from the ideas that modern Christendom inherited from them and now teaches in her churches.

Certain religious leaders recognize that the Bible uses the word "soul" in a manner far different from the way today's churches use it. The Bible dictionary edited by Westphal says that the Hebrews did not imagine the soul "without a body to support it." This Protestant authority adds: "Man is therefore an indivisible whole; without the body the soul remains inconceivable, and without the soul the body is only an inert mass."

Sincere Catholics and Protestants alike, who have assumed that the idea that the soul is immortal is supported in the writings of Jesus' apostles, may be shocked to read what a major new Catholic refer-

ence work says about this. The *New Catholic Encyclopedia* (bearing the imprimatur of the archbishop of Washington; published in 1967 by the Catholic University of America) admits (Vol. 13, page 467): "The notion of the soul surviving after death is not readily discernible in the Bible."

Showing how the Hebrew word that the Bible uses for "soul" differs from Christendom's modern concept, that encyclopedia says:

"*Nepes* [or *néphesh*] is a term of far greater extension than our 'soul,' signifying life (Ex 21.23; Dt 19.21) and its various vital manifestations: breathing (Gn 35.18; Jb 41.21), blood [Gn 9.4; Dt 12.23; Ps 140 (141). 8], desire (2 Sam 3.21; Prv 23.2). The Soul in the OT [Old Testament] means not a part of man, but the whole man—man as a living being. Similarly, in the NT [New Testament] it signifies human life; the life of an individual, conscious subject (Mt 2.20; 6.25; Lk 12.22-23; 14.26; Jn 10.11, 15, 17; 13.37)."

The *Encyclopedic Dictionary of the Bible*, by A. van den Born, points out that at Job 13:14 (a Hebrew poetical passage in which the same statement is made in different words on two lines parallel with each other) "my *nefes*" is found parallel with "my flesh."

It says that when the part of the Bible written before our Common Era "speaks of rescuing or delivering a man's *nefes* from the nether world (Ps 30,4 [3]; 86,13; 89,49 [48]; 116,4; Is 38,17; Prv 23,14), it means no more than that this man is saved from dying (cfr. Ps 33,19; 56,14 [13]; 78,50; Jb 33,18. 22. 28) or that he is snatched from mortal danger; in all these cases the man's *nefes* is merely a synonym for the man himself."—Columns 2287, 2288.

It also says that *psykhé*, the word used for "soul" in the Christian Greek Scriptures of the Bible, "frequently designates physical life."—Column 2288.

IMMORTALITY

The word "immortality" does appear in the apocryphal book of Wisdom, which was originally written not in Hebrew but in Greek, and is sometimes inserted into the pre-Christian Hebrew Scriptures. But even this apocryphal book does not say that the *soul* is immortal. This Catholic dictionary says specifically that "it is probable that in Wisdom immortality means the imperishable life that will be given to the elect in their resurrected bodies." It adds: "In the New Testament also immortality is gained only in the resurrection. . . . This is the reward which awaits the just on Judgment Day."—Column 854.

Actually, the words "immortal" and "immortality" are rarely used in the Bible. In the *King James Version* they appear a total of only *six* times. At 1 Timothy 1:17 and 6:16 God and Christ are spoken of as being immortal, or incorruptible. At Romans 2:7 immortality (or incorruptibility) is spoken of, not as something inherent in man, but as something to be 'sought.' Second Timothy 1:10 says Christ 'shed light' on this subject. Finally, at 1 Corinthians 15:53, 54, the word "immortality" is used twice, not to describe something people have, but something they must "put on."

Thus, the Bible teaches that the soul is the life you enjoy. Your soul is YOU. When you live, you are a living soul. When you die, the soul is dead.

Then, is there no hope for man?

Yes, there is hope. But it does not de-

pend upon your having an "immortal soul." Instead, it depends upon one's being covered by the ransom sacrifice of Jesus Christ, so that he will be resurrected, or restored to life, on a perfected paradise earth after God destroys the present wicked system and establishes righteous conditions of lasting peace and justice earth wide.—Rev. 20:11-13; 21:1-4.

This resurrection hope, rarely discussed in today's churches, is taught in both the Hebrew and the Christian Greek Scriptures of the Bible, and was stressed by first-century Christians. In fact, one modern religious authority said: "The most startling characteristic of the first Christian preaching is its emphasis on the resurrection."⁸

Knowing the Bible truth about the soul enables you to make a vital decision. What is that? To determine which religion is true and which religion is false. For any religion that teaches the false doctrine of the immortality of the soul must be false. This being so, will you continue to associate with such or will you associate with those who teach God's truth?

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- 3 *Patrology*, Berthold Altaner (originally published in German as *Patrologie*) (Friedberg, West Germany; 1960), p. 207.
- 4 *Dictionnaire Encyclopédique de la Bible*, edited by Alexandre Westphal (Valence-sur-Rhone, France; 1956), Vol. 2, p. 557, column 1.
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- 6 *Ibid.*, column 1.
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- 8 *The New Bible Dictionary*, edited by J. D. Douglas (London; 1962), p. 1086.

From a Tiny Seed

☞ A seed of a giant sequoia tree of California weighs only 1/3,000th of an ounce. But from such tiny seeds grow trees well over 200 feet high. One such tree is 272 feet tall and it has a base circumference of over a hundred feet, meaning that it would take about seventeen men with outstretched arms to encircle it. It is just one example of the handiwork of God.

"Whatever a Man Is Sowing, This He Will Also Reap"

"Do not be misled: God is not one to be mocked.

For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:7,8.

HOW well the farmer knows the truthfulness of this principle, "whatever a man is sowing, this he will also reap," as far as it may be applied to his literal sowing and reaping!

After having sown his fields with oats, when the time comes for the new blades to begin sprouting it is too late for him to wish he had planted wheat instead. No amount of wishful thinking on his part will change his crop into something else. No! The farmer is bound to reap what he has sown. An unchangeable law of nature is at work, a law that originated with the Creator of all living things. As the inspired account of creation tells us: "And God went on to say: 'Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.'" (Gen. 1:11) In the outworking of this natural law, "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.

²The inevitability of this natural law underscores the force of Paul's words in verse eight of this chapter of his letter to the Galatians: "Because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." Yes, what we sow in the soil of our lives is bound

to have fruitage also 'according to its kind,' according to whether the seed we sow is good or bad, with a view to the spirit or with a view to the flesh. Since

"God is not one to be mocked" in this regard either, it behooves us to look well to the way we sow now.

³As regards our personal lives, the purpose for which we sow is as important as the seed itself. We can have good "seed" to sow, but wrong motive, "sowing with a view to [the] flesh." This can corrupt the seed and yield corrupt fruitage. Health, strength, time, the power of speech, hearing, the ability to read, other natural abilities, opportunities of being with others, responsibility toward others—each and all of suchlike things can be used for good or for ill, for the selfish satisfaction of the flesh or for the upbuilding of the spiritual lives of ourselves and others.

⁴In view of the fact that sowing with a view to the flesh means reaping corruption, you will surely want to avoid sowing in that way. How is it that one 'sows with a view to the flesh'? A number of things readily come to mind that are rightly included in this kind of sowing. Not the least of these is the pursuit of material possessions as an end in itself. Do you find yourself discontented with what you have? jealous or envious of what others possess?

1, 2. (a) How does the principle stated at Galatians 6:7 prove true as to literal sowing? (b) How does Paul apply the principle to the Christian?

3. As to our personal lives, what can be said as to the seed we can sow and as to our motive in sowing?
4. What is one way of 'sowing with a view to the flesh'?

Are you getting caught up in the frantic struggle to keep up with the Joneses? If so, it is time to take an honest look at the way you are sowing. It could well be that it is with a view to the flesh.

⁵ Not that it is wrong to have some concern for material things. A man who has a family must give some thought to providing the needed material things of life: food, clothing and adequate shelter for his wife and children. A Christian failing to make such provision is spoken of as having "disowned the faith" and being "worse than a person without faith." (1 Tim. 5:8) But the Christian does not want to be "*eagerly pursuing*" as his goal in life the satisfaction of his material needs, as is the case with the peoples of the nations as a whole. (Matt. 6:32) Jesus commanded: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) So it is a matter of keeping things in their right place, not "sowing with a view to [the] flesh" by making material things one's goal in life, but using our material possessions as a means to increase our praise and service of the true God, Jehovah. In this way we will be sowing so as to benefit our spiritual lives, and we will be taking into account the will of Jehovah, the Great Spirit, as this is made plain for us by the operation of his holy spirit or active force and by means of his Word of truth.

⁶ Many of the Jews who followed Jesus for a while evidenced that they did so "with a view to [the] flesh" and not with a view to spiritual things. On one occasion a crowd of Jews followed Jesus from the eastern shore of the Sea of Galilee over to Capernaum. When they finally caught up with Jesus, he said to them: "Most truly

I say to you, You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting." (John 6:26, 27) Having just shared in the overabundant supply of food miraculously provided for the 5,000, they figured that following Jesus was an easy way to satisfy their selfish appetites. They gave no thought to the significance of the miracles they beheld, which were, in reality, signs proving Jesus to be the long-promised Messiah, the very "bread of life." —John 6:41-48.

⁷ It may be true that possession of material wealth brings a certain amount of pleasure. A Christian possessed of riches is, in fact, in a position to do a great amount of good in behalf of others, and particularly in advancing the interests of God's kingdom. Doing so results in genuine pleasure and satisfaction. But all too often the possession of wealth leads to the pursuit of selfish pleasure, to a 'sowing with a view to the flesh.' Money opens the door to opportunities for worldly pleasures hitherto denied, and the temptation is strong to enjoy them while the door is open. If "the deceptive power of riches" takes hold, it chokes out the love of the truth and, within a little time, causes one to be "unfruitful" as to spiritual things. (Matt. 13:22, and footnote in 1950 edition) Yes, "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things." (1 Tim. 6:9, 10) In this respect, then, you will not want to be misled. If you sow with a view to the flesh because of love of money you are bound to reap corruption, yes, destruction and

5. How can we sow with a view to the spirit even in connection with material things?

6. How did many of the Jews who followed Jesus manifest a wrong viewpoint toward his ministry?

7. What opportunities and dangers come with material riches, with what possible consequences?

ruin. For "God is not one to be mocked" as to the outworking of this law of life either.

IMPROPER SEXUAL DESIRE

⁸ The harboring of improper sexual desires is likewise a "sowing with a view to [the] flesh," which, if unchecked, is certain to produce eventually the fruitage of corruption. At Galatians 5:19 the apostle Paul lists first among "the works of the flesh" fruits of improper sexual desires, namely, "fornication, uncleanness, loose conduct."

⁹ In this connection we might think back for a moment on the illustration of the farmer sowing seed in his fields. Actually the grains of seed he sows are very small, and when they fall on the ground they become practically invisible. Likewise, in connection with improper sexual desires. The seed may be small and sown almost indiscernibly to others, possibly even to ourselves. Today, from every direction the enticements to improper sexual desires crowd in upon us, and especially upon the teen-agers. "Romantic" novels, and particularly the cheap picture-story-type magazines, glamorize fornication and adultery under the guise of "true love," the hero rescuing the heroine from an "unfortunate marriage," and suchlike. Few films today can hope for success without somewhere in the script pandering to the perverted moral taste of the majority of cinemagoers. Schoolchildren, especially those at high schools, are exposed to the talk of their schoolmates, which often gravitates to sex and "adventures" with those of the opposite sex, real or imagined.

¹⁰ A young Christian may be tempted to say that he can listen to such conversations without harm. "They just go in one ear and out the other," he might say.

8-10. (a) In what way may the seeds of improper sexual desire be sown in the mind? (b) If unchecked, to what does such desire inevitably lead?

But, beware! As information goes in one ear and out the other it passes through the mind, and, on its way, small seeds of unclean thoughts can take root and later germinate into improper sexual desire. Certainly if one spends time with sexy books and allows the mind to toy with what one reads or sees in the way of sexy pictures, unclean thoughts are bound to be the result along with improper sexual desire. And such "sowing with a view to [the] flesh," even though in the privacy of one's mind, will in due time lead to those works of the flesh, "fornication, uncleanness, loose conduct." "Do not be misled: God is not one to be mocked," for one sowing in this manner will indeed reap in like manner, along with "corruption from his flesh."

¹¹ While it is true that loose sexual conduct leads as often as not to the literal corruption of the flesh in the way of syphilis, gonorrhea and other social diseases, "sowing with a view to [the] flesh" leads to the greater corruption that means the loss of all life from God, loss of the hope of living everlastingly. Wrote Paul to the Romans: "The minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, . . . those who are in harmony with the flesh cannot please God." (Rom. 8: 6-8) Yes, the time for such "sowing with a view to [the] flesh" must be in the past for those who have come to the light of truth. They no longer want to be reaping the fruitage of darkness but want to reap the fruit of light. "For you were once darkness," wrote the apostle, "but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every sort of goodness and righteousness and truth.

11. (a) Loose sexual conduct leads to what still greater corruption? (b) What admonition is therefore appropriate?

... So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." —Eph. 5:8-16.

THE RIGHT MOTIVE

¹² But there are other ways of "sowing with a view to [the] flesh" that may not be quite so obvious and yet can also greatly affect our spiritual growth as Christians and even be disastrous for us. We can even be doing things that are right and good in themselves, but, if the motive is wrong, if our actions are for self-justification, self-praise or from a spirit of jealousy or rivalry, our good works would be worthless and we would see the corrupting of our spiritual lives.—Rom. 10:3; Prov. 14:30.

¹³ This very attitude corrupted the nation of Israel. Jehovah God, through the mediator Moses, gave that nation a set of laws, "the Law." In his letter to the Galatians, Paul explains that the Law "was added to make transgressions manifest," to remind the Jews that they were sinners in need of the kind of sacrifice that could really take away sins and deliver them from the condemnation of death. They were really "being guarded under law, being delivered up together into custody," which should have resulted in their "looking to the faith that was destined to be revealed." Thus the Law would have been for them a "tutor leading to Christ." (Gal. 3:19, 23, 24) But the Jews as a nation would not have it that way. They did keep many of the things of the Law, but they did not attain to the goal to which the Law was leading. "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Be-

cause he pursued it, not by faith, but as by works." The Jews wanted to make "a pleasing appearance in the flesh" and wanted others to be circumcised and keep the Law so that they might have "cause for boasting in [the] flesh" of others. —Rom. 9:31, 32; Gal. 6:12, 13.

¹⁴ Seeing this spirit in the Jewish leaders of his day, Jesus "spoke this illustration also to some who trusted in themselves that they were righteous and who considered the rest as nothing: 'Two men went up into the temple to pray, the one a Pharisee and the other a tax collector. The Pharisee stood and began to pray these things to himself, "O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. I fast twice a week, I give the tenth of all things I acquire." But the tax collector standing at a distance was not willing even to raise his eyes heavenward, but kept beating his breast, saying, "O God, be gracious to me a sinner." I tell you, This man went down to his home proved more righteous than that man; because everyone that exalts himself will be humiliated, but he that humbles himself will be exalted.'" —Luke 18:9-14.

¹⁵ While Christians today are not under the Law that was given through Moses to Israel, yet, being imperfect and subject to sin, they can fall into the same snare of self-righteousness, making "partial distinctions" on the basis of the works of the flesh, pursuing righteousness "not by faith, but as by works." (Jas. 3:17; Rom. 9:32) Therefore, let us ever remember that any standing as to righteousness we have with God is only as a result of the undeserved kindness of God on the basis of the ransom sacrifice of his beloved Son, Jesus.

12. What effect does wrong motive have on the spiritual life of the Christian?

13. Why did the Law not lead the majority of Jews to accept Christ?

14, 15. (a) How did Jesus illustrate the self-righteous attitude of the Pharisees? (b) How can Christians today fall into this same snare of self-righteousness?

¹⁶ Jehovah's witnesses are busy people. They have "plenty to do in the work of the Lord," and they have confidence that, as they keep their motive for their service pure and on the basis of love, their "labor is not in vain in connection with the Lord." (1 Cor. 15:58) They invite others of all nations to share with them in their fine work of declaring the good news of God's kingdom, recognizing that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) Being interested in the progress of this Kingdom work, they keep a record of their activity, of the hours spent in preaching and of the results obtained. Besides providing encouragement as the progress is noted, it also helps congregations to see readily where improvement can be made and as to how the ministry can be carried on more effectively. Such records also provide the basis for rendering loving personal assistance to new ministers and to those who are finding difficulty in making advancement in the ministry. To provide some basis for considering the congregation's progress as a whole, suggested average goals have been offered as a means of encouraging a balanced ministry, so that attention is given to covering territory regularly by house-to-house visits as well as to making return visits and conducting home Bible studies with interested persons.

¹⁷ But such suggested goals can never be used as a basis for measuring the integrity of a Christian. Nor should one's works in the ministry become the basis for making comparisons with other Christians so as to lead to self-righteousness and boasting. Many years of full-time preaching or of serving in some prominent

position in Jehovah's organization provide no basis for making partial distinctions or for becoming like those for whom Jesus gave the illustration noted above, those "who trusted in themselves that they were righteous and who considered the rest as nothing." (Luke 18:9) Not everyone is in the same stage of growth toward Christian maturity. Also, circumstances and natural abilities determine to some extent what someone can do or cannot do in the way of Christian activity, just as they may determine what one can do in the way of giving financial support to God's work, as Jesus illustrated in his comments about the contribution for the temple made by the needy widow.—Luke 21:1-4.

¹⁸ The Christian minister will never want to become a slave to figures; to be putting in time preaching just for the sake of reaching some hour-quota, or to build up some record of service with his congregation or with the Watch Tower Society. While it is commendable for a minister to seek to reach or surpass suggested goals for a balanced ministry, it would be unwise indeed to make these an end in themselves. Always, the Christian minister will want to keep alive in his heart and mind the right motives for his service activity, indeed, in all he does in connection with the congregation. "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance."—Col. 3:23, 24.

¹⁹ That is why it is most appropriate that each one of Jehovah's dedicated witnesses spend some time in prayer before each occasion of sharing in the ministry. Whenever Jehovah's witnesses meet together before sharing in group preaching

16. Why do Jehovah's witnesses keep a record of the work accomplished in the ministry, and what is the purpose of setting goals in the ministry?

17. What should not be made the basis for judging the integrity of fellow Christians, and why?

18. What right attitude toward his ministry will a Christian want to take?

19, 20. Why is prayer before setting out in preaching activity appropriate and beneficial?

activity a prayer for Jehovah's blessing on their activity is always offered. For one thing, this helps them to be mindful of the purpose of their preaching. First and foremost, this is to declare Jehovah's great name and purpose. Then, too, it provides the opportunity to aid righteously disposed persons to find the way of salvation and life, while, at the same time, to sound the warning of Jehovah's judgments due to come on this present evil system of things. Also, the ministry provides each one of us with the opportunity to demonstrate his loyalty and integrity to Almighty God.

²⁰ Preaching with such thoughts in mind always results in joyful satisfaction, no matter how people respond to the message. Truly, this is sowing with a view to the spirit.

²¹ It may be that you are one who has shared in the Christian ministry for a number of years but now finds missing this feeling of joyful satisfaction. The preaching of the good news of God's kingdom may have become such a burdensome thing to you that you are at the point of quitting this blessed work altogether, or you may have already done so. Why should this be? At one time you did have joy in the service of God, did you not? Yes, you were once filled with enthusiasm and zeal. You were able to say that you had the "spirit" of Christian service. You had started out sowing with a view to the spirit. But somewhere along the way perhaps you changed your sowing habits.

21. Why may the Christian ministry become burdensome to some, and what danger then appears?

Could it be that you allowed yourself to fall into the habit of looking at things in a fleshly way, seeing just quotas, figures, working just for the work's sake without the real goal in mind and failing to keep alive your faith by feeding on the Word of God? After starting out well in sowing with a view to the spirit, you may now be in danger of failing altogether to attain to completeness of spiritual maturity, something that never can be attained by sowing to the flesh.—Gal. 3:2, 3.

²² Sincerely consider the question: How are you sowing? With a view to the flesh or with a view to the spirit? Without doubt it is your desire to sow with a view to the spirit. Why, otherwise, would you be reading this magazine? Be assured of this: just as the one "sowing with a view to his flesh will reap corruption from his flesh," just as surely the one "sowing with a view to the spirit" will reap something. What? Everlasting life! (Gal. 6:8) What an incentive to look well to the way we are sowing, to learn how to sow in harmony with God's spirit to the eternal interests of our spiritual lives! Even now there is a bountiful fruitage for us to reap as we sow with a view to the spirit. By all means, then, "keep walking by spirit . . . the fruitage of the spirit [even now] is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. . . . If we are living by spirit, let us go on walking orderly also by spirit."—Gal. 5: 16, 22-25.

22. (a) What incentive is there for us to sow "with a view to the spirit"? (b) What fruitage is to be reaped now by those who sow in harmony with God's spirit?

COMING IN THE NEXT ISSUE

- "This Is the Land" of the Word of Truth.
- Archaeology and the Land Support the Word of Truth.
- The Art of Correcting Another.
- The Seriousness of It.



"LET US NOT GIVE UP IN DOING WHAT IS FINE"

THE apostle Paul as a faithful overseer and shepherd of the flock of God was always anxiously concerned about helping others to make progress in their spiritual lives. To the Christians at Rome he wrote: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm." (Rom. 1:11) It was this warm, loving interest in others that made the ministry of this apostle so successful and such a blessing to those with whom he served. His Christian brothers appreciated his love. The thought of losing this brother of theirs was enough to cause "the older men of the congregation" of Ephesus to be "especially pained," yes, even to weep. In a spontaneous gesture of their love for him "they fell upon Paul's neck and tenderly kissed him."—Acts 20:17, 37, 38.

² Just a few moments before this moving occasion, Paul had been encouraging the older men from the Ephesus congregation to have this same loving concern for those under their spiritual care. He wanted them also to do all they could to aid the members of the congregation to be "sowing with a view to the spirit." Earnestly he told them: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you

overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son."—Acts 20:28.

³ Most certainly there is the need for overseers of this kind in the Christian congregation today. No, not just men of zeal for the ministry, men who can set a fine lead in the public preaching from house to house, men who can give stirring public discourses from the platform and who demonstrate a fine knowledge of Bible teaching. True, such qualities are to be commended and are most beneficial both for the congregation and for others who may listen to the preaching of the "good news." But Paul's concern as an overseer, as indicated in the Bible passages noted above, is for the flock already gathered. He is concerned about their growing spiritually, their becoming "full-grown" as spiritual men "to the measure of growth that belongs to the fullness of the Christ." The apostle expressed himself in those very words when he wrote back to the congregation at Ephesus after his arrival in Rome as a prisoner. (Eph. 4:11-13) This, then, becomes a primary concern of Christian overseers and their ministerial assistants today: to help each one in the congregation to grow spiritually, to help each one to sow "with a view to the spirit" so that each one may "reap ever-

1. What kind of overseer of God's flock did Paul show himself to be, and how did his Christian brothers respond?

2. What admonition did Paul give to the older men of the congregation of Ephesus?

3. What kind of overseers are needed in the congregation of God's people today?

lasting life from the spirit," not giving up "in doing what is fine."—Gal. 6:8, 9.

* It is true that our helping one to put more time in the preaching of the good news may be one way of helping a member of the congregation to do more sowing with a view to the spirit. But it need not necessarily be so. It could even make one think he is making spiritual progress when he is in fact lacking in some more essential aspect of spiritual growth. So, in connection with spiritual growth it is well for the individual Christian and for the overseer to have in mind these further words from Paul's letter to the Galatians: "For 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, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person. For each one will carry his own load."—Gal. 6:3-5.

* Those Jewish Christians in the congregations in the province of Galatia who put great stock by their being circumcised were indeed 'deceiving their own minds.' Having once professed faith in Christ Jesus and his sacrifice as the means of salvation from sin and death, they were now 'shoving aside the undeserved kindness of God.' As Paul pointedly wrote to them: "If righteousness is through law, Christ actually died for nothing." Their accepting such ideas was "senseless," they were being brought "under evil influence." So the apostle reasons with them: "After starting in spirit are you now being completed in flesh?" Impossible! Looking at things in a fleshly way could not complete them as spiritual men with everlasting life in view. They were considering themselves something when they were nothing. Their making comparisons on the basis of the

flesh, preferring circumcision over uncircumcision, did not advance them ahead of their uncircumcised Christian brothers in growth toward spiritual maturity. To the contrary, because of such attitude their undergoing suffering for the name of Christ would be, in fact, to no purpose. They would fail to reap everlasting life, because of sowing with a view to the flesh instead of to the spirit.—Gal. 2:21; 3:1-4.

* So, too, our enduring suffering and persecution today, our fine works of preaching and teaching in the public ministry can be to no purpose if we begin to trust in those works of ours as the basis for righteousness rather than in the undeserved kindness of God. We also will be thinking we are something when we are nothing, deceiving our minds. Some have fallen into this trap and become overconfident as to their position, favorably comparing their activity and record with others. They are really trying to be "completed" as Christians "in the flesh" rather than in a spiritual way.

* Thus, if we are in a position to assist others in the way of Christian maturity we will want to help them to that goal in the right way. We will want to help each one to sow with a view to the spirit, that he might reap spiritual fruitage and make real spiritual advancement with everlasting life in view. How can this be done? One fine suggestion Paul offers is noted at Galatians 6:4: "Let him prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person."

* A Christian overseer will want to have this principle in mind when offering assistance to fellow members of the congrega-

4. In helping others to make spiritual progress, what words of Paul to the Galatians is it well to have in mind?

5. How were some Jewish Christians in Galatia 'deceiving their own minds' in the way they reasoned?

6, 7. (a) How have some Christians today fallen into the trap of trying to be completed "in flesh," after having started "in spirit"? (b) So, in helping others, what will we want to do?

8. Why is empathy so important in giving the right kind of assistance to others?

gation. This requires real empathy or fellow feeling, the ability to put oneself in the other person's shoes. Individual members of the congregation, depending on a variety of factors such as years and experience in the truth, ability to grasp and retain information and apply it, early training in youth, present problems of daily living, and so forth, are in different stages of spiritual growth. What the next step may be for them to take depends largely on just where they stand on the road to Christian maturity. The overseer needs to discern this in order to give the counsel and encouragement each individual personally needs.

⁹ For example, it is readily seen that one who has not yet begun to attend meetings with any regularity is not in position to take the step forward into the public ministry, to preach the good news to others from house to house. The spiritual effort to make such a large step forward might result in a faith-hurting fall rather than in a spiritual advance toward maturity, not to speak of the fact that such a person is not in position to represent the congregation properly, not yet being a regular associate of it. True, we do want all of those interested in God's Word to make advancement to the point where they are sharing in the Christian ministry. This is Jehovah's will for them. But they need to make advancement step by step, making orderly progress according to a good spiritual routine.

¹⁰ It is indeed encouraging when we can see we are making progress. That is true of anything we do, is it not? It is true of the very young child when he first learns to do something new: to crawl, to take

his first few steps, to speak his first words. He will gurgle with delight at having accomplished something. Sometimes progress, because it takes time, is barely noticeable. This is likewise true of growth. You may sit and watch a plant in your garden for hours and fail to discern any evidence of growth. But it is growing! After you have been away for a few days and return—why, it is easy to see the changes in the garden, changes due to growth. A parent, seeing his child every day, may not be so conscious of the child's growth, but some friend, returning after some months' absence, will immediately remark to the youngster, "How you've grown!" It is encouraging for a youngster as he gets older when his growth in other directions is also noted. If he is helped to see how he is making advancement in his school lessons, he is encouraged and is likely to work harder. He has a sense of accomplishment, of satisfaction. A discerning parent also looks for spiritual growth in his children, and gives warm, loving commendation where appropriate. He wisely guides his children to take the steps forward in spiritual growth according to their individual needs and abilities. He refrains from making discouraging comparisons with other children, but aids each child to "prove what his own work is," how he is making advancement, and the child finds "cause for exultation in regard to himself alone, and not in comparison with" some other child, which may discourage, or, in some cases, give a false basis for encouragement.

¹¹ Failure to see any progress in oneself can be most discouraging. Oftentimes persons newly associated with the Christian congregation and who have been having

9. What kind of progress do we want others to make, and why?

10. (a) Why is it important for a parent to take note of progress on the part of his children and to give appropriate commendation? (b) On what basis will the wise parent encourage his children to make progress?

11. (a) To encourage his Bible student, what will the discerning minister want to do? (b) What kind of help will be of most profit to spiritually sick persons, but how should it be given? (c) What will give the newly associated or spiritually sick ones genuine cause for exultation?

a Bible study for some time may feel they are not making the desired progress. A discerning teacher will therefore help such ones to see the progress they are, in fact, making, being ready to give warm and sincere commendation where suitable. Likewise, the overseer will want to do the same for those regularly associated with the congregation. No, not flattery. If a person who has been an active associate of the congregation becomes spiritually sick he needs genuine help, loving assistance. It will help him to see just what his work is, what it is that is lacking, and then to have some practical suggestions to overcome his problem. Maybe his problem is that he is just not sure what he needs to do, what step to take. Help and guidance as to what to do to strengthen his spiritual life will be appreciated. True, such help should always be given in a loving and tactful way, but it also needs to be honest and realistic. When such help is given with love and empathy, the ones assisted are grateful for being helped to take the right step on the road to spiritual growth and maturity. As these ones make steps forward, commend sincerely. Help them to discern their own progress. Then they will have cause for exultation, and this in regard to themselves, not in comparison with some other person.

ALERT TO LOSS OF SPIRITUALITY

¹² Sowing with a view to the spirit results in spiritual growth. If we stop sowing with a view to the spirit, we stop growing spiritually. Even worse, if we return to sowing with a view to the flesh, we cease doing what is fine and our appreciation for spiritual things withers, leading to spiritual inactivity and death. At one time we may have "walked according to the system of things of this world."

12. If we want to reap the fruitage of everlasting life from our sowing, to what must we be alert?

"Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest." (Eph. 2:2, 3) But when we began to feed upon the truth of God's Word, when we began to discern and do what Jehovah's holy spirit made clear to be His will for us, then we began to come alive in a real sense. (1 Cor. 2:11, 12; 2 Cor. 3:6) If we go on sowing with a view to the spirit we "will reap everlasting life from the spirit." We do not want to lose this blessed harvest of eternal life, do we? Then, we need to be alert to discern in ourselves any tendency to going back to sowing with a view to the flesh.

¹³ It may be, dear reader, that you are already a member of a congregation of Jehovah's witnesses. Well, how do you view your fellow Christians? Do you know that the way you look at others provides you with a clear indication of the way you are sowing? It will quickly tell you whether you are looking at things in just a fleshly way or in a spiritual way. If, for example, you see you are beginning to find fault, mentally downgrading others' efforts in Jehovah's service, here is a warning sign that you are in danger of going back to sowing with a view to the flesh. If you do have some cause for disagreement with your Christian brother or sister, if you feel that you have been sinned against by that one, be quick to put matters right, either by not 'keeping account of the injury'—and that means really putting it out of mind, not bearing any grudge—or by following through on Jesus' counsel at Matthew 18:15-17 in order to gain your brother. This is acting in

13, 14. (a) How does one show one is acting in harmony with God's spirit in dealing with personal problems with others? (b) Falling to act in harmony with God's spirit in such matters can lead to what consequences? (c) How does being spiritually minded make for good relations between Christian brothers?

harmony with God's spirit. (1 Cor. 13:5) What is the result if you do not follow this course? A grudge is retained in the heart against that brother or sister. This, in turn, colors your whole relationship with that one. The appearance of the "offender" on the platform to present a Bible talk or take part in a discussion or demonstration produces a feeling of resentment and you find yourself listening in a critical attitude rather than with love and appreciation. This is the attitude of "fleshly men," not "spiritual men," is it not? —1 Cor. 3:1-3.

¹⁴ This does not mean we are unaware of the weaknesses of others. But, the spiritually minded man, producing the fruitage of God's spirit, is merciful, long-suffering, full of kindness. He makes allowances for others. He bears in mind that each one in the congregation is Jehovah's servant, seeking to please Him.

¹⁵ Loss of spiritual-mindedness may show up in feelings of jealousy. It may be one has anticipated some assignment or privilege of service being given to him but he is passed over in favor of someone else. The 'fleshly man,' the one 'sowing with a view to the flesh,' will find resentment welling up in his heart. This resentment dispels joy, making it difficult or even impossible to cooperate with the brother now appointed. Not without good reason the disciple James writes: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are,

there disorder and every vile thing are." —Jas. 3:13-16.

¹⁶ A sure sign of loss of spiritual vision is when we begin to resent encouragement or counsel from mature Christians, even when it is appropriate, given in love and with the backing of the Scriptures. Be alert to this danger signal. Avoid any tendency to belittle counsel by telling yourself: "Oh, it's just old So-and-so speaking," thus viewing the counsel as from only a human source rather than from Jehovah through one of his servants. Actually, because we are associated with the true organization of God, we can expect to have personal assistance offered to us, to receive counsel and encouragement as we need it. Those "who have spiritual qualifications" are under orders to care for the flock, to restore in a spirit of mildness those who take "some false step." (Gal. 6:1) Welcome such help. Doing so, you manifest the kind of humility that leads to a blessing from Jehovah, to receiving of his undeserved kindness and being exalted to life in his righteous new order.—Jas. 4:6, 10.

¹⁷ A common symptom of loss of spirituality is a loss of zeal for the Christian ministry. The first zeal of 'Christian youth,' fired by the expectation of soon realizing the hope of life in happiness under God's kingdom, may wear off. Time passes and Armageddon does not come as soon as anticipated. The daily problems of life crowd in again and remind us of our imperfections and weaknesses. Or perhaps we find ourselves looking longingly at the present material benefits being enjoyed by others, and the temptation not to miss out on life's present pleasures saps our devotion to Jehovah's cause.

16. Why should we fight off any tendency to reject encouragement from others or belittle counsel?

17, 18. (a) What other symptom of loss of spirituality is perhaps most likely to affect the Christian, and what may contribute to this? (b) Why is this no time to be giving up in doing what is fine?

15. Of what are feelings of jealousy and resentment indicative, and what attitude does James encourage?

¹⁸ But, really, is this a time to be giving up in doing the fine work God has given to his servants in these "last days"? Of all times, this is the time to be showing endurance in Jehovah's service. The long-promised kingdom of His has been ruling from the heavens since 1914. We are now well along into the time of the end, the last days for this present system of things. The complete end of wickedness is near, in our generation. The lives of millions hang in the balance; they are in urgent need of our help. What a privilege it is for dedicated Christians to turn honest-hearted men and women away from the mad course of this world to embrace the true worship leading to everlasting life! By all means, then, "let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:9, 10.

¹⁹ Do not brush off as of no consequence tendencies to 'sow with a view to the flesh.' Naturally, being still imperfect, we are still plagued by the weaknesses of the flesh. We find we do not always do the things we would like to do, or we do things

19. What "war" does each one have to contend with, and what vital issue is at stake?

we wish we did not do. But, we must not give in to the desires of the flesh, "to live in accord with the flesh." Yes, we have a war going on within ourselves, between our mind, with which we strive to be in harmony with the leadings of Jehovah's spirit, and our flesh. (Rom. 7:18-23; 8:12, 13) To give in to the flesh, to resume sowing with a view to the flesh, is bound to mean a reaping of corruption, yes, death. But, "he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:8.

²⁰ To those enduring in doing what is fine come these loving words of encouragement and counsel: "However, in your case, beloved ones, we are convinced of better things and things accompanied with salvation, although we are speaking in this way. For God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering. But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises."—Heb. 6:9-12.

20. What encouraging words are recorded at Hebrews 6:9-12 for those who endure faithfully in doing what is fine?

Wallet Recovered

◆ When members of the cleaning department first entered the Memorial Auditorium in Utica, New York, to prepare for the "Disciple-making" District Assembly of Jehovah's Witnesses this past year, they discovered a wallet containing \$62.

It was turned over to the assembly Lost and Found Department, and when no one claimed it by the conclusion of the assembly, it was turned over to the convention overseer, who went through it and found some identification and a phone number.

Upon calling the individual, it was discovered that he had lost the wallet on July 1, 1966, while attending a graduation a year before. The first thing he asked was: "Is there any money in it?"

He was asked: "How much did you have in it?"

He replied: "Sixty dollars."

When he was told there was \$62 in it now, he was speechless. He was greatly impressed by the honesty of Jehovah's witnesses.

CAREERS of this world hold out rich and glistening rewards to people—fame and wealth, for example. The value of fame may be judged by the fact that today only the educated few are acquainted with the famous men of the past. And as to wealth, what advantage does it offer when it cannot guarantee health and happiness? The course of faith, on the other hand, holds out to anointed Christians an unfading crown, “the crown of life.”—Rev. 2:10.

Faith produces even more than that. It brings its own day-by-day rewards to the man who exercises it, and I can testify to this as I review my forty-six years as a dedicated slave of the true God, Jehovah. Ordinarily, forty years is a long time, but in my experience those forty-six years have passed swiftly and brought many treasured memories.

I was brought up in a small village of Monmouthshire, England, where I often heard the Bible discussed by my brother, who became a Bible Student back in 1918. Also, I had an uncle who was deeply interested in the publications of the Watch Tower Society such as *The Divine Plan of the Ages*. My parents, who soon also came to appreciate the accurate Bible knowledge found in those publications, were very hospitable, and our home was always open to many of the full-time representatives of the Society.

Meantime, I had been regularly attending the Methodist Church, where I found they were teaching ideas quite contrary to those of the Bible Students, as Jehovah's witnesses were then known. However, one group in the Methodist Church began to deny the authenticity of parts

FAITH'S REWARD

As told by **EMLYN WYNES**

of the Bible, and that gave me cause for some sober thinking.

I recall how a man who owned a small piece of ground with a hut on it gave it over for use as a meeting place of the Bible Students. It was whitewashed, a cement floor was put in, and with some chairs and a table with an oil lamp, it was ready for use as a meeting place or Kingdom Hall, as such a meeting hall is now known. What impressed me was that one of the Society's traveling representatives gave a Bible lecture in that small hut. In 1921 the same group built their own fine meeting hall, which is there to this day. And I am happy to recall how I had a small share in that construction—one of the earliest assembly halls of Jehovah's witnesses in the country.

Fanatical religious persecution by Baptists so incensed many of my relatives that they began to associate with the targets of the persecution, Jehovah's witnesses, and they are loyal to this very day. I, too, was deeply affected. So much so that one evening, as I came out of the billiard parlor, I recalled that the Witnesses were having a meeting just up the street. What a surprise they had when I joined them. There they were sitting around a table, deep in discussion of Bible topics that were far beyond my grasp at the time. But I recognized that they were

sincere and convinced that they were on the right track.

This was a turning point for me. I began to study the Bible seriously and to associate with the Witnesses. Eventually, convinced that God was blessing and directing this little group, I threw in my lot with them, dedicating my life to Jehovah even as they had done. In 1922 I got my start in the house-to-house ministry, and how encouraged I was that day when I placed a copy of *The Harp of God* at my very first call!

FAITH LEADS TO FULL-TIME SERVICE

In 1932 I married, and since then Doris has been my cherished partner in the ministry. She, too, has been active for forty years. From the first we determined that our home would always be open to those devoted to Jehovah's service. On one occasion we had as many as thirteen full-time Witnesses with us during a special campaign in Bristol. Naturally, my wife and I began to think seriously about the full-time ministry for ourselves.

Many things had to be settled first, selling our home and giving up my business position. My employers told me I was mad to take such a step, and especially when I tendered my final notice even before my home was disposed of. Offers of promotion were made, but we had made up our minds. Soon the house was sold and we repaired to Manchester, in the north of England, on our first assignment. That was in 1938.

Almost at once I was appointed to be overseer of one of the local congregations as well as "city servant," or the Society's representative for the entire city. Then, too, a couple of homes were opened up by the Society for the numerous full-time ministers that were assigned to serve in this area, and it was part of my work to supervise these. It was a busy time but

a happy time too. The war was raging, but though German bombs fell in the vicinity, no serious damage was sustained by any of our fellow Witnesses.

Then, too, because of false rumors in which we were described as "a dangerous Fifth Column," we were often shadowed and accosted in the streets by detectives; and one of the "pioneer" homes was even ransacked from top to bottom at one o'clock in the morning; but naturally no evidence of any subversive activity could be found. Nothing but Bibles and Bible literature.

UNDISCOURAGED BY WARTIME PRESSURES

During the war prejudice against the Witnesses was often fanned into violent opposition by Christendom's clergy. At one meeting that we organized, where the recorded lectures of J. F. Rutherford, former president of the Watch Tower Society, were featured, a Catholic woman was ejected for disturbing the peace. Soon she was back in the hall with a mob of her friends, including a city alderman. The police were called in, and despite the alderman's threats, the mob was expelled. Later, however, when we were leaving the auditorium they tried to overturn our bus. The Society arranged for the printing and distribution of thousands of leaflets, which were widely distributed in the same area. They contained an exposure of this alderman's illegal activities. Soon after, we learned that he had died of heart failure.

Then there were numerous privileges in connection with visiting Witnesses who had been imprisoned because of their stand of neutrality. We even conducted the annual celebration of the Lord's evening meal in some of the prisons, even though prison governors at times sought to prevent it. In one instance an uncooperative prison governor gave permission only at the last moment—and then

as a result of a telegram from the Watch Tower Society's branch office reminding him that discriminatory action could lead to an official inquiry by the office of the Home Secretary.

Jehovah's protecting care was frequently evident. I recall one assembly we had with several thousand in attendance. At its close we had barely left the auditorium when a bomb came through the roof and demolished the structure. Also, a hotel where many of the Witnesses were accommodated was destroyed by a bomb—but not one Witness was hurt! Surely “the angel of Jehovah is camping all around those fearing him.”—Ps. 34:7.

Appearances in courts were frequent in those days, too, for I was often called upon to defend fellow Witnesses charged under the mobilization laws. One irascible judge kept asking irrelevant questions about my earnings and the balance sheet of the Society. When I pointed out that I was not a prisoner but a witness and did not have to answer such questions, he had me thrown out of court. The very next day, though, on advice of the Society, I gained an interview with this judge and managed to present the case of our fellow Witnesses, even though he still fumed and fussed. This time, however, I was ushered out of his presence in a more civil manner.

Finally my own turn came, my own day in court. I can still hear the verdict of an honest judge ringing in my ears: “This man has favorably impressed this tribunal; we are satisfied that he has not joined the Witnesses for any base or ulterior motive; we are satisfied that his conscience would be violated if he were called upon to take any part in military service. He realizes to the full his duties as a citizen, therefore there is no necessity to impose any conditions. His service to Jehovah is unlimited.”

FAITH'S DAY-TO-DAY REWARDS

It has been a source of constant joy to be able to serve for so many years without a break as one of the Society's traveling representatives, visiting congregations, working with fellow Witnesses in all parts of the British field. It has been faith-strengthening to note the growth of the organization in Britain from 2,000 Witnesses to well over 54,000. In the early days we used to travel around a circuit of 26 congregations, and it would entail a journey of some 300 miles. Now there are so many congregations and so many circuits that one does not have to go far to visit the same number of congregations.

Assemblies have always been a wonderful blessing, particularly to those exercising faith in God's grand purposes. I shall always remember the first large gathering I attended in London's Alexandra Palace in 1926. I can still recall the hush of the huge audience in Royal Albert Hall as the then president of the Watch Tower Society, J. F. Rutherford, delivered the sobering talk entitled “World Powers Are Tottering—the Remedy.” And what a privilege to be one of the hundreds who shared in a street distribution of the special booklet released on that occasion, *The Standard for the People!*

Then there was the outstanding assembly in Paris in 1937. The speaker on this occasion had said: “The Gestapo are in this audience and some of you brothers will be arrested before you leave this assembly.” Realizing the crisis facing them, the brothers sang the concluding song with great feeling—“God be with you till we meet again.” What a touching scene! The fearlessness of the whole association was a real stimulus to faith.

Another joyous assembly was held in Leicester, England, in 1941, despite wartime restrictions, food rationing and much fanatical opposition. The lecture “Children

of the King," relayed from St. Louis, Missouri, was listened to intently and the book *Children* was passed out to hundreds of youngsters who lined up on the platform. Many of those same children are now grown up, responsible servants in the congregations all around this country.

Perhaps above all else our association at the Nuremberg assembly with Witnesses who had just emerged from the horrors of Hitler's concentration camps brought us to an even stronger faith in Jehovah's protection and guidance over his people. Singularly blessed too were those of us who were privileged to cross the ocean in 1950 and attend the great convention in New York's Yankee Stadium. Here is where we heard for the first time that the prospective modern princes that will share in ruling the earth under Christ's heavenly kingdom are already here.—Ps. 45:16.

It was also an added privilege to attend the 1958 convention in New York city. All these assemblies built up a great degree of appreciation for God's organization. It was truly thrilling to live through all those years, to gain deeper insight into Jehovah's way of administering the affairs of his people, to see, one after another, Kingdom controls coming into effect and bringing to Jehovah's witnesses world wide a unity and peacefulness that are unmatched in any other organization among humans.

Even when, for a time, I was hospitalized it was happifying to be able to go on sharing in the worldwide work of spreading Bible knowledge. I spent many hours witnessing to doctors, nurses, students and patients, yes, and even visitors. The soothing effect of the message of the Kingdom was quite noticeable. One doctor who came to visit the patients in our ward exclaimed as he came in: "What has happened? This is the most pleasant and happy ward in the whole hospital!"

At that time I enjoyed other rewards of faith that I must mention. From all over the country came hundreds of letters and cards to remind me that I had not been forgotten—and this in itself was a tremendous witness to those around me in the hospital. And as the time came to leave the hospital, scores of kind offers arrived, many homes were offered as places of recuperation. I was experiencing fulfillment of Jesus' promise as recorded at Luke 18:29, 30.

LOOKING AHEAD IN FAITH

When the time comes to leave this feature of Kingdom work, which I have treasured so much in serving fellow Witnesses, it will be with reluctance. However, I know that Jehovah has service privileges for each one, young and old, weak and strong, and it is my desire to fill up the remainder of my days here on earth with activity that in some small way reflects honor to Jehovah, the faithful God.

As I look back on the way I have come I can but note that whatever I have been able to accomplish has been done in the strength and faith that God provides, through his Word, his spirit and his organization. The warmth and consideration of fellow laborers has been most helpful. My dear wife, too, has been at my side a pillar of strength, supporting me in my responsibilities.

I have no fears for the future. Jehovah has strengthened me in the past, and I feel sure that he will continue to exercise undeserved kindness toward me, so that I shall never be in want physically or spiritually. My heart overflows with appreciation for his *indescribable free gift*. I look forward to the final reward of faith, life forever in the sunshine of Jehovah's favor.

What It Means to Be



HONEST

THE Alitalia jet plane had just landed in Vienna after making a nonstop flight from New York city.

From it disembarked more than a hundred passengers, Christian ministers intent on attending a convention already in progress at the Wiener Stadthalle. The ministers were all ushered into the customs inspection room, where only a few inspectors were to be seen and they did not seem to be in any great haste. Some of the passengers, eager to get to the Stadthalle, started wondering, At this rate how long will customs inspection take?

Then the inspectors requested two of the ministers to come forward and open their luggage. Most carefully the inspectors examined the contents. Fully satisfied, they waved the more than a hundred others through without further ado. But suppose one of these two who had her baggage examined had been trying to smuggle something into the country? Then what? It would not only have meant a great delay for all the rest as each one had his luggage examined, but it would have meant a bad reputation for the Bible society sponsoring this convention.

This true-life story underscores a few of the many reasons why Christian ministers should be honest. They owe it to their God, they owe it to their Christian neighbors and they owe it to themselves.

What does it mean to be honest? To be honest, the dictionary says, means to be

“characterized by integrity and straightforwardness in conduct, thought, speech, etc.; free from

fraud.” It “implies a refusal to lie, steal or deceive in any way. Genuine, open, frank, upright.”

The Bible shows that the Creator, Jehovah God, is “the God of truth.” He is perfectly honest, just: “All his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he.” Yes, “it is impossible for God to lie.”—Ps. 31:5; Deut. 32:4; Heb. 6:18.

DISHONESTY WIDESPREAD

Today this God of truth, Jehovah, is largely ignored, and with what results? There is a glaring lack of honesty in every sphere of human endeavor, in every aspect of human relationship, social, economic and political. Stores are robbed of hundreds of millions of dollars annually by shoplifters. Employees rob their employers in many and various ways. Insured persons rob insurance companies by making false claims. Thus the claims bureau of the American Insurance Association estimates that 75 percent of all insurance claims are to some degree fraudulent, resulting in a loss of \$350 million annually.

Cheating by students, it has been reported, is taken for granted by many of them. Citizens are dishonest with their governments, failing to pay taxes or claiming deductions to which they are not

entitled, or smuggling goods into their country. And what about the governments themselves? Especially as regards the United States there is what has come to be called the "credibility gap." By this is meant that there is a large gap between what the government gives out as facts and what actually turns out to be facts or is believable. Thus the *New York Times*, April 18, 1968, told of a committee of the American Society of Newspaper Editors reporting that, as regards the United States government, "the credibility gap yawns wider than ever before." In fact, the committee reported that the United States government news channels had gotten so used to telling falsehoods that "official deceit is being practiced both when there is need of it," as with regard to military secrets, "and when there is not."

And what dishonesty there is among those professing to be Christians, both those in the pulpits and those in the pews! Thus the *Cleveland, Ohio, Plain Dealer*, February 21, 1968, told that a poll of 3,000 Protestant clergymen revealed that the majority of those under forty years of age did not accept most Biblical concepts, meaning that they did not believe that Moses wrote the first five books of the Bible, that Jesus had a virgin birth and was miraculously raised from the dead, and so forth. In short, they do not believe the Bible is the inspired Word of God. And yet these men profess to be Christian ministers, followers of Jesus Christ, who said of God's Word the Bible: "Your word is truth." (John 17:17) And the *Louisville, Kentucky, Times*, February 10, 1968, told of the complaints that youths lodge against organized religion. Among other things, it stated: "There was one word that kept cropping up in letter after letter, Hypocrisy."

With such bad examples all about them, what are true Christians going to do?

Be dishonest because 'everybody's doing it'? Are they going to treat the matter lightly, and "make a derision of guilt"? (Prov. 14:9) Will they imitate the world and thus prove themselves a part of it, or will they keep themselves "without spot from the world"?—Jas. 1:27.

BE HONEST IN SPEECH

To be honest means, among other things, to be truthful in one's speech. In the strongest of terms the Bible condemns the practice of lying. Thus Satan the Devil is shown to be the original liar. (John 8:44) How seriously God views lying can be seen from what happened to Ananias and Sapphira. They were immediately stricken dead by God's power because they lied to the apostle Peter, a member of the Christian congregation's governing body. Their punishment would seem to indicate that Jehovah views especially seriously any lying or misrepresentation practiced toward those having the right to know the facts because of having positions of oversight in the Christian congregation, such as the traveling representatives of the governing body today.—Acts 5:1-11.

One may think that what Ananias and Sapphira did was not such a bad thing. They did not cause any loss to come to others by reason of their lying; it was not as if they had covered up a theft with lies. Neither had they deprived others of what was due them. What was their sin, their fault? Dishonesty! Hypocrisy!

Yes, they wanted to appear better than they really were. They wanted to have a fine reputation among God's people, as being among the generous souls who sold their property and *then gave all the proceeds* to help their Christian brothers, although really keeping back some of it. The lesson that Christian ministers of to-

day can take from this incident is that they must be 100-percent honest in reporting their Christian activity. The servants in the congregation must likewise be scrupulously honest when it comes to reporting on what purports to be the condition of the congregation to a traveling representative of the governing body of Jehovah's people. What is being reported should not be 'window dressing,' just done for the occasion of the visit of the traveling representative who acts as an inspector, but the facts should be presented as they truly are 365 days of the year.

Here the apostle Paul set Christians today a fine example, for he could write that "in every way we recommend ourselves as God's ministers, . . . by love free from hypocrisy, by truthful speech." (2 Cor. 6:4, 6, 7) Most fittingly he and the apostle Peter admonish Christians to be truthful, honest in speech: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor." "Do not be lying to one another." "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception."—Eph. 4:25; Col. 3:9; 1 Pet. 3:10.

A Christian may think it is showing love to hide the truth, even from someone who has the right to know, in order to protect another from disciplinary action. But such a course is not true, principled, *agápe* love, but a form of selfishness, or at best a mistaken kindness. Thus a mother kept the facts of her daughter's conduct from her husband so that the father would not get angry and discipline his daughter. But when the daughter got pregnant, because of keeping company with the kind of youths her father did not approve of, the mother could no longer hide the facts from the father, who was greatly shocked. But the mother had no

reason to be, for she could have known to what her daughter's course of action might lead. Similarly, a Christian should not withhold facts bearing on keeping the Christian congregation clean from those having the oversight of it, simply to prevent a wrongdoer from being disciplined.

REPAY WHAT YOU BORROW

To be honest also means to give back what you borrow. It means never to assume debts that you do not have good reason to believe that you can repay. And once having incurred debts, it means to be punctual in repaying them according to the agreement. Borrowing from others and not paying back causes one to become blameworthy as well as a burden to others. Here also the apostle Paul was most exemplary, even as he wrote the Christians at Thessalonica. He labored and toiled night and day "so as not to put an expensive burden upon any one of" them. "You are witnesses, God is also," he said, "how loyal and righteous and unblamable we proved to be to you believers." Yes, Paul did not use the fact that he was an apostle and a Christian missionary as an excuse or justification to burden others or to become blameworthy in any such way as by incurring debts and then not paying them off.—1 Thess. 2:9, 10.

All Christians, and especially all full-time preachers, do well to examine themselves as to whether they are coming short in this respect or not. Some professed Christians have failed to follow Paul's example, and this has resulted in reproach being heaped upon Jehovah's name and organization. In doing this they have further failed to heed Paul's counsel in this matter, for he also wrote: "Do not you people be owing anybody a single thing, except to love one another." Not to pay back what one owes is dishonest,

whether one owes much or little, whether one owes a Christian brother who has been kind enough to make a loan or owes a mercantile establishment for things he has purchased.—Rom. 13:8.

In fact, to borrow and not to pay back puts one in the class of the wicked, even as the psalmist David wrote: "The wicked one is borrowing and does not pay back." And especially is he blameworthy if he delays paying back when he is able to do so, for, as the writer of Proverbs put it: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it. Do not say to your fellow man: 'Go, and come back and tomorrow I shall give,' when there is something with you."—Ps. 37:21; Prov. 3:27, 28.

BE HONEST WITHIN THE FAMILY CIRCLE

Honesty is also required within the family circle. In money matters and in the use of one's time there is often the temptation for marriage mates to be dishonest. Wives may misrepresent how much they spend on groceries so as to have money for something that their husbands may consider a luxury.

Then there is the matter of being honest in sex interest. It is not honest for marriage mates to show romantic interest in another aside from one's marriage mate. Dishonesty in little things, such as flirting, hurts the other and could well lead to more serious things, such as an infatuation, which, in turn, might result in adultery and disfellowshipping from the Christian congregation.—Prov. 5:15-23.

Then, again, parents must be honest with their children. This includes their practicing what they preach in the way of adhering to Bible principles. Do parents tell their children not to lie, and then lie with regard to their tax reports? Do they tell children not to steal, and then take

towels from a motel? Do they tell their children to be law-abiding, and they themselves violate traffic laws?

On the other hand, children must be honest with their parents. Their parents have the right to know what they are doing, who their friends are and how they are spending their time, money, and so forth. Practicing dishonesty in little things early in life may well set a pattern for becoming a criminal while one is still a teen-ager. All such is included in the Scriptural command for children to honor their parents.—Prov. 6:20-23; Eph. 6:1-3.

BE HONEST TOWARD OUTSIDERS

Christians have the obligation also to be honest in all their dealings with outsiders, those outside the Christian congregation and the family circle. For one thing, they must be exemplary taxpayers, wholly honest in this regard, for they have clear Scriptural injunctions to this effect. When the subject of paying taxes was brought to the attention of Jesus Christ, he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." And to the same import the apostle Paul counseled: "Render to all their dues, to him who calls for the tax, the tax." Of course, this includes paying duty on things brought into one's country.—Matt. 22:21; Rom. 13:7.

Christians should also be honest in their relations with their employers. They should not tell falsehoods to be excused from work or take advantage of circumstances to idle during work time. They are to work, "not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." Yes, as wise King Solomon put it: "All that your hand finds to do, do with your very power."—Col. 3:22, 23; Eccl. 9:10.

BEING HONEST IS REWARDED

A person should not be honest only because it pays. Those who are honest only because "honesty is the best policy" put policy ahead of honesty, and may find at times that honesty may not seem to be the best policy and so be tempted to be dishonest. However, since being honest is a Scriptural requirement, it is to be expected that good results will follow, in view of the Scriptural principle that "whatever a man is sowing, this he will also reap."—Gal. 6:7.

Honesty brings a Christian the approval of God: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart." Yes, "the devious [dishonest] person is a detestable thing to Jehovah, but His intimacy is with the upright ones."—Ps. 15:1, 2; Prov. 3:32.

Further, honesty works for a good conscience and so makes it easy to live with oneself. Christians repeatedly are commanded to have a good conscience, and is not being honest imperative to having one? (Rom. 13:5; 1 Tim. 1:5, 19; 1 Pet. 3:16) All should strive to be able to say as did Paul: "Brothers, I have behaved before God with a perfectly clear conscience down to this day." What a reward, what a satisfaction, to be able to say that!—Acts 23:1.

Then, again, he who is honest will not be stumbling others. Jesus warned of this offense, saying that it would be better for one to have a millstone tied to one's neck and thrown into the sea than for one to stumble one of his followers. (Luke 17:2) Here again Paul set a good example: "In

no way are we giving any cause for stumbling, that our ministry might not be found fault with." And he prayed that the Christians at Philippi might "not be stumbling others."—2 Cor. 6:3; Phil. 1:9, 10.

And still another reward that comes from being honest is the good name that it gives Jehovah's people. For example, in Spain a number of Witnesses are in prison because of their conscientious scruples. There the director of one prison asked the one in charge of the carpenter shop why he always put one of the Witnesses in charge of his equipment storage room, and he was told: "The Witnesses are the only reliable and honest persons in the prison. They don't fight with others or gamble, nor do they sneak liquor into the prison against regulations." A similar report comes from Hungary. There in one village the new police chief was quite hostile to Jehovah's witnesses. Then one day a Witness brought to the police station a portfolio she had found and which contained a considerable sum of money. This caused him to change his mind about the Witnesses, as became evident by what he said at a party when he heard abusive remarks made about the Witnesses: "These people should not be abused in this way, because they are truly honest, the best of all people. If only all were Jehovah's witnesses! I never have any trouble with them."—1968 Yearbook of Jehovah's Witnesses.

Is not that the way it should be? As Jesus said in his Sermon on the Mount: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." Truly, there are many fine rewards for being honest!—Matt. 5:16.



Show Imperiled Mankind the Way to Security

MOST persons ignore the greatest threat to security and life that faces mankind today. And what is that?

It is the eternal destruction by God of all who share in the bloodguilt of the nations, and the time of execution is near. As we read at Isaiah 26:21: "Look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed and will no longer cover over her killed ones." Thus also at Revelation 19:11-16 the apostle John tells of the Word of God, Jesus Christ, going forth to execute vengeance.

To escape being destroyed forever by Jehovah's Executioner, what must one do? One must first of all recognize one's own bloodguilt and repent thereof, and then convert by turning around and following a course of righteousness. One must separate oneself from all bloodguilty organizations, be they political or religious. Further, one must exercise faith in Christ's blood and dedicate oneself to do God's will. As the apostle John wrote: "The blood of Jesus his Son cleanses

us from all sin." (1 John 1:7) All who have exercised such faith can say with the psalmist: "You yourself alone, O Jehovah, make me dwell in security."—Ps. 4:8.*

All Christians who now "dwell in security" have the obligation to show others of imperiled mankind the way to security. How so? In that Christians are obligated to love their neighbors as themselves and to do to others as they would have others do to them. (Mark 12:31; Luke 6:31) Since they were glad that someone showed them the way to security they are obligated by these principles to show other imperiled ones that way. And this they must do *now*, for there is an urgency about this matter; even as in ancient times the unintentional manslayer had no time to lose to get to the city of refuge if he would escape being slain by the avenger of blood.—Matt. 24:20, 21.

The more earnestly and efficiently Christian ministers go about discharging their obligations to others, the more effective they will be and the more happiness they will experience as they thus help others to get on the way to security.

* For details see *The Watchtower*, August 15, 1967.

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points.

● Why is the earth capable of accommodating all the billions of dead persons who will be resurrected?

The earth has over 57 million square miles of land area. Scientists estimate that it can accommodate a population of perhaps fifty billion persons, which is far more than the total number of persons who have ever lived on this earth.—Pp. 260, 261.*

● What did Jesus' baptism in water symbolize?

Not his dedication, because he was a member of a dedicated nation, but his presentation

of himself before Jehovah to do Jehovah's will for that time. That will included the laying down of his human life in sacrifice.—P. 299.

● After 36 C.E. what did water baptism symbolize for both Jews and non-Jews?

It symbolized the dedication of oneself to God through Jesus Christ.—P. 299.

● Who has instigated the recent persecution of Jehovah's witnesses in the United Arab Republic?

Christendom's churches, especially those of the Coptic Patriarchate.—P. 325.

● What family, of what tribe, were to serve as a representative priesthood for the nation of Israel?

Aaron and his family of the tribe of Levi.—Pp. 340, 341.

* All references are to *The Watchtower* of 1968.

● What might one of Jehovah's witnesses do when he is accosted by a robber who demands his money?

He might calmly try to reason with him and identify himself as a Christian minister. If that fails, he would show appreciation of the value of his life if he did not endanger his life in an endeavor to hold onto the money.—Pp. 346, 347.

● Why should a Christian woman resist even to the death an attempted rape?

Because it is an attempt on her virtue, and to consent to it is to consent to fornication. It is a matter of integrity to Jehovah's laws.—P. 347.

● How did Jehonadab prove that his heart was upright and united with Jehu?

He rode in Jehu's chariot and showed publicly that he was giving his active support to Jehovah's anointed one.—P. 358.

● What did the Most Holy and the curtain that divided it off from the Holy in Israel's tabernacle for worship picture?

The Most Holy represented the heavenly place of God's presence, and the curtain pictured Christ's perfect flesh.—P. 367.

● Why is covetousness idolatry?

Because it causes one to make an idol of oneself, and one's selfish cravings become the uppermost thing in one's life.—P. 388.

● What evidence is there that Jehovah has shown his approval of the priesthood of Christ and his underpriests?

He has channeled through them a tremendous flow of spiritual provisions. He has also blessed the anointed on earth and protected them in the face of global opposition and hatred.—P. 406.

● What fear do the Scriptures recommend?

The proper and beneficial fear of displeasing Jehovah.—P. 435.

● On what basis will mankind in general be judged during the 1,000-year judgment day?

On the basis of their heart condition, evident in their obedience to God's will at that time, and not according to whether they previously had an opportunity to learn and do that will or not.—Pp. 453, 454.

● What is zeal?

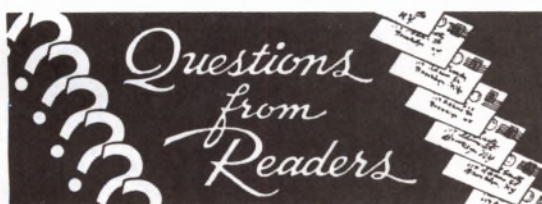
It is a passionate ardor for a cause, an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor.—P. 458.

● How can one become zealous for Jehovah?

By regularly studying his Word, keeping close in mind the presence of the day of Jehovah and watching one's associations.—Pp. 468, 469.

● In what three ways does loose conduct harm a person?

It damages his relations with his Creator. It causes friction with his neighbor and it even directly causes emotional and spiritual, if not also physical, injury to himself.—P. 476.



● If, as stated at John 18:31, the Jews in Jesus' time did not have the authority to execute law-breakers, how could they stone Stephen to death?—H. H., U.S.A.

The degree of authority of the Jews at that time as to capital punishment is somewhat uncertain. Many scholars believe that forty years before the destruction of the Temple (70 C.E.), or about 30 C.E., the Jews ceased to pronounce capital or death sentences. This would seem to be in line with the comments made by the members of the Sanhedrin when

they delivered Jesus up to the Roman governor Pontius Pilate. We read: "Pilate said to them: 'Take him yourselves and judge him according to your law.' The Jews said to him: 'It is not lawful for us to kill anyone.'"—John 18:31.

It may be, though, that the Romans allowed the Jewish authorities the right to execute violators of religious law, but not violators of political law. According to Jewish historian Josephus, the Roman general Titus acknowledged that the Romans granted the Jews permission to kill defilers of the Temple. (*Wars of the Jews*, Book VI, chap. II, par. 4) Even if this indicated a general policy, it would not affect what we read in John 18:31.

The Jewish religious leaders were murderers, willing to slay an innocent man to accomplish their ends. Thus they plotted Jesus' death. (John 8:44; 11:48-53) But a problem arose. They were afraid that acting against Jesus would

cause an uproar among the people, many of whom respected or followed Jesus. (Matt. 26:4, 5) So after they had arrested Jesus secretly and condemned him on a religious charge, they sought to get Pilate to have Christ executed. Definitely Governor Pilate could do so, for he said to Jesus: "Do you not know I have authority to release you and I have authority to impale you?" (John 19:10) If the Romans killed Jesus on a political charge, that would tend to absolve the religious leaders of responsibility before the people for the death.

Whether the Jews themselves had authority to execute only violators of religious law, or did not have authority for any sort of capital punishment, they could still "take the law into

their own hands," as it were. On a number of occasions mobs wanted to kill Jesus. (John 8:59; 10:31; Luke 4:29) By mob action and conspiracy the Jews tried to do away with the apostles of Jesus. (Acts 5:33; 9:23, 24; 14:19; 21:27-31; 23:12) Hence, with or without legal authority, the Jews in general, older men, scribes and members of the Sanhedrin, who were incriminated and enraged by Stephen's masterful discourse, "began to gnash their teeth." Caught up in their wrath, the mob "cried out at the top of their voice and put their hands over their ears and rushed upon [Stephen] with one accord. And after throwing him outside the city, they began casting stones at him," causing his death.—Acts 6:12; 7:54-60.

ANNOUNCEMENTS

FIELD MINISTRY

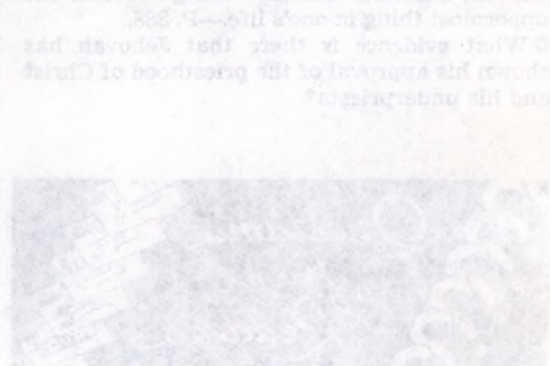
Mankind today is imperiled. How so? Because of the destruction that Almighty God will soon bring upon this system of things and upon all who share in its bloodguilt. To escape being destroyed and to find security, one needs to put one's trust in Christ's ransom sacrifice and then to follow closely in the footsteps of Jesus Christ. Only then can one say with the psalmist: "You yourself alone, O Jehovah, make me dwell in security." (Ps. 4:8) Jehovah's witnesses want to show imperiled mankind God's provision for security, and during September they will do this in their ministry by offering one of their latest books for Bible study, and then arranging to provide free home Bible instruction for anyone who wants to understand God's Word.

THE ANNUAL MEETING IN PITTSBURGH

At ten o'clock in the forenoon of Tuesday, October 1, 1968, the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. All members of the corporation should be certain that the Secretary's office has their addresses so that the letters of notice will reach them shortly after September 1.

Along with the notice of the annual meeting, which will be mailed to all the members of the corporation, proxies will be sent. The prox-

ies are to be returned so as to reach the office of the Secretary of the Society not later than September 15. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.



"WATCHTOWER" STUDIES FOR THE WEEKS

September 29: "Whatever a Man Is Sowing, This He Will Also Reap." Page 521. Songs to Be Used: 75, 15.

October 6: "Let Us Not Give Up in Doing What Is Fine." Page 527. Songs to Be Used: 85, 99.