

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1963

Semimonthly

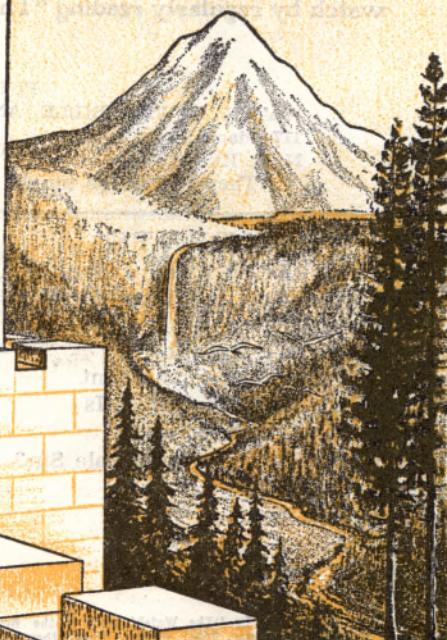
PROTECT THE NEW GENERATION

EACH ONE WILL RENDER AN ACCOUNT

THE BIBLE, TRADITION AND
YOUR WORSHIP

DID YOU COMMIT
THE UNFORGIVABLE SIN?

©WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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<i>AS</i> — American Standard Version	<i>JP</i> — Jewish Publication Soc.
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<i>AV</i> — Authorized Version (1611)	<i>Mo</i> — James Moffatt's version
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<i>Dy</i> — Catholic Douay version	<i>RS</i> — Revised Standard Version
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Announcing
JEHOVAH'S
KINGDOM

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Number 16

GUARD
AGAINST

Giving Away a Fault

GOD'S Word, the Bible, encourages us to be generous, to be giving, and that with good reason, for it makes for happiness all around. But there is one kind of giving that it does not encourage. And what is that? The giving away of a fault of one's brother, companion or intimate acquaintance.—Ps. 50:20; Acts 20:35.

You may be very careful not to spread false reports, and the idea of indulging in malicious slander or perjuring yourself by bearing false witness may seem abhorrent to you, and that is fine. But did you know that in connection with use of the tongue God requires even more as evidence of neighbor love?—Ex. 20:16.

Concerning this we read at Psalm 15:1-3: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who . . . has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance." Yes, if you would have God's friendship you may take up no reproach, whether true or not, against an intimate acquaintance.

That God views the matter of indulging in harmful talk seriously can be seen from another psalm: "But to the wicked one God will have to say: 'What right do you have to enumerate my regulations, and that you may bear my covenant in your mouth? Why, you—you have hated discipline, and you keep throwing my words behind you. You sit and speak against your own brother, against the son of your mother you give away a fault.' "—Ps. 50:16, 17, 20.

Obviously, when the wicked one gives away a fault it is done in malice or ill will. More often than not, however, the ones giving away a fault are not enemies but those who profess to love one another. Husbands and wives often give away each other's faults, letting outsiders know about things that should remain hidden. Then again, parents comment to others on the shortcomings of their children, at times even doing so in the presence of their children, to their hurt. Nor is this giving away of a fault unknown or absent from members of Christian congregations.

Not without good reason does God condemn such giving away of a fault. For one thing, it involves the betrayal of a trust, a confidence, for what is particularly condemned is the giving away of a fault of a brother, the taking up of a reproach

against an *intimate acquaintance*. By reason of close association in the family, at one's place of employment or of worship one gets to know others intimately, and so has opportunity to observe their shortcomings. Loyalty requires that the reproach be not spread. However, the first man Adam betrayed a glaring lack of loyalty to his wife when he volunteered the information that she had been the first to transgress, and his doing so was not motivated by any prior loyalty to God.—Gen. 3:3, 12.

More than that, the giving away of a fault is unloving. It flies in the face of the counsel: "Above all things, have intense love for one another, because love covers a multitude of sins." In fact, simple justice precludes our giving away a fault, for does it not require that we do to others as we would have them do to us? Who wants to have his faults given away?—1 Pet. 4:8; Matt. 7:12.

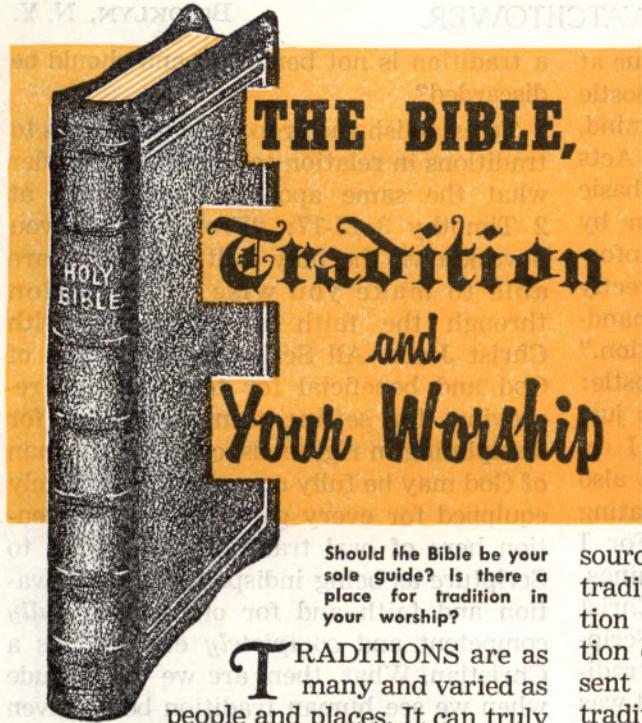
There is other harm that giving away a fault can do. It might separate good friends: "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." Why weaken or dissolve friendships by downgrading talk? Or why lessen or destroy the influence for good that another may have by making known his shortcomings? Would it not be better to mention the favorable things others do than to give away their faults?—Prov. 17:9.

It may, therefore, well be asked, What makes humans give away a fault? Is it because of the need to have something to talk about, without considering the effect it may have? Or is it due to a lack of empathy, being unable to put oneself in another's place? This is true of gossip in general, for, even when wholly harmless, it usually consists of small talk that the subject of the gossip would prefer having left unsaid.

Then again, it may be pride, perhaps even an unconscious wanting to exalt oneself, that causes one to give away the fault of another. Or it could be that one is nursing a grievance and is looking for sympathy from others instead of following the Scriptural rule of going to the one whose fault offended and straightening out matters. (Matt. 18:15-17) Another motive may be that of self-justification. Thus Adam betrayed not only a lack of loyalty but also a desire to justify his own transgression by calling attention to Eve's. When it comes to giving away a fault it is easy for the human heart to deceive itself. (Jer. 17:9) Only Jehovah God can fully know it, but his Word can help you to know your own heart better, for it is "able to discern thoughts and intentions of the heart."—Heb. 4:12.

However, there are exceptions in the matter of revealing faults, as when one is questioned in regard to a judicial matter. Loyalty to God, to principle, to one's cause, to one's loved ones may require the giving away of a fault. For such good reasons Jesus gave away the fault of the religious leaders in his day, that of hypocrisy. So today also it may be necessary to give away the fault of a brother or of an intimate acquaintance to protect the interests of others, and, in particular, the interests of the Christian congregation.—1 Cor. 1:11; 5:1.

But aside from these exceptions, there is no justification for giving away the fault of a brother or of an intimate acquaintance. As has well been noted time and again, when tempted to say something of a personal nature it is well to ask: Is it kind? Is it true? Is it necessary? Pertinent here is the counsel of the apostle Paul: "Let us pursue the things making for peace and the things that are upbuilding to one another. Stop tearing down the work of God."—Rom. 14:19, 20.



TRADITIONS are as many and varied as people and places. It can truly be said that traditions in dress, eating habits, architecture, social customs and suchlike things have enriched our lives with variety and color. Moreover, some traditions preserve in them respect for basic moral values, though many of these have gone by the board in the moral decline of this twentieth century. Other traditions are obviously harmful, and certainly the idolizing of tradition has been a great stumbling block to enlightenment and beneficial progress.

Much tradition is also to be found in religions of all kinds, including those called "Christian." Many, indeed, feel that tradition enriches and adds beauty to their religion. So it is not inappropriate to ask: Is there room for tradition in true Christianity? What does the Bible say about man-made traditions? Can we go so far as to say that there are traditions outside the Bible that are of equal force to it and are just as essential to the Christian's understanding of God and of His purposes for

mankind? To this last question one prominent religion has answered with a decided Yes! At the Council of Trent (A.D. 1545-1564) the leaders of the Roman Catholic Church stated that "according to the belief of the universal Church this supernatural revelation is contained in the written books and unwritten traditions which have come down to us." Then, at the opening sessions of the Second Vatican Council, almost two weeks were absorbed in debating this proposition. Some argued for the established position of the Catholic church, that there are these two distinct

sources of revelation—the Scriptures and tradition. Others wished to view tradition only as an exposition or interpretation of Scripture. Thus the questions present themselves: Are both the Bible and tradition sources of divine revelation? Is tradition an indispensable supplement to true worship?

Tradition may be defined as information, opinion, belief or custom handed down by word of mouth or by example. Viewed from this standpoint, it is certainly possible for some traditions to be present in religion to which no objection could be taken. For example, it may be the custom or tradition to hold meetings for worship and Bible study at certain times and on certain days. Following such "traditions" makes for good order and for the convenience of others, allowing them to develop regular habits as to their worship. But this does not make these traditions *indispensable* to true worship. The times of such meetings can be changed without detracting from one's worship of God.

BENEFICIAL TRADITIONS

As to a traditional "custom," it is interesting to note that Jesus, "according to

his custom," preached in the synagogue at Nazareth on the sabbath day. The apostle Paul, no doubt with this example in mind, had the same "custom." (Luke 4:16; Acts 17:2) Also, viewing tradition in the basic sense of "information handed down by word of mouth or by example," the information that Paul had received directly from the Lord Jesus Christ could be handed on to the congregations as "tradition." Note these expressions of the apostle: "You are holding fast the traditions just as I handed them on to you." "For I received from the Lord that which I also handed on to you," relative to celebrating the memorial of Christ's death. "For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures." "Maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours."—1 Cor. 11:2, 23; 15:3; 2 Thess. 2:15.

Besides handing on the inspired teachings of Christ Jesus, Paul was himself inspired to transmit many precepts for the upbuilding of the Christian congregation, which, as beneficial traditions, were later committed to writing by him, to become part of the inspired Scriptures. So Paul could write to the congregation at Thessalonica: "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us." —2 Thess. 3:6.

In this passage, and in other occurrences in the Christian Greek Scriptures, the Greek word translated "tradition" is *páradosis*. It carries the thought of something transmitted and is used to speak of traditions good or bad. Above we have noted references to beneficial traditions. On what basis, then, can we determine when

a tradition is not beneficial and should be discarded?

To establish the proper perspective as to traditions in relation to the Bible, consider what the same apostle, Paul, wrote at 2 Timothy 3:15-17: "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." No mention here of oral tradition in addition to Scripture as being indispensable for salvation and faith and for one's being *fully* competent and *completely* equipped as a Christian. What, then, are we to conclude when we see human tradition being given an equal rating with God's inspired Word, and when, even though contrary to the Bible, tradition is accepted and followed instead of the Bible? Could such a situation be compatible with true worship?

JESUS' POSITION

Just such a situation did arise in the days of Jesus. Between the last writings of the Hebrew Scriptures in the fifth century B.C. and the coming of Jesus to the earth, the religious leaders of the Jews had added to the written Word a large quantity of verbal human traditions that they claimed were indispensable to the worship of God and that, in many instances, were in conflict with the Scriptures.

In two parallel accounts the Gospel writers Matthew and Mark tell of a discussion that Jesus had with the scribes and Pharisees on this very question. Turning to Matthew's account, we read: "Then there came to Jesus from Jerusalem Pharisees and scribes, saying: 'Why is it your disciples overstep the tradition of the men of

former times? For example, they do not wash their hands when about to eat a meal.' In reply he said to them: 'Why is it you also overstep the commandment of God because of your tradition? For example, God said, "Honor your father and your mother"; and, "Let him that reviles father or mother end up in death." But you say, "Whoever says to his father or mother: 'Whatever I have by which you might get benefit from me is a gift dedicated to God,' he must not honor his father at all." And so you have made the word of God invalid because of your tradition.'"—Matt. 15:1-6; Mark 7:1-13.

As you can see, the scribes and Pharisees had the greatest respect for a tradition involving the washing of hands in connection with meals. This was no ordinary hand-washing for hygienic purposes. Jesus would not have objected to that. What the Pharisees were referring to was a ceremonious ritual of hand-washing with special water before, during and after a meal. In fact, this was such a serious matter that the Talmud, which incorporated this tradition, said: "He who lightly esteems hand-washing will perish from the earth."*

Did Jesus, however, regard this tradition as something indispensable to true worship? To the contrary, he went on to illustrate how such a viewpoint could be most harmful, giving an example of where tradition actually made invalid the Word of God. The honor due father and mother included material support when necessary, but the tradition of the scribes and Pharisees nullified this by allowing individuals to evade this responsibility by giving to the temple instead. As they were interested in this kind of "gift" and stood to benefit by such an interpretation, it is not

hard to see their motive in this connection. So, as Jesus forcefully emphasized, tradition had produced in these people a hypocritical form of worship that came from the lips but not from the heart.—Matt. 15:7-9.

Never once did Jesus in his ministry quote from oral traditions to support his teachings, but always his appeal was to the written Word of God with expressions such as, "It is written," "Did you never read this scripture?" and, "What is written in the Law?" (Matt. 4:4-10; Mark 12:10; Luke 10:26) Jesus' apostle John does tell us that there were things that Jesus did that are not recorded, but indicates that the things vital to everlasting life have been written down. (John 20:30, 31) No, Jehovah God did not leave the preservation of the "word of life" in the insecure hands of oral tradition, but, by inspiration of holy spirit, he caused it to be "written for our instruction," that "through the comfort from the *Scriptures* we might have hope."—Phil. 2:16; Rom. 15:4.

SUPERIORITY OF WRITTEN TRANSMISSION

The traditions or precepts that were transmitted orally at first by Jesus and the apostles and that were to be considered part of God's revelation of truth for following generations were committed to writing under the direction of the holy spirit, so that before the death of John, the last of the twelve apostles, the canon of the *Scriptures* was completed. Appropriately John wrote shortly before his death: "If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll."—Rev. 22:18.

The Creator wisely arranged for the truth to be committed to writing to safeguard us against error and the mistakes

* *The Jewish Encyclopedia*, Vol. I, pages 68, 69; *Code of Jewish Law*, 1927, Rabbi S. Ganzfried, pages 125-129.

of imperfect human memory. Even details of actual happenings are quickly forgotten and get distorted by the passage of time if left to oral transmission. While traditions of a global flood are to be found in all ancient civilizations, the details of such traditions are contradictory and often fantastic. But the Bible has preserved an actual eyewitness account in the "history of Noah's sons, Shem, Ham and Japheth." (Gen. 10:1) If the danger of inaccuracy exists in the oral transmission of actual, physical, visible happenings, how much more so when it comes to the transmission of ideas that are purely spiritual and pertain to things invisible to man. It is in this field particularly that there are to be found many traditions in Christendom's religions that are not only contrary to God's written Word, but, yes, actually of pagan origin. May it be that ideas and beliefs that you have long accepted as Bible truth are not actually to be found in the Bible? What about the trinity doctrine of three gods in one, the immortality of the human soul, purgatory, a hell of torment for the wicked? Are these Bible teachings or human traditions?

You owe it to yourself and your family to be in position to answer these questions confidently and correctly. God's Word sounds a timely warning: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) To avoid this happening to you, check with your Bible, God's written inspired guide for true worship. It will quickly help you to determine whether any traditional ideas or practices out of harmony with the truth are associated with your worship. And be assured that any one of Jehovah's witnesses will be happy to help you make this search of the Bible in the interests of true worship.

What a blessing it is that Jehovah God has provided us with accurate knowledge in written form! In the light of the evidence considered above it is clear that the Bible is the only safe guide. It is complete and needs no additions. Take in its invaluable knowledge by regularly studying its pages. It means life!

"NO OBSCURE CITY"

After soldiers rescued the apostle Paul from an enraged mob in Jerusalem, the military commander asked him whether he was a notorious Egyptian seditionist.

Paul replied that he was not: "I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city." (Acts 21:39) To the citizens of Tarsus and even to outsiders, their city was by no means obscure or insignificant. It was not only an important commercial center but also an intellectual center with a famed university. The Greek geographer Strabo of the first century (A.D.) wrote in his *Geography*: "The people at Tarsus have devoted themselves so eagerly, not only to philosophy, but also to the whole round of education in general, that they have surpassed Athens, Alexandria, or any other place that can be named where there have been schools and lectures of philosophers." An inscription has been unearthed that calls Tarsus "the great and wondrous metropolis of Cilicia." Many of the coins of Tarsus were inscribed with the words: "Tarsus Metropolis, First, Fairest and Best."—*The Bible as History*, p. 380; *Light from the Ancient Past*, p. 255; *The Bible Was Right*, chap. 24.

Protect

"Do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

A HOUSEWIFE in Englewood, Colorado, was returning home; but before she entered her home, a boy approached her. The blond youngster pointed a nickel-plated gun at her and ordered: "Drop your purse or I'll shoot you!" She laughed at him. Then he said: "I'm not kidding. I just shot a guy and dropped him." The housewife, still considering the boy to be a Halloween prankster, asked him where the shooting took place. He jerked his thumb over his shoulder. Then after repeating the order to drop the purse, the boy pulled the trigger. The gun misfired, but the boy pulled the trigger a second time and the pistol fired. The housewife staggered into her house, seriously wounded. A baby-sitter caring for her children called the police, who began the search for a gun-toting thug described as about seven years old.*

How twisted and distorted things are today! A gun-toting thug little more than a tot! Today the adult generation needs protection from the new generation. Teenage gangs in big cities make city streets more hazardous than jungle pathways. Sometimes there is not even safety at home. A boy eight years old killed his mother because she made him go to bed early, and another boy of thirteen shot his great-grandmother because she refused him a glass of water. A fifteen-year-old boy shot and killed his parents at Redding,

THE NEW GENERATION

California, while they slept. "I didn't like my father whistling during TV shows," he told the police. "And I didn't like my mother very much, either." In 1960 a three-year-old boy in Hayward, California, shot and killed his mother. How is it that adults, even parents, need protection from the new generation?

The fact should be glaringly evident: Children will go bad at an early age unless given protection; that is, protective training and discipline. Criminal careers begin at an early age. "Crime in the United States," says J. Edgar Hoover, director of the Federal Bureau of Investigation, "has reached an all-time high." Much of it, he reported, is being committed by young people between the ages of ten and seventeen. A news report from Marion, Indiana, stated: "The police recovered three truck-loads of stolen merchandise from the home of a 12-year-old boy and said they had only scratched the surface of a 'fantastic' theft binge. They said the boy told them that he had started his career of crime at the age of 9." (New York Times, December 10, 1961) In addition to stealing, it is common today for youthful vandals to break windows of autos and trains and break up, disfigure and damage other people's possessions. If adults are to be protected from

* Associated Press report, such as that appearing in the Seattle Post Intelligence, October 29, 1958.

1, 2. What distorted trend has developed, and what incidents illustrate it?

the new generation, they must start by protecting the new generation.

⁴ The world atmosphere testifies to the urgent need for protecting youth. In this regard a booklet entitled "A Look at Juvenile Delinquency"^{*} says in its foreword:

"What is vastly different today is the world in which these children are growing up. As we realize this, we are able to understand better some of the aspects of modern juvenile delinquency. Never in past history has the pace of change been so rapid in our values and how we live. Of all of us, the young feel this the most. Atom bombs and atomic power, the thrust towards automation, shifting cultural patterns, rapidly increasing population, family mobility, the incalculable influence of television and other mass media in shaping reality for youngsters, and shrinking needs for unskilled workers, more working mothers . . . —these are just some of the ingredients in our way of life which strike children with tremendous impact."

⁵ Children need protection from commercial exploitation, the trend to immorality, the tendency to conform to youthful fads fraught with danger and all the other temptations in these wicked days. This protection must include not only the period during infancy, then, but also the long period of crucial importance, the teen-age years, when young people more easily than ever tend to plunge into the trap of conformity to worldly ways.

⁶ What emphasizes the critical need for parents to give this protective training and discipline is the egregious failure of schools and churches. A United States report shows that "according to available statistics only one high school senior in five had kept his faith until graduation day." Parents cannot rely on the churches of Christendom to give protection. An enlightening item

* Published by the United States Department of Health, Education and Welfare, Children's Bureau publication No. 380, 1960.

5. From what do children need protection today, and for how long a period?

6. What failure emphasizes the need for protective training, and how did a newspaper report comment on this?

concerning this appeared in the Carroll County (Maryland) *Times* of May 18, 1961:

"How can men in present-day Christian leadership inspire in members of churches a reliance upon the Word of God, which they themselves do not manifest? How can they expect church members to live according to Scriptural standards, the worth of which is undermined by their own disbelief? It is in the same category with the manufacturer who has no confidence in his product. Much of Modern Christendom, through its leaders, repudiates many Scriptural truths and denies much that is actual Biblical history. They throw doubt across the path of impressionable youth, many of whom would never question their pastors and teachers. The Rev. G. MacGregor Grant, minister of the Rosedale United Church of Toronto, Canada, supporting his idea that the Book of Genesis is nothing more than a 'guide to moral conduct,' is quoted as stating: 'Witness, for example the story of the fall of man in the Book of Genesis. This is not history, but a fanciful tale told by some Hebrew who had no knowledge of science' . . . The pronouncement of disbelief in the Scriptures on the part of ecclesiastical leaders can be summed up to an appalling total under Modernist tutelage. No wonder organized Christianity is in retreat. No wonder society today has lost all sense of direction, moral, ethical and otherwise, when the very ones who ought to be leading the people in the paths of righteousness are so out of step with the truth that they are unable to point out the way in which men and women ought to walk. . . . Then when children turn on their parents or playmates with gun or knife, the public is shocked. It should not be. What else can you expect when the child has no compass, no set of moral rules?"

⁷ Seeing their responsibility and the urgency of the situation, parents must get authoritative advice on protecting their children. But where? Even the best of human authorities differ. "The problem of discipline in child-rearing," says one such authority, "is one of the most controversial, most discussed and most misunder-

7. Despite confusion today, where may parents obtain authoritative advice on protecting children, and with what result for the parents?

stood of problems." How good it is to know, then, that there is just one Authority on protecting children! Jehovah God, man's Creator, is the Source of all authoritative advice on rearing and protecting children. How this should relieve Christian parents of the frustration that comes to those who think that there are hundreds of authorities on the subject! Knowing who the right Authority is, Christian parents can rear and protect children in certainty and be free of the frustration that afflicts those who try to bring them up without "the discipline and authoritative advice of Jehovah."—Eph. 6:4.

1. TRAINING FROM INFANCY

⁸ Protection for the new generation should begin from infancy. That infancy is the time to begin is made clear by the great Protector, Jehovah God, whose Word says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." The younger the child, the easier is the establishment of good habits. A child is incomparably more easily trained than the most intelligent dog. A child can be taught to run, to climb, to swim, to stand and to walk and even to speak several languages. Protective moral habits can likewise be taught from infancy. Dogs themselves are trained not to steal. Shall parents, then, teach dogs not to steal and



Moses' being entrusted to his mother for nursing afforded opportunity for godly training

fail when it comes to their own children? Give the right training from infancy.—Prov 22:6.

⁹ Giving protective training from infancy is vital, too, because it gives the new generation a basis for their faith, a basis for making momentous decisions that they must make as they reach the age of maturity. Such training will enable the new generation to make decisions in harmony with the will of God. The case of Moses is an outstanding example of the value of protective training. Moses was born in Egypt, at a time when Israelite babes were to be put to death because of Pharaonic decree. The Bible account at Exodus, chapter two, tells how the babe was put in an ark by his mother Jochebed and placed among reeds by the bank of the river Nile. Pharaoh's daughter found him. Moses' sister Miriam, who had been posted nearby, stepped forward and asked with admirable tact: "Shall I go and specially call for you a nursing woman from the Hebrew women that she may nurse the child for you?" Pharaoh's daughter responded to this opportune question and agreed to having a Hebrew woman being brought to her; the woman was Moses' own mother. "Take this child with you," said Pharaoh's daugh-

9, 10. Why is training from infancy so vital, and how does the case of Moses illustrate the indelible benefits of such child training?

ter, "and nurse him for me." Time passed. "And the child [Moses] grew up. Then she brought him to Pharaoh's daughter, so that he became a son to her." (Ex. 2:1-10) Moses' parents, Amram and Jochebed, thus had given the youth protective training from infancy, instilling in the child's mind the laws of God and the love for God.

¹⁰ The training Moses received from infancy imparted to him a basis for his faith, a basis for a tremendous decision he was later to make. Yes, on the basis of the training given to Moses at his home in Goshen, he chose rather to be with the people of God, rejecting the royal court and its lucrative and luxurious opportunities, despite the fact that he had been given training in all the worldly wisdom of the Egyptians. "Moses was instructed in all the wisdom of the Egyptians." (Acts 7:22) The education Moses received in Egypt was designed to fit him for a high office in the government, if not even for the Egyptian throne. But did Moses say: 'Hum, it appears as if I am in line for a big governmental post, maybe the throne itself. Now, I would like to help my people, but I will just wait till the king dies, and then from the throne of Egypt it will be easy to help my people?' No! Moses rejected such thoughts. "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin." (Heb. 11:24, 25) Moses made the right decision, for once he was in power he may well have been faced with overwhelming temptations. The example of Moses is the highest recommendation for protective training from infancy. What indelible benefits such training brings!

¹¹ Success in protective training of children today requires not only that it begin

11. To make protective training of children a success, what else is required, and how is it demonstrated?

from infancy but that there be unity of action and right example set by the parents themselves. Parents who are true Christians are not to be divided on the matter of training their children. They have only one Authority, one authoritative Source, so why should they not be at unity? Unity of action means that the wife will not undermine the husband's discipline nor the husband the wife's discipline. Unity of action means that both parents enforce Jehovah's discipline, not just the father. The mother does not allow the children to do as they wish, and then, when father comes home, they suddenly have to conform to Jehovah's ways. The program for protecting the new generation is not off and on; it must be in effect twenty-four hours a day.

GIVING CHILDREN THE MIND OF GOD

¹² Children need the mind of God on matters. The imparting of this knowledge, beginning at infancy, continues progressively right through those crucial teen-age years. The apostle Paul wrote this counsel: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) How are children brought up in the authoritative advice of Jehovah? Paul's words "authoritative advice," in the original Greek, literally suggest the idea of putting a mind into someone. Well, whose mind does the child or youth need for protection? Jehovah's mind, of course! To bring children up in the authoritative advice of Jehovah, put the mind of Jehovah into the children, not only while they are infants or youngsters but continually, progressively.

¹³ To give children the mind of God it is necessary for parents to teach them God's commandments, using language and illus-

12. What is Paul's counsel, and how are children brought up in the authoritative advice of Jehovah?

13. How can parents give children the mind of God at an early age, and whose example shows it can be done?

trations appropriate to their age. Break the words of God down into digestible form so that even very young children can grasp them. Did not Eunice put the mind of God into Timothy "from infancy"? It can be done. It requires patience, a good deal of time and the need to make divine principles clear to the childish mind. But, as in the case of Timothy, how great the benefits!—2 Tim. 3:15.

¹⁴ Parents are really putting the mind of God into children when they make it crystal clear that they must and will uphold the supremacy of Jehovah's law. For example, when teaching children not to steal, explain why—that there is much more than mere parental wish or desire involved in the matter. Let the children know it is not just your mind on a matter but that it is God's mind and that you are accountable in the eyes of God to enforce divine law. So after explaining what stealing is, take the Bible, open it to appropriate verses and read to the child what the mind of God is: "You must not steal" is what God commands. But go beyond Exodus 20:15 and read other verses, such as Ephesians 4:28: "Let the stealer steal no more." By doing this the child knows that it is a serious matter, that God's will is of primary importance and that his parents will always support God's commandments.

¹⁵ Progressively protect the new generation with the mind of God. After one point has been made clear, go on to another. For instance, explain to the child what lying is, who the first liar was, why falsehood displeases God and what the fate of liars will be. Sit down again with the child and open the Bible, showing the child what the mind of God is. Besides reading scriptures that express God's disapproval on lying, show that God himself sets the example, read-

14, 15. (a) What must parents make clear to their children? (b) Explain how parents could put the mind of God into their children regarding such matters as stealing and lying.

ing, for instance, the scriptures: "All the paths of Jehovah are loving-kindness and trueness." "It is impossible for God to lie." (Ps. 25:10; Heb. 6:18) The use of scriptures expressing the divine will on matters of conduct and that God himself sets the example, coupled with good parental example in all these things, will give a child powerful protection against the evils of the day.

¹⁶ As children grow older, there comes a time when parents need to give them God's mind on proper moral conduct between the sexes. Again, mere parental statements forbidding what is wrong are not enough. Give Jehovah's "authoritative advice" by going to the Bible and reading the scriptures about the chaste conduct that God requires of Christians. Knowledge of worldly pitfalls can also be given. Teen-age girls of Christian parents, for example, can be warned what is likely to happen as they grow in attractiveness: how worldly boys and men may approach them, putting temptations before them. Before these temptations occur, parents need to protect the new generation by giving them the protective authoritative advice of Jehovah God.

SHARPENING GOD'S COMMANDMENTS IN THEIR MINDS

¹⁷ Just as important as progressiveness, in protecting the new generation, is repetition. Once a child has been instructed with God's mind on certain principles of conduct, the matter is not ended. It is easy for a commandment to become hazy, fuzzy, unclear. When one is faced with a temptation, he needs God's word so sharply etched in his mind that he can resist the temptation just as quickly and surely as Joseph resisted the temptation put in his

16. At an appropriate age what should young people know, and so what should the parents do about it?

17. (a) Besides progressiveness in child training, what else is important, and why? (b) How is its importance stressed by Moses?

path by Potiphar's wife. There was not the slightest doubt in Joseph's mind that if he yielded to the temptation, he would be sinning against God. (Gen. 39:7-12) Repetition to sharpen God's commandments in our minds is the idea behind Moses' words at Deuteronomy 6:6, 7: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."

¹⁸ This repetitive inculcating of Jehovah's mind on all matters is for the protection of both children and parents. In this world with wickedness so commonplace, with temptations to go wrong almost everywhere, it is more vital than ever to keep the Word of God, the commandments of God, always fresh in our mind. Moses warned the Israelites of the conditions to come when they would have contact with heathen nations. He knew that there would be a tendency to fall away from God's laws; so Moses exhorted them to faithfulness and commanded them to protect the new generation by regularly inculcating God's laws into youthful minds. Similarly with Christians today, in this world where it is impossible to avoid total contact with those who are not true worshipers of God, protection is gained by keeping God's commandments clear in mind. And when parents inculcate these divine laws in their children 'and speak of them when they sit in their house and when they walk on the road and when they lie down and when they get up,' the parents also get reflex benefits from all this. Parents have impressed upon their own minds the mind of God. The idea, then, is to put the mind of God into the children and continually sharpen the

awareness of divine commandments in their mind by repetition, so that there is no mistake as to what they mean.
¹⁹ Make it clear, too, that divine law applies just as much when children are away from home as it does when they are at home. Young people at times may go to different localities or cities where they are temporarily away from the eyes of their parents. Teach children that, though they may not be under the immediate purview of human supervisors, they are never away from the eyes of Jehovah God! "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) This scripture shows that nothing escapes the notice of Jehovah God. He has the means of observing everything, small or great. But, unlike the spies and secret police of worldly nations, Jehovah's watching is for our good. Children should know this and be taught that, when away from home, they are not free to indulge in worldly practices that they would never do when under the eyes of parents and servants in the Christian congregation. Adults themselves should always set a fine example for the new generation when they visit strange cities and are away from their home congregation.

²⁰ Many, then, are the principles of conduct that children should be taught from infancy onward. What a broad range Jehovah's protective authoritative advice covers! Teach children the Bible view of money so that they neither overvalue it nor undervalue it. Teach them moderation in all habits. Teach them God's law regarding association and how bad association will assuredly spoil their good habits. Teach them to read what is wholesome and up-building. Teach them to resist the worldly

18. (a) Why did Moses so command the Israelites, and why are his words so apt today? (b) What are the twofold benefits of heeding this divine counsel?

19. What fact regarding divine law should be made most clear to children, and what therefore should be the conduct of both adults and children under those circumstances?

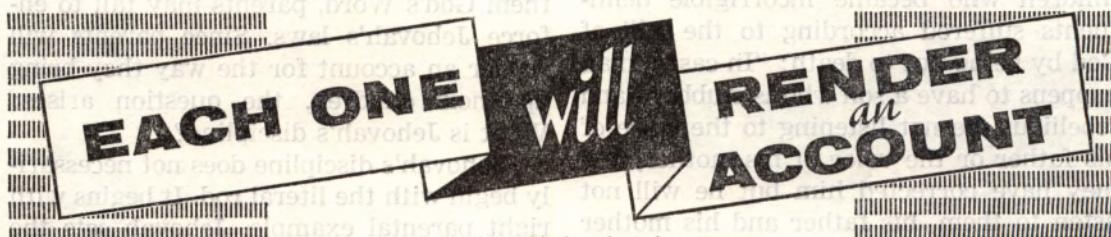
20. Explain some of the authoritative advice of Jehovah that should be given children. What will be the result?

crowd, to flee from folly and badness no matter how much ridicule is heaped upon them by worldly youths. Teach them to "quit being fashioned after this system of things." (Rom. 12:2) Teach them responsibility by giving them responsibility. Teach them respect for the property of others. Teach them the sanctity of human life. How often newspapers tell of some child shooting another person, accidentally or otherwise! Why should children be pointing guns, toy or real, at people in the first place? Teach children to put on the "weapons of the light" and to wield God's Word, "the sword of the spirit." Give them a personal copy of the Bible at an early age. Teach them divine law regarding marriage, that a Christian is 'free to marry only in the Lord.' Let children know the sad results of flouting Jehovah's laws. All this is a tremendous responsibility, this putting the mind of God into children; but the result is protection for the new

generation.—Rom. 13:12; Eph. 6:17; 1 Cor. 7:39.

²¹ Though the worldly trend is for adults to need protection from the new generation, Christian parents will not allow this trend to develop in their own households. Start from infancy, as Moses' parents did. Keep on giving children the authoritative advice of Jehovah, making certain that the great Protector's commandments are implanted ineradicably in their minds by repetition. Give young persons the mind of God through those critical teen-age years when increasing snares confront them. Protect the new generation with whole-hearted interest and love. Then the new generation will be used both now and in the new world, to glorify forever the one whose authoritative advice makes protection possible—Jehovah God!

21. To avoid the worldly trend, what will Christian parents do, resulting in what blessing for their children?



"We shall all stand before the judgment seat of God. So, then, each of us will render an account for himself to God."—Rom. 14:10, 12.

NO PERSON can escape rendering an account to God. The great Judge, we are assured, "will make an accounting on the earth." It makes no difference where we live or what religion we profess, "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of

1, 2. With whom do we all have an accounting? Regarding what, and why?

him with whom we have an accounting."—Rom. 9:28; Heb. 4:13.

² Whether done in public or in secret, we will render an account for our deeds. All that we do is "openly exposed to the eyes" of the Judge of the universe. We must render an account as to how well we have measured up to the commandments of God: "The conclusion of the matter, everything having been heard, is: Fear the

true God and keep his commandments. For this is the whole obligation of man. For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad."—Eccl. 12:13, 14.^b

³ Children themselves are not entirely free from rendering an account to God. It is true that parents are primarily responsible before God for their children; thus if one of two parents is a worshiper of Jehovah, then any children born to this union are holy in God's eyes. (1 Cor. 7:14) But it is well to keep in mind that the Bible record shows that God has not closed his eyes to the wrongdoings of children. At one time Jehovah executed a jeering gang of forty-two children by means of two she-bears because these delinquents showed disrespect for Jehovah's prophet.—2 Ki. 2:23, 24.

⁴ It is well for parents, then, to instruct their children that they are accountable to God, just as the parents themselves must render an account to God. In ancient Israel children who became incorrigible delinquents suffered according to the will of God by being put to death: "In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, his father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place, and they must say to the older men of his city, 'This son of ours is stubborn and rebellious; he is not listening to our voice, being a glutton and a drunkard.' Then all the men of his city must stone him with stones, and he must die. So you must clear away what is bad from your midst." (Deut. 21:18-21) Today God

still holds children accountable for being obedient to their parents "in union with the Lord," as Ephesians 6:1-3 shows: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.'"^c

ACCOUNTABLE AS TO JEHOVAH'S DISCIPLINE

⁵ After showing that children are not free from rendering an account, the apostle Paul goes on to stress the obligation of the parents before God: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Note that parents are accountable before God to bring their children up, not only in the authoritative advice of Jehovah, but also in the discipline of Jehovah. It is in this matter of discipline that parents sometimes are lax. Though showing loving care and attention, though teaching them God's Word, parents may fail to enforce Jehovah's laws. Since parents will render an account for the way they bring up their children, the question arises: What is Jehovah's discipline?

⁶ Jehovah's discipline does not necessarily begin with the literal rod. It begins with right parental example. Jehovah sets the perfect example, as does his beloved Son. We are to imitate them, becoming a disciple of the Lord Jesus Christ. The word "discipline" itself comes from the same root as the word "disciple." A disciple is one who follows the example of a leader. So, then, discipline has a lot to do with discipleship, for children are to imitate their Christian parents and become disciples of good leaders. By setting the right example,

3. What does the Bible show regarding accountability of children?

4. In view of what is said in the Scriptures, how should parents instruct their children?

5. For what are parents accountable to God, and so what question arises?

6. With what does Jehovah's discipline begin, and why is it so important?

parents aid their children to become disciples of the Lord Jesus; thus example is a means of applying Jehovah's discipline. Parents may teach their children what is right in God's eyes, but they can hardly expect their children to be better than the example the parents set at home and elsewhere. Parents cannot practice things that are wrong in God's eyes and then expect the children to do all the things that are right. This means that at times parents must discipline themselves to ensure that they conform their lives in every respect to the righteous standards of Jehovah's Holy Word. Then the little ones will not only take in your instruction but see by your example what is the right way to go.

If parents are to render a good account to God for the way they bring up their children, they must apply Jehovah's discipline in love but with firmness. This calls for a positive discipline, not a lazy kind in which parents bribe their children into good behavior. Firm discipline means that there will be no parental pus-syfooting. The child needs to know what his parents stand for and that they cannot be shaken from Jehovah's principles by any amount of arguing, wheedling or crying. Though firm, Jehovah's discipline is applied in love, so that it is consistent, reasonable and righteous. The loving parent realizes that children are not perfect and will make mistakes. If children are badgered by threats of punishment for every little imperfection, little mistake or acci-

dent, then they become irritated. Paul said: "Do not be exasperating your children, so that they do not become down-hearted." (Col. 3:21) If children are exasperated by their parents, they become nervously deranged and cannot benefit from reproof. Hence the loving parent, though firm, is reasonable. The child can appreciate reasonableness. Make explanations to the childish mind. Then the child can go along with it, knowing that it is being led in the direction that Jehovah God directs.

⁸ All children of Adam need correction, and at times firm discipline requires the rod, in the administration of pain. "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) Jehovah's discipline is thus not a watered-down discipline such as that advised by some worldly authorities who would always hold back the rod. But the literal rod is what is basically meant at Proverbs 23: 13, 14: "Do not hold back discipline from the



mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." At times, then, a parent will need to speak to the child by the administration of pain. This pain, God's Word assures us, is not going to kill the child; but it will have beneficial effects, protective benefits for the child, protecting "his very soul from Sheol."

7. (a) How should Jehovah's discipline be applied? (b) Why should parents not exasperate their children, and how can such be avoided?

8. As shown by Jehovah's Word, what kind of discipline will sometimes be required, and what will be its benefit?

PRECLUDING PARENTAL PAIN

⁹ Jehovah's discipline is protective in a twofold way: (1) For the child himself and (2) for the parents themselves. Undisciplined, the child might continue in a way displeasing to Jehovah and lose out on life in God's new world. Undisciplined, the child, by its delinquent conduct, will give pain to the parents. A child cannot be expected to imagine intellectually the anguish and pain he has the power of inflicting on his parents by his misbehavior. Something must be done, then; otherwise a child will bring a lot of suffering to the parents' hearts and minds. "Anyone becoming father to a stupid child—it is a grief to him; and the father of a senseless child does not rejoice. A stupid son is a vexation to his father and a bitterness to her that gave him birth." "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame."—Prov. 17:21, 25; 29:15.

¹⁰ Now, what will prevent the parents from suffering all this shame, vexation, grief and heartache? Why, Jehovah's discipline. Since delinquency is the logical outcome of a child's unrestrained actions, "the rod and reproof" are necessary. To preclude the parents from suffering grief and pain, the child must suffer pain. "Chastise your son and he will bring you rest and give much pleasure to your soul." "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline." "Chastise your son while there exists hope." (Prov. 29:17; 13:24; 19:18) Sometimes parents are reluctant to speak to their children this way, yet parents are accountable to God to discipline their children Jehovah's way.

9. How is Jehovah's discipline protective in a twofold way?

10, 11. (a) How may parents avoid suffering pain? (b) Besides the literal rod, what else may be used in applying Jehovah's discipline?

¹¹ Not always, of course, need Jehovah's discipline involve the use of the literal rod. There may be a reproof and humiliation by words of the mouth, the words of the mouth being used with rodlike effect. That the lips can be used in such a way is evident from Paul's words to the Corinthians: "Shall I come to you with a rod?" As children grow older, the rod of the mouth and the deprivation of privileges may well form much of the discipline.—1 Cor. 4:21.

¹² Whether it be the literal rod or the rod of the mouth, let the discipline be administered in such a way that it is Jehovah's. Young people should understand whose discipline their parents are carrying out and that the parents are not merely pleasing themselves. The child or youth must be made to know that the parents are responsible before God to carry out his discipline. Remember, it is the "rod and reproof." There should always be a clear-cut explanation as to why the rod is being administered. The child should understand what commandment of Jehovah has been violated, so that the discipline will really be Jehovah's.

RENDERING AN ACCOUNT

¹³ Undisciplined, a young person's delinquent acts will bring grief and reproach to the parents, but, more seriously, the negligent parents will render an account to God. Illustrating that parents, as well as those in responsible positions in God's organization, are accountable to God for applying Jehovah's discipline is the case of high priest Eli.

¹⁴ As a father, high priest and judge of Israel, Eli was lax in applying Jehovah's discipline. His two sons, Hophni and Phinehas, served as officiating priests and so

12. What should be done to ensure that the discipline is "Jehovah's"?

13, 14. (a) What is even more serious to parents than the grief undisciplined children bring? (b) How is accountability to God for applying his discipline illustrated in the case of Eli?

should have been exemplary in their conduct. But not so: "The sons of Eli were good-for-nothing men; they did not acknowledge Jehovah." The Bible account goes on to show how these sons serving as priests were not content with the portion God's law assigned to them. These greedy sons also served themselves ahead of Jehovah. Before satisfying their own appetites, they should have offered the fat on the altar to Jehovah; but they put themselves ahead of Jehovah. Their father and high priest apparently gave them no rebuke, so that Jehovah told Eli: "You keep honoring your sons more than me." In his old age Eli did mildly rebuke his sons but only when their conduct became even more abominable and scandalous: "He had heard of all that his sons kept doing to all Israel and how they would lie down with the women that were serving at the entrance of the tent of meeting." Eli's sons merited death under God's law and still he did not apply Jehovah's discipline by ousting the vile ones from office. Hence Jehovah announced that the influence of Eli's house was to be destroyed and his sons would both die on the same day. Still Eli did not take disciplinary action against his sons but allowed them to stay in office. Finally, through the prophet Samuel, Jehovah declared: "You must tell him that I am judging his house to time indefinite for the error that he has known, because his sons are calling down evil upon God, and he has not rebuked them." Eli appears to have indulged or pampered his children from infancy onward; and when his sons' delinquency became notorious, he, in his old age, mildly remonstrated when he should have taken disciplinary action. Yet neither as father nor as high priest and judge of Israel did he apply Jehovah's discipline. For this failure God held Eli accountable: "The error of the house of Eli

will not be brought to exemption from punishment."—1 Sam. 2:12-3:14.

¹⁵ So accountable are parents in God's eyes as to whether they apply Jehovah's discipline that the Christian apostle, speaking of the qualifications for being an overseer in the congregation, wrote: "The overseer should therefore be . . . a man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." It is not a light thing in God's eyes for a father to be negligent in bringing up his children in the discipline of Jehovah.—1 Tim. 3:2, 4, 5.

¹⁶ When children are brought up in "the discipline and authoritative advice of Jehovah," with the knowledge that they as well as their parents are accountable to God, the fine results cannot be kept secret. When a newspaper writer visited the United Worshipers District Assembly of Jehovah's Witnesses at Yankee Stadium in 1961, he observed the many young persons present and wrote an article that appeared on the front page of the Queens County (New York) Post, of August 2, 1961, which said:

"Today when one sees so much juvenile delinquency, so many undisciplined children, so little respect of young for older, so great increase in crime year after year by those 20 years and less, he is suddenly stopped short as he beholds a huge organization made up of hundreds of thousands of families that have no juvenile delinquency problems. And naturally he wonders why. . . . When it comes to their children, Jehovah's Witnesses get advice from the same book they turn to for advice on every other phase of life—the Holy Bible. . . . Jehovah's witnesses believe the best way to fight delin-

15. How may failure to apply Jehovah's discipline affect a Christian father today, and so how does God view the matter?

16. As shown by a newspaper report, what are the fine results of bringing children up Jehovah's way?

quency—is to prevent it. You're ready to agree when you see the large numbers of young Witnesses of Jehovah who take up the ministry instead of mischief, witnessing instead of wandering and preaching instead of prowling. You perceive that the young people here at Yankee Stadium don't represent a once-a-year Youth Revival, but a year-round way of life. The world conditions, which make some young people purposeless thrill-seekers with an 'eat, drink and be merry for tomorrow we die' attitude, foster in these young Witnesses a sense of responsibility. They have an assured expectation for something better and a desire to want to share it with their fellow man. They have a very real purpose in life and the importance of it gives them that feeling of worth so lacking in modern youth."

REMAINING TIME FOR DOING GOD'S WILL

¹⁷ Not all persons, of course, are dedicated worshipers of Jehovah God; yet all must face an accounting. If God's true worshipers are to render an account, what of the great mass of mankind that refuses to do his divine will, keeping on doing the will of the nations? The apostle Peter declares: "For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 'And if the righteous man is being saved with difficulty, where will the ungodly man and the sinner make a showing?'" Unless they change their course of action 'the end of those who are not obedient to the good news' of God will be "at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction."—1 Pet. 4:17, 18; 2 Thess. 1:7-9.

17. (a) As to accountability, what do the Scriptures show regarding the great mass of mankind who refuse to live by Jehovah's Word? (b) Unless they change, what will be the end of those disobedient to God?

¹⁸ Today the majority of mankind are indulging in a wild spree of worldliness; but if we want to escape the "judicial punishment" soon to be meted out to them at Armageddon, then, whether young or old, we cannot afford to spend more time doing things such as the apostle Peter describes: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. But these people will render an account to the one ready to judge those living and those dead." So the ungodly and those who speak abusively of you for doing God's will must "render an account" to God's Judge, Jesus Christ, "the One decreed by God to be judge of the living and the dead."—1 Pet. 4:3-5; Acts 10:42.

¹⁹ For the Christian, the time passed in his life doing the will of the nations has been enough, too much in fact; but he could not help it, having been born in this system of things and not knowing God's truth. But when one learns the truth from the Holy Bible, there comes a time to change, to turn around and to live by God's laws. While one may begrudge the time that he formerly spent on doing the world's will, the strength and energy formerly spent on worldly sprees, there is no need to despair: There is still time ahead of us. But not much. Peter goes on to say: "The end of all things has drawn close." Seeing that not much time remains for this world, we will want to use the remainder

18. What must a person stop doing if he wishes to escape "judicial punishment," and to whom will the ungodly render an account?

19. How should the Christian feel as to the use of time, and why is there no need for despair? But what should be done?

wisely by giving it all over to Jehovah God, for the doing of his will.—1 Pet. 4:7.

JUDGMENT ALREADY UNDER WAY

²⁰ Jehovah's Judge, Jesus Christ, is now on the job; and whether they know it or not, people of all nations are in the process of rendering an account. Looking forward to our day, Jesus related a parable about the sheep and goats, giving this illustration after his disciples had asked him: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" Jesus then spoke his great prophecy regarding "the conclusion of the system of things"; and the parable of the sheep and goats forms the closing words and climax of the prophecy.—Matt. 24:3.

²¹ How are people of the nations judged by the King, as to whether they are sheeplike or goatlike? By their attitude toward the good news of God's established kingdom that is now being preached "in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) That the judging work would be done while the worldly nations are still going concerns is evident from Jesus' words: "When the Son of man arrives in his glory, . . . all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matt. 25:31, 32) The goatlike people fail to show kindness to the King's witnesses on earth. The goatlike anti-Kingdom people on the King's left render an account, and the judgment is: "These will depart into everlasting cutting-off." But the sheeplike pro-Kingdom people not only treat the Kingdom witnesses kindly, but also accept the Kingdom good

news, preach it themselves and give their heart allegiance to the kingdom of God. The sheeplike ones on the King's right render an account, and the decision is: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." They inherit everlasting life on earth under the kingdom of heaven.—Matt. 25:46, 34.

²² Since people's lives are at stake, the true worshiper of God comes under special accountability today. How so? As to whether he warns those who are doing the will of the nations to turn about and do the will of God, serving his Kingdom interests. The principle is that the person who does not warn the wicked will be accountable to God.—Ezek. 3:17, 18.

²³ With so little time remaining and with judgment already under way, why put off doing God's will? Children, obey your Christian parents. Parents, bring up your children "in the discipline and authoritative advice of Jehovah." You who are just learning God's truth, use the remaining time wisely and turn from worldliness to the service of God. You who are God's dedicated ministers, be faithful to your ministry. Since God will bring "every sort of work into the judgment," let us keep in mind always that our final accounting is not with man nor even with the country under whose government we live. "For we shall all stand before the judgment seat of God. So, then, each of us will render an account for himself to God." (Rom. 14:10, 12) May Jehovah's Judge "of the living and the dead" be pleased to find our account good and entrust us with post-Armageddon interests and privileges, along with the gift of everlasting life.

20, 21. (a) How and on what occasion did Jesus indicate that judgment would be under way at this very time? (b) Upon what basis are people of all nations now being judged by the King, and what is the judicial decision regarding the goats and sheep respectively?

22. Why are true Christians under special accountability today?

23. (a) Considering the time left and judgment now under way, what should all life seekers do? (b) What should be kept in mind, as we hope for what ultimate blessing?

UNDERSTANDING WHAT THE Spirit IS

GOD'S written Word is a treasure-house of wisdom, but how can a person benefit from its riches unless he applies himself to studying it and to seeking an accurate understanding of it? Good counsel regarding this is given at Proverbs 4:7: "Wisdom is the prime thing. Acquire wisdom; and with all that you acquire, acquire understanding."

Knowing the various meanings of expressions used in the Bible is an important factor in acquiring understanding. The word "spirit," for example, has at least seven different meanings. Unless a person knows these meanings he cannot gain an accurate understanding of the Scripture texts in which the word is used.

In the Hebrew and Greek languages from which the Bible was translated, the word "spirit" carries the basic thought of something windlike, something that is invisible and forceful like air in motion. For this reason Jehovah God, Jesus Christ and angels are called spirits. They cannot be seen by man but they have power that can be made perceptible to man by the effects it produces in the earth. At John 4:24 we are told that "God is a Spirit," and at 1 Corinthians 15:45 the resurrected Jesus Christ is called "a life-giving spirit." Regarding angels, Hebrews 1:7 states: "He makes his angels spirits."

The Hebrew word for spirit is *ru'ah* and the Greek word is *pneuma*. Some Bible translations render the Hebrew word *neshamah'* as spirit at Job 26:4 and Proverbs 20:27, but more careful translations use the word "breath" here rather than spirit. This word *neshamah'* is the one that is used at Genesis 2:7 for the vital breath that was put into Adam at the time of his

creation. Its use here indicates that what God blew into the nostrils of Adam was literal breath. However, the active life force that God gave him, causing him to have a conscious existence, was his *ru'ah* or spirit. This active life force is not specifically mentioned at Genesis 2:7, but it is referred to elsewhere.—Gen. 6:17; 7:22; Eccl. 12:7.

The life force or principle of life in earthly creatures that is sustained by breathing is one of the meanings of spirit. At Job 27:3, the word is used with this meaning. "While my breath is yet whole within me, and the spirit of God is in my nostrils." The Hebrew word *neshamah'* is used for the literal breath in this scripture, whereas *ru'ah* is used for spirit, or life force.

Sometimes the word spirit indicates a person's mental disposition. This is something that cannot be seen, but it manifests itself in a visible way by a person's expressions or actions. At Psalm 34:18, mental disposition is clearly indicated by the word spirit: "Jehovah is near to those that are broken at heart; and those who are crushed in spirit he saves." As a rock is crushed with a hammer so does a repentant person feel crushed when God's Word brings home to him the gravity of his sins. He humbly seeks forgiveness as did the people who were "stabbed to the heart" with guilt feelings from what Peter said to them at Pentecost. (Acts 2:37) So "crushed in spirit" indicates the mental disposition of a person who has become

conscious of his sins and of his spiritual need.

Anger is a mental disposition that is, at times, indicated by the word "spirit." At Judges 9:23 this disposition is referred to by the expression "a bad spirit." It was used with regard to the bad feelings that arose between Abimelech and the land-owners of Shechem. This same disposition of anger is expressed at Ecclesiastes 10:4 as "the spirit of a ruler" that rises up against a person. At Proverbs 25:28 it is indicated by saying: "As a city broken through, without a wall, is the man that has no restraint for his spirit." Such is the man who fails to control his anger. *srgmcs*

An entirely different meaning for the word "spirit" is encountered in 1 Timothy 4:1. There it conveys the thought of an inspired expression or utterance. The same is true at 2 Thessalonians 2:2, where the Greek word *pneu'ma* appears and is translated as spirit by some Bible versions. Christians are told, Do not be "quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us." (AS) The phrase "inspired expression" properly conveys the thought of the word "spirit" here and is so used in the *New World Translation of the Holy Scriptures*.

The invisible energizing force that Jehovah God puts into action to accomplish his will can be referred to as his holy spirit. It is this force, active in the work of creation, that Genesis 1:2 has reference to when it says: "The Spirit of God moved upon the face of the waters." (AS) The same is true at Job 33:4: "God's own spirit made me." It was his powerful force in

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-lbrov s ni We received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words.—1 Cor. 2:12, 13.

action that did the work. Saying that it did the work of creating, although God is the Creator, is similar to saying that electricity lifts an elevator, although a motor does the actual work.

Miracles performed by Jesus Christ while he was on earth were done by God's spirit, his active force. "If it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you." (Matt. 12:28) It was this same active force that gave Samson the strength to perform astonishing deeds such as the slaying of a thousand men with the jawbone of an ass and the carrying away of the gates of a city. (Judg. 15:14, 15; 16:3) By means of it other men, such as the father of John the Baptist, were moved to prophesy. (Luke 1:67) It enveloped 120 disciples of Jesus Christ at Pentecost and made it possible for them to speak with different tongues, heal the sick and raise the dead. God's spirit was poured out upon them in this fashion, he baptizing them in it. (Acts 2:17) Thus the word "spirit" frequently is used to refer to the mighty invisible active force of God when it is in operation, accomplishing his will.

As we have seen, the word "spirit" has at least seven distinct meanings. It is used to refer to Jehovah God, to Jesus Christ, to angels, to life force in earthly creatures, to mental disposition, to inspired expressions and to God's active force. Having these meanings in mind as you read the Scriptures will help you to read with understanding. The wisdom brought by a careful study of God's Word opens before you a road that leads to many privileges in serving the Creator and ultimately to everlasting life.—Matt. 7:14.

Led in **PATHS OF RIGHTEOUSNESS**

AS TOLD BY GOTTFRIED FEUZ

I REMEMBER with pleasure my childhood days and how my mother taught me to pray. These were simple prayers, and yet they planted in my heart the consciousness of the existence of a loving and almighty God, the Creator of all things. As I grew older I learned the Lord's Prayer, although I did not comprehend its deep meaning.

In winter, night fell early in our little alpine village in the heart of the Bernese Oberland in Switzerland. My mother could not see sufficiently in the twilight to mend, so she would lay her sewing aside and tell us Bible stories until it was quite dark and time to light up the lamp. We always looked forward to this quiet hour. I learned other things from the Bible in Sunday school and religious instruction in preparation for confirmation, but without gaining the slightest notion of the wonderful purpose of Jehovah.

When I was about to leave home to earn my own living, my mother counseled me not to neglect the privilege of prayer. At that time I believed there were only two different possibilities for eternity, either to endure torment in everlasting hellfire, or to enjoy endless bliss in heaven. Being conscious of my shortcomings, I prayed to God to lead me in the right way.

PATHS OF RIGHTEOUSNESS MADE PLAIN

At the beginning of 1915 something happened in my life that was to lead me

to the paths of righteousness I was praying for. When returning in the train from the burial of my eldest sister, grieved of heart, left dissatisfied and empty by the funeral service, I found myself in a small compartment with just one young man about my own age. He asked me what I thought about the war. When I told him my mother thought this probably indicated that the end of the world was near, he began to explain to me the meaning of these world happenings in the light of Bible prophecies. His explanations were naturally foreign to me, as I had never heard anything like it before.

This young man then handed me a tract entitled "The Establishment of the Messianic Kingdom of Peace on Earth," at the same time promising to send me other publications to read if I would let him have my address. This I was very glad to do. I was most impressed by his beaming face, and said to myself that he must certainly be a true Christian.

Soon afterward I received a small booklet entitled "Withhold Your Voice from Crying and Your Eyes from Tears!" What a wonderful message! Now I understood the condition of death and why Jesus compared the death state to sleep. How thankful I was to learn that the dead were not conscious somewhere, but were in a condition of deep sleep from which there would be an awakening during the Kingdom rule

of Christ! After I had thoroughly studied this booklet, I wrote to this Bible student and received the first volume of *Studies in the Scriptures*, which was *The Divine Plan of the Ages*. Following this I got in touch with the branch office of the Watch Tower Society in Switzerland and ordered the rest of these volumes and an Elberfelder Bible as well. Enclosed in their package was a kind letter telling me how I could come into closer contact with this work.

My joy in the knowledge I had gained was so great I believed everybody would accept this wonderful message and rejoice with me. But now came my great disappointment. What made me so supremely happy left my fellows completely indifferent! Even my family with whom I was so closely united showed no interest. When I went home they wanted me to go to church with them, saying the minister preached quite differently now. I declined, however, remarking that he probably preached about morals but said nothing about the wonderful Kingdom promises.

In the fall of that year, 1915, a one-day assembly with baptismal service was arranged in Vevey, and the whole assembly witnessed as we—three others and I—symbolized our dedication to Jehovah by immersion in the Lake of Geneva.

At first it seemed that none of my family had a hearing ear for the truth. However, I was not willing to relinquish the precious treasure of truth that had become mine by Jehovah's loving-kindness. I prayed often to Jehovah that He might open the eyes of their understanding for the truth, and I had the joy of experiencing that Jehovah hears the prayers of the righteously disposed. Two years later one of my sisters symbolized by water baptism her dedication to God, followed by my mother and my elder brother in the year 1922.

A PERMANENT CHANGE OF OCCUPATION

In order to be able to attend the meetings regularly I changed my occupation and moved to Berne, where I could take an ever-increasing share in the preaching work. I did not have the excellent training that is the privilege of those today who dedicate themselves to Jehovah, but what I did have was a good knowledge of the truth as revealed at that time. So I was in position to make public declaration of the hope within me. It was a joy to speak about the blessings of the New World and show people the great benefits that could be derived from a closer study of the Bible.

After a time I was offered a better position in the firm where I was employed, but feared it would interfere with my attendance at meetings, so I declined. Shortly after this I was invited to enter the preaching work full time. At the beginning of 1920 I took up my service in the branch office of the Watch Tower Society in Berne. Most of the French literature was translated and produced in Berne and sent to all lands where the French language was spoken. I was privileged to help in this.

A few months later we arranged to give a good witness with the "Photo-Drama of Creation." This presentation lasted four evenings. It began with pictures of the preparation of our planet as home for the human family, the creation of man as the crowning glory of earthly creation, and then went on to the history of man from paradise lost to paradise regained. It was a real pleasure to accompany the speaker and operator throughout the larger towns and villages of Alsace-Lorraine and the Saarland. It was most gratifying to see the interest of the people in these showings. The halls were always full to the last seat long before the presentation was due to begin, and often many had to

stand. A series of public lectures followed the "Photo-Drama." New congregations sprang up in various places as a result of this intensive work, and weak congregations were strengthened. I also assisted with the showing in various towns in the Canton of Berne, Switzerland.

In the fall of the year 1920 we had the pleasure of the first visit of J. F. Rutherford, the president of the Watch Tower Society at that time. A two-day assembly was organized and we heard the lecture "Millions Now Living Will Never Die" for the first time.

During 1924 and 1925 a new Bethel home and factory were erected in Berne. This building work was done almost exclusively by brothers who put their time and talents at the disposal of the work. Today there is thriving activity in this home that was dedicated for that purpose in 1925. It was also in that year that the German-Swiss Branch and Central European Office was moved from Zurich to Berne into the new Bethel, thus amalgamating the German and French work under one management and one roof.

Those were happy years. What a joy it was to keep in step with the ever-increasing light, and how we rejoiced each time a new truth was brought to our attention in the *Watchtower* magazine! How glad I was when we learned the proper attitude toward worldly authorities. It was also a relief when the *Watchtower* explained that it was not possible for imperfect men to develop a perfect character, but that we had to bring forth the fruits of the spirit and continually work at this to make our minds over in order to receive life in the New World, not by our own efforts, but by God's kindness.

During the years before World War II, I was also privileged to join in weekend preaching activity in rural territories. We even penetrated into the villages and

towns of France around the Swiss border. We combined pleasure with profitableness, using these opportunities to enjoy the wonders of Jehovah's creation in the beautiful country around us, and at the same time bringing the lifesaving message to the people, singing Jehovah's praises. Never would I exchange the joys I received in this work for the pleasures of this passing world. When World War II broke out we could not go into France anymore. After the war we learned with great joy that in many places congregations had been established and the people remembered that Jehovah's witnesses had come over from Switzerland before the war to bring them this message. We were reminded of the words of the Bible which exhort us to "send out your bread upon the surface of the waters, for in the course of many days you will find it again."—Eccl. 11:1.

EVENTFUL YEARS

The year 1940 was an especially eventful year. One day the Bethel home in Berne was occupied by the military authorities, who searched everything in the hope of finding something to use against us. Since we have nothing to do with politics, naturally nothing could be found. But all our literature was confiscated. We could print only the magazine *Consolation* and a few booklets for Switzerland in our factory. Communications and export abroad were entirely cut off.

I was then assigned to serve as a traveling minister, called "servant to the brethren" at that time. I served the congregations in the French-speaking part of Switzerland. Gradually new congregations sprang up, and today it is a great joy to see the increase as a result of the practical help rendered by these traveling representatives who are now called "circuit servants."

After World War II connections with the outside world began to be normalized. In 1945 we had the first visit of the present president of the Watch Tower Society, N. H. Knorr. He spoke to us on the Bible text, "Remember . . . your grand Creator in the days of your young manhood." We were all ears! The talk was full of love and strengthened our faith. We could all study it in *The Watchtower* afterward, and how refreshing was this food at the proper time after the war years of isolation, when only a trickle of life-giving truth penetrated our borders! How grateful I am that through all the years I have been able to appreciate and perceive that Jehovah watches over and directs his work and sets men in positions of responsibility who are an example to his people in loving dedication to him and his organization!

In 1947 I was called back to Bethel. Nine months later, however, the brother serving the French circuit became ill and I was assigned to take over this service again. I was privileged to serve in this French territory until 1950, and then in a German-speaking circuit until 1954. In 1955 I returned to the Bethel home in Berne, where I now serve.

GRATITUDE

I am deeply grateful to God for all these privileges, and especially for the fact that I could serve in the field so many years as a full-time minister. I have been able to see Jehovah's organization being built up ever more beautifully and efficiently according to the principles of the early Christian church. Even as mature brothers visited the congregations in the early church to teach them and help them to

carry out their service of praise, to encourage them and build them up in the faith and to appoint mature men to serve as overseers to shepherd the flock, so now circuit, district and zone servants serve. They too make suggestions for the appointment of mature servants to shepherd the congregations.

I must not forget the international assemblies that I attended in Yankee Stadium, New York, in the years 1950 and 1953. How kind it was of the congregations I served as circuit servant at that

time to enable me to attend those assemblies! And in 1958 I was there too, as the Watch Tower Society assisted me. I was deeply impressed by all these people out of all parts of the world, of all classes and races who had all put themselves under the one Shepherd, Christ Jesus, as their leader. What gratitude welled up in my heart as I meditated that they all speak of the one hope, they all believe the same and exercise the same ministry wherever they may be found on earth, just as the Bible foretold!

It has been a happy life that I have led as a full-time servant in the field ministry and as a co-worker at the Bethel home. True, my strength is failing now, but I appreciate the privilege that I can still help in Bethel wherever I am needed. So I enjoy every kind of work, striving always to be conscientious and reliable, taking pains to do all as to the Lord himself.

My great wish is that I may continue to share in Jehovah's undeserved kindness, never forgetting all the goodness he has bestowed upon me. Trusting in him, the only true God, I want to continue to sing forth his praises as he continues to lead me in his paths of righteousness.

COMING IN THE NEXT ISSUE

- Studying the Word of Life.
- Improving Personal Study.
- Set Your Heart on Worthwhile Treasures.
- The Amalekites—A Lesson for Opposers of God.

Did You Commit the UNFORGIVABLE SIN?

AT times the Watch Tower Society receives letters from dedicated Christians who are downcast, discouraged and filled with anxiety. They have an exaggerated sense of guilt and feelings of extreme unworthiness and of strong self-condemnation. Plagued with a guilty conscience, they wonder if there is any hope for them. In brief, they feel they have committed the unforgivable sin.

That there is such a thing as unforgivable sin the Scriptures clearly show. Said Jesus Christ on one occasion: "Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven." In a similar vein one of his followers wrote: "It is impossible as regards those who have once for all been enlightened" fully, "but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves." "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment." Yes, as another Bible writer says, "there is a sin that does incur death," and for this we are not to pray.—Matt. 12:31; Heb. 6:4-6; 10:26, 27; 1 John 5:16.

Of course, only God himself who is the Judge knows whether a certain Christian has committed the unforgivable sin or not. But more likely than not, the very fact that the Christian is so concerned and deeply disturbed about it is an indication that he has not committed the unforgivable sin, especially so if he is overwhelmed with grief and is repentant about his sin.



A brief consideration of Scriptural examples of unforgivable sins and sins that were forgiven should prove enlightening and comforting. From these it will become apparent that it is not so much a matter of what kind of sin it is as it is the motive or heart condition, the degree of negligence and willfulness involved that determines whether it is forgivable or not. These examples show that it is the one who willfully makes a practice of sin after he knows the truth whose sins are unforgivable. Helpful also should be a consideration of what one who has stumbled into sin can do to regain his spiritual equilibrium or balance and joy in Jehovah.

The sin of the Jewish clergy in Jesus' day of opposing him was an unforgivable sin. They saw God's holy spirit at work in Jesus as he was doing good, performing miracles to the blessing of man and the honor of God, yet for selfish reasons they maliciously attributed this power to Beelzebub, Satan the Devil. They thereby blasphemed God's holy spirit, a sin that could not be forgiven, "not in the present system of things nor in that to come."—Matt. 12: 22-32.

The sin of Judas was likewise unforgivable, being a deliberately selfish one. In fact, his betrayal of his Master was only the culmination of a course of hypocrisy and dishonesty. He had been a thief, robbing the treasury that had been entrusted to his care. When he saw Mary anointing Jesus with very costly perfume, Judas complained, and Jesus silenced him. Then out of selfish spite, Judas went to the rulers and bargained to betray Jesus for thirty pieces of silver. No wonder that Jesus

said it would have been better had Judas never been born, and termed him "the son of destruction." When Judas saw the consequences of his vile deed he felt remorse, but he was unable to revive himself to repentance because of his continued selfish course and the deliberate willfulness of his act.—Matt. 26:6-16; Mark 14:21; John 12:1-8; 17:12.

Such unforgivable sins stand in striking contrast to those that God did forgive. Thus the grievous sin of David was forgiven—though not without punishment, let it not be forgotten—because of his long years of faithful service, because his repentance was sincere and because of God's covenant with him. For similar reasons Peter's sin of denying his Master was forgiven. He had been honest in his service of his Master—not like Judas—and his sin was due to fleshly weakness and so repentance and forgiveness were also granted him.—2 Sam. 12:7-14; Ps. 51:1-19; Matt. 19:27; 26:69-75.

PLEADING FORGIVENESS

In view of the foregoing examples of sins that God forgave and those that he did not, the sincerely repentant Christian can come to God and plead with confidence for forgiveness, and that for a number of sound Scriptural reasons:

He can plead on the basis of inherited sin even as did David: "Look! . . . in sin my mother conceived me." He can plead for forgiveness also on the basis of his past record of faithful service. Further, he can plead on the basis of God's mercy: "You are a God of acts of forgiveness, gracious and merciful." God's name is another basis for pleading: "For your name's sake, O Jehovah, you must even forgive my error, for it is considerable." Closely related to the foregoing is another plea that David made: "Deliver me from bloodguilti-

ness, O God . . . that my tongue may joyfully tell about your righteousness." And in particular is Jesus' ransom sacrifice a basis for a Christian's pleading with God for forgiveness: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses."—Ps. 51:5; Neh. 9:17; Ps. 25:11; 51:14; Eph. 1:7.

If a Christian who has sinned feels unable to pray because his sin has made him spiritually sick, then what? "Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him."—Jas. 5:14, 15.

Even if the sin is of such a serious nature as to require disfellowshipping, that does not mean that the sin is unforgivable. However, to secure God's forgiveness one must comply with his rules by also confessing his sin to those in charge of his congregation and willingly submitting to being punished. That such sins are forgivable is apparent from the words of the apostle Paul regarding such an erring one: "This rebuke given by the majority is sufficient for such a man, so that, on the contrary now, you should kindly forgive and comfort him, that somehow such a man may not be swallowed up by his being overly sad."—2 Cor. 2:6-8.

Often a run-down physical condition, perhaps due to overconscientiousness, is at the bottom of the anxiety of having committed the unforgivable sin. So never let the Devil discourage you so that you give up trying to serve God and doing what is right because of imagining you have committed the unforgivable sin. The ways of Jehovah God are not only just but also wise and, above all, loving. Certainly if he

has no pleasure in the death of the wicked he has none in the loss of a servant of his. So keep feeding on God's Word, especially such comforting sections as Psalm 103, associate with your Christian brothers and

share in God's work to the extent of your ability and opportunities. Doing so, you will become strong in faith, hope and love and free from any fear of having committed the unforgivable sin.—1 Cor. 13:13.

Her Prayer Answered

● One of Jehovah's witnesses in Massachusetts (U.S.A.) had this experience: "I called at the door the other day and as I started to witness the smiling lady said: 'Are you one of Jehovah's witnesses?' I assented. She then asked me in and told me she had just been praying that one would call. And as soon as she had prayed the doorbell rang, and I was there. The significant part of that call was that I did not intend to call at that house when I got out of my car. I had previously left two magazines with a man who showed very little interest, but then suddenly the thought came to me to call there anyway."



● If a Christian driving an automobile has an accident that results in death to others, what would be the Christian congregation's responsibility, in view of possible bloodguiltiness? What if the driver has violated "Caesar's" speed or highway laws or has been careless?—K. F., West Germany.

In cases of automobile accidents where a life or a number of lives are lost, the question of the extent of bloodguilt, if any, is certainly one that deserves to be considered by the judicial committee of the congregation with which the car driver is associated. Even if a law court decides that the accident was not the fault of the driver, it would be proper on the part of the judicial committee of the congregation to examine the driver and try to determine whether, in actuality, there could be bloodguilt attached to that driver. This is important because the congregation does not want to come under any

community responsibility for the accidental loss of life, arising from a Christian's carelessness or disregard for "Caesar's" traffic laws.

If the driver in an accident with fatal consequences is a representative servant of the congregation and it is established that bloodguiltiness is attached to him, it would not be proper for him to continue as a servant. If carelessness is the cause, the driver must bear the responsibility for such carelessness or lack of caution.—Gal. 6:5, 7.

Thus if a road with a railroad crossing had no special warning lights, bells or gates, the driver still should have been careful to look before crossing. If a flying insect was causing annoyance, the driver should first have stopped the car and then remedied the situation. If a passenger in the back seat was speaking to the driver, he should have kept his eyes on the road, not trying to drive and also look at the back-seat passenger. If the weather situation was bad, more care should have been exercised by the driver. If the driver was drowsy, he should have relinquished the wheel to someone else, or he should have stopped the car and taken a rest until he got over his sleepy condition.

Consequently, it would be proper for the congregation judicial committee to inquire into

the matter and determine just how far the car driver shared in any responsibility for the fatal accident. It is well to remember that the unintentional manslayer in ancient Israel who fled to the city of refuge had to stand trial before the city authorities before he would be allowed to remain in the city of refuge, safe from the vengeance of the avenger of blood.—Num. 35:6-25.

If the accident was due to circumstances over which the car driver had absolutely no control, then, of course, he could be excused and there would be nothing to blemish his record, should he be a responsible servant in the congregation. But if it is found that a measure of blame does attach to the car driver, it would then be in order to remove him from his position of service and not reconsider him for a position of responsibility for at least one year. This will make it known that the committee does not want any community responsibility for accidental loss of life to attach itself to the congregation by its maintaining in a prominent, representative, exemplary position a brother to whom a measure of bloodguiltiness is attached. If the blameworthy driver is not a servant in the congregation, he would, of course, not be considered for a servant's position for some time after this. Since the driver is not a proper example to the flock, discretion on the part of the committee would also require that they wait a suitable length of time before giving him any assignments to instruct the congregation.

If the car driver has been careless, it would be well for the committee also to counsel him and to help him see the measure of his responsibility. The committee would determine whether he realizes this and feels repentant about it and has appealed to Jehovah God for divine mercy through Jesus Christ.

After the termination of his disqualification, as a result of which it is manifest that the brother involved has benefited as well as shown the right spirit together with due repentance, he might be appointed to some responsible position if one is available and there is a need.

If the driver, however, continues to show carelessness or pays no heed to "Caesar's" highway or speed laws, then he could not be considered for a servant's position. A car driver ought not to exceed the speed limit that "Caesar" sets for his roadways, streets and avenues. If he is a dedicated Christian and does exceed the speed limit, not only is it a failure to render to Caesar the things that are due to Caesar,

but there is also the pressing danger of accidents, with the possibility of fatal consequences.—Matt. 22:21.

Those who have exemplary positions in the congregation should therefore set proper examples when they are driving. What kind of example would it be to the flock if an overseer were careless about "Caesar's" traffic regulations? (1 Pet. 5:3) What effect would it have upon young men in the congregation if the overseer were a speedster? (Titus 2:6, 7) In view of the serious responsibility that goes with driving, Christian parents who permit their teen-age sons to drive their car should be certain they are properly trained and counseled. Especially do they need counsel concerning their responsibility to "Caesar" and to God, also counsel not to copy the worldly thrill-seeking youthful drivers who are so often involved in tragic accidents, usually due, somehow, to excessive speed. If any dedicated Christian engages in wild or lawless driving that results in destruction of the property of others or injury to other persons, then the judicial committee of the congregation should take appropriate disciplinary measures.

Moreover, in congregational or other dealings Christians should not require others to be at a certain place or locality at a time that would clearly be impossible to meet without breaking "Caesar's" speed laws. Sufficient notice should be given to a person so that he can travel at a lawful rate of speed. Thus if someone required a true Christian to travel to a certain place within a certain time and to do so would require violating "Caesar's" speed laws, then the Christian will choose to obey "Caesar's" law, taking whatever consequences might come as a result of such obedience. But it could be explained beforehand to a worldly employer, for instance, that the Christian's conscience will not allow him to break the traffic laws.

Most of the time, however, whether the driver realizes it or not, it is simply a matter of his starting early enough or of changing or reorganizing his schedule to allow sufficient traveling time. Then the Christian will not feel under any pressure or temptation to drive faster than he should. This compliance with the traffic laws of the "superior authorities" will not only help guard against fatal accidents with the possibility of bloodguilt being attached to the driver but also help ensure a good conscience, which is so vital to our eternal salvation.—Rom. 13:1, 5; 1 Pet. 3:16.

Assembly Opens in New York, Closes at Milwaukee

SUNDAY, July 7, the "Everlasting Good News" Assembly opened at Yankee Stadium in New York with delightful weather, blue sky and a teeming crowd of conventioners. Sunday afternoon the Watch Tower Society's vice-president, F. W. Franz, reported to the assembly that he had just come from Milwaukee, where, on July 6, the crowd of conventioners rose to 53,112. This was the largest attendance for any convention of Jehovah's witnesses in Milwaukee and for any crowd to occupy the stadium in Milwaukee.

Franz' talk, "The World—God's Field of Work," was an absorbing study of the Greek words usually translated "world" and how each Greek word has significant meanings. Proper understanding of the words *aión* and *kósmos* will be of great help in understanding many Bible texts, including the identifying of the time referred to in them as "the founding of the world." At the close of Franz' talk it was announced, amid loud applause, that a crowd of 67,266 had been present to hear this most enlightening information.

The Society's vice-president further delighted this large audience by telling them he would

soon be in telephonic communication with the Society's president, N. H. Knorr, to inform him of the fine attendance at the opening of the New York assembly. When the call was made, the Society's president, in turn, informed Franz of the outstanding attendance in Milwaukee for the public talk "When God Is King over All the Earth." This was a record 57,055 persons, who thrilled and applauded as President Knorr declared: "God, not world politicians and statesmen, will determine when this 'time of the end' shall close. Shortly the clock of universal time will strike the hour, and the 'war of the great day of God the Almighty' will break out, not by accident or by human miscalculation, but because God has had enough of mankind's opposition and ignoring of him . . . Only men and women, like Noah and his family, who are in favor and support of God's kingdom by his Son Jesus Christ will survive." In New York 107,483 heard the same talk the following Sunday.

When the New York assembly concluded, this talk was still scheduled to be given in twenty-two other cities around the world this summer.

ANNOUNCEMENTS

FIELD MINISTRY

Manifesting their subjection to Jehovah God, Jehovah's witnesses will continue to carry out their ministry during August, offering the Bible-study books "Let Your Name Be Sanctified" and "Your Will Be Done on Earth," with two booklets, for just \$1.

ANNOUNCEMENT OF ANNUAL MEETING

Yearly the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania is held on October 1, and in 1963 this date falls on Tuesday. The meeting will be at ten o'clock in the forenoon on Tuesday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania.

A regular letter of notice of annual meeting will be sent to each of the members of the corporation. The members will wish to be certain that these letters of notice reach them by seeing to it that the secretary's office has their present mail address to which to send the notices.

As is the usual procedure, the notices will be accompanied by proxies. The proxies should be returned by the members promptly in order to reach the office of the secretary of the Society not later than September 15. The proxy should be returned by each member whether the member is going to be at the meeting personally or not.

WORLDWIDE ASSEMBLIES CLIMAX

This year a new and exciting chapter is being written in the record of unity of Jehovah's witnesses. In quick succession, twenty-four assemblies around the world are demonstrating their interest in advancing the knowledge of God and his Word. The worldwide assembly will reach its finale in the Rose Bowl in Pasadena, California, September 1-8. Don't miss it!

"WATCHTOWER" STUDIES FOR THE WEEKS

September 15: Protect the New Generation.
Page 489.

September 22: Each One Will Render an Account. Page 495.