

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1967

Semimonthly

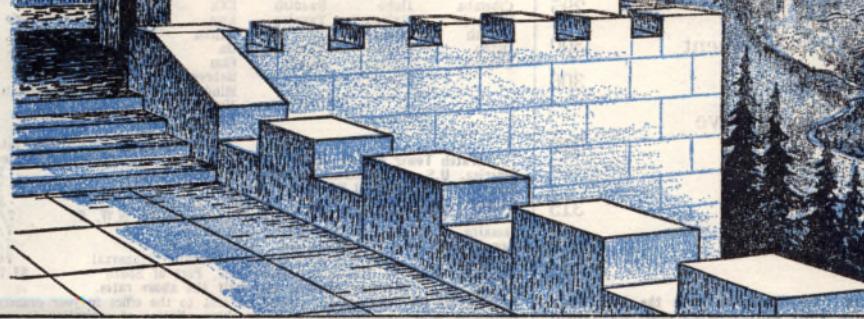
**MILDNESS,
A CHRISTIAN REQUIREMENT**

INSTRUCTING WITH MILDNESS

**"THE WORD OF GOD IS ALIVE
AND EXERTS POWER"**

**DO YOU GIVE 'JUST AS YOU HAVE
RESOLVED IN YOUR HEART'?**

© WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version
 AT - American Translation
 AV - Authorized Version (1611)
 Du - Catholic Douay version
 JP - Jewish Publication Soc.

Le - Isaac Leeser's version
 Mo - James Moffatt's version
 Ro - J. B. Rotherham's version
 RS - Revised Standard Version
 Yg - Robert Young's version

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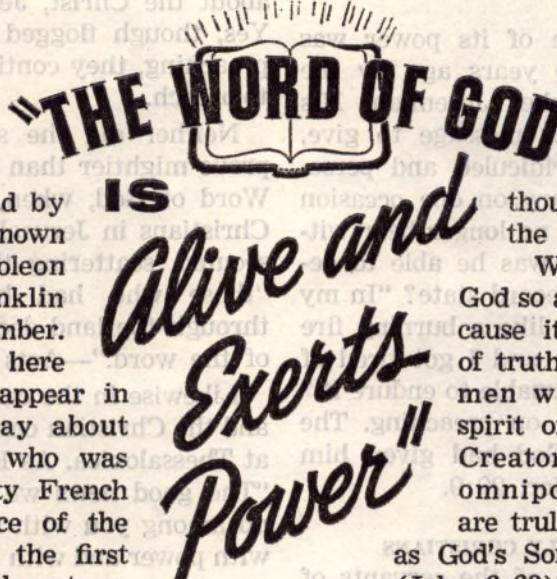
May 15, 1967

Number 10

"THE pen is mightier than the sword." In one form or another that sentiment has been expressed by more than one well-known figure of history, Napoleon and Benjamin Franklin being among that number. In the exact form here given these words appear in Bulwer-Lytton's play about Cardinal Richelieu, who was an astute and crafty French statesman and prince of the church of Rome in the first half of the seventeenth century.

However, modern totalitarian governments have tried hard to prove that the sword of persecution as exercised by them is mightier than the pen. By stifling freedom of speech, of press and of religion they have almost succeeded in proving their point. Almost, but not quite, for there has ever been at least one notable exception. And what is that? The inspired Pen, the Bible, the Word of God.

Yes, totalitarian governments have been able to bind men, but the inspired Word of God they have been unable to restrain or bind. (2 Tim. 2:9) As the inspired writer of the Bible book of Hebrews well states: "The word of God is alive and exerts power and is sharper than any two-



edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern

thoughts and intentions of the heart."—Heb. 4:12.

Why is this Word of God so alive, so powerful? Because it is the very essence of truth and because its penmen were filled with the spirit or active force of the Creator, Jehovah God, the omnipotent One. Its words are truly spirit and life, even as God's Son, Jesus Christ, said.

(John 6:63) Those who drink in the words of truth found in the Bible with open minds and honest hearts are bound to receive some of God's powerful active force or spirit. Further, that Word of God imparts faith to those who receive it in good and honest hearts; a faith that enables them to do many valiant and mighty works. (Hebrews, chapter 11) More than that, the Word of God imparts strength to truth-hungry and open-minded readers by its very honesty and candor as well as by its emphasis on righteous principles. It also imparts strength for righteousness by its revelation of the all-wise, all-mighty and perfectly just Creator, the one who, above all others, is the proper object of fear.

Among the many ways that the Word of God has shown itself to be alive and to exert power has been by its giving human creatures strength and zeal for the doing of the service, the ministry of Jehovah God, namely, to "preach the word." And it has enabled them to do this in spite of bitter opposition, empowering them to continue faithful until death.—2 Tim. 4:2, 7, 8.

A striking example of its power was furnished some 2,500 years ago by the faithful Hebrew prophet Jeremiah. His was a very unpopular message to give, and being opposed, ridiculed and persecuted, he became weary on one occasion and decided he would no longer bear witness to his God. But was he able to desist? What does the record state? "In my heart it proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it." He simply had to go on preaching. The word that Jehovah God had given him was that powerful.—Jer. 20:9.

EXAMPLE OF EARLY CHRISTIANS

The same was true of the servants of Jehovah God who became Christians, Christ's followers. The Word of God caused them to become active workers, zealous preachers of the gospel or good news, and they proved that Word more powerful than the sword of persecution. Thus when the apostles were seized and haled into court and commanded no longer to preach about Jesus Christ, they fearlessly replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20.

Shortly thereafter the apostles were again apprehended and this time beaten as

well as ordered to stop preaching. Did this cause them to desist? What does the record show? "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:40-42) Yes, though flogged and ordered to stop preaching, they continued "without letup" to preach.

Neither did the sword of persecution prove mightier than the inspired Pen, the Word of God, when, sometime later, the Christians in Jerusalem were cruelly persecuted, scattering them abroad. No, for "those who had been scattered went through the land declaring the good news of the word."—Acts 8:4.

Likewise in the case of the apostle Paul and the Christian congregation he founded at Thessalonica. As Paul himself testifies: "The good news we preach did not turn up among you with speech alone but also with power and with holy spirit and strong conviction . . . The fact is, . . . in every place your faith toward God has spread abroad, so that we do not need to say anything." No question about the Word of God as preached by Paul being alive and exerting power.—1 Thess. 1:5-9.

HUMAN TRADITIONS DO NOT GIVE POWER

In striking contrast to the inspired and powerful Word of God stand the traditions of men that conflict with the Bible. They do not impart such power, they are not based on truth, they are not filled with God's holy spirit. Concerning them Jesus Christ once stated: "You make the word of God invalid by your tradition which you handed down." (Mark 7:13) It follows that those who are fed on tradition instead

of the Word of God would lack the power and zeal that the Word of God gives.

Proof of this in modern times is furnished by the very ones who adhere to the traditions of men, an example being furnished by the prolific and popular Roman Catholic writer William J. Whalen. In one of his most recent publications, *Jehovah's Witnesses* (1965), which has the imprimatur of C. F. O'Donnell, J.C.D. Administrator, Archdiocese of Chicago, he, among other things, states: "Fr. Omer Degrijse, C.I.C.M., superior general of the Immaculate Heart of Mary missionaries, declared recently that the major problem of the Church everywhere is the passive outlook of lay people. 'Only 5 percent of the members of the Catholic Church are actively engaged in an apostolic work,' he said. 'These are the priests, the religious [monks and nuns], and the few lay apostles of Catholic Action.' The head of the Sheut Fathers said the real problem of the Church in every country and every parish is how to awaken the 95 percent to their responsibility of spreading the word of God in their own sphere of influence. They do not recognize this responsibility now. As a result . . . the Church has become an army composed solely of officers without soldiers." After commenting on the zeal of Jehovah's witnesses, Mr. Whalen goes on to say: "If other Catholics feel as I do, they dread the thought of spending even a few hours every few years calling on fellow Catholics for some fund drive."

But this is not surprising when we note that this same lack of power, of zeal, courage and conviction reaches all the way up to the top of this religious organization. Thus there is also Roman Catholic writer Nerin E. Gun, who speaks of himself as "a good Catholic, raised by the Brothers and educated in part by the Catholic Uni-

versity in Paris." In his book, *The Day of the Americans* (1966), which deals with his experiences in the German Dachau concentration camp, he has the following to say about the record of Pope Pius XII in relation to Hitler and the Nazis: "What could the Pope do? He could at least have abstained. He might have refused to sign concordats with Fascist Italy and Hitlerite Germany. He could have excommunicated both of their dictators as in olden times he had excommunicated emperors (remember Canossa).*

"It has been said that the Catholic clergy suffered tremendously. This is true—but exactly what proportions? For each anti-Nazi priest, how many were there who collaborated with the regime and tolerated it? . . . It is said that the Supreme Pontiff, by unequivocally opposing Hitler, would have only provoked more cruel oppressions. That is not proved by any means. It would have been difficult for Hitler to have been more pitiless than he was. What would he have done? Burn the corpses of the Jews a second time? Besides, fear of reprisals has never been a valid excuse for not doing one's duty. After all, if all of us had kept our arms crossed [Gun was a neutral who landed in Dachau's concentration camp because of his honest and fearless reporting] so as not to expose our families, our friends and our possessions, there would have been no Resistance, no partisans, no counteraction of any sort." And that is said by a Catholic writer intensely loyal to his Church, as appears from elsewhere in his book.

From the foregoing it is clear that religious traditions do not make men and women, clergy and laity, strong, zealous and fearless. Traditions are not more powerful than the sword of persecution.

* Where Pope Gregory VII let an excommunicated German emperor stand for several days in the cold of winter in a penitent's shirt, begging forgiveness.

THE WORD OF GOD STILL POWERFUL

That the Word of God is just as alive and powerful today as it was in apostolic times is proved by the Christian witnesses of Jehovah. They stand foursquare upon the Bible, and as Mr. Whalen observes, the Witnesses "set aside time to read the Bible," as well as for reading "*The Watchtower* and *Awake!*" magazines, tracts and books," all of which are based on the Bible. He further testifies: "Even those who are most critical of the Witnesses can hardly deny that the Witness usually exhibits a complete commitment to his religion; this is one of the things I like about Jehovah's Witnesses. They are Witnesses who are physicians and farmers, housewives and architects, day laborers and teachers; but if they are dedicated Witnesses they know that their first allegiance is to Jehovah." "I can assure you that most Witnesses have to struggle to overcome the same shyness, sensitivity, and inertia which would face any of us who were asked to tramp door to door trying to interest neighbors and strangers in our religion. That most Witnesses persist in this gruelling work year after year is something which I must admire." "Each Witness—man or woman, adult or child—knows he must become an active missionary." Yes, the Word of God is alive and exerts power in our day even as it did in Bible times.

And these Bible-oriented Christians manifest this zeal in spite of bitter opposition and persecution, even as the early Christians did. Thus Mr. Gun says about his experience in the Dachau concentration camp: "I would like to be able to say there had been nothing but heroes in the Lager [Camp] but that, unfortunately, would not be true. We were a heterogeneous group. Among us there were some of everything: Communists, members of the

underground, criminals, anarchists . . . and the admirable Jehovah's Witnesses . . . The members of Jehovah's Witnesses, it must be said, showed such courage, daring, virtue and stoicism in adversity that they deserve a special salute. They were rocks in a sea of mud."

"Rocks in a sea of mud"? "Deserve a special salute"? Why? Because of the powerful Word of God that was in their hearts.

And some twenty years later we find the witnesses of Jehovah making the same record in other lands. As the 1967 *Yearbook of Jehovah's Witnesses* shows, in the past year they have suffered persecution in upward of twenty lands, among the most bitter being that experienced by them in Portugal and Cuba.

How do these Witnesses respond to such treatment? Even as did the apostles of old. The *Yearbook* gives some of the statements of those in concentration camps in Cuba: "We are not downhearted. We will reply with Paul's words: 'Nothing can separate us from the love of Jesus.' Pray for us as we pray for you." And wrote one to his wife: "They say that we are not going to be sent to prison, that either we become soldiers or we go to the cemetery. So be faithful and pray for us."

Yes, the Word of God is truly alive and exerts power. It proves itself to be mightier than the sword of persecution. It is beneficial for many things, especially to enlighten one as to the course of righteousness and then to empower one to follow that course. (2 Tim. 3:16, 17) So read your Bible daily, read it in faith, ask God to help you to understand it and to apply what you read to your daily life. And should you want further assistance in your efforts to understand it, Jehovah's witnesses, who have so greatly profited from it, stand ready to assist you.

COMMERCIAL WORLD

Experiences CAUSE FOR MOURNING

IF WORLD religion should lose its hold on the people today, would you be financially affected? Think carefully. If religion went out of business, would it affect your business or livelihood? You have to take into consideration, especially if you live in Christendom, the Christmas shopping season, you have to consider Easter with its incentive for new attire for the "Easter parade," you need to think of all the exchange and employment in the sale of candles, images, crosses, religious objects, church construction and furniture, church weddings, funerals and the like. In fact, what activity of life is there, from the cradle to the grave, where the church does not have some influence, and most of these things with a cost attached? Many people, merchants particularly, think of the great religious holidays first in terms of the commercial aspect, the shopping and gift-giving and the like, before they do the religious aspect.

But an even greater influence in a commercial way has been exercised by world religion as it has had to do with the control of business. In whole countries, states and provinces the dominant religion often holds a large share of industry and business. Religion is often the factor that determines the individual's business opportunities and employment. There is no denying that the religion of this world has catered to those members of its churches who are most influential in business. The concern has not been 'How did a man get his money?' but 'Does he have it?' Religion of this world has always had riches. In pagan lands as well as even in some

controlled by Christendom, the poor are in poverty while the temples of religion are filled with objects of gold. Many of the temples and churches have spires, domes and the like that are covered with gold, making the building the most magnificent one in the community.

The Bible describes this world's religion, false religion, as situated on "many waters," thriving with commercial prosperity, teeming with businessmen carrying on commercial activities. Ancient Babylon, with the Persian Gulf, the Euphrates River and her canals with the Tigris River, had a great fleet of ships of commerce and did a great business by the sea. Many ships of other lands put into port, to her enrichment. Today Great Babylon, the world empire of false religion, sitting like a great harlot on the broad waters of "peoples and crowds and nations and tongues," does a great materialistic business by means of such waters. (Rev. 17:1, 15, 18; Isa. 43:14) This provides employment for many of her religious subjects, especially through the many "traveling merchants of the earth." Even her missionaries have knowingly or unwittingly opened up commercial markets abroad. She has not hesitated to stoop so low as to have dealings with gangsters and racketeers, religiously soothing their bad consciences and in many instances having her priests preside over their elaborate funeral services.

AN ECONOMIC CRISIS

With these facts in mind it is more obvious that the Bible is absolutely true when it describes what the fall of this

great religious empire will mean. "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock any more, a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet; and every thing in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and horses and coaches and slaves and human souls. Yes, the fine fruit that your soul desired has departed from you [O Babylon], and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

"The traveling merchants of these things, who became rich from her, will stand at a distance because of their fear of her torment and will weep and mourn, saying, 'Too bad, too bad—the great city, clothed with fine linen and purple and scarlet, and richly adorned with gold ornament and precious stone and pearl, because in one hour such great riches have been devastated!'"—Rev. 18:11-17.

When the ten kings, representing political powers of this world, turn against false religion (after they see the handwriting is on the wall for her) and destroy her, they will doubtless do much looting of her riches, properties and fine things and will fill their coffers, wrecking Babylon the Great as far as they can do so. They will loudly exult over all this. But in other quarters her desolation will cause mourning, not so much because her religion has been exposed as a fraud and done away with, but because of the widespread commercial devastation to the "traveling merchants" and their employees. They will

have cause to join together in weeping and wailing, just as Revelation 18:17-19 describes it: "And every ship captain and every man that voyages anywhere, and sailors and all those who make a living by the sea, stood at a distance and cried out as they looked at the smoke from the burning of her and said, 'What city is like the great city?' And they threw dust upon their heads and cried out, weeping and mourning, and said, 'Too bad, too bad—the great city, in which all those having boats at sea became rich by reason of her costliness, because in one hour she has been devastated!'"

GLAD ONES

Besides the "ten horns" of the scarlet-colored wild beast, will there be any others who have reason for gladness at the devastation of Babylon the Great? Yes, there will be, but their gladness will be based on an entirely different reason. The "ten horns" in their vicious demolition of false religion may think that they have proved surely enough, as false religions are saying, "God is dead," that there is no god at all. But that will be as far as their gladness goes. The truly glad ones will have reason for real rejoicing, first of all because they realize that it is actually God who has Babylon the Great destroyed. They have got out of Babylon the Great before she goes because they see that she is entirely corrupt and does not represent the true God at all. They have joined themselves with the earthly servants and representatives of Jehovah, the God of true worship. Their worship cannot and will not be destroyed by the "ten horns," for these are true worshipers, no part of Babylon the Great, whose destruction Jehovah supervises. Her destruction is an expression of his judgment for her sins that have reached "clear up to heaven." Therefore, the gladness of those serving Jehovah is a clean, right gladness caused

by seeing Jehovah bring to an end the reproach that Babylon has brought upon his name, along with the corruption and suffering she has caused in this world. They rejoice with God and with his heavens when he commands them: "Be glad over her, O heaven, also you holy ones and you apostles and you prophets, because God has judicially exacted punishment for you from her!"—Rev. 18:20.

The judgment of Babylon the Great is, therefore, no unexpected thing to those who serve God. They know now that it is near. The prophecy of Jeremiah 51:48 foretold that heaven and earth would cry out joyfully over the destruction of literal Babylon. This took place, and, in turn, it served as a prophecy applying to Babylon the Great. God's servants on earth, however, have never tried to force this prophecy to fulfillment nor to avenge themselves upon Babylon the Great. They have known that it is God's place to avenge them and to express his wrath for her sins in his own time. Now, however, they see that this judicial punishment is hanging menacingly over her and they are informing as many as will hear so that they may not be among the mourning ones at the time of her crash.

GLAD ONES ON EARTH

IN HARMONY WITH HEAVEN

The twelve faithful apostles and the early Christian prophets have, of course, long ago died. Since that time many other Christian holy ones have finished their course in death. (2 Tim. 4:7, 8) At this time of the end, while this good news of the Kingdom and of Babylon's fall is being preached, they are in the heavens, having experienced a spiritual resurrection to life. They will be among the chief rejoicers with Jehovah God and his Son Jesus Christ and the holy angels in heaven. But on earth there is yet remaining a small number of the entire body of the 144,000

of Christ's spiritual brothers. (Rev. 12:17) These are supervising and taking the lead in the proclamation of Babylon's destruction. With them, especially since 1935, is a great crowd, more than a million, who have hopes of living on earth under the kingdom rule of Christ and his 144,000. (Rev. 7:9, 10) All of these together are Jehovah's witnesses in the earth and they rejoice with the heavens in the prospect of Babylon's devastation. Even greater will be their rejoicing when they will have survived and actually witnessed God's execution on Great Babylon.

Faithful prophets and servants of God of ancient times suffered sorrows from the persecution of her false religion. When they are brought back to earth by Christ's resurrecting power and they are informed of what happened to Babylon the Great they will join in the gladness. For the present time, however, Jehovah's witnesses are not spending their time merely rejoicing over the prospects of Babylon's devastation. No, they are busy preaching the good news of the Kingdom to help as many persons as possible to avoid the suffering that will come upon Great Babylon. They are patiently waiting for God to bring matters about for her destruction and they know that it will come quickly, as in "one hour." So they know that it is now or never for those people holding onto false religion, if they want to survive.

The great mourning that comes is because it is such a shock to Great Babylon's adherents. It comes so suddenly, as a great surprise. But they can know now, in advance, if they want to. God, who sees the situation from a much broader and clearer vantage point, has his angel express it more emphatically.

HOW QUICKLY DOES THE CRASH COME?

"And a strong angel lifted up a stone like a great millstone and hurled it into

the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again. And the sound of singers who accompany themselves on the harp and of musicians and of flutists and of trumpeters will never be heard in you again, and no craftsman of any trade will ever be found in you again, and no sound of a millstone will ever be heard in you again, and no light of a lamp will ever shine in you again, and no voice of a bridegroom and of a bride will ever be heard in you again; because your traveling merchants were the top-ranking men of the earth, for by your spiritistic practice all the nations were misled. Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth.'"

—Rev. 18:21-24.

A great millstone hurled by a strong angel into the sea would sink fast to the bottom and would stay there. It reminds us of how Seraiah, King Zedekiah's quartermaster, stood on the bank of the Euphrates River at Babylon, read aloud Jeremiah's prophecy against Babylon and then tied a stone to the scroll and pitched it into the midst of the river, saying: "This is how Babylon will sink down and never rise up because of the calamity that I [Jehovah] am bringing in upon her."

—Jer. 51:59-64.

The great religious system of this world that has been willing to take any avenue to enrich herself and which has been very flamboyant with her church bells and music, her showy processions and her elaborate ceremonies for births, weddings and funerals, will be turned into a place of violence and desolation. She will experience God's judgment, for her spiritual leaders have been really materialistic merchants, top-ranking men in worldly, non-religious circles, reaching out for wealth. They have oppressed and defrauded their

religious flocks, fleecing the sheep. They represented a religious system that actually practiced demonism, sorcery, magic, religiously drugging the people and misleading all the nations of this world.

WORLD RELIGION'S RESPONSIBILITY

Of all the calamities and terrible things that have taken place in this earth from the time that Babylon began under Nimrod, there is very little of it that you cannot trace back to false religion with its misrepresentation of God, its breaking up of unity among men by means of race, national and religious divisions, alliances with politics and suchlike activities. Therefore, God is speaking very factually when he says: "Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth."—Rev. 18:24.

God's law, given to the patriarch Noah after the great flood, said: "Anyone shedding man's blood, by man will his own blood be shed." (Gen. 9:6) Noah was the representative of his family, from whom all the human race have sprung. Therefore, this law is binding upon all mankind. According to this law Babylon the Great deserves to be put to death. She has an enormous bloodguilt before God. On her skirts is found the blood of even Jehovah's witnesses, besides millions of her own devotees and others. Ancient Israel as a nation of Jehovah's witnesses was opposed by the false religions of the nations around her. Eventually, false religion even brought into captivity that nation. When Jesus was on earth, he was opposed and eventually was put to death, martyred through religious persecution. We have no trouble calling to mind the religious wars such as the Crusades, the massacres, the burnings at the stake, the plundering of nations, the slaughtering of whole communities and the forcing of entire nations to

be converted to a certain brand of religion by the fear of the sword.

An example of how a difference in religion inflames to rioting, mobbing, mutilating and human butchery was displayed when Hindu India and Moslem Pakistan were partitioned in the summer of 1947 and Sikhs and Hindus and Moslems gave vent to their religious hatreds. Concerning the religious slaughter that took place *The Americana Annual 1948*, pages 326, 327, says:

Unhappily, the speed with which partition had been effected brought in its train immense economic dislocation and renewal of bitter communal strife. More than 4,000,000 persons were involved in an exchange of populations between the two states, and during the first two weeks more people were killed each day in the Union of India and Pakistan than in all the countries under scrutiny at that time by the Security Council of the United Nations. The separation of Moslems and non-Moslems destroyed the previous efficiency of the vital services, . . .

The 1948 *Britannica Book of the Year*, page 385, gives us an evidence of the hatred that is caused by false religion and a violation of God's law on the sanctity of blood. It says regarding the partition of the Punjab:

Amritsar, the sacred city of the Sikhs, was left in their hands. It had, however, the effect of cutting the Sikh community in two, 2,000,000 being in the eastern Punjab (dominion of India), and 1,750,000 in Pakistan; moreover, many important Sikh shrines and landed estates were on the western side of the river. This led to a concerted attempt on the part of the Sikhs to eliminate the local Moslems, which in its turn provoked savage reprisals. The result was a mass migration of Sikhs and Hindus on the one hand into the dominion of India, and of Moslems into Pakistan on the other. Convoys of refugees fleeing by road and rail were violently attacked and in many cases virtually annihilated. Both dominions did their best to ensure safe transit for the refugees, but this was rendered difficult by the reluctance of troops and police to take

resolute action against their coreligionists. . . .

We all are familiar with the fact that the clergy, especially those of Christendom, prayed for the fighters on both sides during World Wars I and II, aiding in inflaming hatreds there. A British officer in World War I wrote: "The Christian churches are the finest blood-lust creators which we have, and of them we made free use." (*A Brass Hat in No Man's Land*) Leaders of world politics know that these men who claim to be for peace, not only failed to stop these wars, but sanctified them. Here was Babylon's traffic in "human souls," lives.—Rev. 18:13.

THE WAY TO BE AMONG THE GLAD ONES

Should we face the destruction of Babylon the Great, which is due to take place, with trepidation at the commercial loss and the economic crisis that it may cause? No, rather, great haste must be taken to get away from bloodguilt with Babylon the Great by turning to Jehovah God, dedicating ourselves to him and symbolizing that dedication by water baptism as quickly as we can, thereby making a request to God for a good conscience. (1 Pet. 3:21) Then, being God's dedicated servants, we must be very careful not to become involved in the employment of or the financial support of Babylon the Great and must flee from any participation in her religious enterprises and any traffic in her religious objects. Even if losing money or having to change occupations to make a living now, it is far better to be among those staying completely clean from her. It will be a finer happiness to be glad over Babylon's fall because of being on Jehovah's side, with everlasting life in view, than to have a brief time of enjoyment with Babylon and be a mourner because of the loss of material things and, far more seriously, the loss of life.—Luke 9:25; Rev. 18:4.

Mildness

A CHRISTIAN REQUIREMENT



WHEN you listen to a weather forecast in the summertime, are you happy to hear that it will be well over 100 degrees Fahrenheit in the shade, with high humidity accompanying the intense heat? Or in wintertime, does it make you glad to have the forecaster say it will be well below freezing, with icy winds of high velocity piling up huge snowdrifts? No, the average person does not relish such forecasts, because to go about one's daily activity in such extremes of weather is not pleasant.

² However, what if the forecast stated the weather would be *mild*, that the temperature would be in the middle seventies and the humidity low, with sunny skies broken only by fleecy clouds? Why, that makes the average person feel good! He wants to get out in that nice weather, breathe in the fresh air and be invigorated. Yes, this kind of weather is very pleasant. Why, even one's attitude often improves! No doubt about it, mild weather is desirable, but harsh extremes are not.

³ So, too, with the Christian personality. As a quality, mildness is desirable rather than harshness. As a matter of fact, not only is it desirable, but it is a Christian requirement. The apostle Paul stated at Ephesians 4:1, 2: "I . . . entreat you to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness." He encouraged

Timothy to "pursue righteousness, godly devotion, faith, love, endurance, mildness of temper." (1 Tim. 6:11) When counseling wives, Peter told them to let their adornment "be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." (1 Pet. 3:4) Mildness, then, is really more than desirable. It is required of Christians.

WHAT IT IS

⁴ Mildness is so important that the Bible tells us it is one of the products, or fruits, of God's holy spirit. At Galatians 5:22, 23 Paul says: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness." So this quality, mildness, is a product of God's active force working through receptive Christians on earth. Where Christians are in tune with God, where they have molded their lives to the requirements God outlines in his sacred Word, and where they ask for and allow God's spirit to operate in them, then they will be producing this quality. A lack of mildness indicates something is missing, that Christian maturity has not been acquired, that God's spirit is not operating freely in that individual.

1-3. Why is mildness for the Christian?

4. What else makes mildness so important?

⁵ Just what does it mean to be mild? Mildness means to be calm, moderate in our ways and actions, tempered in our feelings and behavior toward others. It means to be gentle, tender. This gentleness might be compared to that used when handling an infant. A loving mother would not think of putting a baby to bed by roughly throwing the child into its crib, unconcerned as to where it would land or what damage might be done. No, the loving mother is careful, tender. She keeps both hands on the infant and gently carries it from one place to another so as to cause no injury. She maintains a grip just firm enough to get the job done. Mildness is like that, gentle, tender, careful, but firm enough to accomplish the necessary tasks of life.

⁶ There are some things that mildness is not. It is not harsh. It does not employ sharp or cutting language when speaking to others. It does not harden itself against one's fellowman. Husbands might com-

pare it to a shirt collar. If the collar is too stiff it becomes harsh, irritating, cutting to the neck. The husband prefers a collar that does not irritate, one that is mild to the neck, but firm enough so that it will hold its shape. Mildness is similar to that. It is not hard, irritating or cutting.

⁷ Mildness is not impatient or quick-tempered. It is not difficult to please, finicky and fussy about every little thing. It is not disagreeable or belligerent. As Paul urged Titus to remind the early Christians, it means "to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men."—Titus 3:2.

⁸ Mildness should not be mistaken for weakness of personality or cowardice, however, for it most certainly is not. Just because a person cultivates a mild disposition and avoids extremes of speech and behavior does not mean he lacks courage or is ineffective. Actually, it indicates inner strength and shows that one has his spirit under control. It shows that one is being molded by God's spirit, and how could that possibly make one weak or ineffective? No, do not confuse mildness with being feeble, irresolute, unstable, vacillating, or weak-kneed. It is not. To the contrary, the Christian who has this fruit of God's spirit is strong, courageous, determined.

⁹ The apostle Paul was a mild person, yet he says of himself when writing under the inspiration of holy spirit: "In labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in journeys often, in dan-

5. What does it mean to be mild?

6, 7. What are some things mildness is not?



8, 9. Is mildness a sign of weakness?

gers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations. In Damascus the governor under Aretas the king was guarding the city of the Damascenes to seize me, but through a window in the wall I was lowered in a wicker basket and escaped his hands." (2 Cor. 11:23-28, 32, 33) Does all of that sound like the activity of one who lacked courage? Surely, while Paul had his human frailties and weaknesses, God's spirit operating in him made him bold, fearless, courageous in the face of hardship and opposition. Yet, at the same time, he was like a loving father, for God's spirit also produced in him a mild disposition. So, too, Christians today, while mild in disposition, also have the courage and boldness God's spirit produces in receptive humans.

BENEFITS

¹⁰ Mildness brings many benefits to those who practice it. For one thing, it brings great calmness to mind and body. The mild person is not always getting upset and agitated by the actions of others. He does not torture his mind and body with continual anxiety and strife. It is not the mild person that is likely to get ulcers or mental disorders. To the contrary, mildness helps to keep the emotions on an even keel, which, in turn, brings benefits mentally and physically.

¹¹ Another benefit that comes to the mild person is that he is easier to get along with. Others enjoy associating with

10, 11. What are some benefits mildness brings?

him. They are refreshed when in the company of the mild person because of his pleasant manner, speech and actions, just as they are refreshed on a mild and pleasant day. This pleasant effect that mild ones produce is well described at Proverbs 16:24, where it says: "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." When you are with a mild person, you feel just that way. You do not fear him, but, instead, his mild ways are like honey, "sweet to the soul and a healing to the bones."

¹² Mildness helps us to keep our place in Jehovah's arrangement of things, because it aids us to be submissive. Said Paul: "But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." (1 Cor. 11:3) Yes, all of God's servants are in relative subjection. To be so requires a mild spirit. It is the haughty in spirit that do not want to be submissive to Jehovah and his arrangements. In this regard what a fine example Jesus set! Of him God's Word states: "Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake."—Phil. 2: 5-8.

¹³ An additional benefit to mildness is that it helps us avoid the tendency to want to "shine" in the eyes of others for the sake of self-glorification. This tendency should be avoided, as it is offensive to man.

12. How does it help us to keep our place in Jehovah's arrangements?

13. Mildness helps us to avoid what other undesirable trait?

ture Christians and Jehovah as well, for it is based on false pride. "Everyone that is proud in heart is something detestable to Jehovah." (Prov. 16:5) The mild person is more likely to realize this and avoid ambitiously seeking to excel at the expense of his brothers, or to flaunt an imagined superiority over them, or to seek to lord it over those other mild and sheep-like ones belonging to God. Jesus said: "The greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:11, 12) Mildness helps us to act like a slave and not a boss when dealing with other Christians. It helps us to appreciate always that it is Jehovah who must be exalted, and that all men are born in sin and are in need of redemption. The mild person mindful of his fallen state and his need of Jehovah's ransom arrangement is not apt to seek self-glorification.

PROGRESSIVELY CULTIVATE MILDNESS

¹⁴ Probably most readers, even those who have come to an accurate knowledge of God's Word, will be able to look back in their lives and say to themselves: "O, I certainly remember many times when I was not mild and should have been." No doubt many feel that as of this moment they do not fit the Scriptural description of a mild person. This may be true of you, but it should not distress or discourage you so much that you quit trying to become milder. You must remember that mildness is not a quality that is inherited, that comes naturally at birth. No, due to inherited sin, imperfection, we are born with a tendency toward doing bad, not toward doing good. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom.

5:12) The psalmist David acknowledged this fact, for he said at Psalm 51:5: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me."

¹⁵ In addition, we have more that pulls us away from mildness. There are wicked spirit forces that oppose the activity of Christians and may put a test on their mildness by persecution or aggravation from earthly agents that are under demon influence. This opposition is well described by Paul at Ephesians 6:12: "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places."

¹⁶ We also have this demon-controlled system of things and its bad spirit with which to contend. Daily most of us have to work among persons who do not have the spirit of mildness that comes from God, but who have the spirit of harshness that comes from Satan the Devil. The mental bent or mood of this present system of things works against Christian mildness.

¹⁷ We cannot avoid all contact with those who lack a mild spirit, for, "otherwise, you would actually have to get out of the world." What is called for is the restraining of one's spirit so as not to retaliate in kind when others oppose or irritate. This restrained, mild spirit comes to our rescue in such times of stress and enables us to do as Paul states: "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 5:10; 4:12, 13) Here, too, Jesus set the pattern. "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing

14-16. Give three influences that work against mildness.
17, 18. Since we cannot avoid all contact with the world, what do we need to do?

himself to the one who judges righteously.”—1 Pet. 2:23.
¹⁸ With so many influences for bad at work, it becomes obvious that Christians will need to work diligently on this quality of mildness. It does not come naturally, without any effort on our part, for there are too many things that tend to make us hard instead. So, day by day, year by year, we must progressively cultivate mildness in order to counteract inherited sin, Satan the Devil and his demons, and those guided by the bad spirit of this system of things. If we do not work hard to cultivate mildness, then these things will tend to make us harsh like others in the world.

¹⁹ How do we go about cultivating mildness? First of all, by learning about it; by studying God's Word and finding out that it needs to be cultivated, that it is a basic quality the Christian must have. That puts us on the right track. We know what direction we need to take, unlike worldlings who believe mildness is an undesirable quality and who believe that one must be hard, tough, arrogant, in order to get along in this world.

²⁰ To assist us in our efforts to be milder as time progresses, we need to keep in mind continually the matter of human imperfection. We cannot escape the fact that all are born in imperfection and have a tendency to make mistakes. This awareness should make us see the need for empathy when dealing with others. It should make us appreciate that we have to be forgiving of others as God forgives them. Realize that they cannot produce perfect thinking and acting any more than we can. The person cultivating mildness will do this, forgiving even “seventy-seven times,” for the mild person is loving and “love covers a multitude of sins.”—Matt. 18:21, 22; 1 Pet. 4:8.

19. What preliminary step is necessary?

20. Why must we take human imperfection into account?

²¹ If we expect too much from others, more than God expects, we will be led to disappointment. This can bring a test upon us, because we may get to thinking that, since we did not get anywhere being mild, we may as well use harsh tactics. But this will serve only to provoke others to lose their mildness, and, in turn, their reaction may trigger a further lack of mildness on our part. It is a vicious circle. Far better not to start the process in the first place! It is as Proverbs 26:20 says: “Where there is no wood the fire goes out, and where there is no slanderer contention grows still.” But if we keep pressing and demanding and provoking, we should not at all be surprised if others get irritated, perhaps even angry. After all, it is contrary to human feeling to want to be provoked continually. Why, on one occasion, even Moses, “by far the meekest of all the men who were upon the surface of the ground” in his day, lost his mildness due to the unreasonable and provocative attitude of the Israelites! “They caused provocation at the waters of Meribah, so that it went badly with Moses by reason of them. For they embittered his spirit and he began to speak rashly with his lips.”—Num. 12:3; 20:2-13; Ps. 106:32, 33.

²² Not long ago a newspaper told of an incident that also demonstrates the matter of how harsh speech or actions can provoke others to a loss of mildness. It was an incident that happened to a woman member of the House of Commons in England. Once, she very sharply said to Winston Churchill, former prime minister of England: “If I were your wife, I'd put poison in your coffee.” Churchill snapped back: “If I were your husband I'd drink it.” Yes, she put wood on the fire and provoked a heated response. It was as Proverbs 26:21 notes: “As charcoal for the embers and wood for the fire, so is

21, 22. Why should we avoid provoking others?

a contentious man [or woman] for causing a quarrel to glow." We do not want to be like that, so we will be careful not to provoke others to lose their mildness on occasions.

²³ Another thing that will help us in cultivating mildness is to recognize that Jehovah permits, within proper limits, a great variety in personalities, in tastes, in likes and dislikes. God has given man the marvelous gift of free moral agency. While this does not allow for complete freedom, for that would mean independence from God and his laws, it does allow relative freedom in many areas of human behavior. So do not insist on your own way or on your own taste in everything where Jehovah permits variety. Do not feel that everyone else has to fit into a mold you think best. Appreciate that all are different and do not try to make your own rules that would destroy the colorful differences that are part of God's creation. Where strictness or conformity is required, where it comes to worship, to right doctrine and right conduct, then God's Word, his holy spirit and his visible organization will keep us informed as to what we should do. But where matters are left largely to personal choice, such as in regard to what we should eat, what we should wear, what we choose to do for recreation and other such things, then keep in mind that, what God permits, we must also. This will help us not to be easily upset just because others have tastes that may differ from ours.

²⁴ Will cultivating mildness be an easy process? It may be easier for some than others, depending upon one's background, early training, experiences in life and maturity in Christianity. However, if you are one who has difficulty cultivating it, then you may suffer more setbacks than others

as you endeavor to do so. But do not be discouraged and quit trying. Note what Paul said at Romans 7:21-23: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind."

²⁵ Yes, your fallen flesh, as well as outside influences, can give you much difficulty as you work to cultivate mildness, but you must not give up trying just because you lapse back into harsh ways at times. Think of the infant that is learning how to walk. He falls over and over again, but he gets up and keeps on trying until he finally succeeds and walks with confidence. So, too, as you work hard progressively to cultivate mildness, you may fail at times. But learn from the experience and reaffirm your determination to continue making progress. Recognize that growing to maturity in this matter of mildness takes time. Be satisfied with gradual improvement and do not stop trying just because the process may take longer than you had anticipated.

²⁶ Remember, too, that Jehovah is merciful. Where we fall short we can go to him in prayer and ask for forgiveness. We also want to pray constantly for assistance, because mildness is a product of Jehovah's spirit. If we pray for God's spirit, the spirit that produces mildness, then we are bound to make progress. In time, with this powerful help, the one lacking mildness will acquire it until it becomes a part of his personality, almost habitual, just as walking becomes almost habitual to the physically mature.

²⁷ There is no doubt about it, cultivating mildness brings rich rewards. It results in

23. How will acknowledging variety help our mildness?
24, 25. Will cultivating mildness be easy?

26. How will Jehovah help us in this matter?

27. What rich rewards does mildness bring?

a much happier life for you even though surrounded by distressing conditions, because you maintain your balance and are not distressed and hardened by them. Another reward mildness brings is that it makes you more receptive to the truth. As Jehovah continues progressively to reveal his will to you, you will be much more inclined to accept such new truths and pattern your life around them. What

will this do for you? James 1:21 answers: "Accept with mildness the implanting of the word which is able to *save your souls*." Yes, your salvation is involved! So be mild-tempered and thus put yourself in line for the fulfillment of God's promise recorded at Psalm 37:11: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."

INSTRUCTING with Mildness

THREE is another reason why the Christian needs to cultivate mildness. True, it makes him happier, he is easier to get along with, it enables him to be more receptive to God's truths and thus puts him on the way to everlasting life; but there is something else. Mildness is also necessary when performing the great preaching work that Christians are commissioned to do in these critical last days.

² God's truths must be dispensed to humankind. A witness must be given throughout the earth before the end of this present wicked system of things. Additionally, those already dedicated to God must be fed continually with truths from God's Word. All of this requires much instructing, and mildness plays an important part in carrying it out. There may be various ways of teaching employed in this world, but where God's Word is concerned, the knowledge contained in it is to be imparted to others in mildness.

1, 2. Why do Christians need mildness in our time?

³ Instructing with mildness is the right way, the Scriptural way, the way that brings the greatest response from truth seekers. We know this is true because the greatest instructor that ever lived, Jesus Christ, used mildness when teaching the truth to others. This outstanding quality, mildness, was a part of his personality, and he used it with telling effect when instructing those hungering and thirsting for righteousness.

⁴ That Jesus had a mild disposition, he himself makes clear: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:28, 29) How effective Jesus' teaching would be because of his mild-tempered ways! Eagerly sheeplike persons would search him out to listen to him expound God's truths. They would not be afraid of him as they were of their harsh, oppres-

3-5. (a) How do we know that instructing with mildness is the right way? (b) Why would sheeplike persons be attracted to Jesus?

sive political and religious leaders who had lorded it over them without concern for their welfare.

⁵ Jesus had tender feeling for these common people who were in such pitiful condition spiritually and physically. "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." (Matt. 9:36) Mild-mannered Jesus, feeling pity for these downtrodden and abused people, would indeed be a source of refreshment for their souls. How different he was from what they were used to! What an uplifting experience it was to be in his presence! Jesus was not like their harsh taskmasters, but he was mild, kind, generous, understanding, loving.

⁶ The mild ways of Jesus would not attract everybody. Those who were not sheeplike and had no real love for the truth would probably view his manner as foolish and impractical in a hard world. Nor would the wicked ones respond. But Jesus did not want to attract just anyone into God's new system of things. He was not calling those who would love what was wrong and hate what was right. His mild ways would appeal to the right kind of persons, to lovers of righteousness. These are the ones Jesus was after. He was hunting for "sheep," not "goats."

⁷ It was when dealing with wicked, goatlike persons that we see Jesus using stronger language and actions. Jesus was mild, but he was not weak. When necessary, he denounced others, especially the hypocritical religious leaders, the scribes and Pharisees. Repeatedly he told them: "Woe to you, scribes and Pharisees, hypocrites!" (Matt. 23:13-36) At times, some of God's servants may need to deliver rebukes to others, but they must exercise great care in how they do so, for they do

not have the insight that Jesus did. Hence, the times not to be mild must be the exception and must be weighed very carefully. In this, Jesus set the pattern, but he had authority and discernment that imperfect humans do not have today.

PAUL INSTRUCTED WITH MILDNESS

⁸ The apostle Paul knew that Jesus' method of teaching with mildness was the best and was the pattern to follow, for he said: "Now I myself, Paul, entreat you by the mildness and kindness of the Christ." (2 Cor. 10:1) Note, too, what he stated at First Thessalonians 2:5-8 in connection with his way of dealing with others: "At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness! Neither have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ. To the contrary, we became *gentle* in the midst of you, as when a nursing mother cherishes her own children. So, having a *tender affection* for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." To be gentle, to have tender affection, Paul had to be mild. He was.

⁹ How did the brothers in the Christian congregation respond to this mild-mannered apostle? Well, on one occasion when Paul told the older men from the congregation in Ephesus that they would see him no more, note the reaction: "Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him, because they were especially pained at the word he had spoken that they were going to behold his face no more." (Acts 20:37, 38)

6. Would Jesus' mild ways attract everyone?
7. What care must be exercised when rebuking others as Jesus did?

8. How did Paul show that instructing was to be done with mildness?
9, 10. How did others respond to Paul's mildness?

These Christians loved the mild-mannered apostle and wanted to be around him, for they found refreshment in this servant of God. It distressed them much to think that they might see him no more. At his departure there was no cold formality, but tenderness, tears and much appreciation for the service he had rendered them.

¹⁰ If Paul had employed harsh, worldly methods in his instructing, it is very unlikely that he would have been the recipient of such genuine tenderness. Sincere expressions of love and gratitude are hardly given to the harsh person, because harshness repels, it does not attract. There is no weeping at the departure of the hard, cruel taskmaster, but, rather, there is great relief.

APPEAL TO FREE WILL

¹¹ Harsh methods of leading and instructing frighten. They do not inspire trust and love. They may get obedience for a while, but it is not a willing obedience. What is forced upon others usually does not endure, but is thrown off at the earliest opportunity. So forced obedience is neither desirable nor lasting, for Jehovah implanted in man a free will and desires willing obedience from him.

¹² Most persons resent and resist harshness, pressure or compulsion. When "the Egyptians made the sons of Israel slave under tyranny," how did it affect the oppressed? (Ex. 1:13) Exodus 1:14 tells us that "they kept making their life bitter with hard slavery." When King Rehoboam said: "My father, for his part, made your yoke heavy, but I, for my part, shall add to your yoke," the people revolted, as Jehovah foretold. (1 Ki. 12:14) In striking contrast Jesus told his listeners: "My yoke is kindly and my load is light." (Matt. 11:30) No wonder truth seekers in that day followed him instead of the heavy-

handed religious leaders who "bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger."

—Matt. 23:4.

¹³ Observe how Paul appealed to the free will of Philemon in the matter of the runaway slave, Onesimus. When Paul was in prison Onesimus was very useful to him. But Paul wrote the slave's owner, Philemon, and said: "I would like to hold him back for myself that in place of you he might keep on ministering to me in the prison bonds I bear for the sake of the good news." But did Paul hold this slave back for himself? No! For he told Philemon: "But without your consent I do not want to do anything, so that your good act may be, not as under compulsion, but of your own free will." What a difference such an attitude makes! We can imagine how Philemon would have felt had Paul said to him instead: 'Now, look here, Philemon, I need this slave of yours, so I'm going to keep him no matter what you say.' No, Paul knew better, for he instructed with mildness. He would rather have been inconvenienced than deal with Philemon in harshness or try to compel him to act against his own free will.

—Philem. 13, 14.

¹⁴ When speaking of generosity, Paul also followed this principle of appealing in mildness to the free will of others. He stated: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7) When Peter counseled the older men in the organization about their attitude toward the position of oversight they held, he urged: "Shepherd the flock of God in your care, not under compulsion, but willingly." These mature ones should not feel they are forced to shep-

13. How did Paul appeal to the free will of Philemon?

14. What other examples show that willingness is desired?

herd God's flock, but should do so in harmony with their free will.—1 Pet. 5:2.

¹⁵ Appealing to the free will of people in mildness does not necessarily mean that everybody who dedicates his life to God will fully appreciate all the obligations Christians have. At first, some may find certain requirements difficult to perform. But just because such ones may take time to cultivate appreciation and liking for these things does not mean they will not do them. For instance, when telling of the necessity to preach the good news, Paul acknowledged that some might not want to do so at first, that it might be against the will that the person had molded up to that point in his life. Paul said: "If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me." (1 Cor. 9:17) Paul was not saying that someone else would force him to do this. What he was saying was that some would need to overcome their own selfish will in order to conform to God's will, for, at first, the imperfect flesh may not always be delighted at doing what is right. Yet, even these who do it against their will are blessed, for they are not compelled to do so, but compel themselves because they love God and want to do His will. That is why Paul said: "I browbeat my body and lead it as a slave." (1 Cor. 9:27) So this kind of obedience to God is still basically willing, of one's own free will, because the individual is not forced by someone else, but he exercises discipline over himself in order to do God's will.

WHEN PREACHING TO OTHERS

¹⁶ The kind of people Jehovah wants to live in his new order are those who will respond to the appeal of the truth of their

own free will. With these persons our instructing will be most effective when done in mildness. From house to house, when calling back on such interested ones, or when teaching them the Bible in their own homes, the instructor will get his points over much better by a mild, gentle appeal to principles, logic and the beauty of the truth. Peter showed that this method was the one we should use in the work of instructing others when he said: "But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a *mild temper* and deep respect." —1 Pet. 3:15.

¹⁷ When the Christian instructs with mildness, his listener will be better able to concentrate on the material being presented. He is not sidetracked as he would be if the instructor had a disagreeable manner. A teacher that is rash, argumentative and unpleasant will divert some of the student's attention from the material and place it on the instructor. This would be a hindrance to his progress. The harsh instructor may even stumble others and drive them away from the truth! On the other hand, the one instructing with mildness finds this quality an asset and will be able to say as Paul did: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with."—2 Cor. 6:3.

¹⁸ Much patience is needed when preaching to others. Here, again, mildness aids the Christian. The mild person is not easily upset when the progress of others is slow, or where he finds indifference to the message. He has a much easier time being patient than does one who lacks mildness, for such are more prone to be hasty, quickly irritated and impatient when re-

15. What part does self-discipline play in doing God's will?

16. Did Peter agree with the methods of Jesus and Paul?

17, 18. How does a lack of mildness hinder instruction?

sults are not forthcoming. But if we lose our mildness because progress is slow or because of negative responses, we will be defeating our purpose, working against what we are trying to accomplish.

¹⁹ Appreciate that the mild instructor will not always get a listening ear. In fact, some will oppose and fight against even the mildest of persons, as they did against Jesus. But if there is opposition to the instructor of the good news, it should be because of the message he bears, because he represents the Most High God, Jehovah, and not because of any rudeness or harshness of word or action on his part.

²⁰ Maintaining mildness under provocation will help even some of these opposers to have a change of heart. Proverbs 15:1 states: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." So effective is mildness when dealing with those who oppose, especially in ignorance, that Proverbs 25:15 says: "A mild tongue itself can break a bone." A mild disposition can, in time, do much to break down prejudice and opposition. "A slave of the Lord does not need to fight, but needs to be *gentle* toward all, qualified to teach, keeping himself restrained under evil, *instructing with mildness* those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth."—2 Tim. 2:24, 25.

²¹ Many are those who initially oppose but who are struck with the Christian qualities of the one preaching to them and so begin investigating the message they bear, eventually becoming dedicated servants of God themselves. What a powerful reason for the Christian not to "return evil for evil" when faced with unreasonable people! But even where opposition persists, the Christian does not

retaliate. He remembers the incident when the Samaritans did not receive Jesus. "When the disciples James and John saw this they said: 'Lord, do you want us to tell fire to come down from heaven and annihilate them?' But he [Jesus] turned and reproved them." Vengeance belongs to God. He is the Judge and he will deal with hard-set opposers in due time.—Rom. 12:17; Luke 9:54, 55.

AMONG CHRISTIAN BROTHERS

²² Mildness is for use not just with those outside the Christian congregation or family circle. It cannot be dispensed with just because one is dealing with those in the Christian faith. To the contrary, if we use mildness with those who are not of the faith, we need to use it even more so when dealing with our Christian brothers. Mildness is not a garment that the Christian puts on as a front to impress those on the outside. It must become a part of his personality. It is to be used all the time, particularly when dealing with those inside the Christian congregation. "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

²³ If a misunderstanding arises between Christian brothers, mildness helps them to do the right thing. "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also." (Col. 3:12, 13) Those cultivating the mild spirit will more quickly make peace with their brother and forgive as

19. If opposition comes, what should it not be due to? 20, 21. Why should we maintain our mildness even when opposed?

22. Where else is mildness a necessity? 23. How does mildness help when misunderstandings arise?

God forgives. Mild-tempered ones are more likely to be "like-minded, showing fellow feeling, exercising brotherly love, tenderly affectionate, humble in mind." Their mildness helps them approach the depth of love and affection Peter recommended when he said: "Above all things, have intense love for one another." (1 Pet. 4:8) There is nothing so important in relations among Christian brothers that mildness, tenderness, empathy and love should be disposed of and cold, hard tactics substituted instead.

²⁴ At times a Christian may stumble into wrongdoing. Then he needs counsel. How is it to be given? "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness." (Gal. 6:1) For a person who takes a false step before he is aware of it restoration is promoted when he is corrected in mildness. Of course, where wrongdoing is willful and persists to the point of making a practice of wickedness, then the Christian congregation takes further measures to punish such wrongdoers and to protect the congregation.—1 Cor. 5:11-13; 2 John 9-11.

²⁵ Overseers and ministerial assistants should exercise great care and work hard to continue their advancement in mildness. The many responsibilities they have, the various problems and difficulties they handle can work toward a loss of mildness if they resort to their own imperfect human reasoning and spirit. They want to be dependent on Jehovah and continually look to him for guidance by his holy spirit. In that way their mildness will be maintained and advanced. The congregation will be built up and encouraged by these mild shepherds who produce the fruitage

24. How is counsel to be given one who stumbles into wrongdoing?

25, 26. What care should those taking the lead exercise, and what is their proper relationship to their brothers?

of God's spirit, but it will be discouraged and torn down by harshness. And in the Christian congregation, any who persist in dealing harshly with God's flock will, in time, be removed from their privilege of serving their brothers. Peter warned those taking the lead that they should not do so "as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:3.

²⁶ Jesus showed that those taking the lead were to serve, or minister, to their brothers. "He put water into a basin and started to wash the feet of the disciples and to dry them off with the towel." Explaining why he had done this, Jesus said: "You address me, 'Teacher,' and, 'Lord,' and you speak rightly, for I am such. Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. For I set the pattern for you, that, just as I did to you, you should do also." On another occasion he declared to his followers: "Whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave." This kind of humility God's servants want to imitate today. Those mild in spirit will have no difficulty doing so, for mildness is the natural companion of humility.—John 13:5, 13-15; Matt. 20:26, 27.

²⁷ Mildness is essential in the smallest unit of the congregation, that is, the family circle. Fathers and mothers deal with one another and their offspring in mildness, not resorting to displays of bad temper or unreasonableness. The family head, the husband, needs to give much counsel and discipline, but it is to be done with mildness. This mild way of dealing with children will have a great effect for good on young minds. They will learn from infancy that the mild way is the way to deal with others. As they grow to adult-

27. Where else is mildness essential?

hood, the mild spirit grows with them and becomes part of their Christian personality.

²⁸ Instructing with mildness, then, is God's way. It gets the best results when preaching to those outside the Christian congregation, when teaching and counseling those inside the congregation, and when instructing and correcting within

28. What are the results of mildness?

the family circle. It makes for great peace and happiness individually and collectively. What a pleasure it is to be among an entire society of people who produce the fruitage of God's spirit, who work, live and instruct with mildness! That God blesses such ones Jesus made plain when he said: "Happy are the mild-tempered ones, since they will inherit the earth." —Matt. 5:5.

DO YOU GIVE *'just as you have resolved in your heart'?*

HE WAS only a nine-year-old lad, but he had gotten the spirit of the good news of God's kingdom. This was apparent from the letter he wrote the branch office of the Watch Tower Society at Athens: "My parents told me that if I succeed in the annual school examinations by obtaining a perfect mark, they would give me as a present 500 drachmas [about \$17.00 in value]. In fact, I succeeded in the examinations, and my parents gave me this promised gift money, telling me to use it at my own discretion. After having reflected, I came to the decision to use this money for expanding the publication of the good news, and I remit it to you through our overseer."*

Remarkable? Yes, but not altogether unique, for that the good news of God's kingdom has this effect on children is also seen from what a five-year-old Rhodesian child wrote the Watch Tower Society's branch office at Salisbury: "Dear Broth-



ers, Here is my donation to the Society for 1/- [one shilling; value, 14 cents] that my Daddy gave me for sweets. Instead of buying sweets my mind decided to send it to the Society because it will help a lot more than to buy sweets."*

Yes, remarkable it is that young children should manifest such an unselfish spirit, but perhaps even more remarkable is the mature way these two young children expressed themselves: "After having reflected, I came to the decision," wrote the nine-year-old; and "my mind decided to send it to the Society," is the way the five-year-old put it.

Both of these youngsters appear first to have given the matter some thought, then resolved in their little hearts to give expression to an unselfish impulse and then acted upon that resolve. In doing so they were acting in keeping with the apos-

* Yearbook of Jehovah's Witnesses, 1962, p. 152; 1965, p. 227.

tle Paul's inspired advice: "He that sows bountifully will also reap bountifully. Let each one do just as he has resolved in his heart."—2 Cor. 9:6, 7.

By this advice the apostle Paul manifests a wisdom and understanding of human nature that came to him by means of God's holy spirit. We may have resolved, decided or purposed in our hearts, after due reflection, to contribute so much of our weekly wages or salary to the Christian cause, but then when it comes actually to parting with the money, it may not be so easy. Obviously, it is far easier to resolve in one's heart than actually to give, but this is where a test of one's appreciation comes in, as well as a test of integrity, of keeping one's self-respect with God. At the time we resolved we were keenly aware of the merits of the Christian cause, but, when the time comes actually to give, we may all of a sudden become keenly concerned with our own needs, which then may seem more pressing. The principle here is similar to that governing the making of vows.—Eccl. 5: 4-6.

This principle can be applied to ever so many situations in life. For example, a husband may be sick abed and, appreciating how much care and affection his wife is showering upon him, resolve in his heart to buy her a large bouquet of roses or to take her out to a fine dinner just as soon as he has recovered. But then when he gets well, he may forget about it or dismiss it from his mind as a rather extravagant or sentimental notion. While he was sick he was very appreciative of all his wife was doing, and what he resolved to do upon his getting well was a sensible as well as fine and noble thing. Now he should follow through, just as he had resolved in his heart while sick abed!

IN REGARD TO ONE'S WORSHIP

This principle finds many applications in the life of a Christian. For example, at the congregational meeting he may have it brought home to him how important it is to get to meetings on time; that it shows respect for God's Word and His arrangement, and so forth. Hence he resolves to come on time from now on. But then when the time rolls around for the next meeting, it is not quite so simple to follow through, to discipline oneself to get an earlier start, but that is what he obligated himself to do and should do in view of his having resolved this in his heart.

Or a Christian minister may be listening intently to the counsel and admonition given at his congregational service meeting in regard to the field ministry and resolve in his heart to devote three hours the following Sunday morning to preaching the good news of God's kingdom from house to house and in making return visits. But then the weather may be a little inclement, or he may find few 'hearing ears,' or he may note that others have stopped preaching after an hour or two, and so, instead of doing as he had resolved in his heart, he contents himself with less.

Thus also in regard to finding time for Bible study. A Christian is encouraged to make regular provision for personal Bible study and so may resolve in his heart to set aside Monday evenings for it. But when Monday evening comes, unless he acts with firm resolve, he may find himself sidetracked by an appealing television program, some popular magazine, or by some chore that could have waited; and, as a result, he fails to do as he had resolved in his heart.

IN MONEY MATTERS

The apostle Paul enunciated this principle in connection with making contribu-

tions to needy Christians, but, of course, it also applies to all other avenues of Christian giving. One should, first of all, give the matter mature consideration, serious thought. Every Christian is a steward, accountable to Jehovah God for how he uses all his assets, such as time, energy and money. (1 Cor. 4:2) He should ask himself: Just how much do I need to fulfill my obligations toward my family or to provide properly for myself? After the barest essentials are taken care of, how much more must I have in the way of better food, clothing and shelter? Here is where godly contentment comes into the picture. As Paul also wrote: "Having sustenance and covering, we shall be content with these things." The more modest our wants, the more 'ambitious' can be our giving. But the more ambitious our wants, the more modest, most likely, will be our giving.—1 Tim. 6:7, 8.

And there are so many opportunities to give in a material way. To begin with, there is the local Kingdom Hall. It may have been built recently, and before it was, slips were probably passed out to all in attendance to learn how much all were willing and able to give; and upon this information plans were made and acted upon and a new Kingdom Hall built. But, then, as the months go by it happens at times that some fail to give as they had resolved in their hearts and had even put down on paper. Are they heeding the counsel for each one to "do just as he has resolved in his heart"?

In addition to opportunities to contribute to the upkeep of the local Kingdom Hall, there is the opportunity to contribute to the publishing and directive agency of Jehovah's people, the Watch Tower Bible and Tract Society of Pennsylvania. During the 1966 service year this Society, in keeping with its chartered purpose to spread the truth of God's Word and king-

dom far and wide, spent more than \$4 million just in caring for the expenses of such full-time ministers as district and circuit servants, missionaries and special pioneers. Where did all this money come from? From exacting dues? From passing collection plates? From fund drives? No, but from the voluntary offerings of Christians who were impelled to imitate the unselfish examples given in God's Word and who, after mature consideration, then gave just as they had resolved in their hearts. Among such the Scriptural examples of that kind of giving are the gathering of supplies for the making of the tabernacle in the wilderness and its furnishings, and the collecting of materials for the building of Solomon's temple, which giving caused such great rejoicing on the part of both King David and his people.—Ex. 36:4-7; 1 Chron. 29:1-19.

There are at times also other opportunities for giving in a material way. It may be that a disaster has struck, furnishing an opportunity to help fellow Christians, as happened comparatively recently in the southern part of the United States. Then, again, those blessed with an abundance of this world's goods often feel impelled to give something in a material way to those who deny themselves much for the sake of being able to keep on serving Jehovah full time as pioneers. In this respect they may be said to be like Mary, who anointed Jesus' hair and feet with costly oil out of sheer appreciation for his unselfish ministry. When she heard Jesus' words of commendation, how happy she must have been to have done in accord with her heart's resolve, extravagant though it may have seemed when actually carrying it out!—Matt. 26:6-13.

Today there is also the provision of "Conditional Donations." Some who have considerable sums for which they have no immediate need can make a conditional

donation of it to the Society, with the understanding that in times of unforeseen need they could draw upon it as needed. This gives them a sense of financial security and at the same time permits their money to be used to further the preaching of the good news of God's kingdom. Of course, at death such funds would become outright donations to the Watch Tower Bible and Tract Society, simplifying matters. Those interested can write the Watch Tower Society's office in their own country about this.

And just one more thing. In connection with all this giving as one has resolved in his heart, let us not overlook the further words of Paul. Let all such giving be done "not grudgingly or under compulsion," as though it were an unpleasant duty, an onerous burden. Rather, let it be with joy, out of love, out of gratitude to Jehovah God for the ability to give, remembering that "God loves a cheerful giver," and that "there is more happiness in giving than there is in receiving." —2 Cor. 9:7; Acts 20:35.

My Treasure Find in the “Land of Promise”

as told by

**DEMETRIUS
PAPAGEORGE**

IN THE tiny mountain village of Papingon of northwest Greece is where I was born. That was in October 1891, some seventy-five years ago. At the time our home was in Turkish territory. My father was a schoolteacher. But shortly after my birth he was ordained to serve as a priest in the Greek Orthodox Church. However, difficult times forced my father to leave our village, and he finally settled in the city of Philadelphia in Asia Minor.

While at school, I was often assigned to read portions of the Bible in church. These parts were generally from the Psalms and the writings of the apostles of Jesus. At the age of fourteen, upon finishing grammar school, I went to Athens, Greece, to find work. After being there for approximately three years, I moved on to Smyrna, and from there to Philadelphia, where I met my father.

I told my father that I desired to study for the priesthood, as he had done. But he discouraged me! He told me frankly that he was very disappointed with his priestly profession. "There is something definitely lacking about it," he would say. He confessed that he was searching to see what the other creeds had to offer. Later, at the time of the Spanish flu epidemic in 1918, my father died.

With the turn of the century, Europe was in a somewhat subdued upheaval. In 1909 the Young Turks overthrew Sultan Abdul-Hamid II. A new constitution was formed requiring all nationalities to serve in the Turkish army. Not being militarily inclined, I decided to leave the continent at the first opportunity and seek a life elsewhere. Not many days thereafter I was on my way to America. We landed in New York in May 1910.

America was my imagined "land of promise." Here is where I had hoped to find financial security and happiness. But the "land of promise" held many shocking surprises for me. Riches were not so easy to come by. For twelve hours a day I worked in restaurants and was paid only a dollar a day! And in the evenings I hurried off to school to learn the English language.

STRIKING IT RICH

However, after some three years I finally did strike it rich! While I was vacationing in the Catskill mountains of New York in the summer of 1913, a tract called "The Bible Students Monthly" was handed to me. I read it carefully. Even though my understanding of English was very limited at the time, nevertheless, I was aware that here was a very rare treasure indeed.

The next day I met the person who handed me the pamphlet. She was a schoolteacher and a capable Bible student. In the course of our conversation, she asked me about my convictions. She wanted to know what I believed. From what I recall, the conversation went something like this:

"Do you pray the Lord's prayer, Mr. Papageorge?"

"Of course I do," was my answer to her. "I learned that from the time I began to talk."

"Then you believe that Christ Jesus is coming back?"

"Sure."

"Can you tell me why he is coming back?"

"Not in so many words. But I do know his coming will mark the end of the world."

"Is that right? What do you understand the end of the world to be?"

"Well, I understand it to be just that—the end of the world. There will be destruction, confusion, many people will die. As I understand, the dead will be raised. And from what I gather, it will be a real bad time. Don't you think so?"

She smiled softly and then said, "So you're praying for Christ to come to destroy the whole world?"

I hesitated for a moment, for I had never thought of it just that way before. Then I remember remarking: "It doesn't make much sense, does it? What do you think Christ meant by the end of the world?"

She then opened up her Bible and read to me from the Bible book of Acts, chapter three, where it says: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:19-21) "So you see," she continued, "Christ Jesus will bring blessings, 'times of refreshing,' as the Bible says, and not just destruction in the time of this world's end."

That certainly sounded wonderful to me. Since it was in the Bible, I was convinced that it was the truth. Prior to this, I had not seen a complete Bible. This encounter did something to me. I knew, from that moment on, that I would have to learn more about the Bible.

Arrangements were made for me to meet some Bible students who spoke the Greek language. When we returned to the city, this was done. My first impression after meeting these students was that, if there is any Bible truth revealed, these

people must have it. They were so sincere, zealous and thorough in their searching of the Bible.

I obtained a Greek Bible and what other literature was available to me and started to study. But there was not enough spare time for studying! So I quit my job and used all my time digging into the Scriptures, reasoning on its truths. This I did as long as my saved-up money lasted. Then I would look for a job and save again. When there was ample cash accumulated, I would quit and get back to what I enjoyed most in life, namely, studying the Bible!

TRUTHS THAT THRILLED ME

The truths I learned from my studies thrilled me! The Bible truly became a treasure mine. Instead of the earth being destroyed at the Lord's return, I learned that under God's Kingdom rule it will be transformed into a paradise; that under Kingdom rule there will be only one religion throughout the whole world.

As a child I was taught that death was to be dreaded, since God tormented some people forever and ever in a flaming hell. Now in my Bible studies I learned that God torments no one in a hellfire, that Jesus spoke of death as a sleep, that people who have died the sleep of death will be resurrected and will live right here on earth. How often I had heard Jesus' words at John 5:28, 29 read at funerals! But I never realized the wealth of their meaning until now. The fact that Jesus used the term "memorial tombs" (*mnémeion*) impressed me. Jesus did not use the two common words for grave in Greek, namely, *taphos*, meaning "grave," or *lakos*, which means "pit" or "ditch." I knew by this that those in the memorial tombs would come forth someday in a resurrection. What a thrill that was to me!

And, too, for the first time I saw that Jesus Christ himself prophesied about his second presence and that he gave a sign of many features to help us recognize the time of its fulfillment. These portions of the Bible were never read in church. The clergy usually preferred their own opinions and terrifying predictions of things to come. What a relief to be freed from misconceptions! Bible truth really does set one free from such superstitions and falsehoods, as Jesus said it would, at John 8:32: "You will know the truth, and the truth will set you free."

TRAINED FOR THE PHOTO-DRAMA WORK

The truths of God's Word, I was convinced, must be told to the people. To that end I dedicated my life to God. There was a baptismal service and an immersion to be performed at the Brooklyn Bethel headquarters of the Watch Tower Society. The Society's president, Brother C. T. Russell, gave the baptismal discourse. That day I symbolized my dedication by being immersed in water. I felt happy about having made my decision to serve God the rest of my life. This was in the fall of 1913.

There was then a class of brothers studying electricity so that they could obtain a license to operate a movie projector to show the Watch Tower Society's film "The Photo-Drama of Creation." Brother Russell kindly let me join in the training, and I must say that I was very grateful for the opportunity. In about a month we passed our examinations and obtained a license.

We were then trained to operate the motion-picture machine and the slide projector in connection with the phonograph records that explained the slides. These were shown in the Brooklyn Tabernacle, which was located on Hicks Street. The Tabernacle could seat about 700 people. Tea and sandwiches were served on Sun-

day afternoons so that those in attendance could stay for the evening services.

Early in the spring of 1914 the Photo-Drama began to be shown in New York city, and from there it spread throughout the United States. At times there were upward of a hundred cities viewing the Photo-Drama simultaneously. We licensed operators traveled about from state to state showing this striking film. We enjoyed this privilege of service immensely.

When World War I broke out in July 1914, we Bible students were not exactly shocked. For some time we had been waiting for evidences concerning the end of the Gentile Times. When the war erupted, we recognized it at once as a sign and as proof that we were right. Our joy was great, for we were expecting great things to happen. At the time I was with Brother A. H. Macmillan in Waukesha, Wisconsin. Brother Macmillan gave the two final talks at the conclusion of the film showing. The first one was "Pastor Russell's Teachings Examined," and the second discourse was "The Second Coming of Christ." Brother Macmillan was at his best! He reflected in those lectures the thrill and joy all Bible students felt in seeing Bible prophecy being fulfilled right before their very eyes! We were right. 1914 was a marked year!

THE WAR YEARS AND THEREAFTER

Because my parents were badly in need of assistance, I left the Photo-Drama group. I found employment in Duluth, Minnesota, where I worked for the Street Railway Department. In April of 1917 I was drafted into the United States Army. When I was ordered to go to Camp Dodge for training, I informed the draft board authorities that I was a follower of Jesus Christ, that as such I could not engage in violence of any kind. I told them that Jesus came to save life, not to destroy it. A military court martial handed me a stiff

fifteen-year sentence at hard labor! But after twenty-three months in some eight different prisons, I was released in September 1919. I returned to Duluth and then moved to Minneapolis, where I found employment. It was a joy to be associated with the Christian congregation there and to work with them.

Because of military complications, I barely missed being deported to Greece. Retired General W. P. Hall interceded in my behalf. At the memorable Cedar Point, Ohio, convention of 1922, where I was privileged to attend, he was also in attendance. I had the opportunity to meet him there and thank him for his kindness.

At this time the full-time preaching work was being reorganized. In the spring of 1923 I entered this full-time service. Then, in the autumn of that year, the Watch Tower Society offered me the opportunity to take care of its supply depot in Chicago. Of course, I gladly accepted. There I stayed until I was no longer needed, when the depot was closed in February 1930. After this I was invited to return to the Watch Tower Society's headquarters in Brooklyn. I arrived in March 1930.

Now, some thirty-seven years later, I am still serving here at the Brooklyn headquarters. After my return to Bethel, for some eleven years I had the pleasure of working in the shipping department in our new factory. Then for a few years I worked in the cleaning department and also in taking care of the steam boilers. Later I was assigned to take care of the beautiful garden in the recent addition to the Bethel home. It is nicely designed, and at least two architects stopped and remarked about the fine arrangement. In fact, one day one of two mothers who wheeled their baby carriages through the garden was heard to say: "My, this is

like a paradise." The other said: "It is like an oasis in New York!" Recently I was assigned to the factory to do some light work. I must say that there I am thrilled with the sight of so many dedicated ministers, including many young ones, serving Jehovah joyfully with a whole heart.

As I look back over the years and reflect upon the past, as most older people do, I can honestly say that I am grateful for the opportunity of having served God

for so long a time.

—A. C., New Jersey



- How can it be said that Jesus could have produced perfect children from an imperfect wife? Would not the children, according to the laws of genetics, have inherited imperfection from their mother?—F. S., England.

The basis for offering this as a possibility is the example of what occurred in the case of Jesus' own birth. He was born perfect even though he had an imperfect mother, Mary.

In saying this, we do not deny the scientifically demonstrated fact that the union of a human sperm and a human egg cell or ovum, both of which contain chromosomes and genes, results eventually in a new organism with hereditary characteristics of both parents. This process has been observed and can now hardly be called a theory.

In Jesus' own case it appears that Jehovah used one of the ova in the womb of the virgin, but imperfect, woman Mary. (Rom. 3:23) Had he not done so, Jesus, from a physical standpoint, would not have been a real descendant of Abraham and King David, as had been foretold. (Gen. 22:18; Isa. 11:1, 2; Luke 3:23-38) Thus we believe that Jesus looked like a Jew, that he had human characteristics that were observable in his mother.

The question may now arise, Would not Jesus have inherited some imperfection from Mary?

while I was still young and had the strength of youth. I was only twenty-two when I learned about the great Jehovah. Now I am seventy-five. All these years have been full of rich blessings. Serving Jehovah is indeed a great treasure. It is not only having the joy and happiness that the knowledge of the new system of things brings, but it is also the experience of having Jehovah's favor for doing his divine will. This is the unspeakable treasure that I found in this "land of promise."

No, the Bible plainly shows that Jesus was born perfect. (1 Pet. 2:22; John 8:46) In this way he was the equivalent of perfect Adam and could serve as the ransom to take away sins. (Heb. 7:26; 9:26; Rom. 5:18) We should keep in mind that we are not dealing just with genetic laws of dominant and recessive characteristics. No, perfection and imperfection are also involved. We have no experience with the results of uniting perfection with imperfection. Scientists cannot measure human perfection or imperfection resulting from sin. Nor can they predict the powerful effect a perfect male sperm would have on an imperfect ovum. But it is evident from what occurred in Jesus' case that the perfect male part of the reproduction dominated the imperfection inherent in Mary. Jesus' perfect Father transferred the perfect life of his Son to the womb of Mary and the result was a wholly perfect offspring, Jesus.—Gal. 4:4.

Accepting what the inspired Scriptures say took place as to Jesus' conception and birth, we can conclude that by reason of Jesus' being entirely perfect he could have fathered perfect children even with an imperfect wife. Of course, that was not God's will for Jesus. (Heb. 10:5-10; Matt. 26:39) Nonetheless, that potential was apparently there.

- Why did the Jews use the name of the pagan god Tammuz as the name for one of their months?—R. M., Honduras.

Tammuz was the name of a Babylonian deity. (Ezek. 8:14) And though the Bible does not apply the name in this way, postexilic works, such as the Jewish Talmud, use the

name for the fourth Jewish lunar month of the sacred calendar, the tenth of the secular calendar. (Ezek. 1:1) So it would correspond to the latter part of June and the first part of July.

The use of the pagan name Tammuz as applying to the fourth month of the sacred calendar may have been only a matter of convenience among the Jews. We should remember that they were then a subjugated people, obliged to deal with and report to the foreign powers dominating them. So it is understandable that they might utilize the names of the months employed by these foreign powers. Similarly, the Gregorian calendar used today has months named after the gods Janus, Mars and Juno, as well as for Julius and Augustus Caesar. Yet it continues to be used by Christians who are subject to the "superior authorities."—Rom. 13:1.

- Why was Rachel willing to relinquish an opportunity to conceive in exchange for some mandrakes, as related at Genesis 30:14, 15?

—R. A., U.S.A.

The mandrake of the Bible is a low plant with a root similar to a turnip. It ripens in

Israel during the late spring and has a yellow berry somewhat like a small apple. In ancient times the fruit was used in medicine as a narcotic and antispasmodic. Also, it was, and still is in some parts of the East, considered an aphrodisiac and able to increase human fertility or aid in conception.—Song of Solomon 7:13.

We learn in Genesis, chapters 29 and 30, that the patriarch Jacob had fathered eight sons by his wife Leah and by two legal maid-servants; these sons later became heads of tribes of Israel. Yet, after many years of marriage, Jacob's favorite wife Rachel had not conceived. When one day Reuben brought some mandrakes to his mother Leah, Rachel agreed to exchange an opportunity to have the marital due from Jacob for the plants. (Gen. 30:14, 15) Possibly she felt the mandrakes would help her conceive and end her reproach at being barren. Nonetheless, it was some years before Jehovah "opened her womb" and she became pregnant with her first son Joseph.—Gen. 30:22-24.

So, while the Bible does not discuss Rachel's motive, she may have been willing to make the exchange in hopes that she could thus be aided to become pregnant.

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