

The WATCHTOWER

OCTOBER 1, 1958

Semimonthly

FIGHT MATERIALISM
FOR YOUR LIFE

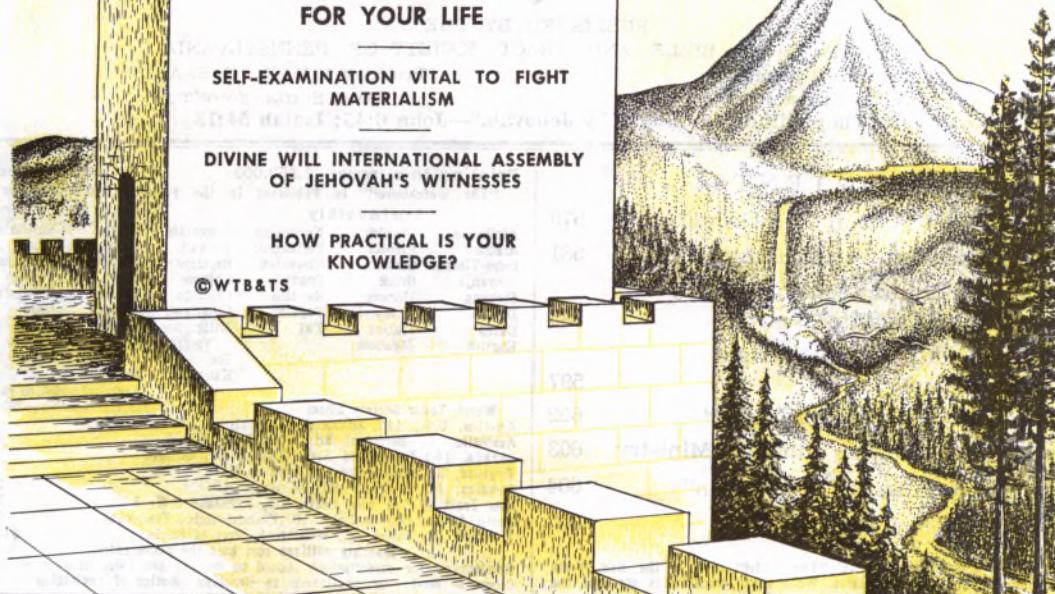
SELF-EXAMINATION VITAL TO FIGHT
MATERIALISM

DIVINE WILL INTERNATIONAL ASSEMBLY
OF JEHOVAH'S WITNESSES

HOW PRACTICAL IS YOUR
KNOWLEDGE?

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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117 Adams Street Brooklyn 1, N. Y., 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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<i>AS</i> — American Standard Version	<i>JP</i> — Jewish Publication Soc.
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<i>AV</i> — Authorized Version (1611)	<i>Mo</i> — James Moffatt's version
<i>Da</i> — J. N. Darby's version	<i>Ro</i> — J. B. Rotherham's version
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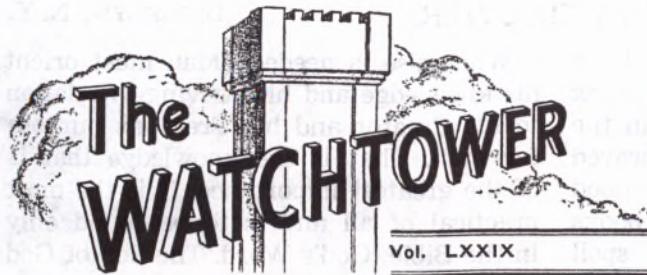
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Announcing
JEHOVAH'S
KINGDOM

Vol. LXXIX

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HOW PRACTICAL IS YOUR KNOWLEDGE?

HIS brain, more than anything else, distinguishes man from the lower animals. This superiority of man is in keeping with the fact that he alone was created in the likeness of his Creator, Jehovah God. Evolutionists are prone to slight this difference. As one of America's leading anthropologists once confessed: "We have been so busy tracing the tangible aspects of evolution in the *forms of animals* that our heads, the little globes which hold the midnight sky and the shining invisible universes of thought, have been taken about as much for granted as the growth of a yellow pumpkin in the fall."—Gen. 1:27.

The brain of man, which may be likened to a sponge, has a keen affinity and an infinite capacity for knowledge. Very early in life man manifests this hunger for knowledge by his curiosity regarding all about him. Gradually he builds up a memory, a mind, a personality that distinguishes each one from all other humans. This innate curiosity makes the acquiring of knowledge enjoyable.

However, the Creator did not intend man to take in knowledge solely for the pleasure of doing so. As one historian well observed: "Intellectual pleasures give only a brief satisfaction, unless di-

rected to a practical end. . . . Never should we stimulate the intellect merely to feed upon itself. Unless intellectual culture is directed to what is useful, especially to the necessities or improvement of others, it is a delusion and a snare."—*Beacon Lights of History*, Lord, Vol. 5, p. 299.

To take in knowledge merely for the pleasure of it is like living to eat instead of eating to live. It calls to mind the ancient Epicureans, who gorged themselves and then took emetics to vomit out all they ate so they could again enjoy the pleasure of eating. Taking in knowledge merely for the pleasure of it is but little better. When such a one dies, that marks the end of his knowledge; it has neither profited others nor brought joy to them, nor does it continue on. All prone to be captivated by knowledge per se should take note of the apostle Paul's words that "knowledge puffs up." One who does not translate into action the knowledge he takes in 'is deceiving himself by false reasoning.'—1 Cor. 8:1; Jas. 1:22.

Incidentally, even worse than taking in knowledge for its own sake is taking in degrading, depraved knowledge. Scandal sheets, pornographic magazines, sexy best sellers, whether "classical" or popu-

lar, and pseudoscientific works, such as the Kinsey reports on the supposed sex habits of certain men and women in the United States, all pander to a depraved craving for knowledge. Even as a good book is like a good friend, so bad books are like "bad associations [that] spoil useful habits." Wise Christians will avoid all such.—1 Cor. 15:33; Jas. 3:15.

There actually are only two sound reasons for taking in knowledge. What they are Ezra, the postexilic scribe of Israel, tells: "For Ezra himself had prepared his heart to consult the law of Jehovah and to do [it] and to teach in Israel regulation and justice." Yes, all our taking in of knowledge should be for the practical application of it in our own lives and/or for the purpose of instructing others.

—Ezra 7:10.

There are many different kinds of knowledge the purposeful acquiring of which can make us more profitable to ourselves and more useful to others. Among such is the knowledge regarding physics, medicine, electronics and the arts. By the practical application of such knowledge man can use and enjoy the things around him.

However, because of imperfection and sin man can enjoy the fruits of such knowledge for only a few years. Nor has such knowledge brought man freedom from war with himself and with his fellow man, as seen by the mounting national and international tensions, and the increase in crime and immorality. Emphasizing the limited value of such knowledge, Jesus once asked: "For what benefit will it be to a man if he gains the whole world but forfeits his life? or what will a man give in exchange for his life?" The practical value of all human knowledge is indeed limited.—Matt. 16:26, *margin*.

What else is needed? Man must orient his knowledge and his striving in relation to his Creator and his Creator's purpose for man. That is the knowledge that is of the greatest importance. It is the most practical of all and is to be found only in the Bible, God's Word. The Son of God when on earth set a good example for us in this regard. Like Ezra, he concentrated on the most important knowledge, that relating to Jehovah, and he made practical use of it, living by it and teaching it to others.—Matt. 4:17; John 17:4, 6.

Fulfillment of Bible prophecy indicates that we are living in days like those of Noah. (Matt. 24:37-39) Because of this fact the most urgent and most practical knowledge we can possibly acquire at this time concerns itself with how we may survive the end of this old world or wicked system of things. Concerning this kind of knowledge we are told: "For wisdom is for a protection the same as money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners." Wisdom, of course, is the applying of right knowledge in line with God's will. And that means, in the words of the prophet, to seek Jehovah, to seek righteousness and to seek meekness.—Eccl. 7:12; Zeph. 2:3, AS.

Because man was created in God's image he delights in taking in knowledge. The taking in of knowledge for its own sake is vain, while the acquiring of degraded or depraved knowledge is sheer folly. And though many kinds of knowledge may serve many practical purposes, most practical of all is the purposeful taking in of knowledge of Jehovah God and his will for us. Of it Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

FIGHT MATERIALISM FOR YOUR LIFE

FT WAS a warm clear summer day, and the beach glistened in the sunshine. Here and there groups of people were enjoying themselves to the full. Those bathing in the surf also reflected this happy mood. Everywhere joy and satisfaction marked a gladsome occasion. For the benefit of the swimmers a safety zone was marked off. All wisely respected this zone, for they knew that to stray beyond would only invite trouble. Nonetheless, after repeated warnings, one swimmer foolishly ventured beyond the zone of safety and was apparently enjoying himself in the deep water. Then a subtle and powerful foe attacked. It dragged at his feet, pulled at his body; it pressed in from every side. He was twisted, turned and buffeted until all sense of direction was lost. Truly, this man was engaged in a life-and-death struggle; caught in the undertow, he was putting up a fight for his life. It seemed as

1. 2. (a) How may materialism be compared to the undertow? (b) Why is materialism such a formidable opponent?



though he had all but succumbed to this powerful foe, when a rescue team reached him and pulled him ashore. There he lay, exhausted, very nearly another victim of this deadly enemy.

² Today on the surface things may appear calm; but like an undertow, materialism can viciously pull you out of sight. This regardless of how strong one might appear to be. Daily this world, with its insidious propaganda, attacks and tugs at the mind. Unless a Christian stays within safe bounds, using the spirit of a sound mind, and resists the temptation to stray beyond those limits, he could be drowned, sucked into the swirling sea of materialism. It is brutal, ruthless, spares none, and yet it looks perfectly innocent. Thus it is all the more a formidable opponent. But in order to fight it we must understand it. We must be aware of its presence and resist its encroachments. We must learn to identify it and resist it. Hence, what is materialism, how does it operate, and how can we combat it successfully?

³ First of all, materialism is worldliness. It is the opposite of that which is spiritual; it is earthly and sensual. It is a philosophy spawned by a faithless world and sustained by the false values of a system impoverished for true spiritual values. It maximizes the achievements of men and minimizes the value of Jehovah God and his Word in our lives. In short, while appearing to be a benefactor of mankind, it is as deadly as an undertow, as treacherous as quicksand. Materialism, opposed as it is to Jeho-

3. How may materialism be defined, and to what desire does it appeal, according to John?

vah God and all his righteous principles, will never survive the battle of Armageddon. It, along with all other worldly philosophies, is doomed to destruction at that impending battle. Today, however, many, whether fully aware of it or not, are being subtly tested by the menace of materialism, and not a few have had their spirituality snuffed out. The apostle John said: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:16, 17) Thus materialism appeals to the most selfish of desires, self-gratification, and it must be resisted if we are to preserve our lives in these critical times.

⁴ Some have felt that materialism is new to this generation. To the contrary, it is as old as man himself. Because it is subtle and misleading we must fight it, and to help us Jehovah has had several instructive lessons on materialism recorded for us in his Word the Bible. Moses declared that Israel had to fight it: "When you have eaten and satisfied yourself, then you must bless Jehovah your God for the good land that he has given you. Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; for fear that you may eat and indeed satisfy yourself and you may build good houses and indeed dwell in them, and your herd and your flock may increase and silver and gold may increase for you and all that is yours may increase; and your heart may indeed be lifted up and you may indeed

4. How old is materialism, and what wise counsel did Moses give in connection with it?

forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves." (Deut. 8:10-14) Did Israel heed this wise counsel? The pages of history definitely answer No. When Israel prospered it boasted in its own power and strength. In effect, it said, "Our own hands have made this wealth." They honored themselves and not the God that made such prosperity possible for them.

⁵ David showed that materialism is wrong. "Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him." (Ps. 49:6, 7) Hence many are blinded by a materialistic way of life, allowing it to crowd out the real joys, one of the greatest of which is the gaining of accurate knowledge, which leads to life and the vindication of Jehovah's name. Wealth certainly cannot buy life for anyone. Would it not be better to please God and Christ and learn the true way that leads to life rather than chase after the wind?

⁶ Job also provided us with some splendid counsel showing how misleading materialism is. Even though he was an extremely wealthy man, it cannot be said that he was a materialist. Why? Because his mental attitude was right. His sense of values was correct. His primary interest was not in his material riches but in his worship of God. Of him it is written: "For disaster from God was a dread to me, and against his dignity I could not hold out. If I have put gold as my confidence, or to gold I have said: 'You are my trust!' if I used to rejoice because my property was much and because my hand had found a lot

5. Why, according to David, is it foolish to trust in one's means of maintenance?

6. What splendid example did wealthy Job provide as a warning against materialism?

of things; that too would be an error for attention by the justices, for I should have denied The true God above."—Job 31:23-25, 28.

⁷ Jesus, too, illustrated the dangers of materialism. He gave a powerful illustration outlining four types of people that the preaching of this good news of the Kingdom affects. The first two types were quite unreceptive, the Word making little or no penetration into their hard hearts. Now observe the third type. "There are still others who are sown among the thorns; these are the ones that have heard the word, but the anxieties of this system of things and the deceptive power of wealth and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful." Note here that Jesus shows these persons have a wrong sense of values. They place too much emphasis on material things, to the complete exclusion of the spiritual. That is the wrong they have committed and it will cost them their lives.—Mark 4:18, 19.

⁸ Further, what does a farmer do when he sees that the weeds are crowding out the crops on which his livelihood depends? The farmer will get into the field and fight for the very life of his crops and he will use every means available to him to root out and cut down the weeds so his crops might grow and bear fruitage. Further, if the weeds grow too high they can shade out the crop that is growing up. So too if we permit materialism to grow up alongside the true fruitage of God's Word in our hearts, then it can easily be shaded out by materialism. Just as the farmer fights for the life of his crop, so we as Christians should fight for the fruits of the Kingdom ministry and not allow the weeds of ma-

terialism to choke them out or stunt their growth. Pull up materialism by its roots, exposing it to the scorching light of God's Word and thereby cause it to wither away and die.

⁹ So we see the necessity to fight materialism, lest it make inroads. Nonetheless, because it is so subtle it very often goes unnoticed until it has a powerful grip on an individual. Hence the value of recognizing its symptoms so we can prevent its getting started. First of all, though, Paul tells us that Jehovah expects his people to provide the necessary material things; we should not confuse that with materialism. Paul said: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) Thus we must face up to the proper and Scriptural obligations we have and discharge them. Any other course would be displeasing to Jehovah and a violation of his Word. The point we want to keep in mind, though, is the one that Jesus makes at Luke 12:15: "Then he said to them: 'Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses.' " So the distinction must be made between providing the necessary material things and going beyond that by leaning toward materialism.

¹⁰ To illustrate the point, Jesus showed that the land of a certain rich man produced well. He reasoned that the thing to do was to build larger barns and then take life easy. He felt that material riches were sufficient for his need. However, in all of this he failed to give glory to God and re-

7. For what reason does the third type of seed mentioned in Jesus' illustration of the sower not bear fruitage? How does this apply today?

8. (a) Illustrate how and why the farmer fights for the life of his crops. (b) How can Kingdom fruitage be shaded out by materialism?

9. Why can materialism get such a powerful grip on an individual before it is noticed and how can this predicament be avoided?

10. (a) In Jesus' illustration of the rich man, what principle is highlighted? (b) Hence what distinction must be made?

lied completely on his material wealth, giving little or no thought to spiritual prosperity. As the record continues, "So it goes with the man that lays up treasure for himself but is not rich toward God." (Luke 12:16-21) His treasures failed to save him. Actually Jesus gave the proper balance and the right perspective in his model prayer when he stated: "Give us today our bread for this day." (Matt. 6:11) Notice, we are not to be consumed with long-range material planning but only one day at a time. If anything, we should plan ahead for spiritual advancement, and even then it is only as Jehovah wills.

¹¹ James well exemplifies this point when he says: "Come, now, you who say, 'Today or tomorrow we will travel to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.'" (Jas. 4:13-15) This, then, is the proper balance, and how wrong it is to plan ahead to gain material riches when we do not know what one day will bring!

¹² Another point worthy of consideration is that materialism is no respecter of persons. Just like the undertow, it has no regard for either rich or poor, young or old. Its appetite is greedy and voracious. Often we think of the rich only as being infected with it. Perhaps you have gone into a brother's home and seen the finest in furniture, a TV with a screen twenty-one inches wide and the latest-model car and said to yourself, "How can this brother do it and not be affected with materialism?" What you have seen may well be

within this brother's means and may be no deterrent to his Kingdom ministry. In fact, he may use his material means wisely and thus aid himself and others in the ministry. Such is commendable. On the other hand, a brother who may not have so much may be working diligently for what he has. He may have gone deep into debt to keep up with the Joneses. Because he has to work overtime to get sufficient funds to advance materially, he crowds out his time for study, destroys his progressive New World outlook and becomes a slave to his consuming material desires. What folly! How much better to follow the advice Paul gave at 2 Corinthians 8:12: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have"! So Jehovah judges us on the basis of what we have and how hospitable we are with it and not on the basis of what we do not have.

¹³ Moreover, Paul, in describing how to overcome worldly tendencies and habits, stated: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." (Rom. 12:2) Yes, a failure to work diligently at this transformation can affect the poor as well as the rich and can make it a lot easier for one to succumb to the inborn, selfish tendencies of the flesh. Thus no one is immune from the powerful force that materialism exerts. It affects all classes.

¹⁴ Thus it is seen that not only must the rich as well as the poor fight materialism but both young and old must combat it wholeheartedly too. A young person will want to take to heart the counsel at Ec-

(Continued on page 595)

11. What counsel did James give as to long-range material planning?

12. Can the poor as well as the rich be affected by materialism? Why?

13. Failure to do what will contribute toward the encouraging of selfish tendencies?

14. How may youth fight materialism, and what part can parents play therein?



DIVINE WILL International Assembly OF JEHOVAH'S WITNESSES

FAITHFULNESS DAY

When the conventioners thronged to Yankee Stadium and the Polo Grounds on opening day, they were delighted to receive a copy of the thirty-two-page, attractively covered program, listing the program for both stadiums. The program was put on twice, the same speakers appearing in both stadiums, with few exceptions. As the conventioners eagerly leafed through the pages of this intensely interesting program, they noticed that each day was given a theme, such as "Faithfulness Day," the theme for opening day, July 27. What a fitting theme!

HOW thankful Jehovah's people are that it was the divine will for his witnesses to come together July 27 to August 3, 1958, in New York city for a monumental witness to his name—the Divine Will International Assembly of Jehovah's Witnesses!

Was there ever before an assembly of Christians like this one, an assembly of such magnitude and far-reaching impact? The teeming throngs of delegates from 123 lands that filled New York city's two largest baseball stadiums—Yankee Stadium and the Polo Grounds—truly felt that this assembly was incomparably blessed in so many ways!

Right from the first day the Divine Will International Assembly of Jehovah's Witnesses set an attendance record! Filling Yankee Stadium and the Polo Grounds and spilling over into overflow tents erected near the stadiums, a crowd of 180,291 persons attended the first day's afternoon session. When this vast audience heard the attendance figure they were thrillingly surprised. And no wonder! For this attendance greatly exceeded the highest attendance figure for the previous international assembly Jehovah's witnesses held in Yankee Stadium in 1953.

Sunday morning at 9:15 the convention opened with music and song and comments on the day's text. The address of welcome is always joyfully awaited and the convention was inspired by assembly chairman M. G. Henschel's words of welcome. "Because the greatest assembly of true Christians ever held is opening this day," he declared, "we are certain that Jehovah is with us and that we are here by divine will."

Came 1:20 p.m. and the afternoon session began with music and song. President Knorr greatly stirred the audience by drawing attention to the 1,461 graduates of Gilead's previous thirty classes who were assembled on Yankee Stadium's dirt track. What an example of faithfulness!

And what a colorful sight it was to behold the graduating class seated in front of the platform! Attired in their colorful native costumes, the 103 graduates from sixty-four different lands listened intently along with the other conventioners to encouraging talks given by the faculty of Gilead School. Then followed a talk by the school's vice-president. Talking on "Missionaries of God's Kingdom That Rules," F. W. Franz explained what a true Christian missionary is: "The Christian missionary's errand is not an economic aid pro-

gram to various backward countries or handicapped lands," declared Franz. "Ours is the more vital religious aid program."

Climaxing the graduation was the talk "Stay by These Things," together with the diploma presentation to students, by the school's president N. H. Knorr. At this largest of Gilead graduations Knorr aptly stressed the theme of faithfulness. "Doing the divine will and sticking to it is the only worthwhile work," he declared.

Sticking to the preaching work has brought great increases in many lands, Knorr showed. Thunderous applause came when Knorr explained what country now has the third-largest number of Jehovah's witnesses. Why, it is Communist Poland! And the prolonged applause showed what intense admiration the conventioners had for their brothers in Poland.

Rain had now begun to fall. But with umbrellas, the graduates walked up to the beautiful stage to receive their diplomas. Knorr increased the delight of the conventioners by telling the audience where each student was assigned, when he was dedicated and what worldly religion he had before learning God's truth. Though the graduation session had closed with rain,

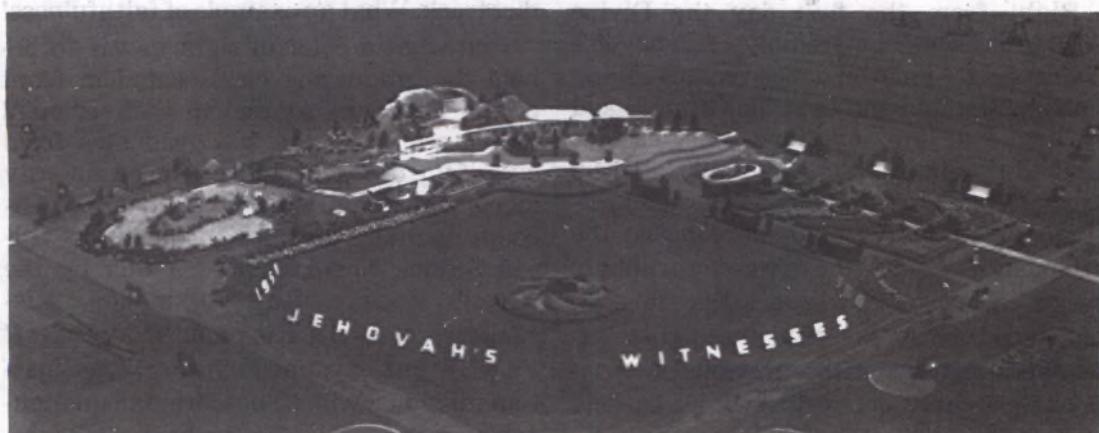
the downpour of spiritual blessings had far outweighed the shower of rain.

EXCLUSIVE DEVOTION DAY

The theme of exclusive devotion was carried throughout Monday. From 9:30 to 11:30 a.m. talks were given in twenty languages, besides English, on four days. Many shared in field service. In the afternoon the assembly heard "What Exclusive Devotion Has Accomplished in North and Central America" from brothers representing eleven different nations. Also five half-hour discourses were given on this day. Brother H. L. Brissett, district servant, spoke on "Wholeheartedness Toward New World Interests."

To follow him was our dear Brother Macmillan. In his talk "Faithfulness in Small Things" he pointed out that faithfulness in small things includes reading and pondering on the daily text and comments, commenting at meetings and keeping a house-to-house record. His remarks were repeatedly interrupted by warm applause.

In the afternoon, to 151,003 in attendance, N. H. Knorr gave the keynote speech on "Signs and Wonders in the Time of the



Platform in Yankee Stadium

End." It was based upon the manner in which Jehovah God used the prophet Isaiah as a sign and a wonder to the nation of Israel.

The fact that the good news of the Kingdom is being preached everywhere by the remnant and their associates is a sign, Knorr said, that "God's kingdom has been set up as the capital of the universe. It is a sign that portends that the nations of this world now face their end and will meet it just as soon as our preaching is finished according to the divine will."

EXPANDING OUR MINISTRY DAY

Early Tuesday afternoon the crowds poured into the stadiums to receive the blessings of "Expanding Our Ministry Day." And what news of expansion they heard! Reports from twelve South American countries showed how the Kingdom work in South America has expanded 100 percent in five years. Brazil, for example, exceeded 100 percent by having an increase of 106 percent, and Colombia went beyond that to the amazing high of 150 percent.

Then came the release of a new aid to expansion. N. H. Knorr's subject was "A Reading Aid for Spanish-speaking People." The Spanish booklet *Learn to Read and Write* was enthusiastically received by the thousands who were there. Zone servant F. S. Hoffmann of the European zone spoke on "How Is Your Spiritual Appetite?" In a vigorous, appealing way he showed that just as regular eating habits are essential to good physical health, so regular spiritual feeding is essential.

The high point of this day was a talk by the vice-president of the Watch Tower Society, F. W. Franz. He spoke on "Divine Loving-Kindness and the Kingdom." Franz electrified his audience of 147,135 persons as he called out in an arresting way the words of Isaiah 55:1-4: "Hey there, all you thirsty ones! Come to the water. And

the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price." He continued to quote the remaining three verses, and then he explained how this "was Jehovah God calling, inviting the thirsty and hungry ones. What was there to thirst and hunger for? A righteous king, a good government, in fulfillment of the covenant that Jehovah God concluded with King David." His stirring talk centered around that covenant for the kingdom.

Tuesday evening's program stimulated all to expand their ministry. Zone servant H. W. Arnott spoke on the need to be filled with spiritual discernment to make right decisions. Speaking on "Exert Yourself Vigorously as God's Workman," D. Sydlik of Brooklyn Bethel told how every minister of God is a workman who must take interest in the quality of his work. "If we do inferior work," he said, "we are weakening people's chances for salvation." D. L. Steele, branch servant of Korea, speaking on "What Prevents Me from Getting Baptized?" declared: "If you know you should dedicate and be baptized and do not, the responsibility before Jehovah is the same as if you did." Then G. R. Phillips, branch servant of South Africa, spoke on "Maturity, a Goal for All Ministers." "How does maturity manifest itself?" Phillips asked. By being regular in the Kingdom ministry, he showed.

TASTING DIVINE GOODNESS DAY

Thousands of immersion candidates were seated before J. H. Eneroth Wednesday morning to hear "Baptism According to the Divine Will." The exact number of this great crowd could not at once be told. It was not until the immersion candidates were asked to stand that one could see their great number stretching from one side of Yankee Stadium to the

other. This was a most stirring sight. As this great multitude rose, rejoicing broke out in a ring of sustained applause. Tears of joy flowed from the eyes of many to see their children, husbands, wives, fathers, mothers and friends take their stand for Jehovah. After prayer, the immersion candidates left the stadium in an orderly manner to the sixty buses waiting to transport them to Orchard Beach, where they were immersed. As they were leaving, those in the stadiums sang "Take Sides with Jehovah!" This thrilling occasion seemed redoubled when it was learned that 7,136 were baptized, twice the number of those that were baptized in one day at Pentecost and 2,496 more than were baptized at the 1953 international assembly! What joy filled their hearts! Truly the assembly was tasting Jehovah's goodness.

The afternoon talk by N. H. Knorr, "Down with the Old—Up with the New!" focused on the fact that the prophet Jeremiah prefigured the remnant of Christ's anointed followers today who are preaching the end of the present world and the beginning of a new world of God's making.



7,136 were baptized to symbolize their dedication to Jehovah God

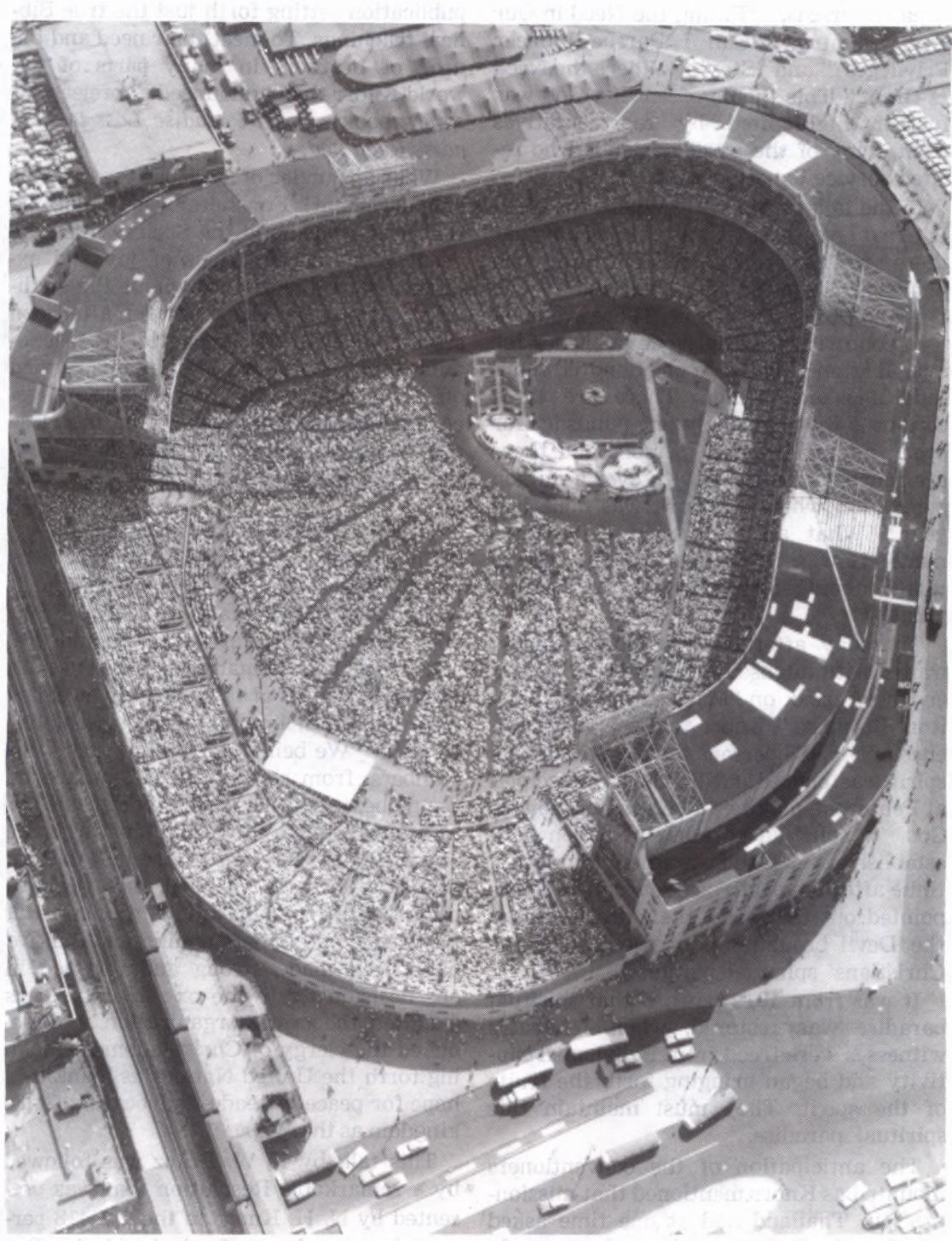
At the close of this stirring discourse N. H. Knorr released to the 150,282 persons in attendance Volume IV of the *New World Translation of the Hebrew Scriptures*, containing the books of Isaiah, Jeremiah and Lamentations.

That evening Knorr spoke again, this time on the subject of "Shepherding the Sheep with Skillfulness." In this talk he stressed the responsibility of overseers in a congregation to care properly for the spiritual needs of the Lord's sheep. A talk was also given by F. W. Franz on "Keeping Strict Watch on How We Walk." "We must walk always," Franz said, "as in the presence of God, for his eyes are in every place, keeping watch upon the bad ones and the good ones."

FULLNESS OF SERVICE DAY

Befitting the theme of Thursday—"Fullness of Service Day"—thousands of conventioners met at the various contact points for field service. New York city received another tremendous witness with placards and handbills and by door-to-door witnessing. Conventioners engaged in field service reported many instances of persons of good will asking for studies or more information.

After returning from field service, the conventioners poured into the stadiums with great anticipation. The program for this day promised some great blessings. On this day the convention heard such talks as "Serving Where the Need Is



Aerial view of Yankee Stadium during assembly

Great Overseas," "Filling the Need in Our Own Country," "Can I Pursue Pioneer Privileges?" and "Staying Where the Need Is Great." This theme of serving God was further highlighted by representatives from many of the world's islands who related service experiences.

In the talk on "Serving Where the Need Is Great Overseas," it was pointed out that there are "eleven countries with only one publisher for every ten thousand to one hundred thousand persons. There are nineteen countries with only one publisher for a population of between one hundred thousand and one million. There are three countries that have only one publisher for every million or more persons and there are fourteen countries with over a million population where no work was done last year." What an impression these talks made! How seriously each family group talked about serving where the need is great!

Thursday afternoon the conventioners waited with intense interest to hear Brother Knorr speak on "Maintaining Our Spiritual Paradise." Knorr told the vast audience of 145,488 persons that when the holy spirit was poured out on Christ's disciples at Pentecost, making them spiritual sons of God, "a spiritual paradise had then been established." But this paradise did not continue after the death of the apostles. Knorr pointed out that after their death "Satan the Devil brought about the loss of the Christians' spiritual paradise."

It was from 1919 onward that spiritual paradise was restored, when Jehovah's witnesses were freed from Babylonish captivity and began bringing forth the fruits of the spirit. They must maintain this spiritual paradise.

The anticipation of the conventioners mounted as Knorr mentioned that missionaries in Thailand had at one time asked whether the Society would produce a study

publication setting forth just the true Biblical teachings. To meet their need and the need of brothers in many parts of the world Knorr then announced the release of a new book—*From Paradise Lost to Paradise Regained*.

What a thunder of applause greeted this announcement! For here was something that was needed and the Society filled the need! What acclamations of joy and exultance were heard throughout the stadiums! After the close of the afternoon session, delegates swarmed to the attendants to get copies; some delegates carried off an armful of the new bright-orange-covered books! For hours after the close of the session everyone seemed to be talking about the benefits of this new book.

FEARLESS MINISTRY DAY

The theme of fearless ministry was highlighted on Friday by a Resolution. It was preceded by a talk by F. W. Franz on "Why This Convention Should Resolve." Because so many races and nations were represented at the assembly he called it "a Christian human family assembly." He said: "We being together in such huge numbers, from so many locations around the globe, it becomes most appropriate for us as one company to join in making some expression to give force to the fact that we have the one spirit of God, that we have been 'taught by Jehovah' to a oneness of knowledge and understanding and that we have been made strong and fortified in our decision to do the one divine will as a united theocratic organization." He rebuked the clergy of Christendom for holding forth the United Nations as mankind's hope for peace instead of advocating God's kingdom as that hope.

This talk by F. W. Franz was followed by a remarkable Resolution that was presented by N. H. Knorr to the 194,418 persons in attendance. It deplored the fact

that the clergy have caused people to ignore God's Word. It acknowledged that God has chosen his own government for the earth. It declared that this government is now reigning from the heavens. The resolution also stated that, figuratively speaking, Jehovah's witnesses have beaten their swords into plowshares and their spears into pruning shears and, although of so many nationalities, "we will not lift up sword against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more"; that we have separated ourselves from this world and its hateful conflicts and have dedicated ourselves to our one God. The resolution was moved and seconded and enthusiastically adopted by the assembled throngs.

In the evening the theme of fearless ministry was stressed by the Society's legal counsel, H. C. Covington, in his talk "Compromise Leads to Loss of Integrity." He declared that "fear is our greatest enemy. Be afraid of men and be ensnared." He also said: "This custom of compromising by abandoning things that are right is prohibited in the great court of Jehovah."

On this same evening N. H. Knorr spoke on "Theocratic School for Fearless Ministers." The good news is probably being preached today by more sisters than by men, Knorr said. To the delight of 173,079 persons in the audience Knorr proceeded to explain how sisters will be trained in the ministry school beginning January, 1959. He explained that sisters will give six-minute sermons in demonstration fashion. Irrepressible applause followed almost every point of explanation, showing that the sisters in the audience were indeed fearless ministers. This evening, like the others, teeming throngs were reluctant to go to their lodging places, for they found keen delight in remaining on the conven-

tion grounds, visiting with friends and talking about the blessings of "Fearless Ministry Day."

"YOUR WILL COME TO PASS" DAY

Early Saturday morning crowds streamed into the stadiums. "Your Will Come to Pass" Day promised many interesting things. Of all reports given at the assembly one of the most enthusiastically received was the one delivered by A. Rutimann of Switzerland. He brought with him the love and greetings of over a hundred thousand brothers in seven Iron Curtain countries. Warm applause echoed throughout the stadiums as he spoke of the brothers' faithfulness and expansion of the work in Romania, Hungary and Czechoslovakia. But what about our brothers inside Russia? Despite the most vicious persecution, there are more of Jehovah's witnesses in Russia now than ever before, Rutimann said! To the thrilling delight of all, Rutimann produced a tape recording that had been brought out of Russia containing greetings from our Russian brothers. The recording opened with the singing by the Russian brothers of two verses of "Praise the King of Eternity," after which came a short message of faith and determination to stand firm. It was also a message of hope and warm Christian love and greetings. This heart-warming report brought tears of joy and a thunderous applause.

Saturday afternoon brought a great moment. Speaking on "Let Your Will Come to Pass," Brother Knorr electrified the assembly with announcement of the release of a second new book—"Your Will Be Done on Earth"! What tremendous applause followed! What joy there was when Knorr said: "It is all new!" To the happy audience of 175,441 persons Knorr added: "You are going to enjoy tremendously this book!" And no wonder! It contains an ex-



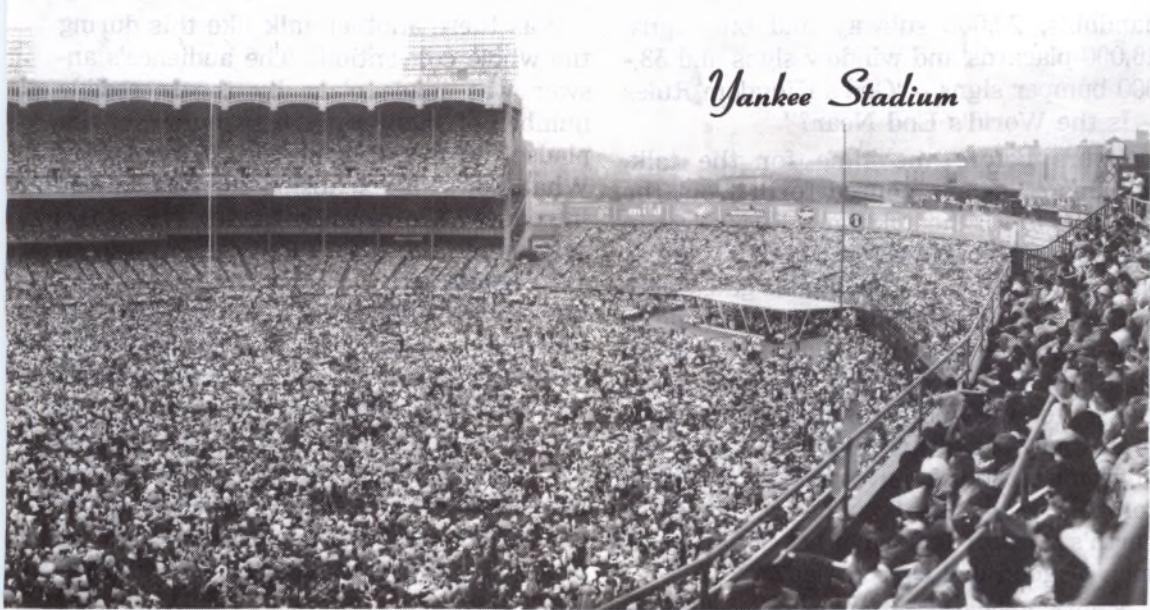
Divine Will International Assembly of Jehovah's Witnesses



tensive study of the book of Daniel. When the conventioners obtained copies from the attendants, they were overjoyed. What a grand aid to understanding the divine will in this time of the end!

The highlight of Saturday evening was

a talk by F. W. Franz on "When Jehovah Rises Up to His Unusual Work." He stated that God will perform his unusual work to the point of wiping out Christendom's adherents and destroying her religious temples, just as with Jerusalem.



Yankee Stadium

New York City, July 27–August 3, 1958. Attendance, 253,922



Polo Grounds

GOD'S KINGDOM DAY

This was the climactic day, the day the delegates had so often talked about. And now it was here. The delegates arrived at the stadiums early, prepared for a blessed day. The morning program, which includ-

ed talks by L. A. Swingle, G. Suiter and J. O. Groh of Brooklyn Bethel, was climax ed by Bible questions and answers by F. W. Franz. Now the afternoon came and the time was at hand for the public lecture that had been advertised by 5,000,000

handbills, 22,000 subway and bus signs, 26,000 placards and window signs and 53,000 bumper signs—"God's Kingdom Rules—Is the World's End Near?"

Hours before the time for the talk, streams of people poured forth from the subways to fill the stadiums. Every seat in Yankee Stadium was occupied. What a thrill it was when the stadium's gates were opened, allowing throngs on the outside to flow in onto the playing field! The applause that followed showed how heart-deep was the joy of the audience. The time arrived and Knorr began his talk: "Only the best government in the universe is good enough for this earth. That is the way that the earth's Creator feels about it. For this, all men of good will can be glad."

Knorr answered the question, "Is the World's End Near?" with an emphatic, Yes! The talk was enthusiastically received by the throngs that filled the two stadiums and overflow tents, as well as the New Rockland Palace, a nearby auditorium. At least twenty-five times the audience applauded the gladsome message. "Oh, let all men of good will turn now to God for earth's government!" concluded Knorr. "All hail to God's kingdom that now rules!"

At the close of the talk Knorr announced that free copies of what he said would be distributed to the thousands of people who had gathered to hear this momentous subject. When Knorr told the attendance figure, a roar of voices and clapping filled the air. The attendance? Why, it had exceeded expectations! Yes, the record crowd that assembled to hear this vital public lecture numbered no less than 253,922 persons!

Rejoicing over this record attendance figure was still under way when more blessings began to flow to the assembly as Knorr delivered the "Closing Remarks by the President."

Was there another talk like this during the whole convention? The audience's answer was made clear by the incredible number of more than fifty bursts of applause! What thrilling words Knorr spoke! What news of expansion he related! He introduced the news by having the ushers pass out to the 210,778 persons in attendance copies of a colored post card. Here was vivid evidence of expansion, for the card was a picture of the present Brooklyn Bethel home together with the beautiful, striking picture of the proposed new Bethel addition. What vigorous applause! And more followed as Knorr related news of a new training program—district, circuit and congregation servants would be brought to Bethel to receive a special training course.

"The organization is expanding," said Knorr. "It needs more ministers to supervise the work in all the lands of the earth." Gilead will continue, but the program of education is to be expanded. Branch homes in various lands will also be used to train certain individuals. "The educational work is not on the decline," Knorr assured the delighted audience, "but rather it is on the move forward. This you have seen through this convention."

What a fitting climax to the assembly, this expansion news! And the instruments received at the assembly will aid greatly in the expansion of the Kingdom work world-wide. Indeed, ninety-one items were released in fifty-four different languages! Truly the conventioners felt that the Divine Will International Assembly of Jehovah's Witnesses had equipped them "with every good thing to do his will."—Heb. 13:21.

As this greatest assembly of Christians in history closed with song and prayer by Brother Knorr, the delegates prepared for the homeward journey thrilled to be Jehovah's witnesses.

FIGHT MATERIALISM FOR YOUR LIFE

(Continued from page 584)

clesiates 11:9, 10: "Rejoice, young man, in your youth and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these The [true] God will bring you into judgment. So remove vexation from your heart and ward off calamity from your flesh, for youth and the prime of life are vanity." So to those who are young we say, Work for a favorable judgment from Jehovah, not for the latest-model car. Why not direct your energies into the full-time service? A Bethel branch home, Gilead School and the pioneer service are marvelous and worthwhile goals. Work toward one of them. Moreover, how wrong it would be for parents to encourage their children to strive for material riches! The greatest heritage you can bestow upon your child is the desire to serve Jehovah full time. Do not frustrate their entering the full-time service by encouraging them to work for large salaries so the family can now enjoy some of the finer things of life. Yes, youth as well as the older ones must resist materialism, and parents can help their children much along these lines.

¹⁵ Those who set the proper example in teaching their children to respect true spiritual values provide a splendid means of combating delinquency. Set a proper example by attending and participating in the meetings regularly. Remember, good training in the early formative years will provide a real foundation that will act as a mighty bulwark against materialism in later years. Parents, give due consideration to this and gain untold blessings for yourselves and your family. Yes, resist ma-

terialism in the spirit of Colossians 3:23: "Whatever you are doing, work at it whole-souled as to Jehovah." This would include having a balanced view of material riches, for a wise use of resources is required. Such is in harmony with the instructions given in Proverbs 30:8: "Give me neither poverty nor riches."

¹⁶ True Christians realize that materialism is out to conquer all the people in this world with its philosophy. Of necessity its conquest will be brief. Nonetheless, it will claim many victims, and that is why we must wage relentless war against it like a true soldier. Paul said: "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier." (2 Tim. 2:4) There is a twofold lesson to be learned here. First, a soldier cannot afford to have divided interests. It is essential that he be singularly devoted to his cause; otherwise he will not be a real fighter. Second, a good soldier is keenly interested in victory. Just as a soldier trains, fights and wages relentless war against the enemy in order to gain victory, so too we must fight materialism. The real enemy Satan the Devil is adroit and clever at tactical warfare. He has outflanked and outmaneuvered some by isolating them through their consuming desire for material things. This has placed them on the fringe, where they are easy prey for Satan's snipers, and the results can be disastrous. Hence none can afford to relax for a moment. We must learn how to use the greatest weapon we have against materialism, the "sword of the spirit." Against it no materialistic philosophy is successful, for it can slash to pieces and lay bare the most clever arguments in favor of materialism.

15. In setting a proper example for their children, how will parents provide a mighty bulwark against materialism?

16. (a) Soldierlike, how can we wage war against materialism? (b) Show how Satan cleverly maneuvers some into a position where they are vulnerable to attack.

¹⁷ In this vein Paul wrote: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart. And there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:12, 13) Secretly we may have materialistic designs and be jealous of what someone else has. This would in time influence our thinking and cause us to become off-balanced and covetous. Jehovah in his Word indicates how strongly he feels against covetousness, for he included this in one of the Ten Commandments. Covetousness is really the power of wrong desire at work, and in time one's thoughts will give way to action, for, 'where the treasure is, there the heart will be also.' How profitable it is, then, not to allow our thinking to dwell on materialistic improper desires! We should be satisfied with the necessities and let the joy of Jehovah's service be our real satisfaction. A failure to let the principles of God's Word direct our thinking can result in our being drowned in the sea of materialism.

¹⁸ Further, to illustrate how vital it is to slash away false reasonings by applying the principles in God's Word, let us observe a brother who feels there are just too

17. Why is Jehovah's Word a mighty weapon against materialism, and how can we fight covetousness?
 18. (a) How can specious reasoning weaken our resistance? (b) Illustrate how some have allowed selfishness to cause them to evaluate improperly material necessities, and how can we slash away such clever reasonings?

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Keep your minds fixed on the things above, not on the things

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 -upon the earth.—Col. 3:2.

many meetings. He believes that he can keep up with the truth nicely by missing out on one or two and at the same time utilize such evenings by working longer hours to get more pay. He muses that he cannot lose too much if he misses a meeting or two. However, what he fails to recognize is that he has let the bars down and has allowed the subtle encroachments of materialism to direct his thinking and his way of life. This brother and his wife feel that they need a more complete wardrobe. No, they are not destitute of the necessary clothing. They make a good appearance in the service and at meetings, but now they want more clothes. Their wardrobe would not be complete if they did not have just the proper attire for each occasion. Nonetheless, Jehovah provided each meeting for a particular purpose, and to flout that arrangement is to lose Jehovah's spirit. Which is more important in Jehovah's eyes: the fine apparel of this world or the incorruptible apparel of the quiet and mild spirit? (1 Pet. 3:4) How skillfully Satan appeals to the desire of the eyes and the pride of life to entice one away from Jehovah's organization! A seemingly harmless practice on the part of this brother becomes a deeply entrenched habit, and he will have to make a complete reversal if he is going to win out in the fight against materialism. Slash away such clever reasonings that favor materialism by effectively using the "sword of the spirit." Stop improper and unnecessary desires from getting rooted. Be satisfied with less materially in order to be rich spiritually.

Self-examination *Vital*

TO FIGHT MATERIALISM

AS SEEN from the previous article, materialism is subtle and can appear as a benefactor. Hence we must examine our motives. Self-examination is very necessary. While we favor ourselves by nature, nonetheless Jehovah has provided a splendid means of self-scrutiny. First of all, we must ask ourselves, "Where is our heart?" Jeremiah understood how wicked the heart could be: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings."—Jer. 17: 9, 10, AS.

² Where is your heart? Is your first love still the priceless possession of the truth, or have you a new love, materialism? We may say we do not have a new love. But what do our actions show? Do we still get that incomparable joy from field service? Or have we begun to crowd out that joy by spending more hours at leisure, being entertained and satisfied by materialistic pleasures and possessions and spending less hours in field service? Remember, a covetous heart seeks materialism, but a loyal heart shuns it.

³ To continue our self-appraisal we ask, "Are we utilizing the resources of the organization to fight materialism?" Such resources are the qualifications that the "faithful and discreet slave" possesses and that can aid us to progress to maturity

and successfully resist materialism. Do you recognize the wisdom of the organization in publishing wholesome information that will help us successfully resist these encroachments? For example, among the organizational resources from which we may benefit today are the years of Christian growth and experience of the organization, its example in the proper use of time, faculties, abilities and aptitudes; and its providing of a deep and detailed understanding of Jehovah's Word, with proper enlightenment as to right doctrine and organization. These are valuable assets and well qualify Jehovah's New World society to aid us in our fight against materialism.

⁴ Are we making daily application of the good things learned in the Watch Tower Society's publications? Are we letting them help us make our minds over? To illustrate the point, a young teen-age brother may be quite intelligent, get good grades in school and feel that he has the answers to many problems. However, because he lacks experience and has not dealt with the problems of life to any great degree, he can go off on a tangent. His father, a mature, well-qualified man, recognizes this, sits down with his son and gives him practical wisdom that will aid the boy to make right paths for his feet. These sound principles that the father has learned by a progressive application of Jehovah's Word can be of great value to the son in making a success out of life and not leaning on his own understanding. This is how the organization should be viewed—as

1. Why is self-examination so necessary, and where must it begin?

2. What proves whether we have a new love or not?

3. How can the organization's resources aid us in a fight against materialism? What are some of these resources?

4. Why are Christian growth and experience invaluable in fighting materialism? Illustrate this point.

an "older man" full of wisdom, maturity, good judgment, sound balance and discernment.

⁵ How do you view the theocratic organization with its appointed servants and with various ones placed in positions of responsibility? Do you view them as "gifts in men"? Do you fully appreciate them? At times they act as a rescue team retrieving wayward ones from the undertow, always ready and willing to serve. Here is another of the resources we can tap to aid us in our fight against materialism. Do not neglect this life line. Your mature Christian brothers can help you to direct your mind and heart in the right channel. Otherwise you might find yourself floundering in the sea of materialism, too weak to resist any longer. This could be disastrous.

⁶ Next in our self-examination we ask, "Are we attending and participating in the meetings?" Not only is it important to attend but it is very important to say something constructive while we are there. This enables us to become more qualified to teach. At the meetings matters are discussed and one acquires wisdom and understanding. We become fortified with sayings from Jehovah's mouth; and since Jehovah is unalterably opposed to materialism, then an application of the principles in his Word will aid us to fight this menace. Hence the value of attending and participating in the meetings. And is it not good and encouraging to hear the expressions of the newer brothers? Nothing is so heart-warming as to hear the comments of those new in the truth and to watch them grow to maturity, transforming their mind and heart from this old system to the new. This is indeed good insurance against materialism. Keep your love where their love is and you will please Jehovah.

5. Of what value are today's "gifts in men"?
6. In our continued self-examination, what part do meeting attendance and participation play?

⁷ Also, it is good to examine what we think and talk about. What do we talk about when we are at home with our children? What kind of an example are we setting for them? Do we always talk about things that we plan on purchasing for the home or developments we wish to pursue in connection with our home? What do we discuss with our family, our mate and our children? Do we discuss spiritual things such as improving our sermons and how to give better comments at the meetings? Is our example a good one? Will they profit from it? What will they learn from us that is practical and of theocratic value?

⁸ Moreover, it is good to analyze our ministerial service record. What kind of an example are we setting for our family as far as service is concerned? We may say we are not materialistically inclined. If one's service record is slipping, it is time to analyze why it is being minimized. Perhaps materialism is making inroads to a greater extent than one has ever realized. Regular field service is very valuable. When we engage in the field service regularly we are forming good habits. We place literature, and if we are interested in the growth of the New World society of Jehovah's witnesses we will make back-calls. Then, if conscientious, we will try to start a home Bible study. This is not difficult, for even the newest publisher can do it with a little training. Such is developing a pattern of right works. It means we are gaining maturity, and with increased maturity we shall more properly evaluate things. We shall think twice before taking one step backward. We shall treasure our service, knowing that it leads to life. We shall then resist any philosophy that would upset our trend in the right direction. Hence, if we would but follow the leading

7. How can one discern whether he is setting a good example for his family in resisting the encroachments of materialism?
8. Is faithful, regular field service of value in minimizing the inroads of materialism? How?

of the "faithful and discreet slave" and form good service habits it would crowd out materialistic tendencies.

⁹ Also vital is our association. When Paul said: "Bad associations spoil useful habits," how well this applies to materialistically-minded brothers! (1 Cor. 15:33) A Christian who has wandered from the narrow path of proper theocratic activity to the wide path of materialism is bad enough; but when that same one either by example or by word subtly entices his brother to join him, it is much worse. Therefore, keep company with brothers whose conversation is uplifting, whose service activity is exemplary and whose New World outlook is bright. Remember, false friendship is like the ivy vine that decays and ruins the wall it embraces, but true friendship is mutually strengthening and upbuilding, giving new life and vigor to its participants.

¹⁰ After this careful self-examination, should there be any symptoms of materialism, then set out to conquer such by immediate forthright action. Paul said: "Do this, too, because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." (Rom. 13:11) It would be a shame if some who have been faithful for many years would now weaken to the subtle temptation of materialism. It is best not to say, "It will not happen to me"; rather, pray that it does not. Prayer cannot be overemphasized. It enables one to communicate with one's God. We should daily petition Jehovah to aid us to overcome materialistic tendencies. Imperfect as we are, it requires constant alertness to guard against the inroads that materialism can make; and, coupled with our prayers,

we should keep on increasing our spiritual maturity, which will truly aid us to conquer the menace of materialism.

¹¹ We should fight it like our brothers in Russia and our sisters in Korea. What a wonderful example we have in these brothers and sisters! The 1957 *Yearbook* speaks of one Polish brother who spent fifteen years in Russia and fourteen years in the camps. After much torture and much trial and persecution he came out alive, singing songs of praise to Jehovah's name. His love for the truth kept him alive. Is our love for the truth that strong? How can we guard ourselves for the turbulent time ahead? Certainly not by spending all our extra time relaxing before TV or working extra hours for the luxuries of this life.

¹² Then too, our sisters in Korea are an inspiration. Many find that they can vacation-pioneer for three months in a year. One sister with an opposing husband and three small children answered the call. With one tied to her back, one carrying the bookbag and the other holding on to her hand she witnessed. She had her hands full, but at the month's end she had made her time and kept up her humble home. She had no modern conveniences and was up before daylight, carried water, did the chores in connection with her home. Poor in this world's goods, but she was rich spiritually. She also kept her five studies going even after vacation-pioneer service ended. So it is with the missionaries and other full-time servants. They are setting a good example in putting first things first, spiritual above material. Real happiness and many blessings await those who seek first the Kingdom by entering the full-time service. If you cannot be a pioneer, at least you can have the pioneer spirit. It can aid you in overcoming materialistic desires.

9. Why is proper association vital?

10. Should prayer be employed in the fight against materialism? How?

11, 12. What examples are provided in (a) our brothers in Russia? (b) our sisters in Korea?

¹³ Consider the joys and blessings of serving where the need is great. These cannot be enjoyed by Kingdom publishers who are engrossed in materialistic desires. For example, after one of the 1957 district assemblies in the United States a brother came to one of the Society's representatives and asked him if he could inform him right then and there as to where the need was great. This brother had a family of five, was a congregation servant and had recently sold his home. He truly wanted to enlarge his Kingdom service privileges. Hearing the talk on serving where the need is great, he decided that this was just what he wanted. On his way home after the assembly he stopped off at the Society's office and obtained more information on his future assignment. Upon returning home he bought a truck, loaded his furniture and household goods and, together with his family, headed off to the South. The Society assigned this brother and his family to a small town. Would secular work be a problem? This brother had the right mental attitude when he said, "If this town can provide for 5,000, then it can provide for 5,007." Today this faithful brother and his family are a source of encouragement to the brothers and a blessing to men of good will. There are many other experiences just like this one being daily enjoyed by your brothers who are putting spiritual values first. These faithful brothers are not permitting materialism to make inroads. They are fighting it, resisting it at every turn, and are not being drowned in the swirling sea of materialism.

¹⁴ Some, however, may have a negative attitude toward progress in the New World society. This could allow one to relax, and

13. Because of the blessings gained by serving where the need is great, what should we resolve? What example is cited?

14. How closely must we follow the guide to avoid the treacherous quicksand of materialism, and how should we respond to the call for added privileges of service?

it would not be good. We cannot relax our vigilance, or materialism will make inroads. Hence we must properly value our life. Christians are in a wilderness, this world. When a group is following a guide in an area where there is quicksand, the guide tells them to follow him closely, in his very steps if at all possible. Our guide through the wilderness of this world is Christ Jesus. If we follow his steps closely, we shall never get sunk in the quicksand of materialism. We shall not be drawn out of sight by this seemingly innocent force. We shall be led straight to our destination, the new world. So do not compromise your faith. Keep it alive and vibrant. Take every opportunity to grow in spiritual stature. Use spare moments to meditate and reflect on the principles of Jehovah's Word. It will not be easy at first. Force yourself to do it, for it is conducive to spiritual health. When a call comes for added privileges of service in the congregation, such as assisting a servant, giving an instruction talk or an hour lecture or perhaps even being recommended to be a congregation book-study conductor in due time, willingly accept such and joyfully discharge your Christian responsibilities. Do not get lost in the crowd in a large congregation, being content with a minimum of service. Be progressive and up to date, reliable and enthusiastic. Otherwise your faith will weaken, your Christian vigor will diminish and wrong thinking will set in.

¹⁵ For those who think they can take a temporary holiday and get some more of this world's goods while the secular opportunities are ripe, consider where materialism leads to. Is it worth it? Paul said: "However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and

15. Where does materialism lead to? Is it worth it?

ruin. For the love of money is the root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:9, 10) So again we see that it is not the riches or what such represents that is wrong, but it is the determination to have material wealth and possessions. With such a determination a Christian places more value on the material than on the spiritual, and this is where the danger lies. Then study, meditation and field service are exchanged for longer hours and overtime secular work. Both husband and wife engage in secular work, and for what? One author stated: "Worldly riches are like nuts, many clothes are torn in getting them, many a tooth broken in cracking them and never a belly filled with eating them." Most of all, one who pursues this course far enough will soon find himself on the outskirts and finally be on the outside of the New World society. Outside there is no contentment, only unhappiness, grumbling and despair.

¹⁶ Knowing that materialism will perish with this world at the battle of Armageddon, gain the victory by intense love for Jehovah God and his organization. At 1 Timothy 6:6-8 Paul stated: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Notice Paul's argument here: there is much to be gained when a Christian pursues godly devotion. This godly devotion is related to the fear of Jehovah. So if we fear to displease Jehovah, we will not permit selfish materialistic desires to warp our thinking.

16. How does Paul show the wisdom of pursuing godly devotion?

No, we shall be content with only the necessary material things, which, as Paul states, are sustenance and covering.

¹⁷ None should be deluded into thinking that more is meant here than what is stated. To try to make that include the very latest and best of material goods and pleasures is to wrest the Scriptures to suit our wrong desires. Jehovah is not the one who causes these wrong desires. As the apostle Paul states: "When under trial, let no one say: 'I am being tried by God.' No; for with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15) So a true Christian will not risk the deep waters of materialism and subsequent death by drowning. He wants to live, and thus he properly controls his desires.

¹⁸ A Christian will pursue godly devotion and not materialism. Only by being aware of this satanic philosophy can he fight it successfully. He must be convinced that it is better to be in Jehovah's organization than anywhere else. He should want to do nothing that would jeopardize his chances for life in the new world. Then he will have everything he needs. Now he does not need the finest of everything to serve Jehovah. But he does need Jehovah's organization, and he should stick close to it. Jehovah through the organization has raised up a mighty bulwark against one of Satan's most clever devices, materialism. Avail yourself of all the provisions Jehovah has made to fight this menace known as materialism. Keep your mind and heart

17. What counsel of James will aid us to avoid drowning in the deep waters of materialism?

18. What will a Christian do today to stick close to Jehovah and his organization and not succumb to the desires of the flesh?

on the new world with all its grand expectations. Keep abreast of the ever-expanding New World society, and have a full share in the ministry today. This will make you spiritually strong, fully able to resist successfully the subtle encroachments of materialism. Thoughtfully, a true Christian that loves Jehovah will appraise his situation. Self-examination is very necessary. Then too, he realizes that keeping pace with the New World society and growing in spiritual stature are vital in fighting materialism.

¹⁹ On this issue of life and death he will take counsel from the organization and he

19. Is it safe to venture beyond the bounds of the New World society? Why not?

will apply this to his everlasting good. He will remember that godly devotion is to be pursued and not materialism. Moreover, he knows that it is not safe to venture beyond the bounds of the New World society. No, not even though he feels he may be strong enough to resist the enticing lure of materialism out there. Never forget for one moment that others have succumbed. Materialism is deadly, like the undertow. It can pull you down under and snuff out your life. Recognize its ever-present dangers. It is no respecter of persons. Therefore, in company with your faithful brothers all over the world, fight materialism for your life.



Youth 'Ties Scriptures Together'

¶ The right use of related Bible texts invariably helps to throw light on a Scriptural subject. Illustrating this point is the incident that took place in the eighth-grade classroom of a certain school in Kentucky (U.S.). In this classroom, consisting of thirty-four students, each morning there is a reading from the Bible or telling of a Bible story by one of the students. Assignments for this are given the previous day. One day it appeared that the teacher had forgotten to make an assignment on the day before and so he asked James, who is one of Jehovah's witnesses, to give an impromptu talk.

¶ James tactfully gave a sermon on God's name, Jehovah. "You should be a preacher!" exclaimed one of his fellow students. "Why have I never heard God's name in my church?" asked another. And, "Just why does God have a name?" asked still another. The teacher's comment was: "I am glad that we have a student that can tie his scriptures together. I have known those scriptures all my life but could not tie them together."

¶ Before long James had given seven sermons, one sermon each week for seven weeks in a row, and was due to give more. Among his subjects were: "Who Is Causing Woes on Earth?" "New Heavens and a New Earth," "Some Will Live on Earth Forever," and "144,000 Will Go to Heaven." More than just one student, after checking the Scriptural references James gave, had to admit: "That is exactly what it says!"

STAYING AWAKE TO THE KINGDOM MINISTRY

MANKIND in general is sound asleep. Yes, strange as it may seem, this fastest-moving generation of all time slumbers as the most important event in the history of man draws on apace. And what is that? The complete end of this old wicked system of things at Armageddon. All those whom it finds slumbering will perish forever at that time.*

In striking contrast with the unbelieving slumbering world, we dedicated Christian witnesses of Jehovah have been alerted to the perilous days in which we are living. We have heeded the call to "awake from sleep." But our having once been awakened is not enough; it is a matter of *staying* awake, and in particular staying awake to our Kingdom ministry. As Paul further counsels: "*Stay* awake, stand firm in the faith, carry on as men, grow mighty." And again: "So, then, let us not sleep on as the rest do, but let us *stay* awake and keep our senses."—Rom. 13:11; 1 Cor. 16:13; 1 Thess. 5:6.

It takes real effort to stay awake in these times. The cares and pleasures of this world, as well as the example of those all around us, can easily put us to sleep. We must continually remind ourselves of the importance of our Christian ministry and of the urgency of the time in which we are living. It is a day of crisis, even as was the day Jesus was betrayed, at which time he counseled his apostles: "Keep looking, keep awake, . . . Keep on the watch." By staying awake to the Kingdom ministry we shall save both ourselves and those who permit themselves to be aroused by our calls to awake.—Mark 13:33, 37; 1 Tim. 4:16.

To stay awake what must you do? First of all, continue to study God's Word, for it gives us the right perspective and keeps

reminding us to be alert, to stay awake and to keep watching. It also gives us many examples of those who stayed awake in a time of crisis and who therefore survived Jehovah's destructive judgments, such as Noah, Lot and Jeremiah. Also, continue to associate with others who are awake, as they will incite you to stay awake and keep doing right works; they will encourage you, "and all the more so as you behold the day drawing near." Prayer will also help us to stay awake, always looking to Jehovah and walking in his fear. And nothing is better calculated to keep us awake to the Kingdom ministry than engaging in it regularly and zealously.

—Heb. 10:23-25.

Are you truly awake to the Kingdom ministry? Then show it by seizing every opportunity to engage in it. Take an inventory of your available time and set aside certain hours each day or each week for engaging in the Kingdom ministry from house to house, on the streets and in the homes of the people. Buy out the opportune time for yourself. Stay awake to the Kingdom ministry by being alert to make opportunities to witness at your home, at your place of secular employment, at school and to tradespeople, as well as to traveling companions. Loving God with all your heart, mind, soul and strength and your neighbor as yourself not only will drive out the fear of man that brings a snare and give you courage to speak up but also will make you eager to witness for Jehovah and to endeavor to help your fellow man.

So, while this old world slumbers on to its destruction, let us stay awake to the Kingdom ministry, to Jehovah's honor and to the salvation of both ourselves and those who hear and heed.

* For details see *The Watchtower*, March 1, 1957.

"You People Must Be Born Again"

"YOU can go to church every Sunday, morning and night, and attend every revival service, but unless you have spiritual rebirth you will go straight to hell!" That is one of the things that Jack Shuler, popular American evangelist and one-time motion-picture actor, keeps telling his audiences. And says an evangelistic tract: "If you have never been 'born again' you are still in your sins and a stranger to the Lord Jesus Christ!"

Why did Jesus say, "You people must be born again"? (John 3:7) Is being born again imperative to gaining everlasting life, as so many insist? What does it take to be born again?

We cannot understand the subject of being born again unless we have clearly in mind what the Scriptures teach regarding two distinctly different destinies for those of mankind gaining salvation. Two different destinies? Yes, God's Word explicitly teaches that only a very limited number of mankind will ever get life in the heavens as Christ's Kingdom heirs or associates. All others gaining salvation will receive everlasting life on earth as children of Christ the King and as subjects

When Jesus first said those words Nicodemus wondered what they meant, even as many persons since then have.

of his heavenly kingdom.

That the number of those gaining salvation in the heavens will be few is apparent from Jesus' words: "Have no fear, little flock, because your

Father has approved of giving you the kingdom." It is therefore only to the "little flock" that the promise is held out: "To the one that conquers I will grant to sit down with me in my throne, even as I conquered and sat down with my Father in his throne." These will share in the "first resurrection" and be "priests of God and of the Christ, and will rule as kings with him for the thousand years." Their number is shown to be just 144,000, the ones with "the Lamb standing upon the mount Zion."

Also termed "firstfruits," they are destined for a place in heaven especially prepared for them by Jesus. Together with him they comprise the spiritual seed of Abraham.—Luke 12:32; Rev. 3:21; 20:6; 14:1; Jas. 1:18; John 14:2; Gal. 3:16, 29.

If some are to rule as kings, there must also be others over whom these rule. Likewise, references to a first resurrection and to firstfruits indicate at least another resurrection and afterfruits. Further, if the whole earth is to "be



full of the knowledge of Jehovah, as the waters cover the sea," then there will have to be not only heavenly Kingdom associates but also earthly Kingdom subjects. The same is shown by the prophecy: "Look! the tent of God is with humankind, . . . And he will wipe out every tear from their eyes, and death will be no more."—Isa. 11:9, AS; Rev. 21:3, 4.

Then again, Jesus spoke not only of a "little flock" but also of certain "other sheep" that are not of that Kingdom fold. That is why we read not only of 144,000 Kingdom associates who will sit with Jesus Christ *in* his throne but also of "a great crowd, which no man was able to number, out of all nations . . . standing before the throne and before the Lamb" and who ascribe salvation to God and to the Lamb.—John 10:16; Rev. 7:9, 10.

JESUS, THE FIRST TO BE BORN AGAIN

All those gaining the heavenly kingdom must first be born again, even as Jesus told Nicodemus: "Unless anyone is born again, he cannot see the kingdom of God. . . . Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. What has been born from the flesh is flesh, and what has been born from the spirit is spirit. Do not marvel because I told you, You people must be born again."—John 3:3-7.

Jesus himself was born from the flesh when his mother Mary gave birth to him. However, it was not God's purpose for him to remain a fleshly human creature forever. To completely vindicate his Father's name, establish God's kingdom and destroy Satan, Jesus would have to be a glorious powerful spirit creature. To this end Jesus had to be born again from the spirit. This took place at the Jordan after Jesus dedicated himself to do his Father's will and his Father poured out his spirit upon him.

He thereby became a spiritual son of God with a conditional right to life in the heavens as a spirit creature. In recognition of that fact God at that time was heard to say: "This is my Son, the beloved, whom I have approved."—Matt. 3:17.

Before Jesus could be rewarded with spirit life in the heavens, however, he had first to prove himself faithful under test, which he did: "He humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position." Thereby Jesus also made possible the gaining of everlasting life by all other obedient ones: "Although he was a Son, he learned obedience from the things he suffered, and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." In particular did he thereby open up the way for his 144,000 Kingdom associates to be born again: "Christ Jesus, who has abolished death but has shed light upon life and incorruption through the good news."—Phil. 2:8, 9; Heb. 5:8, 9; 2 Tim. 1:10.

Since Jesus by his death opened up the way to be born again and gain incorruption, it must follow that all who died before Jesus did could not become his Kingdom associates. That is why Jesus said: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." John the Baptist as well as all those who died before him will be earthly subjects of the Kingdom, not heavenly Kingdom heirs with Christ.—Matt. 11:11.

HOW OTHERS ARE BORN AGAIN

Because of inherited sin and wicked works all are "alienated and enemies" of

God. Before He deals with any of them they must take the following steps, as outlined in the Scriptures: gain knowledge of Jehovah God and his purposes and exercise faith in them. That means repenting from one's selfish course, converting to a course of righteousness, dedicating oneself to do God's will and being baptized. Stressing the importance of faith in this regard, the apostle John wrote: "As many as did receive [Christ], to them he gave authority to become God's children, because they were exercising faith in his name."—Col. 1:21; John 1:12.

By these preliminary steps an imperfect human creature puts himself in line to be born again. Then, if God chooses to bring forth such one as a spiritual son, He first declares him righteous by virtue of his faith in Christ's blood. (Rom. 5:1, 9) Those whom God declares righteous he also brings forth as his sons—that being its purpose—by means of his holy spirit. To such Paul's words apply: "You received a spirit of adoption as sons, by which spirit we cry out, 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children."—Rom. 8:15, 16.

Thus we understand why "you people must be born again": because it is God's will for Christ to have Kingdom associates with him in the heavens and being born of the spirit is a condition precedent thereto. And we have seen what it takes to be born again: knowledge and faith in God's Word and God's bestowing his spirit or active force upon one to bring him forth as a spirit son. This is what Jesus meant

when he spoke of being born "from water and spirit." Not the literal water of baptism, for Cornelius and his family were born again by God's spirit before being baptized with water. Rather, the water refers to the truth of God's Word, which has a cleansing effect, even as we read that Christ sanctified the Christian congregation, "cleansing it with the bath of water by means of the word." Yes, such are brought "forth by the word of truth." —John 3:5; Acts 10:44-48; Eph. 5:26; Jas. 1:18.

To see the kingdom of God these must, as did Jesus, prove "faithful even with the danger of death." Of the many, many truly dedicated Christians on earth today only a comparative few profess to have been born again; only a few have God's spirit bearing witness with their spirit, or mental disposition, that they are "heirs indeed of God, but joint heirs with Christ." This is to be expected, however, since their number is limited to 144,000, as we have seen, and Jehovah God began to choose them at Pentecost.—Rev. 2:10; Rom. 8:16, 17.

Particularly since 1931 have large numbers demonstrated their faith in God and Christ by dedicating themselves to do God's will, yet do not claim to have been born again. Still these are able to say: "Salvation we owe to our God, who is seated on the throne, and to the Lamb," for they hope to enjoy everlasting life on earth in God's new world as children of the King and subjects of his kingdom.—Rev. 7:9, 10; 2 Pet. 3:13.

PREACHING | PRESCRIPTION

 Noted clergyman-writer Walter Russell Bowie has observed: "The Christian church does not need more popular preaching, but more un-popular preaching."



- Is it all right for sisters to ask questions in congregational meetings in view of statements in *Qualified to Be Ministers*, on page 253, paragraph 5?—A. M., United States.

This paragraph is based on 1 Timothy 2:11, 12 and 1 Corinthians 14:33-35. The first text says that in the congregation a woman should "learn in silence with full submissiveness" and not teach nor exercise authority over a man. The latter says: "Let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation."

In comment the textbook paragraph says: "Sisters should not try to give counsel to the dedicated brothers. On this matter they are 'to be in silence.' They must not argue with or contradict the brothers in the congregation, or try to correct them or give instructions. If they want to learn something, they may ask their husbands at home, or, if unmarried, ask a mature brother. They should not be asking merely to bring out a point of correction, or to get their husbands or other brothers to correct the servants. No. Paul says they may ask if they themselves want to *learn* something."

So the textbook was in harmony with the advice of Paul in the above-mentioned scriptures. As in the scriptures, so in the textbook, it was "on this matter" of giving counsel to dedicated brothers that women were advised to "be in silence." It was "in the congregation" that sisters were to avoid arguing with, correcting, or instructing brothers. As the book "*This Means Everlasting Life*" says on page 159: "Woman was to learn in silence in the sense of not debating there [in the congregation] with the men, challenging them and getting into a dispute and causing wrangling to break out, belittling man's appointed position."

In Paul's day none of his counsel enjoined absolute silence upon women in the congregation and at its meetings, however. Women could and did pray and prophesy with heads

properly covered as a sign of subjection to their head, the man. Likewise today, sisters may even be used for parts in the meetings of Jehovah's congregated people and, in a congregation where no men are present to handle meetings, sisters may handle these with their heads properly covered as a sign of subjection to the man whose place they are taking in the meeting. When sisters make comments from the audience at *Watchtower* and other study meetings, they are not taking the place of a man and so they may express themselves without needing to have their heads covered. Paul's admonition on being "silent" in a congregation does not forbid this, for that has specific reference to their "silence" with regard to instructing and counseling the men, disputing or wrangling with them.

Just as this does not forbid a woman to speak at all in the congregation, so the related advice about asking questions of husbands at home does not mean that a sister may never ask a question in a congregational meeting. Again the thing that is ruled out is the asking of questions in an argumentative, challenging, debating way, questions designed to counsel and instruct the men in the congregation. However, as "*This Means Everlasting Life*" says again on page 159, this does not mean women cannot join in the singing of songs or asking or answering questions on which their faith and understanding are to be expressed. They may share their faith orally with others and actively participate in the congregation discussion with a desire to learn therefrom.

We may add, too, that these instructions with regard to a woman's place in the congregation do not mean that if a brother called upon gives a wrong comment, a sister called upon thereafter has to remain silent if she knows the right thought on the matter, nor that she has to pattern her answer after the wrong comment. If she is called upon to comment she may express what she understands to be the correct answer, not, of course, in an argumentative way, but merely in a matter-of-fact way. The purpose and effect of Paul's counsel and of counsel given in the Society's publications is not to stifle free expression of one's faith on the part of any individual in the congregation. It is rather to preserve proper theocratic order of instruction and direction under the system of headship taught by the Bible and to preserve the unity and harmony of Jehovah's assembled people.

of nobrarians to fight a war between gingers and
yellow robes because it was oft heard that
the gingers who at first had been led into error
now as a result of their being given a chance
to think for themselves were now more
determined to fight a war between gingers and
yellow robes than they had been before. Now
there would be no reason to suppose
that there is to be any fight between yellow robes
and nobrarians, so why should there even be
any fight? Moreover, should there even be any
such a thing as "yellow robes" if there is no
materialism? Moreover, should there even be any
such a thing as "nobrarians" if there is no
materialism?

There is no reason to suppose that there
will be any fight between yellow robes and
nobrarians, so why should there even be any
such a thing as "yellow robes" if there is no
materialism? Moreover, should there even be any
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materialism?

There is no reason to suppose that there
will be any fight between yellow robes and
nobrarians, so why should there even be any
such a thing as "yellow robes" if there is no
materialism?

VV CHECK YOUR MEMORY VV

After reading this issue of "The Watchtower", do you remember—

- ✓ What kind of knowledge one should not acquire? P. 579, ¶5.
- ✓ What knowledge is more important than any other? P. 580, ¶4.
- ✓ How materialism acts like an undertow? P. 581, ¶2.
- ✓ Why Job, although wealthy, could not properly be called a materialist? P. 582, ¶6.
- ✓ How a person with very few material possessions could be materialistic? P. 584, ¶12.
- ✓ Which was the greatest assembly of true Christians ever held? P. 585, ¶5.

- ✓ Where 7,136 persons were recently baptized? P. 587, ¶6.
- ✓ Why 253,922 persons recently assembled in New York's Yankee Stadium and the Polo Grounds? P. 594, ¶3.
- ✓ What "gifts in men" are? P. 598, ¶5.
- ✓ What is meant by "tying scriptures together"? P. 602, ¶3.
- ✓ Why some men must be "born again"? P. 606, ¶3.
- ✓ Whether a woman may ask a question in a congregational meeting? P. 607, ¶6.