

The **WATCHTOWER**

MAY 15, 1957

Semimonthly

STRIVING FOR THE REQUIRED
MATURITY

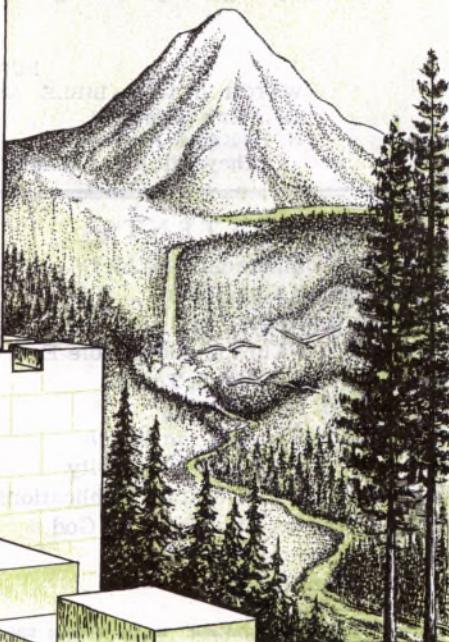
APPRECIATING BASIC CHRISTIAN
PUBLICATIONS

HOW MANY HEAVENS?

THE NEW BOOK
"FAITH ON THE MARCH"

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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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WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
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

CONTENTS

Clergymen: Commanders-in-Chief or Tolerated Chaplains?	291
How Many Heavens?	292
President Visits Europe and Middle East	296
WBFR Sold by the Watch Tower Bible and Tract Society	301
The New Book <i>Faith on the March</i>	302
Striving for the Required Maturity	305
Appreciating Basic Christian Publications	311
Electronics Leader Speaks About God	317
An African Chooses One Wife	318
Questions from Readers	319

Abbreviations used in "The Watchtower" for the following Bible versions
AS — American Standard Version *LXX* — The Septuagint Version
AT — An American Translation *Mo* — James Moffatt's version
Da — J. N. Darby's version *NW* — New World Translation
Dy — Catholic Douay version *Ro* — J. B. Rotherham's version
ED — The Emphatic Diaglott *RS* — Revised Standard Version
Le — Isaac Leeser's version *Yg* — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

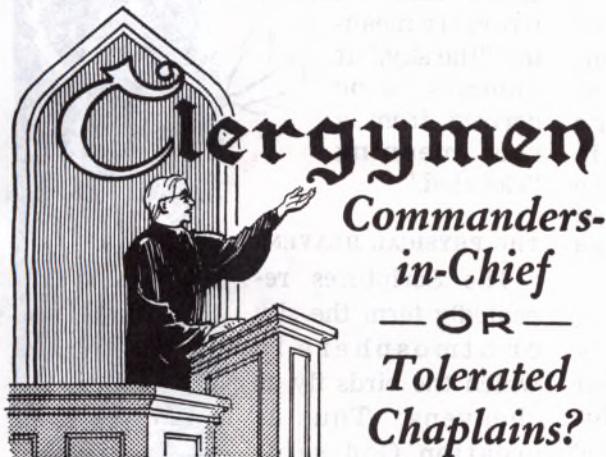
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A KEEN assessment of current American life was presented in "Unnoticed Changes in America," an article by D. W. Brogan in the February issue of *Harper's* magazine. Mr. Brogan, a professor of political science at Cambridge University and author of a half-dozen books about America, said regarding the current religious trend: "There has been a revival of religion, but that ambiguous term does not imply a revival of the sense of sin."

He explained further: "The average man is ready to listen to the professional religious teacher. And this brings me to the center of the religious problem. What are these teachers saying? It is surely surprising, even in so pragmatic a country as the United States, that the question is so seldom raised: Is what these teachers are saying *true*? If it be said that, of course,

it is true, one is forced to reflect on the fact that the denominations often affirm contradictory things."

He continues: "A great deal of the present 'religious revival' is, so it appears to me, political in a very wide sense, where it is not the result of a shocked fear of the world in which we all—agnostics and 'believers'—have to live. There is a marked identification of 'religion' with 'Americanism,' which in turn seems so often to mean 'the free enterprise system.'

"What are the theological implications of the recent insertion of 'Under God' in the pledge of allegiance to the flag? Partly, no doubt, it is a meaningless evocative phrase, borrowed from the Gettysburg address. Partly it is the deliberate association of God with 'the American Way of Life.' How often has it the meaning Lincoln gave it, the submission of the American way of life to the judgment—to the possible condemnation—of the all-judging and harsh God of the Second Inaugural? Very seldom, is my guess."

The conclusion: "The belief in God bred by fear in foxholes is not what the United States needs; something tougher, more firmly based on belief in a divine plan for human destiny, will be required—and in great amounts—if the churches are to be leaders not auxiliaries, commanders-in-chief not mere tolerated chaplains."

How many Heavens?

In the theories of the universe held by "ancient peoples there was a plurality of heavens, varying from three to seven, the higher transcending the lower in glory." What does the Bible say?

ACCORDING to the dean of St. John's College, Cambridge, England, what the Bible has to say about heaven and hell should not be taken too seriously. After all, says he, its expressions only represent "opinions current at the various dates of their utterance." In the same vein Harper's *Bible Dictionary* tells us that "the belief in a plurality of heavens was common in the ancient world (cf. 2 Cor. 12:2). It found support in the speculations of Aristotle and of the Pythagoreans."

As Christians we cannot grant that what the Bible says about the heavens merely reflects current notions of the time or that it is based on human speculations. Nor shall we blame the Bible because some have misunderstood or misinterpreted it. Rather, we must accept its claims to inspiration and Jesus' statement that God's Word is truth. We therefore confidently turn to it for reliable information regarding the heavens.

While the Jewish religious leaders known as the rabbins held that there were seven distinct heavens, and while the heaven of the Koran has some hundred degrees, the Bible uses the term "heavens" in some ten different senses. It speaks of righteous and unrighteous heavens, visible and invisible heavens, physical and spiritual heavens, and past, present and future heavens. What do all these have in common so as to merit being termed "heavens"? They are all exalted, raised up or lofty as compared with other things or persons. This is in keeping with the Hebrew word *shamayim*, which some students claim was taken from a root

meaning "to be lofty." Likewise with the Greek term *ouranós*; literally meaning "the sky," it appears to be derived from a root meaning "elevated."

THE PHYSICAL HEAVENS

The Scriptures repeatedly term the sky or atmosphere in which the birds fly as "heavens." Thus at creation God said: "Let flying creatures fly over the earth in the bosom of the expanse of the heavens." And the divine Record states that at the time of the Deluge God wiped out every existing thing from man "to flying creature of the heavens." These are the heavens into which Elijah ascended as he was separated from Elisha, as we read: "a fiery war-chariot and fiery horses, and they proceeded to make a separation between

them both and Elijah went ascending in the windstorm to the heavens." This could not have been the heavens where God is, because many centuries later Jesus said that "no man has ascended into heaven but he that descended from heaven, the Son of man." And Paul stated that all the faithful men of old, who had died, "did not get the fulfillment of the promise," it being given to a heavenly class.—Gen. 1:20; 7:23; 2 Ki. 2:11; John 3:13; Heb. 11:39, NW.

The term "heavens" is also used in the Scriptures to refer to the celestial bodies, the universe of the stars, all of what can be seen by the most powerful telescopes. Thus we read that "in the beginning God created the heavens and the earth." Also that God promised Abraham: "I shall surely multiply your seed like the stars of the heavens." These milky ways, starry galaxies, testify eloquently to the majesty of the great Creator and therefore the psalmist well exclaimed: "The heavens declare the glory of God."—Gen. 1:1; 22:17, NW; Ps. 19:1, AS.

THE RIGHTEOUS INVISIBLE HEAVENS

The Scriptures also speak of God's invisible creation, his host of spirit creatures as well as their abode, as "heavens." Incidentally, there does not seem to be any distinction made between the singular or plural form of "heaven(s)." Some speculate as to whether these heavens are merely a condition or mental state or have a location, but the Scriptures clearly indicate that we are to associate a special location with the spiritual heavens. Thus we read of an angelic messenger's being sent from Jehovah to Daniel, who, en route, was waylaid by a demon prince for twenty-one days, until Michael the prince rescued this messenger so that he was able to proceed to Daniel on earth. Likewise we read of Jehovah's holding court at one time and asking Satan where he had been and of Satan's

replying that he had been upon the earth. So we are to associate location with the heavens where spirit creatures reside.

These heavens are the "house" Jesus referred to when he said: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you." In this heavenly house are to be found Jehovah God's Son, the resurrected glorious Jesus Christ, now the express image of his Father, the seraphim, the cherubim and other angelic creatures, spirit messengers, as well as those footstep followers of Christ who have been faithful until death and to whom God has been pleased to give the crown of life, these having put on incorruption and immortality in the "first resurrection." Daniel had a view of these heavens in a vision in which he saw thousands of thousands ministering to Jehovah and ten thousand times ten thousand standing before him. These also are the heavens that were told to rejoice at the time that Satan was cast out of them and down to the earth, as recorded at Revelation, chapter twelve.—John 14:2, NW; Dan. 7:10.

As to what those heavens are like, which are of such special interest to the footstep followers of Christ, it seems that it would not be possible to describe them to humans. The Bible does not state and it would be foolish to speculate. Since we are told that "flesh and blood cannot inherit God's kingdom," it must follow that the heavens could not be composed of literal gold and precious stones. Rather, such expressions as are found, for example, at Revelation 21 and Ezekiel 28, are to be viewed as figures of speech. Such figures of speech, however, do help us to appreciate that these heavens are beautiful, in fact, transcendently glorious.—1 Cor. 15:50, NW.

Now, even as the starry heavens are far above earth's atmospheric heavens, so are the heavens of God's throne high above

the heavens where his spirit sons dwell. Without doubt God's throne is exalted far above all his creatures. Thus Jesus said that certain "angels in heaven always have access to my Father who is in heaven," implying that not all angels always have access to the presence of Jehovah God. It is of this particular heaven that we read: "Thus saith Jehovah, Heaven is my throne." When Christ left his disciples forty days after his resurrection he entered "into heaven itself, now to appear before the person of God for us."—Matt. 18:10, NW; Isa. 66:1, AS; Heb. 9:24, NW.

"HEAVENS" AS PART OF A "WORLD"

The Scriptures also speak of "heavens" as the exalted or lofty part of a "world." The term "world" occurs in the *King James Version* some 275 times and more than 170 of these times it translates the Greek word *kosmos*. The noted Greek philosopher Aristotle defines *kosmos* thus: "A system composed of the heaven and the earth, and of the creatures contained in them; otherwise the orderly and beautiful arrangement of the world is called *kosmos*." In keeping with this understanding of the term "world" are the words of Jehovah: "I will punish the *world* for their evil, . . . I will make the *heavens* to tremble, and the *earth* shall be shaken out of its place."—Isa. 13:11, 13, AS.

The Scriptures tell of four such heavens as the exalted parts of four distinct worlds. The first of these was the righteous heavens that came into existence at the time of the creation of Adam and Eve, when God appointed a covering cherub as their guardian: "Thou wast in Eden, the garden of God; . . . Thou wast the anointed cherub that covereth." This covering cherub was the invisible heavens and Adam and Eve were the visible earth of that first world, which was a righteous one.—Ezek. 28:13, 14, AS.

That righteous heavens, however, was very short-lived. It came to an end with the rebellion of the covering cherub, he thereby making himself into Satan the Devil. At that time the righteous earth also came to an end with the disobedience of Adam and Eve. That world corrupted itself and a wicked world began, Satan himself constituting the wicked heavens. That heavens, however, increased in number as many spirit sons of God were induced to leave their heavenly abode and service and come to earth to enjoy the pleasures of sex as husbands of human wives. These wicked "heavens" caused the "earth" of that time to become so corrupt that Jehovah had to call a halt by the Deluge: "The world of that time suffered destruction when it was deluged with water."—2 Pet. 3:6, NW.

While the Deluge destroyed all wicked flesh-and-blood creatures, the "earth" of that time, it did not destroy the heavenly individuals, Satan and other wicked sons of God, but merely disrupted their activity or organization. Some time after the flood these heavenly forces overreached men and the postflood world became wicked, having wicked heavens and earth. This wicked world has continued down to the present time, and is also termed "the present wicked system of things." Its wicked heavens are the foes against which Christians have to fight: "Because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places."—Gal. 1:4; Eph. 6:12, NW.

This world, with its wicked heavens and its wicked visible ruling powers on earth, together with its supporters, will come to an end at Armageddon: "But by the same word the heavens and the earth that are now are stored up for fire and are being

reserved to the day of judgment and of destruction of the ungodly men.”—2 Pet. 3:7, NW.

The end of these wicked heavens and earth will be followed by the promised righteous new world: “But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.” This new heavens will consist of Christ and his bride, “the holy city, New Jerusalem.” John had a vision of these: “And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand . . . who have been purchased from the earth.” These, as the spiritual Seed of Abraham, will reign a thousand years over mankind, blessing and restoring it to perfection as a “new earth.”—2 Pet. 3:13; Rev. 14:1, 3; 20:5, 6, NW.

MINISTERS AS “HEAVENS”

There are yet two uses of the term “heavens” mentioned in the Scriptures, the locations of the ministers of God and the ministers of Satan. Thus Paul writes regarding Christians who have heavenly hopes: “And he raised us up together and seated us together in the heavenly places in union with Christ.” These ministers of God, having been born of the spirit and made members of the body of Christ, can properly be said to occupy an exalted or heavenly position.—Eph. 2:6, NW.

In a similar way spokesmen for the re-

ligion of Satan the Devil, his ministers, are as in his heavens in that they occupy an exalted position and represent themselves as lights of the world. Included among these are the apostate “stars with no set course.” (Jude 13, NW) Such ministers of Satan are the spiritual or religious counterpart of the stars referred to by Jesus at Revelation 1:20; 2:1; 3:1.

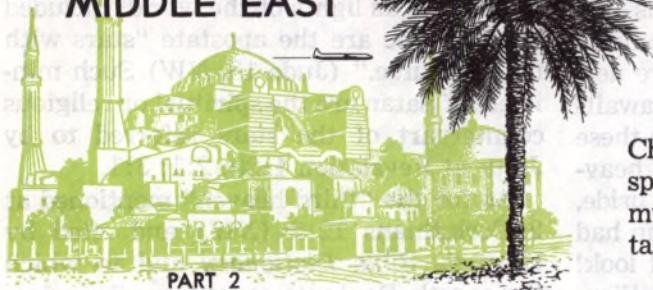
As for the “third heaven” mentioned at 2 Corinthians 12:2 (NW) and cited by Harper’s *Bible Dictionary* and to which the apostle Paul was caught up: This does not refer to a plurality of heavens, but rather to the great degree of rapture experienced by Paul. Similarly, for emphasis or intenseness, “overturn” is mentioned a third time at Ezekiel 21:27. Jesus told Peter three times to feed his sheep, as noted at John 21:15-17, and at Revelation 4:8 “holy” is mentioned three times for emphasis.

So we see that in the Scriptures the term “heavens” is used to apply to both the atmosphere and the starry heavens. It is also used to designate the very presence of Jehovah as well as the location of his myriads of spirit creatures. Further, “heavens” also denotes the lofty, invisible part of a world or “system of things.” And finally, “heavens” is also applied to those ministers of Christ on earth who have heavenly hopes and to the ministers of Satan who occupy exalted positions and who profess to be lights of the world.

Make the Spiritual Your Goal

C Materialism prevails today. The goal of many persons is to gain possessions, to buy nicer clothes, to build a nicer home, to get a newer car, and to pamper their passions. Satisfying personal desires is their goal, so when a Christian witness of Jehovah comes to their door they wonder what he gets out of it. Yet, his spiritual reward is far greater than any reward received by those who are looking to the things of the flesh. As Paul wrote to the Galatians: “He who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit.” How you are sowing will determine which reward you will reap.—Gal. 6:8, NW.

PRESIDENT VISITS EUROPE AND MIDDLE EAST



PART 2

This is a continuation of the account of the Watch Tower Society's president, N. H. Knorr, of his recent service tour.

TURKEY

On December 8 at two o'clock we arrived at Istanbul airport, fifteen brothers meeting us. Five years ago I had met a number of these and now it was a real pleasure to revisit them. To Brother Franz the trip was all new, but Brother Hoffmann had been there a year previously. Istanbul, an old city (formerly Constantinople), is interesting. On leaving the airport for the city's main part we traveled along new, broad highways and it was not long until we saw the ancient walls that once, during the Byzantine splendor, guarded the city from the marauders. As we left the highway we entered the very gate through which Sultan Fatih rode in 1453 when the city fell to the Turks. By car we traveled through the city's old section, then crossed the Golden Horn and arrived at our hotel, which overlooks the lovely Bosphorus. Immediately after checking in we went to the home of a brother and had a meeting, dealing with problems confronting the brothers in Turkey. One of the discussions centered around the neutral position that Jehovah's witnesses must take in all countries of the world. Alert Christians today

do not interfere with affairs of the nations and one's conscience must be trained according to Bible truths. Furthermore, it was pointed out that a Christian should not interfere with the conscience of another person. Each must decide what course of action he chooses to take. Every Christian must know what his own responsibility is before Jehovah and he must keep a clear conscience and maintain his integrity.

That same evening we were invited to the home of some Jewish friends who had recently come into the truth. About seventeen persons were gathered around their table, and we all had a most enjoyable time. Brother Franz and I were able to give some of our experiences and then immediately after the dinner many of the publishers in Istanbul came to this home, where both of us gave discourses. Brother Franz spoke particularly to parents about training their children for Christian worship. He showed that this duty of parents toward their children holds even where one of the parents is not in the truth. The one in the truth certainly should direct the course of the children so that they have opportunity to learn the truth. I discussed the qualifications for servants within the congregation and what the congregation could expect in the way of assistance and help. It was nearly midnight before the meeting ended.

Sunday was to be our big day, but first a description of some events that led up to this very important day in the lives of our brothers in Istanbul. Five years ago when at Istanbul I spoke to our brothers in an Armenian church. A year ago the brothers engaged the Dutch chapel for the Memorial celebration. But this time they had difficulty in finding a place where all the brothers could be gathered together.

In Turkey no religious meetings may be held outside of religious buildings, so the brothers were wondering what they could do to gather together. Now a person of good will, part owner of a large casino, offered to rent the club to the brothers for all day Sunday. There they could have a sort of banquet celebration and at the same time people could be given the opportunity of talking. So immediately plans were made for the gathering at this casino. Only the brothers and persons who were about to be baptized were invited to attend; so you can see from this that the majority of good-will persons did not have opportunity to come. The program began early.

The first talk, at 8:30 a.m., was "Prosperity That Comes from Jehovah." Other talks were given by various brothers who were visiting Turkey. After a very pleasant morning session there was an intermission for refreshments, lunch being served. During this period all had the happy opportunity of associating personally with Brothers Knorr, Franz and Hoffmann. It was told me that several persons of good will observed the easy way in which Brothers Knorr, Franz and Hoffmann fellowshiped with the friends; and they were surprised that they did not sit with pomp and circumstance, unapproachable, upon the platform, and have other persons serve them with their meals. To many this seemed to be the most impressive thing of the whole day. Humbleness is not one of the things that Istanbulians are intimately acquainted with. The fact that no regard was shown for Eastern protocol among the members of the New World society was rather revolutionary to many who were in attendance, especially those newly interested in the work of preaching this good news of the Kingdom. Some of the waiters who were serving food from the snack bar were overheard

to say: "Look at the interest of these people in God. They like to feed their minds on his purposes, while we, like animals, never give him a thought." The brothers made a good impression upon those who were serving them and everyone was delighted to be sitting around tables and having fine personal discussions and meeting with one another. At 1:30 I was given the opportunity of talking on the subject "New World Peace in Our Time—Why?" All present certainly paid good attention, and by this time many more had arrived, the attendance having increased to 270.

There is no question that persons attending were refreshed spiritually and strengthened and overjoyed because of this very fine successful theocratic assembly in Istanbul. The casino owner was very much delighted, and to show his appreciation for the things that took place he even reduced the rental fee, saying to some of the brothers: "This is the first time in my life that I have heard truths spoken all day long."

That evening fifty-three brothers gathered together. All of these were servants or brothers who might become servants in the near future. Many problems as to how to work the territories and spread the good news of the Kingdom were discussed by all of us. All of Monday was devoted to meetings at different places. In Turkey one thing that Jehovah's witnesses want is to be recognized, and we are very anxious to establish a local organization when this becomes possible. Matters were discussed with lawyers and those interested in developing such an organization. Arrangements were also made to establish a new branch so that the work can be carried on there with greater efficiency. A local brother who has been in the truth for ten years was appointed as branch servant. The afternoon and evening were spent in traveling to different homes, visiting

groups of the friends. We were able to talk to 188 different persons in eight different homes.

The overseers who are looking after the work in Istanbul are very happy. Some Gilead graduates also are there and it was a real pleasure to be associated with them and the others and to see how well the work has advanced in the past few years. As elsewhere, the time with the brothers in Turkey was too short, but there was work to do in other countries; so on December 11 we left Turkey, the next stop being Beirut. (We did not return to Athens because word had come through that there were no Cyprus visas for us at the British consulate in Athens; so we made a direct flight.) The three of us arrived in Beirut, Lebanon, just about midnight and there about thirty of our brothers and sisters met us.

LEBANON

At Beirut a number of problems confronted us. A new branch servant had been appointed a few months previously; so there was much to do in connection with the branch and in showing him how to operate the office. Another matter that needed attention was the banning of *The Watchtower*, which had occurred about six months earlier. Then, of course, there was the convention that took our time.

The assembly of Jehovah's witnesses began in Beirut on Friday. I had a meeting with the missionaries. I also had the privilege of speaking to all the pioneers and special pioneers during my visit and of associating with many of the brothers at the convention itself. There were 331 in attendance on Saturday and 551 came to the public meeting on Sunday. Twenty were baptized, and this brought great joy to those at the assembly, for they now see the results of their witnessing work. The Beirut convention was for all congrega-

tions throughout Lebanon, and many came from Syria, Jordan and other Arab states; but the brothers in Tripoli were very desirous of our coming up there; so Monday was set aside for that. To our surprise 291 packed out their Kingdom Hall to overflowing.

As mentioned, one problem was the banning of *The Watchtower* and how we were ever to get this magazine back into use in Lebanon. One of the brothers diligently worked on the matter of arranging an appointment for me with the prime minister, and on Tuesday morning at 10:30 three Lebanese brothers and a missionary and I called on the prime minister and we had an excellent interview. The reason for our visit was very plainly stated and it was pointed out to Mr. Sami Solh that the only principal countries in the world that were banning *The Watchtower* were those of Russia and countries behind the Iron Curtain, and we were very much surprised to find the free country of Lebanon banning this publication and taking away the freedom of the press. Also in the ban it was stated that Jehovah's witnesses were supporting Zionism and that we were pro-Zionists, but it was soon pointed out that Jehovah's witnesses and Zionism have nothing to do with each other. In fact, the Jews who are returning to Palestine do not accept or speak the name Jehovah. They do not even pronounce the word with its Hebrew pronunciation, but Jehovah's witnesses boldly and joyfully proclaim the name of the only true God throughout the world. The Jews forbid the pronunciation of the holy name; so how could they in any way be associated with Jehovah's witnesses, who have heralded that name to the ends of the earth?

The prime minister then called for his secretary to bring in the law that banned the *Watchtower* magazine. This was thoroughly discussed during the next few min-

utes. Then the Director of Information who wrote the law was also called in and further discussion was had with him. At the conclusion of the thirty-minute discussion the prime minister told the Director of Information that he should do whatever he could for Jehovah's witnesses. He then asked all of us to go to the office of the Director of Information, where further discussions were had. It was a most profitable visit and we sincerely hope and pray that the ban will be lifted and that the *Watchtower* magazine will have free course. The Director of Information really had nothing against the magazine personally, or against the work of Jehovah's witnesses, for he informed us that he knew that we had a very large convention in Beirut just that weekend, that we were still going from house to house preaching the good news of God's kingdom and that we were conducting our Bible studies, and he had no intention, nor did anyone else in Beirut, of interfering with our work. Certain pressures had been brought to bear, particularly from the Catholic Church, and so many protests were raised about the *Watchtower* magazine on the part of Catholics that it seemed advisable to put a ban on it to appease them. However, the peculiar part of it all is that nothing was said about the Catholics in the law, the statement of the law merely being that we are pro-Zionists. So it shows how the Catholics were happy to throw the blame for the banning of *The Watchtower* on someone else and try to tie Jehovah's witnesses in with the Israel-Arab trouble and get the finger of scorn pointed at Jehovah's witnesses in Lebanon. But a good witness was given to the rulers of Lebanon. They were all of Moslem faith, most courteous, and they gave us full opportunity to express our thoughts and to defend our cause.

It was my intention to go to Baghdad and Teheran from Lebanon, but due to the

trouble in Syria and among the Arab states there were no planes flying from Beirut direct, and the only way to reach the East was to go back to Istanbul. While we were in Beirut Brother Hoffmann kept to his schedule, which required him to leave and go on to Cairo, Egypt. Just a few days before we arrived plane service was re-opened between Beirut and Cairo.

On Wednesday, December 19, Brother Franz and I left for Istanbul, there to catch a connecting plane to Pakistan. It turned out, however, that in Europe there was a heavy fog over all the continent and especially in Britain; therefore all planes traveling across Europe were grounded. In fact, this very bad weather condition existed for two days and no planes came to Istanbul from the European continent. It was therefore necessary for us to wait in Istanbul and we enjoyed the company of our friends and had opportunity to see some of the interesting sights of the city, such as the sultan's palace, the museum and some of their very interesting mosques, and we took a trip by car along the Bosphorus. At the northernmost point of the Bosphorus one can look toward the north across the Black Sea, and on the other side is Russia. We could not help but think of our brothers who are held in concentration camps and prisons because of their faithful stand in that land just beyond Turkey. Finally, after two days of anxious waiting, Brother Franz and I got away late in the afternoon of Friday the 21st. It was hoped that our plane would be stopping at Teheran, for I had informed the brothers there that we would be coming through on Pan American airlines and that they should meet the plane, for it would be refueling for an hour and I would have opportunity of seeing them at least for that short time. However, when our plane got over Teheran they were informed that landing would be very dangerous—

very low ceiling and snowing; so the ship's captain decided to turn back and go southward toward Baghdad. Here we landed in the wee hours of morning, but because of the tense situation over the Suez crisis no one was allowed to get off the plane except the captain; the plane was surrounded with soldiers while the refueling took place and then we were sent away to our destination, Karachi.

QUARANTINE

We had expected to arrive in Karachi two days earlier than scheduled, but because of bad weather in Europe that hindered flying we were two days late. No one met us at the airport. I had reservations to go on to Lahore, where the convention was being held and where I could also meet the brothers and check the branch office and see the missionaries. Brother Franz was scheduled to go up to Delhi in India, but our arrival in Karachi brought an experience that we did not like very much. All the passengers disembarked, went into the station ready to go through health formalities, immigration and customs. The authorities kept us sitting around for about an hour. Then all were informed that we should leave and go into a quarantine room, all transit passengers as well as disembarking passengers being held there for about another hour. Finally we learned that the health officer was of the opinion that the plane we had flown on was not cleared for yellow fever or given a clean bill of health when it left Prestwick, Scotland. So all of us were quarantined. You can imagine how disturbed all were, for many had appointments in Karachi and plane connections to make. Already two days late, and now quarantined.

At last the health officer decided that any holding a certificate showing inoculation for yellow fever could be passed through to go on their way. I had such

a certificate, but Brother Franz was without one, as he had not expected to go to any territory where yellow fever prevailed.

Therefore he and about fifteen other passengers lacking the certificate (very rarely needed, except in certain parts of Africa) were detained. This I very much regretted, and I felt sorry because I did not know how long they were to be held up. However, I did get through immigration and customs and arranged for flight to Lahore that afternoon. Then I returned to see Brother Franz in quarantine, and did find him; by climbing up on a window ledge I had conversation with him for a while. Both he and I had been informed that very likely they would be quarantined for nine days, which was distressing to both of us, in view of the fact that on his trip around the world Brother Franz had scheduled appointments in India, Burma and Thailand. We seemed to be helpless, but there was a gentleman in our group who was connected with the American consul in Lahore and he immediately got in touch with the embassy. The Pan American organization, as well as the United States government, began working on the matter, hoping that they could get these people free, because it was truly ridiculous that this plane was not cleared. They had a clear bill of health and furnished the certificate to the health authority, but he refused to accept it because it was out of Scotland rather than out of London (as I was told by the PAA official).

During the hours that followed, from ten o'clock until 4 p.m., when I had to leave for Lahore, the ambulance would drive up outside of the quarantine section and take away a few people at a time. Up to the time that I left, Brother Franz had not been taken away to the hospital. At the time I said good-by to Brother Franz and boarded the plane I certainly felt sad and helpless. I knew that as soon as I got

to Lahore I would get in touch with people who could do something for him if at all possible.

Arriving in Lahore late that evening I arranged with Brother Pope, Pakistan branch servant, to telephone a good friend of ours in Karachi to see what could be accomplished for Brother Franz. The next morning we had to make our way to the convention assembly, and while I was walking along the main street of Lahore toward the assembly place a brother on a bicycle rode up and handed me a telegram. I opened it; it was from Brother Franz, saying: "RELEASED TONIGHT." My

heart certainly leaped for joy and I thanked Jehovah that Brother Franz was again free and could be on his way to serve his brothers in other lands. (Later, on returning to Karachi, I learned from Brother Britain that he had finally met Brother Franz outside the Indian Air office in Karachi, and he said that Brother Franz was certainly delighted to see a brother.) It was good to hear that he was on his way to Delhi and his two convention appointments in those parts of India. With this experience over, I resume in the next issue the story of Lahore and its convention.

WBKR Sold by the Watch Tower Bible and Tract Society

RADIO broadcasting has played a big role in the preaching of God's kingdom in the past thirty years. It was on February 24, 1924, that WBKR, a noncommercial radio station owned by the Watch Tower Society, began broadcasting in New York city.

At the time there was a great need for this station and other stations that the Society purchased throughout the United States in later years, and the reason why the broadcasters were used was that "this good news of the kingdom" could be preached in large population centers. In those days back in the 1920's there were not very many house-to-house publishers in the large cities to reach the people with the Kingdom message, and radio was the coming thing. Millions of homes had receiving sets and could hear the truth.

Things have changed since 1924, especially in New York city. Back in 1924 there was only one congregation of Jehovah's witnesses, with approximately 200 publishers, and these brothers had territory assigned to them that included all of Long Island, Brooklyn, Queens, Bronx, Manhattan, Staten Island and parts of New Jersey. They had millions of people to serve. So in those days it was thought that we could quickly reach the millions if we used a radio station, and for years radio station WBKR was used. Even up to the year 1940 there were only 1,548 publishers serving in New York city; so that meant that there were

not enough congregation publishers or full-time pioneers to reach this heavily populated area.

But now, in 1957, there are more than 7,000 publishers. In fact, in December, 1956, New York city's sixty-two congregations reached a new peak of 7,256 congregation publishers, and in addition to this we have 322 pioneers working in all of this area. Now we can give real attention to the people through home Bible studies. The record shows that in 1940 there were home studies with phonograph recordings and a question-and-answer booklet being conducted on a limited scale, whereas now there are more than 5,000 Bible studies being conducted weekly with bound books, booklets and magazines as study aids.

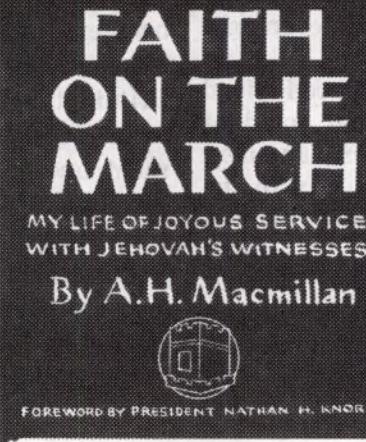
The large sum of money needed to operate the radio station can now very well be used in missionary and special pioneer work in other lands as well as in America. So the Society decided to sell WBKR and did so April 15, 1957. WBKR had served its purpose and the interests of God's kingdom well. We rejoice that so many new witnesses of Jehovah have come forward to do the preaching and instruction work that is so necessary to bring a knowledge of the truth to people. People could not ask questions over the radio as easily as they now can through personal contact and study in their homes with their own Bible.

THE NEW BOOK

MILLIONS of people today are without faith. Yet many are not even aware of it. Until extremely trying circumstances arise to test their faith they have no reason to doubt its strength or suspect its weakness.

A new book in the field of inspirational literature has just been released by Prentice-Hall, Inc., of Englewood Cliffs, New Jersey, and is available at principal bookstores in the United States and Canada. It offers a stirring and dramatic message of hope to persons of every religious background. It is the book *Faith on the March* written by A. H. Macmillan, carrying the subtitle on the jacket, "My life of joyous service with Jehovah's witnesses." Here is outlined, not just the story of one man's faith, but the faith of an entire religious movement that has successfully carried it through some of the stormiest years any religion ever experienced.

As stated in a letter to the reader written as a foreword by N. H. Knorr, president of the Watch Tower Bible and Tract Society: "This book is more than the story of one man's growing faith. I believe Mr. Macmillan has made a sincere effort to capture and portray the very essence of the religion that he acknowledges has given meaning to his life. He reveals Jehovah's witnesses as human. He admits their mistakes and . . . reveals their hopes, and presents sound Scriptural reasons for the appeal of these hopes to all kinds of men. The book is a straightforward and truthful ac-



count. It is unique only in the personal experiences of A. H. Macmillan. In many other respects it could be the story of any one of hundreds of Jehovah's witnesses whom I have known."

It is on this theme that the pattern for the book is set in its opening chapter, "A Turning-Point": "Today people are feeling after religion, because life without the truth about God and man does not satisfy. These people fumbling about don't know where this world is going. Once I, too, did not know. I did not know where I myself was going....

"What I have found thousands of people are still finding every year. And they are people just like you and me, because they come from all nationalities, races, walks of life and are of all ages. Truth is no respecter of persons. It attracts all kinds of persons and those who are following it find themselves being drawn ever closer together, away from a world that is showing a rapidly diminishing regard for personal, or even national, integrity.

"Now I do know where I am going. I am confident too that I know where the world is going. . . . When I first began to look for these answers they were not nearly so apparent as they now are. In fact, the evidences we now accept as everyday occurrences did not even exist. They were at that time only prophecies of the Bible that were being interpreted in many different ways by different groups. But one group of earnest Bible students presented matters in a way that made sense to me. Now I see my confidence was well grounded.

"You ask me why I am still an active part of that movement, why my zeal is keener and my conviction stronger than ever? I'll tell you. It's because I've lived to realize already much of the hope that so filled my young life. It's because I've lived to see prophecies of the Bible which we held dear and sacred—yet which were mocked and scorned by unbelievers—already come true. It's because I've lived to see this same movement hunted and persecuted by those who claimed to serve God until it lay beaten in death—only to survive and come to rebirth in a new way of life, reorganized for an even more powerful work, yet dedicated to the same standards of righteousness which have characterized its operation from the beginning. I have seen this movement hold fast to those standards, refusing to compromise them for the sake of expediency. I have seen ambitious men rise up within the organization and seek to pervert it, only to meet with complete defeat because the majority of those associated with this movement are unalterably dedicated to serve God, not man. I have found companionship, yes, real brotherhood, with people of all races and nations. These are the things I have desired from my youth.

"Can you tell me why a man who—not once, but many times—has seen things come into existence that he was told he would see; why a man who has watched the outworking of God's foretold purpose and the fulfillment of prophecies;—can you, I ask, tell me why such a man should *not* have faith? My faith is stronger each day. And having seen so much come

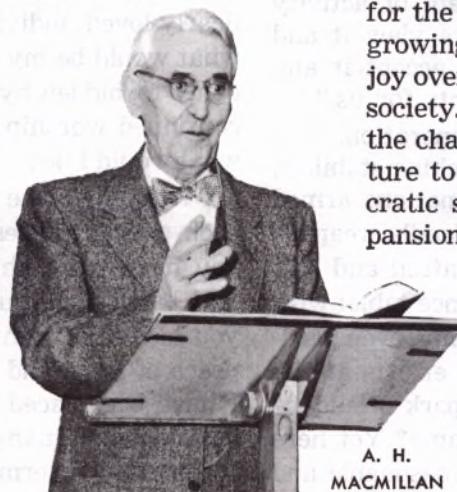
true already I am more and more confident that those things for which I still hope will some day be realized as well."

Growing out of this theme is the true story of a "faith on the march." The author's long association with Charles Taze Russell qualifies him to narrate this beloved man's early search for truth, the trials encountered and the rapid growth of interest in the message of the "dawn of the Millennial age." He carries the reader into the year 1914 with the hopes for the "end of the world" expected at that time, then explains why 1914 was not a disappointment and gives clear-cut evidences that the "time of the end" for Satan's world did arrive that year. The internal rebellion that followed C. T. Russell's death is graphically portrayed, providing an answer to all willful opposers of God's organization. The 1918 trial of the Society's officers, including the author himself, and their subsequent Atlanta prison experiences are detailed, followed by the uncertainty

for the work upon release, then the growing enthusiasm and ultimate joy over the birth of the New World society. Legal battles, mob violence, the change in organizational structure to conform to primitive theocratic standards, international expansion, how the work is financed

—all carry the reader through J. F. Rutherford's administration as second president of the Society and into the third presidency, that of N. H. Knorr.

The author presents a living record to prove that religion is not a philosophy just to control man's behavior or a formal ritual to prepare the "soul" for a "hereafter." He argues that the right religion is a way of life, a changed pattern of thinking in order to conform to specific requirements God



A. H.
MACMILLAN

has established for all who will have his approval. He pictures a completely New World society that is living that religion right now, that is rising out of the present order of greedy, wicked and selfish systems; a society that is composed of people from all races, kindreds and tongues, yet united in the common worship of God.

He shows this new way of life became necessary because of the disobedience of our first parents, Adam and Eve, and how, as a result, death has stalked through the earth with no one to stop its ravages. He reminds the reader that Jesus Christ redeemed mankind by giving his life as a ransom nearly two thousand years ago, yet the enemy death still reigns supreme over humanity with Satan still at large as the god of this system of things and interfering with any attempts men make to improve their position. Only Jehovah God can correct the situation. His purpose to do so and how he will accomplish it form the theme of the entire Bible. "Whether we benefit by God's program of activity depends entirely on how we view it and whether we are willing to accept it and gladly fulfill his requirements for us."

This is a book for our generation. It is born of a need of a world seeking stability, faith and assurance. With nations armed to the teeth with the most deadly weapons ever invented; with fear, hatred and suspicion sitting at the conference table; with distrust and deceit undermining even hard-won peace negotiations and efforts at disarmament—how small a spark would be needed to set the world aflame? Yet here is a hope that is tangible, reasonable and real.

From the pages of this book emerges a story of courage, of lives well spent, of self-sacrificing men who lived only for service to their God and to their neighbor. Here is evidence of hundreds of thousands of

persons grasping and devouring knowledge, persons who are being rewarded with peace of mind and security of heart. These see and face the issue squarely: "Will you continue to support and bear up a system of things that has filled the earth with suffering, sorrow, sin and death? Or will you choose, and fit yourself for God's love-filled new world?" Here is a story of faith tried and purified in the crucible, yet it is a joyful account filled with radiant optimism.

Speaking of the hope held out in the Bible the author asks in a closing appeal: "Too good to be true, you say? On the contrary, would it not be poor reasoning to conclude that fallen man could think of a better arrangement for the future of creatures, made in the image of Jehovah, than the all-wise loving Creator? . . . Have you ever asked yourself: 'How much do I really love God? If I were to find that God's Word, the Bible, contradicted what I have always believed, which would I follow? If I had to choose between some respected or dearly-loved individual and my Creator, what would be my decision? If I were suddenly forbidden by law to worship God, if continued worship might cost me my life, what would I do?'

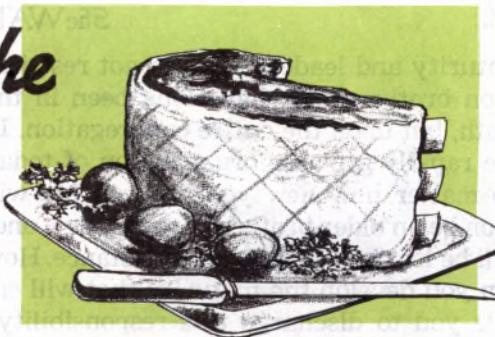
"You may some day be confronted with such circumstances to determine whether you have the right religion. It may be a real battle for you, but I am sure that if you make the right choice it will give you peace of mind and will be pleasing to God. I have been faced with each one of these decisions and many others also, and today I am more determined than ever to keep on in my faith. It has made life worth living for me. It is still helping me to face the future without fear.

"I hope my story will help you to do the same. If it does, then it will have been worth the telling."

Striving for the



REQUIRED Maturity



HERE is a common view today that all a Christian must do is live a good life, attend and support his church, conform to a few of its rules, and that by doing so he will receive God's blessings and life. But it just is not so.

Much more is needed. Knowledge, maturity and a real skill in using God's Word are required of all Christians. It was not just to a clergy class, but to all the individual Christians to whom he wrote that Peter said: Be "always ready to make a defense before everyone that demands of you a reason for the hope in you." And it was not just to a clergy class, but to the entire Christian congregation at Ephesus that Paul wrote: "Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. Also accept the helmet of salvation, and the sword of the spirit, that is, God's word."—1 Pet. 1:1, 2; 3:15; Eph. 6:14-17, NW.

"The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others."

—2 Tim. 2:2,
NW.

If you are to follow these instructions that were given to first-century Christians and, through them, to all true servants of God everywhere, you must become a full-grown man, having knowledge, truth, right action, Christian service, heart devotion, true faith and a real skill in using God's Word.

The Biblical example is not that of a group of silent Sunday listeners, but of active preachers, of men and women who, when they heard the truth, became so zealous for it that they would teach others, yes, and whose interest, zeal and experience made them adequately qualified to do that teaching.

Within the Christian congregation today there are many mature "older men" whose spiritual riches enable them to discharge this responsibility and to constitute a definite sustaining influence upon the entire congregation. They have developed the qualities of maturity, firmness of faith and fullness of understanding that are sought by all true Christians. Their zeal and understanding encourage and aid all the brothers. They take the lead in Christian service, setting the example for others to follow. (1 Pet. 5:3, NW) But remember that the responsibility for such Christian

1, 2. What, beyond what the world thinks, is required of true Christians, and how only can one follow the instructions given by Peter and Paul?

3. What qualities do the congregation's "older men" have, and does this relieve the newer ones of their responsibility?

maturity and leadership does not rest just upon brothers who have long been in the truth, but upon the entire congregation. In the rapidly growing organization of today no matter how new you are you too will soon be an older brother to whom new ones will be looking for help and assistance. How can you develop the maturity that will enable you to discharge this responsibility? What are your obligations in this regard, and what results will this maturity produce?

⁴ It is obvious that this desired maturity does not depend solely upon the length of time one has been in the congregation, because often a new person develops quickly, rapidly becoming a mature "older man," while someone else who has been associated for many years remains far from mature. Neither is it merely a matter of natural ability or of one's worldly education, for we all know many brothers whose education is limited, whose speech is hesitant or faltering, and yet whose knowledge and Christian maturity is both astounding to the world and strengthening to the congregation.

⁵ Long ago the apostle Paul told Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." (2 Tim. 2:2, NW) Where did they get that qualification? Did they have it before learning the truth? No, it was their knowledge, appreciation and conformity to the truth, not their worldly education, nor their lack of it, nor even the number of years they had been in the congregation, that made them qualified to teach others. The same factors are available to you, and they will have the same effect of helping you to become mature in knowledge, adequately qualified to teach.

4, 5. Upon what does a mature ability to teach depend, and upon what does it not depend?

⁶ Paul even told us how to gain that necessary knowledge: "Continue applying yourself to public reading, to exhortation, to teaching. Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." Therefore, one who desires the maturity that really marks the true Christian organization must study and then use his newly learned truths in God's service. Now do you begin to understand why some brothers mature faster than others? Briefly and simply stated, it is because they study more and make better use of their knowledge.—1 Tim. 4:13, 15, 16, NW.

TAKING THE LEAD

⁷ Such maturity gives us the strength to withstand Satan's deceptions and the knowledge and skill to fulfill our commission to preach. And this maturity is especially important in the rapidly expanding organization of today. Long ago Jehovah foretold: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time." (Isa. 60:22, AS) How true that has been in our day! During the sixteen years since 1940 more than four people every hour, hour after hour, day after day, week after week, month after month, year after year have taken up this preaching work. And for 1951 to 1955 one person every ten minutes, the clock around, has joined the ranks of such faithful preachers! Those who are new one month often are helping others the next. They do not hold back, but realizing their newness they study all

6. Explain, in detail, what the apostle said about how maturity is achieved.

7. What growth has made this maturity important now? What does this mean to those of us who are already in the organization?

the more, thankful for the privileges that have been given them and striving to increase both their knowledge and service. Yet we are working for far greater expansion. How will these new ones be brought to maturity? Only through those now in the organization being ready to provide mature assistance, to take the oversight in new territories and congregations, and to take the lead in teaching. There is always need for mature men who have a clear understanding of God's Word, who are zealous in service and can be used in more responsible assignments as congregational overseers, missionaries or full-time ministers. You do not know what privileges and opportunities may be set before you in the future if you take full advantage of the provisions that have been made for your spiritual growth now. So be diligent in study!

⁸ Is it proper to prepare for such added privileges of service? Most certainly! The Scriptures say: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." But the added privilege must be sought in the right way, not through the worldly methods of political maneuvering or string-pulling, but through developing the mature qualities that are needed by overseers. What are these? They are a sound knowledge, proper ability and the right attitude. They include being "a lover of strangers, qualified to teach," "not greedy of dishonest gain," and "holding the sacred secret of the faith with a clean conscience." Also necessary is a love for the organization, Christian humility and a proper understanding of the Word. Actually, these are goals for which we all must strive, since they are not just the marks of an overseer, but of every mature Christian.—1 Tim. 3:1-9, NW.

8. How are added privileges to be sought, and what qualities should all Christians be developing?

⁹ Yes, whether Christendom's churches teach it or not, every individual Christian is under obligation to develop this maturity and to use it in teaching others. Paul wrote sharply to the Hebrews who were deficient in this. He said: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perspective powers trained to distinguish both right and wrong."—Heb. 5:12-14, NW.

DIET, EXERCISE AND STRENGTH

¹⁰ This comparison of elementary truths with "milk" and the deeper matters to "solid food" is sound. Food is vital. It nourishes, sustains life, provides for growth and gives us the required energy. Similarly, the truths of God's Word provide nourishment and sustenance, allow for spiritual growth and help one to stay strong and active in God's service. Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, NW) This energizing spiritual food includes rich truths, strengthening examples, nourishing prophetic illustrations and the faith-building promises of God's Word. It provides the energy that, if properly used, can lead to strength and maturity. How must it be used in order to gain such strength? Well, how do you use your physical energy to grow physically strong? Through exercise that develops your muscles and builds up your body. Spiritual strength is similar. To gain it the

9. In his letter to the Hebrews what did Paul say about maturity?

10. How is God's Word like solid food, and how must it be used to build spiritual strength?

energy that comes from your study must be used in exercising your mind, heart and tongue in telling these good things out to others. The more door-to-door preaching activity you have, the more back-calls you make and Bible studies you conduct, the more time you talk to your relatives, neighbors, friends and to your working companions and business associates about the truth, the stronger you will become. This spiritual exercise firmly impresses your knowledge upon your mind and helps you build the strong muscle fibers of a victorious faith. Also, the questions you encounter will stir your appetite for more knowledge and you will return to the supply of spiritual food. And every time this happens you are taking another step along the path that leads from the milk of the Word to the solid food that belongs to mature people.

¹¹ Study leads to service, service to a desire for more knowledge, and one's growing knowledge, if used properly, leads to an even greater activity in preaching. Through thus filling their minds with the truth of God's Word and faithfully using that knowledge in Jehovah's service, even the newest of publishers can make rapid progress toward becoming strong, full-grown men, able to meet problems, stand firm against opposers and to bolster up still newer ones who are flowing like a steady stream into the ever-expanding Christian congregation. Conversely, if you lack such maturity and strength probably it is because of a lack of either study or service. For sound knowledge, used in service, really will enable you to "run with endurance the race that is set before us, as we look intently at the leader and perfecter of our faith, Jesus."—Heb. 12:1, 2, NW.

11. How can a new person, or one who is weak in faith, become a full-grown man, and what probably is wrong if one lacks maturity and strength?

¹² To have this strength requires effort. It requires long hours spent in study. Where do you stand in this regard? For example, in the *Watchtower* study at the Kingdom Hall, have you studied the lesson in advance? Do you know the points it contains? And have you thought on it and prepared to give good comments? When the lesson is a particularly deep one, do you just let it slide, not really getting the point of that particular lesson, but waiting for more milk and rejecting the meat? Paul, who had a great deal to say about maturity, admonished us really to grow up in knowledge, progressing far beyond the basic doctrines. He said: "Now that we have left the elementary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits."

—Heb. 6:1-3, NW.

¹³ Probably it was the thrilling clarity of the basic or elementary doctrines that first attracted you to the truth. These things, learned during the first few months of study, might therefore be likened to the delightful appetizers that often come before a full meal. But we are not to stop with them; rather we are to use them to stir our appetites for the really strengthening food that follows. These are only the beginning; we must receive the full benefit of the feast that Jehovah has provided. We do this through private study of the Scriptures, through listening to the preaching of the Word, through actually participating in all congregational meetings and by being anxious to benefit from whatever

12. How does the weekly *Watchtower* study provide a test of the effort you put forth to gain knowledge, and what did the apostle say about the course all Christians should take?

13. What should we do about the truth's tasty appetizers, and how do we press on to more solid food?

information comes through the food-dispensing channel that Jehovah has provided. Doing this, you will "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, NW.

PROVING YOUR LOVE

¹⁴ We must have such right knowledge if we are to preach to others, and we must preach to others if we are to show love for Jehovah God and his Son Christ Jesus. Three times Jesus asked Peter if he loved him, and by the third time Peter was grieved that the same question should so often be repeated. "Master," he said, "you know all things; you are aware that I have affection for you." But Jesus simply repeated the instruction: "Feed my little sheep." (John 21:15-17, NW) That is the way we prove our love. We must be ministers, servants of God, feeders of the sheep. We should know what to say under questioning, and what we say should be both illuminating to our hearers and of praise to God. When you encounter questions can you leaf through the Bible's pages and from them clearly and convincingly show the proof of your belief? Can you actually prove your faith from the Bible, at least on basic doctrines, not merely saying that the Bible teaches so-and-so, but showing where and how it does? Have you really taken the time and effort to learn these

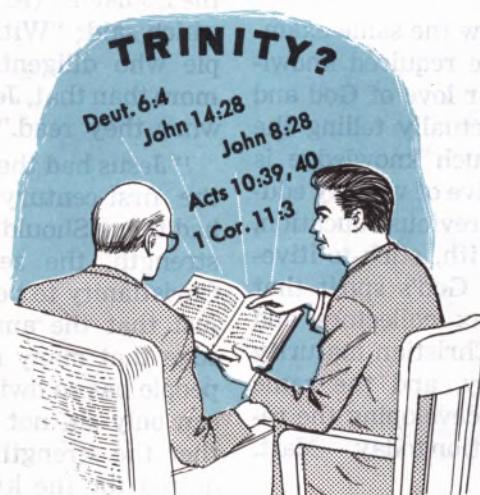
things? It requires work. It means that we must strive for knowledge, that we must dig out such facts and impress them upon our mind. But that is the only way to be adequately qualified to teach, and it is a requirement for true Christians. Everyone within the congregation should be growing and expanding in knowledge and experience, and showing his love as he really strives for the maturity that will make him efficient in feeding the sheep. How is your progress?

¹⁵ Consider the outstanding Biblical knowledge that Jesus and his disciples had. At the age of twelve Jesus was found "sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers." Can you amaze educated theologians with your knowledge of God's Word? Certainly this could be done only with a real knowledge.

The disciples' amazing knowledge of the Scriptures is shown by their abundant quotations from the earlier Hebrew writings. (This is detailed in paragraph 19 of the following article.) Further, those who received their letters, or epistles, also had such knowledge. They did not have the aids that we do. Books, including the Scriptures, were hard to come by. They were laboriously copied by hand and were not available to all people. But these early Christians obtained the use of them. They knew the Scriptures, saw the fulfillment of prophe-

14. What abilities does the Christian need in order to show his love through service?

15, 16. What outstanding examples of Scriptural knowledge were set for us in Jesus' day and shortly thereafter, and what should we do about it now?



cies and read the writings of the apostles. Their knowledge grew and their faith expanded. And they used this knowledge and faith in showing their love by teaching others. It is noteworthy that they did not consider this knowledge limited just to the apostles or to some special clergy class. Rather, all were to gain it. Even when 3,000 were baptized at Pentecost, A.D. 33, they remained in Jerusalem for strengthening and knowledge. And when persecution did scatter them they were able to go "through the land declaring the good news of the word."—Luke 2:46, 47; 2 Tim. 4:13; Acts 2:46, 47; 8:4, NW.

¹⁶ Real Christians follow the same example today. They gain the required knowledge and they show their love of God and of their neighbors by actually telling the good news to others. Such knowledge is available to all, irrespective of worldly education. It was not their previous education, but their persistence, faith, stick-to-itiveness, determination and God's spirit that led lowly fishermen, tax collectors and other ordinary men to Christian maturity during the first century, and the same things will lead to your developing the required adequate qualification today.—Matt. 4:18-22; 9:9; Acts 4:13.

WHO HAS THE STRENGTH?

¹⁷ It is generally recognized that members of the world's religions not only leave such study and ministerial service up to their clergymen, rather than doing anything about it themselves, but also are very reluctant even when their leaders try to urge them into such activity. For example, at a National Catholic Educational Association meeting in Chicago, April 22, 1954, "The Rev." John O'Brien criticized his own people's "lack of zeal in winning converts," while he said the prog-

ress of Jehovah's witnesses "is the most spectacular in modern history." And *Our Sunday Visitor* (August 28, 1955), trying to stir members of the Catholic church into a greater use of pamphlets, said of Jehovah's witnesses: "Granted they make themselves a national nuisance, they also made 456,000 converts in six years!" But why do Jehovah's witnesses have the strength and zeal for active Christian ministry when other groups do not? Again it is simply because good food, properly used, makes strong men. The key to the source of their strength was given in an article in the Louisville (Kentucky) *Courier-Journal*, which said: "Without doubt, they are people who diligently study the Bible. But more than that, Jehovah's witnesses believe what they read."

¹⁸ Jesus had them, his apostles had them, the first-century Christian congregation had them. Should we expect the energy and strength, the zeal and activity of true Christianity to be any less today? No! It is just that the amount of accurate knowledge that many religions provide to their people has so dwindled that their members can only sit, not work, for they have neither the strength nor the zeal that is required for the kind of activity that first-century Christians showed marks the true Christian congregation. But right knowledge does stir those who have it to tell it out to others, to stand firm against persecution and even to face death rather than renounce their faith, as many of Jehovah's witnesses have done under the violent Nazi and Communist persecutions, where even leaders of other religions capitulated! This strength is not amazing to those who have it, but only to those who do not, for those who have it remember that, after all, the Scriptures long ago said: Jehovah "giveth power to the faint; and to him that hath no might he increaseth strength." "Jehovah will give strength unto his people;

^{17, 18.} Who are noted for their strength and zeal, where do they get it, and why do the world's religions fall short?

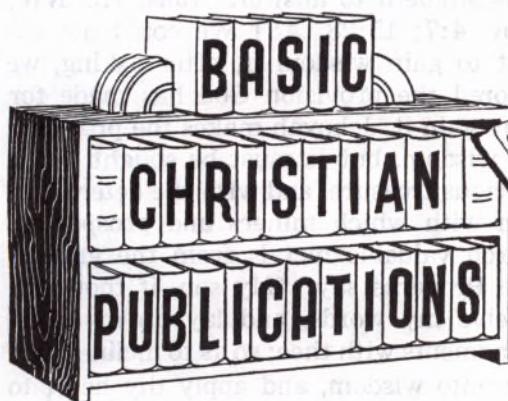
Jehovah will bless his people with peace." —Isa. 40:29; Ps. 29:11, AS.

¹⁹ Indeed, far more is required of a Christian than just living a good life and conforming to a few rules. You must gain right knowledge. You must develop the maturity, firmness of faith and accuracy of understanding that mark true Christianity, and that will enable you to save others and to make your own salvation sure, receiving "the accomplished end of your faith, the salvation of your souls." (1 Pet. 1:9, NW) Men of faith brought the word of truth to you. You heard their message, accepted it, and already have begun telling it to others. Continue to improve in knowl-

19. Reviewing this lesson, what must true Christians do?

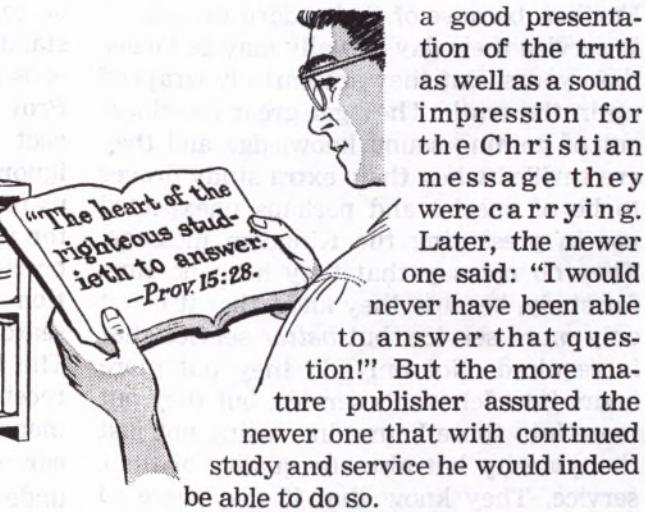
edge and efficiency. Really strive for the required maturity, and your 'adequate qualification for teaching others' will continue to grow. From a small handful a mighty Christian congregation has arisen as each new one in this organization commits the truths he has learned to even more faithful men who also will become adequately qualified to teach still others. All true Christians should develop skill in using God's Word and should mature as Christian ministers, keeping in mind that Jesus said: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples." What sources really will help you to gain this maturity and produce this fruit? The following article answers.—John 15:8, NW.

Appreciating



TWO of Jehovah's witnesses were going from door to door with the message of God's kingdom. At one door a householder raised an objection that the newer publisher could not answer. The more mature one stepped forward, answered the question from the Scriptures to the householder's satisfaction, and made

1, 2. How do Kingdom publishers become competent in their ministry, and why is this necessary?



a good presentation of the truth as well as a sound impression for the Christian message they were carrying. Later, the newer one said: "I would never have been able to answer that question!" But the more mature publisher assured the newer one that with continued study and service he would indeed be able to do so.

² All Kingdom publishers have had similar experiences. If they have become really competent in their ministry, able to answer such questions and refute major objections, it is because their study of the Bible and Bible publications has provided knowledge, and their service has helped them to become efficient in its use. As we saw in our previous lesson, neither study nor service can be omitted by one who wishes to be

strong in the truth. And this strength and maturity is important, for, like Paul's, the weapons of our warfare are to be "powerful by God for overturning strongly entrenched things," and we should be successful in toppling false reasonings raised up against right knowledge of God. Can you do this? Do you have the required maturity yet?—2 Cor. 10:4, 5, NW.

³ When brothers have a sound knowledge, are able to answer questions well, make good presentations in the service and are sought out by other brothers who are looking for help and information, there is no mystery about their source of understanding. Probably they have no more time than you do. They may have a wife, children, a home and may face the same or sometimes even greater problems in supporting them than other brothers do. Further, because of their added time spent in service their day actually may be busier than yours. But they are entirely wrapped up in the truth. They get great happiness out of gaining sound knowledge and they are thrilled when their extra study proves to be of special and perhaps unexpected use in presenting the Kingdom message. They do not say that they have no time for study, because they know that it is not only *more* service, but *better* service that is required. Not only do they put more hours into Jehovah's service, but they put more into those hours, increasing not just the quantity but also the quality of their service. They know that if they were to stop going forward they would begin to slide backward; that if they do not continue to learn they will cease to know. Therefore, their continual study makes their sound knowledge possible.

⁴ All of Jehovah's servants have the obligation to speak clearly, simply and in an easily understood manner. But to speak

clearly we must know what we are talking about. We must understand not only the truth but also the views of the people in our territory, for only if we know their objections can we clearly answer them. We should continually examine our presentation of the Kingdom message, listening to what people say in reply to it and striving to be understood by them. And when we encounter a situation that we cannot cope with we can give it further thought later, working out the answer to it, so we will know what to say when it comes up again.

STUDY

⁵ It is true that "if anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching." But asking is not the end of the matter. If it were, we should not be told: "With all thy getting get understanding." And: "The heart of the righteous studieth to answer." (Jas. 1:5, NW; Prov. 4:7; 15:28, AS) We could not expect to gain wisdom if, after asking, we ignored the provision God has made for us to gain it. Jehovah makes the provision for wisdom, but it must be sought like a precious treasure, and with the determination with which miners and prospectors search valuable metals from the ground. The Proverbs say: "My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding: he

3. What rewards prompt busy publishers to spend much time in added study?
4. How can you improve your Christian witnessing?

5, 6. How can you get wisdom, what determination is necessary in order to find it, and what proves the value of study?

layeth up sound wisdom for the upright; he is a shield to them that walk in integrity."—Prov. 2:1-7, AS.

⁶ This is not merely theoretical. The value of such study is seen in actual practice. The new ones in the congregation who mature most rapidly are those who obey the command to "apply your mind to instruction and your ear to words of knowledge," who remember that "a truthful witness saves lives," and who do not consider their relative newness in the truth to be an excuse for not being able to do so. They realize the importance of Christian publications and congregational meetings arranged for their strengthening, and they seek every method to broaden their knowledge and understanding.—Prov. 23:12; 14:25, RS.

⁷ Those who really are growing in maturity find that familiarity with basic theocratic publications is a tremendous aid in their field ministry, enabling them to draw on a firm background of knowledge and thus to answer most of the questions they encounter in field service. Further, when they prepare a discourse for delivery at congregational meetings they do not merely rehash material that they presented in all their previous talks, but they search for further information that will make the talk really alive with sound spiritual counsel. Their zeal for knowledge may even prompt them to dig back into things that were published long before they came into the truth, expanding and deepening their understanding, and ever growing in Christian maturity.

⁸ Do you dig out older publications to expand and deepen your knowledge on subjects about which questions arise? Have you really studied these earlier publications? When a brother gives a talk, can

you, to impress the information upon your mind further, identify the particular publication from which his points were taken? If he discusses Jesus' earthly family, do you remember that the "Questions from Readers" section of the December 15, 1950, *Watchtower* told how we know that Jesus did have other brothers and sisters? When he points out that the Christian should not use profanity, do you remember that this was discussed in the article "Progress Toward Taming the Tongue," February 15, 1951? When he tells about the different kinds of spirit creatures, namely, angels, cherubim, seraphim and the archangel, and describes their various positions, do you remember that this was considered on pages 50 to 53 of the book "*The Truth Shall Make You Free*"? Probably you will not remember the dates or page numbers, but do you remember the discussions? Can you use the Scripture index to find the pages? Can you explain these matters when someone questions you about them? Brothers who have a mature knowledge may even have recently looked up these subjects to refresh their memories on them before discussing them with newly interested persons.

⁹ How is your background of knowledge? If you are a newer one in the congregation, have you studied just one of the Society's publications, like the book "*New Heavens and a New Earth*", or perhaps two of them, or have you dug back to be sure that you know the essential information in "*Let God Be True*" and "*This Means Everlasting Life*"? Studying them is not a chore, but a pleasure when your interest is not in the number of pages you are to read, but rather in the knowledge that you will get, in the way it will strengthen your faith and help you to be a better Christian servant. Never think: "Oh, I

7. How will basic theocratic publications aid the maturing Christian?

8. What information from earlier Society publications might be used in preparing talks, and how can you find such points?

9. What will prevent Scriptural studies from becoming a chore?

know most of that." For you will find, indeed, that you do not and that you will be strengthened by your additional study.

¹⁰ What should you know from the book "*This Means Everlasting Life*"? There are many things, but just consider this example: When you meet someone who cannot understand how Jehovah God could be without a beginning, from everlasting to everlasting, and with an infinite existence before ever we came to life, do you remember that in chapter two it says: "Is that impossible? What about space and time? Where does space begin? When did time begin? The science of mathematics knows such a thing as infinity; and it should be no more difficult to accept that God always was than that time and space go on forever, into the past and into the future."

¹¹ Then, if someone denies that we need the Bible as a guide for our worship, can you show that Jesus set the example of basing our activity upon what the Bible says? In Luke 4:16-21 (NW) we find that Jesus' "custom on the sabbath day" was to enter into the synagogue and read aloud from the Scriptures. In Matthew 4:4, 7, 10 we learn that, when being tempted by Satan in the wilderness, Jesus three times repelled the Tempter by quoting from memory three texts from Deuteronomy, each time saying: "It is written." Further, Luke 24:27 (NW) says: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." Would you have remembered these points that show that Jesus set the example of using the Bible as a guide for our worship? They were contained in chapter seven, "The Book of Life-giving Knowledge," in "*This Means Everlasting Life*".

10, 11. Give examples, either the ones cited here or others you can think of, to show the importance of information in "*This Means Everlasting Life*".

¹² Further, everyone within the congregation should have studied and should be able to explain the basic doctrines outlined in the study aid "*Let God Be True*", including the history of the Bible and how the Bible was brought down to our day, who Satan is and what influence he has at the present time, what man is, why evolution cannot be true, why the trinity doctrine is false, why a ransom was necessary and how it was provided, what the true congregation of God is, and how we know that ours is the "time of the end." An entire chapter in "*Let God Be True*" is devoted to each of these subjects. Thinking back over each of these things now, can you explain them? As a mature Christian minister you should be able to do so.

¹³ These two books, "*Let God Be True*" and "*This Means Everlasting Life*", provide basic knowledge. And once you have completed your study of them you can then look to even older publications. Remember, "the spiritual man examines [searches] indeed all things," and should know even the deep things of God. There is so much richness in God's Word, and so many things of value, that it is impossible for all of these things to be repeated every few months. Yet more than half of Jehovah's witnesses today were not witnesses as recently as 1949! And a million more people are reading this magazine now than were reading it in May, 1955, just twenty-four months ago! How can all these people get the things they have missed? Only by studying earlier publications and digging back through previous issues of *The Watchtower* kept in the library at your local Kingdom Hall. There is much in the way of spiritual riches and aids toward mature knowledge in these earlier publications, and their study is most certainly

12. What basic doctrines should you be able to explain from your study of "*Let God Be True*"?

13. For what several reasons should you search back through the Society's earlier publications?

worth your time. By checking back through the Society's earlier publications you will learn where to find the answers to questions that arise, and you will rejoice to see your understanding continue to grow. The added knowledge that you thus gain will make you stronger in your faith, of more value to your brothers and of more service to the organization. Certainly these are good reasons for following the example of the psalmist who said: "I will meditate on all thy work, and muse on thy mighty deeds."—1 Cor. 2:15, NW; Ps. 77:12, RS.

¹⁴ Let us now see what some of the things are that we might learn through continual review of these older publications: In a discourse that stresses the importance of spending our youth in Jehovah's service, a speaker bases his comments on Ecclesiastes 12:1-7 (RS), which begins: "Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them.'" He then uses the verses that follow to paint a vivid picture of how "evil" days come on those who have not spent their lives in Jehovah's service, but who have misspent their youth and vigor and have no memory of their Creator and no understanding of his marvelous doings now. In the summertime of life things looked bright, but in the winter of old age they darken. The arms and hands tremble, the legs weaken and bend, the feet shuffle and drag along. The old man does not sleep soundly, for he does not have the sleep of a wise and discreet man, nor the sweet sleep of the honest laboring man. On the stairs he is fearful, in the crowded streets he is in terror, and the slightest weight is a burden, until finally "the silver cord" of life is loosed, "the golden bowl" of man's marvelous brain is broken, and the body's "dust re-

turns to the earth as it was." The height of vanity, the speaker points out, is a youth that ignores the Creator and grows old in such willful ignorance to have only a sorrowful, broken-down, wasted condition to show for what could have been a prosperous and blessed life. But far different is the contented maturity of the man who still enjoys the same blessings that he received during a happy youth wisely spent in Jehovah's service. Where did the speaker get such a telling application of this scripture? Why, from the article "Remembering the New World's Creator" in *The Watchtower*, November 15, 1945. Do you recall it?

¹⁵ Another brother, wishing to illustrate the duties of a minister, points out in a talk at the service meeting that the very word "minister" emphasizes the thought of service, of one who is not exalted but is in a subordinate position. The word "minister," he shows, is of Latin origin, coming from the term *minus*, meaning less, and the comparative ending *ter*; just as the word of opposite meaning, *magister* or *master*, is drawn from the term *magis*, meaning *more*, and the comparative ending *ter*. The Hebrew word usually translated "minister" is also just as well translated "servant" and "servitor." And the Greek word in question is *diákonos*, which literally means "through dust," and points to one who is dusty from running in the service of another. How different, he points out, is this true and Biblical meaning of the word from the exalted position often given to Christendom's clergy, and how appropriate this word is to those who engage in the service activity of the true God! Where did the speaker get this interesting information? From "God's Ministers of Good News" in the October 15, 1947, *Watchtower*. Would you have thought of going there?

14. What illustration of the importance of serving Jehovah during our youth was given in "Remembering the New World's Creator"?

15. What is the real meaning of the word "minister"? What can be shown from this, and where was this information found?

¹⁶ Then, working in the service with a mature publisher, you meet a scoffer who has no confidence in the Bible and says that, for example, the account of the Flood is ridiculous because the ark could never have held all the animals. But the mature brother points out that this objection is not sound. The ark was from 450 to 547 feet long (depending upon which cubit was used in measuring), 75 to 91 feet wide, and 45 to 54 feet high—a sizable structure that allowed abundant room for the various animal "kinds" described in Genesis, and from which all the varieties we now know have sprung. Where did he get this Bible-vindicating information? Why, from "Noah's Passenger List" in the December 22, 1951, *Awake!* Would you have remembered it?

¹⁷ At a home Bible study you meet a person who has been told that the measurements of the Great Pyramid of Giza harmonize with Bible prophecy and that we should study it to learn God's purposes. You do not know what to say about this, but know that long ago it was discussed in the Society's publications. So you search back year by year through the volumes of *The Watchtower* until you come to the November 15 and December 1, 1928, issues. There you learn what is wrong with this idea and decide to present these points to your questioner: First, Egypt was a Devil-ruled pagan country, not a place for divine revelation; second, God does not accomplish his work through the type of slave labor that built the pyramids; third, Christians are told that they must live by faith, not by sight; and fourth, if the Christian congregation was to be taught by the measurements of this ancient pile of stone either Jesus or some of the apostles would

have said something about it; and they did not. A briefer account of this is found in the May 15, 1956, issue of *The Watchtower*.

¹⁸ A neighbor, with whom you are talking about the blessings of God's kingdom, says: "Oh, by jumping here and there in the Scriptures you can prove any old thing, even the most fantastic doctrines." But you point out that you cannot prove just any old thing from the Bible and still have this harmonious book agree with itself! And certainly if you are to show that all the prophets foretold our days and their events, and that they all taught certain doctrines harmoniously, you must quote from several or all of these prophets. Is this a Scriptural method? Yes, you point out, it is. In the sermon on the mount alone Jesus quoted twenty-one times from the Hebrew Scriptures. In the five chapters of 1 Peter there are thirty-four quotations from ten different books of the Law, Prophets and Psalms. In the one book of Matthew there are 122 such quotations! Were these faithful men of God jumbling texts together to support just any old ideas? Certainly not! And it is our privilege today, in this "time of the end," to "run to and fro" through the Scriptures to learn what they say, and our "knowledge shall be increased" as Jehovah's prophet Daniel (12:4) long ago foretold. Where did you find these impressive facts about the propriety of quoting the Bible? In the article "The Key to Studying the Bible" in the February 1, 1949, *Watchtower*.

¹⁹ The same article will give you a telling point to use when a person says that you must be selective about the parts of the Bible that you use because not all of it is genuine. It shows that the Greek Scripture writers made about 740 quotations from and references to the earlier Hebrew

16. How would you answer a scoffer who ridiculed the idea that animals survived the Flood in the ark, and where was this information published?

17. What is wrong with the idea that the Great Pyramid of Giza was God's witness in stone?

18. How can you show that it is both important and proper to quote various parts of the Bible?

19. How would you answer a man who said not all the Bible is genuine?

Scriptures, quoting from thirty-five books of the Hebrew Scriptures, or all except Ruth, Ezra, Ecclesiastes and Song of Solomon. Now if Jesus and his apostles thus accepted these books without question, how is any man to say he knows more about the reliability of the Scriptures than they did? If you are one of the well over one and a half million readers of this magazine who were not reading it when this information was published, then we urge you to dig back through these earlier magazines to benefit from the material that they contain.

²⁰ By thus reviewing some of the things that have been published in previous years you will soon come to realize why some brothers have a far greater knowledge of such things than do others who have not refreshed their minds upon them. If, as faithful servants of Jehovah, we are eager for understanding and anxious to expand

20. How will faithful servants of Jehovah pay attention to their knowledge and teaching, and with what result to them? —1 Tim. 4:13, 15, 16, NW.



ELECTRONICS LEADER SPEAKS ABOUT GOD

On the fiftieth anniversary of his entry into the radio, television and electronics field, Brig. General David Sarnoff, chairman of the Board of the Radio Corporation of America, congratulated scientists, research men and engineers on their developments in the field of electronics. At that time, last September 30, he also made twenty predictions for the future. One of them concerned science and religion. On this subject he said: "As a reaction against current cynicism and materialism, there will be an upsurge of spiritual vitality. The gradual elimination of physical hungers will deepen the more elemental hunger for faith and salvation, for age-old values beyond the material and temporal that gnaw at the heart of man. Science begets humility. Its every discovery reveals more clearly the Divine Design in nature, the remarkable harmony in all things, from the infinitesimal to the infinite, that surpasses mortal understanding. The physical processes and laws of the universe are logical, all-embracing and wholly dependable. They imply a Supreme Architect, and the beauty and symmetry of His handiwork inspire reverence." The apostle Paul stated the same thing about the Supreme Architect's works when he wrote: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they [ungodly men] are inexcusable."—Rom. 1:20, NW.

our ability to teach, we will take advantage of every available means to increase our knowledge. We will make regular and continual use of the information in "*This Means Everlasting Life*" and "*Let God Be True*", and in previous issues of *The Watchtower* and in other Society publications. As Paul instructed Timothy, we will continue applying ourselves to public reading, to exhortation and to teaching. We will ponder over these things, we will be absorbed in them, letting our advancement be manifest to all persons. We will continue to improve our service, examining it, analyzing the effects our testimonies have on our listeners, considering their viewpoints and making every effort to speak simply, clearly and understandably. Thus we will follow Paul's instruction and reap its rich reward: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:13, 15, 16, NW.

An African Chooses One Wife

OFTEN it is said by missionaries of Catholic and Protestant religions that you cannot get the African people to live according to the true Christian standards. Their custom of having more than one wife or just living in common-law marriage cannot be overcome. They say that a great deal will be accomplished if they can just give the Africans better health standards and get them to know about Jesus. This attitude is undoubtedly a result of their failure to apply full Scriptural principles, even in their so-called civilized congregations of Christendom.

C Though this may be true with the religions of compromising Christendom, it is not true with Jehovah's witnesses, who always apply the full Bible rules, even in Africa. The following is but one example of the thousands upon thousands who have willingly cleansed themselves for living with the New World society. It is told by an African special pioneer minister of Jehovah's witnesses in Southern Rhodesia.

C "November 11, 1956, was a beautiful and pleasant day for me. In the early morning, after reading the daily scripture text and asking Jehovah's blessing on my work, I set off to begin my preaching. Little did I know that this first home, that of the headman of the kraal, Moses, would be my only call for over four hours. I witnessed to him, giving my three- to eight-minute sermon and then presenting four booklets.

C "He took them readily, and while I was talking to him further a man came breathlessly rushing in and asked, 'Will you please show me the kraal of Moses?' Moses replied, 'Is something wrong?' The answer was 'No.' 'Well, I am Moses. Do you want me?' 'Yes,' said the man, 'I heard that there is a minister from the Watch Tower in your kraal and I came to see him.' Moses retorted, 'What for? Are you from the police and you want to arrest him?' 'No,' was the reply, 'I came here to be one of Jehovah's witnesses if it is possible. I have been a member of the Salvation Army for many years but I have found that there is no truth in that religion; therefore I came here to be one of Jehovah's witnesses.'

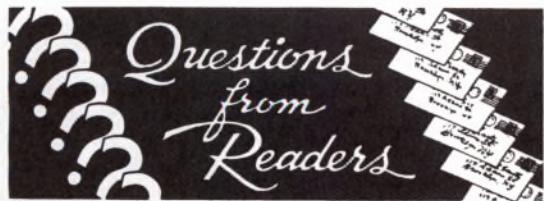
C "I witnessed to him and then showed him some of the Society's publications, in which

he was very much interested. I spent four hours talking to the two men about the Kingdom, after which I asked the man if he would like me to come to his home. At this he quickly replied in the affirmative. He took three booklets and two copies of *Nharireyomurindi* (*The Watchtower* in Cishona), and later in the day he attended the *Watchtower* study.

C "On the next Saturday I went to his home along with my wife, and on his greeting us I was surprised to see that the man had two wives. I spent the whole day with him, showing him all the requirements of the New World society. Then he said to me: 'There is one thing you haven't told me yet.' I looked at him questioningly. 'What can I do with my two wives?' I told him he must choose for himself what he would do. 'I know that you Jehovah's witnesses won't have anyone in your organization who has two wives.' I assured him that was true. 'Well, don't be afraid,' he said, 'I have already examined myself and I see that I can straighten out my affairs properly. I shall live with the one and put away the other.' Not being fully sure what he meant I explained that if he did take the one for his wife he would have to provide for the other materially but not live with her as her husband. 'I will do that,' he assured me.

C "A couple of days later, upon hearing what had happened to him, one of the Salvation Army members came to him and tried to frighten him, saying that if he became one of Jehovah's witnesses he would be thrown out of the native reserve, where his home is, so he should become united again with his first church. 'Sorry, my dear fellow,' was the reply, 'I have no time to go back to your church. I had been in your church for a long time with my two wives, but you accepted me as a member of your church, which is unscriptural, but Jehovah's witnesses would not accept me unless I was married just to one wife; that is the only way one can serve God with cleanness. So go on your way, my friend, for you now know that I am one of Jehovah's witnesses.'"

C Yes, Christian principles are the same earth-wide and all who wish to live in the new world must live according to the proper standards now. Jehovah's witnesses happily welcome such sincere ones as "brothers."



● I am enclosing a clipping from our Milwaukee *Journal* of January 10, 1957. It is a picture of Jordanian shepherds taking their flocks to pasture in the mountains near Jerusalem. This is a United Press photo and it would seem to discredit the argument about Christ's birth not being in the wintertime.—B. B., United States.

Other letters making similar observations have also been received, saying that in view of the climate of Palestine the fact that sheep were out at night could not be taken as proof that Jesus could not have been born December 25. However, let it be noted that even though flocks may be taken out to pasture in Palestine during the rainy season, when the weather allows, yet this does not fit the conditions set at Luke 2:8, namely, that the shepherds were out keeping watch over their flocks by night; that is, had gone some distance away from the home sheepfold and were staying with the sheep out in the fields day and night. Such would not be true during the rainy season, when the weather was uncertain. Regarding this Dr. Clarke states:

"It was a custom among the Jews to send out their sheep to the deserts, about the passover, and bring them home at the commencement of the *first rain*: during the time they were out, the shepherds watched them night and day. As the passover occurred in the *spring*, and the *first rain* began early in the month of *Marchesvan*, which answers to part of our *October* and *November*, we find that the sheep were kept out in the open country during the whole of the *summer*. And as these shepherds had not *yet* brought home their flocks, it is a presumptive argument that *October* had not yet commenced, and that, consequently, our Lord was not born on the 25th of *December*, when no flocks were out in the fields; nor could he have been born later than *September*, as the flocks were still in the fields *by night*. On this very ground the *nativity* in *December* should be given up. The feeding of the flocks *by night* in the fields is a *chronological fact*,

which casts considerable light upon this disputed point." (Clarke's *Commentary*, Vol. 5, page 370) McClintock and Strong's *Cyclopædia* presents a similar argument and further observes that the census, not the taxing, "which made travelling necessary (Luke 2:2 sq.), would not have been ordered at this season."—Vol. 4, page 877.

So the fact that sheep do graze in Palestine in winter months does not at all prove that Jesus could have been born in December, for it is also a matter of flocks and shepherds staying out night and day. Among the facts that help locate Jesus' birth as being about October 1 are that John the Baptist's father, being a priest of the course of Abijah, became father of him about six months before Jesus was born and that Jesus rendered the sacrifices of the old law covenant invalid by his death in the midst of the seventieth week, foretold in the prophecy at Daniel 9:24-27. For details see *The Watchtower*, 1954, pages 382, 383; "*This Means Everlasting Life*", chapter 8.

● The chronological chart on page 364 of "*New Heavens and a New Earth*" shows that Noah preached some forty years. How can this be proved Scripturally? Does not Genesis 6:3 speak of a 120-year period?—E. J., United States.

We must be careful not to read into the Scriptures what they do not say or jump to a conclusion on the basis of one text alone. True, Genesis 6:3 indicates that at a certain time in man's history God was giving that pre-flood world 120 more years. But it was not at that time that he gave Noah the information and told him to build the ark. How do we know?

Because Genesis 5:32 tells us that after Noah became five hundred years old and the flood was less than a hundred years away he first "became father to Shem, Ham and Japheth." (NW) And not only that, but when God gave Noah the command to build the ark all these three sons were grown and married, Noah at that time having three daughters-in-law. (Gen. 6:18) By the time all three of his sons grew to manhood and married, according to the custom of those days, no doubt some fifty to sixty years passed. Since most likely his preaching began with his building of the ark it is reasonable to conclude that the length of his preaching was between forty and fifty years and not one hundred and twenty years.

—ah also, though their efforts were doubtless worthy, failed to bring in a large number of converts. In 1879, Mr. Macmillan's efforts to recruit new members had to yield a disappointing result, for only 111 persons joined the Society during the year. This was the lowest membership total since 1863.

But the Society's efforts did not go unanswered. In 1880, the Society's first branch was opened in Liverpool, England. This was followed by branches in London, Birmingham, and Manchester. In 1881, the Society's first branch in America was opened in New York City. By 1885, there were 12 branches in the United States, and by 1890, there were 25. The Society's growth continued steadily, reaching 100 branches by 1900, 200 by 1910, and 300 by 1920. Today, the Society has more than 1,000 branches worldwide.

The Society's growth has been accompanied by an increase in its publications. In 1879, the Society published its first magazine, "The Watchtower," which contained only 16 pages. It was followed by "The Herald of Christ's Kingdom," which contained 32 pages. In 1884, the Society published its first book, "The Watchtower."

The Society's publications have continued to grow. In 1890, the Society published its first book in English, "The Watchtower." In 1895, it published its first book in German, "Die Wachtturm." In 1900, it published its first book in French, "Le Veilleur de l'Espresso."

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What casts serious doubt on whether modern religious teaching is true? P. 291, ¶2.
- ✓ In what different senses the Bible uses the word "heavens"? P. 292, ¶3.
- ✓ What particularly impressed the people of Turkey about the humility of the Watch Tower Society's officials? P. 297, ¶1.
- ✓ What led to the banning of "The Watchtower" in Lebanon, and what has been done about this? P. 298, ¶5.
- ✓ What considerations led to the decision to sell the Watchtower radio station WBBR? P. 301, ¶6.
- ✓ How the Society's president recommends a new book by A. H. Macmillan? P. 302, ¶3.

- ✓ Why Mr. Macmillan's faith is even stronger today than fifty years ago? P. 303, ¶2.
- ✓ What, beyond what the world thinks, is required of true Christians? P. 305, ¶1.
- ✓ What you would say to a scoffer who says Noah's ark would not have held all the animals? P. 316, ¶16.
- ✓ What proves false the theory that not all of the Bible is true? P. 316, ¶19.
- ✓ What proves Africans really will live according to true Christian standards? P. 318, ¶2.
- ✓ Whether Jesus could have been born in December, since at his birth shepherds were staying overnight with flocks? P. 319, ¶3.