

The WATCHTOWER

FEBRUARY 15, 1960

Semimonthly

SAFEGUARD YOUR THINKING
ABILITY

SEEK RIGHT ASSOCIATIONS

HOW DOES GOD'S SPIRIT
OPERATE TODAY?

THE CROSS IN WORSHIP

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

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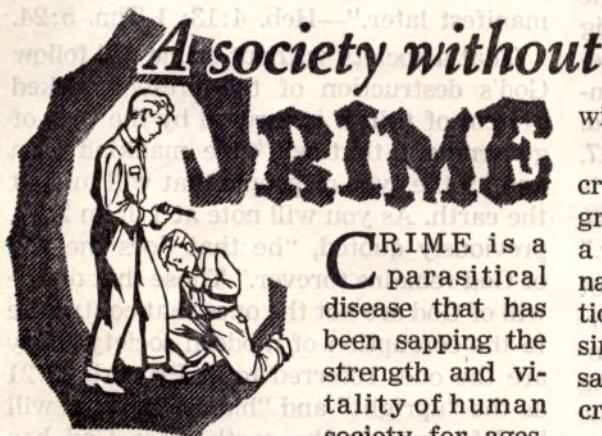
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A society without CRIME

CRIME is a parasitical disease that has been sapping the strength and vitality of human society for ages.

It is like a giant octopus whose frightful tentacles reach into nearly every part of human society. Its corrupting influence is often seen even in high positions of worldly government. Outstanding examples of what happens when it gains complete control of a government are seen in the bloody record of human suffering left by totalitarian regimes of recent decades.

Like many hidden diseases of the human organism, crime flourishes and spreads beneath the surface of society. Although its poisonous presence is revealed by regular news reports of robberies, embezzlements, rapings, murders, gang fights and so forth, the extent to which society is corrupted by it is not generally known. The occasional prickings by investigating committees bring a lot of putridness into the open from places where crime may not have been suspected. Shocked public opinion may

start a cleanup campaign, forcing crime to retreat from the investigated area, but when things quiet down it will begin snaking its way back.

Despite police efforts, major known crimes in the United States continue to grow. From 1946 to 1957 they increased at a rate that was three times as fast as the nation's population increase. The population increase for persons under eighteen since 1952 was 22 percent, but during the same period arrests of such persons increased 55 percent.

Crime is not confined to juvenile delinquents, corrupt politicians and the blackguards of the underworld. Average persons considered as upright citizens are often exposed as being criminally dishonest. Consider, for example, the widespread practice among employees of stealing from their employers. In the United States alone employee dishonesty costs businesses from 500 million to one billion dollars a year.

Any person that loves righteousness should be sickened by the corrupt state of modern society. He should be revolted at the noisome disease of crime that has spread through it and corrupts it. No wonder that God, through his Word, commanded Christians to have no friendship with the world. To have friendship for it would make one an enemy of God. (Jas. 4:4) But because modern society is corrupt, it does not mean that a society without crime is impossible. It does not mean that humans

cannot live in a society that respects Scriptural principles, that is morally clean and upright and that is united in Christian love instead of being divided by hate, envy, maliceousness and strife.

A society without crime can be a reality, but it cannot be brought about by police efforts or by groups that try to reform criminals. It cannot be produced by politicians or by the united efforts of the world's governments. The job is too big for any of them. It is a task that only Jehovah God can perform. It requires a completely new system of things—a new world. The change is foretold at 1 John 2:17, which says: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."

God's heavenly executioners will root out and destroy all who persist in following unlawful desires. No amount of chicanery on the part of a criminal will bring him escape from the execution of divine judgment. Note how the Bible long ago foretold God's purging of the wicked from the earth: "But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off." "For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. As regards the wicked, they will be cut off from the very earth; and as for the treacherous, they will be torn away from it." —Ps. 37:38; Prov. 2:21, 22.

Certainly the One who locked in the atom the stupendous energy that man is now tapping in his nuclear reactors and nuclear bombs is capable of locating and destroying every living criminal and every persistent violator of divine law. Although

a person may have succeeded in hiding his criminal acts from the eyes of other humans, he cannot hide them from the eyes of God. "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." "The sins of some men are publicly manifest, leading immediately to judgment, but as for other men their sins also become manifest later."—Heb. 4:13; 1 Tim. 5:24.

That a society without crime will follow God's destruction of the present wicked system of things is assured by the type of government that will rule mankind then and by the type of people that will inhabit the earth. As you will note at 1 John 2:17, previously quoted, "he that does the will of God remains forever." Those that do the will of God are not the ones that contribute to the corruption of modern society. They are the ones referred to at Proverbs 2:21 as the "upright" and "blameless" that will be left over in the earth after God has cleared it of the wicked. Jesus referred to them in his sermon on the mount when he said: "Happy are the mild-tempered ones, since they will inherit the earth."—Matt. 5:5.

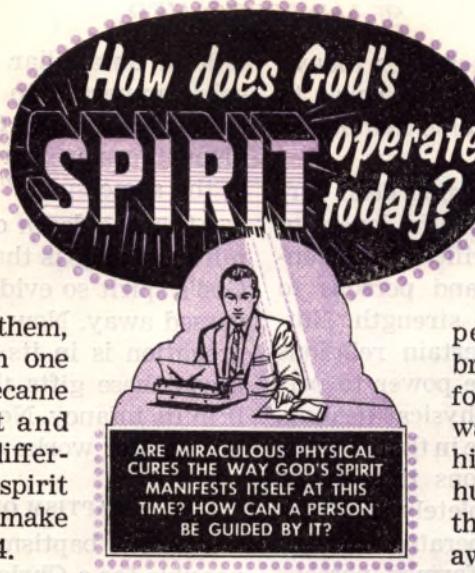
The government that will rule these "mild-tempered ones" that do God's will is identified in the Bible as the kingdom of God. It is a heavenly government with Christ as King. With all mankind under the Kingdom rule crime will not be able to corrupt that New World society of righteous humans. Then it can be said: "Loving-kindness and trueness themselves have met each other; righteousness and peace themselves have kissed each other. . . . and righteousness itself will look down from the very heavens."—Ps. 85:10, 11.

Let him judge the afflicted ones of the people, let him save the sons of the poor one, and let him crush the defrauded. In his days the righteous one will sprout.—Ps. 72:4, 7.

"SUDDELY there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. And tongues as if of fire became visible and were distributed to them, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance."—Acts 2:2-4.

This remarkable event took place in the city of Jerusalem nearly 1,927 years ago. It happened on the day of Pentecost, which was the fiftieth day after the first fruits of the barley harvest had been offered to Jehovah by waving a sheaf of grain before the altar. The persons who experienced this outpouring of the spirit were disciples of Jesus Christ. The outpouring of God's holy spirit upon them was not only visibly manifested by the "tongues as if of fire" but also by their speaking in languages they were unfamiliar with up to that time. It was clear evidence that God had chosen them as his servants.

Jesus foretold this event when he told his followers: "You will be baptized in holy spirit not many days after this." (Acts 1:4, 5) That they were baptized by it is clear evidence that holy spirit is invisible power from God. It is his active force by which he causes his purposes to be carried out. It might be compared with electrical power that invisibly radiates from a source such as a radio broadcasting station or radar. Its effect might also be likened to that of a magnet. Objects can be enveloped



or immersed in that magnetic field. So it is with persons that are immersed in God's spirit or active force.

When the spirit operated upon a person he was able to do things that other people could not do. It brought water out of a rock for Moses and divided the waters of the Red Sea before him. It gave Samson superhuman physical strength so that he was able to carry away on his back the immense gates of a city. It

caused fire to consume an altar and the sacrifice upon it at a prayer from Elijah. By Elisha it raised the dead and healed leprosy. It gave Bible writers and other godly men the ability to foretell with astounding accuracy things in the future distant from their day.

Although it worked mightily through men before the coming of Christ, they were not begotten as spiritual sons of God as were the 120 Christians at Pentecost. That was something new. Because of being begotten by God's spirit they had a heavenly destiny of becoming spirit creatures and ruling with Christ in the heavens. By resurrection they would become a body of co-rulers with Christ, with him as the head. "For truly by one spirit we were all baptized into one body . . . Now you are Christ's body, and members individually."

—1 Cor. 12:13, 27.

GOD'S SPIRIT TODAY

Since God's holy spirit operated on Christians in the first century and upon faithful persons for centuries before the Christian era, is it not reasonable to ex-

pect it to operate upon Christians today? We cannot, however, expect the spirit to operate in identically the same manner as it did in those past ages.

The spirit is not now causing dead persons to be raised to human life, lepers to be physically cleansed, sacrifices to be consumed by heavenly fire and persons to have superhuman physical strength. Notwithstanding claims by certain religious persons that they have the power to perform miraculous acts of physical healing, God's spirit does not operate in that manner today. If it did, the persons it operated through could heal completely all who came to them. When it operated through the apostles, sick and deformed persons were made completely well. Peter healed a man who was born with a leg deformity that prevented him from walking. The man was instantly healed so that he could leap about. But this is not the case with so-called "faith healers" today. Thousands come to them in hope and go away in disappointment.—Acts 5:16.

God's spirit does not operate through today's "faith healers" any more than it operates through the so-called "tooth of Buddha" in Ceylon or through idol images that are supposed to have powers of healing.

It might also be mentioned that God's spirit does not operate upon anyone to cause him to mumble in a gibberish, to roll on the floor and to act as if possessed. Instead, it operates in a calm and sensible manner. The Scriptures state: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits." (Jas. 3:17) God's spirit, or active force, acts in the same manner because it operates according to divine wisdom.

GIFTS OF THE SPIRIT

It was possible for the apostles to perform acts of miraculous healing and to

talk in unfamiliar languages because the spirit imparted to them unusual gifts to help establish the Christian congregation. "Now there are varieties of gifts, but there is the same spirit."—1 Cor. 12:4.

After the death of the last apostle these miraculous gifts that made the presence of God's spirit so evident in the first century passed away. Now that the Christian congregation is in its adulthood it no longer needs these gifts that helped to establish it in its infancy. Now the spirit is performing greater works of spiritual healing.

BAPTISM OF SPIRIT TODAY

Without baptism of the spirit it is not possible for a Christian to become a spiritual son of God and a member of Christ's body of co-rulers. "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." (John 3:5) Therefore, baptism of the spirit is a necessary requirement today for those who are privileged to have a resurrection to spirit life. Only a relatively small number of these persons who are redeemed from the earth to rule with Christ are still on earth today. They are only a remnant of the total number of 144,000. "I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . These were purchased from among mankind as a firstfruits to God and to the Lamb." —Rev. 14:1, 4.

Baptism of the spirit is common to all who make up this select group. "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism." (Eph. 4:4, 5) The spirit does not manifest itself on these persons today in the striking manner it did at Pentecost. Nevertheless, it bears witness with their spirit, or mental disposition, that they are spirit begotten

and destined for life in the heavens with Christ. "The spirit itself bears witness with our spirit that we are God's children." —Rom. 8:16.

This spirit-begotten remnant are commissioned by the spirit to preach the Christian truths they have learned from God's Word. "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones." (Isa. 61:1) The good news is regarding God's kingdom and the change it will bring upon the earth. They cannot keep silent, for their salvation depends upon their preaching as Christ did. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." —Rom. 10:10.

It is through these spirit-anointed ones that God's spirit operates today to supply spiritual food for peoples of all nations. As it operated through such ones in the first century who were united in one organization of proclaimers of God's kingdom, so it does today. The remnant, along with a great crowd of companions, form the modern-day Christian organization through which God's spirit is operating and causing the following prophecy to be fulfilled: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Matt. 24:14.

God's spirit operates upon Christians today, not only by baptizing certain ones to be members of Christ's little flock of Kingdom heirs, but by guiding them in the way they should go to receive Jehovah's approval. It is causing a world-wide educational campaign to be carried on with regard to making known God's name Jehovah, his truths and purposes. When their integrity is put to the test by worldly persecutions and trials, it strengthens them.

Because of its protection Satan's world has not been able to destroy them as an organization and stamp out their witnessing to Jehovah's name and kingdom.

FRUITS OF THE SPIRIT

Although God's spirit does not anoint the "other sheep" to be joint heirs in the heavenly kingdom with Christ, it operates on them to produce good fruits. By means of his spirit these meek persons who appear weak in the eyes of the world are made strong and are able to accomplish a tremendous world-wide preaching work despite great opposition. "For all things I have the strength by virtue of him who imparts power to me." —Phil. 4:13.

Because these zealous proclaimers of God's name and kingdom have his spirit upon them they produce the fruits of the spirit mentioned in the Scriptures: "The fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Political, racial and language barriers do not prevent them from exercising love for one another, and that love does not turn to hate when political leaders decide to have a war. This prophecy is fulfilled in them: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4:3, AS) Because of God's spirit being on them they are able to live in peace while in the midst of a wicked, war-minded world.

To maintain the fruits of the spirit they keep separate from the world and do not become entangled in its unscriptural activities. They transform their thinking from its wrong way of thinking, that it might conform with God's Word. "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) The operation of God's spirit makes this change possible. As Christ said regarding his apostles, so he can say regarding the remnant of spirit-anointed ones and their companions: "They are no part of the world just as I am no part of the world."—John 17:16.

OPERATES ON ORGANIZATION

In the first century it took the apostles and God's spirit to explain the deep things of God's Word. As it operated through the Christian organization then, so it does today. "It is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." (1 Cor. 2:10) These deep things are being made known by the holy spirit through the theocratic organization of Jehovah's witnesses. As those who are responsible for supplying spiritual food for God's people diligently search the Scriptures for accurate knowledge, the spirit broadens their understanding little by little. Thus, in a gradual way, the light of understanding of God's Word grows brighter and brighter as we draw closer to the divinely set date for Armageddon.

This could be compared with what the apostle Paul said: "For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately." (1 Cor. 13:12) Accurate knowledge does not come all at once. Because it is gradual, the Christian must adjust his understanding as the light increases. This is the way the spirit operates today. It does not inspire anyone to make infallible interpretations of the Scriptures, but instead it exercises an influence upon God's servants as they study the Bible so that certain truths come to their notice.

The holy spirit acts in a similar manner with regard to the operating of the world-

wide organization of God's modern-day witnesses. It does not inspire those in positions of responsibility, but allows overseers and ministerial servants to plan the activity of the organization. It permits them freedom of personal movement. As long as their plans are in harmony with the Scriptures and God's purposes it prospers them and backs them up. So they apply themselves to the preaching work that God's inspired Word says is to be done now, and they follow the pattern set by Jesus and the apostles. They base their decisions on the principles found in the Bible. At all times they show a willingness to submit to the spirit's leading.

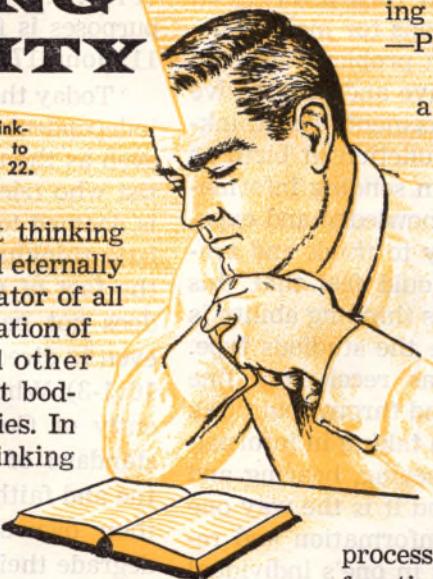
A person cannot expect to be guided by God's spirit if he refuses to associate with the theocratic organization through which it operates. In the first century it operated through the organization headed by the apostles. In this twentieth century it operates through the organization headed by the remnant of Christ's spirit-begotten ones. This is the organization that is advancing the interests of God's kingdom by proclaiming the good news of it far and wide. This is the organization that is remaining undefiled by the world and as a result is hated by it, as prophecy foretold. This is the organization that is gathering into a New World society meek people who love righteousness in all parts of the earth and teaching them how to serve God. Those who are thus gathered benefit from the spirit's influence as it operates upon the organization.

Although God's spirit does not operate today in the spectacular way it did at Pentecost, it is, nevertheless, causing an immense educational work to be done to the honor of Jehovah's name. Those who follow its leadings, in unison with the New World society, are guided along the narrow way that leads to eternal life under the righteous rule of God's kingdom.

Safeguard your THINKING ABILITY

"Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul."—Prov. 3:21, 22.

JEHOVAH God is the great thinking Personality who has existed eternally and who is the Source or Creator of all existing things. As a demonstration of his wisdom he has created other thinking personalities in spirit bodies and in fleshly, human bodies. In human bodies the mind of a thinking personality exists as the function of the living brain. The existence of intelligent, reasoning personalities with minds is one of the proofs that man was created by a higher intelligence, a personal God, because mere unreasoning force or impersonal unintelligence could never bring forth the reasoning, intelligent, individual thinking personalities existing in humankind. Though scientists can weigh, measure and analyze the physical brain and determine certain of its functions, yet with all their instruments, they cannot search out the mind or intelligence of man. Their efforts to judge the mind by comparing behavior with certain theories are neither exact nor scientific. Yet the training of one's mind and the guarding of one's thinking ability are more important than anything else, because one's everlasting life is dependent upon it. "Safeguard practical wisdom and thinking ability, and



they will prove to be life to your soul." (Prov. 3:21, 22; Matt. 15:18-20; Rom. 8:6) Sound advice concerning guarding one's thinking ability is found in the Word of Jehovah, the One who can measure man's thoughts. "Jehovah is knowing the thoughts of men." —Ps. 94:11.

² Thinking ability enables man to do more than simply follow a set of detailed rules. But, just as the perfect involuntary digestive system required that man take in food, water and air before functioning properly, so with the perfect man's voluntary thinking ability, he had to receive knowledge for processing before this ability functioned. Adam was given

certain instructions, but he had to think over this information and determine how he could carry out these instructions, such as in cultivating the garden and naming the animals. Likewise with Noah, an imperfect man; God gave him some detailed instructions about preparing the ark, but Noah still had to think over these instructions, compare such with other knowledge he had received while walking with God, and then plan and execute such plans in assembling building materials, building the ark, gathering the animals and providing for their food. Jehovah expected humans to use their thinking ability.—Gen. 2:15, 19; 6:13-21.

³ What is this thinking ability? It is the process of taking in through the senses knowledge or information consisting of

1. Who originated thinking ability, and why is it important to guard it?

2. What examples illustrate the use of thinking ability?
3. What is the thinking process, and why is it necessary to train it?

statements of principle or of practical examples, the analyzing of, comparing and connecting together of all these ideas, the drawing of conclusions from this process, remembering them, and then drawing on such ideas and conclusions for making decisions, for coping with problems or even for initiating constructive and progressive plans for future advancement. The thinking process begins to function at birth as soon as the senses begin sending information to the brain. As knowledge and experience grow, the ability to think and reason grows. No one should feel that this matter of developing his thinking ability is only for those who are the studious type. Every normal man has received a fine thinking mechanism, and throughout one's entire life one has been taking in information through reading, seeing, hearing and experiencing things; and it is the way one has taken in all this information and reacted to it that results in one's individual personality. But because many persons have not used their minds for much more than the essentials of daily living, it is necessary that they learn to train, develop and guard this thinking ability if they will get life everlasting.

SUBMIT THINKING TO CREATOR

⁴ The first essential in developing one's thinking ability is the taking in of knowledge. "My son, . . . when wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way." (Prov. 2:1, 10-15) One should notice here the use of knowledge, wisdom and discernment or understanding. Since God created man in his image, it follows that the only realistic way to train one's thinking ability is to

take God's purposes into consideration. No one can gain knowledge without recognizing his relationship to God. "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) Knowledge pertaining to God's purposes is found in the Bible.—Ps. 19:7-11; John 17:17; 2 Tim. 3:16, 17.

⁵ Today the trend of this world is to seek independent thinking as the ideal goal, but even as the unrealistic thinking of a scientist who tries to ignore the law of gravity is doomed to failure, so also is the unrealistic thinking of those who try to ignore the fact of man's dependence on God. "It does not belong to man who is walking even to direct his steps." (Jer 10:23; Prov. 16:1-3) When men try to think independently of God, they set aside the perfect standard of goodness, righteousness, virtue and faithfulness and become victims of their own selfish, sinful inclinations and degrade their own thinking ability.—Rom. 1:21-32; Eph. 4:17-19.

⁶ Since the purpose of preaching God's Word is to make every thought obedient to the Christ, it follows that one should reject the goal of independent thinking. (2 Cor. 10:5) The Christian is to put on a new personality created according to God's will. (Eph. 4:20-24) This will result in all Christians being united with God in their thinking, as well as with one another. (1 Cor. 1:10; Rom. 15:5) Such does not make for collective thinking or mass psychology, as some have claimed. It results in each dedicated believer being trained to use his thinking ability not independently but individually, yet submissively to God and in co-operation with one's fellow man. For such development of the individual personality God has created the human mind and

4. (a) What is required for the thinking ability to function? (b) What knowledge is essential for proper thinking, and why?

5, 6. (a) Why avoid independent thinking? How does this not make for mass psychology? (b) In what respect should one co-ordinate his thinking with others, and why?

heart and provided all the necessary knowledge and instruction so that countless millions of persons, though being individual personalities, will live in unity and peace because they recognize their dependence on God and the interdependence of all members of God's human family on one another.—Rom. 12:4, 5; 1 Cor. 12:12-14, 25; Gal. 5:26; Eph. 4:16; 1 John 4:7, 20, 21.

HOW TO LEARN, RETAIN AND RECALL

⁷ In taking in knowledge one should apply himself with diligence and urgency and be teachable as a child. "Call out for understanding"; "keep seeking for it as for silver." (Prov. 2:1-5) "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) This means willingness to learn new ideas and a willingness to adjust one's thinking to new knowledge, to correct one's thoughts where necessary and clear away old ideas that are found to be false. Here is where some make a mistake. When they study God's Word they accept only the ideas that agree with their preconceived opinions, but every thought that requires them to change their minds they reject. This is not trying to train one's thinking ability in harmony with God's thoughts, but simply a checking into the Bible to see if it agrees with one's own ideas. One should follow the psalmist's example as he expressed his attitude in Psalm 119. Notice how often he studied, meditated upon and accepted God's ways, his reminders, his orders, his commandments, his sayings, his law, his judicial decisions, his regulations or statutes and his Word.—Ps. 25:9; Matt. 18:3; Rom. 12:2; 1 Pet. 2:1-3.

⁸ Correct thinking requires one to get

7. What should be one's attitude when taking in knowledge?

8, 9. (a) How can one improve his ability to retain and recall information? (b) What Scriptural advice is given on remembering what one learns?

the sense of knowledge and retain it, as Jesus explained in the parable of the sower. (Matt. 13:23; Luke 8:15) In order for the memory, which is the very basis of thinking ability, to retain and recall thoughts one must pay attention and observe accurately. Jesus emphasized this in the same parable, saying: "Pay attention to how you listen." (Luke 8:18; Mark 4:23, 24) Never let the senses become dulled or blunted so that important things escape one's notice. (Rom. 11:7; 2 Cor. 3:15; 1 Pet. 5:8; 2 Pet. 3:5, 8) Next, one must fix such information in the memory so that it can be recalled and used. One does this, not by memorizing words but, in the case of events and illustrations, by visualizing these as vividly as possible. With statements of principles or other abstract ideas, one should connect such ideas up with what one already knows, fit the information into the pattern of truth one understands, compare the thoughts and look for new, different or more complete information that may require correcting the thoughts one has. In the examples of human conduct try to see which principles were in operation. It is most important to determine what all the knowledge means to oneself, what responsibilities it will give one, how it should be applied. This is the thinking ability in operation, and from this one forms valuable conclusions and retains the information in the memory in a way so that it can be recalled when needed.—2 Pet. 1:15.

⁹ To avoid forgetting, one must continue to stir up the memory. (Jas. 1:25) "For your statutes I shall show a fondness. I shall not forget your word." (Ps. 119:16, 93) Consider the advice about stirring up the memory: "For this reason I shall be disposed always to remind you of these things, although you know them and are firmly set in the truth which is present in you. But I consider it right, as long as I am in this tabernacle, to rouse you up by

way of reminding you." (2 Pet. 1:12, 13) "Beloved ones, this is now the second letter I am writing you, in which, as in my first one, I am arousing your clear thinking faculties by way of a reminder, that you should remember the words previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles." (2 Pet. 3:1, 2) This stirring up of the memory is done by reviewing what one has learned and experienced, doing so by meditation, talking with others, attending meetings and preaching from house to house.—Ps. 119:52, 61; Rom. 15:14, 15; Heb. 10:32, 33.

KEEP BALANCED

¹⁰ The thinking ability must also be kept balanced. "Brace up your minds for activity, keep completely balanced." (1 Pet. 1:13) This will insure one that he does not "think more of himself than it is necessary to think; but to think so as to have a sound mind." (Rom. 12:3) It includes willingness to accept correction and reproof. "Reproofs of discipline are the way of life." (Prov. 6:23; Ps. 141:5) By not thinking too highly of oneself one will be ready, yes, anxious to accept correction. (Heb. 12:5-11) Not all reproofs come to one from others. Since each person is in a position to see far more of his own mistakes and faults than others are, and since he can discern the faults in his own thinking, it follows that self-correction and reproof are very important. (Ps. 19:12, 13; 51:3; Prov. 28:13) One should compare his thoughts and actions continually with God's Word, testing to see if they are in harmony with the truth. (2 Cor. 13:5) By developing self-criticism in the light of God's Word one can benefit from much correction. (Ps. 119:59, 60, 71; 139:23, 24) This is not

suggesting self-condemnation, but the ability for constructive self-criticism, which is upbuilding and beneficial. It is a part of one's discernment, enabling one to make sure of the more important things. (Phil. 1:9, 10; Col. 1:9, 10) Such discernment keeps one humble in his thinking, keeps one aware of the fact that his knowledge is limited, keeps one from becoming too sure of himself, self-opinionated and critical of others. It guards one against prejudiced opinions based on part knowledge, which could stumble others.—Prov. 3:7; 26:12; Rom. 12:16; 1 Cor. 8:2; Gal. 6:3.

¹¹ Keeping thinking ability active will enable persons to keep learning and thinking soundly even though getting well along in years. Some argue that since they are getting old they should not be expected to learn new things. This is not true. The most important thing is that such persons retain the will to learn and keep the mind active.* They need to be willing to accept

* That older persons can keep their thinking ability active though well up in years was well illustrated in an article "Your Mind Improves With Age," which was condensed from *The American Weekly* and printed in *The Reader's Digest*, January, 1959. A group of 127 persons who as college freshmen had taken an intelligence test in 1919 were given the same test more than thirty years later. Not only were the scores of this test higher in general information quizzes and in practical judgment, but also in tests requiring logic and clear thinking. Another group of persons have regularly taken "concept mastery" tests since childhood. Their mental abilities have increased steadily from twenty to over fifty years of age with no sign whatsoever that advancing age was limiting such growth. Persons of average intelligence have kept getting higher scores right through their seventies and eighties. A University of Michigan study showed that the memory and the ability to learn do not decline with advancing age any more than general intelligence. There was no difference in the ability of the young, middle-aged or old to recall specific incidents. And in a nonsense-paragraph experiment the older people, though taking longer in preparation, were more accurate in remembering the words. In another test at Columbia Teachers College, persons up to seventy could learn Russian and shorthand as easily as their younger classmates. The vital factor is that persons train their thinking ability when young and keep such active through use through the years. This matter has also been tested strictly physically by the young Danish doctor, Niels A. Lassen, who showed that, unlike other physical functions that deteriorate with age, there is no lessening of the brain's assimilation and consumption of oxygen and hence possibility of mental activity with advancing age.

10. (a) In what way should one take correction?
(b) How does discernment aid one's thinking?

11. How can older persons keep learning, and with what additional effort?

new ideas and change their ways. Of course, since an elderly person has much more information filed away in his memory, it may require much more effort and time to compare the new ideas and fit them into place. New and more complete information will affect the older one's greater number of established ideas and it will take more work to adjust his thinking to the new knowledge, to clear out the incorrect information and correct the conclusions that were based on wrong or incomplete information. But years of training and mental activity should enable the older person to do this. "Give to a wise person and he will become still wiser. Impart knowledge to someone righteous and he will increase in learning."—Prov. 9:9.

TRAINING PERCEPTION BY ADVANCE THINKING

¹² The real test of whether the thinking ability has been properly trained is in the applying of knowledge to productive and constructive thinking and activity. Though being teachable as children, all should strive to be mature and full-grown in understanding and productivity. (1 Cor. 14:20) "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong." (Heb. 5:14) Perception is the ability quickly and accurately to judge an idea or action with a fine sense of feeling as to what is right and wrong. How does one train his perceptive powers? Not by studying and thinking objectively and keeping oneself detached, but by thinking continually as to how this information applies to oneself. (1 Cor. 10:6-12) Then when making decisions, one learns to assemble the fund of Bible principles and examples, see how they fit the problem and decide accordingly. This will be slow and

difficult at first, but with practice it becomes quicker and more accurate.

¹³ An example of hasty thinking would be in the case of one who has to decide on a matter of holding fast his integrity to Jehovah when it brings his life in jeopardy. His sentiment may tell him he should at all costs spare his life, and by reading Matthew 12:1-12 he may conclude that Jesus justified the violating of God's sabbath law if it would benefit human life. Such wrong thinking resulted from using incomplete information and observing incorrectly. The wise person will consider Matthew 10:28; 16:25; Acts 5:29; Exodus 20: 8-11; 31:12-17; 35:1-3; Numbers 15:32-36; Deuteronomy 5:12-14, and he will first learn that maintaining integrity until death is a fixed principle of God's Word. A more careful comparing of Matthew 12:1-12 with the other scriptures on the sabbath will show that Jesus never violated the sabbath law, for it was never against the sabbath law to eat, to release an animal that had fallen into a pit, or to heal the sick. With accurate knowledge and discernment one is able to think soundly and make right decisions.

¹⁴ This was illustrated by the three Hebrews in Babylon. They knew God's law regarding bowing down to images and understood the principle involved. An idol was an idol whether political or religious, and Jehovah's having told them to serve the government did not mean they could violate his law. Their positions, personal freedom or lives were not as important as faithfulness to God. The principles of faithfulness and loyalty were ingrained in their minds, and their perceptive powers were well trained. They did not ponder long over their decision but immediately answered that, regardless of whether God chose to deliver them or not, they would not bow

12. What is the real object of mature thinking ability, and how is it attained?

13. How might one illustrate the difference between right and wrong thinking, and why do the results differ?
14. How did the three Hebrews show they had safeguarded their thinking ability?

down. Their thinking was sound and decisive and had Jehovah's blessing.—Dan. chap. 3; Heb. 11:34, 39, 40.

¹⁵ To think soundly and decisively requires that one meditate on such problems before they arise. One cannot take the attitude that one will worry about that when the time comes. At the time one studies the Bible or *The Watchtower* is when one should carefully think over all principles involved. When reading about faithful Christians maintaining integrity, one should weigh the principles involved and determine for himself a similar faithful course. (Heb. 12:1-3) It is this type of sound, thorough, subjective thinking done when one studies that trains one for future decisions. When under the actual pressure of a decision, perhaps under severe persecution, and without a Bible or even opportunity to recall and weigh all arguments carefully, the Christian will nevertheless be able to make sound decisions. If he lies badly injured and is under pressure from nondedicated family members and an imposing array of doctors to take a blood transfusion, his advance thinking and decision will enable him to explain his decision calmly and hold fast to it. Failure to consider God's Word in advance subjects one's thinking to sentiment and expedience instead of principle.

¹⁶ Proper advance thinking strengthened Jesus in his faithful course. He knew God's Word and how it applied to him and was able in advance to strengthen his decision to endure the suffering. When Peter, with-

out having given this same consideration to God's will in the matter, objected, Jesus rebuked him with the words: "You are a stumblingblock to me, because you think, not God's thoughts, but those of men." (Matt. 16:23) It was this same lack of proper advance thinking that left Peter

weakened so that he denied Jesus. (Matt. 26:33-35, 70-75) But how soundly he thought when, strengthened with God's Word and spirit and having trained his thinking powers, he declared: "We must obey God as ruler rather than men"! (Acts 5:29) So all should safeguard

their thinking ability by strengthening it when they have opportunity. Then one's thinking mechanism will be alert, sound and well able to guard one in time of trouble.

¹⁷ Now in these last days the thinking ability of all men is being put to the greatest test of all times, with Satan the Devil practicing greater deception than ever before. Therefore, all should be diligent to take in accurate knowledge, alert to observe correctly, to compare all ideas and fix them in the memory, and to keep their own thinking ability active and at all times submissive to God's will. (Gal. 6:5) "The complete end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) Safeguard your thinking ability with study and prayer, and "the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Phil. 4:6-9.

15, 16. (a) What does correct, decisive thinking require? Illustrate. (b) How did Jesus and Peter show this?

17. Why is it so vital today to safeguard one's thinking ability, and what final factor is mentioned?

ASK FOR THE NEXT ISSUE

- Who can say that he never said an unkind word or that he never lost patience? We could all use help along those lines, and you will find it in the articles "Be Swift to Hear, Slow About Speaking" and "Being Slow About Wrath." Next issue!
- Death seems to be unavoidable; yet the Bible shows how you can be free from it. Are you interested? Of course you are. Read "What Is God's Way to Salvation?" in the next issue.
- "Nineveh—'The Bloody City'"—an article setting forth the striking facts of history that confirm the fulfillment of divine prophecy about ancient Assyria. It will deepen your appreciation of the Bible and your conviction of its truthfulness. Be sure to read it.

Seek Right Associations



IT HAS been said, "You can tell what kind of person one is by the company one keeps." While this may not be an accurate way of judging a person, yet it is definitely true that the company a man keeps can exert a powerful influence on him, either for good or for bad. As wise King Solomon said: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) And today as never before there is an increasing bad influence to turn men away from the lofty, pure thoughts of their loving Creator, Jehovah, and toward the selfish, fleshly, materialistic thoughts of this world, which lies under Satan the Devil. This makes it vital that all men who love righteousness be separated from this world and worship God by associating with him and copying his ways.—2 Cor. 4:4; John 15:17-19.

² Seeking right associations is a matter of life and death. This was demonstrated at the time of the flood of Noah's day when demons had materialized to contribute to the degradation and corruption of the hu-

man race. We read: "Consequently Jehovah saw that the badness of man had become great in the earth and every inclination of the thoughts of his heart was only *bad all the time*." But Noah did not go along with the crowd; he did not associate with them and have fellowship with their corrupt thoughts. "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the God." He and his family sought out right association and they survived that world catastrophe.—Gen. 6:1-12; Heb. 11:7; 2 Pet. 2:5.

³ If right association was a life-and-death matter in the days of Noah, so it would also be for those living in the time of the end, which Jesus said would be like the days of Noah. After describing the badness of human society in the last days, the apostle Paul advised, "From these turn away," thus avoiding bad associations. (Matt. 24:37-39; 2 Tim. 3:1-5) The seeking of right association is also greatly affected in our time by the fulfillment of the Bible prophecies having to do with the gathering together in these last days of the faithful remnant of Christ's spiritual brothers and the restoring of these to God's house under the greater Noah, Christ Jesus. It is to the restored congregation of these anointed witnesses, making up the remnant of the spiritual temple, that a great crowd of men and women from all nations are coming, seeking right associations so as to learn God's ways and walk in his paths.—Isa. 2:2-4; Rev. 7:9, 14.

1. Can one's association affect him? How did Solomon express this?
2. How were the consequences of right and wrong association demonstrated in Noah's day?

3. (a) What development foretold by the apostle Paul at 2 Timothy 3:1-5 makes it vital to avoid wrong association today? (b) Through what prophetic fulfillment in our time has God made world-wide provision for right association?

AVOID WRONG ASSOCIATION

⁴ In connection with avoiding the badness of the world and associating with God's people, the apostle Paul wrote: "Do not become unevenly yoked with unbelievers. For what *partnership* do righteousness and lawlessness have? Or what *fellowship* does light have with darkness? . . . Or what *portion* does a faithful person have with an unbeliever? . . . For we are the temple of the living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' " "Therefore get out from among them, and *separate yourselves*," says Jehovah, "and quit touching the unclean thing, " "and I will take you in." "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah the Almighty." Notice the repeated advice about avoiding wrong association, 'from these turn away,' 'get out from among them,' 'separate yourselves,' and then 'I will take you in.' There is to be no *partnership*, no *fellowship*, no *portion*, no sharing with unbelievers. In other words, no association with them if one is to associate with God.—2 Cor. 6:14-18; Ezek. 37:27, RS; Isa. 52:11; Ezek. 20:41, RS.

⁵ This does not mean, of course, that the dedicated Christian must isolate himself from all contact with this present system of things. In the course of his work, daily living and preaching he comes in touch with employer, fellow workers, business associates, family, neighbors and others. To avoid all contact would almost mean to get off the earth. (1 Cor. 5:10) But, to 'turn away from such,' to avoid association with them means not to have fellowship

4. (a) What strong advice is found in 2 Corinthians 6:14-18 about avoiding wrong association? (b) What right association is mentioned?

5, 6. (a) What is and what is not referred to in the advice to avoid wrong association, and how can such association affect one's worship? (b) What advice to the early Christians emphasizes this?

with those whose thoughts are not in harmony with God's thoughts, that is, not to share in their thoughts or conduct. The thinking of materialistic-minded persons is not in harmony with God's thinking. Even if such acquaintances are not dishonest or immoral, their first concern is not the worship and service of Jehovah. One who associates regularly with them will soon think as they do. Expose the mind to their thoughts and one's faith in the new world will become weakened, zeal will be quenched, integrity will collapse, and the conscience will be dulled so that one does not take Jehovah's requirements of study and service seriously. Useful habits of study and service that have been formed will be spoiled. It is this danger the apostle Paul considered when warning Christians against associating with those who had no hope in a resurrection and hence no real incentive to right conduct. "Do not be misled. Bad associations spoil useful habits. Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God." (1 Cor. 15:33, 34) Why share the thoughts of those who have no knowledge of God and no concern about it?—Phil. 3:18, 19.

⁶ Still there are those who think that they can allow themselves to seek association with worldly friends or relatives for entertainment. But how can a Christian 'put away the old personality which conforms to his former course of conduct' and 'put on the new personality which was created according to God's will in *true* righteousness' by continuing to associate with those who still have deceptive desires? (Eph. 4:22-24) Rather, "do not become *partners* with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light . . . Keep on making sure of what is acceptable to the Lord; and *quit sharing* with them in the unfruitful

works which belong to the darkness." (Eph. 5:7-11) Peter also advised one to "live the remainder of his time in the flesh, no more for the desires of men, but for God's will. . . . Because you do not continue running [or associating] with them in this course . . . they are puzzled and go on speaking abusively of you." We should be as aliens and temporary residents with respect to the conduct of this generation.—1 Pet. 4:2-4; 2:11, 12.

⁷ The danger of wrong association was emphasized by Jehovah in his laws to the Israelites as they were getting ready to move into the Promised Land and thus come into nearer touch with the heathen Canaanites. "You must conclude no covenant with them nor show them any favor. And you must form no marriage alliance with them. Your daughter you must not give to his son . . . For he will turn your [children] from following me and they will certainly serve other gods." Israel's history since that time is tragic proof of what happens when one violates this principle.—Deut. 7:2-4.

⁸ If one holds to a good conscience, that is, keeps his conscience sensitized to Jehovah's principles, then he could not enjoy association with this world. Remember how Lot felt when living in Sodom? We read that he "was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds." (2 Pet. 2:7, 8) Though he lived there and preached to them, yet Lot neither shared their thoughts nor joined in their conduct; his soul was distressed

7. What did God's law through Moses advise regarding close relationships with false worshipers?

8, 9. (a) How was Lot affected by the conduct of godless men in his day? (b) What is wrong if a Christian enjoys associating with those of this world and is welcomed by them in their conduct? (c) What are the possibilities of bringing nonbelievers into the truth in this way?

and tormented by their conduct. If a Christian today enjoys association with this world and its thinking, then there is something wrong with his conscience. If his conscience is properly trained, it should be distressed by such fellowship. Also, if one's conduct and conversation are such that worldly persons are glad to have one with them in their company, something is wrong with one's conduct; for if one's conduct and conversation were right, it should disturb their conscience because of reproofing or condemning them.—1 Pet. 3:16; Eph. 5:11.

⁹ One should never be deceived into thinking that by such association one is really helping other persons learn the truth. By sharing in the wrong thoughts and actions of worldly associates, one will never bring them to the truth, but such will likely take the believing one away from it. (1 Cor. 5:6) It is only when one demonstrates God's thoughts in speaking and conduct, when one shares God's thoughts with others, when one shares light with them that one can bring them out of darkness to light.—1 Pet. 2:9; Phil. 2:15, 16.

¹⁰ But, some may ask, did not Jesus associate with despised sinners and tax collectors? Yes, but he did not do so to share in their thoughts and have fellowship with them in their conversation and conduct. He was there as Jehovah's chief witness to share Jehovah's thoughts with these persons. So today, Jehovah's witnesses follow the same example. They do not isolate themselves by self-righteousness, as those mentioned by Isaiah, and say they are holier than others. They visit all kinds of people in their homes and on the streets and talk with them and hear what they are thinking about so that they can help them. But they do not partake of their

10, 11. (a) Why was it not wrong for Jesus to associate with sinners, and how do Jehovah's witnesses follow his example today? (b) How is this attitude similar to that of a doctor who comes in close contact with sick patients?

thinking, nor do they share in their attitude. They have fellowship with light and want to share that light with others.—Luke 7:34; Isa. 65:5; Matt. 5:16.

¹¹ The position of the Christian servant of God might well be compared to that of a doctor who ministers to a superstitious, disease-ridden people in the jungle. Such a doctor will not hesitate to help these people, but he will never for a moment consider sharing the thoughts of his patients' superstitious minds or having fellowship with them in their disease-breeding habits and unsanitary conditions. He does not want to share their disease; he wants to share his knowledge of healing and sanitary living habits with them. He wants to make them well, not to get sick himself; to instruct them in improving their conditions, not to corrupt his own clean living habits. So the Christian witness of Jehovah today will preach to men of all kinds to help them attain spiritual health, but never will he lower his standards and begin sharing the thoughts of this world.—Luke 5:30-32; Rev. 22:1, 2.

SEEK ASSOCIATION FOR UPBUILDING

¹² To gain and maintain spiritual health one should associate with spiritually healthy persons. To gain wisdom one should associate with wise ones. In order to give his servants good associations Jehovah has gathered them together in these last days to a world-wide congregation, the New World society of Jehovah's witnesses. If we would share God's thoughts and the thoughts of his new world of righteousness, then we must associate with those who have such thoughts. That was true when the first Christians were being gathered and it is true today. "They continued devoting themselves to the teaching of the apostles and to association together, to tak-

ing of meals and to prayers." (Acts 2:42) The believing Christians associated together to gain spiritual strength, to activate and sensitize their consciences to right works. Where could they better gain this than in association with the congregation where the apostles and other mature, zealous servants of God were?

¹³ Paul wrote in this regard: "Remember those who are governing you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Yes, seek association with those who are examples in the faith, observe their conduct, see how well you compare with their faithful example and make the necessary improvements. Do not seek association with those who will excuse your conscience, but those who will reprove it. "The ear that is listening to the reproof of life lodges right in among wise people." "Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us." "Become imitators of me, even as I am of Christ." This requires one to seek right association with spiritually mature and zealous persons, servants in the congregation and others.—Prov. 15:31; Phil. 3:17; 1 Cor. 11:1.

¹⁴ The best way to associate with those 'who have spoken the word to you,' those who are examples, is to attend all the congregation meetings regularly. This is a pleasant relief and strengthening experience for all whose daily living and working require them to be among worldly persons whose speech and conduct distresses their soul. "Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness,

13. What are the benefits of seeking association with mature Christians, and what Scriptural counsel covers this point?

14, 15. (a) How does attending congregation meetings strengthen one? (b) Why do some forsake meetings, and with what possible consequence?

12. With whom can one find right association today, and what example was set by first-century Christians?

singing in your hearts to Jehovah." "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs." Attending meetings where one relates experiences or makes comments or listens to instructive talks from God's Word will help one to associate with God and share his thoughts. This is the association one should have.—Col. 3:16; Eph. 5:18-20.

¹⁵ This association together should be increased more and more as the complete end of this present system draws near. "Let us hold fast the public declaration of our hope . . . And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." When one forsakes right association, spiritual discernment becomes dulled, the conscience becomes insensitive and one falls into sin, just as the apostle Paul mentioned right after giving his advice on gathering together: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left." (Heb. 10:23-26) So why follow the custom of some who forsake congregation meetings because of a lack of appreciation, a family get-together with those not in the truth or other personal interests? Did not Jesus say: "My mother and my brothers are these who hear the word of God and do it"? (Luke 8:21) Is not a gathering of God's family in obedience to his command more important than pleasing others who do not love God? These few hours each week are very valuable, filled with expressions of the thoughts one ought to share. Here one's conscience is awakened so one can "keep on making sure of what is acceptable to the Lord," and 'keep a strict watch on how one walks, as a wise person buying out the opportune

time,' and 'cease becoming unreasonable, but go on perceiving what the will of Jehovah is.'—Eph. 5:10, 15-17.

ASSOCIATION SOCIALLY

¹⁶ Gatherings for social entertainment are also occasions where one shares the thoughts of others. One should be just as careful and selective in choosing with whom he associates socially and what he does as he is in choosing which religious meetings he attends. Even for relaxation socially one should want to share thoughts that are upbuilding, that encourage to zeal and faithfulness in Jehovah's service, that emphasize cleanliness, virtue and integrity and express appreciation and thankfulness to God. Here too we should 'speak to each other with psalms and praises to God, giving thanks always for all things to our God and Father.' (Eph. 5:19, 20) The rule applies also to entertainment and relaxation, "Let us pursue the things making for peace and the things that are upbuilding to one another."—Rom. 14:19; 1 Tim. 4:12; 2 Tim. 2:22; Titus 2:6-8; 3:8; Col. 3:16, 17; Rom. 15:2.

¹⁷ Why have conversation follow this world's thinking or have some draw off to themselves and begin silly games where both speech and conduct become risqué, vulgar, and perhaps even immoral? To copy this world is to associate with it. How much better it would be for those who are mature to see that the conversation is upbuilding and interesting to all present, old and young. Perhaps there could be arranged various types of Bible quizzes where questions are educational yet take into consideration the various degrees of knowledge of those present. You might quote a scripture and see who, or which team, can

16. (a) How and why should one be selective with social entertainment? (b) What Bible rule also applies here?

17. What are some ways that a social gathering can be interesting, relaxing and yet upbuilding?

remember the book, chapter and verse, or give the citation and see who can quote it. Describe particulars of a known person in the Bible and see who can identify him by name; the same can be done with places or historical events. Relate experiences, refute objections, discuss new or interesting points from *The Watchtower* or other publications, or news items of world events that fulfill prophecy or acquaint one better with conditions in general for interesting subject discussions. Jehovah's servants are not one-sided. They can benefit from discussing many other subjects, even as they can enjoy expressions of good humor. But remember, let all things come in under the rule, 'things making for peace and the things that are upbuilding to one another.'

¹⁸ This rule will help one in determining not only what to do for social recreation, but also how often. It will also prevent the developing of cliques socially in a congregation, as such are not upbuilding. The advice to associate with theocratically minded, spiritually mature persons and share their thoughts does not mean to ignore the newer or weaker ones in the congregation. To the contrary, all mature persons will put forth an effort to associate with weaker or less mature ones and those who are backward or bashful, both at meetings and when welcoming these in their homes for a meal, an evening snack or social evening together so as to get better acquainted with such ones, to help them get better acquainted with others and to work for their upbuilding. With the principle of seeking those things that are upbuilding, none should show exclusive preference for association with the worldly prominent ones or those better off financially, thus creating 'class distinctions.' Associate with all without partiality, working to build up the poor as well as the rich,

the weak as well as the strong. Brothers who are prominent in this world and have more material means must exercise care in their hospitality, not seeking association exclusively with prominent overseers in the organization, as if they could gain a form of spiritual prominence by association. Of course, it is Scriptural to show 'older men who preside in a right way and who work hard in speaking and teaching double honor,' and one who shows hospitality to such has an excellent opportunity to get built up spiritually through edifying conversation on God's Word. But here the motive should be spiritual upbuilding by association and not prominence by association.—Rom. 14:1; 15:1, 2; 1 Cor. 14:12; 1 Thess. 5:14; Jas. 2:2-5, 9; 1 Tim. 5:17, 18.

¹⁹ Finally we come to the very important feature of association through what one reads, looks at, listens to or thinks about. Here also one shares the thoughts of others, and when one is alone and concentrating on reading material, the mind is very impressionable. If one does not want to associate in company with godless scoffers of God's Word or with immoral, depraved persons, then one should not in private share their thoughts and actions by reading of them. If 'fornication and uncleanness should not even be mentioned among you, just as it befits holy people,' then such should not be listened to. (Eph. 5:3, 12) If such things are 'shameful to relate,' they are shameful to write about or read about. To read such accounts in newspapers, magazines, books or see such immorality suggested in movies is to have fellowship with the immoral persons whose actions are described or the one making up the story. One doing this could never keep his mind and desires in accord with the Holy One. Therefore, when one reads,

18. What are other things one should be careful about in working for the upbuilding of all in the congregation?

19. In what other ways will one be careful to avoid wrong associations and seek right ones, and why?

listens to the radio or looks at television or a movie, he should see to it that he is in good company, seeking good associations. Perhaps the information is educational and informative, or perhaps humorous, but it should always be upbuilding. The mind cannot contain both God's thoughts as revealed in his Word while at the same time sharing the thoughts of godless, fleshly-minded, immoral persons.—1 Pet. 1:13-16; Jas. 3:11; 4:8.

²⁰ Yes, the way of wisdom is to avoid wrong associations and to seek right associations. "When wisdom enters into your heart . . . thinking ability itself will keep guard over you . . . to deliver you from the bad way, from the man speaking perverse things, from those leaving the paths

20. What is the hope for those who associate with the upright?

of uprightness to walk in the ways of darkness, from those who are rejoicing in doing bad, who are joyful in the perverse things of badness; those whose paths are crooked and who are devious in their general course . . . The purpose is that you may walk in the way of good people and that the paths of the righteous ones you may keep. For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it." (Prov. 2:10-22) The thinking of this world means death. The thoughts of God mean life. "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Seek wrong associations and such will last only a short time. Right associations will continue forever. Seek right associations and enjoy them forever.

member, now, your grand Creator in the days of your young manhood," Solomon said. Well, I was one that gave no thought to this counsel. True, I was reared in what was considered to be a Christian home, yet I lacked much in a spiritual way.

While my classmates were graduating from high school, I was in the hospital undergoing an emergency appendix operation. This kept me in the hospital for a month, and another month was spent recuperating at home. Since it was not possible for me to attend college that fall, I went to work in another town. This was where I made acquaintance with one of Jehovah's witnesses and began to learn about Jehovah's wonderful purposes to restore paradise to earth. I made repeated calls upon him to drink in more knowledge about the wonderful truths of God's Word. It was this knowledge that gave me a worth-while purpose in life.

One night the Witness invited me to go

Pursuing my Purpose in Life

As told by Harold A. Morris

AT THE age of eighteen a boy is full of ambitions he expects to fulfill someday. Life is before him. Old age, weakness and death are far removed from his thoughts. He very often considers himself much wiser than he really is. It is very unlikely that he will give consideration to the counsel of wise King Solomon unless he is conscious of his spiritual need. "Re-

along with him to the *Watchtower* study. I promptly accepted the invitation. Being accustomed to regular church services, the first *Watchtower* study seemed strange. It was plain to see, however, that all who were there were students of the Bible. Their sincerity and friendliness were unlike anything I had seen before. After the study the congregation made arrangements for attending a zone assembly that was to be held in Indianapolis in two weeks. That assembly made a profound impression on me. Never before had I seen so many happy and considerate people. This helped to convince me that they were Jehovah's people. Six months later, at the next zone assembly, I took an important step forward in pursuing my purpose in life by being baptized.

As I made plans to pioneer, my parents thought I was out of my mind to leave a good job to go preaching. They thought that was carrying religion too far. A young brother in the congregation decided to go with me to Greenville, North Carolina. It was a wonderful feeling to break loose and begin pursuing my purpose in life in the full-time preaching work as a servant of Jehovah. This was in the middle of February, 1942. It was my intention to continue pioneering as long as I could. I am happy to say that nearly half of my life has been spent in this joyful service.

In North Carolina the brothers were very good to us, and we enjoyed wonderful experiences. In fact, the congregation grew so rapidly that we were soon able to go elsewhere. The Society assigned us to Louisville, Kentucky. It was while I was here that an article appeared in the magazine *Consolation*, now called *Awake!*, about the opening of the school of Gilead. It made my heart glad to learn about the plans and preparations for training and sending missionaries to other lands, but I could not picture myself as fitting into this arrange-

ment. It was with great surprise that I received an application to attend Gilead. That was in December of 1943. The letter made it clear that this was not a privilege to be taken lightly. The rest of my life would be affected by the decision I made. After prayerful consideration of the application, I filled it out and sent it in.

I was invited to attend the third class of Gilead, which began in February, 1944. Gilead was a steppingstone to greater privileges of service. After graduation my partner and I were assigned to work in Connecticut. That was followed by six months of work at Bethel. Finally our foreign assignment for which we had waited months came. We were to go to Bolivia.

When we arrived in La Paz, Bolivia, on October 25, 1945, no one was expecting us. We knew no one in the country. We rejoiced many times that we were privileged to begin something here that will never be forgotten. Until an order of literature arrived three months after our arrival, we had to work with three copies of the book "*The Truth Shall Make You Free*" in Spanish, plus a copy in English, and a Bible in Spanish and one in English. Although we could only take orders for literature, we were able to begin Bible studies that week with persons showing interest.

More help came about eight months later when four more missionaries arrived. The six of us have remained steadfast at our theocratic assignment and are continuing to feed the sheep in this country. We consider Bolivia to be our home. We thank Jehovah and his organization for making it possible for us to serve here.

With the arrival of still more missionaries the good news of the Kingdom began to spread to other parts of Bolivia. Goodwill people began to associate with the New World society. It was not long before the local brothers outnumbered the missionaries, and when we had circuit assemblies

more and more of them had parts on the program as well as responsibility in planning and directing assembly activities.

In 1952 three of us spent our vacations visiting four towns where Jehovah's witnesses were unknown. During the years that have passed since then, I have had a part in organizing the work in these places. Work was started only recently in the last of the four towns, because its weather is so cold and windy. Just seven months after two missionaries were sent in, eight new publishers of the good news were making public declaration of Jehovah's purposes. Now a congregation is functioning there.

When the two New World society films came to Bolivia, there was just one circuit. Since I was the circuit servant, I had the joy of showing the films all over the country. The joy was from seeing the happiness they brought to the brothers and to persons of good will.

When there was only one circuit in Bolivia, I knew all the brothers and most of the new ones that were coming into the truth. But now with six circuits, I can only see all the publishers once a year at our national assemblies. During the last one, I looked at the thirty-six new brothers to be baptized and was amazed to realize that I knew only a few of them. That is a sure indication of growth. Baptizing thirty-six

in one day is quite a contrast to the twenty-three that were baptized in the entire year of 1956.

Because the health of the branch servant failed, I was asked to take his place until another one could be sent. Although I felt unsuited for office work, I enjoyed those ten months. There was something to be done all the time. There were problems to work out, reports to make, literature to be sent out, handbills to print, new missionary homes to be set up, assemblies to care for and personal preaching with the local congregation.

It was a great pleasure to attend the great international assembly in 1958 and to visit once again with old friends and relatives. When my vacation was drawing to an end, I was ready to return to my work in Bolivia. I love the work here among these spiritually hungry people.

It was a joy to see many brothers at the assembly who were planning on serving where the need is great, and to speak with young people who were thinking of making full-time service their purpose in life. They will never regret following such a course. When I consider what I have done and what I could have done by pursuing another goal, I am convinced that I pursued the only goal that is worth-while. If I could live my life over again, I would not choose a different course to pursue.

Clouds of Locusts

Writing in *Travels in Arabia Deserta*, Charles M. Doughty describes a locust invasion: "The clouds of the second locust brood . . . wreathing and flickering as motes in the sunbeam, flew over us for some days, thick as rain, from near the soil to great height in the atmosphere. They alight as birds, letting down their long shanks to the ground; these invaded the booths, and for blind hunger, even bit our shins, as we sat at coffee. They are borne freely flying at the wind's list, as in the Psalms, 'I am tossed up and down as the locust.' . . . The children bring in gathered locusts, broached upon a twig, and the nomads toast them on the coals; then plucking the scorched members, they break away the head, and the insect body which remains is good meat; but not of these latter swarms, born in time of the dried-up herbage."

"Your Will Be Done On Earth"



Serial Part 32

With the defeat of the Nazi-Fascist Axis powers in 1945 the Communist government of Russia stepped into the role of the "king of the north," foretold in Daniel's prophecy, chapter 11. It was instrumental in bringing back to life the "abomination that makes desolate" in the form of the United Nations organization in 1945. It also carried forward the persecutions upon Jehovah's "sanctuary" class of faithful anointed Christians. To the help on earth of this spirit-anointed sanctuary class there has come a great crowd of sheeplike believers, "other sheep," with the destiny of everlasting life on earth under God's kingdom. Some persons have temporarily joined themselves to the sanctuary class with flatteries, but the "other sheep" stick to Jehovah's sanctuary class, even though the persecution of some of these to a violent death has furnished a great test of their unbreakable devotion to Jehovah God. Thus these faithful, dedicated Christians have been purified by this fiery persecution at the hands of the symbolic king of the north.

⁴⁴ Jehovah's angel gave a true description of the twentieth-century king of the north: "And the king will do according to his pleasure; and he will exalt and magnify himself above every god, and against the God of gods will he speak incredible things, and he will prosper till the indignation be at an end; for that which is determined will be accomplished." (Dan. 11:36, *Le*) Not only in ancient times did the king of the north call himself god or accept the title of god, but his modern successor tries to act the part of god. He wants to know no will or pleasure but his own. To this end he uses conscienceless means to take to himself totalitarian, dictatorial power in government. This was true of him not only in the Nazi and Fascist realm after World War I. It has also been true of him in his Communist fashion since World War II. At least in his own mind he has lifted up and magnified himself over every earthly man-made "god," although actually he had not

yet gained domination over the rival king of the south.

⁴⁵ The king of the north has assailed even *El elim*, the God of gods, who is Jehovah. He does not appreciate that he is on judgment before the real God, the Supreme Judge, of whom Psalm 82:1, 2 says: "God is stationing himself in the assembly of the Divine One; in the middle of the gods he judges: 'How long will you keep on judging with injustice and showing partiality to the wicked themselves?'" Incredible, wondrous are the things that the defiant king of the north, both in Nazi and in Communist guise, has said against the God of Daniel's people. In fact, if not in word, he denies God's existence. By his declaration of his aims for world domination to the exclusion of God's kingdom in the hands of Christ, he speaks against Jehovah, whose established kingdom Jehovah's witnesses are preaching to all nations. For Jehovah's dedicated people he does not believe in the principle stated by Jesus: "Pay back Caesar's things to Caesar, but God's things to God." (Luke 20:25) He denies God's right to anything. He claims that the political State has the right to everything from its subjects.

⁴⁶ He demands that the citizens shall

⁴⁵. Who is the God of gods, and how has the king of the north spoken "incredible things" against him?

⁴⁶. How has his prosperity made him feel, but till when will he keep on prospering, and then what will be accomplished?

44. Above what has the king of the north exalted and magnified himself, and to what extent?

worship the man-made, Devil-inspired State. To him man is simply a material machine to be worked to death by the State. Since putting man-made sputniks or satellites into space since October 4, 1957, he feels like the lord of the universe, especially since his sputniks have not encountered the person of the invisible God in space between earth and sun. He has prospered to bringing one third of the earth under Communist forms of government, not knowing that God in the heavens laughs and permits this "till the indignation be at an end; for that which is determined will be accomplished." In the "war of the great day of God the Almighty" Jehovah will bring his indignation and denunciation to an end. What will be accomplished there will be, not what the king of the north determined, but what Almighty God determined.

THE KING'S GOD

⁴⁷ In the king of the north Jehovah God does not have to deal with someone whom he did not foresee. Already in ancient times his angel described the king as very modernistic, saying: "And to the gods of his fathers will he pay no regard; and to the desire of women, or to any god whatever will he not pay any regard; for above all will he magnify himself. But in his place will he pay honour to the god of *the fortresses*; and to a god whom his fathers knew not will he pay honour with gold, and silver, and with precious stones, and costly things." (Dan. 11:37, 38, *Le*) The "gods of his fathers" are the gods of no particular man, like Hitler or

Stalin, but are the gods of the fathers of this political office called the "king of the north." During the more than two thousand years that he has been bearing rule, the "king" has undergone changes, from the Seleucid dynasty of the Hellenic kings, through the pagan Roman emperors, the Roman Catholic and Greek Orthodox emperors, the Germanic emperors of the Holy Roman Empire, the Austrian and German Kaisers, the Nazi imperial ruler and now the Communist imperial ruler. However, Satan, who is the "god of this system of things," has in fact been their one continuing god from the start of the king of the north as well as of the king of the south. (2 Cor. 4:4) So the king of the north regards no paternal "gods" how?

⁴⁸ Not only does he pay no regard to gods

48. Who are the "women" to whose "desire" the king of the north pays no regard?



47. Who are the "fathers" to whose gods the king of the north at this time pays no regard?

of male rulers, but he pays no regard to any special god of the women. The "women" of this prophecy would be the handmaids of the imperial regime of the north or handmaids of the long line of "fathers" of this king. As "women," they would be the weaker vessels. Hence the modernistic king of the north would pay no regard to the god of which these weaker agents are specially fond. Their god is secondary, inferior.

⁴⁹ Nor to any other outside god does he pay regard, for he worships himself as god. He comes first. He is above all. What wonder, then, that he should require all subjects to worship the State or, more narrowly, worship the dictator! How Babylonish, how devilish! For the ancient king of Babylon said against Jehovah God: "Above the stars of God I shall lift up my throne, . . . I shall make myself resemble the Most High." In this the king of Babylon was a prophetic figure of Satan the Devil. (Isa. 14:4, 12-14) Since Adolf Hitler's suicide upon losing World War II in 1945 the king of the north, now communistic, has not been bound up with Christendom, although he has to do with religious forces of Christendom in Poland, Hungary and elsewhere. Looking at the old-time religions as being the opium that has drugged the people mentally, he has really developed a Red religion for the people. But as for himself, he honors the "god of the fortresses." Nazi Hitler did the same thing.

⁵⁰ In addition to the honor that the king of the north paid to the god of modern, scientific militarism during the Nazi regime, he has gone even farther in his Communist guise. In 1958 he maintained the

biggest army in the world, despite any reducing of the number of his conventional troops. Twenty thousand operational warplanes backed up the army. Size of his army was unknown because of the secretive Iron Curtain. His submarines numbered between 500 and 700, the largest undersea fleet in history, greater than that of the German U-boat fleet. When conquering Eastern Germany, he seized as many German experts on rockets and missiles as he could and put these to work in developing rocketry and missilery in Russia. Russian education has specialized on science and the production of engineers, with a view to military and economic domination of the whole earth. In fact, technical science has become his fetish, his idol. He has tried to seize all the "fortresses" or strongholds by making himself strongest in those departments or realms which he needs in order to dominate the world, including the king of the south, the Anglo-American dual world power. The king of the south capped the climax in World War II by dropping two atomic bombs on Japan in August, 1945, but in the course of years the communistic king of the north followed with an atomic bomb of his own. Then he followed the king of the south with his own hydrogen bomb.

⁵¹ However, in his missiles program he forged ahead of the rival king and announced on August 27, 1957, that he had successfully fired an ICBM, an intercontinental ballistic missile, over a huge distance to a target area. Less than two months later, on October 4, he caused great humiliation, consternation and agitation to the American member of the king of the south by rocketing into orbit around the earth the 184-pound Sputnik No. 1. Three days later he spoke from his new fortress

49. Whom does the king of the north really worship, Babylonishly, and what religion has he developed for his people?

50. How has the king of the north paid honor to the "god of the fortresses"?

51. How did he forge ahead of the king of the south in missiles and satellites?

or position of strength and accused the United States of America of inciting war between the two neighbors, Syria and Turkey. On the third day of the following month he rocketed into orbit his second sputnik, of over half a ton and carrying the dog Laika as passenger. It was first on January 31, 1958, that America rocketed its Explorer satellite of 30.8 pounds into orbit.

⁵² The king of the south kept accusing the Communist king of the north of blocking all progress toward international disarmament through the United Nations. On March 31, 1958, the Soviet Union publicly declared that it was halting its tests of atomic and hydrogen bombs, but that it would resume its testing if the other countries, America and Britain, paid no attention to the Communist lead and went on with their bomb testing. Defying that challenge, and for reasons vital to themselves, America began its publicized scheduled series of nuclear tests at the Eniwetok proving grounds in the Pacific Ocean April 28, 1958, and Britain exploded a nuclear device from a jet bomber over the Christmas Island region of the Pacific the next day. All this militaristic preparation has been very expensive. But the king of the north has deprived his subjects of material comforts in order to honor with gold, silver, precious stones and costly things this god of modern scientific accomplishments entirely unknown to his royal "fathers."

⁵³ With this honored "god" the king of the north has expanded his territories or spheres of influence. Jehovah's angel foretold this, saying: "This will he do for the very strong fortresses together with the strange god: whoever will acknowledge

52. To what extent has the king of the north paid honor to the god unknown to his fathers with gold, silver, precious stones and costly things?

53. In what way is the god for whom he does such things "strange"?

him, him will he give much honour; and he will cause such to rule over many, and he will divide out the land for a price." (Dan. 11:39, *Le*) This highly developed, modern scientific "god" is foreign in having been strange and unknown to the "fathers" of the king of the north.

⁵⁴ During his aggressions under the form of German Nazism those men in the lands taken over who acknowledged the king of the north were given much honor. He set them to rule over the unwilling peoples. He divided out territories for rulership, if the proper price was paid to him. The Nazi king of the north did find men who would accept areas from him "for a price." These included the Roman Catholic Hierarchy. Historians do not forget that when Hitler took over Austria in 1938 Cardinal Theodor Innitzer of Vienna wrote him and closed his letter with "Heil Hitler!" Also, that when the German Roman Catholic bishops held their Fulda Conference of 1940, they voted their pledge of allegiance to baptized Catholic Hitler.

⁵⁵ Later, as a Communist, the king of the north has committed aggressions with his "strange god." He held onto Eastern Germany until he found the men of his price to establish a Communist State there. In Hungary a Communist "people's republic" was set up, unable, however, to get out from under the Soviet's domination, as the suppressing of the people's revolt in 1956 by use of Soviet occupation troops proved. Other European lands were made Communist satellites. Even Korea was arranged to be divided into two parts, with the Communist regime north of the 38th Parallel. But greedy Communists invaded the South Korean Republic in 1950 and the Korean

54. Whom did he cause to "rule over many," and whom did he find ready to have areas divided out to them "for a price"?

55. How did the Communist king of the north commit aggressions with his "strange god" and find men to receive areas "for a price"?

war broke out in which the United Nations, spearheaded by the American member of the king of the south, stepped in to preserve South Korea from being devoured. A Communist puppet state was established in Outer Mongolia, which Free China was forced to recognize in the year that World War II ended. Then in 1949 the Chinese Communist forces swept over the vast mainland. By December of that year they had taken possession of the entire mainland of continental China. The Chinese president and his nationalist army took refuge on the island of Formosa or Taiwan. Indeed, the king of the north found men to whom to divide the land and give rule.

⁵⁶ The king of the south is determined to hold his dominant place on earth to preserve the "free world," as he claims. He was urged to begin a preventive war before the king of the north became too strong; but he recognizes that nuclear space-age warfare is suicidal. Concerning him Daniel 8:25 (JP) says that he will be "broken without hand" at the universal battle of Armageddon. But many fear that a third world war, a nuclear war, will be touched off by accident or by mistake or by some uncaring madman. Yet the king of the south and the king of the north stand at Armageddon. In due time, prophecy foretells, God Almighty will strike confusion into the ranks of all the earthly opposers of his universal sovereignty, so that at last every man's hand will be against his neighbor.—Ezek. 38:21, AV.

⁵⁷ From this standpoint the further words of Jehovah's angel may be read: "And at the time of the end will the king of the south push against him; and the

king of the north will come against him like a storm-wind, with chariots, and with horsemen, and with many ships; and he will enter into some countries, and will overflow and pass along." (Dan. 11:40, Le) Down to the "time of the end" at Armageddon there will be competitive coexistence between the "two kings." In some way the king of the south must act, whether preventively or protectively. In the confused fighting between the "two kings" as crazed enemies of Jehovah God and his kingdom, the "kings" will have opportunity and occasion to try out and use their frightful, deadly weapons of all kinds against each other.

⁵⁸ The prophecy concerning the king of the north in the future says: "He shall enter also into the beauteous land, and many countries shall be overthrown; but these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps." (Dan. 11:41-43, JP) The "beauteous land" into which the king of the north here enters is the key to understanding aright this movement of the king at his "time of the end" at Armageddon. When Jehovah's angel spoke of the "beauteous land" in the earlier part of this prophecy (Dan. 11:16, JP) he foretold that the king of the north in the person of Syrian King Antiochus III the Great would stand in the literal land of Judah, the land of Jehovah's people, and take it all into possession.

(To be continued)

56. What is the king of the south determined to do, but with self-restraint, and yet what will God cause his enemies to do at Armageddon?

57. How is it, then, that "at the time of the end will the king of the south push against him"?

58. Why must we understand what the "beauteous land" means here, and what did we find it to mean in Daniel 11:16?

THERE is no other symbol among the many churches of Christendom that is considered to be more Christian than that of the cross. It has been the popular symbol for Christianity for many centuries. Untold multitudes have prayed before it in their churches and reverenced it in their homes. It appears inside and outside of church buildings, on clerical vestments, on covers of Bibles, on coffins and gravestones, on necklaces and earrings, on Christmas cards and Christmas decorations and on a great number of other things. It is without doubt the predominating religious symbol in countries that claim to be Christian.

Generally, the people of Christendom assume that the cross is uniquely Christian, that it had its beginning as a religious symbol with Christ, whom they believe was executed upon one. But what they assume is not according to fact. If they would go to a good museum that has Egyptian antiquities they would most likely see on some of the exhibits religious crosses that were put on these artifacts by people that lived many hundreds of years before Christ.

The ancient Egyptian cross was in the form of a "T" and frequently had a circle added to the top as a handle. In modern dictionaries it is called an ankh or a *crux ansata*. It was often associated with the Egyptian god Osiris, whose scepter ended in one. The Egyptian god Kneph was represented with a cross inside a circle.

USED WORLD-WIDE

The ancient Egyptians were not the only ones that used the cross as a sacred reli-

The Cross in Worship



gious symbol. It has been popular in pagan religions all over the world. Regarding this *The Encyclopaedia Britannica*, 11th Edition, Volume 7, says: "Various objects, dating from periods long anterior to the Christian era, have been found, marked with crosses of different designs, in almost every part of the old world. India, Syria, Persia and Egypt have all yielded

numberless examples, while numerous instances, dating from the later Stone Age to Christian times, have been found in nearly every part of Europe. The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples, may probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship."

It was used as a religious symbol in the form of a swastika in India and China some ten centuries before the Christian era. In the South Pacific the cross appears on the ancient statues of Easter Island and on the sacred stones of eastern New Guinea. In New Zealand greenstone crosses were worn by the pagan Maoris. Crosses were also used by the early inhabitants of New Mexico, for they have been found in the shell mounds there. They are also present among the pictographs of the Dakotas.

Regarding the use of the cross among the early people of Mexico *The Standard Dictionary of Folklore, Mythology and Legend* says: "Early explorers of Mexico were astonished to find that there the cross had an unquestionable religious significance. The Mexican cross carried by the Aztec goddess of the rains is now

thought to have been associated with the sun or wind."

This linking of the cross with sun worship is not surprising, as that was what the Chaldeans of Mesopotamia did, and it was from there that mankind was dispersed to all parts of the earth after the great Flood. Their god Tammuz was associated with the sun, and, according to Alexander Hislop, "the mystic Tau of the Chaldeans and Egyptians" was "the initial of the name of Tammuz." Although Tammuz was given different names by other peoples his symbol, the tau cross, continued in general use. Since Constantine was a pagan Roman, among whom the cross was a religious symbol, it is significant that he had a vision of this symbol in the sky beneath the sun.

The cross was often associated in ancient times with phallicism, or sex worship. This was inevitable since it was considered to be a symbol of life. The *crux ansata*, a cross with a circle on top, represented the active power of generation and the passive power of production. This may be the reason that a female figure excavated from the ruins of Troy had a cross on its pubic region. Inverted tau crosses have been used as phallic symbols in Greece, Rome and Japan.

In pagan Rome the cross was marked on the official garments of the priests and was worn suspended from a necklace by its vestal virgins. In Assyria it was worn as a pendant by Assyrian kings. Archaeologist A. H. Layard said it was found on Assyrian sculptures in Khorsabad, on Assyrian cylinders and on ivories from Nimrud. All were in use long before the coming of Christ.

The caduceus, a winged staff entwined with serpents, was actually a cross whose crossbar had been replaced with wings. It was carried by the god Mercury as well as several other gods. This associating of a

serpent with the cross was also done by the Egyptians.

The famous Druids of Britain looked upon the cross as a sacred religious symbol. Regarding their use of it the book *Indian Antiquities* says: "The Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the Deity they adored, and having cut the side branches, they affixed two of the largest of them to the highest part of the trunk, in such a manner that those branches extended on each side like the arms of a man, and, together with the body, presented the appearance of a huge cross, and on the bark, in several places, was also inscribed the letter Thau."

Druidic reverence for the cross is also shown by the fact that they laid out some of their temples in the form of a cross. The Druid temple at Classerniss on the Island of Lewis in Scotland was built in this form as well as the Druidical grotto at New Grange in Ireland. In India there are some ancient Hindu temples built in the same form. An outstanding example is the very old cave temple of Elephanta near Bombay. It was excavated from solid rock and shaped like a cross.

All this evidence proves that the cross is not peculiar to Christianity but belongs in actual fact to paganism. Of course, some will argue that the symbol can properly be used by Christians because Christ died on a cross, but this is not so. Christ did not die on a cross.

STAKE WAS DEATH INSTRUMENT

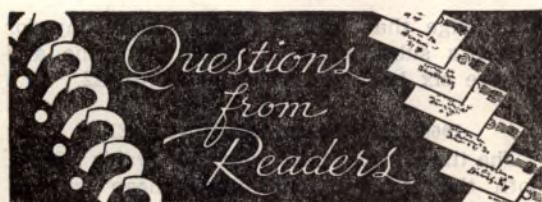
Jesus Christ was killed on an upright stake that had no crosspiece. The misunderstanding has been due largely to some Bible translators who translated the Greek words *staurós* and *xylon* as cross. They may have been influenced to do this by Christendom's traditional belief that Christ died on a cross. The word *staurós* means

an upright stake or pale, whereas *xylon* merely means wood. Even the basic meaning of *crux*, the Latin equivalent for *stau-rós*, is merely a wooden instrument of execution on which a criminal is impaled or hanged. Because the original meanings of these words were later expanded to include the cross, that does not argue that the Bible writers meant cross when they spoke about Jesus' death instrument. *The Encyclopaedia Britannica*, 11th Edition, says: "Lipsius and other writers speak of the single upright stake to which criminals were bound as a cross, and to such a stake the name of *crux simplex* has been applied." It was this simple stake that Jesus was hanged on with his hands nailed above his head.

The early Christians did not consider the torture stake of Christ as a sacred symbol of Christianity. They would not violate Scriptural commands by revering it. As far as they were concerned it was a hated

thing that should, according to Jewish custom, be buried and put out of sight. Not until the professed Christian organization began to corrupt itself by adopting pagan beliefs, symbols and customs was the cross associated with Christianity. Not until then did professed Christians follow the pagan practice of venerating symbols.

Apostate Christians adopted the popular pagan symbol of life and gave it the appearance of being Christian by claiming that Christ died on a cross. "In the Egyptian churches," says *The Encyclopaedia Britannica*, "the cross was a pagan symbol of life borrowed by the Christians and interpreted in the pagan manner." The unchristian cross has no place in Christian worship. To consider it as sacred is to violate the Scriptural command: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? . . . quit touching the unclean thing."—2 Cor. 6:14, 17.



- Is it proper or improper for a dedicated Christian to stand when the national anthem is played? Why?—R. S., U.S.A.

A national anthem is in effect a prayer to God on behalf of a nation belonging to Satan's system of things and invariably asks material prosperity and long life for that nation. As Christians following the example of Jesus Christ we cannot pray for any part of Satan's world or for any of the things in it. (John 17:9) Note also that the prophet Jeremiah, who found himself in a position comparable to ours, was at least three times commanded not to pray for his nation and people. See Jeremiah 7:16; 11:14; 14:11.

So, as Christians, we cannot conscientiously join in the prayerful sentiments of the national

anthem on behalf of a system of things that Jehovah God has doomed to be destroyed. Neither can we Scripturally speak or act in agreement with its words that claim God's blessings upon wars of a worldly nation. Our boast is not in any of the worldly nations but in Jehovah and his King and kingdom.

According to custom, one indicates that he is in sympathy with the sentiments of this song merely by standing. This fact was highlighted by the action of certain Allied officers who refused to stand at the playing of the German national anthem some time after World War II. Since the Christian is not in sympathy with the sentiments of any national anthem of this old world, he may not give others the impression that he is by rising when it is being played or sung. He can no more conscientiously take this special action toward the national anthem of his country of residence than the three Hebrews could have taken the special action demanded of them by King Nebuchadnezzar toward the image.—Dan. 3:1-23.

It should be noted, however, that there is a difference between standing for the national

anthem and school children being required to stand for flag-salute ceremonies. There appears to be no more objection to their standing in such instances than to adults standing when a judge enters his courtroom. The ceremony of the flag salute consists of certain movements of the hands and an oral pledge. While refraining from these, a child can stand out of respect for the flag and the good principles for which it stands and yet not be participating in the flag-salute ceremony.

- What does the apostle refer to at Romans 8:39 by the phrase "height nor depth"?—F. G., U.S.A.

Here the apostle Paul speaks of height and depth as a creation, saying: "Nor height nor depth nor any other creation." Height and depth are creations in a relative sense as a result of comparison with something else. Hence, the apostle Paul is here pointing out that neither a high position nor a low position of God's spirit-begotten sons will be able to separate them from his love.

But height and depth may be referred to not merely in the abstract sense, as referring to position. They may be understood also in a concrete sense as meaning something that occupies a high position or something that occupies a low position. Hence, neither that which occupies a low position and has the tendency to pull one down nor that which occupies a high position and tends to exercise a superior influence over one will be able to separate the spirit-begotten sons, who are heirs of God and joint heirs with Jesus Christ, from God's love for them, nor even from Christ's love for them. The same principle, of course, holds true regarding the "great crowd" of "other sheep" today.

Note that Paul here is not discussing his own firm resolve not to permit anything to cause his own love for God to grow cold, but the converse. He is stressing the fact that absolutely nothing in all the universe can frustrate God's love for his spirit-begotten sons. The unshakable conviction that this is so is a comfort to all such.

ANNOUNCEMENTS

FIELD MINISTRY

In the great battle for truth and righteousness *The Watchtower* helps one in 'acquiring mightiness for turning the battle' to a successful conclusion. During February a year's subscription for this magazine will be offered for \$1, with three Bible booklets given free to new subscribers. If you would like to have a share in this work, inquire at the nearest Kingdom Hall of Jehovah's witnesses or write to this office.

DISTRICT ASSEMBLY

The Peace-pursuing District Assembly to be held in Portland, Oregon, will be July 28-31. The Anchorage, Alaska, Assembly will be held April 21-24. See the February 1 issue of *The Watchtower* for the complete list.

TIME IS TREASURE

Do not hoard time. Spend it. But get something for it. Get the most for your reading time by reading the two leading Bible magazines, *The Watchtower* and *Awake!* You will get back your investment with dividends—

knowledge that leads to life. Send today for a year's subscription to each magazine and receive six booklets free. Send only \$2.

1960 MEMORIAL ANNOUNCEMENT

The time draws near when Jehovah's people, both the remnant and other sheep will assemble as congregations for the observance of the most significant of all memorials, the one that annually commemorates the death of the Lord Jesus Christ. The date this year is Sunday, April 10. The discourse is to be given by a capable speaker, one of the remnant if available and capable. Each congregation should start making arrangements for the Memorial, and all persons who are truly of good will toward Jehovah God and his Son Jesus Christ will want to make definite arrangements to attend.

"WATCHTOWER" STUDIES FOR THE WEEKS
 March 27: Safeguard Your Thinking Ability. Page 105.
 April 3: Seek Right Associations. Page 111.