

The WATCHTOWER

SEPTEMBER 1, 1962

Semimonthly

PURSUING PEACE THROUGH
INCREASED KNOWLEDGE

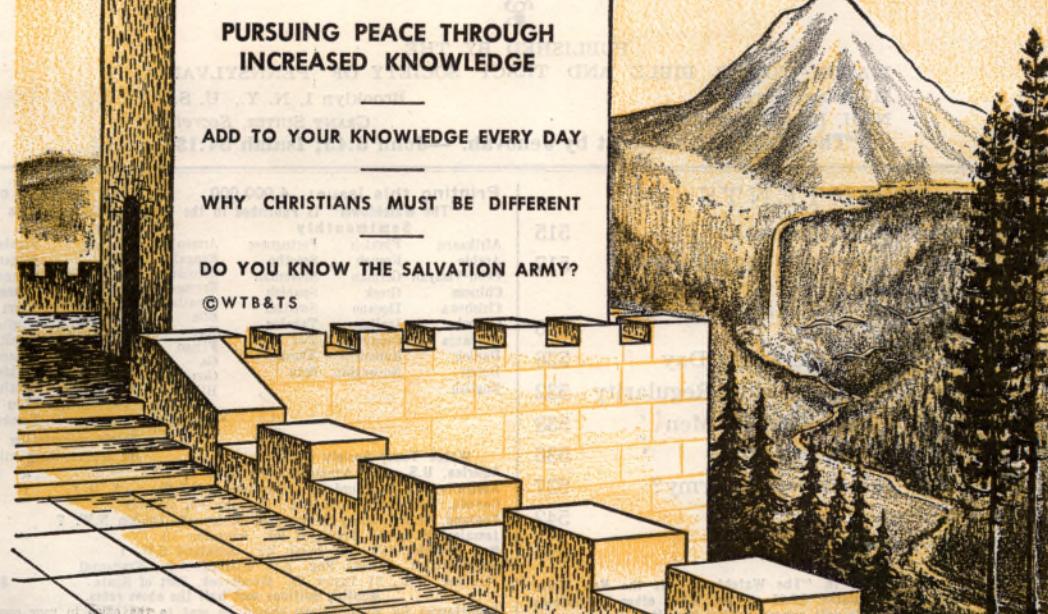
ADD TO YOUR KNOWLEDGE EVERY DAY

WHY CHRISTIANS MUST BE DIFFERENT

DO YOU KNOW THE SALVATION ARMY?

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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".

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

CONTENTS

Be Submissive as Was Sarah	515
Why Christians Must Be Different	517
Pursuing Peace Through Increased Knowledge	520
Add to Your Knowledge Every Day	526
Patience in the Ministry with Regularity	532
Christians—Not Followers of Men Known by Their Conduct	533
Do You Know the Salvation Army?	537
Do You Remember?	542
Questions from Readers	543

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

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AV — Authorized Version (1611)	Mo — James Moffatt's version
Da — J. N. Darby's version	Ro — J. B. Rotherham's version
Dy — Catholic Douay version	RS — Revised Standard Version
ED — The Emphatic Diaglott	Yg — Robert Young's version

Printing this issue: 4,000,000		Five cents a copy
"The Watchtower" is Published in the Following 64 Languages		
Semimonthly		Monthly
Afrikaans	Finnish	Portuguese
Arabic	French	Sesotho
Cebu-Visayan	German	Slovenian
Chinese	Greek	Spanish
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		Pangasinan
		Papiamento
		Urdu
		Yoruba

Yearly subscription rates	
for semimonthly editions	
America, U.S.A., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address in hel). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.



Announcing JEHOVAH'S KINGDOM

Vol. LXXXIII

September 1, 1962

Number 17

DO YOU at times experience difficulty in being submissive? That is easy to understand.

Since no one is perfect and we were all born with a tendency to take ourselves too seriously, being submissive does not always come easy. Yet would there not be far more contentment and happiness if there were more submissiveness to duly constituted authority? Surely!

Fittingly, the Word of God time and again recommends submissiveness: "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account." "Younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—Heb. 13:17; 1 Pet. 5:5.

In particular does the Bible counsel wives to be submissive or in subjection to their husbands: "Let wives be in subjection to their husbands as to the Lord." Wives like to receive compliments on their appearance, but even more appreciated by discerning persons is the beauty or adornment of submissiveness, even as the apostle Peter shows: "For so, too, formerly

Be Submissive as was Sarah

the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' "—Eph. 5:22; 1 Pet. 3:5, 6.

As we examine the record we must conclude, both by what it says and what it leaves unsaid, that Sarah was a model of submissiveness or subjection. When Jehovah commanded Abraham to pull up stakes and travel to a far country, Sarah did not raise objections but was submissive. When, on two occasions, to avoid trouble, Abraham asked her to represent herself as his sister, she submitted. And when the herdsmen of Abraham and Lot quarreled and Abraham let Lot choose the best pastur-lands, we do not read of Sarah scolding: "You old fool! Letting your young nephew take the best of everything!" No, but she was submissive.—Gen. 12:1, 11-13; 13:7-12; 20:11-13.

That she was submissive is apparent from the way Abraham spoke to her. When three strangers suddenly arrived as guests, Abraham felt free to tell her to hurry, even as he himself was hurrying: "Abraham went hurrying to the tent to Sarah and said: 'Hurry! . . . make round cakes.' Next Abraham ran . . . and he went hur-

ryng." Sarah did not complain, "What's the hurry?" but was submissive.—Gen. 18:6, 7.

In particular is her submissiveness indicated by her referring to Abraham as "lord." Upon hearing one of these strangers say that she would bear a son, she said to herself: "After I am worn out, shall I really have pleasure, my lord being old besides?" Note that here she was not calling Abraham "lord" to flatter him or to be tactful, but this is the way she felt about him when talking to herself; surely a sign of submissiveness.—Gen. 18:12.

Sarah's submissiveness is remarkable for two particular reasons. First, in that she was "very beautiful." Usually, the more beautiful a woman is the less likely she is to be submissive. Her beauty gives her power over men and she takes advantage of it. But Sarah, in spite of her rare beauty, was as submissive as though she had been a plain old woman.

Secondly, Sarah's submissiveness is noteworthy because she was by no means a wishy-washy creature who just could not help being submissive. She was not at all lacking in stamina. She had a will of her own and yet she was submissive. She took the initiative in suggesting that her husband have relations with her maid Hagar so as to have a child by her. When Hagar, upon becoming pregnant, despised Sarah, Sarah disciplined Hagar, causing her to run away. But Jehovah instructed Hagar to return to her mistress and to be submissive to her. At a later time Sarah effected the dismissal of Hagar and her son Ishmael when she noticed that Ishmael, the son of the slave girl, was mocking Isaac, the promised heir. Abraham felt reluctant to do this, but Jehovah sided with Sarah. So seeing how firm Sarah could be at times makes her submissiveness to Abraham all the more noteworthy.

Of course, husbands and others exercising headship may not abuse their position simply because others are required to be submissive to them. Both Jehovah God and Jesus Christ are termed husbands in the Scriptures, and certainly they do not abuse their headship. With the husband's headship goes the responsibility to show loving consideration, even as the apostle Peter, after counseling wives to be in subjection, shows: "You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one."

—1 Pet. 3:7.

What will help you to be submissive as was Sarah? Faith, love, wisdom and humility. Instead of being so concerned to fight for your "rights," submit your cause to Jehovah God in faith. It took faith on Sarah's part to join her husband in his travels and also to represent herself as his sister. So faith that God's arrangement of headship is the right way will help you to be submissive.

Love will also help you to be submissive. If you have love in your heart for your Creator, for the one to whom you have to be submissive, for your work, then the trials of submissiveness will seem light.

Wisdom will likewise help, and that in two ways. For one thing, it will show you how to submit so as to accomplish the most good. And it will show you why to submit; because it is far more important that things go smoothly than that they go in the most efficient manner—should the one being required to submit have the better judgment.

And in particular will humility help you to submit. A humble one finds it easier to bow, making submissiveness easier!

So let faith, love, wisdom and humility aid you in being submissive as was Sarah. Its rewards are contentment and happiness.

WHY Christians must be different

CHRISTIANS live in the world but are no part of it. In the first century the Roman world found this difficult to understand. Christians would not worship as it did, observe its holidays, participate in its politics, burn incense to its Caesar, fight in its armies or participate in its deeds of loose conduct. For this separateness from the world the people hated and persecuted them. It mattered not to the world of that time that the Christians were peaceable, law-abiding and of the highest morals.

Tertullian, a writer of the second century, contrasted the Christians with people of the world by saying: "We injure none; we grieve none. . . . We challenge you to produce your records, you who day by day preside over the trial of prisoners, who pass the sentence and clear the calendar. . . . What assassin on the list, what cutpurse, what temple-robber, or bribery agent, or bath-thief, is also described as a Christian? Or when Christians, charged as Christians, are brought into court, who among them is of the same sort as all those criminals? It is with your kind that the jail is always steaming; with the sighs

of your kind the mines always resounding; with your kind the wild beasts are fed; from your kind the givers of public shows always maintain their herds of the condemned. Not a Christian on that list, unless it be simply as a Christian."



REASONS FOR DIFFERENCE

What is their relationship with the world? Why can they not be like other people?

How could Christians be obedient to God if they had permitted themselves to become part of the Roman world, engaging in its idolatrous celebrations, its licentious feasts, its bloody games and its selfish pursuits? People who became Christians had to change their way of thinking and living. They had to put on a new personality. Paul pointed this out when he told Christians in Ephesus: "You should put away the old personality which conforms to your former course of conduct." (Eph. 4:22) That former course of conduct was acceptable with the world but it was not acceptable with God.

When writing to the Christians in Galatia, Paul mentioned some of the works of the flesh that made up their former course of conduct while part of the world. He said: "The works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." Since these things are contrary to the righteous principles of God's Word, the person who became a Christian had to leave them behind when he put on a new personality that was acceptable to God. Paul continues and



says: "As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." (Gal. 5: 19-21) Peter gave somewhat similar counsel.

To persons who turned their back on the world to follow the Christian way of life, Peter said: "The time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries." This change made them so very different that persons in the Roman world who knew them before they became Christians were puzzled. Peter goes on to mention this. "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:3, 4) Their conduct set them apart from the world of that time. They followed the example set for them by Jesus Christ.

The Leader of Christianity did not lose self-control over fleshly desires as did the people of the world. He did not engage in the hatreds, prejudices and acts of violence of that time. He did not participate in politics, making himself indirectly responsible for the wicked deeds of the Roman government. He was refreshingly different from the corrupt world. This separateness was what he expected of his followers. On one occasion he said: "They are no part of the world, just as I am no part of the world."—John 17:16.

CHRISTIANS AND THE WORLD TODAY

The passing of more than 1900 years has not altered the world as regards its bad thinking, its unrighteous conduct and its violent actions. The apostle Paul foretold this when he said: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers

of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God." (2 Tim. 3:1-4) How can Christians today be like this and still expect the approval of God? He has not changed his standards from what they were in the first century. He still requires Christians to be like Christ and not like the world.

Although there are many nations today that profess to be Christian, the thinking and conduct of the people in those nations are generally little different from that of the people in the Roman world. A similar low level of morals is evident from the daily reports of newspapers. Acts of crime are rampant. In the United States, for example, the police reported that in 1960 there were 1,861,300 murders, forcible rapes, robberies, aggravated assaults, burglaries, automobile thefts and larcenies. This amounts to a willful homicide every fifty-eight minutes and a burglary every thirty-nine seconds. Throughout the world crime, dishonesty and political corruption are commonplace. As Tertullian told the people of the Roman world, so true Christians can tell worldly people today: "It is with your kind that the jail is always steaming."

Any person striving to be a Christian today must be different from the world. How can he live as it does and still claim to be following the example of Christ? How can he conform with the world's unrighteous works of the flesh and still live by good Christian principles?

What the apostle Paul said about the world of his day applies equally as well today. Addressing Christians, he said:

"This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk in the unprofitableness of their minds. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness. But you did not learn the Christ to be so." (Eph. 4:17, 19, 20)

That means Christians must be different, not in dress, but in their way of life.

The bad fruitage of the world reflects the influence of the one who is its invisible ruler. That ruler is not the righteous Prince of Peace who set an example for Christians by being separate from the world. Neither is he the heavenly Father whose righteous laws guide Christian conduct. Paul states that this ruler blinds people to Christian truths. "The god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) The apostle John identified him by saying: "The whole world is lying in the power of the wicked one." (1 John 5:19) The world's wicked fruits mirror the traits of its wicked, invisible ruler, the chief enemy of Jehovah God. How can a Christian seek to be acceptable to the world and its ruler and still expect to be acceptable to God?

FOLLOWING SEPARATE ROADS

The road of Christianity and the road of the world are separate roads heading in different directions. A Christian cannot walk both roads at the same time. He cannot have love for God and also love for a system that violates God's laws, ignores

his counsel, opposes his purposes and persecutes his servants. If he loves the world, it is impossible for him to have love for God. John pointed this out when he said: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15) Having love for the Father automatically makes the Christian

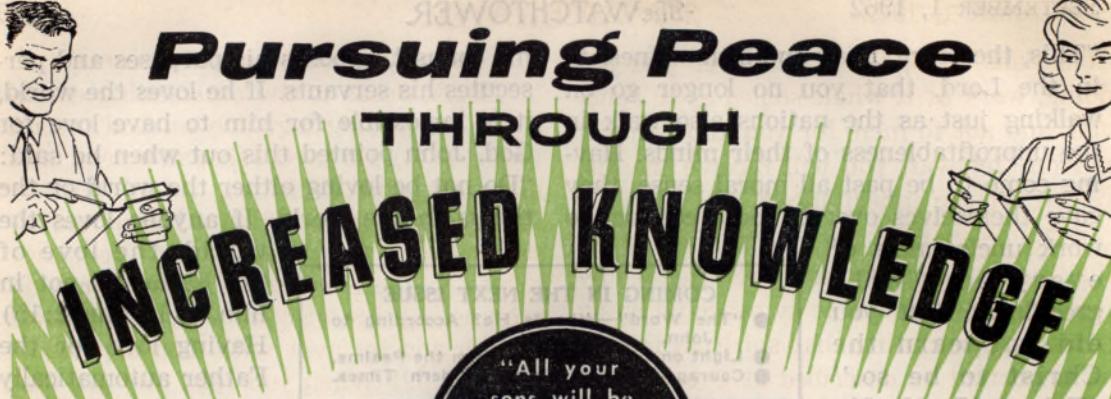
different from the world because he seeks to obey the laws of God. By staying on this road he can avoid the fate of the world.

John indicates the destiny of the world by saying: "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Since the world and its wrong desires are passing away, we must conclude that those who walk that road will pass away with it. Jesus indicated this when he said: "Broad and spacious is the road leading off into destruction, and many are the ones going in through it." (Matt. 7:13) It is God's purpose to destroy the worldly system of things and its wicked invisible ruler.

The road to life is the road of loyal devotion and obedience to Jehovah God. It is the way of love for God and love for neighbor. It is the way of Scriptural principles and good Christian conduct. The person who loves justice and what is right will follow this road although it makes him different from the world. He will realize that the approval of the righteous Ruler of the universe is of far greater benefit to him and much more to be desired than the approval of an unrighteous and hateful world. His desire will be to conform with true Christianity rather than with the world.

COMING IN THE NEXT ISSUE

- "The Word"—Who Is He? According to John.
- Light on Life's Roadway from the Psalms.
- Courage like David's for Modern Times.



Pursuing Peace THROUGH INCREASED KNOWLEDGE

MATERIAL food has much to do with healthy eyesight, which permits us to see beauty and dimensions of a multitude of things, and to know what is going on around us. How satisfying is good food, but how much more so is the use of keen vision! How enjoyable it is to see near and far, to appreciate dimension, to see colors, action of machines, architecture, to watch people at work and play, to travel to see new things, to relax with a book and journey with the mind's eye into the past or future, to other lands, or to fly, to swim, to relive youth and to be part of an adventure! Vision enables us to look at past and present wars and division and to pursue peace. Vision is wonderful equipment to use in suing for peace with Jehovah God, the Creator of eyes and Maker of food to sustain vision.

² Even more than material food is essential to healthy natural eyesight, spiritual food is essential to spiritual vision. Just as it is necessary to come to a chosen place at a definite time day after day to eat physical food prepared by one appointed to prepare it, so we find we must eat spiritual food regularly, and it too at a chosen place, at a definite time, and served by someone recognized as taking the lead

"All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."
—Isa. 54:13.

in this important meal.

³ Regardless of the place where one chooses to partake of spiritual food, it must have the quality of peace, be a place where you can meditate, ponder and think things out. It is where you will discuss the Bible with others in the family, and so all attention must be allowed to focus on the subject being studied. Psalm 133:1, 3 points out the advantage of such an atmosphere: "Look! How good and how pleasant it is for brothers to dwell together in unity! It is like the dew of Hermon that is descending upon the mountains of Zion. For there Jehovah commanded the blessing to be."

⁴ The time would vary with individuals, but for anyone to get the most out of spiritual food requires an alert mind to reason with, to make comparisons and to use the imagination in making pictures of the events examined in study. Study periods late at night, after long hours of overtime work, or after a day's work followed by a few hours of TV bombardment of your mind will not prove as productive as you would want them to be. Rather, choose a period that you and your family will find most suited for making study productive. Keep in mind the admonition at

1. Why is vision so vital?
2. What must be used to maintain spiritual vision?

3. Regardless of varied circumstances, what is necessary as to place of study?

4. What should guide us in planning the time for study?

Colossians 3:23, 24: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance."

⁵ The one taking the lead at these spiritual meals, whether these are attended by few or many, must be a peace-pursuing person, appreciating that spiritual food is as important as described at Proverbs 3: 13-18: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is more precious than corals, and all other delights of yours cannot be made equal to it. Length of days is in its right hand; in its left hand there are riches and glory. Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." Our recognizing that true wisdom comes from Jehovah God will cause us to look forward anxiously to these occasions of family or group study.

⁶ Human creatures must make decisions every day, and they use a guide as a goal. It may be the rules of their religion or a conglomeration of men's ideas past and present, coupled with their own selfish inclinations and emotions. Their belief will show up in their personality. What they take into their mind is going to govern their actions. That is why those desiring to serve God and use his Bible as their guide must study it daily. (Jer. 10:23; Prov. 3:5, 6) This must be done by each one so that the ideas of the Bible become the ideas of that person.

5, 6. (a) Who would be most qualified to take the lead in a group study? (b) Why are these same qualities essential for personal study?

THE PRINCE OF PEACE AN EXAMPLE

⁷ Christ Jesus is the outstanding example of one feeding regularly on God's word. (John 17:3) He used Jehovah's principles in making his decisions. (Matt. 19:3-6) This resulted in remarkable farsighted vision. Jesus from his youth regularly turned to the Scriptures: "Jesus went on progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:52) When you read the talk that Jesus gave and that is recorded at Matthew chapters 5-7, often called the Sermon on the Mount, did you consider how many Hebrew scriptures Jesus studied and quoted in that talk? He could also see into the future and foretell things to come. Remember when he told the disciples that Peter would disown him three times. (Matt. 26:34) He could see persecution coming. In proof of his correctness, just compare John 16:2 with Acts 8:1.

⁸ He was able to look even farther than that, for in Matthew 24 and Luke 21 we have prophecies given by Jesus that are being fulfilled today and that we can see if we have healthy spiritual eyesight.

⁹ Jesus had the best spiritual insight and saw the importance of putting his heavenly Father's will first in his life. In fact, Jesus said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) Jesus enjoyed peace from Jehovah God. He taught others how to pursue and attain that same peace.

¹⁰ These instructions Jesus gave are still in your Bible, and there is every reason for you to enjoy peace if you are the kind of person described at Matthew 5:6: "Happy are those hungering and thirsting for

7-9. (a) How does Jesus set the example for us in developing keen spiritual vision? (b) What kind of food was it that gave Jesus these abilities?

10-13. (a) Illustrate the need for preparation in order to become well balanced and to teach others effectively. (b) What knowledge is essential to us, and why must it be accurate?

righteousness, since they will be filled." But to gain salvation, you cannot hold back from telling others of such wonderful things, even as it is pointed out at Romans 10:10: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."

¹¹ The taught ones will be teachers, and teachers must have knowledge. The teacher Paul told Timothy: "These things commit to faithful men, who, in turn, will be adequately qualified to teach others." (2 Tim. 2:2) It is one thing for us to learn new and interesting things for ourselves. Like when preparing a meal for ourselves, we may take many shortcuts, perhaps resulting in only a light snack or sandwich. We do not get a strength-producing meal. Soon we wonder why we are lacking in physical well-being and happiness. So it is another thing for us to be strong enough to teach others.

¹² But if we are to commit these things to others, we ponder, we think out ways of teaching these points to persons with various beliefs. We prepare food for many spiritual meals. Being concerned with others' getting a well-rounded-out understanding of Bible truths, we ourselves become well balanced. We are in position to teach others the knowledge of God. We enjoy peace with Jehovah and can assist others to pursue peace with him.

¹³ Yet there is still another reason for making sure that our teaching will be accurate and effective. These ones whom we teach must be taught so as to "be adequately qualified to teach others." What a difference there is between making a hasty snack for yourself and preparing a fine meal for a family of friends! Yet there is still a greater difference in teaching these friends to prepare such a dinner for their friends. The truths we teach these faithful men will be carried on to others, but such

men must not take on the philosophies of men or water down the truth to allow compromise, or become just a school of new things. They must accurately relay Jehovah's truth to all those meek ones anywhere on the earth, that these may know God's will and enjoy peace that comes from him. We can therefore appreciate why, in seeking to find peace, we need to get knowledge, accurate knowledge, not only of Jehovah God, but also of his sacrificed son, Jesus Christ. The inspired Bible writer Peter, in expressing his prayer for the peace seekers to whom he wrote, said: "May undeserved kindness and peace be increased to you by an accurate knowledge of God and of Jesus our Lord, forasmuch as his divine power has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue."—2 Pet. 1:2, 3.

¹⁴ The truth must be explained simply, as Jesus explained it in his earthly ministry, talking to people in language they could understand and in such a way that they could pass on the information. (John 4; Luke 24) Thorough knowledge is required to teach in a simple manner. To make sure of this we must show others where it is found in God's Word, the Bible. Then when our words are forgotten, it can be looked up by others again, and there it is just as accurate and reliable as when Jesus said 1900 years ago: "Your word is truth."—John 17:17.

¹⁵ To have this kind of knowledge, one must study. Getting knowledge should not be viewed as a dreary task, delving into dry facts and volumes of reading. Rather, it is a spiritual meal we look forward to. We are eager to pursue after these treasures of Jehovah. Material food is enjoyed

14. Of what great value is the constant turning to the Bible in our teaching of men of goodwill?

15. What takes our study out of the dreary-task category and makes it an occasion to look forward to with anticipation?

to the full if by preparing it carefully every accent of flavor is brought out. Time is involved in the preparation and eating of it if it is to be appreciated and meet up with our expectations. So it is with spiritual food. We must search and dig if we want the rewards that Proverbs 2:4-6 promised: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God. For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment."

URGENT NEED OF KNOWLEDGE

¹⁶ Many reasons urge us to get knowledge. We live at the time when it is possible to see the end of this wicked world. Pressure is increasing; "the days are wicked." (Eph. 5:16) We need knowledge. Professed servants of God have been destroyed because they lacked knowledge. (Hos. 4:6, 9) We cannot fool the God of wisdom. He is the Maker of requirements for life in his future paradise world. Then we should not deceive ourselves into thinking that increased knowledge is only for a chosen few. Physical food and drink are absolutely essential for everyone to stay alive; there is no substitute that will keep the body alive. Neither can we find an alternative for study to gain knowledge. There is no question about it, "this means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Yet another reason that urges us to get knowledge is that our "delight is in the law of Jehovah." (Ps. 1:2) If this is our attitude we will be very useful to Jehovah God in assisting many others to growth in his organization and in making known the

way of peace to our neighbors. Often we have to urge persons to eat material food. "My son, eat honey, for it is good; and let sweet comb honey be upon your palate. In the same way, do know wisdom for your soul. If you have found it, then there exists a future, and your own hope will not be cut off."—Prov. 24:13, 14.

¹⁷ Now consider one of the obstacles to getting knowledge, time. When is the best time, how much time can I devote to study, and what time-improving method will bring me the greatest rewards of knowledge? Think of the time spent in study as being an investment that will bring you returns in abundance. Will you be careful and prudent about your time and yet not stingy so that you end up like the rich who die of malnutrition? Paul gives good advice at Ephesians 5:15, 16: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked."

¹⁸ The time set aside needs to be sufficient to allow you to prepare for your Bible studies with your congregation every week. You want to read good upbuilding articles like those that appear in the *Watchtower* and *Awake!* magazines. Your desire for knowledge will lead you into study of Bible doctrines and questions that others ask you. All of this study requires time.

¹⁹ There are many persons who attend meetings three evenings a week with their congregation and conduct a Bible study with a newly interested person on another evening and still they have three evenings to invest in study or other pursuits. But why not spend one of them with your family in a study of God's Word?

²⁰ To accomplish something, these study

17-19. What will it be necessary to do in order to find time for keeping up with all there is to study in the congregations?

20. If we cancel or postpone study periods, what should guide us in making such a decision?

16. (a) What reasons are there to impel us to study regularly? (b) Illustrate the need for spiritual food.

arrangements have to be regular, established periods that are not postponed for everything else. Here we follow the principle outlined in Jehovah's Word at Matthew 6:33: "Keep on, then, seeking first the kingdom." The only time to postpone these study periods is when something more important in Jehovah's eyes demands attention.

WHY STUDY

²¹ Probably the most asked question is: "How should I study?" At the very outset the most important thing is to study with a right attitude. The motive spurring our search for knowledge is what will determine whether we are going to have Jehovah's continued assistance or not. This point is well illustrated at Matthew 13: 23: "As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit."

²² The following facts should be indelibly set in our mind, by reviewing them until they are a fixed part of our thinking. If we do this, we will never stop in our gaining of knowledge. Christians must increase in knowledge. (Heb. 5:12-6:2; 2 Tim. 2:15; Eph. 4:13) Jehovah is the Grand Instructor. (Isa. 30:20) Christ Jesus is the Master Teacher. (Matt. 5:2; 13: 1-52; Mark 4:1, 2; 9:31; John 3:2; 13:13; 15:1-8; 20:16) In gaining knowledge we sit at the feet of divine heavenly teachers. (Isa. 54:13; John 6:45) Jehovah's spirit is essential to gaining knowledge. (John 14:26; 4:24; Acts 1:16; 2 Pet. 1:21; 1 Cor. 2:10) Jehovah has revealed himself and his purposes through the Bible. It is a storehouse of divine wisdom. (2 Tim. 3: 16, 17; John 17:17; 2 Pet. 1:19, 21) Jehovah uses his organization to teach and feed

his people. (Matt. 24:45-47) Hence believe without suspicion the truth set forth by the "faithful and discreet slave." (Matt. 24:45; 1 Cor. 13:7) Jehovah teaches only meek ones. (Ps. 25:9) The teaching from Jehovah brings peace. (Isa. 54:13; Ps. 119:165) Acquire knowledge for the benefit of others. (Prov. 15:28; 20:5; 14:25) Knowledge is not all that Jehovah requires of his people. (2 Pet. 1:5-8) Our knowledge must be accurate. (1 Tim. 2:3, 4; Col. 3:2, 9, 10) Faith is developed according to accurate knowledge. (Eph. 4:13; Col. 2:6, 7) The student must express himself as he understands the truth. (Gal. 6: 6) He cannot have independent thinking. Thoughts must be obedient to Christ. (2 Cor. 10:5) We need help to get knowledge. (Prov. 4:18; 1 Cor. 2:13; Luke 24: 32) We are obligated to listen and learn. (Heb. 2:1) Firmness and discipline are needed to gain knowledge. (Matt. 16:21-23; Prov. 4:13; 17:10) Receive the truth with appreciation. (Jas. 1:21) Prayerfully seek knowledge. (Jas. 1:5-7; Matt. 7:7; Mark 11:24; Col. 1:9, 10) Be free of fault-finding. (Rom. 8:5; Acts 17:11) There are no shortcuts to gain knowledge, no substitutes for study. (2 Tim. 3:16, 17; Prov. 2:1-7) Review is essential to the retaining of truths. (John 14:26; 2 Pet. 1:12; 3:1, 2; Rom. 15:14, 15) Meditation is essential to holding knowledge. (Prov. 15:28; Ps. 77: 12; Gen. 24:63; 2 Tim. 2:7) Knowledge means life. (John 17:3; Matt. 4:4) Thinking ability is guarded and developed by knowledge.—Prov. 3:21, 22; 2:1, 10-15.

²³ Illustrations are an aid to understanding. In gaining the knowledge Jesus brought to us we will find many interesting illustrations used to make points forceful and clear. Matthew 13:34, 35; 15:15 indicate how Jesus used illustrations; he used ones easily understood by farmers, fishermen, housewives, and those in other

21. What determines whether Jehovah will grant us knowledge of him and his will or not?

22. Progress in knowledge is based upon recognition of what facts?

23. Illustrations serve what purpose?

walks of life. Today illustrations are freely used in the publications of Jehovah's witnesses. Notice them in the book *From Paradise Lost to Paradise Regained* and how they assist the reader to appreciate more fully the printed information.

LIVING WHAT YOU READ

²⁴ Having a fertile mind well cultivated now by these principles, we can launch off into a most captivating feast of Jehovah's Word. To get the most out of the pictures unfolding before us we visualize mentally the happenings involved in the event. With Judges chapters 6-8, come with us into the past when judges ruled Israel and we will join ourselves to a farmer called Gideon. He has just been visited by Jehovah's angel, who proves that Gideon has been chosen to save the Israelites from the Midianites. We are soon caught up in a chain of fast-moving happenings. In the night down comes the altar of Baal and up goes the altar of Jehovah, sending the city fathers looking for the blood of Gideon. You hear Gideon's father send them on their way, with a challenge to their god Baal. Gideon's messengers bring together 32,000 men, and now with two more signs from God that erase any doubts from Gideon's mind we march to the well of Harod, under five miles from the massive camp of marauding Midianites in the Valley of Jezreel.

²⁵ But now you can hardly believe your eyes. Gideon is doing what Jehovah long ago commanded the army officers to do. "The officers must . . . say, 'Who is the man that is fearful and fainthearted? Let him go and return to his house, that he may not cause the hearts of his brothers to melt as his own heart.'" (Deut. 20:8) Does your heart nearly melt when you learn 22,000 men go home? What will be

done, for the Midianites are like insects for numbers, and what if they should know of Gideon's plan and the size of his army now reduced to 10,000?

²⁶ Now they are led to water. They stop to drink! A few quickly scoop a handful of water to their mouth and almost immediately these are separated to one side to make just 300 in all. The 9,700 that went down on their knees to drink water are being sent home! You remember the angel's words to Gideon: "You will certainly strike down Midian as if one man." (Judg. 6:16) But with so few? No wonder this place, the name of the well of Harod, means "trembling."

²⁷ Consider yourself now as one of the three hundred. You conclude now that if we win it will be by Jehovah's power, not ours, and we do well to follow his instructions through Gideon without any more anxieties. You now have the point that Jehovah is emphasizing to all present and future generations: follow instructions.

²⁸ Night falls, Gideon scouts the enemy camp and is made strong by what he hears. He returns soon and organizes the 300 into three bands. Each man receives the strangest fighting equipment: trumpets, and torches in large opaque jars. Gideon teaches us how to use them and reveals the signal.

²⁹ And now we start, at midnight; the darkness crowding in like a wall deadens the sounds of moving men. Suppose someone falls in the dark and awakens the enemy, or someone overly anxious does not wait for Gideon's signal, but independently runs ahead of Jehovah's arrangements. It is a tense time, you feel it in your bones; seconds seem like hours. You draw near, you can hear muffled voices of the enemy as they post sentries for the midnight watch. The camp sleeps. And then, three hundred and one resonant trumpets join in sonorous blast, three hundred and one

24-30. What points illustrated in Judges 6-8 stick in your mind, helping you to remember this account and to gain in knowledge of Jehovah?

water jars are smashed, three hundred and one torches are held high as three hundred and one male voices thunder out "Jehovah's sword and Gideon's!"

³⁰ The Midianite camp breaks into destructive panic. The camp that was as the sand of the sea turns to a running disorderly mass. They turn on each other, killing in mad confusion. Blind flight takes them mile after mile over rugged territory, with one hundred and twenty thousand men killed by their own fellows and by the other Israelites that Gideon called to bottle up the way to escape at the crossing places at the Jordan.

³¹ It is a sight you will never forget. So

31. (a) How can we file material to be remembered for future use? (b) But what really is the most essential point to be kept in mind?

you will not forget if you live what you read while you study. Use all your senses. Use description to create a picture. Stir up your imagination. Be a part of the event. Taste the food. Drive the horses. Climb the rocks. Blow the trumpets. Walk in the damp grass. Feel the occasion; get the sense of it. And while you do all of this, apply the counsel given to yourself. If you print on your mind the reasons for the actions taken and how Jehovah's name and will are involved you will recall this knowledge readily for use. Notice how long remembered Gideon's actions are in the Bible, and, more importantly, that Jehovah was the one that brought the victory.

—1 Sam. 12:11; Ps. 83:9, 11; Isa. 9:4; 10:26; Heb. 11:32.

ADD TO YOUR KNOWLEDGE *Every Day*

MANY persons balk at making new Scriptural ideas their own, no doubt because they will have to give up old ideas that are not in line with Bible truth. If we cling to man-made wisdom in preference to God's teaching, we will grow but it will be in pride, followed quickly by envy, strife, suspicion, and our easily disturbed mind will be a very unhealthy one. (1 Tim. 6:3-5) Great happiness comes from changing our personality and from experiencing the replacing of old selfish ideas with solid Bible principles. (Eph. 4:22-24) You will be able to look back and compare your former thinking and its unreasonableness with the truth and the log-

ic that you now have to use in understanding fine details of the great panoramic picture recorded in the Bible.

² To accomplish the most in the time you have requires that you stick to the subject under study. If we were to look up the meaning of a word in the dictionary and then read the definitions of all the other words listed there, we would not gain the desired information from our study. Get the idea that is the theme and fit all the relative details into place to support that idea. Otherwise your knowledge will be like the unfinished picture puzzle, limited to just little patches of scenes that

1. Contrast the growth of one gaining wisdom of men with that from God's Word.

2, 3. While it is necessary to stop in study to look up cited scriptures and to go to the dictionary or other helps, what must we avoid?

could be added to and thus enlarged to a grand view of Jehovah's will if you stuck to the subject. For example, notice how much we would have missed of the account of Gideon if in the preceding article we had not gotten the main idea involved and expressed at Judges 7:2.

³ The publications used by Jehovah's witnesses cite many scriptures that space does not permit printing. To get the full sense of the points made, these scriptures are essential or they would not be cited. Looking up the scriptures in paragraph 22 of the previous article will soon impress upon one's mind the point, that Jehovah understands how to teach us since he has revealed so many facts concerning knowledge and how it works.

⁴ Our reviewing ideas learned plants them deeper in our mind and also causes us to express the ideas, which is the way we convey them to others. In fact, an excellent way to review is to discuss with others the things learned. Repeated ideas become your working tools. Peter wrote: "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 sayings previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles." (2 Pet. 3:1, 2) Jehovah's spirit brings back truths learned. (John 14:26) Lively discussions that review the knowledge we have gained are encouraging and upbuilding to all participants. In fact, Paul reveals that the reason for his visit to his fellow Christians in Rome was to view them and have an exchanging of encouragement. "For I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange

of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

⁵ It is expected that, in an organization so given to teaching as Jehovah's witnesses are, there would be practical suggestions on how to do research. There are; and more, there are many invaluable aids to assist the student in his research.

⁶ First, examine your Bible for research equipment. The table of contents lists books and the page number for locating these books. The pages may have marginal references, with symbols to locate other scriptures having to do with the same topic. The original edition of the New World Translation of the Bible contains a valuable chain reference as well as footnotes with material that would require months of study to compile, yet there it is for your use. If you have a copy of the original edition, turn your *New World Translation* to the first book of the Bible, Genesis, and notice the extensive footnotes and the help they render in the understanding of the texts. See Genesis 1:16 and footnote *a*, which reads: "Make." Not 'create,' as in verses 1, 21, 27 and in chapter 2, verse 3." This shows a difference.

⁷ A Bible concordance is your "right-hand man" when it comes to finding Scripture texts. You may remember only a principal word, such as "teach," but in the concordance, usually in the back of your Bible, you will find many words listed and where or in what Bible verses to locate them. Perhaps you want to know if we shall ever enjoy peace; so "peace" is your word, and you will find it in the concordance with scriptures giving you a broad view of that subject. There are more helpful features in various concordances that

4, 5. (a) What desired blessing will regular review of the truth give us? (b) Where can we find help on research for knowledge of God?

6. Where should we look first for research equipment, and what do you find in yours?

7. Why is a Bible concordance helpful, and what features does yours have?

will be explained to you in the explanatory information of these Bible concordances.

PRACTICAL BIBLE AIDS

⁸ In the publications of Jehovah's witnesses you will find many practical aids to research. The subject index in the book "*Your Will Be Done on Earth*," on page 378, under "World Powers," lists seven world powers and page numbers of printed paragraphs thereon for our understanding of these in history and in God's purposes. Information on the doctrine of "hell-fire" can be found by turning to the subject index of "*Let God Be True*," and there we are directed to page 98 for the truth. The book "*Equipped for Every Good Work*" contains a book-by-book discussion of the Bible, along with facts pertaining to the writers, the time period these books cover and Bible languages. Various translations and descriptions of Bible composition are treated.

⁹ Additionally, these publications have scripture indexes. So if you are wondering what is meant at 1 Corinthians 7:39, to marry "only in the Lord," you would find that scripture listed in the index of the book "*This Means Everlasting Life*" and a reference to page 149 for the explanation. The *Watch Tower Publications Index* is printed at the end of each year, with both a scripture and a subject index. You could look up 1 Corinthians 7:39 in the *Index* and find that in the 1960 and 1961 issues of *The Watchtower* there is outstanding and timely material on marriage.

¹⁰ Special features of these publications should not be overlooked. In the book "*New Heavens and a New Earth*," page 364, is a chart of outstanding historical dates, running all the way from Adam's creation in 4025 B.C. to A.D. 1945, when the United Nations comes into existence.

8-10. Explain the assistance available in the various publications of Jehovah's witnesses. Why have such libraries?

This chart is complete with scripture references. On page 367 of the book *You May Survive Armageddon into God's New World* is a list of forty-two prophecies in the Bible of those survivors who will live on this earth forever. The book "*Your Will Be Done on Earth*," page 365, has a chronological chart of world powers, covering the time period 607 B.C. to A.D. 1926. "*Make Sure of All Things*" sets forth seventy principal themes with a well-rounded-out Scriptural coverage. Then there are maps, difficult texts explained and appendix material in the *New World Translation of the Holy Scriptures*, 1961 edition. All these publications provide so much nourishment when used as courses of our spiritual meal. Know where to find information. Be acquainted with the books you have in your own library.

¹¹ Bible dictionaries are very useful in supplying details often overlooked in our study. The Bible itself is a never-ending source of new things. It contains information on every imaginable subject, dealing with the affairs of entire nations and civilizations, involving the daily life and customs of peoples. It does not always supply details. For example, read of the furnishings of homes mentioned at Amos 3:12, 15; 6:4; Ezekiel 27:15-24; Proverbs 7:16, 17; 31:21-24. You could look for further details under "House," in the Bible dictionary. But a word of caution is in order. These dictionaries are written by men trained in various religious faiths and so are divided in opinions. When they enter the field of doctrine or prophecy they are not all reliable guides. The instrument to be trusted for building up knowledge of doctrine and prophecy would be the one measuring up to 1 Corinthians 1:10, namely: "You should all speak in agreement,

11. Why can Bible dictionaries be very useful in research on many facts, and yet why can they not be trusted fully on doctrines and prophecy?

. . . there should not be divisions among you."

DAILY SPIRITUAL FOOD

¹² As regular daily eating of food keeps us strong so daily feeding on God's Word strengthens us, not just for that day; but having added to the knowledge we already have, we progress on to maturity and to full growth, imitating our example, Christ Jesus. The annual *Yearbook of Jehovah's Witnesses* in English and German provides for this daily necessity. How? A Scripture text is listed for each day of the year with, underneath, a one-paragraph excerpt from the *Watchtower* magazine commenting on the text. This wonderful provision is enjoyed by hundreds of thousands of persons of goodwill toward God. Issues of *The Watchtower* in other languages contain regularly the daily texts for the month, together with references to where the comments thereon can be found in *The Watchtower* in their respective language.

¹³ By taking advantage of this provision, note how much you can learn. For example, take September 23, 1962. Hebrews 6:1 is the text for the day, and it reads: "Let us press on to maturity." That has reference, not to bodily growth, but to spiritual growth as a Christian in knowledge, understanding, good qualities, and ability to teach the Bible to others.

¹⁴ The comment from the June 15, 1961, issue of *The Watchtower* on this text makes the point that, regardless of age, we can retain the will to learn and keep the *mind* active, and that we have many advantages as a result of our years of study toward gaining Christian maturity. In short, we never get too old to learn. The article entitled "Progressing Toward Ma-

12. What provision is available for adding to our knowledge every day? Is this just for Jehovah's witnesses?

13-16. (a) Illustrate how we can use this provision to good advantage. (b) What do the Scriptures say such daily practice will do for us?

turity" in that issue offers much practical information on using and advancing in knowledge.

¹⁵ Turn back to the Bible now and read chapter five of Hebrews, which leads up to Hebrews 6:1, and as you do, try to discern why that statement is made at the beginning of chapter six. You will also note that Hebrews 5:11-14 gives us the reason why we do not outgrow learning. If you were to read the chapter surrounding the daily text every day, you would read a third of the Bible each year.

¹⁶ The chain reference in the six-volume edition of the New World Translation of the Bible will increase your understanding by referring you to other scriptures that are related to the daily text. The first five chapters of Hebrews deal with paying attention to what we have heard and learned. This matter of daily spiritual food for growing to maturity is well epitomized at Proverbs 8:32-34: "Listen to me; yes, happy are the ones that keep my very ways. Listen to discipline and become wise, and do not show any neglect. Happy is the man that is listening to me by keeping awake at my doors day by day."

¹⁷ The key to continued growth in knowledge is to remain always under the blessing of the greatest Teacher, whose wisdom we shall never exhaust. Each day we can look forward to more knowledge that will serve as a basis for our entire living. (Prov. 4:10-13, 18) The only way you can grow in knowledge is to use it.—Hos. 4:6.

¹⁸ What would you think of a mother who allowed her daughter to grow up without teaching her how to prepare food and to cook a meal, or a father who neglected to teach his son how to work? Not much. These neglected children would always look back with regrets on the lack

17. (a) Appreciating the value of all these helps will cause us to do what? (b) Yet what is the key to getting knowledge?

18, 19. Is the greatest enjoyment found in the *eating* of spiritual food?

of teaching done by their parents. Food is to be eaten, but it must be prepared too. One must learn how to do it. In this there is pleasure.

¹⁹ So it is with spiritual food. Knowledge is too precious to keep to one's self. It has to be used. Paul felt that way about it when he said: "Woe is me if I did not declare the good news!" (1 Cor. 9:16) Jehovah's Word is a storehouse of knowledge. If we could only get it all in our mind. But wishing is not going to get it there; study, regular study, productive study and studying with the motive of using this wisdom is what will get it into our mind. Neither can we wishfully desire others to have it. No, knowledge has a companion. It is responsibility, to share that knowledge with others.

²⁰ Knowledge not only equips us to carry responsibility but also informs us as to what our responsibilities are in serving God. We live in a time when the trend is to avoid and shirk responsibility. This was foretold by Paul at 2 Timothy 3:5, when he said mankind would be "having a form of godly devotion but proving false to its power." Many persons run away from any kind of responsibility. Yet we appreciate and take advantage of the results of others carrying their load of responsibility. For example, consider the food you eat. How many persons were involved in manufacturing, delivering, preparing and finally serving it to you? All these persons had obligations, and you are happy they faced up to them. Where would you be if those providing for your needs refused to accept responsibility? In a situation where you would have to do many things for yourself!

²¹ We do appreciate the Bible, and we also appreciate the helps we have to assist us in understanding the Bible and the ef-

fort put forth by others in teaching us its truths in our homes and in the congregation of God's people. We admire zeal in other people. But Paul maintains that "each one will carry his own load [of responsibility]." (Gal. 6:5) Rather than shrinking back from privileges that come as companions with knowledge of God's Word, we need to grow as men.

A TEACHING ORGANIZATION

²² Jehovah's earthly organization of His witnesses is organized to teach meek ones the truth and to help them handle responsibility. In the New World society of Jehovah's witnesses you find people from all walks of life, many of whom lack diplomas from man's centers of learning; yet these people know the Bible, they are teachers. They accept with eagerness the obligation of teaching others God's Word. They do it year after year with the same love of God and appreciation for spiritual food as when they first tasted it. They are the happiest and most peaceful persons on earth. Why hold back, then, only to grow small in wisdom, depriving yourself of the blessings that are enjoyed by those full grown in spiritual qualities? Grow in knowledge, grow in usefulness to the grand Teacher, Jehovah, as emphasized at Ephesians 4: 11-13: "And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." Maturity!

²³ Responsibility to teach others will

20, 21. (a) What is one of the companions of knowledge? (b) The Scriptures urge us to avoid what course?

22. Who will teach us how to handle responsibility, and is such one qualified to do so?

23, 24. (a) Accepting responsibility includes what else? (b) Teaching others to teach requires what of us?

mean accepting the privilege of service described by Jesus at Matthew 28:19, 20: "Go . . . make disciples . . . , teaching them to observe all the things I have commanded you." We are reminded by Paul, too, that "solid food belongs to mature people, to those who through use have their perceptive powers trained."—Heb. 5:14.

²⁴ You should be sure that what you say is in line with Jehovah's word of truth. Never get lax in taking in knowledge; and as you take it in, also give it out in the same unadulterated way that you received it, because those persons you teach must still teach others these truths accurately.—2 Tim. 2:2.

²⁵ Your heart is your storehouse. Get Bible treasures from Jehovah's storehouse to fill yours. Then give these riches to those teachable, meek neighbors of yours and watch the fulfillment of the blessing described at Luke 6:38 taking place upon you: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."

²⁶ You can read of individuals in the Bible that departed from the knowledge of God and got into trouble that swallowed them up and erased them from God's service entirely and forever. There were Adam, Solomon, Judas, just to mention a few. Remember, too, that we live in the last days—when people will always be learning and yet never be able to come to an ac-

25, 26. (a) How does Luke 6:38 fit into this matter? (b) How dangerous is it to be indifferent toward daily spiritual food?

curate knowledge of truth. (2 Tim. 3:7) Avoid such a disastrous course by sticking close to Jehovah as your teacher and use your knowledge to praise him. Knowledge that comes from Jehovah is pure, and he not only protects the student but assures you that his Word is pure and he is on guard to keep it that way.—Prov. 30:5, 6; Ps. 12:6, 7.

²⁷ There will never be a conclusion to this matter, for all persons who want life must continue learning many wonderful things from Jehovah; and with such a teacher, how can they refrain from telling others, to time indefinite? But pause now in the classroom atmosphere of Psalm 119: 97-105 and there be reminded of the right attitude to have in search for knowledge, as the psalmist says: "How I do love your law! All day long it is my concern. Wiser than my enemies your commandment makes me, because to time indefinite it is mine. More insight than all my teachers I have come to have, because your reminders are a concern to me. With more understanding than older men I behave, because I have observed your own orders. From every bad path I have restrained my feet, for the purpose that I may keep your word. From your judicial decisions I have not turned aside, for you yourself have instructed me. How smooth to my palate your sayings have been, more so than honey to my mouth! Owing to your orders I behave with understanding. That is why I have hated every false path. Your word is a lamp to my foot, and a light to my roadway."

27. Describe the attitude most desirable for the receiving of wisdom from Jehovah God.

If you were to read just four pages of the Bible each day, using the New World Translation of the Holy Scriptures, in 333 days, or less than eleven months, you would have read the entire Bible. Why not make it part of your daily activity?

PATIENCE IN THE MINISTRY WITH REGULARITY

HAT the Christian ministry requires patient perseverance is very apparent from the report in the 1962 *Yearbook of Jehovah's Witnesses*. There it shows that, on the average, in 175 lands outside the Iron Curtain countries, for each additional person who began to have a regular share in witnessing, 2,940 hours had been devoted to the field ministry by Jehovah's witnesses. No question about their heeding the wise counsel of the disciple James: "You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close."—Jas. 5:8.*

Of course, regarding patience the greatest example of all is furnished by none other than Jehovah God himself. What patience he has shown with erring human creatures, with those living before the Flood, with the nation of Israel and since with those of Christendom! He is "slow to anger," and "with much long-suffering" he has tolerated "vessels of wrath made fit for destruction."—Ex. 34:6; Rom. 9:22.

Second only to God's example of patience is that furnished by his Son, Jesus Christ. Lovingly he manifested patience, particularly in dealing with his disciples. He did not get discouraged even though on the last night of his human ministry his followers all deserted him. And what patience it took for him to wait, after being seated at the right hand of his Father, A.D. 33, until his Father's time for him to act against the defamer of Jehovah's name, which time first came, as shown by Bible prophecy and chronology, in 1914!—Ps. 110:1; Rev. 12:5-9.

Another example of patience that Christian ministers do well to note is that of the farmer, even as called to our attention by the disciple James. A farmer cannot hasten his crops but must cooperate with the laws of nature. He sows the seed and then can water, weed and hoe, but he must wait for the plants to grow. He cannot do much about hurrying the crop; at best he can only work toward its being as fine as possible.—Jas. 5:7.

Patience is needed by all Christian ministers. It takes patience to continue in the ministry in unfavorable season, be that due to legal restraints, opposition from one's family, inclement weather or poor health. It also

takes patience to continue in the face of the snares of materialism and other inducements offered by Satan's world.—2 Tim. 4:2; 1 John 2:15-17.

As Jesus showed in his illustration of the sower, not all seed falls on fine and good soil. So the Christian minister should not get discouraged simply because some of his seed falls by the wayside and is picked up by Satan and his agents, or because some seems to prosper for a while only to have it wither from persecution because of being sown on rocky soil, or choked out by materialism because of falling among the thorns. Jesus had the same experience. The thing to do is to keep on sowing and planting, watering and cultivating, confident that Jehovah will make some of it grow.—Luke 8:5-15; 1 Cor. 3:6.

Closely related to patience and likewise essential to producing fruitage in the ministry is regularity. What kind of harvest could a farmer who was spasmodic in caring for his crops expect to have, a farmer who worked only when it suited his convenience or when he had the inclination? So also in the Christian ministry. It takes regularity. It means setting a goal to share in the Kingdom witness regularly each week, at least ten hours each month—in the distribution of Bible magazines, in the house-to-house preaching with the Bible and especially in regularly conducting Bible studies with persons of goodwill in their homes.

To bear Kingdom fruit Christian ministers must exercise patience with regularity. That requires not only zeal but also the other fruits of the spirit, as Peter shows: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love. For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ."—2 Pet. 1:5-8.

Yes, patience in the ministry with regularity will result in more praise to Jehovah God and in saving both the Christian minister and those who listen to him.—1 Tim. 4:16.

* For details see *The Watchtower*, April 1, 1961.

CHRISTIANS -NOT FOLLOWERS OF MEN

WOULD you say that Abel should have turned away from God because his parents, Adam and Eve, did? Were eleven apostles wrong in continuing to believe in Christ after Judas betrayed him? Do you think anyone should abandon Christianity because some individual professing it today proves unfaithful to it tomorrow? It may surprise you to learn that some people reason that way regarding their own profession of faith.

For example, an ex-Protestant recently explained to one of Jehovah's witnesses how he and his family happened to become Catholics. For some time they had belonged to a Bible-reading fundamentalist sect. Then it was discovered that their pastor was running around with women. The scandal caused a number of the congregation to leave their church.

This man's indignation found a parallel in the sadness of a woman householder who explained why she and her husband left their church. They had been contented churchgoers until certain members of the congregation got into a bitter dispute among themselves. This unchristian strife caused the woman and her husband to give up their faith.

Granting that each of these families had ample reason to be grieved by the misconduct of professing Christians, the question arises: Were they following Christ or men? Did they give up their faith because the organization itself simply glossed over the wrong and so became a party to it, showing that it was not concerned with

following Christ, or were they simply stumbled over the failings of men that they had admired?

This tendency to follow men, even when one is claiming to worship God, is understandable but not excusable. Imperfect creatures are attracted to individuals who seem to be especially endowed with ability, knowledge, experience, prominence, wealth or some other gift such as a pleasing personality or voice. The resultant danger of hero worship or creature worship has been long a threat to true worshipers. The person who has brought us accurate knowledge of God's purpose through Christ will hold a large place in our heart. We may tend to look to him more than we should, forgetting that the Christian walks by faith, not by sight. (2 Cor. 5:7) Similarly, a newly converted man or an immature Christian has a strong urge to get older Christians to make important decisions for him, whereas God holds him responsible to make his own decisions on the basis of Christian guiding principles. (Gal. 6:5) If another person can be induced to bear responsibility for a decision, the immature one may feel that he has someone to share the blame if the decision does not get the desired results. These are some of the reasons why professing Christians may allow themselves to follow men. But is this wise?

DANGERS

The possibility of succumbing to creature worship is not the only danger involved in following men. Following men,

including those through whom we became believers, can lead to jealousy and strife in a Christian congregation, even as Paul warned: "I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one." (1 Cor. 3:1-5) It is the Lord who arranges for the preaching of the good news and permits one to come to a knowledge of Bible truth. Christians follow God and Christ, not men—not even the one God uses to tell them about his kingdom.

In carefully following in Christ's footsteps there is no danger of displeasing Jehovah God, since Jesus was faithful to death. However, Jesus warned that not all professing to be Christians would actually follow his course: "It is unavoidable that causes for stumbling should come. Nevertheless, woe to the one through whom they come!" (Luke 17:1) Paul foretold that some would rise in the congregations and draw disciples after themselves by speaking twisted things. (Acts 20:29, 30) Likewise Peter declared: "There also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively." (2 Pet. 2:1, 2) Jesus and his disciples rec-

ognized that unfaithfulness and misconduct by a few cause some to stumble, and bring reproach on the congregation of God.

In the early Christian congregation those who fell away included Hymenaeus, Alexander, Phygelus, Hermogenes, Demas and Diotrephes. (1 Tim. 1:20; 2 Tim. 1:15; 4:10; 3 John 9) In his letter to the Philippians Paul referred to persons of that sort when he wrote: "There are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake of the Christ, and their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth." (Phil. 3:18, 19) If one follows a man, instead of Christ, and that man has his mind on fleshly things that lead to destruction, such will be the end of the one who follows him. Those fleshly things include immorality, love of money, false show of knowledge, pride and love of the world.—2 Pet. 2:14; Jude 4, 12; 1 Tim. 6:10, 20, 21; 3:6; 1 John 2:15.

DISFELLOWSHIPING

When Satan, Adam and Eve turned away from Jehovah God they were no longer welcomed as a part of God's family. In the congregation of Israel and among early Christians misconduct had to be penalized. Transgressors who failed to show evidence of heartfelt repentance were cut off from the congregation. When a particularly offensive case of fornication was committed by a member of the congregation in Corinth, Paul instructed them to "hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord." (1 Cor. 5:5) Such disfellowshiping would preserve the Corinthian congregation's standing with God and might, as in

fact it did, bring the wrongdoer to his senses.

To the same congregation the apostle further instructed: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man. . . . 'Remove the wicked man from among yourselves.'" (1 Cor. 5:11, 13) Paul did just that when he disfellowshipped Hymenaeus and Alexander for subverting the faith of some by false teachings.—1 Tim. 1:20; 2 Tim. 2:17, 18.

Men and women coming to an accurate knowledge of God's Word through home Bible study should be taught these facts prior to their dedication and baptism. There are two good reasons for this. First, because they will then know what is expected of them in the way of high moral principles if they are to serve Jehovah acceptably. Secondly, because knowledge of what the Scriptures forewarn about unavoidable stumblingblocks and disfellowshipping those who prove to be such will stir the newly instructed ones to follow Christ, not men. Thorough grounding of Bible students in all such necessary doctrine helps them on the way to life, even as Peter wrote: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:17, 18.

IMITATORS OF MEN?

But perhaps you are wondering, in view of this, why Paul told the Christians at Philippi: "Unitedly become imitators of me, brothers." (Phil. 3:17) Was the apostle inviting Christians to be his followers?

No, he was not. In all his fourteen letters you read nothing of any "disciples" of Paul. On the contrary, in a letter to the Corinthians he asked: "Does the Christ exist divided? Paul was not impaled for you, was he? Or were you baptized in the name of Paul?" (1 Cor. 1:13) The answer to all three questions was in the negative. Then why did Paul say, "Become imitators of me"?

Because God wishes every Christian to "be an imitator, not of what is bad, but of what is good." (3 John 11) To the Ephesians Paul wrote: "Therefore, become imitators of God, as beloved children." (Eph. 5:1) To Jews who had been converted to faith in Christ he declared: "Let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus." (Heb. 12:1, 2) To these same Hebrews Paul wrote: "Be imitators of those who through faith and patience inherit the promises." "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 6:12; 13:7) Imitate what? Their faith, their patience, their conduct, just so long as it accords with the principles of God's Word and the perfect example Jesus set. (Ps. 119:105) That is what Paul invites us to do. But if a Christian loses his faith, fails to endure and misbehaves, what is there left about him to imitate? Nothing. We certainly are not going to imitate those who turn aside to destruction.

WHOM DO YOU FOLLOW?

If you had been a member of the Christian congregation in the time of Hymenaeus and Alexander, would you have quit because of their sins? Would you have turned against Jesus because of the terrible crime of Judas Iscariot? Would you

give up your faith because any man, either through design or imperfection, commits a grave wrong? In other words, do you follow Christ or men?

It is a different case when an organization professing to be Christian ignores the Scriptural commands to disfellowship unrepentant wrongdoers, as is often the way in Christendom's churches. Such an organization shows by its indifference that it does not have God's favor and does not seek it. One would have to leave that church and seek the true Christian congregation that stops associating with wrongdoers, however prominent they may be. What position does your church take in this matter?

Jehovah's witnesses obey the Bible command to put unrepentant wrongdoers out of the congregation. Just as Paul mentioned the names of certain ones disfellowshipped by him, so Jehovah's witnesses announce the names of those no longer welcome among them because of unchristian conduct. This firm disciplining of law-

less ones keeps the organization clean, allowing God's spirit to operate freely on each congregation. Into such a clean organization gladly come men and women in search of the knowledge of God and Christ that leads to everlasting life. (John 17:3) When such ones observe that Jehovah's witnesses take swift action against those deserving discipline, this fact should strengthen their confidence in the organization and increase their own determination to serve Jehovah God faithfully, in the footsteps of Christ.

As true Christians, let us continue to become good examples to the faithful ones "in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12) "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance. Slave for the Master, Christ."—Col. 3:23, 24.

Yes, be a true Christian—not a follower of men.

Known by Their Conduct

AHIGH SCHOOL student in the city of Maceio, Brazil, noticing Jehovah's witnesses visiting the homes, became curious to know what message they were bringing to householders. When a Witness called at her neighbor's house, she went over and asked the Witness to come and explain the message to her parents. The good news of God's kingdom attracted this student. Soon she began attending meetings at the Kingdom Hall, and shortly thereafter she was invited to attend a district assembly of Jehovah's witnesses. On the first day of the assembly she lost her wallet containing all her money. One of the Witnesses found it and took it to the lost and found department. Later this student was relieved of her distress when her wallet was returned to her intact. Impressed by the honesty, love and unity shown by these Christian witnesses of Jehovah, this student took a firm stand for

God's truth. Three months later she symbolized her dedication to God by water baptism.

At another city in Brazil, one of Jehovah's witnesses went to a police station for a certain document. While there he could not help but hear a man accusing several persons of having stolen his chickens. The accused persons defended themselves as best they could, denying that they committed the crime of stealing chickens. This led to a confusion of accusations and counteraccusations, in the midst of which someone asked the man why he had not filed a complaint against one of his neighbors who also happened to have chickens of the same kind. The accuser, in the same heated way in which he was arguing, said he would not ask the police to investigate this neighbor of his, "because he's a true Christian, one of Jehovah's witnesses, and for this reason would never practice such an unworthy act."

Do You Know



"YES," will reply millions of persons in the eighty-six countries where the Salvation Army is found. Their answer usually means they know that the Salvation Army does social and relief work and they are acquainted with its fund-raising activities, particularly around Christmastime. It perhaps means they have seen the lineup of skid row derelicts in front of a Salvation Army soup kitchen. Or they have observed its members in their eye-catching uniforms preaching on street corners or playing their brassy musical instruments in parades. But aside from such outward appearances, what does the average person know about the Salvation Army? Where did it originate? Why is it organized along military lines? Is it a religious organization having its own set of doctrines and teachings, as do other churches?

Few know such things about the Salvation Army. Many view it as just another

welfare agency that helps the needy and poor, and is often on hand to render aid at scenes of disaster. Some are familiar with the assistance and encouragement it gave the Allied soldiers during World War I, following them right into battle and serving coffee and doughnuts on the front lines. More are acquainted with its work during the second world war, when the Salvation Army had one thousand mobile canteens placed strategically throughout the world—two of which were evacuated at Dunkirk. It is with such welfare work and war-assistance programs in mind that thousands of persons respond to the Army's solicitation for funds to carry on their activity. But really, what type of organization do these contributions support?

BIRTH AND GROWTH OF AN ARMY

Less than a hundred years ago a handful of evangelists "opened fire" on sin and corruption in the slums of East London. The fight soon became characterized as a war against Satan to bring the message of Christ to the poor, the down-trodden and the unchurched. Saloons and dives were entered, homes were visited, and the sick and poor were given care and attention. In a remarkably short time this movement grew into a prominent worldwide organization—the Salvation Army.

Its founder, William Booth, once said, "I want my religion like my tea—hot." It was this zealous desire to carry his religion to the people, no matter who or where they might be, that caused Booth to part company with the lethargic orthodox churches. That was in 1861 when he was forced to leave the Methodist church because of his crusading activities. But Booth continued to preach everywhere—in tents, stables, theaters, saloons—wherever he could

find people that would listen to his message. "It was not his plan to found a church," an official Salvation Army publication reports. "But when he attempted to send converts to the churches, they did not feel at home because of their poor appearance. So Booth established Christian Mission centers for these converts" in the East London slums. That was in 1865. These centers grew rapidly and in May, 1878, those attending became known as the Salvation Army.

The organization quickly spread to Scotland and Wales; it invaded the United States in 1880, Australia and France in 1881; in 1883 it was established in South Africa and it moved to Japan in 1895. Giving evidence of the Salvation Army's rapid growth was the international assembly held in June, 1914, to celebrate the beginning of its fiftieth year. At that time some 40,000 Salvationists from over fifty countries and colonies flocked to London, making it their largest international gathering even to this day. In the United States alone the Salvation Army currently has some 250,000 members.

Although during his lifetime its founder denied that the Salvation Army was a religious denomination, it eventually became recognized as such. In September, 1917, the Judge Advocate General of the United States War Department declared, in part: "The Salvation Army is a worldwide religious organization . . . It has distinct legal existence; a recognized creed and form of worship; a definite and distinct ecclesiastical government; a formal code of doctrine and discipline; a distinct religious history; a membership not associated with any other church or denomination . . . In common with other churches, it has literature of its own; established places of religious worship; regular congregations; regular religious services; a Sunday-school for the religious instruction of the young,

and schools for the preparation of its ministers. The functions of its ministers seem to be similar to those of the clergy of any other church."

SPLITS AND DIVISIONS

In the course of the Salvation Army's development internal strife resulted in the birth of new religious denominations that are patterned along the same military lines as the parent organization. The first major split came in the United States in 1884, some four years after the Army's arrival there. By that time an increase to some five thousand members and about three hundred officers had been realized, in the face of ridicule and fiery persecution. But then difficulty arose when General Booth ordered Major Thomas E. Moore, who was in charge of the American forces, to give up his command and take charge of the work in South Africa. Moore's response was to form a separate Salvation Army. He incorporated his new organization in 1884 and assumed the title of General. The following year an amended charter was granted under the name The Salvation Army of America.

After Moore's dismissal Major Frank Smith was put in charge of what was called the "World-Wide" or English Salvation Army to distinguish it from The Salvation Army of America. A competitive struggle followed that eventually saw the decline of the incorporated Army of Moore and the growth and prosperity of the international Salvation Army. In October, 1889, Colonel Richard E. Holz led the branch of the American Salvation Army under his command to a reconciliation with the international organization. Some posts, however, refused to return, and these eventually united and reorganized, and in 1913 changed their name to The American Rescue Workers.

The American Rescue Workers has continued operation till today, although it has remained a small organization with only thirty-five churches and 2,350 members. Most of its activity is confined to the eastern United States, where its headquarters are located in Philadelphia, Pennsylvania. The doctrines of the Rescue Workers are practically identical with those of the Salvation Army, and its purpose and organization are essentially the same.

A split of even greater significance came in 1896 as a result of a rift in the Booth family. William Booth had eight children, and all except the one that died at an early age took an active part in the growth and expansion of the Salvation Army. In fact, two of them, Bramwell his eldest son and Evangeline, eventually succeeded their father as commander-in-chief of the entire organization. The General's second son, Ballington, was also a capable leader, and when he was put in charge of the American forces to succeed Major Smith in 1887, a period of unchecked progress followed. But eventually Ballington lost favor with his father, and when he was ordered to give up his command in America he quit the Salvation Army.

Ballington Booth was loved and respected by the Salvationists, and it is claimed that had he made the effort to reconstruct the Salvation Army in the United States as an independent, incorporated organization he would have succeeded. This, however, he did not choose to do. In fact, it was only on the encouragement of friends that he decided to start a new movement, and when he did, he and his wife publicly announced: "We have not sought to call to our side any of the associates still standing and believing in the International Organization."

Despite this announcement many Salvationists joined forces with the new organization, which by April, 1896, was officially

named The Volunteers of America. As a result, in less than a year the Volunteers had 140 posts with 400 commanding officers and fifty staff officers. The organization was patterned along the same military lines as the Salvation Army. Ballington became the General and served in that capacity until his death in 1940. He was succeeded by his wife, who died in 1948, and then, in turn, by his son, Charles Brandon Booth.

Today the Volunteers' headquarters in New York city oversees the activity of its 204 churches and 28,230 members. According to an official publication, the organization "is dedicated to the service of the American people as a national religious social welfare organization which gives material and spiritual aid to those in need without regard to race, creed or color."

MILITARY ORGANIZATION

Perhaps one of the most striking features of the Salvation Army is its outward resemblance to today's military organizations. *The Faith of the Salvationist*, a Salvation Army booklet, comments on its adoption of a military-like organization: "Logic laid her sober hand on the formative experimentalism of the Army's birth. If a 'Salvation Army,' then a war against evil rather than the operation of a mission; if a war, then a *War Cry* [the official publication of the Salvation Army]; if an Army with a war on its hands, then a General rather than a General Superintendent; if a General, then officers rather than preachers or stewards; if officers, then soldiers rather than members; if soldiers, then uniforms. So the story unfolded with the quick unfetteredness of something new amongst men." An official Salvation Army publication explains that "a military form of government is used because of its effi-

ciency and the discipline required of personnel."

Today a military expression is used to describe almost every act or activity of the Salvation Army. Instead of speaking of the local congregation or parish, it is the "corps." A prayer meeting is referred to as a "kneedrill." To become a "soldier" a new "recruit" must sign a declaration called "The Articles of War," and when he dies he is "promoted to glory." When operations are begun in a new territory it is spoken of as "opening fire," and when one is ordered to leave for another assignment he is told to "farewell."

There are two categories of membership in the Salvation Army: soldiers and commissioned officers. To become a soldier one is required to sign the Articles of War, which is a statement containing the eleven fundamental doctrines of the Salvation Army as set out in its Foundation Deed of 1878. He must also pledge active support to the Army's principles and work, and abstain from and oppose the use of alcoholic liquor. The soldier buys his own uniform and is expected to wear it as a declaration of faith and an offer of service.

On the other hand, Salvation Army officers are full-time workers, all of whom are ordained ministers. They must wear their uniforms all the time, and they receive a weekly salary to sustain them in the ministry. To qualify as an officer a soldier must have a high school education and must spend at least six months in active service in some Salvation Army corps. Then one can apply for officership, and, if accepted, he is eligible to attend one of the Army's training schools where a two-year in-residence course prepares him for the full-time ministry. An officer is graduated from school as a lieutenant and may advance from there to higher ranks, such as captain, major, colonel, and so forth. There are now more than 26,000

Salvation Army officers throughout the world.

An unusual feature of the organization is the prominence accorded women. According to Army teaching, "the position of women is equal to that of men." As a result, women have had much to do with the direction and policy of the Salvation Army, often taking the oversight of men. In fact, for thirty years Evangeline Booth served as the head of the Salvation Army in the United States, and for five years directed the entire world-wide organization. In the United States today there are more women that are officers than men.

Some may laud equality with men as a noble ideal, but it runs directly counter to the Bible principle: "The head of every man is the Christ; in turn the head of a woman is the man." The apostle Paul showed that it was not the woman's position to take the lead in teaching men within the Christian congregation, when he told Timothy: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." In granting women equal ministerial privileges the Salvation Army does not follow Bible precedent. And neither is wearing distinctive military garments following the example set by Jesus or his apostles. It is rather an imitation of the military organizations of this world.—1 Cor. 11:3; 1 Tim. 2:12.

DOCTRINES AND BELIEFS

The goal of the Salvationist is to win converts. "The belief in sudden conversion is 'in his blood'—anywhere, any time, any person," a Salvation booklet explains. Even social and relief work is part of a program that keeps the Salvation Army religion before the minds of the public. But what are their doctrines and beliefs? Are they based upon the Bible?

The teachings of the Salvation Army are almost identical with those of most

fundamental Protestant churches. The third of the eleven cardinal affirmations that every convert must sign to become a Salvationist, says: "We believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, undivided in essence and coequal in power and glory." And the eleventh affirms: "We believe in the immortality of the soul . . . and in the endless punishment of the wicked." *The Faith of the Salvationist* explains: "The Salvationist believes in Hell. His vocabulary contains the phrase 'eternally lost' though he may refrain from the vivid and imaginative language of his forbears when speaking on this subject."

But does the Bible teach the trinitarian belief that God, Christ and the holy spirit are coequal and that they are three persons in one essence? Neither Jesus nor his apostles taught such a doctrine. In fact, Jesus confessed: "The Father is greater than I am." Never did Jesus seek to usurp his Father's superior position in order to be equal to him, as the trinity doctrine falsely teaches that he is. Professor E. Washburn Hopkins observed in his book *Origin and Evolution of Religion*: "To Jesus and Paul the doctrine of the trinity was apparently unknown; at any rate, they say nothing about it." Arthur Weigall notes in *The Paganism in Our Christianity* that "nowhere in the New Testament does the word 'Trinity' appear." He adds that "the origin of the conception is entirely pagan."—John 14:28; Phil. 2:6.

Similarly, the belief in the immortality of the human soul and its eternal torment have been an integral part of pagan religions for thousands of years, but you will find no support for such teachings in the Bible. Greek scholar Benjamin Wilson noted in the appendix of his Bible translation, *The Emphatic Diaglott*, that in the more

than 800 occurrences of the original Hebrew and Greek words for soul, "not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms." However, the Bible reader will find many expressions similar to Ezekiel 18:4: "The soul that is sinning—it itself will die." And instead of teaching eternal torment for those who have died, the Bible says, "As for the dead, they are conscious of nothing at all."—Eccl. 9:5, 10; Isa. 53:12; Ps. 22:29.

The Salvation Army also holds that "baptism and the Lord's supper are not essential to the soul's salvation, and it does not observe them." However, Jesus' explicit farewell command to his followers was: "Go therefore and make disciples of people of all the nations, *baptizing* them." The record of the apostles' ministry in the Bible book of Acts shows that they obeyed this command. Jesus also instructed his followers respecting the "Lord's supper," the final meal he ate with his disciples to memorialize his death: "Keep doing this in remembrance of me." These two things, baptism and the "Lord's supper," have a wealth of symbolic meaning for Christians, and Jesus put true Christians under obligation to observe them.—Matt. 28:19; Luke 22:19.

Although many who have supported it in various ways may have viewed the Salvation Army as merely a social-welfare organization, a closer look reveals that it is primarily a religious movement having its own set of doctrines and teachings. And even though many of its officers and soldiers may display exemplary zeal, the message they carry to the people concerning Christ and man's hope for the future is not based on an accurate knowledge of God's Word.

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

- What reason is there for a Christian to be happy when he is persecuted?

He does not rejoice over the suffering in itself, but he is happy that his faithful course honors God, and he rejoices in the prospect of receiving the reward for faithfulness.—P. 264.*

- What is a primary responsibility of the Christian overseer toward those who are spiritually weak?

To visit them personally and build them up by discussions centering on the Bible and the activities of Jehovah's people.—P. 273.

- What should be the attitude of all with respect to greater privileges of service in Jehovah's organization?

All should be willing to serve and should equip themselves so they will be in position to be used, but not doing so covetously or ambitiously.—P. 276.

- What does it mean to be 'modest in walking with our God'?

Being aware of our limitations, not presumptuous, but recognizing our dependence on Jehovah and his organization.—Pp. 282-284.

- How does the outlook of the man of faith differ from that of the man without faith?

The man of faith is joyful, confident, filled with love for God and neighbor, and has the prospect of eternal life before him. The man without faith lacks joy because he does not have faith; he is cynical, uncertain and without a real purpose in life.—P. 306.

- How does one prove his confidence in Jehovah's name as a strong tower?

Turning to Jehovah for protection, as one might flee to a strong tower, one will follow the counsel of God's Word, stay close to His organization and advocate His purposes to others, since all of these are associated with His name.—Pp. 306, 307.

- Of the need for what help is one made cognizant by Jesus' command concerning baptism?

Divine help; that of Jehovah God, Jesus Christ and the holy spirit.—P. 333.

- For whose benefit in our day was Jacob's deathbed prophecy recorded?

* All page references are to *The Watchtower* for 1962.

The remnant of spiritual Israelites who are heirs of the heavenly kingdom, also others who desire to be blessed with eternal life on earth.—P. 365.

- What is foreshadowed by Ezekiel's vision of the land distribution, as recorded in chapter 48?

The distribution of the land under God's kingdom of the new world.—P. 367.

- Of what should Jacob's judgment on his son Reuben remind one?

That acting recklessly can result in the forfeiture of privileges of service.—P. 368.

- Of what beside the priesthood should the name Levi remind one?

As shown in Genesis 49:5-7, that a curse rests on the use of weapons to give vent to cruel anger; such must be forsaken by those who enter the congregation of God.—P. 371.

- What dangers lie in speculative questions?

They waste time; lead to divisions, even stumbling new ones; attract undue attention to men. They draw one away from the things that are clearly recorded in the Bible and which are necessary for salvation.—Pp. 380-383.

- Who is the "lion of the tribe of Judah"?

The glorified Jesus Christ.—P. 392.

- Who are the fellow rulers with the "lion of the tribe of Judah"?

The 144,000 members of spiritual Israel.—P. 408.

- In matters of conduct, when is it wise to deny ourselves things that may be proper in themselves?

In cases where the conduct might be a cause for stumbling other persons who are striving to serve God.—P. 413.

- Why is wealth said to have deceptive power?

It gives one a greater feeling of security than is warranted. Its value can be wiped out overnight. It cannot buy life, health or true friends.—P. 433.

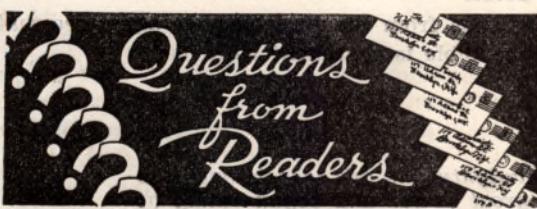
- What example of material care for the aged did the early Christian congregation provide?

It did not run institutions to care for all the aged in the community. When some fell in need in its midst, children and grandchildren shouldered the responsibility. But if

any who had a good record of faithful Christian service were really destitute, the congregation provided material assistance for these.—Pp. 438-440.

- In giving gifts what practice do Christians avoid?

They do not 'blow a trumpet' announcing their generosity by putting their name on a gift given when a group is gathered, nor do they give to make a "showy display" of



- What was kept in the ark of the covenant? According to 2 Chronicles 5:10, "there was nothing in the Ark but the two tablets that Moses had given at Horeb, when Jehovah covenanted with the sons of Israel while they were coming out from Egypt," and 1 Kings 8:9 reads almost the same. Yet Hebrews 9:4 says: "This had a golden censer and the ark of the covenant overlaid all around with gold, in which were the golden jar having the manna and the rod of Aaron that budded and the tablets of the covenant."—T.R., U.S.A.

The words of Paul at Hebrews 9:4 are based on the following scriptures, which show what was placed in the ark of the covenant: "Moses said to Aaron: 'Take a jar and put in it an omerful of manna and deposit it before Jehovah as something to be kept throughout your generations.' Just as Jehovah had commanded Moses, Aaron proceeded to deposit it before the Testimony as something to be kept." Although Aaron no doubt did gather the manna and put it into a jar, it is evident that the depositing of it before the Testimony could not have taken place until the ark of the covenant or ark of the testimony was made and the tablets of the law were received. (Ex. 16:33, 34) Later Moses himself related: "I turned and went down from the mountain and placed the tablets in the ark that I had made, that they might continue there, just as Jehovah had commanded me." (Deut. 10:5) "Subse-

their own economic circumstances.—P. 472.

- What associations should Christian children avoid?

Associations with worldly persons who have no love for Jehovah God or respect for the godly standards set out in his Word.—P. 491.

- What group of people were responsible for the development of the papyrus codex, the forerunner of the modern-day book?

The early Christians.—P. 502.

quently Jehovah said to Moses: 'Put Aaron's rod back before the Testimony as something to be kept for a sign to the sons of rebellion, that their murmurings may cease from against me, that they may not die.' " (Num. 17:10) From these texts it is clear that the ark of the covenant at one time contained the things mentioned by Paul, and so obviously he was writing about the time when this was so.

However, far from there being a contradiction between his words and those found at 2 Chronicles 5:10, the very fact that this text states that at the time of the dedication of Solomon's temple "there was nothing in the Ark but the two tablets that Moses had given at Horeb" implies that at some time prior thereto the Ark did contain other things, making it noteworthy that it did not now.

The reason given for placing before Jehovah Aaron's rod that budded, that is, as a witness against the rebels, would seem to suggest that at least for the length of the wilderness journey, or so long as those rebels lived, this rod remained in the ark of the covenant. It is therefore reasonable to conclude that it was some time after the Israelites entered the land of promise and before the dedication of Solomon's temple that the golden jar and Aaron's rod were removed. But it does not seem reasonable that Jehovah would have permitted these sacred things to fall into the hands of the Philistines at the time they took the Ark in the days of High Priest Eli, otherwise the two tablets of the law would also have been missing. Apparently the golden jar of manna and Aaron's rod that budded had served their purpose; so Jehovah permitted them to be removed.

Interestingly, there is more than one ark that is mentioned in connection with the tablets. The ark of which Moses speaks in Deu-

teronomy 10:1-5 and that Jehovah told him to construct was a temporary container for the two tablets of the law that he received on Mount Sinai. Whereas it was not until later on, about the end of the year, that the ark of the covenant was ready for use.—Ex. 39:33-40:3.

What about the book mentioned at 1 Samuel 10:25? Concerning it we read: "Samuel spoke to the people about the rightful due of the kingship and wrote it in a book and deposited it before Jehovah." Does depositing it before Jehovah mean placing it in the ark of the covenant? Not necessarily, and especially not in this instance. Why not? Because at this time a rather anomalous situation prevailed in Is-

rael. The ark of the covenant, after it was returned by the Philistines, found a resting place at Kiriath-jearim, where it remained until the reign of King David. (1 Sam. 7:1, 2) However, the tabernacle at this time was situated either at Shiloh or at Nob, and it was later removed to Gibeon. With the tabernacle were also the altar for sacrificing and the priesthood as well as the contents of the Holy Place, and so it is reasonable to conclude that "before Jehovah" in Samuel's day meant where the tabernacle was rather than where the Ark was situated.—Josh. 18:1; 1 Sam. 21:1; 1 Chron. 16:39.

Thus from the foregoing we again see that the Bible is consistent with itself.

"We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king." And the temple sanctuary of God that is in heaven was opened, and the ark of his covenant was seen in his temple sanctuary. And there occurred lightnings and voices and thunders and an earthquake and a great hail.—Rev. 11:17, 19.

ANNOUNCEMENTS

FIELD MINISTRY

Patience and regularity in the service of Jehovah God are important. (Jas. 5:8) Displaying these qualities, Jehovah's witnesses will present at the doors during September the fine Bible-study book "*Let Your Name Be Sanctified*," and a booklet, for a contribution of 50c.

ANNUAL MEETING

October 1, the date of the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania, falls on Monday this year. At ten o'clock in the forenoon of Monday, October 1, 1962, this annual meeting will be held at the Society's office located at 4100 Beigelow Boulevard, Pittsburgh, Pennsylvania. Members will wish to insure their receiving the regular letters of notice by being certain that the secretary's office has their present addresses.

Proxies, which will accompany the notices of meeting to be mailed to members, should be

returned by them promptly, in order to reach the office of the secretary of the Society not later than September 15. Each member should return his proxy whether he is going to be at the meeting personally or not.

A YEAR OF SPIRITUAL BLESSINGS

To bring you much of the valuable Scriptural information discussed at the Courageous Ministers District Assemblies this summer, *The Watchtower* will publish the principal talks as feature articles in forthcoming issues. If you subscribe now you will receive the full benefit from this sound Scriptural counsel and instruction. Send today. Share in these spiritual blessings for a whole year. You need mail only \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 7: Pursuing Peace Through Increased Knowledge. Page 520.
 October 14: Add to Your Knowledge Every Day. Page 526.