

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 15, 1957

Semimonthly

**THE HOLY SPIRIT—THIRD
PERSON OF TRINITY OR GOD'S
ACTIVE FORCE?**

RECEIVING GOD'S HOLY SPIRIT TODAY

**DO THE APOSTLES HAVE
SUCCESSORS?**

A MESSAGE FROM INVISIBLE SPACE

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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N. H. KNORR, President GRANT SUITER, Secretary

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

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Abbreviations used in "The Watchtower" for the following Bible versions

<i>AS</i> - American Standard Version	<i>LXX</i> - The Septuagint Version
<i>AT</i> - An American Translation	<i>Mo</i> - James Moffatt's version
<i>Da</i> - J. N. Darby's version	<i>NW</i> - New World Translation
<i>Dy</i> - Catholic Douay version	<i>Ro</i> - J. B. Rotherham's version
<i>ED</i> - The Emphatic Diaglott	<i>RS</i> - Revised Standard Version
<i>Le</i> - Isaac Leeser's version	<i>Yg</i> - Robert Young's version

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

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The WATCHTOWER

Announcing
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KINGDOM

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THROUGHOUT the world great dish-shaped antennas are picking up faint signals coming from outer space. When amplified through a speaker the signals consist of nothing more than static and hissing sounds. Nevertheless, they are a source of keen interest to many of the world's most brilliant scientists.

It is recognized that they are not the effort of an intelligence to communicate with man, but rather are radio noise from distant stars, hydrogen gas clouds and some of the planets in our solar system. The scientists hope to increase their knowledge of the universe by means of these signals.

There is another message, however, that comes from invisible space that they would do well to give attention to. If they would show the same diligence in studying it as they do the stars, they would be able to appreciate better the things they discover in the universe.

This particular message is very different from crackling static. Instead of issuing from lifeless masses of matter it comes from an intelligent source. It is a communication that contains wisdom and instruc-

tion for the good of mankind.

There can be no denying the fact that man needs such instruction. This has become increasingly more evident since the secret of atomic power was discovered. The nations are morally incapable of wisely using such frightful power. Note what Dr. Raymond B. Fosdick said on this point when the 200-inch telescope at Mt. Palomar, California, was dedicated:

"Unless we can anchor our knowledge to moral foundations, the ultimate result will be dust and ashes—dust and ashes that will bury the hopes and monuments of men beyond recovery. The towering enemy of man is not his science but his moral inadequacy. Around the world today, laboratories supported by almost limitless resources are feverishly pushing their research in the development of physical and bacteriological weapons which overnight could turn this planet into a gigantic slaughterhouse."

"On what moral basis will the decision be made to use these weapons? What ethical restraints will have developed to curb the hysteria, fright and passion of men against such a blind paroxysm of destruction? For if this final nemesis overtakes the pretensions of modern man, it will not be his science that has betrayed him, but rather the complete prostration of his

moral values. It will not be this telescope and all that it symbolizes that have led him to the doorstep of doom; it will be the impotence and immaturity of his ethical codes.

"There is a sense, of course, in which the problem we face is not new. Over scores of centuries, man's progressive accessions of power have always outstripped his capacity for control, and the gap between his morality and the physical force at his disposal has always been uncomfortably wide. But never before have his curiosity and ingenuity led him within the space of a few years to weapons by which he could completely obliterate his own institutions and decimate the planet on which he lives."

The ethical code Dr. Fosdick mentions as being needed by man is contained in the intelligible message that has come to man from invisible space. It reveals the means by which man can overcome his moral inadequacy. It could be read and studied by almost everyone on earth, for it has been translated into more than a thousand languages. It is found in the Bible.

Here is a communication that came from the One who created the stars, the One who established the laws that govern them. Here are his thoughts, his counsel, his instructions. Here is wisdom from the greatest intellect in the universe. Surely a message from Him is worthy of man's interest and closest study.

Because the message did not come to earth by means of radio signals but by a method unfamiliar to scientists does not detract from its importance. It is still a message from the Supreme Sovereign. It is still a communication from invisible space, from beyond the most distant star.

By means of this message the Creator of the universe, whose name is Jehovah, has given to mankind the means for building a firm moral foundation.

There is no moral inadequacy among the people who recognize the value of this divine communication and who apply its instructions to their lives. They go to the Bible with the desire to learn God's instructions and counsel and the right principles he has set down. They meditate upon these things and respect them. They do not try to alter God's message in order to support personal philosophies or ideas. They study it with a desire to learn what God says, and are willing to change views if necessary. As a result, they have contentment, peace of mind and a real hope for the future. "Great peace have they that love thy law."—Ps. 119:165, AS.

They do not share in the fears the nations have, because they trust the promises Jehovah God has made in his message to mankind. One of these promises is a peaceful earth under a just and righteous government. "But the meek shall inherit the land, and shall delight themselves in the abundance of peace." (Ps. 37:11, AS) "His name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." (Isa. 9:6, 7, AS) God will keep these promises. He never fails to keep his word.

Man's only concrete hope for a righteous and peaceful world is found in the message that has come from Jehovah God. It gives the only moral foundation to which man can anchor the knowledge he has gained from studying the material universe. It is therefore a message that should be studied with greater interest than is shown radio signals from the stars. It should be recognized for what it is—a communication from the Creator of the universe. It brings knowledge, wisdom, peace and life to distressed mankind.

Do the APOSTLES Have SUCCESSIONS?



Both the Church of Rome and the Church of England claim to be the one true church by reason of apostolic succession. Can these claims be proved?

DO THE apostles have successors? Yes, says the Roman Catholic *Encyclopedia*. The popes of Rome "come immediately after, occupy the position, and perform the functions of St. Peter; they are therefore his successors." The claim of the Church of England to be apostolic depends, at least in part, upon this claim of the Church of Rome.

In support of the Roman Catholic position four claims are made: (1) That Peter was the first pope, being given headship by Jesus' words: "Thou art Peter, and it is upon this rock that I will build my church." (Matt. 16:18, *Msgr. Knox*) (2) That St. Peter came to Rome and there ended his pontificate. (3) That the bishops of Rome who came after him held his official position in the church. (4) That this line of successors has continued unbroken down to the present time. What do the Scriptures, the facts of history and reason indicate regarding these claims?

Does the first claim hold, that Matthew 16:18 applies to Peter as the rock on which the Christian congregation is built? Some Bible translations, such as the *Revised Standard Version*, show that in the Greek two different words are used: *Petros* being translated "Peter," and *petra*, "rock." This in itself would seem to indicate that Jesus did not mean that Peter

was the rock on which he would build his congregation, especially when we note that *Petros* is masculine and *petra* feminine.

But, say some, Jesus spoke in Aramaic and in that language the same word *ke'pha* is used in each instance. True, but let it be noted that in his expression "on this rock" Jesus used a feminine demonstrative pronoun, translated "this," which he would not have done had he meant that Peter is the rock on which his congregation was to be built. It was, no doubt, because this feminine demonstrative pronoun made it apparent that Jesus intended to distinguish between Peter and the rock on which *his* congregation was to be built that Matthew when translating into Greek used two different nouns, *Petros* and *petra*. (Incidentally, the evidence indicates that Matthew first wrote his gospel in Hebrew and then himself translated it into Greek.) We cannot imagine Matthew's being so careless as to use two different nouns if Jesus had not intended to make any distinction. And so we have a modern literal translation of Jesus' words as follows: "You are Peter [*Petros*, masculine], and on this rock-mass [*petra*, feminine] I will build my congregation."—Matt. 16:18, NW.

PETER NOT THE HEAD OR VICAR

Had Jesus meant for Peter to act as his vicar and exercise headship over the other apostles this fact certainly would be apparent in the book of Acts. But nowhere is Peter shown as ruling over the rest. In

view of Paul's needing to insist on his apostleship, could we imagine that Peter would never have had occasion even to refer to his headship had he been the head? True, Peter did take the lead at Pentecost and in first preaching to the non-Jews, when sent to Cornelius. Thereby he used the two keys of knowledge to open up the opportunity for becoming members of the body of Christ, the heavenly kingdom, and therefore called by Jesus "the keys of the kingdom." But taking the lead in these two instances does not mean headship. An oldest son may take the lead among brothers, but the father still remains the head.—Luke 11:52; Matt. 16:19, *Knox*.

That Jesus did not mean that Peter would be at the gates of heaven to pass on who deserves to get in, as popular belief has it, can be seen from the plain scriptures that show that Christians all "have a scrutiny to undergo before Christ's judgement-seat, for each to reap what his mortal life has earned." Yes, the Father "has left all judgment to the Son," not to Peter.—2 Cor. 5:10; John 5:22, *Knox*.

The fact is that Peter did not even continue to take the lead, not to say anything of headship! As soon as the apostle Paul was chosen we find him coming to the fore, in the record of Acts. Peter is mentioned only once in that book after the twelfth chapter, and throughout the whole book of Acts less than one half as often as is Paul. When the apostles and older men met at Jerusalem to discuss points of Christian teaching and practice, it was James, the half brother of Jesus, who presided. In summing up the matter he said: "*My* decision [not even *our* decision, much less *Peter's* decision] is not to trouble those from the nations who are turning to God."—Acts 15:19, *NW*.

Nor can the fact that Jesus three times commanded Peter to feed his sheep be used to argue that Peter was given headship. It

was but fitting, in view of Peter's having three times denied his Lord, that Jesus should three times ask him if he loved him and then tell him to feed his sheep and lambs. That Peter did not consider his position as shepherd as unique is seen from his words at 1 Peter 5:1-4 (*Knox*), where he speaks of himself as one of the "presbyters," literally "older men," and instructs them: "Be shepherds to the flock God has given you." Continuing, Peter calls, not himself, but Jesus, "the Prince of shepherds."

Further, let it be noted that it was Paul, not Peter, who was rocklike when public opinion threatened. Paul had to rebuke Peter for being ashamed to be seen in public with his non-Jewish Christian brothers. This cannot be minimized as Catholic theologians try to do, as though Peter had a better understanding of the situation and was acting from principle. Paul's severely rebuking those who took this course and referring to them as being "false to their principles" and as insincere shows that it was a case of Peter's not having entirely overcome his fear of man, which had, long before, caused him to deny his Lord. (Gal. 2:11-16, *Knox*) And further note that it was not Peter but Paul that carried the burden of the "anxious care for all the churches."—2 Cor. 11:28, *Knox*.

Far from Peter's being singled out as a special foundation, we read only of Jesus as being the chief cornerstone or special foundation: "Apostles and prophets are the foundation on which you were built, and the chief corner-stone of it is Jesus Christ himself." (Eph. 2:20, *Knox*) In fact, repeatedly we read of Jesus' being the chief cornerstone but nowhere of Peter's occupying a preferred position among the other apostolic foundations.—See Matthew 21:42; Acts 4:8-12; 1 Peter 2:4-8.

The testimony of the early so-called church fathers is often adduced to prove

Peter's headship. But their testimony proves just the opposite, as shown by such leading Catholic theologians and scholars of the nineteenth century as Döllinger, Strossmayer and Archbishop Kenrick. In fact, Kenrick shows that some eighty percent of the early church fathers, among whom are Origen, Jerome and Augustine, did not apply Matthew 16:18 to Peter. Clearly the testimony of the Scriptures and the facts of history do not allow us to apply to Peter Jesus' words about "this rock" on which he was to build his congregation.

WAS PETER IN ROME?

Nor do the Scriptures and the facts of history prove that Peter went to Rome, served there as bishop and died there. Paul wrote several of his letters from Rome during the time that Peter was supposed to have been there. Yet in not one of these does he make any reference to Peter's being in Rome. At 2 Timothy 4:11 Paul complains that only Luke continued with him. And in the letter Paul wrote to the Christian congregation at Rome he sends greetings to twenty-six, and, in all, makes mention of thirty-five Christians, but does not mention Peter. Could Paul have thus ignored Peter if Peter had been in Rome, and pope at that? Unthinkable! Indicative of the weakness of the case of Peter's having been in Rome is the applying of Babylon to Rome at 1 Peter 5:13.

True, many religious historians hold that Peter did go to Rome, but what is their proof? Merely tradition. Thus *The Catholic Encyclopedia* admits that there is a period of one hundred years after Peter's time during which the legends about Peter's having been in Rome could have been formed. It endeavors to fill this gap by quoting certain expressions; into which, however, one could only read that Peter was in Rome if there were other evidence that he had actually been there. That is

why the noted sixteenth-century chronologist, Scaliger, regarding whom *The Encyclopaedia Britannica* states 'he was the greatest scholar of his day and he hated above all else dishonesty of argument and quotation,' says that Peter's being in Rome must be classed with the ridiculous legends.

DID PETER HAVE SUCCESSORS?

As for others being made successors to Peter, there is likewise no proof for this in either the Scriptures or secular history. To have successors to the twelve apostles is as reasonable as to expect that there were successors to the twelve family heads of Israel, the twelve sons of Jacob. Thus Jesus told his apostles: "When the Son of Man sits on the throne of his glory, you also shall sit there on twelve thrones, you who have followed me, and shall be judges over the twelve tribes of Israel." In the apocalyptic vision John saw that the wall of heavenly Jerusalem had only "twelve foundation stones; and these, too, bore names, those of the Lamb's twelve apostles."—Matt. 19:28; Apoc. (Rev.) 21:14, Knox.

Christ himself specially chose the twelve apostles: "You have not chosen me, but I have chosen you, and have appointed you." (John 15:16, *Cath. Confrat.*) The eleven acted without full understanding when at Peter's instance they thought to choose a successor to Judas. God and Christ himself did that, as Paul testifies: "Paul, an apostle not holding his commission from men, not appointed by man's means,"—as were Matthias and the claimed apostolic successors—"but by Jesus Christ, and God the Father." "Am I not an apostle, have I not seen our Lord Jesus Christ?" And again: "In no way have I fallen short of the most eminent apostles, even though I am nothing. Indeed, the signs of the apostle were wrought among you in all patience, in miracles and wonders and deeds

of power." Which of the claimed successors of the apostles can prove his claim by having seen Jesus Christ, and by performing miracles, wonders and deeds of power? —Gal. 1:1; 1 Cor. 9:1, *Knox*; 2 Cor. 12:11, 12, *Cath. Confrat.*

Regarding the early so-called successors of the apostles, Catholic authorities admit little knowledge of them, "however dim may be the figures of these early pontiffs." Also that "the dates are but approximate before 220." (*A Short Story of the Popes*) In view of these facts, how can it be claimed that the line has continued without interruption? It cannot. Otherwise it would not have been necessary for the Catholic Church, on January 19, 1947, in its new edition of *Annuario Pontificio*, to list six changes in the list of popes. Thereby they admitted that a list, which was supposed to establish direct connection with the apostle Peter and had been used for many centuries, was actually mistaken in six respects, two of the popes being found to be actually nonexistent and four antipopes. Yes, these "successors to St. Peter" were such dim figures and their dates so approximate that it was hard to draw the line between those that actually existed and those that did not.

This new list was said to have been the result of two centuries of research. The very fact that such research was felt to be necessary shows serious doubts in regard to the claims made. And if the facts were so tampered with in an effort to

show an unbroken line of successors that six nonpopes were listed, what assurance is there that further investigation might not find still more gaps? No wonder that the scholar Scaliger so sarcastically commented on the claims of Peter's having been in Rome, why he was so indignant with dishonest argument and quotation, and why as long as he lived the apologists of the church of Rome were on the defensive.

The facts further show that the ever-increasing claims to superiority and jurisdiction on the part of the bishops of Rome during the first three centuries were "promptly and emphatically denied in all parts of the Christian world." The Council of Nice A.D. 325, at which the pope of Rome was not even present, granted the bishops of Antioch and Alexandria metropolitan rights over the churches in their provinces "since the same belongs to the bishop in Rome."—McClintock and Strong's *Cyclopaedia*, Vol. 7, p. 628.

Truly the Scriptures, the facts of history and sound reasoning combine to prove that Peter is not the rock on which Christ built his Christian congregation, that he was not the first "bishop" of Rome, that neither he nor any of the other apostles had successors, and that there has not been a continuous line of such from Peter's day down to ours. Hence the answer to our question, "Do the apostles have successors?" must be an emphatic and unequivocal No!

Few Young Russians Go to Church

¶ William Benton, publisher of *The Encyclopædia Britannica*, recently visited the Soviet Union. In his report he said concerning Christendom's religions in Russia: "Of the influence of religion I shall say only that the regime's slightly more tolerant attitude today does not mean that it is relenting in its militant atheism; it may only mean that, in Russia, religion no longer worries the Party. I saw very few Russians under age 60 in church. Khrushchev said not long ago, 'Religion is still the opiate of the people, but we are strong now and not afraid of it.'"—*Britannica Book of the Year for 1956*.



strange Fashions in Church Decoration

SOMBRE church decorations have gone to the extreme in a village near Kutna Hora, Czechoslovakia. The gloomy interior of the All Saints' church there is made even more depressing by the display of bones from 10,000 people.

¶ Human bones are fashioned into chandeliers and candlesticks with grinning skulls acting as candleholders. Festoons of skulls drape from the ceiling to the walls and across archways like party decorations. In a dark corner can be seen the confessional with a mound of skulls piled high on its top. Against one wall is a coat of arms formed entirely of neatly arranged bones of various sizes. At four spots in the church are twelve-foot-high pyramids of neatly stacked bones with rows of skulls artistically placed at regular intervals. The pyramids are crowned with five or six layers of skulls. Other orderly piles of bones can be seen here and there about the church, some even having skillfully built tunnels. Even the altar has grisly decorations of human skulls.

¶ Here is what the Catholic publication *Home Messenger* of March, 1954, says about these gruesome decorations: "Some curious facts present themselves. For example, the bones and skulls were taken from virtually every part of the human frame and all, apparently, from adults. Moreover, extraordinary skill was needed to create the bizarre, intricate designs of the chapel's interior. Inspection shows that extreme care was exercised in selecting bones of exact sizes and shapes for particular patterns. As one ingenious example, the original decorators used broken bones which during life had not been properly set and had knitted into strange shapes, and, along with the crooked bones of the deformed, made such letters as J and H and difficult designs requiring unusual form. No matter what the contours, the bones were forged into the patterns with infinite, painstaking care. The very chandeliers are made in faithful imitation of the heavy glass chandeliers of the period."

¶ The bones are believed to date from the fourteenth century, but there is no accurate

information as to their origin. A clue might be found in the fact that many of the skulls have been dented by swords. Others are full of little holes that were evidently caused by the spiked hats used for torture during the inquisition that raged through Bohemia at that time.

¶ But this is not the only church with such gruesome decorations. The church of Solferino, Italy, also has human bones on display. It has a wall lined with the skulls of dead soldiers.

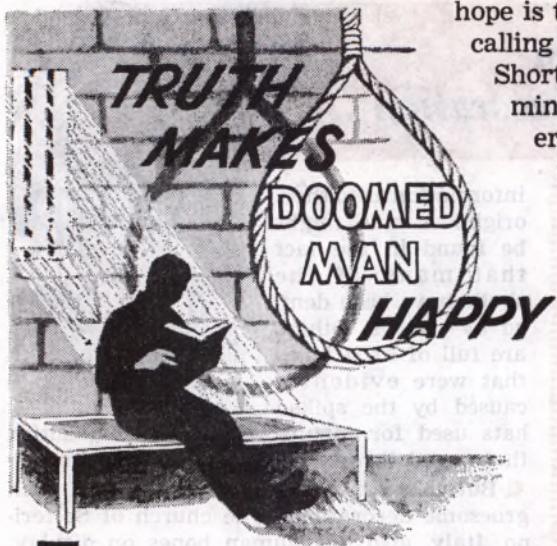
¶ Other churches throughout the world, however, are more conservative in their use of human bones. They display only a few selected ones for the veneration of the people.

This peculiar custom is in direct contrast with what is found in the Bible. In Bible times the dead were buried, not exhibited. God's law to the nation of Israel did not allow for the display of dead bodies or the remains of bodies. In fact, it was defiling even to touch a dead body. "If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or his grave, he shall be unclean seven days."—Num. 19: 16, *Dy.*

¶ If bones of a dead person were placed on an altar, the altar was considered defiled and unfit for future use. This was done by Josiah when he destroyed the places of false worship that had been set up by the Israelites. "And he slew all the priests of the high places, that were there, upon the altars: and he burnt men's bones upon them: and returned to Jerusalem."—2 Ki. 23:20, *Dy.*

¶ Since human bones defiled that altar, making it unusable, how can it be considered proper to drag the bones of dead humans into a place that is supposedly devoted to Christian worship? Neither the Israelites nor the early Christians decorated their places of worship with dead men's bones. The dead were left in the ground, where they belonged.





THE Watchtower, August 15, 1956, had a letter telling of preaching being done in "Death Row" of the United States Disciplinary Barracks at Fort Leavenworth, Kansas. There Bible studies were being conducted right in prison with three condemned men, one of whom had been baptized in prison. Six months later the Society received a letter from this baptized one, from which the following is quoted:

"By the time you get this letter I will have been executed. . . . I symbolized my dedication by water baptism to Jehovah in December, 1954, and, though confined, have lived happier than ever before as I pressed forward, making progress on the road to maturity. I could not have made it without Jehovah's continued guidance and blessings. *The Watchtower* has been my greatest help and has provided me with the spiritual food necessary for all of Jehovah's people. I pray Jehovah to continue blessing you, brothers, and guiding you by his holy spirit, that you may from day to day keep telling the good news of salvation by Him. Jehovah, through you, has instilled within me an unshakable faith, and my

hope is that Jehovah will approve me worthy of my calling and give me life with you in the New World."

Shortly afterward there came a letter from the minister who had taught this condemned brother. Among other things he had the following to say:

"This letter will serve to bring you up to date in regard to Brother Edwards. His death sentence was carried out by military personnel on Thursday, February 14, 1957, right after midnight. [Prior to becoming a witness this man was sentenced to death in April, 1953, for having killed a German girl while with the United States army abroad.]

"My visits with Brother Edwards were limited. From October, 1954, to December 15, 1956, I had been allowed one hour a month to study with this brother. For the last two months I was granted an hour a week, so the majority of his knowledge came from his own personal study.

"In the last few weeks of his life Brother Edwards' chief concern was, 'How can I win Jehovah's approval?' So more than once as I walked in for our visits I found him behind his iron-bar gate, Bible in hand, witnessing to the guard outside. He told me he had many opportunities to witness to other prisoners and the guards, as during the last two months he and two others were watched continuously. In the last ten days of his prison life he was moved to a confinement cell, where he could talk to no one but the guards. During this time I conducted our discussions with the iron gate between us and the guard sitting at my side during the studies. (Until this time I had been allowed to go into the cell with the brother.) On my very last visit I was allowed to go inside his cell after I had removed my coat and allowed myself to be 'shook down for security reasons.'

"All of the last two months the visits consisted of Bible questions and answers

and a study of *The Watchtower*. On Monday evening, February 11, I took him the latest copies of *The Watchtower* and *Awake!* and also the 1953 *Report of the New World Society Assembly of Jehovah's Witnesses*. His remark was: 'Brother Smith, I won't have much time to study these, but I will read them.' As far as he knew he had never met any of Jehovah's witnesses other than me. He read the convention report. When I went in for our final visit Wednesday evening, he handed it to me and said: 'This is the best I have ever read, in fact, I cried while I read it. . . . There just isn't another organization like the New World society.'

"My last visit was for one hour and ended at 10:30 p.m., Wednesday night. Thanks to Jehovah's spirit there was no depressed feeling as we talked about the hope of a resurrection to life. Words cannot express the joy that shone on the face of a man with only an hour and a half to live as he bade me good night. 'If the brothers ask how I am, tell them just fine.'"

Brother Edwards wrote the following to the local congregation:

"I am sure Brother Smith has informed you of my crisis and, at one time or another, of my progress in Jehovah's service, so we are not strangers. I just want you to know how our loving God Jehovah has shown me undeserved kindness and mercy by calling me to his service and revealing his word of truth to me. However, I could not have made progress without the help of his witness, Brother Smith, who tenderly and patiently guided me on the road of pursuing my purpose in life toward maturity.

"I know I speak as if I knew each of you in the congregation personally. But that is the way I feel, because Brother Smith has told me from time to time of some of the activities carried on there, which has

drawn me to you in the love existing in Jehovah's New World society world-wide. It is this love for Jehovah and for you that moved me to write you. Is it not wonderful how the spirit of our loving Creator works?

"Brothers, our happy God Jehovah wants us to be happy. Do not be sad because of the manner in which I am departing. My heart is fixed, trusting in Jehovah, and my hope is that we meet face to face in the New World to be always together praising Jehovah. So keep up the good work, preaching from day to day. Never give up. Preach, preach, preach! for you too know the importance of preaching. (Matt. 24:14) May Jehovah's spirit remain with you and strengthen you for his continued service right on through the battle of Armageddon into his new world of righteousness.

"Your fellow worker in
Jehovah's service,"

[signed] THOMAS EDWARDS

Note, no sentimental illusions about going to heaven at once; likewise no trusting in a deathbed repentance, but proof of a steady growth to spiritual maturity during more than two years.

Although his mother was not favorable to the witnesses of Jehovah, she honored her son's request for a witness funeral. The Community Center was used and there were about 350 persons present. A good witness to Jehovah was given by the speaker, which elicited the following comment from the funeral director: "This is the first Jehovah's witness funeral I have seen. That was the most intellectual funeral sermon that I've ever heard. It has broadened my mind about Jehovah's witnesses."

Brother Smith still visits this prison each Thursday evening and has a study with two others who likewise have taken their stand for Jehovah while in prison.

The holy spirit

"You will receive power when the holy spirit arrives upon you, and you will be witnesses of me . . . to the most distant part of the earth."

—Acts 1:8; NW.

**THIRD PERSON
OF TRINITY
OR
GOD'S ACTIVE
FORCE
?**

The scene is Jerusalem. The time late in May of the year (A.D.) 33. In obedience to the law of Moses more than a million Jews are crowding the city where Jehovah put his name to celebrate the feast of Pentecost. In one of the upper rooms of the city we see the eleven apostles gathered, together with 109 other disciples of Jesus, including his mother and his fleshly half brothers.

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

³ With but very few exceptions the creeds of Christendom state that God's holy spirit is the third person of a trinity, coequal, coeternal and cosubstantial with the Father and the Son. Bible dictionaries and religious encyclopedias go to great lengths to

prove not only that the holy spirit is a person but that it is a divine person. An exception is the Unitarian creed, which holds the holy spirit to be merely "the influence of the Deity on the minds of his servants, . . . dwelling in the hearts of believers, as the source of their spiritual life."—Dictionary of Religious Knowledge, Abbott.

⁴ While the consensus of the religious teaching of Christendom today may ascribe divinity to God's holy spirit, such was not always the case. Note, for example, the words of Neander, of whom McClintonck and Strong's Cyclopædia states: "Universally conceded to be by far the greatest of ecclesiastical historians." Though himself a trinitarian, he wrote: "In A.D. 380, great indistinctness prevailed among the different parties respecting this dogma so that a contemporary could say, 'Some of our theologians regard the holy spirit simply as a mode of divine operation; others as a creature of God; others as God himself; others again, say that they know not which of the opinions to accept from their reverence for Holy Writ, which says nothing upon the subject.' "

⁵ Is God's Word ambiguous on the subject of the holy spirit? Does it fail to in-

1, 2. What notable event took place in Jerusalem on Pentecost A.D. 33?

3. What is the general view of Christendom regarding God's holy spirit? What is the view of the Unitarians?

4. What views prevailed in 380 (A.D.) as to the identity of God's holy spirit?

5. What questions present themselves regarding God's holy spirit?

dicate clearly whether God's holy spirit is God himself, a creature of God or a mode of divine operation?

SPIRIT PERSONS

⁶ To understand what the Bible has to say about God's holy spirit we must first note the meaning of the Hebrew and Greek words translated "spirit," namely, the Hebrew word *ru'ahh* and the Greek word *pneu'ma*. Both of these words have the meaning of "breath," "blast" or "wind," and are translated in various ways. The English word "pneumatic" comes from this Greek word *pneu'ma*, a pneumatic tire being a tire full of wind. While the term "Holy Ghost" occurs some ninety times in the King James and Douay versions, it is actually an Old English term, "ghost" being derived from the German word *geist*, meaning "spirit." That is why the expression "Holy Ghost" does not appear in modern translations.

The term "spirit" is used in seven different ways in the Bible, and is applied both to persons and to impersonal things. Obviously, a failure to distinguish between these seven senses of "spirit" would result in confusion on the subject. To ascertain the truth we must therefore heed Paul's admonition: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright."—2 Tim. 2:15, NW.

⁸ Why did Bible writers use the words *ru'ahh* and *pneu'ma* in seven different senses and apply them both to persons and to that which is without personality? Because all these senses have in common the

two basic characteristics of wind, namely, invisibility and force. Note, for example, the sails of a boat driven by the wind. We cannot see the wind, yet the fact that the sails are bowed and the boat is being driven over the water shows a force at work. Thus we note a visible effect produced by an invisible force. Stressing these characteristics of "spirit" are the prophet's words: "The Egyptians are men, and not God; and their horses are flesh, and not spirit."—Isa. 31:3, RS.

⁹ Logically, the term "spirit" applies first of all to Jehovah God, for he is both invisible, no man ever having seen him, and mighty—almighty, in fact. (Ex. 6:3; 33:20) Yes, as Jesus said, "God is a Spirit"; and as Paul wrote, "Now Jehovah is the spirit."—John 4:24; 2 Cor. 3:17, NW.

¹⁰ The Scriptures also speak of Jesus Christ as a spirit. "The first man Adam became a living soul," quotes Paul, contrasting him with the last Adam, Jesus, who "became a life-giving spirit" upon his resurrection, "he being put to death in the flesh, but being made alive in the spirit." And since he now dwells in "unapproachable light," and is also known as "The mighty God," the term "spirit" is also fittingly applied to him.—1 Cor. 15:45; 1 Pet. 3:18; 1 Tim. 6:16, NW; Isa. 9:6.

¹¹ Angels, both good and bad, are also termed "spirits." Thus at Hebrews 1:7, 14 (NW) Paul states that God "makes his angels spirits," and that angels are "all spirits for public service." These good angels are both invisible and powerful, as the Bible repeatedly shows. (2 Ki. 6:16, 17; Isa. 37:36) Wicked angels are also referred to as spirits, Jesus often expelling these spirits "with a word," from persons possessed by them. And Paul speaks of Satan as "the spirit that now operates in the sons of disobedience." (Matt. 8:16; Eph. 2:2, NW)

6. What Hebrew and Greek words are rendered "spirit" in the Scriptures, and what are the meanings of these words?

7. In how many different senses is the term "spirit" used in the Scriptures, and, therefore, what admonition must we heed?

8. What two basic characteristics of wind do all these various uses of "spirit" have in common?

9-11. (a) Why is the term "spirit" fittingly applied to Jehovah God? (b) To Jesus Christ since his resurrection? (c) To the angels, good and bad?

That these wicked spirits are also very powerful is apparent from Daniel 10:13, 20, where we are told that one of them was able to restrain one of God's invisible messengers for twenty-one days.

"SPIRIT" USED IMPERSONALLY

¹² One of the uses of "spirit" for that which is without personality is for the spirit or life force God put in man after forming him out of the dust of the ground, thereby causing man to live. Regarding this life force, we read at Genesis 7:22 (Ro) that "all in whose nostrils was the breath of the *spirit of life*" died on account of the Flood. Or, "everything in which the breath of the *force of life* was active . . . died." (NW) And the apostle John tells of seeing a vision in which certain witnesses had "*the spirit of life*" enter them, causing them to stand on their feet after they had been dead for three and a half days. (Rev. 11:11, NW) At death "the dust returns to the earth as it was, and the *spirit* [ru'ahh, not neph'esh or soul] returns to God who gave it." (Eccl. 12:7, RS) This life force certainly is invisible and powerful, and is therefore fittingly termed "spirit." Scientists are trying very hard to discover this life force or "life principle," but Jehovah in his wisdom has seen fit to keep this secret to himself.—Ps. 36:9.

¹³ Another use of the term "spirit," ru'ahh, pneu'ma, in the Scriptures for that which is without personality is its application to mental disposition. Thus we read: "Pride goes before destruction, and a haughty spirit before a fall." And: "He who is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city." (Prov. 16:18, 32, RS) The mental disposition itself cannot be

seen, but it has force that manifests itself in actions that are visible, as when one loses self-control and becomes red in the face and trembles with rage. Jesus used "spirit" in this sense when he counseled: "Keep on the watch and praying, that you may not enter into temptation. The spirit, of course, is willing, but the flesh is weak." One's mental disposition is therefore also fittingly termed "spirit."—Matt. 26:41, NW.

¹⁴ Another sense in which the term "spirit" is applied to impersonal things is to "inspired utterances." A prophecy inspired by God is an inspired utterance or expression, and so the prophecy when quoted is properly referred to as the "spirit" talking. Thus Paul says that "the inspired utterance [spirit: footnote] says definitely that in later periods of time some will fall away from the faith."—1 Tim. 4:1, NW.

¹⁵ The Devil and his agents also inspire utterances, although such are not prophetic. Thus a line of Communist propaganda issued as news is modernly termed an "inspired statement." Satan's present worldwide propaganda campaign against Jehovah's kingdom is pictured as "three unclean inspired expressions," or "unclean spirits," resembling frogs, that are gathering all nations to Armageddon. (Rev. 16: 13, 14, 16, NW) The apostle John warns Christians to be on guard against being deceived by the wrong kind of inspired expressions: "Do not believe every inspired expression [spirit], but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world." The very fact that John here associates "spirit" with false prophets shows that it refers to what these prophets say and not to spirit creatures. As humans we cannot make trial of spirit creatures, but we can try the expressions inspired by spirits to see whether they are true or not. Since such ideas are

12-15. (a) What reasons and scriptures show that "spirit" is used to designate the life force? (b) To designate the mental disposition? (c) To designate inspired utterances?

in themselves invisible and also can exert a powerful force upon men's minds, they are properly termed "spirits."—1 John 4: 1, NW; AT.

¹⁶ The seventh and remaining sense of the term "spirit" is its use as "holy spirit," which trinitarian translators usually render with capital letters and precede with the definite article *the*, as "The Holy Spirit." According to the Athanasian Creed, the earliest creed to explicitly teach the trinity as it is understood today, therefore the one most relied upon by trinitarians, the "Holy Spirit," or the "Holy Ghost," is a member of the trinity, uncreated, almighty, incomprehensible, a Person, a Lord and a God, "the glory equal, the majesty coeternal" with God the Father. A clergyman may deny the inspiration of the Bible, that Jesus' blood cleanses us from our sins, that Jesus performed miracles and was raised from the dead, and still be considered a good Christian; but let him deny the trinity and he would at once be branded as a heretic. Says the Roman Catholic *Encyclopedia* regarding this teaching: "The Trinity is the term employed to signify the central doctrine of the Christian religion."

HOLY SPIRIT NEITHER A PERSON NOR A GOD

¹⁷ If the holy spirit is equal with Jehovah God, as claimed by the Athanasian Creed, and if the trinity is the central teaching of the Christian religion, as claimed by *The Catholic Encyclopedia*, should we not expect these things to be plainly stated in so many words in the Bible? And should this not especially be the case in view of the fact that it is stated that the trinity teaching is "of all revealed truths" "the most impenetrable to reason," and yet salvation depends upon its acceptance? The

fact that the Word of God does not explicitly mention, explain or teach a trinity is in itself strong proof that the trinity teaching is false. And this is also borne out by what the Bible teaches regarding the holy spirit.

¹⁸ Yes, how could the holy spirit be equal with Jehovah the Father when it is given such a secondary position in the Scriptures? Daniel, Stephen and John in visions saw representations of the Father and the Son, but never one of the holy spirit. Why not, if the holy spirit is equal to the Father and the Son in glory, power, etc.? The creed may state that unless we believe that the holy spirit is equal to God we shall perish, but Jesus, in giving us the rule for life, does not even mention the holy spirit: "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, NW.

¹⁹ Far from teaching equality with Jehovah, the Scriptures show that the holy spirit is not even a person. Thus John the Baptist stated that Jesus would baptize "with holy spirit and with fire," even as he was baptizing with water. To baptize means to immerse, to dip, to submerge. A person can baptize others with water, dipping them into it, as John did, and a person can baptize others with fire by immersing them in flames or causing their destruction; but how can one person baptize others with another person? Since neither water nor fire is personal, is it not reasonable to conclude that the holy spirit is also not a person? Besides, Peter stated that God poured out 'some of his spirit' upon all kinds of flesh. Can we imagine *some* of a person being poured out on thousands of other persons, as was the case at Pentecost after Peter had preached

16, 17. (a) What does the Athanasian Creed hold regarding holy spirit, and how vital is this teaching regarded? (b) What reasons argue against this being the Scriptural position?

18. What Scriptural testimony shows that holy spirit could not be equal with God?

19. How does baptism with holy spirit indicate that holy spirit is not a person?

to the Jews?—Matt. 3:11; Acts 2:17, 38, 41, NW.

²⁰ That the holy spirit is without personality is also indicated by the fact that it has no distinctive name. God, the Creator, has many distinctive appellations. His name is Jehovah, and he only is “The God,” or “The [true] God,” he only is the “Most High” and the “Almighty.” He is thus distinctly distinguished from other gods or mighty ones. Likewise with his Son, Jesus Christ. There is only one by that name, only one “only-begotten Son,” only one “First-born,” only one *Logos* or “Word.”

²¹ But not so with the holy spirit. Jehovah, Christ and the faithful angels are all holy spirits. Is the holy spirit “*The* holy spirit”? If so, in what way does he excel Jehovah and Christ either as respects being a spirit or being holy? And more than a hundred times the holy spirit is referred to as “the spirit of Jehovah,” “God’s spirit,” “my spirit” and “spirit of Jesus Christ.” All such possessive uses of the holy spirit further argue that it is an instrumentality rather than a separate and distinct person.—Judg. 3:10; Matt. 3:16; Acts 2:18; Phil. 1:19, NW.

²² And note still another point, that of location. The Bible tells us that God dwells in heaven, that he holds court there. Also that Jesus in his prehuman existence was rejoicing in his Father’s presence, that he came to earth to perform special missions, especially at the time he came as a man, and that he has now returned to heaven. Where was or where is the holy spirit now if it is a person? Did “he” come down upon Jesus at Jordan and then remain, or return and then come again at Pentecost? Is “he” now in heaven with God and Christ, or is “he” scattered through-

out the earth wherever Christ’s followers are to be found?

²³ The fact is that the truth about the holy spirit has been beclouded by the prejudices of Bible translators. Their use of capital letters cannot be used to prove the holy spirit is a person. Why not? Because at the time the Scriptures were written proper and common nouns were not thus distinguished from each other. The same is true regarding their adding the definite article *the* before holy spirit in some hundred instances where the Bible writers had not done so. To omit the definite article seemed disrespectful to such Bible translators but not to the Bible writers. Thus Paul wrote that God’s kingdom meant “peace and joy with holy spirit,” not “with the holy spirit.” And Peter wrote that God’s servants spoke, being “borne along by holy spirit,” not “by the holy spirit.”

—Rom. 14:17; 2 Pet. 1:21, NW.

THE HOLY SPIRIT—GOD’S ACTIVE FORCE

²⁴ Since God’s holy spirit is not a God, not a member of a trinity, not coequal, and is not even a person, is it “the influence of the Deity on the minds of his servants,” as claimed by some? While the holy spirit is used by God to influence the minds of his servants, its operation takes in far more than just that. It is God’s *active force*, not Jehovah’s power residing within himself, but his energy when projected out from himself for the accomplishing of his purposes. This is what certain early “church fathers” chose to call “a mode of divine operation.” Being invisible and powerful it can properly be termed *ru’ahh*, *pneu’mā* or *spirit*. However, it is not a blind, uncontrolled force, such as the forces of “nature,” lightning, hurricanes and the like, but as God’s holy spirit it is at all times under his control, accomplishing

20, 21. How does the fact that God’s holy spirit does not have a distinctive name argue against its being a person?

22. How does the question of location argue against God’s holy spirit’s having personality?

23. How have Bible translators beclouded the truth regarding holy spirit?

24. What is God’s holy spirit?

his holy purposes, and therefore may be likened to a radar beam.

²⁵ Thus it was by means of his holy spirit or active force that God created all things, doing so, of course, as John 1:3 shows, through his Son. As Elihu said: "The spirit of God hath made me, and the breath of the Almighty hath given me life." (Job 33:4; see also Genesis 1:2; Psalm 104:30.) This active force came upon the faithful men of old, such as Gideon, Jephthah and Samson, empowering them to gain notable victories. Jesus testified that it was "by means of God's spirit" that he performed miracles. And the apostle Paul showed that it was the holy spirit that enabled the Christians back there to do the various signs and works. Included, therefore, is the writing of the Scriptures. Said David: "The spirit of Jehovah it was that spoke by me." And Peter: "For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit."—Matt. 12:28; 2 Sam. 23:2; 2 Pet. 1:21, NW.

²⁶ The Scriptures further show that it is by means of his holy spirit or active force that God brings forth his spiritual sons, the first of whom is Jesus Christ. At the time of his baptism God's holy spirit came upon Jesus in the form of a dove, after which God acknowledged him as his spiritual Son. (Matt. 3:16, 17) And so Paul says regarding Christ's footstep followers: "For all who are led by God's spirit, these are God's sons." And that "the [holy] spirit itself bears witness with our spirit [mental disposition] that we are God's children."—Rom. 8:14, 16, NW.

²⁷ By means of this holy spirit these spiritual sons of God are anointed, appointed or commissioned by Jehovah to

preach. And so Jesus, at the beginning of his ministry, read from Isaiah 61:1, 2, and applied it to himself: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor." This anointing by God's spirit commissioning them to preach came upon Christ's followers at Pentecost in fulfillment of Joel's prophecy, even as Peter showed: "'And in the last days,' God says, 'I shall pour some of my spirit out upon every kind of flesh, . . . and they will prophesy.'"—Luke 4:18; Acts 2:16-18, NW.

²⁸ God's holy spirit also serves to enlighten his servants and help them to understand his Word. In fact, it cannot be understood without the help of God's holy spirit. That is why the scribes, Pharisees, Sadducees and lawyers, though very familiar with the Scriptures, did not understand them. Yes, as the apostle Paul shows: "'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him.' For it is to us God has revealed them through his spirit."—1 Cor. 2:9, 10, NW.

CONSIDERING OBJECTIONS

²⁹ But perhaps at this point a firm believer in the trinity will object, asking: 'Does not the Bible in various ways indicate that God's holy spirit is a person? And did not the early church fathers believe the holy spirit to be a divine person?' Since Jesus warned of a falling away and Paul and others told of an apostasy already at work in their day, it follows that the early "church fathers" could have been mistaken. However, personality was not always ascribed to God's holy spirit. Justin Martyr believed that "the holy spirit was an influence or mode of operation of the

25. What are some of the things God's holy spirit accomplished in times past?

26-28. How has God's holy spirit been active in behalf of his spirit-begotten sons beginning with Jesus Christ?

29. (a) What objections are raised to holy spirit's being God's active force? (b) What did certain "church fathers" believe holy spirit to be?

Deity."* Hippolytus, who according to *The Catholic Encyclopedia* was the "most important theologian and the most prolific religious writer of the Roman Church in the pre-Constantinian era," in his writings "decidedly ascribes no personality to the Holy Spirit."† And as we have already noted (paragraph 4), there was decided difference of opinion as to the nature of the holy spirit in the fourth century. That is why we read that "though Basil of Caesarea [late fourth-century theologian] wished to teach the divinity of the holy spirit in his church, he only ventured to introduce it gradually," because of the strong opposition to this novel teaching.—*History of Christian Dogma*, Neander.

³⁰ So early church history cannot be used to prove the trinitarian view of the holy spirit. And neither can the fact that at times the personal pronoun is used in connection with the holy spirit prove the holy spirit is a divine person or even a creature. For example: Jesus said he would send his apostles the Comforter, Helper or Paraclete, the "spirit of the truth." Since the Greek word *par-a'cle-toς* is in the masculine gender, it was logical for Jesus also to use personal pronouns when referring to the holy spirit in this capacity or activity. This promised Helper came at Pentecost.—John 15:26, NW.

³¹ But, on the other hand, we find Jesus repeatedly using impersonal pronouns when referring to God's holy spirit, a most disrespectful thing to do if the holy spirit were the third person of a trinity, coequal and consubstantial with Jehovah God himself. "The spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you."

* *The Church of the First Three Centuries*, Lamson.
† *Ibid.*

30-32. Why cannot the use of personal pronouns in referring to God's holy spirit be used to prove it is a person?

(John 14:17, NW; *Ro*; *AT*; *ED*) True, some translations use the personal pronouns here, but since the original Greek has impersonal pronouns, such translators must have allowed their religious prejudices to influence their translations. For a similar instance note Romans 8:26, where the holy spirit is referred to by the pronoun "himself" in some translations (*RS*, *Dy*), and by "itself" in others (*NW*, *AV*, *AT*, *Ro*, *ED*). *bio to new infant edit cogn*

³² In view of the fact that we find the nation of Israel and God's universal organization and the Christian congregation repeatedly referred to in the Scriptures under the symbol of a woman, it should not surprise us that at times the part played by the holy spirit is personalized. But if the holy spirit were the third person of the trinity, equal to God and Christ in glory and honor as claimed by the creeds, could we imagine the Scriptures referring to the holy spirit as "it"? *revised word*

³³ However, someone may ask, How can an impersonal spirit be spoken of as speaking, teaching, forbidding and ordaining? And what about God and the holy spirit being used interchangeably, as when we read that God said a certain thing and then again that it was said by the holy spirit? Besides, do we not read that Ananias lied to God and then again that he lied to the holy spirit? Does this not further prove that God and the holy spirit are one, members of a trinity? *ages imp*

ILLUSTRATING HOW THE HOLY SPIRIT OPERATES

³⁴ In considering the foregoing question, doubtless the use of illustrations will be helpful, even as the greatest Teacher that ever lived, Jesus, found to be the case. The holy spirit has been likened to wind. In certain respects it can also be likened

33. What are some other arguments produced to support the teaching that God's holy spirit is a person?

34. In what respects may holy spirit be likened to electrical force?

to electricity. It also serves for illumination, as a means of communication, and represents a powerful force that can accomplish great things. We cannot tell whether a person is filled with the holy spirit merely by looking at him, even as we cannot tell whether a battery or a "third rail" is charged with electricity merely by looking at it. And even as electricity is used by certain governments to execute criminals, so Jehovah has at times used his holy spirit to execute the wicked, as in the case of Ananias and his wife Sapphira.—Acts 5:1-11.

³⁵ And to use another illustration: Today policemen and soldiers keep in touch with their superiors by means of radio. Their officers send messages that instruct, command, forbid, as the case may be, by which the men in the field or on duty are maneuvered. It might be said that the radio did all this in that it was the agency used. So likewise Jehovah God, by means of his holy spirit, both through his Word and in addition thereto, speaks to, instructs and directs his servants. Thus we read: "These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words."—1 Cor. 2:13, NW.

³⁶ The same holds true regarding the holy spirit's ordaining or making appointments of overseers in the Christian congregation. It does so by means of human instrumentalities. Thus we not only read of Paul saying "the holy spirit has appointed you overseers," but also that Paul left Titus in Crete 'to correct matters and

35. How can the holy spirit's teaching and forbidding be illustrated?

36. Why can it properly be said that holy spirit or God's active force appointed overseers?

to make appointments.' In that Titus and others made such appointments by reason of the wisdom and authority given them by God's holy spirit, it can be said that such appointments were made by the holy spirit.—Acts 20:28; Titus 1:5, NW.

³⁷ Then again, God's imparting knowledge of his will to his servants by means of his holy spirit in times past may be likened to a newscast over the radio regarding a statement made by the chief of state. It would be correct to say that the radio said it, that a certain news commentator said it or that the chief of state said it. Such expressions are common and no confusion results. But because God's Word at one place states that God said a certain thing and in another place that the holy spirit said it is taken by trinitarians to argue that God and the holy spirit are members of a trinity or one God.* Such a strained inference merely points up the weakness of the trinitarian position. The Bible's testimony is simple and plain, not mysterious. It shows that God spoke the words in the first place and that his faithful servants on earth received them by means of the holy spirit.—2 Pet. 1:21, NW.

³⁸ The same reasoning can be applied to Peter's words to Ananias. In that Peter was enlightened by the holy spirit, Ananias in lying to Peter was lying to the holy spirit; and in that Peter represented God and spoke for Him, Ananias in lying to Peter was also lying to God.—Acts 5:1-11, NW.

* *The Catholic Encyclopedia*, Vol. VII, p. 409.

37. Further argument for the divinity of God's holy spirit is disproved by what reasoning, illustration and scripture?

38. How can it be said that Ananias lied both to God and to his holy spirit?

For we are overturning reasonings and every lofty thing raised up

against the knowledge of God.—2 Cor. 10:5, NW.

Receiving God's holy spirit today

WHAT about the operation

of God's holy spirit today? Is it still possible for Christians to receive it? If so, how, and upon what conditions? And how does possession of it manifest itself? By being able to speak in tongues, to do "divine healing," and in such-like ways?

²The facts show that God does give his holy spirit to his people today. Jesus' words still apply that 'the Father in heaven will give holy spirit to those asking him.' (Luke 11:13, NW) Not that it is merely a matter of asking God. That is only the first condition. Other scriptures show what else is required. We must have good hearts. If we are proud or delight in wickedness we cannot expect to receive holy spirit. God is near to the lowly and contrite ones, but the prayer of the wicked is disgusting to him.—Isa. 57:15; Prov. 28:9.

³Before we can receive holy spirit we must also receive knowledge, and not only knowledge but also understanding, of God's Word and purposes. That is why Christ "gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers," so that all Christians might "attain to the oneness in the faith and in



1. What questions regarding God's holy spirit now present themselves?

2. What are the first conditions for receiving God's holy spirit?

3-5. What provisions for understanding his Word did God make back there and in our day? and how might this be illustrated?

the accurate knowledge of the Son of God." (Eph. 4:11-13, NW)

In apostolic times a governing body of Christians at Jerusalem directed the work and served as a channel to bring forth spiritual food. To gain an understanding of God's Word and purposes back there one had to get in touch with this body or its representatives. And only those who did receive God's holy spirit.

⁴Likewise today Jehovah has an organization channel through which he makes known his will and purposes and through which he directs the work of preaching the good news of his kingdom. Even as Jesus foretold, today we see a "faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time." The facts show that this slave that God is using is not a single person but a composite individual, a group, an instrument, an organization, which uses as its legal instrument the Watch Tower Society.—Matt. 24:45-47, NW.

⁵To revert to an illustration again: Just as we need a radio set, electricity and proper tuning of dials to get in touch with a certain radio station, so we need prayer, we need to have the right heart condition, we need knowledge and understanding, and we need association with and instruc-

tion from the channel Jehovah is using at this time to be able to receive his holy spirit.

⁶ However, that is not all. We must also bring our lives in harmony with God's purposes, for "faith without works is dead." (Jas. 2:26, NW) As Paul showed when rebuking some for again trying to keep the Mosaic law: "Did you receive the spirit due to works of law or due to obedient hearing by faith?" There we have it, "obedient hearing by faith." And that includes a great deal. It means repenting of our wrong course, accepting Jesus as our Ransomer, dedicating ourselves to the doing of God's will and making confession of that dedication by water baptism. And it means following a course of righteousness and preaching the good news in favorable and in unfavorable season.—Gal. 3:2; 2 Tim. 4:2, NW.

NO GIFTS OF THE SPIRIT TODAY

⁷ Some claim to speak in tongues and to heal by God's holy spirit. But it does not necessarily follow that because the early Christians could do such things we today should be able to do the same. Holy spirit gave Noah and his family wisdom to build, saving themselves as well as all kinds of land animals. Likewise God filled Bezalel with his spirit "in wisdom and in understanding and in knowledge and in every kind of craftsmanship," for the manufacture of the tabernacle and its beautiful furnishings. And down through the centuries, from Moses to the apostle John, God's spirit enabled men to write prophecy and to record history accurately. God's holy spirit equipped each servant of his to do the particular work God had assigned to him.—Ex. 31:3, NW.

6. What else is necessary to our receiving God's holy spirit?

7. According to what does God's spirit operate, as shown by what examples?

⁸ And so with the Christian congregation. At the time of its inception the holy spirit bestowed miraculous powers, gifts or signs so that its members could prove its divine origin to unbelievers and especially to the Jews. (1 Cor. 1:22) Had not Moses objected to Jehovah that his people would not believe that God had appeared to him, and did not Jehovah therefore empower Moses to establish his authenticity by performing a series of miracles? Certainly. (Ex. 4:1-9) And was not Jesus, the Son of God, given supernatural power for the same reason, not merely to relieve suffering, but to prove that he was indeed the long-looked-for Messiah? Yes, and so he could say: "Believe me . . . ; otherwise, believe on account of the works themselves." And so we repeatedly read that as a result of certain miracles the people believed.—John 14:11, NW.

⁹ But it was no longer necessary that these miracles continue once the authenticity of Christ and of the Christian congregation had been firmly established, even as the gift of inspiration was no longer necessary once the Scriptures had been completed. That is why Paul, at 1 Corinthians 13:8, states that gifts of prophecy, of tongues and of supernatural knowledge will pass away. And back there the miracles performed were of such a nature and so extensive that there could be no doubt about their having been due to the active force of Jehovah. The claimed miracles of today are so infrequent and of such a nature that they do not bear the slightest resemblance to those performed by Jesus and his apostles. Who today can instantaneously cure all who come to him, lepers, crippled, blind and whatnot, merely by their touching his clothes? Who has raised a person that was dead and buried for four days? Who can calm the stormy wind

8. Why did miracles accompany the giving of holy spirit in the days of Jesus and his apostles?

9. Why are such miracles no longer necessary?

and sea? Or feed many thousands on a few loaves and fishes? Not one of all those who claim to heal and speak in tongues because of having received the holy spirit.

¹⁰ The fact is that those professing to do miracles by the power of the holy spirit give unmistakable evidence that they could not possibly have that holy spirit. The carryings on at the meetings of some are so noisy and confused that there can be no question about their not having God's spirit, which is one "of soundness of mind." Then, again, we find healers commercializing on their claimed gifts, and nothing could be farther removed from true Christianity than that. And further, we find those professing to heal teaching all manner of false doctrine and being in the dark as to why God has permitted wickedness and suffering, further clearly indicating that God's spirit has not enlightened them.

—2 Tim. 1:7, NW.

HOW MANIFESTED TODAY

¹¹ If not by the performance of signs, such as speaking in tongues and physical healing, just how does possession of the holy spirit manifest itself today? First of all, by enlightening God's servants as to his will and purposes, even as the 120 disciples were enlightened at Pentecost. Before they received the holy spirit they read the Scriptures and heard Jesus preach but failed to understand. That is why they still looked for an earthly kingdom after Jesus was raised from the dead. That the holy spirit is imperative to such enlightenment can also be seen today in that millions read the Bible and yet are confused as to God's will and purposes. With all their Bible study they continue to be divided racially, nationally and religiously and without any message of hope or any

10. What shows that those claiming to perform miracles today do not have God's holy spirit?

11, 12. What shows that understanding of God's Word depends upon having God's holy spirit?

answer to the all-important question of why God permits evil.

¹² However, today Joel 2:28, 29 is again having fulfillment on his faithful remnant, for Jehovah's servants as young, energetic men are seeing visions of a new heavens and a new earth in which righteousness is to dwell, all as a result of Jehovah's pouring out some of his spirit upon them. They have had the 'eyes of their heart enlightened' so that they now understand who Jehovah is, what his purposes are, why he has permitted evil and how his Word, the Bible, is harmonious from beginning to end. Yes, they are 'beholding wondrous things out of God's Word.' (Eph. 1:18, NW; Ps. 119:18) And they are prophesying or publicly preaching.

¹³ Since God's spirit is holy, it has nothing in common with this corrupt old world. Proof of its possession would therefore be seen in keeping separate from the world. Today there is a New World society of Jehovah's witnesses that is keeping separate from the old world's corrupt politics, greedy commerce, selfish materialism and hypocritical religions that are contaminated by pagan beliefs and practices and based on tradition rather than on the Word of God. They are keeping themselves "without spot from the world."—Jas. 1:27, NW.

¹⁴ Possession of the holy spirit also manifests itself by bringing forth the fruitage of the spirit, which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." Those belonging to the New World society have made over their minds, have put on new personalities and are bringing forth these fruits of the spirit. The reports appearing in the public press on their conventions, telling of their happiness, their zeal, their orderliness, their love for one another and the joy they get out of their religion, all give proof

13, 14. What effect does holy spirit have upon the lives of those who receive it?

that those of the New World society do have the holy spirit.—Gal. 5:22, 23, NW.

¹⁵ The most striking evidence of all of their having the holy spirit today is their sharing in giving the witness to Jehovah's name and kingdom. "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach." Those words of Isaiah that Jesus applied to himself also apply to all his true followers. As he preached, so must they. And that Jehovah's people, the members of the New World society, do have the holy spirit is therefore also seen by the fact that every one of them does preach.—Luke 4:18, NW.

¹⁶ Yes, God's holy spirit upon his people is causing a world-wide educational campaign to be carried on. And although warring against the Devil and his demons, and although opposed by organized religion, big business and corrupt politics, and especially by totalitarian governments, their New World society is expanding phenomenally. They never compromise. Rather than let their preaching platforms and religious publications also serve Communist propaganda they go underground to preach. They take God's Word literally and seriously, living by it regardless of

what it requires of them. In view of their being surrounded by such a hostile world, there can be only one explanation for their prosperity, their zeal, their oneness, their purity of worship—that given by God's Word: "Not by might, nor by power, but by my spirit, saith Jehovah."—Zech. 4:6, AS.

¹⁷ Appreciating that God's holy spirit is not a third person of a trinity but God's active force, do you, dear reader, wish to receive and enjoy the many blessings that come to those having the holy spirit? Then first of all pray to God for it, and keep on asking and it will be given to you. But not without your doing your part, by acting in harmony with your prayers. Your part is that of reading God's Word, and not only reading it but studying it so as to understand it. Those who give evidence of having the holy spirit will be glad to assist you. Bring your life in accord with the righteous requirements set forth in that Word and tell to others the things you learn. Continuing in that course you will receive the holy spirit, and that in ever richer measure. And further, you can confidently hope for everlasting life in God's new world in which the knowledge of Jehovah shall cover the earth as the waters cover the sea.—Isa. 11:9, AS.

15, 16. What is the most striking evidence that the members of the New World society do have God's holy spirit?

17. How, in brief, can we hope to receive holy spirit today, and that in ever richer measure?

Communists Send Witnesses to Siberia

¹⁸ The New York Times of March 5, 1957, published this news dispatch from London: "Seven members of the Jehovah's Witnesses sect have been brought to trial in the Moldavian Soviet Socialist Republic on charges of 'spying for organizations in the United States,' a radio report from Kishinev disclosed. Kishinev is the capital of the Moldavian Republic, which lies in the southwest part of the Soviet Union. According to the report, two of the seven defendants are women."

Beneath this report the Times commented: "Officials at the international headquarters of the Jehovah's Witnesses in Brooklyn, N. Y., said they had not been informed of the arrest of the seven members of the sect. They said the sect operated underground throughout the Soviet Union and about 7,000 Witnesses already had been sent to Siberia."

ROUNDING THE WORLD WITH THE VICE-PRESIDENT

PART 2

IN CALCUTTA, India, near the mouth of the sacred Ganges River, plans began to be laid just as soon as the news broke of the coming of the vice-president of the Watch Tower Society toward the end of December. A hall was arranged for. At the beginning of the month 2,000 handbills were distributed to interested or curious ones, particularly as the local witnesses of Jehovah did advertising work on the streets with placards, especially on the main thoroughfare of the city known as Chowringhee. This is a broad road with some good shops, hotels and offices on one side, and facing a maidan, a large park area crisscrossed with good roads and having many lovely trees. This maidan has dozens of small sporting and social clubs on it. Each evening for two hours as many as thirty to thirty-five Kingdom publishers stood with placards putting the question "Is World Peace Possible in Our Day?" This really aroused interest, and many stopped to ask them what it was all about. Then the first "teaser" handbill was given out, and magazines and also the booklet *Basis for Belief in a New World* were placed in many languages. The Bengali brothers and sisters thoroughly enjoyed this. A keener than usual interest on the part of the people was noticeable; they were kindly disposed. Many persons had their names noted down for further discussion. Meanwhile, devoted brothers prepared banners and made arrangements for the assembly cafeteria and other services. Two hundred posters were now put up in shops, or were put on placards, and 5,000 handbills were distributed before all advertising was finished.

A special fund was built up to aid financially poor brothers (some had never been to an assembly of Jehovah's witnesses) to make the journey to Calcutta. You ought to have heard



CALCUTTA

the expressions of joy, yes, the delight, that these gave vent to in thanking Jehovah with full hearts for all these manifestations of loving-kindness. Two graduates of the Watchtower Bible School of Gilead, George Singh (a former Sikh) and his wife, Grace (née Joseph), came about 600 miles from Cawnpore. Others traveled 300-odd miles to get to the assembly city.

As the time for the assembly approached, expectation ran high. People saw nightly placard parading on the main streets. Many were surprised to see men of all kinds, Europeans and Indians, all doing the same advertising, all very

happy, all smiling. People were curious and asked questions, a thing that Jehovah's witnesses love. Sincere questions need a good Scriptural answer, and often one would note quite a group around Indian brothers and sisters, who ably defended the truth and spoke enlightening facts to aid many. One young Hindu, contacted on Saturday evening, came to the study of the *Watchtower* magazine Sunday evening and began a personal Bible study the following Wednesday. Among those contacted were Bengali, Hindi, Tamil, Kanarese, Malayalam, Gujarati, and Assamese-speaking persons. How would the people eventually respond? We wondered.

Thursday, December 27, arrived, and a happy party went to Dum Dum airport to meet the vice-president arriving from Delhi. The plane put in early, with none yet at the airport to meet him. Gilead graduate Grace Singh was first to stare at him with some recognition. Others arriving later found Fred W. Franz already there, chatting to Indian brothers and sisters who were earlier comers. A party of about twenty-five finally welcomed him to the city. The weather was warm, for the winter season there, yet pleasant. In due order the vice-president was settled in a hotel on the Chowringhee, and then lunch followed at the Ripon Street missionary home. The pleasant time there spent together afforded the occasion for some things of concern to be discussed. Interestingly, a fat roll of copies of an issue of *The Watchtower* had just been received from

Brooklyn, delayed owing to the Suez Canal crisis. So it happened that for the first time a study lesson assignment in this magazine had been missed because of failure of the magazine to arrive on time for Sunday evening study by the Calcutta congregation.

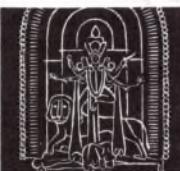
The time on our hands until a specially arranged evening meeting allowed for a bit of sightseeing, along the Chowinghee, and down through a temple gate to visit a ghat along a muddy stream, and then into the gloomy, forbidding, beggar-infested temple of the ferocious, four-eyed goddess Kali. At first one felt a shrinking at some of the sights. Back at the hotel a discussion followed with the Calcutta congregation servant, Zavits, and the circuit servant, Cotterill, both missionary graduates of Gilead, going over some of the problems pressing for attention. At 7:30 p.m. the Kingdom Hall was packed, when the last of the brothers came in from preparing the assembly place at the Artistry House. All lived through the experience as the vice-president told of the brothers he had encountered along his route there, brothers of exclusive devotion to God, faithful under the test now being applied. They laughed about his sitting by invitation on the pope's gold throne in a big audience hall over St. Peter's Basilica's main entrance, he being told right afterward that it had been against the law! A dubious honor! They appreciated the love and greetings conveyed from all the brothers along the way. So a happy, unscheduled pre-assembly meeting made them all glad and ready for the coming program.

The two-day assembly opened Friday, December 28, at 9 a.m., in the pleasant little theater known as the Artistry House on Park Street. The program closely followed that at the Bombay assembly. Although here there were only two days of assembly, a careful arranging of the program made the most of the items of the larger companion assembly at Bombay, where the Watch Tower Society has its Indian branch office. This made it possible to have at least one morning's field service. At 11:30 a.m. the program for the Bengali-speaking brothers, of whom sixty-nine were in attendance, had principal items from the English program, given by Bengali brothers; after which Brother Franz spoke to them through an interpreter. He told of the pending sale of the Society's radio station WBBR on

Staten Island, New York; he encouraged all to use the Bengali publications they had, though not greatly diversified yet, as Jehovah's provision. Also, do not listen to those who speak against Jehovah's organization and its theocratic ways of preaching. Preach, at the same time using all of Jehovah's provision. If we have no literature in our language, we can always talk, we can preach. Also an appeal was made for more to do pioneer work in the Kingdom proclamation. Recently four Bengali brothers began pioneering, one of them as a vacation pioneer. Brother Franz was glad that the Bengali-speaking brothers had come to the assembly and had, in the larger sense, come to be all one with us, all speaking the one "pure language" of Kingdom truth, all under our one Right Shepherd and under our one God.

After songs from 2:45 p.m. forward, the address of welcome was given by the circuit servant to a gathering of 106. Herein our living and keeping pace with the New World society and our recognizing the theocratic organization for gaining life were stressed. A pleasant intermission followed, during which an excellent cafeteria went into operation, both Indian and other dishes being provided for all tastes. In the evening sessions the presentation of the model of the theocratic ministry school was appreciated by the 121 conventioners, some of whom for the present never see a large organized meeting. Following this the vice-president discussed Jehovah's visible organization with them. The matter may have been presented simply, but it was full of meaning, which these Indian brothers caught. On this occasion they were delighted to see the then-new 1957 *Yearbook of Jehovah's Witnesses* and also the 1957 calendar with its striking design, for the first time.

In India there are numerous brothers engaged full time in the Kingdom proclamation, and Saturday morning of the assembly excellent talks encouraged all toward the full-time service, also one's being and keeping active in order to gain life eternal, and the keeping of our place in Jehovah's arrangement. A Nepali-speaking brother opened the session. The vice-president's talk that followed was devoted to the 1957 yeartext: "From day to day tell the good news of salvation by him," and ninety-eight enjoyed this encouragement to lose no time in publishing the good news of a different



GODDESS KALI

kind, news about God's kingdom, no longer a mere promise but now established in the heavens since 1914. Next a baptismal talk was delivered in English and Bengali, and ten candidates presented themselves, three Bengalis, three Hindustanis, one Bihari and three Anglo-Indians. Their immersion took place in a lake in a distant park. There was also another full-Bengali session for further upbuilding our Indian brothers who know only that tongue. In the afternoon full consideration was given from the platform to the need for servants in the congregations of Jehovah's witnesses to take the lead in Jehovah's worship and active service, and a half-hour summary was given on the day's *Watchtower* study assignment, the receipt of the needed issue of *The Watchtower* only two days before this owing to the Suez Canal crisis making this possible.

After tea at 6:30 p.m. the conventioners were very happy when the Artistry House was filled with the biggest crowd yet for Calcutta, and 261 listened very attentively to the intensely advertised public talk, "New World Peace in Our Time—Why?" Many Hindus and other non-Christians really enjoyed the talk, very instructive though simple. "Is this Christian preaching? Then it is something worthwhile, isn't it?" they seemed to think, and 135 stayed to enjoy the final remarks of the vice-president as he showed the necessity of keeping in the New World society by cleanness, obedience and faithfulness. With this there must be a producing of increase, a good fruitage as a result of the operation of God's spirit within us. Unless we are faithful to the finish, we shall fail to gain the prize, after a full test.

Spiritually refreshed and strengthened, all the conventioners thanked Jehovah from their hearts for the exhilarating two-day assembly. That Saturday night the vice-president enjoyed having the five missionary graduates of Gilead with him to dinner at the hotel. Sunday morning, in appreciation and also with regard for the Society whom he represented, forty-nine brothers came to see Brother Franz depart by plane for Rangoon, Burma.

RANGOON, BURMA

During the noon hour of Sunday, December 30, the Union of Burma Airways plane winged its flight southeastward, for many minutes passing over a series of broad, winding waterways, the mouths of the Ganges River. During the serving of a box lunch the steward's re-

mark, "This is the meat one," stressed the fact that there were aboard vegetarian Buddhist monks in their saffron robes. Our plane is shortly out over the bay of Bengal, flies coastwise for a time, cuts inland and grounds at the coastal town of Akyab in Burma. Soon we are aloft again and at 5 p.m. local time we land at Rangoon airport. Eager brothers had hired a bus, and about thirty of them—Burmese, Karéns, Tamilians and Gilead graduate missionaries—are out there to meet the incoming Society's vice-president. He was taken aboard, and as we rode together to the capital city we vented our joy at being together by singing Kingdom songs. On our arrival at the Kingdom Hall the Sunday *Watchtower* study was just ending. Promptly the vice-president was put on the program of the evening, to give them a travelogue for more than an hour. The five-day Rangoon assembly was to begin three days from then, but now the fifty-five attendants at the Kingdom Hall felt as if it had already begun. During his eight-day stay in Burma Brother Franz had the pleasure of lodging at the missionary home with the five graduates of Gilead, where also the Watch Tower Society's branch office is located. Thereafter much time of most days was spent in checking over this branch establishment. Came midnight of Monday, December 31, and twelve strokes of a bell sounded, followed by the chain reaction of firecrackers, the sounding of auto sirens, the blowing of whistles of vessels in the harbor, and the barking of neighborhood dogs, all for some minutes. Yes, the 1957 calendar New Year was being celebrated even in Buddhist Burma.

The Rangoon assembly was notable in several ways. For one thing, it was longer than usual. Also, delegates came from an unusually wide area. There were brothers who had overcome great difficulties to be in attendance. Whole families had traveled hundreds of miles on trains with hard wooden seats, not knowing when the train might be delayed for hours or days, should bandits blow up bridges and rob passengers; but there they were, and glad to be there. One conventioner who was due to give birth about assembly time came to Rangoon early, gave birth and a few days later was listening to the assembly talks with the baby in her arms.

Even in the advertising of the public address of the assembly there was something unusual: All the printing of handbills and signs for this

in Burmese and English was done by a Gilead graduate on his small hand press, largely from types he had designed and made. He also painted the striking 16-inch by 4-inch banner sign in red and black on white plastic sheeting that was stretched across the front of the porch of the assembly place, the Kingdom Hall on the second floor. For some time before the assembly the city was flooded with these handbills, and shops exhibited window signs, and daily placard marches were held by the brothers.

The theme of the assembly is to be found at 1 Timothy 6:18 (NW): 'Work at good: be rich in right works.' On the opening day, Wednesday, the branch servant, R. W. Kirk, told the audience how to become adequately qualified to serve Jehovah thus. Daily other speakers gave sound counsel on right action to meet His approval and to advance the spiritual interests of His kingdom by Christ.

In all, the Society's vice-president gave seven speeches, besides the one on the night of his arrival. Before displaying the 1957 Yearbook and calendar amid lively applause (which often punctuated all his speeches at Rangoon), Brother Franz noted the world average increase in the number of Kingdom publishers during 1956 and that this year the publishers in Burma had slightly exceeded it, though not yet catching up to past peaks of theirs. Some of the conventioners gathering there had asked him about higher education. For their benefit and for that of all he said that, while a college education and its qualifications make one much in demand for higher-paid jobs in this world, such an education can be a severe handicap to those seeking life at God's hands. Not money, but God's favor to the righteous ones will deliver them at Armageddon. It is therefore better to serve Jehovah now before that battle and get godly knowledge now in this crucial time than to hamper oneself by seeking worldly higher education in universities, materialistically. Following this talk the 113 conventioners unanimously adopted, in both Burmese and English, the special resolution of protest to the Communist rulers of materialistic Soviet Russia over their evil treatment of Jehovah's witnesses in that empire. Copies of this resolution were submitted to the Rangoon newspapers.

The assembly cafeteria was conducted on the second flood across the hallway from the Kingdom Hall. It was really in a schoolroom. The operators of the school, although Roman Catho-

lic, granted Jehovah's witnesses the free use of their schoolroom during the assembly, which was also a school holiday time, and there meals were served from the kitchen on the school student tables, yes, good, smacking Burmese cooking. Some of the conventioners, who would have had to travel distances nights, slept in this schoolroom. Other visiting conventioners were put up in the homes of the local brothers.

At the baptism talk Saturday morning the eleven candidates who publicly confessed to having made their dedication to Jehovah God through Jesus Christ comprised four racial groups. Six were Tamils from South India, one was a Gurkha from Nepal in the Himalaya Mountains, one was an Anglo-Indian and three were Karéns from Burma. In addition to these races, then and at other sessions there were in the audience Lushais from the mountains of Assam, Chins from the western Burmese ranges, Goans from Portuguese India, Chinese from Burma, Malaya and China itself, and Caucasians from New Zealand, England, Canada and America. The biggest single group were Karéns, who comprise about 40 percent of the Kingdom publishers in Burma and who have a professed Christian background to begin with. About 75 percent of the audience understood Burmese fairly well, and a different 75 percent understood English.

The youngest baptism candidate was a boy of twelve years, whose grandmother and mother were, like those of Timothy of old, also faithful servants of Jehovah God. The oldest candidate, aged seventy-seven years, had been an ordained clergyman of the Baptist Church for over twenty years. The baptism took place some distance away in the Royal Lakes, while those witnessing it sang songs of the Kingdom. Far off to the right, rearing itself above the treetops, the biggest pagoda in the world gleamed in its gold sheath in the sunshine, the Shwe Dagon, 310 feet high above its main pavement, the center of world Buddhism.

The Indian and Gurkha sisters wore graceful saris. A Lushai special pioneer sister wore her national costume, a long shawl that had been woven and richly embroidered on a small hand loom and was worn like a sarong. The Karén girls wore the Burmese *longyi*, or sarong, along with jackets, mainly of nylon. These *longyis*, worn also by many men, were mostly hand-woven on cottage looms. Some of them, particularly those from Bangkok and

Chiengmai in Thailand, and those of richly figured silk brocade from Szechwan in western China, were very beautiful. Nearly all the conventioners carried their Bibles and literature from house to house in hand-loom-woven cloth bags hung from one shoulder. Brightly colored and ornamented, these bags come from the hill peoples of Burma, particularly from the Kach'ins of the far north.

Nearly all the talks were translated from English to Burmese, and the baptismal talk was also partly translated into Tamil. A Tamil meeting on Saturday summarized the main talks of the assembly.

Among the many interesting experiences related on the platform, one missionary sister told how, when going from house to house in one of the poorer areas of Sagaing, just after an earthquake had killed some people and ruined many of the pagodas in that very religious city, she found many interested in the prophecy of Matthew 24:7, which predicted earthquakes in the "time of the end" of this world. Among these was an old Indian who spoke good English and who eagerly took literature to learn more about the truth. His interest was followed up by brothers from nearby Mandalay, and he is now gaining good understanding concerning Jehovah God.

From Bassein and Pyapon on the steaming delta of the big Irrawaddy River others told of a young boy, a new publisher, who in halting words told about the lion's dwelling with the lamb and of the end of sorrow and death, thereby striking such appreciation in the heart of an elderly Burmese Buddhist that he took all the books the boy had and came on to the meeting to learn more. Also of an elderly woman, striving to continue along the path of pure worship, but who was threatened by the clergy of the American Baptist Mission with the loss of her house if she continued to associate with Jehovah's witnesses and to preach the Bible truths. And of a young man, a graduate of the seminary of that Mission, who told a pioneer witness of Jehovah that, after trying different religions, he was convinced that only Jehovah's witnesses could give the answers.

Until Thursday of the week it appeared that the Society's vice-president would be prevented from delivering the widely announced public talk on "New World Peace in Our Time—Why?" But by the manifest skillful maneuvering of the irresistible Almighty God Jehovah the way was cleared for the public event to go forward

as advertised. Sunday afternoon, January 6, 1957, the public meeting was held at the Railway Institute Hall and 237 persons attended, among them a Buddhist monk. A few more came in afterward to see the film, "The Happiness of the New World Society," shown for its first time in Burma. Many of those viewing this remained still longer for the vice-president's closing talk, thus enjoying the close of a most blessed assembly for Burma. For weeks thereafter the brothers were still talking about it, and all were doing a better work at the witness work in the field since this blessed get-together. Three of the Rangoon newspapers in English gave fine reports of the public address, *The Burman* giving the full report and submitting front-page spread, top, the first two columns, with big headlines.

By a revision Brother Franz was scheduled to fly from Rangoon by way of Pan American Airways Monday, at 10:30 p.m. That evening about twenty brothers assembled in the lounge of the missionary home and enjoyed a farewell theocratic discussion with him for an hour. The brothers had borrowed two cars and rented a jeep taxi in order to accompany him to the airport. There they saw him emplane for his next appointment, in the adjoining country to the east. He and they had been mutually refreshed by one another's wholesome company for eight days.

BANGKOK, THAILAND

In the early part of last October the Watch Tower Society's branch office in Bangkok, Thailand, was notified of a coming visit by its vice-president. This posed a problem for the Bangkok branch office. Should a general assembly be held during the vice-president's visit or not? At the time of receipt of the notice the branch office was right in the middle of preparations that were going on for the approaching district assembly scheduled for October 25-28. An assembly in January would mean that in two months another convention would be held. Since most of Jehovah's witnesses in Thailand live in its northern part and the travel distance is great, how many of the brothers would come, could come? Well, it was decided to have an assembly during the vice-president's visit, even though the two assemblies were close together and the second assembly would come in the middle of the week, January 8-10, the days being Tuesday through Thursday. The place chosen for this assembly was the Sala Lumpini

Romya, a dance pavilion, which was rented for three days. The location was ideal, as the pavilion was situated on a beautiful lagoon in one of the fine parks of Bangkok.

While there may have been debate on just how many of the Kingdom publishers of various congregations would attend this assembly, one thing was very certain: every one of the missionary graduates of Gilead would be on hand. It did not matter that the vice-president's arrival at the Don Muang airport of Bangkok was after midnight, at half past one in the morning, local time; all the missionaries, twenty-six in number, were at the airport to meet him. Some of the Siamese brothers were on hand, too, which was appreciated. It is a fine feeling when one lands in an unknown alien land and is cordially received with open arms by friends, old ones and new ones to get acquainted with! But that is something unique that the globe-girdling New World society of Jehovah's witnesses provides.

Later on that same morning an interesting thing on the day's agenda was a three-hour trip down the famous *klongs* (canals) on an intimate sightseeing trip in Bangkok. Most of the missionaries made this trip with Brother Franz, which, as the *klongs* were full of water, some of the missionaries pronounced "The best trip yet!" The afternoon was set aside for a special meeting with all the missionaries. During the two-hour meeting many problems and questions that they had were solved and answered to their satisfaction. The good counsel given therewith encouraged them all to stick to the work on hand, and also to push ahead with greater zeal and determination in the work before us, not being disheartened by the religious barriers to be overcome.

To make the day complete, that Tuesday evening at six o'clock the three-day assembly got under way. To the surprise of the branch office this very first meeting was well attended. On hand were ninety-five persons. Of these, about fifty publishers were from the local congregation, and also included were brothers who had made the trip down from northern congregations. A fine program was carried through, with talks given on many subjects by the local brothers and missionaries. The evening's program was climaxed by the talk given by the Society's representative from Brooklyn headquarters. The brother who translated into Siamese for him was the circuit servant, a graduate of the Watchtower Bible School

of Gilead. The illumination beamed upon Jehovah's visible organization by this talk was very much appreciated by the local Siamese brothers.

Wednesday, January 9, offered a full program. Meetings began at 9 a.m., with the initial meeting for field service. The afternoon and evening program consisted of many fine talks given by the local brothers, who showed fine capability. Again the Society's vice-president concluded the day's program, this time enlarging upon the 1957 yeartext that hung overhead in Siamese: "From day to day tell the good news of salvation by him." (Ps. 96:2, NW) The importance of singing the new song to Jehovah was driven home to the 115 conventioners present. At every opportunity it is to be sung by the witnesses of the God to whom it is sung, as the salvation of the singers and the salvation of others who hear depend on our doing so.

Thursday morning brought the beginning of the last day of an all-too-short assembly, also the final day of the vice-president's brief visit. During the course of the day's activities two recently dedicated men were baptized in a plastic tank in the back yard of the Society's branch building. As the public meeting of the assembly was to be its closing event on the day's program, Brother Franz gave an hour's talk with his farewell admonition earlier at 4 p.m.

But how many would come to hear the mid-week public talk by the vice-president was the question. This talk "New World Peace in Our Time—Why?" was well advertised by the brothers by the distribution of a handbill with the printing of the subject in two languages. Together with the report of the speaker's arrival, the lecture was given good publicity by the local newspapers, both English and Siamese. At the hour announced, from 7 p.m. on, the absorbing question was answered, in that 2,500th year of the Buddhist era. Assembled both in the pavilion and in the front yard outside to listen by loud-speaker were 190 persons. There was no taking of offense on the part of any attending Buddhist. All gave fine attention during the entire talk, down to the last word. They heard how the entrance of a lasting peace for men of good will was a sure thing in our generation, not to be introduced, however, by the United Nations organization, of whose General Assembly Thailand's Prince Wan Waithayakon was then the president, nor by any other means that worldly men may yet use, but to come by the Almighty God named Jehovah

after his war of Armageddon. Some of the points of this public address were published in the English newspapers next day.

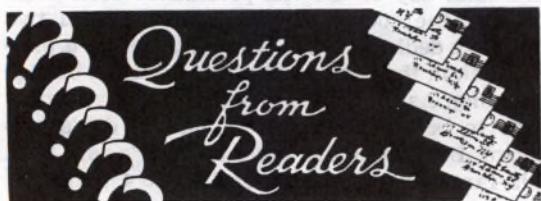
The pavilion had to be vacated for the proprietor's evening entertainment there, and so the assembly disbanded quickly after the public address. That same night, at 1:15 a.m., the vice-president was scheduled to depart from Bangkok by plane. The precious time in between was therefore utilized specially for the benefit of the congregated missionaries who had come from their scattered posts throughout Thailand. At the branch home there was a final, though late, get-together with Brother Franz, a tasty buffet lunch and joyous Kingdom songs providing enjoyable refreshment.

At 11 p.m. four cars of brothers and sisters left the branch with Brother Franz for Don Muang airport. Upon arrival there we soon learned that the plane was about two hours

late. All the send-off party made up their minds to stay with their visitor till the plane arrived.

The missionaries took advantage of the extra time by arranging another missionary meeting with him. In the lovely airport patio they assembled enough chairs for all to sit on, and the meeting was on! Certainly it was late and all were tired and somewhat sleepy, but this lively meeting with many questions, each of which received an answer, kept everyone awake. Finally in comes the long-awaited plane. Just before 3 a.m. Brother Franz breaks loose from this missionary group. On his way across the field to the airplane there is a wave of good-by to them all on the airport balcony. Not many minutes more and the great mechanical bird of the air is off into the darkness, with its destination Hong Kong.

(To be continued)



● The book *You May Survive Armageddon into God's New World*, on page 359, discusses the earthly rebels at the end of the thousand-year reign of Christ that Revelation 20:8 says "the number of whom is as the sand of the sea," and makes this statement: "They are as indefinite in number as the 'sand of the sea,' though they might not be over 144,000." Why is the number 144,000 brought in here?—E. C., Australia.

To say the rebels will be as many as the sands of the seashore suggests that they will number into billions. This is not what is meant. They are as the sands of the seashore in the sense that they are not numberable by man, just as the grains of sand on a beach cannot be numbered by man. The number is indefinite. To prove that the number is not literally the same as the sands on a seashore, reference is made to the figure 144,000. God said to Abraham: "I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore." This prom-

ised seed is shown to be Christ and those who will be heirs of the heavenly kingdom with him: "If you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." The heavenly kingdom heirs with Christ are shown to be 144,000 in number: "And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name . . . the hundred and forty-four thousand, who have been purchased from the earth." So here is a Bible example where a number referred to as being "like the grains of sand that are on the seashore" is not many millions or billions, but only 144,000.—Gen. 22:17; Gal. 3:16, 29; Rev. 14:1, 3, NW.

The number is not literally the same as the number of grains of sand on the seashore, but is the same in the sense that both are indefinite, unnumbered by man. The number of rebels at the end of the thousand-year reign are as the sand of the seashore in indefiniteness. It does not mean millions will side with Satan then. The number might be limited to thousands, and to prove this we are reminded that in another case the Bible used the expression "the number of whom is as the sand of the sea" when only thousands were involved, 144,000 in that case. So in this case of Revelation 20:8 about the rebels at the end of the thousand years, they are to be as the sand of the sea, and yet might very well be limited to thousands in number.

An Immediate Response

¶ A. H. MACMILLAN'S new book *Faith on the March*, published by Prentice-Hall, Inc., has been available in the bookstores only a few weeks, yet its reception has been immediate and widespread. It is on the best-seller list of the New York *Times* and *Herald Tribune* and other newspapers. Scores of letters speak of the comfort, the joy, the understanding it has already brought to old and young alike. To quote just a few:

¶ "For the younger ones in the truth it will be like a revelation in many respects and the old ones will be very happy that the experiences and happenings of the earlier days of the work are presented to the brothers and to the public in this excellent form."—A. R., Switzerland.

¶ "There have been times in my life I had wished I lived back there in 1914, especially when I would hear the elderly brothers in the congregation speak of their experiences, but I had often wondered about the detailed things, such as how Brother Russell felt when the end didn't come in 1914. What were his reactions toward it; also, what kind of a man was he? Also, about Brother Rutherford; why was he so firm, and was he as bold as some people say he was? I can only remember my grandfather playing some of Brother Rutherford's records, for I was just a youngster and new in the truth and never saw or heard him in person. So you can see why I thoroughly enjoyed your book, for it has cleared many questions that have been in my mind for a long time that no one else was able to answer. Now I feel like I really did live through those years."—E. B., Pennsylvania.

¶ "It is very strengthening and encouraging to read the true life experiences of a brother who has lived through the entire period of the modern history of the New World society. This unique book will in its way reprove many a young member of the New World society who may think he has too much to do, shame many who have the tendency to get impatient and fidgety and humble many others who may begin feeling too important. I have gotten to appreciate even more the 'beauty of old men with the gray head,' especially if every single hair has become gray in the New World society." (Prov. 20:29)—P. K., Netherlands.

¶ "Without hesitation I say this new book fills a gap; it is a book that holds the attention

from start to finish. We have no doubt whatsoever that it is going to prove a real blessing not only to some of us old stagers but to many people of good will who can now get a picture of certain features of our organization that was previously unobtainable. They can also get from this book a general idea of some of the fundamental doctrines told in a simple fashion and easy to understand."

—W. O. W., Scotland.

¶ "I cannot refrain from expressing my deep gratitude to Jehovah for this heart-gripping, soul-stirring account of historical events in fulfillment of Bible prophecy since the time of Brother Russell's world-wide preaching activity forty years ago. It will prove to be a powerful weapon with which we can refute and break down the bitter opposition of fanatical religionists to the Kingdom good news. All honor and praise to our Great God and heavenly Father Jehovah for this further manifestation of his undeserved kindness and tender watch care over his devoted servants!"

—W. B. F., Massachusetts.

¶ "With all the trials, struggles, hardships and tests recounted, it makes an indelible impression of a triumphant march. Your approach to many trying experiences, your understanding of the reactions to them throws a flood of light on some difficult years. You have related this march of triumph step by step so connectedly and interestingly that the 'other sheep' can get a crystal-clear picture from the time there was only a little handful to the great prosperity today."—H. M. K., Indiana.

¶ "The personal touch is appealing and makes the link with the past very much alive and real."—J. N., Ontario, Canada.

¶ "My heart was overflowing with joy as I traced and relived your many marvelous experiences since you became acquainted with Jehovah's truth. Your whole book is filled with the spirit of Jehovah and it gives all the honor and glory to him, where it rightly belongs."

—G. E. K., New York.

¶ "True Christians everywhere will find this book engrossing as well as hope-inspiring. And may it be the pleasure of a host of sincere persons of whatever religious persuasions to draw spiritual strength from its rich contents to Jehovah's praise."—J. L., Ohio.

An Immemorial Response

that will bring on even more trials. We claim that we could least a score or more of years if not of the greatest gloom as to some of who for whom the world has now come into power to whom many people have been drawn into service's way. Old associations clustering around us now bring back to us the old days of gloom that were to those in "concentration of war the most difficult moments."

—W.W.

Dear Friends:—I am sending you a copy of our monthly magazine, "The Watchtower," which I hope you will find interesting. It contains a good deal of information on various subjects, and is intended to give you a clear view of the world as it is. I hope you will like it.

Yours very truly,
John W.—
Editor-in-Chief.

VV CHECK YOUR MEMORY VV

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

- ✓ Why a message received from invisible space deserves careful study by man? P. 419, ¶4.
- ✓ Where man's only concrete hope for a righteous and peaceful world is found? P. 420, ¶8.
- ✓ Some of the reasons proving Peter was not head of the church? P. 422, ¶2.
- ✓ Whether proof can be found in the Bible and secular history proving that Peter had successors? P. 423, ¶3.
- ✓ How a man in "Death Row" gained an unshakable faith? P. 426, ¶2.

- ✓ What strong proof exposes the trinity doctrine as false? P. 431, ¶17.
- ✓ What the holy spirit is? P. 432, ¶24.
- ✓ What activity attracted attention near a maidan not far from the mouth of the Ganges River? P. 440, ¶1.
- ✓ Where Christians traveled through bandit-infested territory to attend an assembly? P. 442, ¶4.
- ✓ What is meant by the Biblical statement that rebels against God at the end of Christ's thousand-year reign will be like the sand of the sea? P. 446, ¶4.