



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXIX SEMIMONTHLY No. 18

SEPTEMBER 15, 1948

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD" - Isa. 43:12

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that the creature Lucifer rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to unfaithful Lucifer, or Satan, and willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD, or Satan's uninterrupted rule, ended A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"KING FOR ALL EARTH" TESTIMONY PERIOD

For a world-wide testimony to the one "King for all the earth" the month of October has been set aside. During that favorable season all subjects of Jehovah's King, who now reigns despite his enemies, will join in special efforts to advertise the King and his kingdom. The *Awake!* magazine will be the principal offer to the people, a year's subscription for \$1.00. For those who are readers of *Awake!* already, the offer will be three bound books on a contribution of \$1.00. The books to be offered are "Let God Be True", "The Kingdom Is at Hand", and "The Truth Shall Make You Free", besides the latest booklet, *Permanent Governor of All Nations*. This is not book-agency work, but is ambassadorial work for winning subjects to the new world's King. Viewing it that Scriptural way, *Watchtower* readers will appreciate the honor of it and will want to show their allegiance to the "King for all the earth" by sharing in this special work of October. We anticipate that many will write for references and instructions and supplies. We want to put all such in happy contact with the organized active subjects of the King. We close with a reminder of your reporting at the end of this Testimony Period.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

Offices	Yearly Subscription Rate
America (U.S.), 117 Adams St., Brooklyn 1, N. Y.	\$1.00
Australia, 7 Beresford Rd., Strathfield, N. S. W.	6s
British West Indies, 21 Taylor St., Woodbrook, Port of Spain, Trinidad	\$1.25
Burma, 39 Signal Pagoda Road, Rangoon	Rs. 3/8
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Translations of this journal appear in many languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

ANNUAL MEETING

OF WATCH TOWER BIBLE AND TRACT SOCIETY

The Watch Tower Bible and Tract Society, a nonprofit Pennsylvania corporation, will hold the annual meeting of its members on Friday, October 1, 1948, at 10:00 o'clock, forenoon, at the registered office of the Society, Wabash Building, 410 Liberty Avenue, Pittsburgh 22, Pennsylvania. Regular business of the corporation will be then transacted.

This announcement merely supplements the regular notices of the meeting, which are being mailed to the members together with proxy forms. Every member, whether attending the meeting in person or not, should mail his proxy to the office of the secretary of the Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 2, New York, by September 15, 1948.

"WATCHTOWER" STUDIES

Week of October 17: "Gifts According to Measure,"

¶ 1-16 inclusive, *The Watchtower* September 15, 1948.

Week of October 24: "Gifts According to Measure,"

¶ 17-20 inclusive, also "The Cultivating of Gifts,"

¶ 1-11 inclusive, *The Watchtower* September 15, 1948.

Week of October 31: "The Cultivating of Gifts,"

¶ 12-18 inclusive, also "The Gift of Persevering in Singleness",

¶ 1-8 inclusive, *The Watchtower* September 15, 1948.

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ANNOUNCING JEHOVAH'S KINGDOM

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GIFTS ACCORDING TO MEASURE

"And desire earnestly the better gifts."—1 Cor. 12: 31, Young.

JEHOVAH is the Father of heavenly lights, from whom every good gift and every perfect present come down. (Jas. 1:17) All of us are constantly receiving of his beneficence, whether we realize that fact and are thankful for it or not. The most of mankind pass it over lightly and do not show the right appreciation. But that does not make Jehovah go sour. His generous disposition does not shrivel up in bitterness and grieved feelings. It is a mark of his perfection that he is love, even to the unthankful. He enjoys making provision for mankind, giving them reason to be happy and to know he is a loving Creator. When he made this great earthly ball, he had in mind, not a desolate planet, but an earth filled with creatures finding pleasure in his goodness while he in his lofty heavens rejoiced at their happiness and welfare. His own Word to his faithful people says: "Jehovah increase you more and more, you and your children. Blessed are ye of Jehovah, who made heaven and earth. The heavens are the heavens of Jehovah; but the earth hath he given to the children of men."—Ps. 115: 14-16, *Am. Stan. Ver.*

² The whole earth is God's gift to mankind, so far as their privilege of living on it is concerned. And now God's meek Son, Jesus Christ, has inherited it and will see to it that mankind uses the privilege of living on earth aright, to their Creator's pleasing. His thousand-year rule over the earth is near, and the day is at hand when the human race occupying the earth everlastingly will comprise only those who recognize the Fatherly gift of the Creator and who tremble at his goodness and gratefully live for him.

³ To begin with, man's life on earth was a gift from God. All right-minded persons would like to hold on to it forever. But, soon after man and woman were created, they threw away their perfect chance to gain an everlasting right to the gift of earthly life. They sinned. The opposite of life is death, and death is the wages that sin or disobedience to the Creator pays. All of us born into this earth came into it with these wages being paid to us. We

could not escape receiving such wages, because we were born as offspring to a man and woman in the service of sin. Our common inheritance of death proves the truth of the Scripture statement: "Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as all men sinned." (Rom. 5:12, *Moffatt*) Those wages of sin are paid us in full when we cease to live. But before that, the measure of existence that we enjoy is a gift from the Creator. However, for the past nineteen centuries the good news has gone forth that Jehovah God the Creator has a gift of *eternal* life for men and women who are at present dying. In order to offer this gift to them, he had to make special arrangements, unusually loving arrangements, and these he made with the co-operation of his Son, the Messiah, who gave his life for us. That is why the heart-cheering announcement can be made: "The wages sin pays is death, but the gift God gives is eternal life through union with Christ Jesus our Lord."—Rom. 6:23, *An Amer. Trans.*

⁴ Human life, at its start, was an outright gift to man, but eternal life for him did not prove to be such a gift. Eternal life was measured according to man's eternal obedience to God, and that in the smallest matters, such as not eating of a forbidden fruit tree. Just so, too, the new gift of eternal life through Jesus Christ the Lord is not an outright gift, without conditions tied to it. Common sense, aside from the Bible, should show us that. Men are suffering death because they are serving sin, and sin pays death as its wage. Certainly, then, to cease experiencing death we have to quit the service of sin. We have to serve the One who has a different return to make, the gift of eternal life to offer, namely, Jehovah God the Creator and Life-giver. This is the simple argument that the Christian apostle Paul uses before mentioning the gift of eternal life through Christ, saying: "I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When

1, 2. (a) What comes down from the Father of lights, even to the unthankful? (b) What will his Kingdom give to the children of men?
3. Why must God make a new offer of the gift of life? By whom?

4. How is the gift of life measured? Whom must we serve for it?

you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."—Rom. 6:19-23, *Rev. Stan. Ver.*

⁵ It is plain that we must cultivate this gift of eternal life. Not, of course, that we earn it. In that case it would no more be a gift but a due. Proving worthy of it is not earning it; and we prove worthy of it by showing we will use eternal life properly if God gives it to us through Christ. To that end we cultivate the friendship of Jehovah God and Jesus Christ, and we devote our full attention, time, energy and faithfulness to the matter of making that gift our own. That explains why Paul says that before eternal life in the future comes sanctification now. *Sanctification* means getting away from the slavery of sin that pays death, and so becoming separated to the righteous service of the life-giving Jehovah God. If we stick to this sanctification for the rest of our life in this world, then the end or outcome of it will be eternal life as a gift from God. His Son, the Messianic Jesus, died for the sake of making this gift of eternal life possible to us. In the face of that fact it always remains true that our faithful service of righteousness does not earn eternal life for us but proves we are proper ones upon whom to bestow it. It is never forced upon the unworthy.

THE PRESENT TO HIS SONS

⁶ In the righteous world to come Christ Jesus the King will rule over the earth for the first thousand years, and, in order to enter at last into the gift of eternal life on the paradise earth, men and women of good-will must serve righteousness during his reign. In our twentieth century, and particularly since A.D. 1918 when the message "Millions now living will never die" began to be preached, people of good-will have been devoting themselves to the service of God's kingdom. The end they have in view is to gain his gift of eternal life on this earth, which he has "given to the children of men". If God spares their lives through the coming battle of Armageddon they must continue to do his will on earth to the end of Christ's thousand-year reign, the same as the others of mankind who will be resurrected from the graves. In that case they will never die but continue living in perfection on earth. There will be a final test of the fixedness of men's devotion to righteousness when the tempter, Satan the Devil, is released for a short season from his millennial imprisonment.

5. Why must we cultivate this gift of eternal life, and how?
6. How will many persons of good-will now living never die?

All those who then resist his seductions to rebel against God and his King will be justified to the gift of eternal life in the earthly paradise. They will be the human children of God. Those who fall away from righteousness to the Devil will be destroyed as unworthy of eternal life. As it is written: "And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire."—Rev. 20:14, 15, *Am. Stan. Ver.*

⁷ There is a privilege greater than that of thus becoming an earthly child of God. It is that of now becoming a spiritual son of God. This made the apostle John exclaim: "Think what love the Father has had for us, in letting us be called God's children, for that is what we are. This is why the world does not know what we are—because it has never come to know him. Dear friends, we are God's children now; it has not yet been disclosed what we are to be. We know that if he appears, we shall be like him, for we shall see him as he is." (1 John 3:1, 2, *An Amer. Trans.*) This makes it certain that such spiritual sonship is a special gift. Again it is John that calls attention to this, saying: "But as many as received him [the Word of God], to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13, *Am. Stan. Ver.*) It is due to the continual giving on the heavenly Father's part that any of us become his spiritual sons. In the first place, he gave us time to repent of our sinful worldly course. How? In not destroying all possibility of a race from Adam by snuffing out the lives of Adam and Eve immediately when he brought them to judgment and pronounced sentence of death upon them. He let the human race descend from them till now, in this way affording us "time to repent".—Rev. 2:21, *Moffatt.*

⁸ That we might realize our sinful, undone condition and might repent and turn to God's way of life, he sent us the message of truth telling about recovery from sin and death through Christ Jesus. "For God may possibly let them repent and acknowledge the truth, and they may yet return to their senses and escape from the toils of the devil, who has caught them to make them do his will." (2 Tim. 2:25, 26, *An Amer. Trans.*) Unless God thus imparts the knowledge of the truth, the persons seeking eternal life from God can never find His way and come to Christ Jesus, through whom he bestows eternal life. It is by the gift of the knowledge of the truth that God draws men to his Son in repentance and builds up their faith. That is why Jesus said: "No man

7. How does John show God has a gift greater than human sonship?
8. By what gift does God draw men to Jesus in repentance?

can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. . . . No man can come unto me, except it were given unto him of my Father."—John 6: 44, 45, 64, 65.

⁹ For three and a half years after Jesus' death, resurrection and exaltation to God's right hand the disciples of Jesus confined their preaching to the circumcised Jews and Samaritans. This gave such ones the favored opportunity to repent, and the apostles called this to their attention when they pointed to Jesus and said: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." At the close of that special Jewish opportunity God opened the opportunity to repent and be forgiven to the Gentile peoples by sending Peter to preach the truth to an uncircumcised Italian and his household. Because they accepted the gospel truth God poured his holy spirit down upon them, imparting to them the gift of speaking with strange tongues. This was satisfying evidence that God was now adopting non-Jews as his children, and the Jewish disciples said: "Then hath God also to the Gentiles granted repentance unto life."—Acts 5: 31; 11: 18.

¹⁰ By begetting these repentant, converted Jews and Gentiles with his holy spirit Jehovah God made them his sons. Because he drew them to his Son Jesus, God was giving these children of his to Jesus as their elder brother. Jesus acknowledged this gift of God's children to him for brethren by quoting the prophetic words of Isaiah 8: 18. We read: "For which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, . . . Behold I and the children which God hath given me." (Heb. 2: 11-13) In the last prayer with his apostles Jesus prayed for all the children God gave him and said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John 17: 24) No power in heaven or earth will be able to steal these faithful sheep from the fold of God under the Good Shepherd. Jesus said: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10: 29) In every way, then, it is a great gift to be of the class of heavenly sons. Since no one has a natural right to it or claim upon it, God is within his own right to bestow this favor upon any on whom he wants to do so. None

of us has any reason to complain over what Almighty God does with his own. In any case, it is a privilege to be a child of God, whether in heaven or on earth. We should each use well what we get, and be happy.

CONFERRED UPON THE CONGREGATION

¹¹ Before Christ Jesus left his disciples and ascended to heaven he promised to send down upon them a special gift, namely, the holy spirit. When he ascended to his heavenly Father's presence he received the promised spirit and, on the feast-day of Pentecost, he poured this spirit out upon his waiting disciples on earth. By filling them with the spirit he bestowed upon them special powers, such as speaking with tongues, interpretation, prophesying, ability to teach, healing, and managerial ability. Disciples thus gifted he raised up in the congregation of his brethren. He gave the disciples with such special capacities to the congregation. In that manner the prophecy of Psalm 68: 19 was fulfilled, which reads: "Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them, O LORD God." (*Leeser*) Or, as rendered by another translator from the Greek Septuagint Version: "Having ascended on high thou hast led captivity captive; and received gifts in the manner of men." (Thomson's *LXX*) Thus God now gave to Jesus the disciples as his spiritual brethren, begotten of God and gifted with special powers and abilities. Jesus did not at once take these to heaven to have them with him. No; but all these new creatures with their new powers Jesus conferred upon his congregation of brethren on earth for its benefit. We read:

¹² "But each one of us is granted his own grace, as determined by the full measure of Christ's gift. Thus it is said, *When he ascended on high he led a host captive and granted gifts to men*. What does *he ascended* mean, except that he first descended to the nether regions of the earth? He who descended is he who ascended above all the heavens to fill the universe; he *granted* some men to be apostles, some to be prophets, some to be evangelists, some to shepherd and teach, for the equipment of the saints, for the business of the ministry, for the upbuilding of the Body of Christ, till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of Christ."—Eph. 4: 7-13, *Moffatt*.

¹³ Christ Jesus knew the congregation of his brethren needed gifts in the way of such men with special powers and capacities. But to produce such men as gifts for the congregation he had to pour out the spirit upon them. The gift of the holy spirit makes

9. How did God give repentance to the Jews and then to Gentiles?
10. How did God give children to Jesus, and how rightfully?

11, 12. (a) What gift did Jesus bestow upon his disciples after his ascension? (b) How did he give gifts of men to the congregation?
13. How is the grace granted us determined by the full measure of Christ's gift?

us able in many fields of service. It is an expression of God's grace or undeserved goodness to us through Christ. The special abilities and aptitudes that his spirit awakens within us are a grace from God. God can do with his own property what he wills. So he does not confer upon all Christians the very same abilities and qualifications. Each one has his own gracious gift to the extent that Christ Jesus measures it out to each individual in the church.

¹⁴ Jesus did not measure out the spiritual qualifications for apostleship to the women in the church. No, he measured out that privilege and power to twelve men, "the twelve apostles of the Lamb." They were favored with that gift of grace, and accordingly they had the authority to forgive sins, to perform miraculous cures, to lay their hands upon newly baptized believers and to impart the marvelous gifts of the holy spirit to them, and to serve as twelve foundations for the Christian congregation. To these apostles and other mature men Christ Jesus measured out the privilege and responsibility of acting as teachers inside the congregation. He withheld this gracious gift from the women believers, so that the apostle Paul justly said: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:12) "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Women's privilege of teaching is not within the congregation to the male members of it.—1 Cor. 14:34, 35.

¹⁵ To the men also the glorified Christ Jesus measured out the gracious gift of serving as overseers and assistants, "bishops" and "deacons" as the religionists mistitle them. Hence Paul says: "This is a true saying, If a man desire the office of a bishop [or overseer; superintendent], he desireth a good work. A bishop then must be blameless, the husband of one wife, . . . Let the deacons [assistants; ministers] be the husbands of one wife, ruling their children and their own houses well."—1 Tim. 3:1, 2, 12.

¹⁶ The gracious gift of prophesying was measured out to the women as well as the men in the congregation, so that we read concerning the evangelist Philip: "The same man had four daughters, virgins, which did prophesy." (Acts 21:8, 9) That illustrates the prophecy of Joel 2:28, 29, which Peter quoted on the day of Pentecost after the first descent of the holy spirit, saying: "I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, . . . and on my servants and on my

handmaidens I will pour out in those days of my spirit." (Acts 2:16-18) To the apostle John was given the position of prophet in a very special way, by communicating to him the visions and messages that make up the Revelation, or Apocalypse. (Rev. 1:1) Prophets were active in the early church; but today men and women, filled with the spirit, have the privilege of explaining to others the prophecies written.

VARIETY

¹⁷ Seeing that the spirit and its manifestations are a free gift through Christ, none of us has a reason to complain because one manifestation of it is given to us and it differs from that given to others. The women believers have no reason to complain because of the manifestations exclusively given to the men. Some women of the female politician and Christian Scientist type may brand this as unjust; but the God of creation has measured the women better than they themselves can. He took their measure in Eden and created Eve accordingly, after Adam. The Christlike attitude is for us to be thankful for whatever manifestation of the spirit is conferred upon us as individuals. Then cultivate such gifts of the spirit as you have, making the fullest use of them. What if others do have manifestations of the spirit that you do not yet have or may never have? Such gifted brethren are Christ's present to the congregation for its edification and equipment for the ministry. So, try to get the most benefit from such gifted brethren. Enjoy their services. They were given for your profit.

¹⁸ Therefore do not begrudge others the measure of grace that has been imparted to them. It is free. For that reason the outward expressions of the spirit are different with different individuals, according to the wisdom of God. But all the operations of the spirit through the various ones is for the common good. God appointed some to be apostles, others prophets, others evangelists, others spiritual shepherds, others teachers. Why all this variety? In order to train, coach and fit the entire congregation for its work of ministering God's Word to other people; yes, in order to build up the entire congregation in faith, hope and love. The very variety of gifts makes for the broadening and enrichment of the congregation, and for the proper balancing of its various members that it may not lack in any part but be able to meet any particular need or emergency. Is it necessary to hold public meetings? Then there are brothers capable of delivering public talks. Is it necessary to hold Bible studies in the general meeting-place or in the homes opened up for such purpose? Then there are brothers qualified to conduct such study meetings. Are overseers and super-

14. To whom did he measure out apostleship and teaching?

15. What other responsible offices were measured out to the men?

16. Upon whom was the gift of prophecy bestowed, and how?

17. How should we act toward gifts measured out to individuals?

18. Why is all the variety of the manifestations of the spirit?

intendents needed for organized companies of Jehovah's witnesses? Then there are brothers with spiritual endowments to meet that need. Is it necessary to preach the gospel in the homes of the people? Then there are brothers and sisters to act as company publishers or as full-time pioneers to go witnessing from house to house. Is it necessary to open up new fields or better organize work in foreign lands? Then there are trained brothers and sisters giving full time to act as missionaries and be sent to such lands.

¹⁹ The apostle Paul understood this matter and observed it as much as any other apostle. He said: "Distributions of gifts there are, yet the same spirit, and distributions of ministries there are, and the same Lord, and distributions of energies there are, and the same God, who energiseth all things in all. But unto each one is given the manifesting of the spirit with a view to that which is profitable; for unto one indeed through the spirit is given a word of wisdom, but unto another a word of knowledge according to the same spirit; unto a different one faith in the same spirit, and unto another gifts of healings in the one spirit, and unto another energies of mighty works, and unto another prophesying, and unto another discriminations of spirits, unto a different one kinds of tongues, and unto another translation of tongues; but all these energiseth the one and the same spirit, distributing unto each one peculiarly even as it is disposed. Now ye are the body of Christ and members severally; and God hath indeed set certain in the assembly, first apostles, second prophets, third teachers, after that mighty works, then gifts of healings, helps, guidings, kinds of tongues. Are all apostles? Are all

prophets? Are all teachers? Are all mighty works? Have all gifts of healings? Do all with tongues speak? Do all translate? Be envious, however, of the greater gifts; . . . So then, my brethren, be zealous to prophesy."—1 Cor. 12: 4-11, 27-31, and 14: 39, *Rotherham*.

²⁰ By remembering that the holy spirit is not a person but is the active force or invisible energy coming from God through Christ,* we can see that the gifts of the spirit are conferred on each person with due respect to his inborn abilities or uncultivated talents. Then this spirit or invisible energy can move upon him and awaken his innate abilities to life. It can help and improve his uncultivated natural endowments and so make him more useful, more capable, more productive. God, who reads our hearts, can detect these endowments in us. No doubt, too, the Lord Jesus, when measuring out to a person the gracious gift of the spirit, takes into consideration the use to which that person is to be put or the office he is to fill. Paul said: "I thank my God, I speak with tongues more than ye all." (1 Cor. 14: 18) Why should Paul be given this large gift of tongues? Most likely because Paul was the particular apostle to the Gentiles, that is, to the nations of many tongues. The Lord said to him: "Depart: for I will send thee far hence unto the Gentiles." (Acts 22: 21; Rom. 11: 13) Paul could speak Aramaic to the Jews, but he wrote all his letters to his brethren in the then international language, the common Greek. Christ Jesus knew what measure of gift Paul needed or could take, and bestowed it upon him to match. We may all be sure he can do the same as to us all.

* See *The Watchtower* as of June 15, 1944, pages 179-187; August 15, 1944, pages 247-252; March 1, 1948, pages 67-76; June 1, 1948, pages 165-172.

19. At 1 Corinthians 12 what does Paul say on gift distribution?

20. In bestowing gifts what is taken into consideration about us?

THE CULTIVATING OF GIFTS

BECAUSE of being called to the apostleship, Paul was gifted in many ways. It was the invisible energy of God that operated through him. There was doubtless some natural foundation for his being used in the way he was. There was something already in him upon which the spirit or active force of God could work, something it could develop to larger uses. Of course, this does not mean that it was all natural ability upon his part. No; but first God had to show mercy to him, a one-time persecutor. God next called him and opened to him the opportunity to serve, and then bestowed the all-necessary spirit upon him. Had it not been for this, Paul could not have been used as he was, despite all the natural ability that he had as a Jew, the son of a Pharisee, educated at the feet of Rabbi Gamaliel in Jerusalem.

Therefore Paul gives the due credit to God's spirit upon him. He had knowledge of the once hidden things of God, but he says: "God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." (1 Cor. 2: 10) Even Peter remarks upon the wisdom God gave Paul as shown in the letters he wrote, but that wisdom was by the spirit. (2 Pet. 3: 15, 16; 1 Cor. 12: 8) Wisely, when Paul talked and wrote, he spread the knowledge of God. "The lips of the wise disperse knowledge: but the heart of the foolish doeth not so."—Prov. 15: 7.

² If Paul had not been incited to it by some unreasonable persons, he might not have given us some details about his apostolic powers and authority. It was safe to entrust authority to him, for he always

1. How far did natural ability and the spirit operate in Paul?

2. To what purpose did Paul use his gift of apostolic powers?

recognized the purpose for which it was given. Under incitement he said: "Even supposing I were to boast somewhat freely of my authority (and the Lord gave it to me for building you up, not for demolishing you), I would feel quite justified." (2 Cor. 10:8 and 13:10, *Moffatt*) True to the purpose of the gift, he sought to build up the church, to strengthen it, to increase its abilities in various ways. As an apostle he was used as a channel to impart gifts of the spirit to baptized believers, for example, to those twelve men at Ephesus. (Acts 19:1-7) It delighted him to be used that way as a vehicle to bear these gifts of God's grace to others. In fact, he was anxious to impart these to the believers to make them stronger and more useful in God's service. Note his anxiety to impart spiritual gifts to his brethren as he writes the Christians at Rome and says: "I long to see you, to convey to you some spiritual gift that will strengthen you; in other words, that you and I may be mutually encouraged by one another's faith." He had been used to found the congregation at Corinth, Greece, personally baptizing a number of them, and he later wrote them to say: "So your experience has confirmed the testimony that I bore to Christ, and there is no gift that you lack even while you are waiting for our Lord Jesus Christ to reappear."—Rom. 1:11, 12 and 1 Cor. 1:6, 7, *An Amer. Trans.*

* However, before Paul could convey those spiritual gifts, he first had to preach God's Word to them and prepare them for it, building them up in faith and in desire for that which is spiritual. It was not just as simple and easy as raising up the first two fingers of his right hand, making a motion, and saying, "God bless you," or laying his hand upon people and letting the spirit flow through. There must be some cultivating first. Paul helped to build up faith in the Jewish grandmother Lois and her daughter Eunice. Afterward, when their offspring Timothy believed, Paul laid his hands upon the young man and imparted a gift of the spirit to him. (2 Tim. 1:6; 1 Tim. 4:14) Realizing the work for which Timothy was useful as his companion, Paul doubtless prayed for the particular gift that God might be pleased to grant Timothy through Christ.—See Acts 8:14-17.

* In the article preceding we have noted that a measure of the spirit was poured out upon the various believers from the day of Pentecost forward, and in many cases they were endowed suddenly, miraculously, with powers and abilities not possessed before then, such as speaking foreign languages, translating, healing the afflicted, making predictions, etc. Prior to this, though, they had to repent of sin, turn from the world to faith in God, and consecrate themselves to him through Jesus

Christ as their sin-atoning sacrifice. Miraculous manifestations of the spirit were given to them, but what these should be was not decided upon by themselves. They had no control as to what should be conferred upon them. Note, nevertheless, that after Paul describes the variety of the gifts of the spirit he adds: "But desire earnestly the greater gifts," and then makes a specific designation of such greater gift by saying: "Wherefore, my brethren, desire earnestly to prophesy." (1 Cor. 12:31 and 14:39, *Am. Stan. Ver.*) What does that mean? This:

* Some gifts, such as prophesying, supervising, ministering, managing, organizing, must be cultivated or worked at with a purpose. Then they will be mastered or the person become proficient in them. It does us no good to desire and long for these greater gifts earnestly, and lazily do nothing for the sake of realizing our longing desire. "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Otherwise said: "The lazy man has longings, but gets nothing: the diligent man is amply supplied." (Prov. 13:4; *Moffatt*) Merely praying for the desired gift does not show our full degree of faith. Diligent efforts and works toward attaining the gift give full life to our faith and lead to gaining what we desire. As we work we must trust to the spirit or invisible energy of God to work with us under the blessing of God. A man desiring the office of a superintendent or overseer in a congregation has good desires, but good wishes do not make him suitable for it. He must see to it that he qualifies for the responsible position, and hence he must prepare himself to meet the requirements. He can do this only with the aid of God's spirit.

ENCOURAGING EXAMPLES

* In going after the "greater gifts" we have to work with what abilities or aptitudes we possess at first in their more or less crude, undeveloped state. We must seek to improve and perfect them according to the instructions of God's Word. As we thus do, we will pray for the help of the spirit of God. What can be accomplished if we act thus in faith is illustrated by many instances in ancient times. Take, for example, Noah. This God-fearing man was not a shipbuilder by trade. The Bible does not indicate so. We have no record in the Bible of large boats prior to his day. Then God warns him of the coming of a global flood, and issues instructions to him to build a large craft 450 feet long, 75 feet broad, and 45 feet high. He was not told to hire shipwrights for the unheard-of task, if there were any such at that time, but in display of his faith and obedience to God he and his three sons must build it themselves.

3. What had to precede the bestowing of gifts by the apostles?

4. What kinds of gifts were not determined upon by the receivers?

5. Why and how must gifts we earnestly desire be cultivated?

6, 7. (a) In going after "greater gifts" with what must we proceed and how? (b) How did Noah get the gift of shipbuilding?

With no experience at shipbuilding, and without experienced shipbuilders of that ancient world to consult, how could Noah go about such a thing? On what basis did he?

Whatever the situation, Noah had the constructive faculties that he could develop, the same as Jesus of Nazareth had who became an expert carpenter and artisan but who really came to earth to be a Kingdom preacher. God saw the need of an ark for creatures to survive the Flood. But he did not pick Noah to build it because this 500-year-old man was a shipbuilder by trade. He picked Noah because he would go ahead with building the ark by reason of his faith and obedience toward God. Whatever Noah's inexperience may have been in the matter, he followed instructions and put his abilities to work, and the spirit of Almighty God assisted him. He was a prophet, which means he was moved and carried along by the spirit of God. (2 Pet. 1:21) It helped him. Seven days before the great deluge broke, the ark was all ready according to God's specifications. Then Noah's family and the animals to be saved began moving in. The ark in itself must have been well built; it withstood the mighty forces incidental to that cataclysm. That ark was an exhibition of what the spirit of God can accomplish. Consequently the art of shipbuilding was a gift of the spirit to Noah. But he had to desire to build the ark because of what God told him, and he had to work at building it. He became equal to the task.—Heb. 11:7.

* Another example: Eight centuries after the Flood the Semitic descendants of Noah, the Israelites, were slaves in Egypt under a king that believed in genocide. Till the time they marched out of that oppressive country they had been held down to brick-making and masonry for at least eighty years, under conditions designed to exhaust their race. That did not leave most of them free for the fine arts and crafts which then prevailed in Egypt, giving her an advanced civilization in that sixteenth century B.C. But when the Israelites got to Mount Sinai, Jehovah God gave Moses instructions to build a sacred tabernacle for worship and gave him the pattern of all things connected with it. Who, now, must take the leading part in the actual construction work? Bezael, and his chief assistant Oholiab. Bezael and Oholiab may have been slave brickmakers and bricklayers up till this. More reasonably, though, they may have had some experience in the arts and crafts required to produce the tabernacle and all its furnishings. At any rate, they could go ahead with what talents they may have had to some extent. But the primary thing that insured the successful building of the tabernacle as God wanted it was his spirit. Also Bezael and Oholiab would find enough workers of ability to

work with them. Almighty God would see to that by means of his spirit. Accordingly we read:

"And Jehovah spake unto Moses, saying, See, I have called by name Bezael the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skilful works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship. And I, behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee."—Ex. 31:1-6, *Am. Stan. Ver.*; 35:30-33.

¹⁰ The spirit of the Lord upon Bezael and Oholiab dictated that they should call to their help competent men and teach them their assignments of work. Hence we read: "And Moses said unto the children of Israel, See, Jehovah hath called by name Bezael . . . And he hath put in his heart that he may teach, both he, and Oholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of workmanship, . . . And Bezael and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that Jehovah hath commanded. And Moses called Bezael and Oholiab, and every wise-hearted man, in whose heart Jehovah had put wisdom, even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, wherewith to make it."—Ex. 35:30 to 36:3, *Am. Stan. Ver.*

¹¹ To be sure, while Moses and Bezael and Oholiab depended upon the spirit of the Lord to help, they also exercised what judgment they were capable of to select persons who, to start with, had qualities adaptable for the work and which could be developed. Then as these followed instructions and put their abilities to work the talent that they built up for the work under the spirit of God became a gift. It did not come to them just of itself, miraculously. They had to put forth effort, follow instructions, and apply themselves, trusting in God's blessing and relying upon his spirit.

¹² Not only the men had a part in preparing things for the tabernacle, but also the women. They were not called to do the work ordinarily performed by men, but the privilege of tabernacle service that God measured out to them was according to what women-

8, 9. How were Bezael and Oholiab gifted for their assigned work?

10, 11. How did they pick helpers? How did these get special gifts?
12. How did the Israelite women also come in for gifts to serve?

folk might customarily or suitably do. Yet it required special skill and deserved the superior use of their talents, and there is where God's spirit could be expected to come to their aid. And it did. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun the goats' hair. The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses." (Ex. 35: 25, 26, 29, *Am. Stan. Ver.*) The heart of the women stirred them up to do the spinning. Also the spirit of the Lord stirred up the generosity of his people. So sufficient supplies were provided for the construction project, and all the needed workers having talents were provided. All through their activities the Lord's spirit promoted and assisted the abilities of the workers. The result was that, when the tabernacle was at last completed and set up, it testified to the spirit of the Almighty God upon his people.

TO BE STIRRED UP, NOT NEGLECTED

¹³ Now a spiritual house is to be built up, not made with human hands, but one in which Jehovah God dwells by his spirit. In it the members of the Christian church are "living stones", to be "built up a spiritual house". (1 Pet. 2: 4, 5, *Am. Stan. Ver.*) God's help and blessing are specially needed in this project. "Except Jehovah build the house, they labor in vain that build it." (Ps. 127: 1, *Am. Stan. Ver.*) At this end of the world we are near the completion of the building of the spiritual house. For this reason the prophecy of Joel, fulfilled in miniature at Pentecost A.D. 33, is now undergoing its major and complete fulfillment, and Jehovah God has poured his spirit out upon his faithful consecrated remnant, men and women alike. (Joel 2: 28, 29) But, you say, if that is the case, where do we see those who have received the spirit's outpouring suddenly being gifted with a miraculous power or ability, such as the gift of strange tongues, healings, miracles, prophecies, translations, etc.? We answer, We see no such things nor should we expect such things today, because the miraculous gifts of the spirit passed away with the death of the apostles by whom or in whose presence such unusual spiritual gifts were bestowed upon the baptized believers. (Acts 8: 14-18; 19: 1-7) Says the apostle Paul: "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. Follow after love; yet desire earnestly spiritual

gifts, but rather that ye may prophesy."—1 Cor. 13: 8 and 14: 1, *Am. Stan. Ver.*

¹⁴ Since, then, we do not have today the miraculous impartation of gifts to those who have received the outpouring of the holy spirit from and after A.D. 1918, where are the various manifestations to show that Jehovah's witnesses have received the spirit in fulfillment of Joel 2: 28, 29? Where are the various operations of the spirit to prove it has been outpoured? We answer, There are clear manifestations of the spirit today, there are indisputable evidences of its operation through Jehovah's faithful witnesses. In what way? In that God is now using these consecrated people to accomplish the work predicted in his prophecies of old, and he is doing this in spite of their small numbers, their poverty, their natural handicaps, limitations and imperfect abilities, and also the world-wide opposition and persecutions against them. To get some glimpse of the marvelous work Almighty God is effecting through them we have simply to consult the 1948 *Yearbook of Jehovah's witnesses*, particularly pages 22-31. Truly in the case of these servants of the Lord God Jehovah we see the final fulfillment of His prophecy at Zechariah 4: 6: "Not by arms, nor by force, but by my spirit," says the LORD of hosts." (*An Amer. Trans.*) "Not by fighting, not by force, but by my spirit!" so the Lord of hosts declares."—*Moffatt.*

¹⁵ In one way or another all the consecrated ones whom God calls into service as His witnesses have some natural abilities. So what is needed is their willingness to put these to work in His service. These abilities must be used as the foundation upon which to build. They must not be left idle and neglected, but cultivated. If we apply ourselves to using them in God's service according to the instructions he gives through his organization and Word, then they will receive development, God's spirit acting as an energizing force. The thing to do is to get started. Get going! Take hold of the service, trusting God to direct the course our efforts should take. In due time we shall get the gift of the desired ability, whether it be that of prophesying (that is, telling forth the written prophecies and their meaning), or teaching, or acting as an overseer, or house-to-house publishing, or other useful ability.

¹⁶ If there is a work to be done in the organization of God's people, and if those in authority select us to do it or encourage us to take part in it, then we should undertake it. We must use what abilities and knowledge we already have. We can rely upon the Almighty God to help us by his spirit. He will fulfill his prophecy and do so. Eventually, if we earnestly persist at the assigned work with a will, His blessing

13. For what constructive work are gifts needed today, but what feature about gifts has passed away? and why?

14. What today shows the operation and manifestations of the spirit? 15, 16. What is now needed to get the gift of the desired ability?

will reward us with the gift of improved or adequate ability for the work. Progress will show itself.

¹⁷ This was what Paul meant when he wrote Timothy: "Do not neglect the gift you have, that was given you with predictions of your work, when the elders laid their hands upon you. Cultivate these things, devote yourself to them, so that everyone will see your progress. Look out for yourself and for your teaching. Persevere in your work, for if you do you will save both yourself and those who listen to you." (1 Tim. 4: 14-16, *An Amer. Trans.*) Timothy had a gift by the spirit of God. It was conferred upon him for use. He must not neglect it, if he wanted to be faithful and did not want to receive God's grace in vain and waste the gift. It must be applied to the work intended, yes, be cultivated, improved, perfected by practical use. He had to go at the work with faith in God. Paul knew Timothy's grandmother and mother had faith and that Timothy also had it. "For this reason," said Paul in farewell, "I would remind you to rekindle the divine gift that you received when I laid my hands upon you. For the spirit God has given us is a spirit not of timidity but of power, love, and self-discipline. So you must not be ashamed to testify to our Lord, nor be ashamed of me who am in prison for his sake, but join with me in suffering for the good news, through the power of God."—2 Tim. 1: 5-8, *An Amer. Trans.*

17. What was Timothy exhorted to do as to his gift? How must he?

¹⁸ Likewise, we today must not expect the spirit of God to do it all, while we lazily neglect talents and abilities and limply show no initiative and make no plans. The thing to do is to lend ourselves energetically to the work as those ancient Israelites did to the tabernacle work, purposefully exerting our abilities to the full for the work's sake. Let us stir up our gifts, such as we have, just as when stirring up a bed of coals with a poker to produce a flame. If we have been appointed to a job or if an invitation to share in a work has been accorded us, then let us give it our best, whether that requires advance study, training, practice, rehearsing, or other preparation. Enter into the work with faith, with love for it, with self-discipline. Make the effort to please God in the gift of service. Then his spirit may confidently be expected to work invisibly with us and make up for what we lack, or improve what we have. Paul told Timothy: "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth." (2 Tim. 2: 15, *An Amer. Trans.*) Yes, the spirit of God will never fail us. It will work with our powers already possessed, but we must put forth the effort first, must bestir ourselves mentally and physically and get alive to the work. "Think over what I say. For the Lord will help you to understand it perfectly."—2 Tim. 2: 7, *An Amer. Trans.*

18. What should we likewise do, and expecting the help of what?

THE GIFT OF PERSEVERING IN SINGLENESS

WE HAVE to make room for the Lord's work in our lives, because, if we consecrated to do His will, then that work is laid upon us and must be done. It falls upon us to clear out of our lives other things which would preoccupy our time, strength and attention. In order to give their undivided, unencumbered selves to the Kingdom service, some persons seek the gift that Jesus mentioned when discussing the divorce problem. "The disciples said to him, 'If that is a man's position with his wife, better not marry at all!' He said to them, 'True, but this truth is not practicable for everyone, it is only for those who have the gift. There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven. Let anyone practice it for whom it is practicable.'"—Matt. 19: 10-12, *Moffatt*.

² This matter of 'not marrying at all', Jesus said, was for those to whom it was given or who have the gift. But that does not mean that certain men or

1. What gift do some seek to give themselves undividedly to God's direct service?
2. Why is this gift of singleness given only to some?

women are given this single freedom and unconcern about marriage simply without any determination upon their part whereas this gift is withheld from other men and women and hence in their helplessness they simply cannot resist the attractions to marriage. No; but men and women must determine to have this gift. Otherwise, Jesus would not have said that some *make themselves* eunuchs for the Kingdom's sake. To make oneself a eunuch of this kind is not an obligation upon any Christian. If it were, then it could not be a *gift* for us to accept or refuse. But as regards the gift, Jesus said some do not accept it. They do not admit it or make room for it in their lives. They do not determine to maintain their single, unencumbered estate, as Paul did, who said: "Have we not a right to take a Christian wife about with us, like the rest of the apostles and the Lord's brothers and Cephas?" Yes, he had a Christian right to get married, but he chose instead to admit or make room for the gift of singleness. Why? To give himself without distractions to the ministry of proclaiming the good news of God's kingdom. Writing of marriage difficulties, he said: "I should like to have everyone be just as I am myself; but each one

has his own special gift from God, one of one kind, and one of another. So the man who marries her does what is right, and the man who refrains from doing so does even better. . . . But she will be happier, in my judgment, if she remains as she is, and I think I have God's spirit as well as other people." —1 Cor. 9:5 and 7:7, 38, 40, *An Amer. Trans.*

* So, in order to retain his hold on the gift of singleness, the apostle Paul absorbed himself in God's work. He did not say, 'I would like to have the gift,' but at the same time weaken the force of his wish by interesting himself in a particular one of the opposite sex and cultivate close intimacy with that one. No; he went after what he set before him, the gift, and he accepted all the self-denials and things required for enjoying it. He made room for the gift in his thoughts, plans and arrangements for the future. It is a practicable thing, and he went after it in a practical way, honest with himself. Accordingly the gift was given him. In view of his gift, so many responsibilities were laid upon him by the Lord that he had no time for considering marriage. He realized he could not have measured up to his responsibilities if he had the constant care and attention of a wife. That was why he went on to say that, if a married man or woman wants to take part in certain privileges in the Lord's service, such person must to that extent act as if unmarried.

* "But this I do say, brothers. The appointed time has grown very short. From this time on those who have wives should live as though they had none." (1 Cor. 7:29, *An Amer. Trans.*) If a married person does this, then a gift of service is given. "Every man hath his proper gift from God, one after this manner, and another after that." (1 Cor. 7:7) Each one gets this gift by adapting himself to his situation, be he a married person or a single person, or a slave under a master, or a person required to work part time to provide life's needs for dependent ones. Each one must study and plan how he can arrange matters under his circumstances so as to do something directly in God's service. Then God will help him, and he will have a gift of service. He must cultivate the gift by taking advantage of opportunities.

USE WHAT YOU HAVE

* Therefore neglect no possibility. Use what you have according to the wisdom God gives you through his Word and his dealings with you. Do not turn over to others what privileges of service you may yourself render, resulting in a joy to yourself that you have never had before. Do not be foolish in this respect: "The master workman does everything himself; but the fool hires a passer-by." (Prov. 26:10,

An Amer. Trans.; Moffatt) If you have a territory in which to work and give a witness to the Kingdom, do not call in a pioneer publisher to work it if you can do it yourself. While the opportunity is there, grasp it and reap the fruitage of your own personal efforts. The rich opportunity will not endure always; so cultivate it. Look after the flock of the Lord's "other sheep" in your territory by visiting them, inspecting their condition, taking an interest in them, and offering what help and comfort you can. The Watch Tower Bible and Tract Society follows out this rule, by sending out its traveling representatives, yes, even the president and board of directors themselves, to visit the Lord's flock throughout the world, to observe their condition and their local needs and problems and to provide for help to them.

* By this course your riches of opportunity are not wasted or left to pass away, but a rich fruitage of happy results is gathered in. As it is written: "Look well to the state of your flocks, and pay good heed to your herds; for riches last not forever, nor wealth throughout the ages. When the hay is cut, and the aftermath appears, and the grass of the mountains is gathered in, lambs will supply you with clothing, and goats with the price of a field; goats' milk enough will you have for your food, for the food of your household, and as maintenance for your maidens."—Prov. 27:23-27, *An Amer. Trans.*

* In summing up, then, we must say: Do not expect any miraculous gifts of the spirit today. This does not mean that there are today no gifts of the spirit. There are, but these gifts must be cultivated by our humbly accepting the privileges of serving God that are given us and then putting to use what ability and fitness for the service we have. "As the Scripture says, 'God opposes haughty persons, but he blesses humble-minded ones.'" (Jas. 4:6, *An Amer. Trans.*; 1 Pet. 5:5) As we humbly and trustfully present ourselves to the service and go about it with what we possess, God blesses and helps us by his active force or energy and we find ourselves equal to this work and getting it done. We find we have the gift.

* Do not permit your gifts to suffer neglect, no matter how small they be. Keep them constantly in use. Stir them up; rekindle the fire of them. Redeem the time and its opportunities. "The end of all things is at hand: . . . As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."—1 Pet. 4:7, 10, 11.

3, 4. (a) How did Paul hold on to his gift of singleness? (b) How does 'every man have his proper gift from God' in one way or other?
5, 6. (a) What should we do with opportunities and privileges?
(b) Why must we look well to the state of God's flock, and how?

7. How, then, are gifts of the spirit obtained today?

8. How do we stir up our gifts? and why should we now?

"BY THEIR FRUITS YE SHALL KNOW THEM"

IN THE Holy Bible a tree is used as a symbol of a creature or an organization of creatures. Accordingly the fruits borne by the tree symbolically stand for what the creature or organization of creatures holds before the people as spiritual food for their nourishment and growth. Jesus used trees as an illustration of this kind, saying in his sermon on the mount: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 18-23) Despite their calling Jesus "Lord, Lord", and professing to do many outwardly righteous works in His name, those symbolic trees were not producing good fruits, but were producing "evil fruit" that Jesus called "iniquity". So, in this day, we must not be influenced by religious leaders' oft repetition of "Lord, Lord", with reference to Jesus Christ, but we must look at their teachings and works, and then we shall positively be able to know whether they are religious hypocrites or genuine Christians.

To Jesus Christ and to those who faithfully follow him as members of the "church, which is his body", Jehovah God has covenanted to give the kingdom of heaven. The Kingdom will open up the new world of righteousness by ruling for a thousand years and undoing all the wicked work, and its effects, of Satan the Devil. (Luke 22: 28-30) The kingdom of God has nothing that is commercial. It has nothing in common with the harsh, cruel and wicked system now ruling the world, for this present rule the Bible tells us is under Satan the Devil and his representatives invisible and visible. The "god of this world" is the great blinder of men's minds to the truth, who is also called "the prince of this world". (2 Cor. 4: 4) Concerning this world Jesus said: "My kingdom is not of this world." "The prince of this world cometh, and hath nothing in me." (John 18: 36; 14: 30) Hence this present world and its nations will never be converted into the kingdom of God, but the Kingdom will be something entirely new and distinct from them. The time of his second coming marks the hour when Christ Jesus takes the kingdom that God presents to him and begins ruling in the midst of his enemies in heaven and in earth. At this time also he gathers to himself the "church, which is his body", that they may be with him in the heavenly kingdom.—Eph. 1: 22, 23; 2 Tim. 4: 1; 2 Thess. 2: 1.

That the Jewish national organization missed out on the privilege of being the symbolic tree to bear the fruits of God's kingdom to the people Jesus showed, when he said to their religious leaders: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43) But as we look at the organized religion of Christendom we can see from her fruits that she has not proved to be that "nation bringing forth the fruits" of the kingdom of God. After sixteen

centuries of growth Christendom's fruitage plainly visible proves she is not that nation. She has never at any time brought to the people the fruit or Scriptural message of the kingdom of God. On the contrary, she has at all times co-operated with politicians, militarists, commercial giants, and ambitious gangsters to rule and control the nations of the earth. Instead of bearing before the people the fruits of God's Word, which really sustain the eater, she has bitterly opposed the kingdom under Christ, as is proved by her continual persecution of Jehovah's witnesses, the only ones telling the people the Bible facts about God's kingdom under Christ. Every religious system of Christendom indulges in politics and commerce, more or less, contrary to Christ, who said his kingdom is not of this world. They call him "Lord, Lord", but do works that are lawless to Him, or iniquity.

Everyone that is made a member of the "church of God" must faithfully follow in the footsteps of Jesus, and must therefore do as Jesus did. "For even hereunto were ye called," writes Peter to the true Christians, "because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." (1 Pet. 2: 21, 22) Jesus said he came into this world to bear witness to the truth, and then he added: "Every one that is of the truth heareth my voice." (John 18: 37) Every true Christian, therefore, listens to Jesus' voice of truth and then brings forth the fruitage of truth. He is Jehovah's great Prophet, and they must obey him or else suffer destruction. So both Moses and Peter said. (Deut. 18: 15-19; Acts 3: 22, 23) For any religious leader on earth to lay claim to the office of personally representing and substituting for Jesus Christ and then to take the course exactly opposite to what Jesus took on earth, is wholly inconsistent. It shows that his claims or pretenses are false. The pope of Vatican City is much in the lime-light these days. His newspaper publicity department forces him and his religious claims upon the attention of all of us, no matter of what belief, and consequently it is only logical that we discuss what he claims and what he and his religious organization does.

Neither Jesus nor his apostles owned any real estate, houses or other property. Of Jesus we read, at Luke 9: 58: "The Son of man hath not where to lay his head." Jesus and his apostles did not build cathedrals and basilicas at great expense to the people and draw the paying people into them to serve the clergy, but he and his apostles went about "from house to house" preaching the truth to the people and instructing them privately and publicly in the way of God. (Matt. 10: 5-15; Acts 20: 20) All true followers of Christ Jesus have ever pursued the same course. But how about the pope of Vatican City, who is both a political ruler and a religious head?

The pope pays great deference to Emperor Constantine of Rome. This politician, militarist and emperor of Rome was a pagan or heathen but claimed to adopt Christianity. He was rich and influential, and as a clever politician and military strategist he knew how to use his wealth, influence, and position, to buy the salvation that the Roman Catholic system of his day claimed to offer. A Roman Catholic authority is appropriate to quote here, namely, page 134 of *The Faith of Our Fathers*, by the late Cardinal Gibbons,

of Baltimore, Md., not far from Washington, D.C. The cardinal says: "Constantine gave to the Roman Church munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent emperors. Hence the patrimony of the Roman Pontiffs soon became very considerable." From that time onward the Roman Catholic religious sect became very rich in material things, laying up treasures on earth where moth and rust corrupt and destroy. Thus it is seen that the Roman Catholic system and its pope pursued a course wholly inconsistent with that pursued by Jesus and contrary to what he said in his sermon on the mount. Constantine belonged to the fourth century, and in that century the Roman Catholic sect had bishops and other ecclesiastical rulers to a great number, and thereafter the pope of Rome in the modern sense began to be elected. That was the real beginning of popedom, and this was almost 400 years after the days of Jesus' apostles.

RELIGIO-POLITICAL FRUITAGE

Soon after this the pope, as the head of the religious organization, began to exercise political or temporal power. Pepin, king of France, after defeating the Lombards in war, placed the pope as temporal ruler of the conquered provinces. Thus the pope came into existence as a temporal power by means of a war of conquest; which is contrary to the word of God for Christians. Says Cardinal Gibbons: "Charlemagne, the successor of Pepin, not only confirms the grant of his father, but increases the temporal domain of the Pope by donating him some additional provinces. This small piece of territory the Roman Pontiffs continued to govern from that time till 1870, with the exception of brief intervals of foreign usurpation."—Gibbons' *The Faith of Our Fathers*, page 137.

In the exercise of his political power the pope has kept his ambassadors at the courts of almost all the nations of Christendom. Such a course is entirely inconsistent with and at odds with Christ Jesus, the real Head of the true "church of God" and who declares he has nothing whatsoever to do with the political affairs of this world because Satan controls them.

In 1870 the pope refused to come to terms with the king of Italy. On September 20 that year, after the foreign papal troops had put up a brief resistance, the troops of Italy under General Cadorna breached the walls of the city and entered Rome. The next day Cardinal Antonelli issued a diplomatic protest against the Italian occupation of Rome. Several days later the pope added his own protest. On September 29 he sent a circular letter to his cardinals and complained of the Italian invasion and of his loss of liberty as a temporal ruler. Then a plebiscite was held, October 2, and out of 167,548 votes 133,681 were cast for Rome's union with the kingdom of Italy. The result of the plebiscite was sent to the king of Italy, and on October 9, 1870, Rome and its provinces were incorporated with the kingdom of Italy by royal decree. Notwithstanding all efforts of King Victor Emmanuel for peaceful relations with the pope, Pius IX sternly persisted in his stubborn protest against the humiliating change of things. He lived retired in the Vatican and called himself a prisoner.*

But all through the succeeding years the Roman Catholic religious organization continued to dabble in the politics of this world and sought to gain political recognition and power among the nations. Immediately following World War I, in 1918, the pope tried to get a seat at the conference of the League of Nations that he might engage in dividing up Europe when the League of Nations was formed. Particularly because of the 1915 Treaty of London between England and Italy, Benedict XV was prevented from gaining a seat at that conference, and the League got started without him. In 1922 Mussolini seized power in Rome and established himself as a Fascist dictator. He entered into relations with pope Pius XI, who had become pope that same year of 1922. In 1929 the treaty was signed between the two re-establishing the pope as a temporal ruler and his domain as Vatican City. To quote Gunther's *Inside Europe*, page 195: "In 1929 the Lateran Treaty adjusted the relations of church and state in Italy. Shortly thereafter Mussolini and the Pope, strong characters both, clashed over the education of Fascist youth; in 1932 the Duce [Mussolini] went to the Vatican, knelt in prayer, and, it is believed, took holy communion. He was an avowed atheist, like his father, in youth; latterly he has become very religious." Following World War II this Lateran Treaty of 1929 between Mussolini and Pius XI was made an integral part of the Constitution of the Republic of Italy, by a vote of 350 to 149 in the Constituent Assembly that was then drawing up the new constitution. By this Roman Catholicism was recognized as "the only state religion" and Vatican City as an independent state with the pope as its temporal ruler. The Communists, who held the balance of power in the Assembly, voted with the so-called "Christian Democrats" to produce this result. Later the Italian Legislature adopted this constitution.

Regardless of the Roman Catholic organization's sanctimonious claims today, the fruitage she brought forth during the days of Fascist Italy and Hitler's Nazi Germany give all men to know that she is not the true "church of Christ". Mussolini's ambition was to become a great war lord, and he spoke of America's democracy as a "putrid corpse", and the Roman Catholic organization under Pius XI worked with him and supported his ambition. When he began and carried on his blood-spilling conquest against the poor blacks of Abyssinia, conducting a war in which many lives were destroyed, the pope and the Catholic religious system backed up Mussolini and "blessed" his murderous assaults. Likewise, in later wars of conquest, against Albania and against the democratic nations in World War II, the Roman Catholic clergy of Italy "blessed" Mussolini's Fascist legions, but with the final result that all the world now knows. The clergy's course was clearly in violation of God's everlasting covenant with Noah concerning the sanctity of human blood, and the Roman Catholic religious sect stands guilty under God's law, although she expresses no sorrow and repentance over her course. As the world to this day eats of the bitter fruitage produced by that sect, does it appear that that religious organization represents God and his Christ, or that it fraudulently uses the name of God and of Christ as a camouflage behind which it carries on its crafty campaign to gain temporal control over all the earth?

Since World War II Vatican City has outwardly shifted

* See the book *Enemies*, pages 256, 257.

its position before the world as if now being pro-democratic, and she has become bold and aggressive as never before. A person would have to be mentally blind not to see now that the purpose of the Roman Catholic Hierarchy is to gain control of the political affairs of the world and rule all peoples through the United Nations. In harmony with her public cry that "the United States is the hope of the world", the Hierarchy puts forth the great effort to gain control of the United States of America. Gradually awaken-

ing to the cunning plot of the Hierarchy, the Protestant organizations are anxious to safeguard their position and are trying to consolidate their divided forces and to increase their political control also in the land.

These are but samples of how organized religion is meddling with worldly affairs throughout the earth, and at the battle of Armageddon she will be chopped down like a tree and burned to ashes in the fire.

GILEAD'S ELEVENTH CLASS GRADUATES TO MORE PRAISE

THE rising sun arced higher into the heavens. Hours ago this created "light to rule the day" had rendered invisible the myriads of stars that had crowded the night sky. Gone now was the rosy blush it had cast over the early morning sky as it rose from its bed over the eastern horizon. By now its slanting rays had chased the last lingering chill of nighttime from the earth and brought welcome warmth to forest and field. By nine o'clock on this glorious morning of August 1 the sun's beams had drunk up the last of the morning dew from the grassy lawns that sloped lazily down from Shiloah to halt at the edge of the shaded pool cupped in the earth's bosom. Thence the millions of grassy blades encircle the pond and climb the hill beyond to carpet in green other beauty spots of Gilead's rolling campus.

But our interest on this morning of August 1 does not stray from the sunny greens that stretch from Shiloah to the shaded pool. Thousands of men and women and children have assembled on the lawns, some seated in orderly rows of folding chairs, others comfortably situated on the grass. All expectantly face Shiloah, the rustically modern library building of the Watchtower Bible School of Gilead. All eyes converge upon the outdoor podium formed by the landscaping on Shiloah's eastern front, for there Mr. N. H. Knorr, president of the school, has taken up position before the microphone that will carry to the thousands of hearing ears the proceedings of the graduation exercises of the eleventh class of this school for advanced ministers.

The three-hour program that follows is as delightful as its setting is beautiful. Choral music by a trained group of graduates sets events in motion, and the song rendered holds thrilling meaning for those assembled. As Brother Knorr announced, it is the Jehovah's witnesses marching song, composed by one of these faithful ministers who spent many years in a Nazi concentration camp. Born in the crucible of savage torture and violent death, the words breathe the fire of battle and enduring faith. And what surging emotions of determination, endurance, integrity and zeal fail to find outlet in weak words burst out into the powerful beat and movement and rhythm of the music with its emotional minor vein and jubilant major strains. When one knows the background events of this throbbing marching song it throws thoughts back into the black past when a madman reigned. What a contrast with the idyllic surroundings of these graduation exercises!

Thankful prayer to God by the Canadian Branch servant follows the marching song, and then the proceedings gain momentum as President Knorr touches on the uniqueness of this eleventh class of 108 graduates. Gathered in to

attend Gilead from the United States, Canada, Mexico, Eire, Britain, Holland, Switzerland, Norway, Denmark, Finland, Sweden, Hawaii, Australia, New Zealand, and some originally from Germany and Austria, this eleventh class became the second international student body at Gilead. Each one was a full-time minister praising God before coming to the Bible school, and the combined total of their full-time service records is more than 1,000 years. Their faithfulness in praise has drawn the fiery darts of Satan's snipers, with one result being that the group has spent a combined total of 30 years in jail. Language classes were conducted in English, French and Japanese.

This barrage of information left uncontested the president's claim that the eleventh class was unusual, and he thereupon gave way to other programed speakers. First came the Kingdom Farm servant, the one in charge of the mile-square farm near South Lansing, New York, on which the Gilead buildings and campus are located. His expression of appreciation for being associated with the eleventh class was followed by friendly words of counsel from the four school instructors present, and the reading of a letter in similar vein from a fifth instructor. Many of the congratulatory telegrams sent to the class from countries on the continents of North America, South America, Africa, Europe, Australia, Asia, and from the isles of the seas, were next read. Then the secretary-treasurer of the Watchtower Society spoke to the graduates, and brought the program to the scheduled address of the school's president.

He chose to speak to these specially trained ministers that will be sent to far corners of the earth on the subject of "Ministers at the World's End". The theme emphasized and re-emphasized was that the light must shine at this world's end in more and more praise to Jehovah God. What light? That emanating from God and Christ, which must be caught by ministers and reflected throughout the earth. The Bible light reveals that in the troubles of our day can be discerned the signs that we stand at the world's end, that God's kingdom is established, that Christ has been made ruler, that this former morning star beams this enlightenment down to His earthly followers, and that they must be reflectors of it to shine like stars in the nighttime of this present dying world. No strange occupation for the eleventh class, this shining unto Jehovah's praise! They did it faithfully for years before coming to Gilead. Now, brightened and polished by advanced training, they will shine and praise more and more.

False lights in Christendom and heathendom may try to dim the shining of these missionaries when they take up service on distant shores. Clergymen of organized, orthodox

religion claim to be guiding lights for the people; but in seeking position and honor and flattering titles they are shining for self-glory. They are the fallen stars drawn in the wake of the Dragon's tail (Revelation 12:4), they are 'ministers of Satan transformed into ministers of light' (2 Corinthians 11:13-15). But let them shine unto themselves and unto Satan. Jehovah's ministers will shine to God's glory.

Pushing on in his argument, the speaker queries: What is there in it for ministers of God? Popularity, social honor, political protection, fat salaries, flattering titles? No; those are the wages of Satan's ministers. Not wealth and luxury, but the daily necessities of food, clothing and shelter are assured God's servants. But of more worth to them are the privileges of praising Jehovah, and increasing their shining more and more. Then, with this world's final end past, and with Jehovah's new world of righteousness established, all faithful praisers of God will enter into eternal living.

Concluding on this joyous note, Brother Knorr proceeded to the climax, the distribution of envelopes containing gifts from the Society and diplomas. Of the 108 graduates, 105 received diplomas indicating completion of the course with merit. As each graduate came forward to receive his envelope encouraging applause from the observing audience greeted him. Interspersing the distribution Brother Knorr made comments of interest on the destination of some of the graduates. Not all have received their foreign assignments, but some are already designated for Mexico, Eire, France, South Africa, the Malay States, and the entire group of 22 that studied Japanese will be sent to Japan.

Now the last envelope has been handed out. One of the graduating students, a colored brother, approaches the microphone. He represents the student body, and reads on their behalf a letter addressed to Brother Knorr. It expresses gratitude to Jehovah for the privilege of being trained at Gilead, and for the greater opportunities of service now opening up to them. They appreciate the training provisions spread for them at the table of Jehovah, and resolve not to allow the good benefits to fall into disuse.

Brother Knorr was now closing the program with some announcements as the student body chorus took up their positions to again sing the Jehovah's witnesses marching song. Many in attendance gazed wonderingly at the crowd spread over the spacious lawns, in the seat sections, under the trees, by the winding watercourses and still pools, and they speculated as to the number present. But when Brother Knorr announced that there were 3,559 persons attending, the spontaneous "oh's" and "ah's" of the audience and the burst of joyous applause that followed showed just how happily surprised they were. They listened again with pleasure to the marching song, and bowed heads in prayer with Brother Knorr as thanksgiving was offered to God for His blessings bounteously outpoured.

The fame of Gilead's scenic beauty is spreading far, and drawing larger numbers to the thrills of its outdoor summer graduation exercises. Why, this time the visitors flocked not only from all sections of the United States but from Canada, and even some came from Great Britain! Now these travelers drift in groups away from the lawn before Shiloah and roam over the campus lawns that cap the surrounding knolls and dip through the intervening swales. Visitors meander over the picturesque stone bridges that

span the streams and pools, some to find their way to the barns sheltering the farm's livestock, others head off upstream to enjoy the woods and forest glades to be found there. Many active ones swim in a deep pool, while others are content to relax in the shade and chat or gaze appreciatively at the flowerbeds that break the green of the lawns with their splashes of brilliant colors. And if the expression quickly becomes trite through repetition, it is nonetheless true, namely, that this is a foretaste of living on the paradise earth of Jehovah's incoming new world.

What makes it more so is the companionship of those whose eyes see in all this earthly beauty the work of the heavenly Creator, and praise Him for it all. With this strong common bond, none are strangers though they have just met, none feel different though they hail from foreign nations. This companionable relaxation was apparent during the program Saturday evening, July 31, when a *Watchtower* study was conducted out-of-doors with 1,535 present. To fill out an evening of enjoyment graduating students came on after the study to regale the assembly with songs and musical renditions. Kingdom songs by the Brooklyn Bethel male chorus contributed to the evening singing. Even the music took on an international flavor when some of the Hawaiian students sang in Japanese and others from Australia and New Zealand sang in Maori. When this gathering broke up, at 9:45, many gazed in wonderment at the heavenly roof covering their open-air "auditorium". It seemed that if one more star were crowded in it would push another one out, so thickly did these heavenly bodies stud the night sky. Like the psalmist many reflected: "The heavens declare the glory of God; and the firmament sheweth his handywork." And, like him, they wondered: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"—Ps. 8:3, 4; 19:1.

Sunday evening, after graduation, crowds once more gathered on the lawns before Shiloah. It was the final farewell for the eleventh class, and tonight was to be "sister night". During the school term the sisters did not have equal opportunity to speak before large groups, but now was their golden opportunity. Slow only at the outset, volunteer sister speakers soon were coming in a steady stream. Gratitude for the course predominated the many expressions, but woven in were humorous bits, from past experiences of pioneering, from the school days just past, about the prospects ahead. Among the last to speak was a sister from Denmark. She likened the graduating class to a ripened dandelion, how with the sudden puff of a summer breeze it scatters in all directions. Now the eleventh class was about to be scattered to its various assignments. But when the dandelion scatters it only spreads dandelions, while the eleventh class will scatter and spread and plant the seeds of truth, and will water them, and watch the Lord increase them, as each student continually praises God more and more.

And like the windblown dandelion that is suddenly dispersed, prayer dismissed the evening assemblers and they soon scattered to their homeward trails. With them each took prayerful wishes for the Lord's rich blessings upon the eleventh class, and in these *The Watchtower* joins, and closes out this report with the keynote of the graduation: "I . . . will yet praise thee more and more."—Ps. 71:14.