



The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1964

Semimonthly

THE UNITY OF GOD'S FAMILY

MAINTAINING UNITY
IN DIFFICULT TIMES

SHOULD YOU CHANGE YOUR RELIGION?

UNITED REBELLION AGAINST GOD
BREAKS DOWN

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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Why Make

HAVE you ever seen that mouselike creature, the mole? Perhaps not, for he spends most of his life underground. A small burrowing mammal, the mole in many places averages only some six inches in length. Because of his burrowing and insect-eating habits and his fur he is held to be quite a valuable creature.

By reason of his burrowing habits the mole often mars lawns and gardens. However, his hills can be considered as little more than nuisances, since they average but two to four inches in height.

Because a molehill is so small it has become proverbial. A figurative molehill, therefore, is something that might be a nuisance but certainly would present no serious problem over which to get greatly disturbed. Then why do persons at times make mountains out of molehills? For any number of reasons, some of which they themselves might not be aware of because, as the Bible tells us, "the heart is more treacherous than anything else."—Jer. 17:9.

Some make mountains out of molehills due to youth, a lack of knowledge and experience. To a little child even a tiny problem may seem like a mountain. A pair of

Mountains *Out Of* MOLEHILLS?

newlyweds may suddenly discover that their hearts do not always beat as one, nor do their minds always hold but a single thought. Their differences may be very minor, actually molehills, but because of their lack of knowledge and experience they may make mountains out of them.

Still others make mountains out of molehills because of having petty spirits. To an ant a molehill does look like a mountain, and to those who dwell on petty things any trifling thoughtlessness or injudicious word or act becomes a crime.

Religious, racial, national or family clanishness or prejudice often causes persons to make mountains out of molehills. Any nuisance or *faux pas* committed by their own group is overlooked but when made by one of another race or religion it is exaggerated and made an excuse for unloving, unreasonable words and actions. Thus also mothers-in-law may overlook the failings of their own brood but make mountains out of the failings of their sons-in-law or daughters-in-law.

Then again, there are those who make mountains out of molehills because they are on the defensive, being sensitive in a certain respect. If a man is sensitive about his color or his religion, or a woman about

her age or weight, he will be quick to take offense at any oversight or slight remark that touches this tender spot, and so makes a mountain out of a molehill.

Still others make mountains out of molehills because of bearing a grudge or cherishing resentment against another. They have been hurt by that one and so seek to retaliate. Because of this wrong heart condition anything and everything that the other person may do that is the least bit irregular or that may be annoying becomes an excuse for expressing annoyance, displeasure or indignation, although it would be overlooked if anyone else did it.

At times there is a partnership in business, religious activity, in marriage or an engagement to get married that becomes burdensome to one or the other. The one who wants to dissolve the partnership often seeks to find an occasion in the conduct of the other to justify his course of action. To accomplish this purpose he too will make mountains out of molehills. Thus we find at times that a person who has made a dedication to do Jehovah God's will and becomes weary in doing it will look for some excuse to change his course, to quit. And usually, sooner or later, someone will say or do something, or something will be published, that will furnish him with the needed excuse. Invariably it is a molehill that is made into a mountain, and a mountain represents an insurmountable obstacle to such a person.

But making mountains out of molehills is unwise, unfair, unloving and at times betrays a lack of faith. It is unwise because it makes no one happy but only adds to the miseries of life. We are told that "the insight of a man certainly slows down

your ascent; affliction to your assistance; a nif evidence gived evanish ur no one finds evittable; if man is il Joeqer, that is finds narrow s to

his anger, and it is beauty on his part to pass over transgression." Wisdom knows that nothing good is accomplished by making issues out of trifles, by exaggerating slights or offenses.—Prov. 19:11.

The "golden rule" that Jesus Christ gave, "just as you want men to do to you, do the same way to them," also rules out making mountains out of molehills. It allows for no clannishness or prejudice because of race, religion, nationality or family relationship.—Luke 6:31.

In particular, making major issues of others' minor failings is unloving. "Love covers a multitude of sins," rather than exaggerating them and giving them undue attention. Yes, love "does not keep account of the injury. It bears all things, believes all things, hopes all things, endures all things." It is ready to forgive, not only seven times, but seventy-seven times.—1 Pet. 4:8; 1 Cor. 13:5, 7; Matt. 18:22.

And finally there is the matter of faith and trust in God and in his Word, the Bible. It will not only keep you from making mountains out of molehills but will help you to make molehills, as it were, out of mountainlike situations or problems. As Jesus said: "If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you." The apostle Paul had such faith. That is why he could confess: "For all things I have the strength by virtue of him who imparts power to me."—Matt. 17:20; Phil. 4:13.

So guard against making mountains out of molehills by guarding your heart, and let wisdom, love and faith aid you in your efforts.

Should You Change YOUR RELIGION?

Is it right to change to another religion? Why do many make such a change?

WHEN a princess, second in line for the throne of the Netherlands, recently announced her conversion from Protestantism to Catholicism in order to marry a Spanish prince, it provoked a storm of controversy. Many in that land resented the fact that she had changed her religion.

While this particular instance received more notoriety because of the prominence of those involved, still it is not uncommon for persons to change to another religion. Many do so, and for a variety of reasons. However, is it right in the sight of God to change one's religion? Also of vital interest to you is the question: Should you change your religion?

WHY MANY CHANGE

In the case of the Netherlands princess there was a romantic interest that was the basis for the change. This desire to marry a person of a different religion is a common reason for changing to that one's religion. It is felt that by doing so there will be more harmony in the home. At times the change occurs because one party requires the other to join his religion if the marriage is to take place at all. Rather

than give up the marriage, the other party changes his religion.

Another reason some change is that they can no longer conform to the requirements of their religion. They then seek another, with requirements that suit their desires.

Related to this is changing to another religion

because the individual no longer looks at life the way he used to and feels that he

wants to belong to a religion that more closely represents the views he has come to acquire.

Frequently the reason for changing to another religion is convenience, as one husband stated when explaining why he went to another church even though he was raised a Methodist and had at one time been a Congregationalist. He said: "The church at the end of the street happens to be Presbyterian. My wife belongs to the guild. We both like the preacher. It is convenient."

Some change because they want the benefits that can come from belonging to another religion, such as the prestige that may be acquired by joining a more prominent church. Others desire to enhance their social standing, business prospects, or perhaps even their political future.

ACCEPTABLE TO GOD?

In analyzing these reasons for changing religions, it becomes apparent that the change does not at all mean a change in the individual's understanding of God's purposes and requirements. To change one's religion for personal, social, political, romantic, business or other similar reasons really has nothing to do with one's fundamental convictions concerning God and his truths. It is more like putting on a different garment that changes the

external appearance, but does not change the mental, spiritual or moral fiber.

Jesus Christ showed us what to look for in a religion. He said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) When a person changes his religion for personal advantage and not because of an intelligent conviction based on a study of God's Word, nor for the sake of His truths, then such change is not being made for the purpose of wanting to worship with "spirit and truth."

It is not the mere formality of worship that God wants. First of all, he wants individuals to take in accurate knowledge of his Word. Note how the Bible expresses this thought: "For in loving-kindness I have taken delight, and not in sacrifice; and in the knowledge of God rather than in whole burnt offerings." (Hos. 6:6) Added to this knowledge of God must be obedience to his will: "To obey is better than a sacrifice, to pay attention than the fat of rams . . . Since you have rejected the word of Jehovah, he accordingly rejects you." (1 Sam. 15:22, 23) So even if a person strictly adhered to the precepts of a new religion, if his worship was not based on an accurate "knowledge of God" it would not be acceptable to God. What is acceptable is the taking in of knowledge of His Word and will and then obeying the requirements that God has outlined in that Word.

Thus, when a love and search for the knowledge of God's truths are missing, when obedience to God from the heart is not the motive, then one who changes to another religion is not doing it to please God. It is not done in God's interests, but only to please the individual.

WHAT ABOUT YOUR RELIGION?

From the foregoing you might conclude that it would be better not to consider

changing your religion, since you may not be certain that a new one would be pleasing to God. Yet you must also consider this: How do you know that your present religion is pleasing to God? How do you know that it meets God's requirements for true worship?

If you have not proved for yourself, from God's Word the Bible, that the religion you belong to teaches the truth and meets God's requirements, then there is the strong probability that your religion does not please God. Why can this be said? Because the right religion would have a permanent program for teaching and equipping you to be able to prove your faith from God's Word, the Bible. As the apostle Peter said, you would be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15.

This is not the only requirement for true worship, of course, but it is one of the more fundamental. So if your religion is failing to equip you to make the defense of your faith that Peter speaks of, then you have compelling reason to consider changing your religion.

ADMISSION OF FAILURE

Many religious leaders openly admit that their church organizations are failing to provide their members with what they need to meet God's requirements, and admit they themselves are not meeting these requirements.

Why should this admission of failure concern you? Because Jesus said: "Every tree not producing fine fruit gets cut down and thrown into the fire." (Matt. 7:19) Any religion that does not produce the kind of Christians God requires will come to eventual destruction. Individuals who do not meet God's requirements will meet with similar disaster, for Jesus added: "Not everyone saying to me, 'Lord, Lord,'

will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will.”—Matt. 7:21.

Note some of these admissions that should alert you to the possibility that your own religion is failing. Archbishop Coggan of England admitted: “The tragedy within the Church today, all too often, is that the Gospel that is preached is but a section, a fragment, of the Gospel as it is given to us in the New Testament.”

The Italian magazine *Europeo* contained this comment in regard to church failure in Italy: “‘The progressive support given to Marxism in Italy,’ sustained the President General of Catholic Action during his press conference, ‘can be considered an aspect of the phenomenon in the decline of spiritual and religious values, and the cause must be attributed to the loss of the Christian mentality, of the Christian manner of judging, of the Christian conception of existence.’” But why did this decline and loss come about? The article adds: “Catholic morals and conduct fall to pieces by themselves at the first contact with the new ideology because for centuries they had lost their substance and their truth, they had been reduced to rites, to practices, to folklore.”

In Australia, the president of the South Australian Methodist Conference stated: “The church has become a club to be enjoyed by those within its membership, and it forgets the purpose of its existence.” A Baptist clergyman there declared: “We have lost our grip, our way, our faith. We are filled with foreboding and fear, worried about nuclear weapons.” How could these religions represent true worship when the Bible plainly says that those persons having the right religion would not fear because they would know for a certainty what the future holds for this earth, yes, for this very generation, and that they would be bearing witness of this in all

parts of the earth?—Luke 21:28; Matt. 24:14.

In this regard astounding are the words of the late Archbishop Yngve Brilioth of Sweden, who said: “Whether mankind will ever get peace, is a question the answering of which would require a prophetic endowment that I have not got.” If what this clergyman had was the right religion, he would clearly know that peace will come to this earth, and how it will come, since the Bible pointedly answers these questions.

A prominent American bishop, James A. Pike, admitted: “The story of Christianity’s retreat is more than one of numbers. It is a story of a Church that has become largely complacent and irrelevant. The Christian community seems incapable of heeding the religious admonition to ‘love thy neighbour’ at a time when the need for such love was never more apparent.” But this could not be true if he represented true religion, whose adherents have always practiced such love and do so at the present time. In fact, it is a prominent feature that distinguishes them from those who have the wrong religion.—John 13:34, 35.

Related to this are the words of the late Pope John XXIII, who, when speaking of boxing, said: “It is barbaric to put brother against brother.” Yet, it is far more barbaric to witness millions belonging to the same religion slaughtering one another on the battlefield in time of war, each side supported by their respective clergy who are also of the same religion! What a fantastic failure of these religions when we consider the words of 1 John 3:10-12: “The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. . . . we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother”!

If you face things honestly, the way they really are, you will find the words of the German Lutheran church paper *Amtsblatt der bekennenden Kirche* (Official Journal of the Witnessing Church) accurate when it said: "In this period at the end of the modern world, we theologians and clergymen, due to our false course, belong to the same class as the Pharisees and Sadducees spoken of in Matthew 16: 1-4. We, too, fail to understand the signs of the times."

WHAT SHOULD YOU DO?

In view of all these admissions of failure, you must consider it mandatory, if you love what is right, to check and see if what your religion teaches and practices squares with the Bible. "Make sure of all things; hold fast to what is fine," God's Word counsels truth seekers.—1 Thess. 5:21.

Do as some in the city of Beroea did in the first century, after they listened to the apostle Paul. The Bible tells us that these people "were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) Yes, they checked on what they heard from Paul to see if it matched what their Scriptures said. They were commended for doing so.

What if the things they heard and checked in their Scriptures were different from what their religion was teaching and practicing? Then it meant they must change their religion if they were to meet God's approval! Did they? The account relates: "Therefore many of them became believers, and so did not a few of the reputable Greek women and of the men." (Acts 17:12) Yes, they abandoned their former religion and accepted true religion. Even the apostle Paul himself was an outstanding

example of this, for he was one who had changed his religion. And he had been a very prominent religious leader at one time!

However, none of such people who changed their religion did so for romantic, social, political, business or other selfish reasons. They did so because they wanted to worship God the way God wanted them to worship. They wanted to adopt true religion so they could gain God's approval and blessing, knowing that any who clung to false religion would be rejected by God as he would reject the false religion itself.

See the need, then, for the same kind of examination and change that these Bible Christians demonstrated and that is being demonstrated by hundreds of thousands who seek true religion in our time. Get out of false religion, as the Bible commands: "Get out from among them, and separate yourselves." (2 Cor. 6:17) And what if you need to change your religion but do not do so? It would mean identifying yourself with a religion that has passed under God's adverse judgment and is reserved for destruction soon. As God's Word warns concerning Babylon the Great, the world empire of false religion: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind . . . in one day her plagues will come, . . . and she will be completely burned with fire, because Jehovah God, who judged her, is strong."—Rev. 18:4, 5, 8.

So search the Scriptures. Put your religion to the test. Abandon false religion for true religion. Yes, look for those who take the Bible seriously and live by it, all of it. Join them in true worship. If you do this, you will be doing God's will, and "he that does the will of God remains forever." —1 John 2:17.

WE ARE living in a divided world. Its disunity can be seen everywhere. It manifests itself sharply in international relations, the world being divided into different blocs, such as the Eastern, Western and Neutralist blocs of nations. But tension and disunity exist even within these groups of nations, and within every nation itself. Disunity is also found in each state, province and community. This same tension and disunity are to be found in countless families, the basic cell of human society. They exist, not only between parents, but also between parents and children. How true Jesus' words: "Brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death."

—Mark 13:12.

² As never before, our age is indeed the age of disunity and lack of peace. Peace has been taken away from the earth, as the last book of the Bible, the Revelation, foretold: "And another came forth, a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaug-



ter one another; and a great sword was given him."

(Rev. 6:4) In fulfillment of this, World Wars I and II were waged in our age, the greatest wars in human history. Not enough, the nations feverishly arm for a third world war.

³ This horrifying picture of disunity in the whole world certainly must destroy every illusion honest men might have that the many religions and churches might form a unifying bond strong enough to bring and hold together in unity all the peoples. Also, the so-called Christian churches have thoroughly failed in bringing about this unity. Even the ecumenical efforts, welcomed by many, which aim at the unity of the many diverging religious denominations, will not be able to bring about unity and peace. At the conclusion of the assembly of the World Council of Churches, held in Amsterdam, Netherlands, in 1948, the plenary assembly published a statement clearly admitting how disunited the churches are among themselves. The statement said, in part: "We are separated from each other, not only in matters of doctrine, organization and tradition, but also due to our sinful pride: national pride, class-pride, racial

1. Where is disunity manifest?

2. Why is this time referred to as an age of disunity?

3. (a) Has worldly religion been able to provide a bond of unity? (b) What have the clergy had to admit?

pride. Therefore we are unable to bring about the unity of the church by ourselves." (*National-Zeitung*, Basel, No. 425, of September 14, 1948) This is a confession by the churches themselves as to their disunity. Indeed, the so-called Christian churches not only have failed to be a unifying bond for the peoples, but have actually, through their taking part in politics and wars, proved to be a divisive force. Is this compatible with the true congregation of God? No. The apostle Paul asked the question: "Does the Christ exist divided?" (1 Cor. 1:13) It certainly is not difficult to see that all these worldly churches do not make up the true congregation of God. A church paper admitted: "The prince of this world [Satan] has succeeded in bringing the church into a voluntary captivity."

—*Johannes und Markus-Gemeindeblatt*, Berne, Switzerland, July 4, 1959.

⁴ Seeing the world situation, one may be tempted to ask: Is true Christian unity merely an ideal beyond reach in our world, which is so divided politically and ideologically, with such contrasts socially and with centuries-old schisms and dissensions in the religious field? To many observers it may seem so. But true Christian unity is not merely an ideal, a dream, but a reality. True, it is not to be found in this world and its worldly religions and churches, but only in that group of men who, although they are in this world, are no part of it. This group is known as the New World Society of Jehovah's witnesses. They are forming an oasis of peace and unity amidst the desertlike condition of this disunited world. How has this become possible? What has brought about this unity?

4. What evidence do we have that true Christian unity is possible?

THE SPIRITUAL BASIS OF CHRISTIAN UNITY

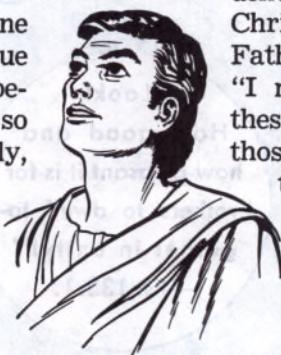
⁵ The unity among true Christians is not to be credited to any man. Just as the deliverance of the ancient people of Israel from the Egyptian slavery was not because of a man, so the deliverance of the Christian witnesses of God from the world, symbolically likened to Egypt, is not because of imperfect men. (Rev. 11:8) The basis for this deliverance was laid by Jehovah God, by sending his Son Jesus Christ into this world so that he should preach the truth and die a sacrificial death, be resurrected and glorified and pour out God's spirit upon his followers. By this the door to the formation of the Christian congregation and Christian unity was opened.—John 18:37; Matt. 20:28; John 10:7.

⁶ There was to be a real unity among the true congregation of God. This is evident by the prayer that Jesus Christ addressed to his heavenly Father shortly before his death: "I make request, not concerning these only, but also concerning those putting faith in me through

their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. Also, I have given them the glory

that you have given me, in order that they may be one just as we are one. I in union with them and you in union with me, in order that they may be perfected into one." —John 17:20-23.

⁷ The least that we can learn from this prayer is that the true followers of Christ



'I make request, that they may be one just as we are one.'

5. On what is Christian unity based?
6. To what union did Jesus refer?
7. How does knowing the truth affect unity, and how are some hindered from coming to unity?

are to attain a unity that is compared with the unity existing between Jehovah and his Son Jesus Christ. This is no doubt God's will for all his creatures to whom eternal life is promised, and this perfect unity between God and his only-begotten Son is the high standard of unity for them. Unity is possible only where there is agreement in thoughts and in action. The solid basis on which such unity can be built is the properly understood Word of God, the Bible. It is this truth that makes men free and unified. "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) The disciples of Jesus agreed with his teachings and his actions. They became one with him. This brought about a change in their lives and they followed their Master. On the other hand, the Pharisees disagreed with Jesus' teachings and deeds. Their pride and the wrong interpretation of the Scriptures hindered them from coming into unity with him. So it is today.

⁸ The revealed truth of God's Word, however, cannot be grasped unless God's holy spirit guides honest and truth-loving men to and into this truth. This holy spirit then brings forth in such persons the wonderful fruits of the spirit and purifies them from the works of the flesh, which fleshly works have a disintegrating effect on human relations, and which are mentioned in Galatians 5:19-21. Among such works are hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, all things that separate people and cause smaller or greater disunity. Such negative traits, however, are removed through the influence of God's spirit. This does not happen over-

night, at once, but is a process, like the growth of fruits that need time to develop and ripen. Men who are impregnated with God's spirit or active force become lovable, friendly, peaceful, patient, good, mild and forbearing with one another. (Gal. 5:22, 23) God's spirit is therefore an essential and forceful factor toward real Christian unity. Without God's Word and without God's spirit Christian unity is unthinkable.

NECESSITY OF ORDER

⁹ But unity is also closely connected with order, as disunity is with disorder. A family lacking unity will also lack harmonious, orderly family life. Most probably the father will go his own way, the mother hers and the children theirs. The family order will be disturbed. The Christian body of Jehovah's witnesses can be likened to a worldwide family. Since unity and order stand in mutual relation to each other, each member of this great family must recognize and respect the order governing this "household of faith." God is a God of order. "For God is a God, not of disorder, but of peace." (1 Cor. 14:33) He himself is the center and top of this wonderful order or arrangement. Therefore all the members of his great family bow before Him in love of God. They all recognize that Jehovah has appointed his Son Jesus Christ the heir of all things and delegated to him all authority in heaven and on earth. (Matt. 28:18; Heb. 1:2) Due to this, Jesus Christ takes second place in this divine arrangement of things and has to be recognized by all those in God's family. Anyone who does not recognize the Son will not be recognized in God's family and has no place in it. "He that exercises faith in the Son has everlasting life; he that disobeys the Son

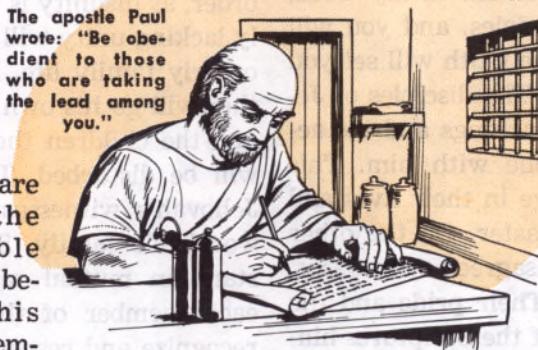
8. In what ways does the spirit of God help a sincere Christian?

9. What facts do Jehovah's people recognize as a world family of Christians?

will not see life, but the wrath of God remains upon him.”—John 3:36.

¹⁰ The order in God’s family also finds its visible expression here on earth. Order is connected with organization. Many men are of the opinion that the true church is not identical with an organized body of people, but, rather, is composed of many individuals scattered in all the denominations of the so-called Christian religion. For them this is the only logical explanation, because they have in their view the confusion and contradictory variety of the many churches. But this idea or belief is not Scriptural. Doubtless there are many sincere persons in all these different churches that are part of Babylon the Great. But the Bible shows that they are being called out of this Babylon, the world empire of false religion, and that they have to come out if they want to be accepted by God. Says the apostle Paul: “Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Beelal? Or what portion does a faithful person have with an unbeliever? And what agreement does God’s temple have with idols? . . . ‘Therefore get out from among them, and separate yourselves,’ says Jehovah, ‘and quit touching the unclean thing; ‘and I will take you in.’ ‘And I shall be a father to you, and you will be sons and daughters to me,’ says Jehovah the Almighty.” (2 Cor. 6:14-18) John also wrote: “Babylon the great has fallen, . . . Get out

The apostle Paul wrote: “Be obedient to those who are taking the lead among you.”



10. What idea do some have concerning the true church, but how do scriptures show it is not true?

of her, my people, if you do not want to share with her in her sins, and . . . receive part of her plagues.”—Rev. 18:2, 4.

¹¹ If the true congregation of God were composed of persons scattered throughout all the church systems of Christendom, where would be the unity in thought and action? Where would be the unity that governed the early church and that is so emphatically described in the letter to the Ephesians, chapter 4: “One body there is, and one spirit, even as you were called in the one hope to which you were called;

one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all”? (Verses 4-6) In order that the early Christians might attain this unity, they all left their former religion and were

united in the Christian congregation. The Jewish disciples of Jesus left Judaism and its sects, the Greek disciples turned away from the philosophic systems of their day and from idol worship and so did the Roman Christians. Regardless of the extent to which they were connected with those systems, they left them, got out of that Babylonish false religion, and came to the one visible body of the Christian congregation.

¹² This visible body of people had its order or organization. There was a governing or leading part, made up of the apostles and other mature men. The local congregations had their overseers and ministerial servants. (1 Tim. 3:1-9) All congregations received their teaching and instruc-

11. How did early Christians show they recognized there was only one true faith?

12. What orderly arrangement existed in the early congregations?

tion on the same basis, the inspired Word of God. The congregations were admonished to recognize the local overseers as well as the governing body. One of the mainly responsible brothers, the apostle Paul, wrote them: "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you." (Heb. 13:17) By the congregations' recognizing the brothers in charge of the work, locally and in general, the unity was preserved. This recognition was necessary; even though all these overseers and responsible brothers were imperfect men, subject to making mistakes. These overseers had God's spirit.

¹³ The overseers were not at liberty to preach and teach the congregations anything they wanted to, or to accept only certain portions of the Word of God. The same was true concerning each member of the congregation who was told to preach. They were not free to preach just anything. They were all called to preach the truth. Logically, then, they were bound to preach the same message, whether this was in Jerusalem, Rome or Corinth. "Now I exhort you, brothers, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) There was no place for contradictory movements, as is the case today, where in one and the same church there is a "positive" group and then there is the "liberal" one that does not even recognize the sacrificial death of Jesus and his resurrection. The apostle Paul wrote to an overseer, Titus, that he should 'show uncorruptness in his teaching,' and "wholesome speech which cannot be condemned."

13. What counsel did Paul give for unity?

(Titus 2:7, 8) This certainly was written not only for the benefit of Titus and his congregation, but for all Christian overseers of all times.

¹⁴ So that unity may be preserved and sects and separations may be avoided, the apostle Paul, a man of the governing body of that early time, wrote in his letter to the Thessalonians: "But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed." (2 Thess. 3:14) Such a person who was unwilling to accept the apostle's inspired teaching was not safe company in the congregation. He was not allowed on the platform so that he could present his own opinions, contrary to what the apostle had written and spoken. No, he was to be ignored, so that such a person would see the unreasonableness of his attitude and through admonition could eventually be helped to obedience. By doing this the congregation maintained unity in their ranks and in their relation to the other congregations and the leading brothers.

¹⁵ Today we find the same order and the same principles in the restored Christian congregations of Jehovah's witnesses. In the past few decades hundreds of thousands of men of goodwill have left their churches of Babylonish religion, into which most of them had come through birth. They have accepted the wholesome message of God's kingdom, made a dedication to Jehovah and joined the organized congregations of Jehovah's witnesses. Whether they were formerly Catholics, Protestants, Jews, Buddhists, Moslems, adherents of any other faith or even atheists, they now meet on the common denominator of the Biblical truth, in the big family of God under God's kingdom. They

14. How should persons promoting sects be dealt with?

15. What basis for unity do those leaving Babylonish religion enjoy?

have found a unity they had not known before.

NO DICTATORSHIP

¹⁶ Some people who observe the worldwide close unity of God's people have asked whether Jehovah's witnesses are living under a dictatorship, seeing that all are subject to certain principles. By "dictatorship" one usually understands today the form of government that assumes absolute authority and rules by force and coercion. Millions of people today live under such a dictatorship, and usually these systems of government find good

support from the churches. But how many of those living under a dictatorship are pleased with such a government and content with it? How many suffer unjustly under a dictatorship? How many long for deliverance from it? Most of the people living under such a form of government have not desired this way of life. It was imposed on them. But they have no other choice than to accept it.

¹⁷ God's kingdom, however, is not a dictatorship and the New World Society of Jehovah's witnesses is none either. The dictator rules by compulsion; Jehovah God appeals to the free and good will of honest persons. God does not force anyone to serve him. "Choose for yourselves today whom you will serve." (Josh. 24:15) That has always been Jehovah's principle, and it is the same today. No one is forced to accept the theocratic organization operating in God's family today. It is a matter of free choice. Jehovah wins his subjects by showing them love. And he expects his

subjects to love him unreservedly. (Matt. 22:37, 38) God's rule is based upon love, from top to bottom. This cannot be found in any dictatorship. God's rule is further based upon perfect justice, wisdom and power. This cannot be found either, in any dictatorial rule. Since Jehovah is the Creator of all things, he has an absolute and indisputable right to the perfect obedience and devotion of all his creatures. No dictatorship can claim such rights.

¹⁸ The love a Christian has for God and His kingdom under Christ is expressed in the obedience he shows to God's commandments: "For this is what the love

of God means, that we observe his commandments." (1 John 5:3) Our obedience toward God is not forced, but is a voluntary and joyful one. It is not a burden under which we sigh and suffer. Said the King of God's kingdom: "My yoke is kindly and my load is light." (Matt. 11:30) There is happiness in doing the will of God, as was expressed by the psalmist in the words: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight."—Ps. 112:1.

¹⁹ So there is a tremendous difference between a dictatorship and Jehovah's organization. Countless people would escape from the dictatorial rulerships if they could do so. On the other hand, we see that tens of thousands of honest persons flee every year to God's kingdom, because here they have the promise of everlasting life and happiness. They are taken up into the unity of God's family. "Look! How good and how pleasant it is for brothers to dwell together in unity!"—Ps. 133:1.

16. What is a dictatorship, and what questions have been asked about it?

17. What contrast is there between God's rule and a dictatorship?

18, 19. (a) What does God desire of us? (b) What should be our attitude as a part of God's family?

COMING IN THE NEXT ISSUE

- Using Life to Serve Jehovah.
- Right Motive in Serving God.
- Why Do Men Die?
- I Wanted to 'Walk with God.'
- Showing Christian Love at Assemblies.

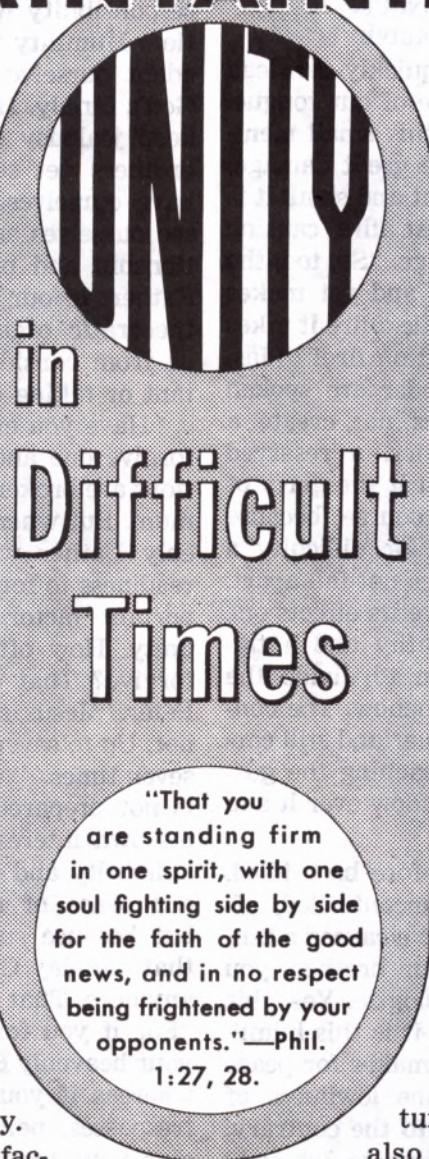
MAINTAINING

HERE is no doubt of it, we are living in difficult times! They have been foretold and they are upon us. (2 Tim. 3:1) In this turbulent "time of the end" with its stormy waves of unrest in human society, there stand out in sharp contrast the tranquillity and unity of Jehovah's witnesses. But this harmonious condition is not something that came about by itself, automatically, without any effort, merely because there are congregations of such people everywhere. The foregoing article has shown some of the spiritual foundations upon which this unity rests. Although this unity is not to be credited to men, each one belonging to this great family of God is called upon to do his best in maintaining and perfecting this unity.

Just as there are many factors that contribute to this unity, there are many factors working toward disunity and troubles. The watchful servant of God will know and see these dangers and avoid them. These dangers

1. In what way is there a contrast between Jehovah's witnesses and the world?

2, 3. (a) What are some pitfalls to unity? (b) How can they be avoided?



to unity are coming from God's enemy, Satan, who long ago was successful in breaking up the unity of God's family. These dangers come also from his world, and last, but not least, they are to be found in fallen man himself.—1 John 5:19; Gal. 5:19-21.

³ In his time the apostle Paul had good reasons to admonish the Christians in Corinth to be at unity. He had got to know that there were some dissensions among them. "For the disclosure was made to me about you, my brothers, . . . that dissensions exist among you." (1 Cor. 1:11) This also may happen once in a while here and there among God's people today. Oftentimes these difficulties are more of a personal nature,

but sometimes they also have their effects upon a congregation as a whole. Whatever may be the situation, these difficulties should be avoided and each one concerned do his very best to remove the trouble as quickly as possible. "Let the sun not set with you in a provoked state, neither allow place for the Devil."—Eph. 4:26, 27.

**GUARDING THE TONGUE,
READINESS TO FORGIVE**

⁴ One factor that very quickly can lead to tension is the wrong use of our tongue. The Bible shows us that this small member of our body can cause great damage. A match—how insignificant and small it is—and yet it can set a forest afire, causing millions of dollars of damage. “So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire!” (Jas. 3:5) If untruths and slander are spoken about a person, this does not create a friendly feeling, but, rather, a reserved feeling, and it carries with it the germ of division and disunity. Of course, because of such personal division or difficulty a Christian congregation does not fall apart, but nonetheless it may have its effects one day, namely, when sympathy and antipathy stream in and begin to divide the congregation members somehow. The congregation still meets together and still carries out its mission of preaching the gospel, but there may be a shadow over it and a quenching of joy.

⁵ The tongue must therefore be bridled. (Jas. 3:10-18) If hard, uncontrolled, offensive or untrue words have caused a tension between you and your brother, you should not hesitate to apologize. Yes, this may require humility, but it is this humility that in so many ways makes for peace and unity. Humility means lowliness of mind. It is not weakness; to the contrary, it is a state of mind pleasing to Jehovah. “But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.” (1 Pet. 5:5) Humility will make it easy for us to admit a mistake and to present our apology, regardless of what position of

responsibility we have in God’s organization. Humility will make it easy for us to adapt ourselves to the order existing in God’s family. Humility will also help us to keep jealousy out of our hearts if other brothers get service positions we do not have ourselves. It will help us always to see ourselves as puny men in proper relationship and proportion to our heavenly Father, to our fellow brothers and to the theocratic organization. Humility guards us from considering ourselves too important or taking ourselves too seriously.

⁶ Have you ever met people who did not forgive one another? Their personal relations are broken or reduced to a very minimum. But where would we be if our heavenly Father would not forgive us? The readiness to forgive is therefore a very important factor in maintaining Christian unity. How often should we be ready to forgive? That question was answered for Peter. “Jesus said to him: ‘I say to you, not, Up to seven times, but, Up to seventy-seven times.’” (Matt. 18:22) A person who is not prepared to forgive works against his own interest. Why? Not only because animosity and grudges are detrimental to our peace of mind and physical health, but because such a person runs the risk that one day God will not forgive his sins anymore. That is what the Scriptures say: “For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”—Matt. 6:14, 15.

⁷ How often offenses are only of a small nature, and are solely due to thoughtlessness, a lack of tact or upbringing or a momentary excitement, and are without evil intent! Therefore, we should not be small-minded when it comes to forgiving one another, but, rather, be broad-minded

4. Why must we guard our speech?

5. How does humility help maintain unity?

6. Why should we be willing to forgive?

7. What attitude should we have toward personal offenses? Why?

and forget the offense. Thus the oncoming dark clouds in our personal relations will be quickly dispersed and the sun will shine again. No one of us is perfect. We all have our imperfections and we are all thankful if others forgive us. But it is a fact that we usually see the imperfections in the other fellow much quicker than in ourselves.

AVOIDING DISUNITY IN DOCTRINAL MATTERS

⁸ Disunity may also come about over doctrinal matters. How can that be avoided? It is good in such moments to recall the text in John 6:45, where it says: "They will all be taught by Jehovah." Jehovah's witnesses in all the world receive their teaching based upon the Bible. The Bible explanations are given out by the Watch Tower Bible and Tract Society, representing the "faithful and discreet slave" as mentioned in Matthew 24:45. This centralized and uniform teaching has very much contributed toward the unity among Jehovah's witnesses throughout the earth. If, now, a member of a congregation meets difficulties in understanding or accepting a certain point, he has the possibility to discuss the matter with brothers who have a mature knowledge. If the point still cannot be understood, then it may be best to let the matter rest. Perhaps the Society will publish more about the matter at a later date, and then the understanding will be broadened. In prayer we can ask Jehovah for a better understanding of the matter. "So, if any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him." (Jas. 1:5) It would be wrong, however, to try to put your own divergent opinion concerning a certain doctrinal matter across to as many in the congregation as possible. This

does not work for the preservation of unity, but, rather, may sow discord and distrust. Usually these points of dispute are of a minor nature. But they can be made so big that they overshadow the big truth of God's kingdom, and one may even stop preaching that good news.

⁹ The truth about Jehovah's revealed purpose can be likened to a wonderful painting. This painting conveys to us the hope and prospect of living forever in a new order. But we may say that this painting has not yet received its last touch. We do not yet understand everything. And as time goes by we may understand some things better. Because we do not see all the details as yet, should this become a reason for us to lose our joy and try to find fault with the whole Word of God and his organization? No. Look at how much truth you have received through the Watch Tower Society, which Jehovah is using. Then you will be thankful. Look at how safely Jehovah has led his people by means of his organization. Then you will be confident. While we did not always have the same degree of understanding, we have not been starving or thirsting spiritually, nor have we been lacking His love. Thankfully we can therefore say, as David did: "Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes."

—Ps. 23:1-3.

UNITY UNDER PERSECUTION

¹⁰ In fulfillment of Jesus' prophecy in Matthew chapter 24, much persecution has befallen Jehovah's witnesses in this "time of the end," so much so that it has not gone unnoticed by the world. Today it is particularly difficult for Jehovah's witness-

8. (a) Why do Jehovah's witnesses enjoy doctrinal unity? (b) What suggestions are given to help understand difficult points and to maintain unity?

9. What viewpoint should we hold when something is not clearly understood as yet?

10, 11. What Scriptural course do Jehovah's people follow under persecution?

es to do their Christian work in totalitarian states, which bring pressure and persecution upon them. By God's strength, they endure it. They do not rebel against the political authority, they do not retaliate, because they are faithful Christians and not revolutionaries or counter-revolutionaries. They do not expect salvation from any political system, whatever it may be, including democracy, but exclusively from God's kingdom. God's kingdom alone will make all things new.—Rev. 21:5.

¹¹ If it is important for Jehovah's witnesses to do their best at all times in maintaining their unity in general, it is even more so in times of special stress and persecution, when the work has to be done underground. Why is this so?

¹² If the work is banned in a country, such as in Romania, Hungary or Russia, this has an immediate effect on the correspondence with the head office in Brooklyn. It may be that no letters can be exchanged for months. In the dictator country itself practically all correspondence between the congregations and the responsible brothers ceases too. No postman comes to the door to bring the Society's magazines or its letters of instruction and information. The spiritual food, which under normal circumstances reaches the congregations and individuals so abundantly, all of a sudden becomes scarce. Much of it probably was confiscated by the police. The Kingdom Halls are closed and very likely there is no extensive library of Watch Tower publications anywhere that can easily be consulted.

¹³ But this is not all. It may well be that the overseer of the congregation and the responsible brothers from the branch office are deprived of their liberty and sit somewhere in prison. Other brothers have to take their places who may perhaps not

be known to all the brothers personally. There are no more meetings on a large scale, but only in small underground groups. It goes without saying that all this exposes the unity of God's people to great stress, and the necessity of doing everything possible to maintain unity cannot be overemphasized.

¹⁴ A Latin saying goes *divide et impera* and it means "divide and rule." This principle oftentimes is followed in totalitarian states, where the government has tried to smash the organization of Jehovah's witnesses. Because they were not able to destroy the organization by a frontal attack, they tried to break it up from within by employing all kinds of cunning so as to split up the unity into parts.

¹⁵ For example, some persons in such totalitarian lands have tried to win different brothers with flattery, by telling them how great an advantage it would be for them to cooperate with the government and forget their Christian principles, instead of being so "extreme," dogmatic and stubborn and therefore suffering punishment by the government. Brothers have been offered a responsible position by the government in the organization of Jehovah's witnesses, and, if accepted, all would be in perfect order, so the government said. But the brothers refused to accept such an untheocratic offer. One answered: "I am not for sale." They knew that an appointment to service in the theocratic organization could not come from any worldly government, but only through the organization itself. They withstood flattery.

—Ps. 12:2.

¹⁶ In a Communist country, the state secret police mimeographed circular letters that were sent to different brothers, in which heavy attacks were launched against different responsible persons in the organi-

12. What may happen when the work comes under ban?

13, 14. What effort may be made to stop the ministry, and therefore what is essential?

15. How have some Witnesses resisted temptation?

16. What schemes have been tried to cause confusion among the Witnesses?

zation of Jehovah's witnesses. These responsible persons were accused of being drunkards, adulterers and traitors. The purpose of these machinations is very clear: these letters were written to create confusion and to undermine their trust in the brothers in charge. Of course, these letters did not say that the secret police wrote and sent them. The envelopes showed, rather, addresses of faithful brothers as the senders, to give the impression that the letters were written by brothers. In another country the secret police even produced falsified copies of a *Watchtower* magazine, with the same purpose of confusing the brothers. In drawing up this counterfeit issue of *The Watchtower*, articles from the genuine *Watchtower* magazine were taken and then twisted so as to serve the enemy's purpose. But the brothers got to see the difference, and this scheme failed.

¹⁷ Another means to "divide and rule" in countries where the work is banned consists in playing off one person against the other. An examining judge may collect facts about the underground work, present these to brothers whom he questions and say: "Your Brother N. has told me all this. You see, he is prepared to cooperate. Why don't you come now and be cooperative?" By this the judge gives the impression that they have become victims of treason. Brothers coming into such situations have demanded that they be confronted with the person or persons who were supposed to have told such things to the police. Usually this is not granted and so the brothers know the statements are not true. Under no circumstances should one be impressed by such maneuvers and lying. But what if it becomes a certainty that a brother has capitulated and turned against his brothers? That is no reason for anyone else to follow his example. You are not re-

sponsible for what he did. You are responsible for your own actions and for protecting your faithful brothers. Remember that our examples to follow are the faithful ones and we have many such, in present and olden times, as recorded in Hebrews chapter 11.

¹⁸ The Scriptures do not recommend the appointing of newly converted men to offices in the Christian congregation. "Not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil." (1 Tim. 3:6) Especially in times of persecution this principle may not be ignored. Newly converted men may be zealous in the service for the Kingdom, but they may lack maturity. Under normal conditions such persons can better be watched and helped. In the underground work of preaching God's kingdom this is more difficult. A newly converted man can cause dissensions if he starts to act independently. He may not yet have learned to trust in the lead of the trustworthy "faithful and discreet slave." He trusts too much in himself. He has his own ideas instead of God's. He does not see that his action may bring about undesirable consequences for himself and others. He may be ready to compromise or have extreme views and be inclined to be fanatical. If he were an overseer in a congregation, he could be a cause of disunity. Therefore in the underground work careful attention has to be paid that well-proved and reliable persons are appointed to service positions. "Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10) This is true in all cases of overseers, especially of circuit and district servants, who maintain the connections with the congregations in a land.

17. For what are we responsible? Illustrate.

18. Why do the Scriptures counsel against appointing a newly converted man to a position of responsibility?

¹⁹ If it should ever happen that disunity crops up, the brothers involved should not hesitate to accept the directives of those brothers responsible for the work in the country, because their advice would be based on God's Word. It may even be that the head office of the Society would write a letter if the circumstances demand it, which letter would contain admonition or decisions. In the early church we have an example where a difference of opinion was settled through a letter of the governing body. The issue at that time was the question of circumcision. Some persons spread the idea that circumcision was a necessity for salvation. This view was wrong. (Acts 15:1) It caused no little dissension. After the responsible brothers in Jerusalem had clarified the issue, the proper answer, that circumcision was no more necessary, was communicated to the congregations by letter. We can read the interesting contents of this letter even today, in Acts 15:23-29. The letter by the governing body was an encouragement and real help to the brothers: "After reading it, they rejoiced over the encouragement."—Acts 15:31.

²⁰ To mature Christians, the question of what attitude should be taken in the matter of political elections presents no issue. In totalitarian countries oftentimes people are forced by law to go to the election polls and sometimes persons are even picked up at home and brought to the polls. Even in certain democracies the law makes it compulsory for the citizens to go to the election places. In no country do Jehovah's witnesses take part in politics. They are not of this world. (John 17:14) Therefore they do not take part in voting at elections. They do not compromise their neutral standing in matters of politics, however, if they go to the polls and make

the ballot void in some manner, either by crossing it out or by putting down, for example, the words "For God's Kingdom." That is telling what he is for. By doing this their ballot will become void; it will not count in the election of a man. They have complied with the law and gone to the polls and likely avoided punishment. Remember Jesus' counsel: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16) No one should be condemned for acting so. "But why do you judge your brother? Or why do you also look down on your brother? For we shall all stand before the judgment seat of God."—Rom. 14:10.

²¹ But what about situations coming up that one has never met before, perhaps never discussed before, situations that demand decisions? Perhaps there is no one around whom you could ask. If we know the principles of God's Word in the Bible it will not be so difficult for a dedicated person to make right decisions. We know what we owe to men, but, primarily, we know what we owe to Jehovah. We must love him and obey him above everything else. (Matt. 22:36-40) We are in the world, but no part of it. Therefore we are neutral regarding politics and wars. We know the proper relation toward persons of the opposite sex. We are informed about the improper use of blood. We know the Scriptural order in the family and in the Christian congregation, the proper attitude toward our employer and the government. If our conscience is enlightened by the light of Bible principles, then we shall be able to make right decisions. If we are in doubt as to what is the right decision in a matter, then we act wisely if we decide in a way that leaves our conscience unbothered. If we meet situations that de-

19. How might disunity be settled according to Scriptural precedent?

20. What problem to Christian neutrality is encountered, and how might it be overcome?

21. How can we be wisely guided if in doubt?

mand decisions from us, we do well to ask Jehovah's guidance in the matter through prayer. "For the sake of your name you will lead me and conduct me."—Ps. 31:3.

²² The thought of unity and the closest cooperation is very fittingly illustrated in the Bible. Read First Corinthians chapter 12. The human body is here used as an illustration. Really, the human body is a unity and at unity, something complete. It functions harmoniously and to the well-being of the whole organism. If an organ does not function properly anymore, then disturbances and diseases are usually the result. The New World Society of Jehovah's witnesses, although scattered in all the world, may be likened to such a human body. Fittingly, the organization in any one country can be likened to a human body. Not all its members perform the same function. "If they were all one member, where would the body be? But now they are many members, yet one body. The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.'" —1 Cor. 12:19-21.

²³ In the underground work this principle cannot be ignored. Also, under such circumstances the work is directed from only one central and responsible place in a country, which may be likened to the head of the body. It not only receives the spiritual food so that it may be distributed throughout the whole country, but it receives the necessary instructions and counsel. Remember, God's Word is always our true guide. If we are living a Christian life as Jesus set the example and, in addition, preach the good news of God's kingdom, we will be doing the right thing. By following this course, unity will be maintained even under pressure and persecu-

tion. We will want to keep in touch with the responsible agency in our country too, if at all possible. We should know our faithful brothers. If we do, we shall not make the mistake some of the Corinthian brothers made: "What I mean is this, that each one of you says: 'I belong to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' Does the Christ exist divided?" (1 Cor. 1:12, 13) The answer, of course, is No! So no matter where Jehovah's witnesses are, stay close with *all* your faithful brothers.

²⁴ Jehovah has called his people out of the confusion of this world. (1 Pet. 2:9) He has called all his people to unity, to unity with himself and to unity with their brothers. The new system of things, which is coming closer day by day, will know only this unity. For all of us living in these troublesome days it is the order of the day to live in unity now, every day and under all circumstances, whether in freedom or under persecution, to work for unity and to keep united in Jehovah's organization. The perfect bond for it has been given us: Love! "But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." (Col. 3:14) The love for Jehovah and our neighbor can be extremely strong, yes, an untearable bond. It binds us all together, whether we live in the North or South, East or West. It unites us, whether we can preach the gospel freely and meet freely or we have to do it underground, secretly. Love will prevent us from wrongly using our tongue and hurting our brother. Love will make it easy for us to recognize the theocratic order in God's family at all times. Love will guard us from acting presumptuously and independently. It will guard us from becoming selfish, pleasing ourselves in extreme views or going in the

22. How is the human body a fine illustration of organizational unity?

23. How can unity be maintained under outside pressure, and what mistake must be avoided?

24. How strong is the bond of love, and what can it do for us?

way of least resistance. It will also prevent us from maneuvering ourselves into positions of responsibility to which we were not appointed. It will teach us to wait on Jehovah.

²⁵ Let us therefore cultivate this wonderful attribute, love, all the more as we approach the downfall of this old system of things and the test this will bring upon Jehovah's chosen people. In heart-stirring words the apostle Paul admonishes us to

25. What fine counsel did Paul give to help us maintain unity in difficult times?

unity, when he says: "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God."—Phil. 1:27, 28.

BENEFITS OF THEOCRATIC MINISTRY SCHOOL

EXPRESSING ONE'S FAITH

● During a Bible lesson at school in the Netherlands a girl asked the teacher, "Sir, will you tell us something about Jehovah's witnesses?" The teacher knew that one of his pupils was one of Jehovah's witnesses and he said that she could explain it better than he. The teacher gave the Witness fifteen minutes, and all listened attentively. Some days later the teacher asked her to speak about this subject more extensively, and the young Witness eagerly agreed. Thirty minutes was allowed for the talk and fifty minutes for a question-and-answer discussion. The Witness said, "In spite of the short time for preparation, I took my Bible and told about the significance of the name 'Jehovah's witnesses,' what they are preaching and the basis for man's hope in a new order of righteousness. The teacher and my classmates took notes and, afterward, I answered many questions. One girl told her mother about all that happened. Now I go there every week for Bible discussions. How glad I was that I had attended the Theocratic Ministry School regularly, because there I learned how to express my faith before others."

"A LOT TO LEARN"

● A youthful witness of Jehovah in Oklahoma states: "When I first began to attend the meetings of Jehovah's witnesses I did not fully appreciate the Theocratic Ministry School. I was active in debating and public speaking through high school, so I was no stranger to public speaking. However, the first time I stood before a group to speak

on God's Word, I found that I had a lot to learn. Speaking on Bible subjects with sincerity and conviction is not the same as elocution or debating, I discovered. I often obscured or hid the point I was trying to impress on my listener. Regular assignments for four years have helped overcome this. Because of concentrating on stress, I neglected another point, and have now been held over for the third time on this on my speech counsel slip. I therefore find that I have much to work on and realize that during this system of things I will never be able to say, 'I don't need the Theocratic Ministry School!'"

CONFIDENCE AND POISE

● A school-age Witness who enrolled in the Theocratic Ministry School at the age of nine relates this experience: "In English class one day the teacher assigned us the task of telling about the plans we had for the Thanksgiving holiday. I was planning to take part in the special Magazine Day activity, and told the class just how we went about bringing praise to Jehovah and showing love to our neighbors by taking part in the house-to-house ministry. In this way a good witness was given to the entire class, and later the teacher privately asked many questions about my faith. She said that my assignment was the best of all her classes; that my presentation was given well, showing confidence and poise. I feel that the training I had in the Theocratic Ministry School can be credited for the good grade I received in this assignment."

United REBELLION AGAINST GOD BREAKS DOWN

WITH the precarious world situation facing them, the stated purpose of world leaders is to have a united world government. But there are many obstacles, among them the more than two thousand seven hundred different languages spoken by the peoples of the world. They help to create national barriers and divisions so that anything approaching complete unity has been impossible to attain. However, there was a time when all people on earth, except for a small minority, trusted in an effort at united world government. They gave it full support, mentally and actively. Two powerful factors not now present existed, with the aid of which they could actually have accomplished their purpose to hold mankind together under the rule of one human king. These factors were their near kinship and particularly their one common language.

Nevertheless, such a united effort did not succeed. Why not? Was not this plan commendable? Would not the ideas and principles upon which it was based bring success and result to the benefit of all supporting such a government? What was it that interfered to cause its failure? By examining the aims, purposes and principles underlying this united effort we can see why it failed utterly. Because of the efforts today being similar in many ways it will be of tremendous profit to us to in-

vestigate and to find just why this plan failed.

It is an interesting fact that this united attempt to govern mankind was the first human kingdom of which history provides a record. At this time Noah was still living. The offspring of his sons had grown greatly in numbers, comprising the human race at that time. Was Noah the one who would be king of this government? No. As a matter of fact he and his son Shem in particular were opposed to such a thing. Noah was the one most eminently in a position to be king. But Noah was a worshiper of God as King. It is certain that God did not appoint Noah to be king over any part of the human family. For this reason Noah refused to take the course that would have meant to be ambitious, greedy for power, and to rebel against the sovereignty of Jehovah God the Creator. Nor would he approve of any of his sons' or grandsons' being king. Even so, it was not the opposition of Noah and Shem that brought about the failure of the scheme.—Gen. 6:9, 10; 10:32.

THE LEADER OF THE REBELLION

The one who was king in this united effort was a man named Nimrod. He was a great-grandson of Noah, and a son of Cush. This plan of Nimrod was in defiance of God. It was actually a rebellion against the universal sovereignty of God. Nimrod had not stopped with local kingship at Babylon. He enlarged this rebellion with plans for world rulership, invading the territory of Shem, extending his kingdom from Babylon into Assyria.—Gen. 10:8-11.

Some scholars understand the name Nimrod to be drawn from the Hebrew word *marád*. The name would be the first

person, plural number, of the verb *marád*, in the jussive mood, and would mean "We will rebel!" or, "Let us rebel!" The Jerusalem Targum, a Jewish interpretative translation of the Bible, says of Nimrod: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!'" Both the Targum of Jonathan and the historian Flavius Josephus agree with this, Josephus saying: "He persuaded them not to ascribe it to God, . . . but to believe that it was their own courage that procured their happiness. He also gradually changed the government into tyranny, . . . Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower."—*Antiquities of the Jews*, Book 1, chapter 4, paragraphs 2, 3, translation by Wm. Whiston, 1737 C.E., revised by Dr. Sam. Burder.

BABYLON SET AGAINST GOD FROM THE START

This name Nimrod, if it has the above-mentioned meaning, must have been given to him after he started his rebellious course and not at the time of his birth. His capital, Babylon, was the seat of a kingdom in rebellion against the universal sovereignty of God. Throughout the entire history of Babylon, even later, when the city was under the control of a different branch of the human family, it was always unalterably opposed to God. Some sixteen hundred years later God through his prophet Jeremiah said of Babylon: "Against Jehovah . . . she has sinned. . . . For it is against Jehovah that she has acted presumptuously." Addressing Babylon, he said: "It was against Jehovah that you excited yourself." Then he added: "'Look! I am against you, O Presumptuousness,' is the utterance of the Sovereign

Lord, Jehovah of armies, 'for your day must come, the time that I must give you attention. And Presumptuousness will certainly stumble and fall, and it will have no one to cause it to rise up.'"—Jer. 50: 14, 29, 24, 31, 32.

Babylon was situated on the plain between two rivers, the Euphrates and the Tigris, northwest of Ur on the tip of the Persian Gulf. This plain is about two hundred and fifty miles long and is a hundred miles across at its widest place. It came to be called Mesopotamia, which means "the land between the rivers." It was a place rich in bitumen, which could be used for mortar, and had plenty of clay for making bricks. The settlers coming here to this plain were well aware of the mandate to Noah and his family to multiply and fill the earth. They knew that they were to divide up and to overspread the earth in obedience to the command of Jehovah and to make his name known to their children so that the fame of Jehovah God and his worship would be made known throughout the entire earth. There was no overcrowded situation existing, no need for conquest for more living room, to take away territory occupied by another. Neither was it the time for people to hole themselves up in cities and to develop a materialistic, militaristic way of life and show indifference to God's mandate.—Gen. 9:1.

Were these people interested in carrying out God's command? No. They said, under the direction of Nimrod, who would be their king: "Come on! Let us make bricks and bake them with a burning process. . . . Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." So instead of making a name for God they would make a name for themselves, con-

sidering themselves to be honored in being known as citizens of this city. They would make a name for men and would have heroes, notably Nimrod, whose name they would exalt.—Gen. 11:3, 4.

GOD ACTS IN JUDGMENT

What was the real purpose of building this tower? There was certainly no need for a deluge refuge, for God had promised to Noah and his sons: "No more will the waters become a deluge to bring all flesh to ruin." (Gen. 9:15) Besides, on the low plain of Shinar they could not hope to build a tower high enough to escape such a flood as had covered to a depth of twenty-two feet the highest mountains then existing. No, the purpose of this tower was something else. It would be a tower of religious worship, a ziggurat. Archaeological evidence indicates that it was not to be a circular tower with a spiral staircase, but, rather, a square or rectangular pyramidal tower with a series of terraces. Because of its great height the tower would dominate the city and would give the utmost prominence to religion. It would call attention to the chief god of the city. It would be a religious city.

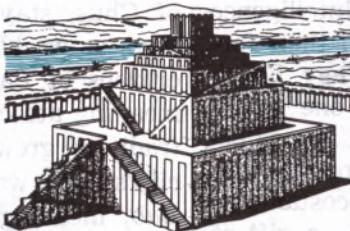
What was God the Creator's viewpoint and attitude toward this scheme? The Scriptures go on to say: "And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them.'" God had not au-

thorized the building of a city to become the seat of an earthly ruler. Neither did he take this united effort lightly, or as an unimportant thing that they were building a tower for false worship. This was rebellion, a treasonous act against his universal sovereignty, an apostasy, a falling away from the worship of the God of Noah. It was disobedience also to the divine mandate for filling the earth with worshipers of Jehovah as God. It was a bad work.—Gen. 11:5, 6.

To what length would they carry their organized efforts in this bad work? It would be only a start. They would ambitiously have one thing after another come to mind that would be attainable in a wrong way, in a wrong direction, by unified, organized effort. In Jehovah's statement regarding this we can appreciate how correctly he spoke in his ability to foresee the future. Right now, with the two great world blocs aligned against each other, the arms race between them has been carried up far higher than the temple tower there on the banks of the Euphrates, far higher than the water

level of the deluge of Noah's day, yes, even into the higher altitudes of outer space, with the explosion of a thermonuclear device 250 miles above the surface of the earth, without regard to the effect it might have on the health and welfare of all mankind. So we can see that the ambitious organized start in a selfish way at the original Babylon was of no small consequence. Back there, Jehovah God, man's Creator, well knew it.

On what principles were Babylon and its tower built? These rebels purposed to establish a false religion united with a government denying God's kingship. It was



RECONSTRUCTION OF THE TOWER OF BABEL

also to block Jehovah's command to fill the earth and to make his name known throughout the earth. It was to make a name for men, based upon the unrighteous principles of ambition, selfishness and disobedience to their Creator. They had reckoned on their own, without Jehovah's authorization and, in fact, against his command. Now they had to reckon with him. He took quick action, saying: "Come now! Let us go down and there confuse their language that they may not listen to one another's language." Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city. That is why its name was called Babel, because there Jehovah had confused the language of all the earth."—Gen. 11:7-9.

The very thing against which they were trying to build, Jehovah brought about, namely, the scattering of them. He caused some change in their mental intelligence that blanked out the memory of their former one original language. They began talking brand-new languages, one group this language and another that, no one being gifted with ability to interpret one language into another. No Pentecostal outpouring of holy spirit was this—a gift of tongues with blessing of God. No, God did give them new tongues, but certainly not in a way of blessing their wrong efforts. It did result, however, in good to humankind because it thwarted their ungodly purposes and forced the carrying out of his purpose. No longer understanding their co-workers on the tower project, they found it perplexing to try to work together. Gradually they left off building the city. They scattered, each one to his own language group. Their unity in rebellion against God broke down.

BABYLON—A NAME OF INFAMY

The city now received a name that has

become famous down to the present day. It is not the name by which the first builders wanted to make a name for themselves as citizens. The language of Noah and his faithful son Shem was not confused. They still spoke the language originally spoken by Adam, which came later to be known as Hebrew. The name they called the city bespeaks God's execution of judgment on it. The name is drawn from the verb *balál*, which means "to mingle, mix, confuse, confound." The name was shortened from *Balbel* to *Babéλ*, which means "Confusion."

Josephus describes the breakdown of the rebellion. He says: "After this they were dispersed abroad on account of the difference of their languages, and went out by colonies every where; and each colony took possession of that land into which God led them, so that the whole continent was filled with them, both the inland and maritime countries. . . . But Nimrod, the son of Chus, stayed and tyrannized at Babylon, as we have already observed."* The citizens of Babylon did not like the true meaning attached to this name, so a local tradition grew up that claimed that the city's name was taken from the two words *Bab*, meaning "Gate," and *El*, meaning "God," to make it a holy name. In ancient times judicial court used to be held at the spacious city gate. Therefore *Bab*, meaning "Gate," is the designation given in the Near East to a seat of government. To its citizens, therefore, Babylon was called God's seat of government, not meaning, of course, Jehovah's seat.

From this example of the Tower of Babel we can see the fallacy of trusting in human kingdoms. Those who trust in human efforts toward a united world are led into the snare of looking to men as heroes. They actually enter into a Babel-like re-

* *Antiquities of the Jews*, Book 1, chapter 5, paragraph 1; and chapter 6, paragraph 3.

bellion against God and certainly will not receive his blessing. This true historical example sets for us a standard of guidance. It helps us to see that the way of peace, not only with our fellowman but, more importantly, with our Creator, who has a specific design and purpose for our earth, is not through our following the schemes of men for world domination, but through the kingdom of God. His Word the Bible

gives ample information, pointing out the course to take now to support his kingdom under Christ.

The united rebellion against God's sovereignty broke down and Babylon failed at that time to become a world power. Not only is it a historical example of a bad effort, but its effects linger today in a very bad way, which we shall discuss in the next issue of *The Watchtower*.

LOYALTY to Jehovah's Organization

AS TOLD BY S. A. LIWAG

"ONE thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple."—Ps. 27:4.

That scripture expresses exactly what I have desired since I came to know Jehovah, and that desire has grown stronger through the years. I have seen how Jehovah always richly blesses those who loyally back up his organization in its endeavors. Also, such loyal service results in great personal satisfaction and results in many others being helped to enjoy the unspeakable privilege of serving Jehovah in his visible organization.

LOYALTY TESTED EARLY

My loyalty to Jehovah and his organization was tested early and often. I was born

in a Roman Catholic family, but I was always interested in knowing what the truth really is. Because of this I did extensive research in religion when I was teaching school in Cabanatuan City in the early nineteen thirties. I found no real satisfaction in the literature of the various religions I studied, but then I came across the publications of

the Watch Tower Society. After studying these, I knew that what they said was the truth. Since it was the truth it deserved to be told to others. So it was that in 1933 I dedicated my life to Jehovah.

As I grew in knowledge I more clearly understood the position of a Christian in this system of things. The booklet *The Kingdom, the Hope of the World* drove home to me the paramount truth that God's kingdom is man's only hope, the only remedy for all the ills of the world. I reasoned that if I voted for any government of men, for any candidate or political party, then I would not be neutral like

Christ Jesus in regard to the affairs of this world. (John 17:16) I would, in essence, be disloyal to Jehovah's own government and would be denying the great truth that God's kingdom is man's only hope. That I could not and would not do. However, turning my back on worldly politics created a crisis in our family that resulted in my being disowned and driven away from home.

Since I was the only one of Jehovah's witnesses in the community, I found the privilege of prayer a great source of strength and comfort. The knowledge that I was doing God's will and was suffering for righteousness' sake was another source of strength and comfort. I felt Jehovah God so close as I made my own expressions like that recorded at Psalm 27:10: "In case my own father . . . did leave me, even Jehovah himself would take me up." And my loyal God and heavenly Father has done just that.—Prov. 18:10.

Under the direction of the Society's office in Manila I learned to do the preaching work more effectively. From house to house I went with a case full of Bible literature, first introducing the message with a testimony card and then enlarging on the message and presenting the Bible-study aids.

As I continued this way month after month I did not realize I had become a spectacle to the community, especially to my fellow teachers. Then another crisis came, this time in connection with my teaching profession. I was called to the office of the division superintendent of schools and was told I could not continue to preach from house to house on weekends and still be permitted to teach school. I explained that everyone, including public schoolteachers, had the right to practice their religion in their own way. It was to no avail. I was asked to resign. However, I told the superintendent I was not re-

signing. He could do what he pleased and take the responsibility before Almighty God.

BLESSED BY FOLLOWING SOCIETY'S ADVICE

I wrote to the president of the Society at that time, J. F. Rutherford, informing him of what was happening to me. He very kindly answered me, advising me to go into the pioneer work if I was fired from teaching school. This I did, and since then I have enjoyed immensely full-time preaching and teaching, whether it was above-ground or underground. The ministry has proved immeasurably more joyful and satisfying than teaching school, or doing any other work for that matter.

After I symbolized my dedication to Jehovah God by water baptism on October 1, 1934, I was assigned with another pioneer to cover the Tagalog area in central Luzon. Although pioneering in those days was not carried on in just the same way as it is now, it was no less thrilling and enjoyable. It called for much faith then as it does today.

All territories at that time were virgin and we had to learn new dialects so we could speak to the people in each region we went to. When we reached a new town we first looked for a place to stay. Failing at times to find one right away, we asked permission to lodge in the town hall, if only in an unoccupied prison cell. As we went from house to house we kept a lookout for accommodations and moved in when we found room.

Usually we preached in the government offices, schools and the town itself first. Then we preached in the rural territory as far as we could reach. We filled our book bags and carried extra bundles of literature under our arms. We crossed rivers and climbed mountains, eating what food we could obtain on the way and sleeping where we found ourselves when night

came, until our supply of literature was exhausted. Whenever we found a place to sleep, we repaid the householders' hospitality by making known to them Jehovah God and his kingdom. Often we talked deep into the night. Then before we left the next morning we would present to them a few booklets as a gift if they had not already got some previously.

We used the barter system extensively, especially in the rurals, receiving rice, eggs, chickens, sugar and other staples in exchange for Bible literature. We experienced the literal fulfillment of Jesus' words at Matthew 6:33, when he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."

In February 1936 I was called to Bethel service at the branch office in Manila. From there my former pioneer partner and I were sent to spearhead the work in the Visayas and Mindanao. We left for Cebu City, the second-largest city in the Philippines, from where we worked our way out in various directions.

As favorably disposed persons accepted the truth and dedicated themselves to Jehovah and joined us in the work, the group grew larger and larger. This made it necessary to divide the group. My faithful pioneer partner led one group eastward to the island provinces of Bohol, Leyte and Masbate. I led the other group westward to Negros, Panay and then southward to Mindanao.

Everywhere Catholic priests and Protestant missionaries of all denominations fought our preaching work tooth and nail. They attacked us from their pulpits and in their publications. But people who loved Jehovah and his kingdom continued to manifest themselves, not infrequently as a direct result of this violent opposition against us.

UNDERGROUND

DURING JAPANESE OCCUPATION

Early in 1939 I was called back to Manila, where we had our first convention in the Philippines, at the Manila Grand Opera House. It was highlighted by Brother Rutherford's recorded talk entitled "Government and Peace." Almost all 300 of us advertised the public talk in the business sections of Manila. It was interesting to observe the varied reactions of the onlookers—admiration, amusement, jeers, hatred. One bystander commented: "I did not know there were so many of Jehovah's witnesses. Why, they are like locusts in number!"

In 1940 I was sent north, with six pioneers, to open up the work in the Ilocos region and the Cagayan valley. Once we spent more than a month in jail because of our preaching, but after being released we returned to where we left off and continued to cover our territory to the Cagayan valley.

Early in 1941 I was again called back to Manila. I was then assigned to serve different groups in the Visayas and Mindanao in the south. By the end of November of that year I had accomplished my mission in the south and was scheduled to take a boat to Manila on December 8.

I did not make it. I had just finished serving a pioneer group at Toril, Davao City, when Japanese air and naval forces struck in a simultaneous *blitzkrieg* attack.

Loading ourselves with all the literature we could possibly carry, we took to the hills, with Japanese soldiers just behind us. At times they got to key points ahead of us so we had to detour and travel mostly by night through leech-infested jungles and over pathless mountainsides. We went on to as yet unoccupied territory, individually and in groups.

We studied God's Word as much as possible, ceaselessly praying for divine guid-

ance, strength and protection. We did not wait for opportunities to come to us before we preached, but we created opportunities to pass the Word of comfort and life to others. As our supply of literature got low, we just loaned booklets to interested persons and made return visits to establish Bible studies. In time we became a traveling congregation of about two hundred persons, about half Visayans and half Ilocanos, whose dialects we learned to speak to good advantage.

Time and again we were caught in the cross fire between the Japanese forces and the local guerrillas or fell into the hands of roving armed bandits. In all this our wonderful God Jehovah delivered us, so that the only lives lost were those who died of malaria or some other disease or due to sheer exhaustion from almost four years of these raw experiences.

It was very surprising to observe that when we encamped at a certain place, so long as we had not covered all accessible territory from that particular point, we did not succeed in moving to another place. However, when we settled in one place and felt like staying longer, something invariably happened when all accessible territory had been covered, and we felt forced to move on. Was it the hand of Jehovah that was guiding us? We had no doubt about it.

As the situation got tighter, with no communication whatsoever from brothers in other parts of the Philippines, we were forced farther and farther into the heart of the virgin jungles of Mindanao. A price was set on my head by the Japanese, dead or alive.

For two more years we had to live in the jungle as a separate community, without contact with the outside world except when we preached. We made clearings, subsisted on roots and wild fruits and on

wild pig and monkey meat until our harvest of rice, corn and sweet potatoes. The different family groups were organized to discuss the daily text, usually in the evening when surprise raids by the Japanese or the native guerrillas were more unlikely. Both resented very much our not taking their respective sides. Once a week we had a congregation study in Cebu-Visayan and in Ilocano.

The time came when most of our literature was either lost or worn out. We had only a few copies of the Bible left. How was the preaching work done then? Well, we divided the brothers into groups of six to eight. Half the groups worked for the community's material food for one week while the other half went out preaching. The next week the process was reversed. In each group there was one or two mature brothers who could deliver an hour testimony on the Kingdom. Each group had one or two children who were trained to give a five-minute résumé of the same subject. Each group had one copy of the Bible. When a group came to a house or hut, one of the group gave the greetings and explained the purpose of the visit, introducing the speaker and his subject. After the one-hour informal talk, the "chairman" suggested having a résumé of the talk, which the child minister delivered. The résumé given, the chairman invited questions from the householders. If they had none or were too shy to ask, others of the group asked questions prepared beforehand for the benefit of the householders. Different members of the group shared in answering questions. In that way all shared in the testimony.

Toward the close of this underground ministerial activity, I fell into the hands of a Japanese patrol during a raid on our jungle hideout. I was marched like a dangerous criminal through the jungle and into town to the Japanese headquarters.

I was happy when I found out that I had my small pocket Bible, the only thing I was able to carry with me. At the camp I was grilled by the Japanese commanding officer through an interpreter. From the Bible I explained the neutral stand of Jehovah's witnesses and how as dedicated ministers of God our loyalty was to Jehovah's heavenly kingdom government. After hours of grilling that extended deep into the night, to my great surprise I was released! I quickly returned to the dearly beloved ones in our jungle home, where fervent prayers and sorrow turned into cries of joy and tears of gratitude to Jehovah for his wonderful acts of loving-kindness.

POSTWAR ACTIVITY

In 1945 the American liberation forces came and the brothers returned to their respective towns. Everywhere they went they carried on the new way of life they had learned with others of Jehovah's people during the war. That was how, after the Japanese occupation of the Philippines, congregations of Jehovah's witnesses mushroomed here and there. The 373 Witnesses before the war became more than 2,000 after the war.

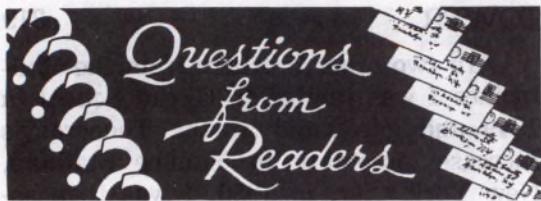
I tore myself away from the dear brothers in Mindanao so I could contact other brothers and also report to the branch office in Manila, reaching there late in 1945. In 1946 I served in the district work. In 1947 the president of the Society, N. H. Knorr, and his secretary, M. G. Henschel, visited the Philippines. That memorable visit proved to be a milestone for the Kingdom work in the Philippines, for soon afterward, Gilead-trained missionaries were assigned to the country. This marked the beginning of the rapid increase that saw 33,737 publishers active in December 1963!

With two other brothers from the Philippines I was invited to Gilead School in 1949 and graduated at the Theocracy's Increase Assembly in Yankee Stadium, New York City, in 1950. I was then assigned back to the Philippines. The next year, through the help of the Society and other loving brothers, I was able to attend the Clean Worship Assemblies in London and Paris. In 1955 I had the rare privilege of attending the Triumphant Kingdom Assemblies at Los Angeles, New York, London, Paris, Nuremberg, Berlin and The Hague, visiting other brothers in Madrid, Rome, Beirut, Bangkok and Hong Kong on the way home.

We were favored with another visit by Brother Knorr in 1956, and in 1957 by the vice-president of the Society, F. W. Franz. Then in 1958 I was one of the eighty-one delegates from the Philippines to that unforgettable Divine Will International Assembly at Yankee Stadium and the Polo Grounds in New York City. In 1963 we were thrilled to have Manila serve as one of the cities in the grand Around-the-World Assembly of Jehovah's Witnesses. How grateful we were to see 37,806 in attendance at the public talk, far exceeding our expectations! Since that time, by Jehovah's undeserved kindness, I have continued to enjoy many precious treasures of service at the branch office in Quezon City.

Yes, life in Jehovah's organization is rich beyond compare! All the many blessings I have enjoyed I owe to our wonderful God, Jehovah, and his loyal organization that so richly deserves our love and loyalty in return.

If it were possible to return to my early youth, I would want to make the same decision that I made thirty-one years ago, only with even greater determination—to serve Jehovah loyally full time with his marvelous organization.



- What does Daniel 12:4 mean when it says, "Many will rove about"? Does this mean Jehovah's witnesses will rove about the earth, preaching and teaching the knowledge of God's truth, or does it mean roving about in the Scriptures?—C. F., England.

This verse, spoken by God's angel to Daniel, reads: "As for you, O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant." The critical Hebrew word here, *shūt*, in itself does not have the meaning of "to examine or to scrutinize," as consultation of several Hebrew-English dictionaries will disclose. The basic meaning of the verb is "to move about." The *Lexicon for the Old Testament Books* by L. Koehler and W. Baumgartner shows the Hebrew verb to mean "rove about," and this is the way it is rendered in the *New World Translation* in Job 1:7; 2:2; Jeremiah 5:1; 49:3; Amos 8:12; Zechariah 10:12; and elsewhere.

ANNOUNCEMENTS

FIELD MINISTRY

Righteousness, which is a peaceable fruit that results from accepting godly discipline, leads one to fruitful activity. During May Jehovah's witnesses will share in such fruitful activity by directing all persons to Jehovah's Word and helping them to appreciate his righteous ways. They will do this by giving Bible sermons and by offering the new book "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!*, together with a Bible-study booklet, on a contribution of 75c.

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ariah 4:10 and 2 Chronicles 16:9. Gesenius' *Hebrew and Chaldee Lexicon of the Old Testament Scriptures*, in its 1859 edition published in London, defines the word to mean "to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars)." Regarding the Pilel form of the verb, this *Lexicon* says that the verb means, metaphorically, "to run through a book, that is, to examine thoroughly, Daniel 12:4."

Thus the *New World Translation* is consistent with itself in rendering Daniel 12:4, "Many will rove about, and the true knowledge will become abundant." *The Septuagint Bible*, translated by Charles Thomson, revised by C. A. Muses, reads: "As for thee, Daniel, shut up these words and seal the book till the time of accomplishment; until many be taught and knowledge abound." Some, however, take the roving about in a bad sense, and thus *An American Translation* reads: "For many shall prove disloyal, and troubles shall be many."

However, the verse refers to a good work. In harmony with the facts of the day, the verse appears to indicate that Jehovah's faith-acquiring people would dig for the truth by carefully examining the Scriptures, and He would reward them with an abundance of true knowledge, which, of course, they would share with others.

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"WATCHTOWER" STUDIES FOR THE WEEKS

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