

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 1, 1962

Semimonthly

BUILDING A HAPPY FAMILY

ROLE OF WIFE AND CHILDREN
IN A HAPPY FAMILY

WHY THEY STAY AWAY FROM CHURCH

DO YOU LIVE YOUR FAITH?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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AV — Authorized Version (1611)
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Dy — Catholic Douay version
ED — The Emphatic Diaglott

JP — Jewish Publication Soc.
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KINGDOM

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The Wisdom of Solomon



WHO has not heard of the wisdom of King Solomon? It is as proverbial as the patience of Job. Would you like to be as wise as Solomon was? Impossible? Not altogether. In fact, you can show wisdom like that of Solomon in dealing with your problems if you will but follow the same rules he followed.

God's Word, the Bible, gives ample and eloquent testimony to the wisdom of Solomon. Among the first examples recorded is that involving two women, each of whom claimed that a certain live child was hers and that a certain dead child belonged to the other. How was Solomon to determine the truth? Well knowing how a mother feels toward her own child, he ordered the living child to be cut in two, with half given to each. The responses this elicited from each revealed just whose child it was.—1 Ki. 3:16-28.

It also took great wisdom on Solomon's part to organize in an efficient way his *gigantic* building program that involved, not only upward of 183,000 workers, but also such an extensive copper-smelting project that he is referred to as "the Copper King." His dedication of Jehovah's temple also testified to Solomon's wisdom. It furnished him the opportunity to do things on

a grand scale, as can be seen by his sacrificing 22,000 cattle, 120,000 sheep, by having a mammoth well-trained orchestra with choir and

by his eloquent prayer on that occasion.—1 Ki. 5:1-8:66; 2 Chron. 2:1-7:11.

Concerning Solomon's wisdom the inspired Record also tells: "Solomon's wisdom was vaster than the wisdom of all the Orientals. . . . And he was wiser than any other man . . . And he could speak three thousand proverbs, and his songs came to be a thousand and five," chief of which is his "Song of Songs." He also was an authority on natural history, plant and animal life. From far and wide people came to hear his wisdom.—1 Ki. 4:29-34.

Solomon's book Ecclesiastes is literally filled with wise observations. Therein he dealt with the futility of all earthly pursuits, because of the calamitous occupation that is the lot of humankind due to the uncertainty of life. Among his wise observations in that book are that timing is important ("There is . . . a time for every affair under the heavens"), that two are better than one, that wisdom and knowledge are defenses even as money is, that in death man is unconscious and has no pre-eminence above a beast, and, chief of all, that to fear God and to keep his commandments is the whole obligation of man.—Eccl. 3:1; 4:9; 7:12; 3:19; 12:13.

On an even greater scale does the book of Proverbs give examples of Solomon's wisdom. Therein he shows, first of all, why wisdom is desirable: Wisdom means peace, happiness and long life. (3:13-18) More than that, by being wise lowly human creatures can actually contribute to the happiness of the Creator and his vindication: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (27:11) And throughout the book, some fifteen times, he stresses the fear of Jehovah, which, he shows at Proverbs 9:10, is the very "start of wisdom."

Of his many choice bits of wisdom in that book these are just a few:

"More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." "He that is walking with wise persons will become wise." "An answer, when mild, turns away rage." "Pride is before a crash." "He that is slow to anger is better than a mighty man." "When anyone is replying to a matter before he hears it, that is foolishness on his part." "Buy truth itself and do not sell it." "Do not make your boast about the next day, for you do not know what a day will give birth to." "The wounds inflicted by a lover are faithful." "Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected."—Prov. 4:23; 10:22; 11:25; 13:20; 15:1; 16:18, 32; 18:13; 23:23; 27:1, 6; 29:25.

From where did King Solomon get such wisdom? From his Creator, Jehovah God, in answer to a prayer: "Jehovah my God, . . . I am but a little boy. I do not know how to go out and how to come in. . . . And you must give to your servant an obedient

heart to judge your people, to discern between good and bad." Yes, because as a young man Solomon appreciated his need for wisdom and went to the right Source for it, he became truly wise.—1 Ki. 3:7-9.

But Solomon remained wise only so long as he kept an "obedient heart." In his old age, after he flouted God's express commands for his servants not to intermarry with the pagans and for his kings not to take many wives to themselves, Solomon lost his wisdom. In doing so, let it be noted, Solomon went against his own counsel: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him." As a result, Solomon became a fool and died outside of God's favor. (Prov. 3:5, 6; Deut. 7:3, 4; 17:14-18) So you have in Solomon both an example to follow, when he was wise, and an example to avoid, when he became foolish.

You may not personally be so keen an observer of life as Solomon was, and you may not be so efficient an organizer as he was, but you can draw on the same Source of wisdom as he did and so manifest in your life a wisdom that far excels that of men. As Solomon did, so you can pray to God for wisdom. "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.

But that is not all. As Moses told his people Israel: "I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me . . . And you must *keep* and *do* them, because this is wisdom on your part and understanding on your part."—Deut. 4:5, 6.

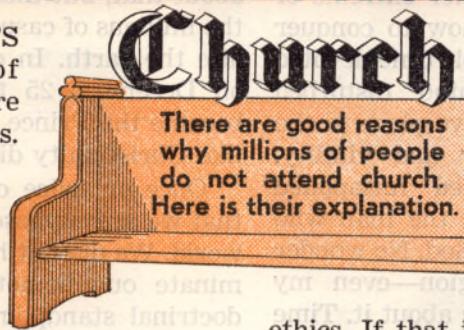
Yes, to have wisdom like that of Solomon you must turn to God and to his Word, and then with an "obedient heart" keep and do what you learn to be His will for you.

Why THEY STAY AWAY FROM

CHRISTENDOM'S mighty army of "Christian soldiers" are deserting by the millions. From Scandinavia, Central Europe, England, Canada, the United States and other parts of the globe gloomy pastors report a staggering number of churchgoers who are absent without leave. In the United States alone, thirty to forty million church members are missing from Sunday services. Perplexed clergymen are asking, Why?

An investigation reveals that there are basically two kinds of nonchurchgoers. One group has never joined a church and does not go. The other kind belongs to a church and does not go either. Ministers call the first group the "outsiders." The latter millions are said to be sheep that have lost their way. Ironically, many of them feel it is the church that has lost its way.

According to a recent survey, the "outsiders" stay away from church because they feel no need of it. Very few of them are atheists, however. Many say that they can be close to God without joining a church. A large number prefer their own personal religious philosophy that fits into no particular creed. Some say they resent petty sermons against drinking, smoking or dancing. "Outsiders" do not particularly care for the holier-than-thou attitude they find in churchgoers who, they feel, have reserved heaven for themselves and hell for their neighbors. Some "outsiders" avoid church as a practical saving of dollars and cents. This much was learned in a three-year survey made for the United Presby-



There are good reasons why millions of people do not attend church. Here is their explanation.

terian Church. The findings were made public last February 15.

Clergymen may counter with the claim that these "outsiders" do not realize the deep religious significance of the church. They see it only as a mere sociological institution that offers companionship and comforts lightly flavored with ethics.

If that is true, it does not explain why the millions of church members who spent years inside the church now prefer to be elsewhere on Sunday. Why did their exposure to the "deep religious significance" of the church fail to keep them coming back?

THEIR GRIEVANCES

If you were to ask the stay-at-homes what kept them away, in many cases they would express their grievances somewhat like this:

"I used to be very active in church work. Membership was a busy round of committee meetings, telephone calls, planning programs, getting out attendance. That was the trouble; the minister and the congregation were too concerned about raising funds, boy scout troops and other social affairs that had nothing to do with our salvation. This preoccupation with mundane things was reflected in the Sunday sermons too."

"Our minister could hold his own as an eloquent speaker, but I kept wishing that he would get down to earth. Only on rare occasions did he say anything that I could remember an hour later. Jesus and Paul were quoted from the pulpit now and then, but they had lots of competition from Bertrand Russell, Reinhold Niebuhr, Dr. Norman Vincent Peale and whomever else the minister chose to echo."

'From hellfire and brimstone the fashion in sermons went to the other extreme of tranquilizing sermons on how to conquer tension and stress. The pulpit time devoted to success and "peace of mind" disturbed me. The need for virtue gave place to the desirability of vim, vigor and vitality. Applied psychology seemed misapplied when it kept coming from the man who was paid to teach us about God. No wonder I avoided discussing religion—even my own. I did not know enough about it. Time and again I came away from Sunday services feeling that I had not been fed spiritually. Something was radically wrong.

'A church missionary said we were afflicted with creeping Buddhism, and he was right. Gradually we had come to believe that one religion is as good as another, so long as you believe. The missionary said that the Buddhists say the same thing—all religions are merely different roads leading to the same goal. If Jesus got up in our church and repeated his remark, "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it," I doubt if he would be welcomed back.—Matt. 7:14.

PRINCE OF WAR

'Another thing that did not fit Jesus for our church was his title, the Prince of Peace. Whether he liked it or not our church made him the Prince of War. Our brand of Christianity was nationalistic through and through. Fortunately, the government under which our church resided always happened to be on the right moral side of every war that came along; at least that is what we were told. That made it convenient for our clergy to preach the cause of a holy war or crusade for humanity. It troubled me though to find opposing armies composed of members of the same churches, including mine. One clergyman assured us that war is God's

way of populating heaven. I had doubt about that, but there was no question that the millions of casualties tended to depopulate the earth. In our church it was only on December 25 that Christ once more became the Prince of Peace. To me a war-like Christianity did not make sense.

'Once or twice our pastor reminded us that we are supposed to be the light of the world. We did not have enough zeal to illuminate our hometown. In fact, from a doctrinal standpoint, things were a little hazy right inside our church. Much of it was due to the Trinity doctrine, which somehow did not add up. The church said it was a mystery and that we should let it go at that. On occasion our pastor would discuss the resurrection, especially on Easter Sunday. But, then, at family funerals the emphasis was put on the immortality of the soul and its departure for heaven. That puzzled me too. If Christ or anybody had an immortal soul, why would he also need a resurrection? It seemed superfluous. The pastor said the resurrection united Christ's body with his immortal soul and both went to heaven. I found out later that the Bible says this is impossible. (1 Cor. 15:50) It was not too often that we heard Bible discussions from the pulpit, since the minister found it necessary to deal with more pressing issues than everlasting life. What doctrine we did hear left many things unanswered.

'Another thing that left a question mark in my mind was the church's teaching that God put man on earth to test him and see if man was worthy of heaven. That meant that this earth has no other purpose than to be a proving ground. But how is it that the angels of heaven were created for their domain without going through this suffering along with Adam's children? And if this wicked world is the way God wanted it, that brings up another disturbing question: Why were we teaching our children

to pray for God's will to be done on earth as it is in heaven? Jesus seemed to be telling us to pray for a transformation of this present setup, but the church kept insisting that our job was to get ready to leave this earth at any time. The church's failure to satisfy my spiritual hunger led me to the conclusion that I could get along just as well without it. Eventually I stopped going.'

That, in effect, is the story of thousands of nonchurch-goers. It happens that in all parts of the world a great many individuals who stay away from church for such reasons have an unexpected blessing that further changes their way of life. In substance, this is what happens, as it might be related by one who experienced it:

A VISITOR

'One Sunday morning I was lingering after a late breakfast when a young man came to our door with a Bible in hand. He was one of those people our church used to warn us about—the zealous ones with the "absurd" doctrine. Not wanting to be rude, I made an effort to listen. "God put man on earth to live forever," he said, "conditioned on man's obedience. Adam's fall brought death to all of us, but it did not change Jehovah's purpose to have a paradise earth. Jesus' model prayer tells us to pray for God's Kingdom government to smash this wicked world and bring the paradise to reality. Wars, tears and death shall pass away and God will make all things new. This is the good news Jehovah's witnesses are taking to the ends of the earth, in harmony with Matthew 24:14." He proved his points by turning to Genesis 1:28; Daniel 2:44; 2 Peter 3:13 and Revelation 21:4, 5. I invited him in.

'I peppered him with questions, and each

time I received a Scriptural answer. He informed me that the Trinity was a pagan doctrine that is flatly contradicted by such scriptures as John 14:28 and 1 Corinthians 11:3, among others. "Man is a soul," he said, "and the Bible proves that the soul dies." (He turned to Ezekiel 18:4, Ecclesiastes 9:5, 10 and James 5:20.) "Since the soul dies, God has offered us a *resurrection* in his new world of righteousness. Everlasting life is something we must seek; we are not born with it."—John 17:3.

In succeeding visits this young minister answered Bible questions that had puzzled me for years. Rain or shine, he always kept his appointments and I always learned something interesting and valuable. I began to see that true Christianity is still God-centered, not self-centered. It still has news to broadcast to the world, instead of platitudes about success and peace at any price. True Christianity still demands virtue and faith demonstrated by works. There is still a witness to be given and God is using men, women and children to do it, just as he did 1,900 years ago. Now, as then, none of them are paid to do it; they dedicate themselves to doing God's will out of love. And this love keeps them at unity with the association of brothers the world over. All this I have heard and seen among Jehovah's witnesses. You can see it for yourself at their Kingdom Halls.

'Next Sunday I will visit some of my former church associates, not at the church, but at their homes. Lots of them will be staying away from church, just as I did, in need of something better. It will be a pleasure to show them how to find it right in the Bible. This I will do, if Jehovah permits, because now I am one of Jehovah's witnesses.'

ARTICLES IN THE NEXT ISSUE

- Children, Do You Obey Jehovah?
- Responsibility of Inciting Others to Life.
- Should There Be Faultfinding with God?
- The Early Christian Codex.

THE family has been described by experts and laymen alike as the basic unit of human society. From families come villages, towns, cities, states or provinces and finally whole nations. It is generally recognized that good families make good communities, and yet the family is under pressure as never before from both the inside and the outside. Powerful forces are at work threatening the very existence of family life. The industrial revolution, the rise of nationalism, the cry for independence, new views on sex and life have all taken their toll on the family circle. It appears to be almost broken as the foundation of human society.

² To early humanity agriculture was the primary way of life. The father was head and ruler of his family. Strict obedience was the first rule of the home. Families grew up together, lived together, worked together and fought together. The home was the center of religious instruction. Divorce was frowned upon. Those getting a divorce were considered to be breaking God's law. While none of these things have disappeared entirely from family life, their combined influence is not the same. Times have changed. Some believe that the family circle is on the way out.

-
1. (a) Why is the family circle the basic unit of human society? (b) What powerful forces are at work to threaten the existence of the family circle?
 2. Describe conditions in early family circles.



A happy family

³ Many historians agree that the first factor in the downfall of the Grecian and Roman civilizations was the decay and breakdown of the family circle. Additionally, a noted sociologist at Harvard University recently wrote: "Immorality has helped to ruin many a great nation in past centuries. Today it threatens even the United States . . . Many scientists are already wondering whether there is a connection or not between the shaky status of our sexual morality and the rise in the rate of crime, suicide, juvenile delinquency and insanity." In the light of these observations, what is needed to save the family circle and restore it to its proper foundation as the basic unit of human society? Essentially, how can happiness be achieved in this fundamental unit? Also,

how may a family be defined, and for what reason was the family circle brought into existence?

⁴ The family has been described as "a group of closely related individuals or groups, or a group comprising immediate kindred, especially the group formed of parents and children." Another definition is, "A formal union established according to custom and law rigidly binding the persons united by marriage, their children by birth and adoption and all other persons in the same household by generally recognized and enforced rights and duties." Children are usually an important aspect of the family unit.

⁵ From the very outset Jehovah God clearly purposed for Adam to be a faithful

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3. What factors do some authorities believe contributed to the downfall of earlier civilizations?
 4. How may the term "family" be defined?
 5. (a) Show how the first human family circle came into existence. (b) What is happiness, and how is it essential to the Christian family circle?

family man. The Genesis account states: "Further, God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.'" (Gen. 1:28) With this divine command it is obvious that the fundamental purpose of marriage was established as childbearing, bringing into existence the full family circle. Moreover, since such children, brought forth from the marriage union, could be taught to worship God and give praise to him as their Creator, something which he desires and requires, we can see why man was originally meant to live in a family unit in happiness. (Ex. 20:5) But what is happiness?

Happiness is defined as a state of well-being and pleasurable satisfaction. In this pleasant atmosphere family life would be conducive to satisfaction, security and praise to God.

⁶ Moreover, it is helpful to realize that, in a figure of speech, Jehovah God himself is spoken of as a husband, the head of his universal family circle. His wife, the mother of his vast family, is the mother of everyone in this universal organization, and the children are his loyal subjects of such a union. Isaiah states: "Your grand Maker is your husbandly owner, Jehovah of armies being his name; and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called." (Isa. 54:5) The human family circle, patterned after such a lofty and successful arrangement in heaven, is virtually as-



6. After what is the human family circle patterned?

sured of happiness if we but follow the principles governing family life outlined by Jehovah in his Word the Bible.

⁷ Since the great Husband and Creator Jehovah carries the load of responsibility in his family, it is only logical that we should look for such an example of leadership in the human father. Yet what do we see today? Dr. John J. Kane, head of the Sociology Department at the University of Notre Dame, declared that today "the occupation of father is almost as obsolete as a harness maker or blacksmith." Nonetheless, here is the starting point for happy family circles, for father's responsibility is twofold: to provide for his family both spiritually and materially. This he will want to do in love. (1 Cor. 13:4-7) Why? Because love is neither harsh nor domineering, yet it is certainly not sentimentality. A good father recognizes that the family circle is like a delicate machine with parts that are working intimately together. Without oil there

would be wear and friction. Thus the sensible father will take the lead in supplying the oil of love, which cushions the shock of misunderstanding and dissensions and keeps family interests properly balanced. But how is this love really demonstrated? Best by example, for actions speak louder than words. Perhaps the best example is when the father demonstrates keen interest that his family is a happy family of praisers of God. In this connection, happy families do not just happen—they are planned and built according to specifications.

7. (a) What twofold responsibility does a Christian father have toward his family? (b) How will a good father view his family circle?

⁸ It is interesting to note that, according to research studies, the facts show that in general in our culture the presence of a religious faith is associated with more favorable chances for marital success. In reporting on the happy and unhappy married men in his study one researcher says: "Unfavorable attitudes toward religion characterize more of the unhappy men. Happily married men are a distinct majority among those . . . who believe that it is essential that children have religious instruction." For many parents, however, this means sending their children off to a Sunday school or church service while they perhaps remain at home. Is this what the Bible teaches? To the contrary, Jehovah's command is stated at Deuteronomy 6:6, 7: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." Parental responsibility is therefore a divine command when it comes to religious instruction from God's Word. To underscore this principle note what the apostle Paul wrote: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."

—Eph. 6:1-4.

⁹ One good habit for Christian parents to form is the consideration of a Bible text each day. Jehovah's witnesses subscribe to this idea by reading the text and comments

8. (a) What do research studies point out as an important factor for success in marriage? (b) How do both Moses and the apostle Paul underscore parental responsibility in connection with religious training for children?

9. What good habit should Christian parents form, and how can teaching be employed therein?

outlined for each day in the *Yearbook of Jehovah's Witnesses*. Some parents feel that this is a small detail that can be overlooked; however, good parents, like good architects, cannot overlook details. Attention to even the smallest details is what produces quality, and do you not want your children to give praise of the highest quality to Jehovah? If it is not possible to discuss this Bible material for each day in the morning as a family group, perhaps time can be set aside at the evening meal. Encourage the children to read the text and comments each day. Have a dictionary handy and urge them to look up unfamiliar words. Take turns in asking questions that are simple and to the point. Train each one to give a brief comment; and then father can give an interesting summary, including appropriate counsel to build up his family circle in a spiritual way. If the daily Bible text is so discussed, it will be looked forward to with anticipation, and it will be a refreshing period of instruction each day.

¹⁰ Additionally, an essential part of a Christian father's responsibility is to provide for a regular period of systematic Bible study with his family. Young years are formative years. Some parents may be surprised at the early age at which their offspring become alert to new things and new surroundings. At a very tender age self-reliance and initiative can be taught children. Many parents, particularly those with their first child, do not realize at how early an age the child's urge toward independence may appear. For example: The mother of a nine-month-old baby was struggling through dinnertime with the baby in his high chair. Each time she offered him food on a spoon he swung at her hand and frequently succeeded in knocking either the food or the spoon to

10. (a) Why should systematic Bible study be encouraged at a very tender age? (b) What illustrates why self-reliance and initiative in children should be taught from an early age?

the floor. She said, "I don't know why he is so naughty lately. I have a terrible time feeding him." A friend said, "Why don't you just let him go it alone? He may be swinging at the spoon because he would like to get hold of it and feed himself instead of having you thrust the food at him." The mother soon found out, despite her protests, that the child was feeding himself with no more spillage than had been occurring when his mother had been trying to feed him, and his great satisfaction in being able to do for himself independently was easily apparent in the enthusiasm with which he welcomed mealtime. Yes, children are very alert from a tender age and can be helped to learn many useful and practical things.

¹¹ Some parents may argue that their children are too young to get much from Bible study. But if four- and five-year-olds can repeat TV commercials word for word and learn catchy phrases on certain programs, certainly they are capable of learning Bible principles. One four-year-old can already point to the more than eighty illustrations in the Bible educational aid published by the Watch Tower Society, *From Paradise Lost to Paradise Regained*, and can tell what is depicted by each picture or what story is associated with each character. Think of the training this youngster is receiving and think also of the benefits the parents are receiving. Why? Because it takes diligent Bible study on their part to prepare constructive studies with their children. What can the outcome be? Remember what Proverbs 22:6 says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."

¹² Parents, too, should be concerned about the family regularly meeting together at

11. What examples show that children are capable of learning much from Bible study? With what profit to the parents? to the children?

12. Why should parents be concerned about setting the right examples in respect to worship?

the local place of worship. Children are born imitators. Parents, do you give your children good examples to imitate? Or do you expect your children to go to meetings while you stay at home watching TV or performing some chores around the house? Remember, too, it is your responsibility to set a good example in commenting at these meetings so your children will learn at a young age that it is not only the right but the expected thing to do.—Heb. 10:24, 25.

¹³ And when it comes to training young children, directing them into the way of salvation, here perhaps lies the greatest test of the parents' skill as teachers. While many parents are successful in training others, what results do you obtain with your own children? Often Christian parents become so absorbed in taking the way of salvation to others that adequate care and attention are not given to their own families. Remember that the way of salvation begins in one's own family circle. Family care and training is a divine principle. Paul wrote Timothy: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." Paul further wrote on this matter: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 5:8; 4:15, 16) Parents, do you want to "save" your children? Children thus trained can be assisted to train others, even as Paul wrote Timothy, at 2 Timothy 2:1, 2: "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, and the

13. (a) How vital is it to give adequate care and attention to one's family? (b) What scriptures prove family salvation should be of major concern to parents?

things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others." This training, started at the family level, will reach out and expand, providing more and more qualified ministers to spread this good news of the Kingdom.—Matt. 24:14.

¹⁴ From experience many parents have learned that the best way to train their children in Christian ministry is to get them started in the house-to-house distribution of the *Watchtower* and *Awake!* journals. (Acts 20:20) This is a wholesome work, one that can be engaged in easily by children and which generally produces good results, enabling sincere inquirers to learn of God's kingdom. Parents, do you aid your children to have talking points on each magazine so that their presentations are both effective and knowledgeable? Yes, teaching one's own children is a prime responsibility for the parents, and both should share in it to the full. This parental teaching and training leads to family maturity.—Eph. 4:13, 14.

¹⁵ However, it is one thing to know some Bible principles but another to understand where and how to apply them. This is particularly true in the case of children. Wise parents will therefore recognize this and will constantly help their children to understand the whys and wherefores. For example, a child may be told not to steal. This does not mean much to a youngster with no sense of property rights and who sees something that he wants. So the parent will have to sit down and simply explain what stealing is and that it started with Satan and, since we do not want to be like him or end up like him, we will not do the things that originate with him. (Isa. 14:12-15) Also, when wrongdoing

occurs and discipline must be administered, it should be done in love and according to the needs of the particular child. Some children need only a word and they understand. Some need firmer discipline down low enough and hard enough. Still others will best respond when they are deprived of something they love very much. Wise parents will learn which medicine works best and then administer it in the right doses at the right times.—Prov. 23:13, 14.

¹⁶ Another point that is worthy of consideration is that this is the time of the end, according to the Bible. (2 Tim. 3:1-5) Therefore, wise parents will heed the counsel of the apostle Paul at 1 Corinthians 15:33: "Do not be misled. Bad associations spoil useful habits." Parents, guard your children against improper association and bad thinking. When children commence school, many parents notice a change in thinking and attitude in their children. Some become more difficult to manage because of the environment in which they now find themselves. Others become so engrossed in study that they find little or no time for Scriptural studies, ministerial activity and family pursuits. It is a time for a balanced direction on the part of the parents. School years can be upbuilding years but at the same time, without proper training and guidance from parents, they can be difficult years.

¹⁷ For example, one point on which most children need guidance is the matter of extracurricular activities. Sports and other activities can be time-consuming and cause one's thinking to be off balance. Paul wrote Timothy: "On the other hand, be training yourself with godly devotion as your aim. For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the

14. How may children be trained in the fundamental principles of the Christian ministry? With what effect?
 15. (a) Illustrate parental responsibility in connection with the application of Bible principles. (b) How should discipline be administered?

16. (a) How should parents view Paul's words at 1 Corinthians 15:33? (b) How can Christian parents successfully guide their children through school years?
 17. How should extracurricular activities be viewed by parents and children?

life now and that which is to come. Faithful and deserving of full acceptance is that statement. For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones." (1 Tim. 4:7-10) Christian parents, therefore, will always aid their children to see school in its proper perspective, namely, as a means of getting the necessary education. Children in the New World society are looked to for examples and should strive to set good, wholesome scholastic standards, for this is a commendation and witness itself. Their conduct too should be jealously guarded, lest reproach be brought on Jehovah's name and organization.

¹⁸ At this point it would be well to discuss the subject of recreation. What is recreation and what forms can it take? Recreation is generally defined as a recreating or a refreshment of strength and spirits after toil; diversion or a mode of diversion. Basically it means a change of pace, and recreation seems to be a vital factor for balanced living. Just what form recreation should take would have to be decided upon by the Christian in harmony with his enlightened conscience. (2 Cor. 1:12) Participation in games of one sort or another would be recreation for some. Others feel that reading, walking or hiking through the woods or perhaps even a hobby would be acceptable. The main thing is not to let this become the biggest factor in life, but, rather, it should be fitted into its place, with stress on the most important thing, namely, the preaching of this good news of the Kingdom. However, it is vital that parents spend some time with their children in recreational activity; and in this connection it has been said, "Hardly any boy would be a problem child if his

father would put his foot down now and then on a spading fork with the kid holding the bait can." Regardless of the form the recreation takes, as long as it is wholesome and does not violate Christian principles its good effects will be appreciated by balanced Christians.

¹⁹ Another factor that Christian parents should carefully consider is that youth must be fortified against ridicule from others. Children, even more so than adults, like to be well thought of. Some children have been known to steal just to get enough money to dress better and go places with their crowd. Other children find it difficult to stand up against the pressures exerted because of their stand on certain issues. In this regard it should be patiently and lovingly explained that the Christian way of life is superior and follows the standard set by Christ Jesus. The apostle Paul himself said: "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." Christian children may, therefore, suffer or be ill thought of because they do not attend wild parties, wear their hair a different way, conform to certain types of clothing, or drive around in hot rods. Is it wrong to be ill thought of? No! Praise from Jehovah is better than popularity, and virtue is more to be desired than vice.—2 Tim. 3:12.

²⁰ Also, is it wrong for parents to give straight but loving counsel to their children, pointing out the pitfalls of dating and otherwise keeping company with those not of their faith? No! Wise parents will realize that Jehovah commands, at Deuteronomy 7:3: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son." The apostle Paul also stated: "Marry only in

18. What is recreation, and how can a balanced view of recreation be adopted in the family circle?

19. (a) Against what should parents fortify their children? Illustrate. (b) How did Paul indicate Christians would suffer?

20. What Scriptural counsel is given as to avoiding wrong association?

the Lord.' (1 Cor. 7:39) One cannot disregard this divine command and expect to have Jehovah's pleasure. Parents, yours is a heavy responsibility to guide your children in the right way, with a view to marriage that is both honorable and Scripturally sound.

²¹ Also, when commenting on Christian fathers who would qualify to be overseers and ministerial assistants, Paul wrote Tim-

21. Why may the Christian congregation rightly expect good examples from Christian fathers?

othy: He must be "a man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)" (1 Tim. 3:1-7) The Christian congregation can therefore rightly expect good family examples from overseers and ministerial assistants. Christian fathers failing to provide such examples could hardly be expected to be retained in positions of oversight.

Role of WIFE AND CHILDREN in a Happy Family



WHO is it that works so closely with the family head in making the family circle a happy arrangement? Who is it that shares this responsibility and privilege? It was Solomon who said: "Has one found a good wife? One has found a good thing." (Prov. 18:22) How true those words are! Very often in the background and perhaps even unnoticed there is the good wife who is a great source of inspiration to the successful family head. Just how great can the wife's contribution be to the happiness of the family circle? While we have already discussed the role of the parents at some length, here are some

1. How can the Christian wife contribute much to the happiness of the family circle?

additional points for wives to consider in this respect. First of all, husbands and wives should work as one, think as one, and thus present an unbeatable combination. It is God's arrangement. (Matt. 19:5) A good wife acts as a complement to her husband and will concur in his decisions, and, in turn, a good husband will want to consult his wife on family matters, that peace and harmony might prevail.

² The apostle Paul comments on this marvelous arrangement for the two primary ones in the family circle when he says: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in every-

2. What is vital to keep the family circle a balanced arrangement?

thing." (Eph. 5:22-25) This is a balanced arrangement, and only when it gets out of balance will there be unhappiness and lack of success. For example, note the counsel in verse 22, that wives should be in subjection to their husbands as to the Lord because the husband is the head of his wife. This principle should govern a wife's view of her husband when it comes to family decisions.

³ In this regard, if the husband and wife argue before the children, as to who should make decisions and direct matters, it will certainly weaken the structure of the family circle. The husband's position will be weakened to the point where the children can successfully play the father against the mother. Disagreement will result and the children will learn to disrespect both the father and the mother. Rather, when there is agreement as to what family policy is to be instituted, a unified, unpenetrable front will be presented that the children will learn to respect.—Col. 3:18, 19.

⁴ Further, many authorities recognize the subservient role of the wife and the helpful position she can occupy toward her husband. Notice what one woman psychologist said recently: "I am a woman, hence my chief interest is men. And because I am also a psychologist, my interest in men is greater than it otherwise would be. Recently the National Management Association asked me to do some research on the different psychological factors of both men and women. It hoped that what I learned might point to ways of reducing the pressures which develop when men and women work together. I saw emerge these two truths: 1. All women like to work under a ceiling of authority. In short, they like to be bossed. 2. All women must feel

that they are needed. These truths arise from the fact that, basically, women *feel* while men *think*. Women frequently measure up to men and surpass them in intelligence, but they are handicapped by the weight of emotional drag. Men have more practical minds; they can judge, organize, direct. Thus the supervision of women by men seems to be nature's plan, however desperately women may fight it." What this authority refers to as nature's plan we recognize as God's purpose. How wholesome an arrangement it is and how well it works for happy family circles!

⁵ Finally, God's Word gives a deserving tribute to good wives: "Her mouth she has opened in wisdom, and the law of loving-kindness is upon her tongue. She is watching over the goings on of her household, and the bread of laziness she does not eat. Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her. There are many daughters that have shown capableness, but you—you have ascended above them all. Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself. Give her of the fruitage of her hands, and let her works praise her even in the gates." (Prov. 31:26-31) Yes, a good wife can work wonders to promote happiness in a family circle.—Prov. 12:4.

⁶ And now we come to the third element in the family circle, the children. A glorious future lies in store for children trained by God-fearing parents who practice Bible principles. Such children know what the future holds. Theirs is a vision of the new world. (Rev. 21:1-5) Their alert and retentive minds are capable of grasping the full significance of what the present world conditions mean. Indeed, they know that

3. How can the husband's position in the family circle be considerably weakened?

4. What observations on the woman's role did one authority make?

5. What tribute does the account at Proverbs 31 give to good wives?

6. What blessings lie in store for obedient children trained by God-fearing parents?

the new world is at hand. But we are not in the new world yet. We are in an old world where wickedness and sorrow are prevalent. Children trained by God-fearing parents who practice Bible principles can, however, by their very conduct, teaching and preaching be a commendation to the principles inculcated in them by their parents. What prime requirement is there in order that they might share in the happiness of the family circle to the full? Foremost of such requirements is that they obey their parents in the Lord. (Eph. 6:1-4) Christian parents know what is best for their children. Their counsel is not theoretical but practical and brings marvelous results.

⁷ To illustrate this, it is good to consider experiences that various youths properly trained by God-fearing parents have from time to time. For example, two youthful ministers recently were given an opportunity to explain how they shared in ministerial work during and after school hours. One of these children was asked by her teacher to describe how her ministerial work was done. The teacher was amazed to see how young people were trained to share the many wholesome and upbuilding things learned in personal Bible study as well as at congregational meetings. How different this was from most of the students under her charge! So impressed was this school-teacher that she asked if she could accompany them in their Bible educational work. She was invited to do so, accepted the invitation, and even offered her own car to take her pupils from house to house so that they could participate in discussing Bible truths and offer Bible literature to those interested.

⁸ How much better this is than the course of delinquency followed by so many of the

youths today! For example, the United States is facing an emergency and its very future is being threatened because of juvenile delinquency. Throughout this nation an estimated 740,000 youngsters under eighteen years of age were arrested in 1957. J. Edgar Hoover, head of the Federal Bureau of Investigation, says, "Since 1952 our juvenile population has increased approximately 22 percent. Juvenile arrests in the same period have risen 55 percent!" "By 1962 one million of our teen-agers will be arrested every year at the present rate," he said. He pointed out that "delinquency is a world-wide disease" and not just a situation peculiar to the United States.

⁹ Parents, do not say this cannot happen to your child. It can and often does, if close supervision is not kept over your children and real loving concern shown for them. That is why it is so necessary for Christian parents to keep their children close to them at congregational meetings and assemblies and thus aid them to keep their minds on what is being said. At assemblies they should not be allowed to mill around in the corridors in groups. This disrespectful, delinquent attitude on the part of some should be curbed. What an inspiration properly trained children are to both old and young alike and what a credit to the one who said: "Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward!"—Ps. 127:3.

¹⁰ ¹⁰ Happiness in the family circle is appreciated by the children sometimes more than the parents realize. One study shows that 150 university students made free lists of the specific home circumstances that brought greatest happiness to them when they were between the ages of five and twelve. Ten of the fifteen factors listed

7. What experience illustrates the value of a good example set by Christian children?

8. Contrast this with the course of juvenile delinquency pursued by youths today.

9. How can parents safeguard their children against juvenile delinquency?

10. Name some of the factors listed by students as contributing to the happiness of the family circle.

more frequently than others were then arranged in a list for the second group of 200 students to check. The order in which the second group of students ranked these home circumstances is as follows:

1. Happiness of parents
2. Parental expression of love for me
3. Sense of the family's interest in me
4. Sense of the parents' trust
5. Mother a good cook
6. Companionship with parents
7. Family unit and fellowship
8. Meals always on time and house always clean
9. Family able to provide adequate financial means
10. Pride and accomplishments of family

¹¹ It is interesting to note that the happiness of the parents rated highest. For the parents to be happily married seems to be of fundamental importance to the happiness of children. No doubt this is why so many homes broken by immorality and divorce are the unhappiest. Parents, jealously guard against a course of immorality, which would weaken the structure of your family circle and might well cause irreparable harm. Other studies have shown that the happiness of the parents not only contributes to the happiness of the children and the home but also conditions them for successful family living in their own homes later. The habit of happiness is something that cannot be taken for granted. It must be worked at and developed. Christian parents, above all, have the responsibility toward themselves, toward each other and toward their children to work together at cultivating New World interests so that they may bequeath to their children the wonderful legacy of hope of living in a new world.—Acts 2:39.

¹² In this connection a word might be said about manners. What are manners and why are they so essential to proper

living? Manners have been defined as "social conduct or rules of conduct as shown in the prevalent customs." Naturally, then, Christian children will want to reflect good training along this line and do the right things at the right time. It has been said that "the hardest job some children face is learning good manners without seeing any." How great the responsibility is, then, upon the parents to set good examples and to display good manners with regard to conduct, eating habits and other fundamental pursuits of life! Children are born imitators, and without such proper examples it is difficult, if not impossible, to learn good manners.

¹³ Not all children, however, are fortunate enough to be raised where both parents are believing parents. Nonetheless, the obligation rests on the believing parents to give spiritual food to their children. At times this may be difficult, but it does bring a great reward. Good examples may bring salvation. For example, where the wife is a dedicated Christian and the husband is not, then good counsel is given at 1 Peter 3:1-4: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."

¹⁴ Thus Christian wives, because of their godly conduct, may be able to exercise a wholesome influence on their undedicated

¹¹. Why is parental happiness of highest importance to the happiness of their children?

¹². How are "manners" defined, and what part do Christian parents play in teaching good manners?

^{13, 14.} (a) In divided households what responsibility rests on the believing parents? (b) What counsel does Peter give in this regard? With what benefit to the other, unbelieving mate?

mates, leading to a dedicated relationship with Jehovah God and ultimate salvation. The apostle Paul wrote: "For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:14) Believing parents should always be guided by love, for this exerts the greatest influence on those who are not in the way of life.

¹⁵ Further, to contribute to the happy family circle, we must not forget respect for the aged. Jehovah has a place for each one. Solomon said: "The beauty of young men is their power, and the splendor of old men is their gray-headedness." (Prov. 20:29) Much can be gained from association with older, mature people. Through experiences in life they have learned a great deal. Youth can profit from this association. It can be mutually upbuilding. One of the best ways to please older persons is for youths to achieve success and stability in their own lives. No doubt this is why the apostle John, an older, mature Christian, penned these words: "I rejoice very much because I have found certain ones of your children walking in the truth, just as we received commandment from the Father." (2 John 4) John was pleased to see these Christians make a success of the ministry.

¹⁶ Further, great personal satisfactions come to people through identification with others. Identification with youth brings emotional rewards and strength. Youths can also add to the satisfaction older persons find in life by consciously seeking to meet their needs for affection, recognition, security, new experiences and a sense of personal worth. Young people have a world of new experiences that are exciting and

interesting, and that can be shared with mutual enrichment. Young people who are mature fashion their handling of older persons to reflect appreciation of them. That is why it is such a wholesome thing for young ministers to share enriching field experiences with older members of the congregation. In this way not only can the older members share the joys of the youthful ones, but at the same time they can bask in the sunshine of past experiences of their own and relive those moments to Jehovah's praise. This is spiritually strengthening to those who may now lack vigor but whose hearts are genuinely in the preaching work.

¹⁷ Another way in which young people can mean much to older persons is to share with them reciprocally their companionship, services and material possessions. An automobile trip may cost little more if grandparents or older ones are included. Nonetheless, for even more impelling reasons it is good to invite older members of the congregation to attend assemblies with you. Kindness demonstrated in this manner is often very rewarding. Also, the personalities of children are generally stabilized when they are associated to some degree with older persons.

¹⁸ Each one should therefore contribute toward the success of the family circle for Jehovah's blessing. Could your family circle be a happier one? If so, resist every encroachment upon it from within and without. Unitedly work together for this favored condition. Without Jehovah's blessing upon it your family circle cannot enjoy complete happiness. (Prov. 10:22) Fathers, mothers and children, perform Jehovah's will, and work closely together to keep your family circle unbroken. Continue to use this powerful basic foundation-like instrument to the full in order to magnify its Maker.

15. Why must respect for the aged be shown?

16, 17. How can young people demonstrate appreciation for older Christians? Illustrate how kindness can be demonstrated.

18. Why should each member of the family circle contribute toward its happiness and success?

Witnessing at School

LANGUAGE LESSON

The parents of a young girl who is in the fourth year of school in New York write this experience: "The class had been studying languages and how the different languages began. The class was assigned to write reports on the subject of how languages began. The rest of the children in the class exhausted the material found in the encyclopedia, but our daughter, from her study of the Bible, knew where to get the true facts. She wrote a composition explaining what happened at the time of the building of the tower of Babel. Also, she procured from the literature servant the booklet '*This Good News of the Kingdom*' in fifty languages, and she took these into class as an illustration. The teacher was so impressed with the composition and the different languages as illustrated by the booklets that she made a display board and put all the booklets on it. Thus for several weeks, the *Good News* booklet, in all its languages, was in plain view in the classroom. The teacher told her that she was giving her the highest mark possible—A plus—for sharing what she had learned with others. As a result, later she was able to place the *New World Translation of the Holy Scriptures* with the teacher."

SERMON IN THE CLASSROOM

A young Witness in Georgia relates this experience: "One day when we did not have to change class, I decided I would go over my sermon. I searched for my friends, who are also Jehovah's witnesses. As I was going through the sermon, 'Who Are Jehovah's Witnesses?' the teacher stopped me and said, 'That is interesting. I like that. Will you give it to the whole class?' So we gave that sermon to the whole class. The students listened very attentively. The teacher enjoyed it very much, also the students. I obtained one subscription, from one of my classmates."

CONTEST

The following experience was related at the United Worshipers Assembly in Vancouver, British Columbia, Canada: "Every year at most schools they hold an oratorical contest. From each English class one to three enter the semifinals. Five are then picked for the finals. I was one to go into the semifinals. We were told to give our talk on the

subject 'Things We Would Like to See Changed.' I chose 'Hatred to Love.' Two years previously I had not gone past the semifinals, but to the surprise and joy of another brother and myself, we found ourselves in the finals." And they came out on top, placing first and second and using the opportunity to give a good witness. What helped them most, says the one who placed first, was the ministry school.

THE VOCATION ESSAY

A fourteen-year-old Witness gave this experience at the Milwaukee United Worshipers Assembly: "My weekend homework assignment was to write on 'My Vocation for Life After High School Graduation.' I immediately saw the opportunity to give a witness. In my essay I explained who Jehovah's witnesses are, the work they do and that it is my desire to become a member of the headquarters family of the Watch Tower Bible and Tract Society in Brooklyn, New York. Thus my first step after graduation will be to submit my application for this service. I turned the essay in to my teacher. Later he returned it, and under a red S plus he had written, 'I enjoyed your essay very much, and now I can appreciate the work of Jehovah's witnesses. It was written sincerely and earnestly, and I am pleased to have you, a young man with his vocation for life, God's ministry, in my class.'

TEACHER GETS QUESTIONS ANSWERED

A girl tells of her school in Alabama in which there are some twenty young witnesses of Jehovah: "A teacher became interested in Jehovah's witnesses. A special issue of *The Watchtower* was placed with him. He read the entire special article to the class. When this teacher has a question concerning the Bible, he asks one of the Witnesses. For, as he says, 'Jehovah's witnesses know and understand the Bible.' The principal of the school has also shown interest. This was shown when he called me into his office and asked me if I would bring my Bible to school and answer his questions. Later, when he found out that my cousin and I do not plan to attend college, he asked why. We explained that we planned to dedicate our lives to teaching about Jehovah God and his kingdom. He, of all people, urged us never to swerve from that goal."

KEEPING INTERNATIONAL UNITY UNDER GOD'S KINGDOM

WHAT a lack of unity this old world presents! Look where we will, we see confusion, division and conflict. Politically the world is divided into blocs of nations at loggerheads with each other; individual nations oppose each other and within nations political parties bitterly fight each other. Religiously, commercially and racially it is the same story; and even scientifically. Science is supposed to be truth, yet scientists are divided on ever so many subjects. For example: Leading physicists radically disagree with one another on the relative harm threatened by atomic fallout, even as medical scientists strikingly contradict one another as to the cause, nature and treatment of cancer.

What a delightful and refreshing change from all this is presented by the Christian witnesses of Jehovah, who have united under the kingdom of God! Theirs is truly an international unity, for they have come "out of all nations and tribes and peoples and tongues." Their unity was long ago foretold by Jehovah's prophets: "They will have to beat their swords into plowshares." "In unity I shall set them, like a flock in the pen, like a drove in the midst of its pasture."—Rev. 7:9; Isa. 2:4; Mic. 2:12.*

This is as it should be, for are not Jehovah God and his Son in perfect unity, and did not Jesus pray that his followers should have a like unity? In fact, Jesus said that love would identify his followers, and is not love "a perfect bond of union"?—Col. 3:14; John 17:21.

Typical of the unique unity of these Christians is that demonstrated in the incident that took place in New Britain, an island in the South Pacific, as reported in the 1962 *Yearbook of Jehovah's Witnesses*. There, during last year's riots in Rabaul, mainland and local natives from other missions were fighting and killing one another with no apparent restraining influence from their religious leaders. However, those being taught by the witnesses of Jehovah not only kept clear of all strife themselves but even hid those of another tribe who were in danger of death.

What has made this international unity possible? For one thing, those at unity possessed good and honest hearts to begin with. Then, these all worship the same God, the Creator whose name is Jehovah. Further, these all

accept the Bible as the infallible inspired Word of God. Additionally, these all look to Jehovah for his holy spirit that enlightens and strengthens them. Their common allegiance to the kingdom of God has in particular served to bring them in unity. Nor to be overlooked is the instrumentality Jehovah God is so obviously using and blessing today, namely, the "faithful and discreet slave," whom the Master, Jesus Christ, appointed over all his belongings.—Matt. 24:45-47.

As a result of these unifying forces the Christian witnesses of Jehovah manifest unity in every respect. Regardless of the part of the earth in which they may happen to live, regardless of their skin color, economic or cultural level, *they think alike!* They heed the words of the apostle Paul at 1 Corinthians 1:10, and so there are no divisions among them but they all speak in agreement and are "fitly united in the same mind and in the same line of thought." To this end they keep studying God's Word individually and collectively, at congregational meetings and larger gatherings.

Their international unity is also manifested by their *living alike*. Each one of them is concerned about being transformed by making his mind over; each one is concerned with stripping off the old personality and clothing himself with the new personality. Yes, each one is endeavoring to bring forth the fruits of the spirit, which are "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." And they work at producing this fruitage continuously.—Gal. 5:22, 23.

The most conspicuous aspect of their international unity is their *preaching alike*; they bear the same message, they use the same distinctive methods. They appreciate that just as the express purpose for which Jesus came to the earth was to "bear witness to the truth," so they must make witnessing their chief purpose in life. Like Paul, they exclaim: "Really, woe is me if I did not declare the good news!"—John 18:37; 1 Cor. 9:16.

By thinking alike, living alike and preaching alike the Christian witnesses of Jehovah keep their international unity under God's kingdom. During August they will manifest this unity by, among other things, offering at every opportunity the Bible-study aid "*Let Your Name Be Sanctified.*"

* For details see *The Watchtower*, October 15, 1961.

DO YOU Live Your Faith?

CHRISTIANITY is harder to practice than to preach. It is easier to listen to than to practice. For this reason James urged the early Christians to "become doers of the word, and not hearers only." (Jas. 1:22) Not all the first-century Christians lived their faith even after James wrote that. For example, about thirty-six years later the Revelation to John contained this urgent warning to the Christians in Sardis: "I know your deeds, that you have the name that you are alive, but you are dead. Become watchful, and strengthen the things remaining that were ready to die, for I have not found your deeds fully performed before my God." —Rev. 3:1, 2.

As in the early church, so it is today. Christianity that is not lived is dead in one, along with the hope of such one who is a Christian in name only. True to the apostle Paul's prediction, many are those who have a form of godly devotion now but who prove false to its power. (2 Tim. 3:1, 5) Their Christianity is talked but not lived.

"But I live my faith," you say. If you can truthfully say that, you are doing well. One who lives his Christianity proves true to the powerful influence of God's Word and holy spirit. His life is free of the love of money. He not only steers clear of idolatry and this world's preoccupation with pleasures, but exercises self-control so as not to fall into the loose moral ways of the crowd. One living his Christianity keeps morally clean so as to qualify for a share in the

final witness being given about God's kingdom. In doing so the true Christian keeps free from bloodguilt. By

carefully watching his conduct in these matters one has hope of entering into God's new world of righteousness. But is this the whole picture of what it means to live your faith? No, something else has to be kept in mind: Jesus said "the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) Let us see how we stand in some matters that seem less important, but which have great bearing on whether we really live our faith or not.

WELCOMING STRANGERS

One of the ways to live our faith is to show love to strangers in our midst. Word of the peace, unity and Bible knowledge enjoyed by Jehovah's people has spread around the world. Reminiscent of the queen

of Sheba's visit to Solomon to see for herself, thousands of strangers are coming to the Christian congregation to make a friendly test of our love, wisdom and faith. (1 Ki. 10:1) In order to recog-

nize and properly greet these visitors we must first know all our fellow Christians in the congregation. Do you know everyone in your congregation by name? Are you making an effort to get acquainted with the others? How can you introduce



strangers to members of your congregation if you have not bothered to learn the names of your fellow worshipers? If you have forgotten a brother's name, do not hold back from speaking. You might say: "I guess I'm not very good at remembering names, but I did want to talk with you. How are you getting along?"

When you know all your fellow Christians in the congregation you are then in position to greet visitors properly. Strangers should feel that the whole "family" of Christians of which you are a part is anxious to meet them, just as the case would be if that stranger came into your family living room. A visitor who is welcomed by only one or two in the congregation may wonder if the others care nothing about his presence. If he happens to be poorly dressed or of a different race, he may think that is the reason for the cool reception. Certainly he will know that you are not living your faith. Love warms the atmosphere at a meeting of true Christians and prevents any resemblance to the cold isolationism of people at a railroad station.

When a stranger comes into your Christian assembly, one way to greet him is: "Hello! My name is —; I don't believe I know yours. Is this your first visit? We're glad you came. Do you know any of our group? I'd like to introduce you to —." That warm love in action will reveal as much as the sermon delivered from the platform. Live your faith in this manner and visitors to your congregation may feel what the queen of Sheba expressed to her host: "True has the word proved to be that I heard in my

own land about your matters and about your wisdom. And I did not put faith in the words until I had come that my own eyes might see; and, look! I had not been told the half."—1 Ki. 10:6, 7.

PRIVATE GATHERINGS

The need to live our faith applies to private gatherings of Christians too. On such occasions it is the host's responsibility to see that no "holiday" is taken from the Christian course of conduct that accords with the wisdom from above and with God's spirit. (Jas. 3:17; Gal. 5:22-25) The tone of the discussion, the use of food and drink and the type of music and dancing, if any, should reflect the Christian modesty of those present. In such matters it is well to remember Paul's counsel: "Whether you are eating or drinking or doing anything else, do all things for God's glory. Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, even as

I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."—1 Cor. 10: 31-33.

Are you as careful to live your faith as Paul was? If someone stumbled from the faith it would not be due to selfish negligence on Paul's part. While God's Word allows the Christian to enjoy meat and drink in moderation, the mature Christian knows that God does not allow him to exercise that authority if it will cause another to stumble. Paul declares: "But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak.



But when you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ." "Do not, therefore, let the good you people do be spoken of with injury to you. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. It is well not to eat flesh or to drink wine or do anything over which your brother stumbles." —1 Cor. 8:9, 12; Rom. 14:16, 17, 21.

A Christian host must be cautious about serving alcoholic beverages, in order not to offend or stumble someone. Rather than offer alcoholic refreshment to one whose preferences are unknown, protect his conscience and avoid offense by asking him what he would like to quench his thirst. If he wishes wine or other beverage of this nature he can tell you. Or, you may simply serve coffee, tea or a soft drink. When a Christian indicates a desire to abstain from alcoholic beverages, respect his resolve. If your use of such refreshment would disturb him, do not exercise your authority, for his sake. This too is living your faith.

WEDDINGS

These are matters we cannot afford to overlook during the excited preparations for a wedding. The prospective bride and groom can decide whether to hold a reception or not. They should also decide whether alcoholic beverages are to be served at such wedding feast or not, taking into consideration local custom and who will attend. The Christian couple have the responsibility to see that the reception is conducted in a Christian manner, no matter who actually finances it. Not only must the serving of wine or similar beverage be strictly regulated, but the entire occasion should reflect the sincerity of their Christian profession of faith. If you have a Christian wedding, why should you have

anything less than a Christian wedding feast? Your guests will judge your Christianity by the atmosphere of the reception. Be careful that you do not give them the impression that you are still a part of the world at heart.

There seems to be no justification for turning control of a Christian wedding reception or program over to a worldly "master of ceremonies" to direct the entertainment. If professional musicians are hired, it is the duty of the prospective bride and groom to specify what kind of music is acceptable and what is not acceptable. Music or dancing that is immodest or unnecessarily loud and wild certainly is no recommendation of your Christian hope and way of life.

A Christian wedding feast, like the wedding talk itself, will reflect the wholesome, godly approach that true Christians take to matrimony. Worldly receptions usually reflect the world's irresponsible view of the marriage contract. Do not imagine that your wedding reception is not a success if it is not patterned after the world's noisy feasts. If your marriage itself is no more successful than worldly marriages, you may be in for bitter disappointment. So remember that God's Word says: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him . . . Furthermore, the world is passing away and so is its desire." —1 John 2:15-17.

Then how should you view the wedding reception, if you decide to hold one? View it as a happy opportunity to live your faith and start your marriage off in the right direction. For example, after refreshments are served, you might have proper music and dancing if you want to, but there is something more you could also arrange for the occasion. Perhaps you will want to have group singing of Christian songs to

Jehovah's praise, or a mixed chorus could entertain, with its participants singing the different parts to produce harmony. There could be instrumental entertainment, if available. A fine thing to do is to arrange for several brief expressions or experiences from mature Christians who would like to express appreciation for God's gift of marriage and the happiness that has come to them by applying Bible principles to the marriage relationship. Christians who have raised obedient children in the faith could be called on for some words of practical advice. Pitfalls could be pointed out as well as Christian remedies for problems that face married people today.

A program of this nature is a wonderful witness to the fact that you really live your faith. Such a wedding reception would give the bride and groom a valuable start in the serious business of being a Christian man and wife. It would edify all present. Any worldly relatives or guests who attend such a feast would have no doubt that they were among true Christians. Would you want to give your guests any other impression? Then live your faith in this matter of weddings.

GIVING GIFTS

Closely related to weddings is the giving of gifts. In this matter Jesus told us how to live our faith: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." (Matt. 6:1, 2) This does not mean that you can never identify yourself as the giver of a gift. Jesus was condemning the improper



giving that is done to be seen by men. Giving that is done in a spirit of competition or that embarrasses someone is also wrong. (Gal. 5:26) When giving gifts it is possible that you may fail to live your faith.

For example, in some lands women like to hold a "shower," at which gathering they "rain" presents upon a deserving one. The manner in which the "shower" is conducted determines whether it is acceptable for Christians or not. The way to make group presentations is to state that all the gifts are from "us," omitting the identification of each gift with its particular donor. (Rom. 15:26) Or, if you prefer, it would be proper for one card, signed by all present, to be given with the gifts. By this Christian method of making a group presentation you will not be tempted to spend beyond your means or to err by making a "showy display" of your means of life. (1 John 2:16) If a poor widow's gift is opened alongside your splendid present, there will be no involuntary comparison that could hurt one of the Lord's poor ones. The poorest would have no fear of attending such a "shower."

Take good care that your giving a gift or the reading of your signed card does not become a "trumpet" that publicly announces your generosity. Such proclamation actually would announce to Jehovah and to man that you failed to live your faith. Yet if at any time you wish to give a gift, perhaps to a member of your family or a close friend, you are free to identify yourself as the donor of a particular gift provided that you make the presentation in private.—Matt. 6:3, 4.

It is clear that living our Christian faith is a full-time job. It means more than

keeping free from materialism, pleasure-madness, idolatry and immorality. It is more than zealously preaching the good news of God's kingdom. If your faith is alive it will influence everything you do.

Remember, however, that God is not asking you if your brother lives his faith. The question is, "Do you live *your* faith?" Concentrate on carefully and prayerfully watching your own conduct, not your

brother's. Part of your faith is to encourage your fellow Christian along the way to life by always setting him a fine example. Let your brother see the joy and blessings that come to you because you really live your faith. Then he will want to live his. Do you see the wisdom in this? Then, as Jesus said, "if you know these things, happy you are if you do them."—John 13:17.

their religious periodicals. The most important feature of their way of worship is the weekly Sunday celebration of the "Lord's Supper."

Christadelphians do not vote nor do they join unions of any kind. They are opposed to smoking, divorcing, going to court and marrying outsiders. According to their strictness they frown on worldly amusements.

The name "Christadelphian" means "of Christ's brothers," and was adopted by their founder, Dr. John Thomas, and his associates to distinguish them and their stand on war from others claiming to be Christians who had no such scruples. Dr. Thomas, shipwrecked on his way to the United States from England in 1832, had vowed to serve God if his life was spared. In carrying out this vow he came to associate with the Campbellites, later known as the Disciples of Christ, but broke with their founder in 1834; a chief point of disagreement being Thomas' insistence that baptism (immersion) must accompany a change of belief.

Before long Dr. Thomas was devoting all his time to his religious interests, and between 1844 and 1847 he crystallized his

CHRISTADELPHIANISM

"DO YOU believe in the trinity?"
"No," the rather religious stranger replied.
"In eternal torment?"
"No." "In the earth being destroyed?" "No."
"In going to heaven?"
"No." "In tithing?" "No."
"In going to war?" "No, not as far as we ourselves are concerned." "And what may your religion be?" "I am a Christadelphian."

Christadelphians claim to base their answers to such questions on their acceptance of the Bible as wholly inspired. They encourage personal study of religion, and as a result they usually know far more about their religion than do most other professed Christians. Among them there is no salaried clergy, no clergy-laity distinction. Each ecclesia or congregation elects its own "serving brethren," for a period of three years, to take care of matters, and all these must be males, although there is no objection to women contributing to

*of God
or
of Men*

?

position on what he considered to be Christianity, upon which he had himself rebaptized. He won a following in the United States and particularly in Great Britain, to which he returned on three occasions. When he died in 1871, a close associate, Robert Roberts, took the lead until his death in 1898. He was followed by one C. C. Walker, upon whose death, in turn, John Carter came to the fore. He, as his two predecessors had done, leads the main stem, the Birmingham Christadelphian Temperance Hall Ecclesia and the ecclesias associated with it, primarily by virtue of his editing its official organ, *The Christadelphian*.

Christadelphianism is one of the smallest sects of Christendom. Some 20,000, a majority most likely, are found in Great Britain, with the rest chiefly scattered throughout other English-speaking lands.

FOUR BASIC SHORTCOMINGS

The tenor of the foregoing may cause some to conclude that Christadelphianism is indeed of God. However, as we examine it more closely we find that it contains such gross shortcomings and false doctrines that it simply could not be of God but must be of men.

Christadelphianism first of all comes short in that it knows nothing of the issue of universal sovereignty, nor does one become aware from reading its many publications that the vindication of Jehovah's name is more important than the salvation of human creatures. (Ezek. 36:22, 23) These truths pervade the Word of God from beginning to end. In fact, the name of Jehovah occurs nearly 7,000 times in the Hebrew Scriptures, and in the book of Ezekiel alone we find the point made some sixty times that "they will have to know that I am Jehovah." (Ezek. 25:17) Among others, Moses, Joshua, David, Solomon and King Hezekiah appreciated the importance of these truths. See Exodus

7:5; 9:16; 12:12; 32:7-13; Joshua 7:7-9; 1 Samuel 17:45-47; 1 Kings 8:43; 2 Kings 19:15-19; Job, chapters 1 and 2; Psalm 83:18; Proverbs 27:11.

Jesus' very name means "Jehovah Is Salvation." Repeatedly Jesus called attention to his Father's name. His followers did the same. In fact, they showed that the very reason why God "turned his attention to the nations" was "to take out of them a people for his name." But all this stress on Jehovah's name and the issue is lacking in Christadelphianism.—Matt. 6:9; John 12:28; 17:6; Acts 15:14.

A second vital and basic shortcoming of Christadelphianism is its lack of that unity for which Jesus prayed: "That they may all be one, . . . that they may be perfected into one." Yes, as Paul showed, Christians 'should all speak in agreement, be without divisions but fitly united in the same mind and in the same line of thought.' He included divisions and sects with the "works of the flesh."—John 17:21-23; 1 Cor. 1:10-13; Gal. 5:19, 20.

But within Christadelphianism there has been a spirit of divisiveness almost from the beginning. Admitting this weakness is the statement that appeared toward the end of 1923 in *The Christadelphian*: "The year now closing has seen phenomenal 'sowing of discord among brethren.'" As a result there are ever so many sects and divisions. Each new group breaking off claims that it is the only true one and all the rest are in error. Of this spirit of divisiveness a prominent Christadelphian, F. G. Janaway, once stated in *Christadelphians and Fellowship*: 'There are at least twelve fraternities calling themselves Christadelphians, each refusing to fellowship with the other eleven.' That was in 1934. There is no telling how many separate groups there are today, as many con-

sist of only a handful or a single ecclesia. Many veteran Christadelphians decry this divisiveness and some are working at reunion. Not a few among them hold that it is all due to splitting hairs.

How strongly some feel about the issues that have divided them can be seen from the statement that appears regularly in the official organ of one of the strictest factions, the Clapham group:

"The undenamed Ecclesias and Representatives recognize in fellowship only those who resist the errors of partial inspiration, non-resurreccional responsibility, immortal emergence of the dead, 'clean flesh' nature of Christ; who deny that we are at liberty to serve in State Forces, go to law, or seek divorce; and who are prepared to withdraw themselves from any who join a community where these errors exist."

Why so much splitting? Why so many divisions? Does it not indicate a lack of love? a form of pride? May "opinionated" not be the word for it? Jesus not only prayed for his followers to be at unity but said that by their love for one another all would be able to recognize his followers. Surely this love is lacking among Christadelphians and therefore stamps their work as being, not of God, but of men.—John 13:34, 35.

A third basic shortcoming of Christadelphianism is in regard to its accepting the witnessing responsibility that Jesus Christ placed upon his followers. It does not at all recognize the obligation to preach "this good news of the kingdom . . . to *all* the nations" and to "make disciples of people of *all* the nations," as mentioned at Matthew 24:14; 28:19, 20. Rather, it holds that its "province is to make known the true Gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and his apostles."—U.S. *Census Report*, 1941.

How can this sect be of God and yet

come so far short of fulfilling this all-important commission? Will God leave practically the whole world without a witness to his truth, especially in these last days? How, then, could the foretold "great crowd" of worshipers of God be gathered from all nations?—Rev. 7:9.

The fourth basic shortcoming of Christadelphianism is its lack of hope for mankind's dead. It holds that only those who have become acquainted with what it considers to be the truth become responsible and only such will be resurrected, either to life or to death.* It would have us believe that, except for this minute number, all the rest of mankind will remain dead forever, including all children—even those of Christadelphian parents—who died before reaching the (teen)age of responsibility.

But the Bible's promises of a resurrection are not so limited. "Jesus Christ . . . is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." Those words clearly show that there is hope for others beside the "little flock" of the Christian ecclesia or congregation. Yes, all those in the "sea," "death" and "Hades" will come forth, but not those in the "lake of fire," in "Gehenna," or in "second death."—1 John 2:1, 2; Rev. 20:13-15; 21:8; Matt. 23:33; John 5:28, 29; Acts 24:15; Heb. 2:9.

That the resurrection is not limited to "responsible" ones is further made clear from Matthew's application of Jeremiah 31:15, 16 to the babes of Bethlehem, for Jeremiah goes on to show that these babes will come back from the land of the enemy and Rachel will be rewarded for her labors. (Matt. 2:17, 18) Further, would the children of believers be termed "holy" if their destiny was that of unholy mankind in the

* Some Christadelphians insist that only those who also were baptized have become responsible and will be resurrected.

event they died before reaching the age of accountability?—1 Cor. 7:14.

Surely all these scriptures and arguments show what reason would indicate, namely, that Jehovah God's wisdom, power and love have something better than annihilation in store for those of mankind who died without hearing of God's truth but who are amenable to righteousness. Yes, God is 'a God who gives hope'!—Rom. 15:13.

PRODUCT OF HUMAN REASONING

While the foregoing shortcomings stamp Christadelphianism as being the product of human wisdom rather than divine wisdom, this fact becomes even more apparent as we consider its arguments used to support its teachings. In instance after instance the reasoning seems plausible, persuasive, credible and factual enough on the surface, but upon more thorough examination it is found to be incomplete, tenuous, contrived, strained, at best an ingenious explanation to justify a teaching, but one that does not stand the test of sound Biblical scholarship. And may not this explain why there is so much division in Christadelphianism based on "splitting of hairs"?

Among the cardinal errors of Christadelphianism are its denial of the personality of Satan and the demons; its denial that Jesus had a prehuman existence; its denial that Jesus' sacrifice was a corresponding ransom and its denial of the spiritual nature of God's kingdom.

These errors have certain things in common. For one thing, it takes less faith to make these denials than to accept these teachings; secondly, their denial is common among modernistic clergymen, who do not believe that the Bible is inspired; thirdly, it seems that each in a way represents a rebellion against popular misconceptions, which rebellion went to the opposite extreme.

To give our readers a comprehensive statement of the Scriptural position on these teachings does not seem necessary in view of how often these have been published in this and other publications of the Watch Tower Society. Nor does space here permit answering all the erroneous interpretations made in Christadelphian literature. However, representative examples in proof of the foregoing observations will be given to the extent that space permits.

JESUS' PREHUMAN EXISTENCE

Arguing against Jesus' prehuman existence, a Christadelphian publication states that when God said, "Let us make man in our image," he was using the plural pronouns, not to include his Son the Logos but solely to refer to himself, since his title in the Hebrew, *Elohim*, is in the plural form. (Gen. 1:26) But if this is the case here, then there should be other instances to show that God (*Elohim*) was accustomed to speak of himself in this way. But what do we find? Delitzsch, one of the leading Bible scholars of the nineteenth century, states in *A New Commentary on Genesis*: "A plural cannot be shown in Holy Scripture where God is speaking of himself." That God was speaking to the Logos, his Son, when he said, "Let us make man," is apparent from John 1:3 and Colossians 1:15, 16, where the Logos is shown to have been God's active agent in creation.

Further, it is held that when Jesus prayed, "Father, glorify me alongside yourself with the glory that I had alongside you before the world was," he was referring to a glory that existed only in the mind of God. (John 17:5) But as rendered here by the *New World Translation* Jesus' words cannot be construed to refer to any situation that existed only in God's mind, for he prays to be *again alongside* his Father. That this is not an arbitrary rendering is apparent from Tafel's *Interlinear Bible*,

which reads word for word under the Greek text: "And now glorify me, thou Father, *near by thyself* with the glory (with) which I had before (of) the the world being *near by thee*." Obviously Jesus was referring to a certain place that he occupied alongside or near by his Father before the world was.

PERSONALITY OF SATAN AND DEMONS

Among the arguments used by Christadelphians against the personality of Satan and the demons is that, since the words *satan* (Hebrew) and *satanas* and *diabolos* (Greek) are at times translated and used as common nouns, these words should never be transliterated and used as proper nouns, "Satan," "Devil." The same argument is used regarding "*Logos*."

But that does not at all follow. *Adam* is a Hebrew word that literally means "earthling; human," and is usually translated as "man." But that does not at all mean that it may not at times refer to a certain man and therefore should be transliterated as "Adam."—Gen. 5:1, 2.

It is further claimed that demons exist only in the mind and that in casting them out Jesus merely went along with popular superstitions. So when he told a legion of them to go into a herd of swine, they claim he was transferring the insanity, the mental aberration of the man. But then how are we to understand James' words: "The demons believe and shudder"?—Jas. 2:19.

Though all Christadelphians hold that Satan the Devil is merely sin in the flesh, they widely disagree on the identity of the serpent that tempted Eve and on who or what tempted Jesus in the wilderness. According to Roberts, in *Christendom Astray*, the serpent "was endowed with the gift of speech (no doubt, specially with a view to the part it had to perform in putting our first parents to the test.)" But to hold that idea is to make God responsible

for the lie the serpent told, whereas "it is impossible for God to lie." Further, it makes God a seducer, one who tempts, coaxes or deceives others to sin, in contradiction to the plain statement of James that "with evil things God cannot be tried nor does he himself try anyone." While God tests in that he commands obedience, he does not tempt one to do wrong.—Heb. 6:18; Jas. 1:13; Gen. 22:1.

JESUS THE RANSOMER

Christadelphian writers deny that Jesus Christ became a "corresponding ransom" or substitute, but say that Jesus died merely in a representative capacity and for himself as well as for the rest of the believers. In particular do they object to this expression "corresponding ransom" in the *New World Translation*. (1 Tim. 2:6) However, while the Greek word *lutron* of itself means only to ransom or deliver, the Greek particle *anti* coming either before or after *lutron* has the thought of "corresponding." Thus Strong's *Greek Lexicon* says regarding *anti*: "A primitive particle; opposite, i.e., instead or because of . . . Often used in composition to denote contrast, requital, substitution, correspondence, etc." This Greek article does appear before or after *lutron* at Matthew 20:28; Mark 10:45 and 1 Timothy 2:6, clearly teaching a corresponding ransom or a ransom given in exchange.

THE HEAVENLY KINGDOM

In support of their position that no one of earth will ever go to heaven and that God's kingdom will be wholly an earthly one Christadelphian writers cite such texts as: "The Lord of hosts shall reign in mount Zion, and in Jerusalem." "The Lord shall be king over all the earth." "And hast made us unto our God kings and priests: and we shall reign on the earth."—Isa. 24:23; Zech. 14:9; Rev. 5:10, AV.

Because of such prophecies Christadelphians pin great hopes on the Jews' returning to Palestine, overlooking the fact that all these are gathering in unbelief, merely for selfish considerations, and that the entire tenor of the Christian Greek Scriptures is that what counts is not being a Jew according to the flesh but according to the spirit.—Rom. 2:25-29; Gal. 3:28.

As for the first text quoted to prove their position, let it be noted that for Christians Jerusalem is above, a heavenly city or organization. (Gal. 4:26) The second text says nothing about Jesus reigning on the earth but refers to Jehovah (as the Hebrew shows) reigning over the earth. And as for the third text, telling of Christians reigning "on" the earth, the Greek word here translated "on" is *epi*, and it can just as well be rendered "over" as "on," and in fact is rendered "over" by such

Bible translators as Goodspeed, Knox, Weymouth and the New World Bible Translation Committee.

Yes, at first glance Christadelphianism appears to be of God, but not upon closer examination. Its ignoring the importance of the name of Jehovah and the issue of universal sovereignty, its glaring lack of unity, its failure to carry out Jesus' command to preach the good news in all nations, its ignoring the Scriptural hope for mankind in general, its denial of Jesus' prehuman existence, its denial of the personality of Satan and his demons, its denial of a corresponding ransom provided by Jesus and its denial of the heavenly, spiritual nature of God's kingdom and of the heavenly reward of the saints all combines to stamp it to be deserving of the Scriptural description: "This scheme and this work is from men."—Acts 5:38.

Jehovah Gives the Victory

IN CANADA the clergy's ministerial association in one city became concerned with the preaching work of Jehovah's witnesses in the community. It engaged the services of a man from out of town to address church-goers there and answer their questions about the Witnesses. Notices were published in newspapers that welcomed the public to the talk he would give. Church members began to make insinuations that the Witnesses would be in a bad way as a result of this clergy action. But the Witnesses remained calm and undisturbed about the matter. They assured those who brought up the matter that they were not worried and that honesthearted persons would be helped by what would be heard, that those looking for the truth would be able to distinguish between truth and falsehood.

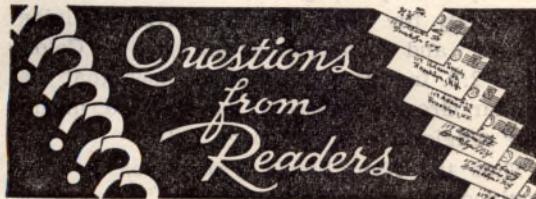
Those who brought up these things to the Witnesses were among the more prominent ones of the churches. When they saw that the Witnesses were not worried, then they

themselves became disturbed. They called their ministers and told them that there was no sense in paying them a salary if they had to hire an outsider to speak about Jehovah's witnesses. Although it was late to do so, the visit and the talk were both canceled.

That same Sunday the local Baptist minister and his leading deacon came to the public talk and *The Watchtower* study. During the study they would snicker and poke one another to show their amusement at points of the discussion. At times they would raise their hands as if to take part in the study but then cover their mouths if the chairman looked their way. What the clergyman and his deacon did not know was that one of their members was just a few rows behind them, observing their antics. This young man had just been to a few Bible talks at the Kingdom Hall and was still a member of the church. After the study the clergyman saw this young man and said to him: "Let us get

out of here. They twist the Scriptures to suit their own needs." The young man replied: "No thanks! I have seen enough to know that Jehovah's witnesses have the truth."

When Jehovah's people are courageous and keep trusting in him, he will give the victory: "Any weapon whatever that will be formed against you will have no success,"—Isa. 54:17.



- In view of Proverbs 22:6, why is it that children who have been reared by dedicated Christian parents at times depart from the way of Jehovah in which they were taught?—L. G., United States.

Proverbs 22:6 reads: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." When those reared in the way of Jehovah depart from it upon growing old, it might be said that more likely than not something was lacking in their rearing. It may be that the parents were not sufficiently conscientious or thorough, not strict enough, or failed to show sufficient love. Then again, it may be that they did not set as good an example as they might have done. So while these seemingly were reared in the way for them because of having Christian parents, such may not actually have been the case.

However, we may not rule out exceptions. So we must conclude that what is meant at Proverbs 22:6 is that the weight of probability is, the chances are, the forces or factors set in motion by proper training are such as to make it most likely that the children will not depart from the right way upon growing old; but not that there might not be exceptions.

On the other hand, it cannot be denied that not all children who have been sadly neglected by their parents have turned out badly. But this is not to say that because of such exceptions no attention need be given to children or that training them in the way for them is futile.

- Please explain Amos 3:14, which reads, in part: "I will also hold an accounting against the altars of Bethel; and the horns of the altar will certainly be cut off and must fall to the earth."—V. D., United States.

King Jeroboam made two golden calves for his people to worship, placing one at one end of his kingdom and the other at the other end, at Dan and at Bethel. This he did out of fear that his people would fall away to the two-tribe kingdom of Judah if they regularly went to Jerusalem to worship. (1 Ki. 12:26-30) This became known as "the guiltiness of Samaria." The altars mentioned at Amos 3:14 are those associated with this apostate worship.—Amos 8:14.

The text makes mention of altars, plural, and then altar, singular. Apparently the singular refers to each individual altar, not merely the great altar that Jeroboam had first built at Bethel and that is mentioned at 1 Kings 13:2. The plural refers to the numerous altars, similar to those mentioned at 2 Chronicles 34:5, which, although in the land of Judah, were equally evidence of apostasy. All the altars had horns, a symbol of power; and their being cut off and falling to the earth foretold the destruction of this false worship. In line with this understanding, the *Knox* translation renders Amos 3:14 as follows: "I will have a reckoning with the rebellions of Israel, a reckoning with those altars of theirs at Bethel, that shall have the horns of them cut off and hurled to the ground."

- Why does the *New World Translation* at Colossians 2:9 state that in Jesus "all the fullness of the divine quality dwells bodily," whereas other translations state that in Jesus dwells the fullness of Deity or the Godhead?—T.B., United States.

At Colossians 2:9 the word in the Greek that the *New World Translation* renders "divine quality" is *theótes*, and this is the only use of the word in the Christian Greek Scriptures. The same is true of a similar Greek word, *theiótes*, which appears only at Romans 1:20, and which the *New World Translation* there renders "Godship," as follows: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."

The way these two words have been rendered in the *New World Translation* has given rise to the charge that the New World Bible Translation Committee let their religious beliefs influence them. That charge is true, but they did not do so wrongly, or unduly. The meaning that is to be given to these two Greek words depends upon what the entire Bible has to say about Jehovah God and Jesus Christ.

How so? In that there is basis for translating these words either as "Deity," "Divinity" or "Godhead" and so attributing personality to them, or as "Divine Nature," "divine quality," "Godship," and having them merely denote qualities. Thus those who believe in the trinity will attach personality to these words, whereas those who do not will render them as qualities in view of the way God and Christ are described in the Scriptures and so as to harmonize the words with the rest of God's Word. This emphasizes the fact that one simply cannot properly and accurately translate the Bible unless one clearly understands its teachings.

That the New World Bible Translation Committee were perfectly right in rendering these words the way they did is apparent from what Greek authorities have to say about them. Thus Parkhurst's *A Greek and English Lexicon* (1845) defines *theiótes* as "Godhead" (page 261) and *theótes* as "Deity, godhead, divine nature" (page 264). Note the definition "divine nature" as well as "Godhead."

Liddell and Scott's *A Greek-English Lexicon*, in its new ninth edition, completed in 1940 and reprinted in 1948, Volume I, defines the two terms in the light of ancient usages apart from the Scriptures. *Theiótes* it defines as "divine nature, divinity" (page 788). *Theótes* it defines in exactly the same way, as "divinity, divine nature," and then cites as an example Colossians 2:9. In this connection it shows that the similar Greek expression, *dia theóteta*, means "for religious reasons" (page 792).

Thus the *New World Translation* is fully justified in rendering Colossians 2:9 to show that Christ has in him all the fullness, not of God himself, the Deity, the Godhead, but of the divine quality dwelling bodily, and this in behalf of the spiritual body of Christ, so that this body of Christ's followers is possessed of a fullness by means of him: "It is in [Christ] that all the fullness of the divine quality dwells bodily. And so you [Christians] are possessed of a fullness by means of him, who is the head of all government and authority."—Col. 2:9, 10.

It is also of interest to note that both *Weymouth* and *An American Translation* render the passage, "the fullness of God's nature."

To get an objective view of the matter, in exploring questions such as these it is best to use the nonsectarian and nonreligious Hebrew-English and Greek-English dictionaries, instead of those that have been produced by some religious denomination.

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