

The WATCHTOWER

MAY 1, 1957

Semimonthly

**SHOW RESPECT FOR JEHOVAH'S
ORGANIZATION**

—
**TRUST YOUR PROVED,
FAITHFUL BROTHERS**

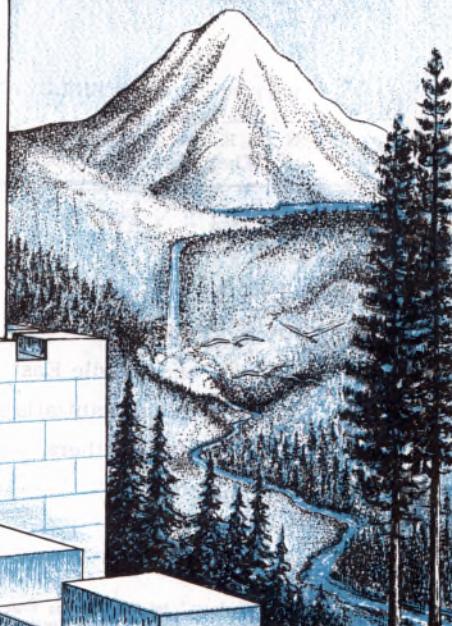
—
**KEEPING INTEGRITY IN
COMMUNIST POLAND**

—
PUTTING JEHOVAH TO THE TEST

—
**PRESIDENT VISITS EUROPE
AND MIDDLE EAST**

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVIII

May 1, 1957

Number 9

ON THE door of a sickroom often appears the sign "Do Not Disturb." On the door of most professed Christians appears the same sign. It is time they know it. Few do. You can tell it though; the average churchgoer does not want to be bothered with the good news of God's kingdom. When Jehovah's witnesses call at the door of a do-not-disturb Christian, he often says: "Don't bother me; I go to church." Now what happens when he goes to church?

Discussing this point, Simeon Stylites, in *The Christian Century* of February 13, 1957, said: "Sometimes we seem to get the motto for our church life from the barber shop: 'Once over lightly.' And do we hit it lightly! As a musical composer said, 'No one who plays the piano with a feather duster, instead of driving down for the music that is in the depths, can ever become a concert artist.' That is what too many of us do. Being a member of the church ought to be a very disturbing thing, for it really disturbs absolutely everything about us. But we often make it like joining a country club, with this one dif-



ference, it doesn't cost as much."

"There is something lacking in my church," writes Alex Robertson in the same issue of *The Christian Century*: "There is a 'do not disturb' atmosphere about us. It was E. Stanley Jones, I believe, who said, 'Christianity which does not begin with the individual does not begin; and Christianity which ends with the individual ends.' It seems to me that this is the heart of the matter.

"At our church we begin with the individual, as we should; but we make no vigorous attempt to guide individual Christians to a world view which honors God and brings

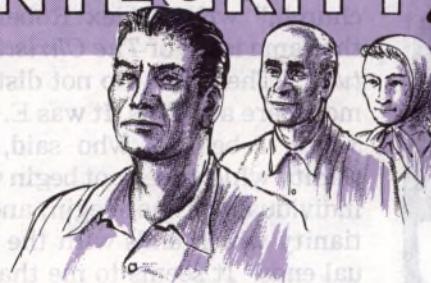
us, as individuals, to that *telos*, that maturity, which is the inheritance of the children of God. . . . Last summer a young preacher came from Princeton and preached about turning the world upside down. He was careful not to explain *why* such a procedure was desirable. . . . He did not set pagan and Christian side by side for comparison. He made no reference to the earth-shaking wars and revolutions of our time. He seemed completely unaware of the signs of the times. And when this young preacher had finished turning the world upside down in half an hour, we all went home to our roast beef and afternoon naps."

Do-not-disturb Christians are asleep;

worse than that they are spiritually sick. Such slumbering, spiritually sick persons should benefit now by the warning advice:

"Jehovah's day is coming exactly as a thief in the night. So, then, let us not sleep on as the rest do."—1 Thess. 5:2, 6, NW.

KEEPING INTEGRITY



in Communist Poland

"THE rule of the Soviets knows neither freedom nor justice. It is built up consciously on the destruction of every individual will, on unconditional submission. But the masters are we. The repression is entrusted to us. Utter harshness is our duty. And in fulfilling this duty utter cruelty means highest merit."

—Lenin.

This could be the language of only one who has the very spirit of the Devil himself. Of course, Lenin, the leader of the Russian revolution of 1917, did not believe in superhuman powers, either good or bad. He was an atheist, as are all orthodox Communists. For such men Darwin's theory of evolution has been and still is a most welcome explanation for the existence of life and man, making unnecessary the giving of any credit to an almighty and all-wise Creator. The Communist conception of man as a product of evolution explains why man is valued so little. For them man is but an animal that has reached a higher evolutionary plane than the rest of the

animals and that can be dealt with just as the interests of the Communist cause require.

The proof of this can be found in the history of the Soviet Union of the past four decades, in the millions of slave laborers it has kept in hundreds of camps and in the countless numbers who have perished miserably. It can also be seen in what has happened and is happening in Hungary, and it can be seen in the persecution that Jehovah's witnesses have suffered under Communist rule since the end of World War II, such as that in Poland.

PERSECUTION BEGINS

In the fall of 1905 a dedicated Christian minister, a "Bible student," moved from Switzerland to Warsaw, there becoming the manager of a lace factory. As do all such Christian ministers, he made known to others the hope he had regarding God's kingdom, having to do this at first by means of an interpreter. Some heard, believed, dedicated themselves also to serve

Jehovah and began telling the good news to others. From that small beginning, some fifty years ago, the work of Jehovah's witnesses in Poland has grown to become a beautiful, strong and stately tree able to weather all the storms beating against it, including two world wars and the Nazi and Communist dictatorships.

With the end of World War II Jehovah's witnesses gained freedom to preach, but not for long. Bit by bit Communist opposition began to manifest itself so that by 1948 it became impossible to hold annual and semiannual assemblies known as district and circuit assemblies. In a Nazi concentration camp some of Jehovah's witnesses had been fellow prisoners of Josef Cyrankiewicz, who became prime minister from 1947 to 1952 and again from March 19, 1954, onward. They had shared their food with him, helped him in many other ways and their fine behavior had been an inspiration to him. He told them then that if he should ever occupy a high position in postwar Poland and the witnesses got in trouble they should come to see him. When in 1948 things got so dark for the witnesses a delegation of them visited him. He readily received them, told them he knew what was taking place but that he was powerless to do anything about it.

Before this time, however, in February, 1946, the district security office in Lodz arrested certain leading members of the Society's branch office there. One of them was told: "You must swim with the stream, otherwise you will not be released." When he asked what was meant by that expression an official told him:

"You will co-operate with us. You will sign a declaration which we will keep in

a safe. You will be given a pseudonym and the reports signed by it you will bring to this office or to my private home or someone from here will fetch the reports at your address. You will organize Jehovah's witnesses in such a way that they will attend all Roman Catholic services and listen carefully to the sermons of the priests. They will note all the statements directed against the people's rule or which might be prejudicial to the state."

The witness refused, saying that the witnesses fought their enemies only with Bible truth and that they loved their neighbors. The arrested witnesses were later released because of a protest lodged with the Polish ambassador at Berne, Switzerland.

In June, 1946, the official in Lodz came to the branch office and demanded that the witnesses co-operate. He warned of dire consequences in case of a refusal and promised the best halls in the various cities for the meetings of Jehovah's witnesses if they co-operated. "Nobody can stop us," the witness was told. The witness remained firm and so the Communist agent left in a rage. The next day the witness was kidnaped in such a clever manner that no one noticed it. However, upon appearing before the government prosecutor he was released.

On April 21, 1950, at 10:30 p.m., security officials swooped down on the branch office and arrested the leading workers. No warrants had been issued, which showed that the raid was made without the knowledge of the government prosecutor. Shortly thereafter all the workers at the branch office were arrested and the work was officially banned throughout Poland.

The facts herein related have been taken from two documents submitted to the general state attorney of Poland at Warsaw by the presiding minister of Jehovah's witnesses in that land.

**IN THE HANDS OF THE POLISH SECURITY
OFFICIALS**

What kind of treatment was accorded the witnesses who were arrested? Typical instances are here given. Incidentally, it is of interest to note that the present Polish government under the leadership of Wladyslaw Gomulka has condemned the violations of "Socialist legality" by the Stalinists and has decided to call the officials of the former Ministry of Security to account for their evil deeds.

The witnesses were taken to the district security office in Lodz and "third degree" or inquisitorial methods were at once applied. Witness A was grilled and abused for eight days and eight nights without letup. Witness B was given like treatment for six days.

Witness A had blows rained upon him until he was black and blue. Repeatedly he was told that the ordeal would stop if he confessed to having been a spy. His tormentors also demanded that he sign a statement to the effect that he had ordered the building of a radio station by which information was broadcast that betrayed the interests of Poland. When he asked how he could sign a statement that was sheer nonsense he was told: "Nonsense or not, you sign or you do not get your freedom."

When he lapsed into unconsciousness because of the beating, cold water was poured on him until he came to and until all the blood had been washed out of his clothing. At one time he was forced to remain in a kneeling position for seventy-two hours. After that he was sent to the Ministry of Security at Warsaw, the torture at Lodz having failed to break him. This ill-treatment ruined his health for life. But let it be noted that his integrity did not suffer; it shone out all the brighter!

Witness C was denied food for three days. He was clubbed because of refusing to sign

a statement that falsely accused his fellow witnesses. They threatened to hang him but the bluff did not work! He was thrown on the floor, beaten, tramped upon by the officers and the soles of his feet were beaten with rubber bludgeons. He had his ear-drums smashed and ribs broken. All together he suffered thirty-two days of such treatment.

In Warsaw, Witness A was put naked in a dark small hole in which he could neither sit down, lie down nor stand erect. For twenty-four days he remained there. Again and again his tormentors demanded that he yield, and finally threatened to destroy his wife and child and make a rag out of him. He told them that he could not be unfaithful to God regardless of what they did to him or to them.

Carrying out their threats, they arrested his wife and child. They so mistreated his wife that she suffered from hemorrhages for five years. The daughter was treated even worse, so that her mind was affected. In the cell next to his they put a girl having a voice like that of his daughter, who kept crying and pleading, "Let them out because they are innocent! Let me go to my mother!" etc. All the time Witness A thought it was the voice of his daughter.

At one time he was told that his own suffering, as well as that of his wife and daughter, would stop if he would work for the Communists; he was given three days to think it over. He replied: "I have never been a spy or informer and never will be. I shall have no other answer in three days. This is my final answer even if it costs my life and the lives of my wife and daughter." He was then transferred to Mokotow, supposed to be a prison still worse.

How could the Mokotow prison be still worse? True, the torture could not have

been much worse, although there Witness A did receive such blows on his chest that for years caused pain after every deep breath. Rather, there the Communists were especially adept in framing questions in such a way as to enmesh their victims. They distorted what the victims said and when these appeared in court the sentence was pronounced on the basis of such testimony.

Witness B received similar treatment. In addition to raining blows on his head and stomach they tore the ligaments of his jaw so that he could not eat for days. He was told: "Although you spent almost five years in a German concentration camp because of your opposition to Hitler, we will, if we want to, make out of you a first-class Gestapoman." Witness D received treatment very similar to that of A, being placed in the small hole, in addition to beatings, and repeatedly brought forth with demands to confess espionage, which he steadfastly refused to do.

FAITHFUL MARTYRS

The foregoing witnesses and many who suffered like them lived to tell of the ordeals they went through, but others did not. Thus on August 2, 1950, Witness F was requested to appear at the Security Office in Cieszyn. Refusing to serve the Communists and to work against his fellow witnesses he was shot twice by an officer. Taken to a hospital, he died an hour later. Just before he died he told an attending doctor: "I was shot by an official of the Ministry of Security because I faithfully served Jehovah." Truly a witness faithful until death.

On August 15, 1950, the Security Service of Kolbuszow arrested Witness G, an American citizen. He was beaten on the head and then the officers trod on his

spine with their heels. His mind became affected and within six days he was dead.

Witness H was arrested on January 12, 1953, by the Security Office of Piczow. One agent was heard saying to another: "Tell him to say good-by to his wife because he won't come back." Eight days later he was done to death.

The S.S. of Rybnik arrested Witness I on August 10, 1950. On September 12, 1950, his wife was informed that he had been executed as a spy. Her request to see the body was refused, as was also the request to open the coffin at the time of the funeral. Similar requests were also denied relatives of Witness M of Lublin, who died after about four months of imprisonment. It was claimed that he had hanged himself.

On June 20, 1950, officers of Bialystok arrested Witness J. He was so tortured that he was unable to walk. He was literally beaten to death about five weeks after his arrest. But it was a year and a half later, February, 1952, before his mother was informed about what had happened to him.

The night of June 19, 1950, officers of Hrubieszow arrested Witness K. On the third day of his inquisition he was asked to make comment upon a printed Bible text and while doing so he was shot and killed. His body was found to be blue and lacerated from the mistreatment he had received.

On the same day Witness L was arrested by the S.S. officers of Sandomierz and taken to the S.S. of Kielce. During the examination he was thrown on the floor, kicked in the head and trampled on. His lungs and kidneys were torn loose and blood flowed from his mouth and rectum until he died.

Witness N was arrested in Staw near Kalisz on January 17, 1951. Six days of abuse were sufficient to kill him. He re-

ceived the typical treatment accorded the witnesses at that place: He was forced to sit on a one-legged stool that had a dowel pin that penetrated into the rectum. Electric currents were applied to his feet and chin. Hanged until unconscious, he was thrown into a tub of water. After he revived tortures were resumed. His tormentors insisted that he confess espionage.

On January 25 his wife asked to see the body of her husband but was refused. However, in the evening she was advised by phone to get the body and bury it. The state attorney allowed her to enter the morgue. Although Witness N was only twenty-eight years old and healthy and strong six days before, he now appeared a skeleton. From head to foot his body bore the marks of abuse, with red and swollen spots. His genitals were also bruised and swollen, etc.

The S.S. of Stettin arrested Witness O on May 20, 1952, and took him to a prison in Warsaw and a few months later to one in Lodz. About two years later his wife heard of his being in a hospital and finally gained permission to see him. He was such a skeleton that she did not recognize him. A lawyer advised her to request her husband's release from the "state of examination," which was finally granted and she was able to have him brought home September 3, 1954. He had the joy of seeing his home and child once more but died eight days later. Two thousand attended the funeral and protested these sadistic methods of the Communist police, now commonly called "Berianism."

RESPITE FOR WITNESSES

Other witnesses lost their sight because of abuse, others lost all their teeth, and many are crippled for life and unable ever to earn their own livelihood. After the meeting of the Twentieth Congress of the

Communist party in Moscow, which marked the beginning of the "de-Stalinization" program, the charge of espionage was dropped. Berianism is a thing of the past as regards Poland, at least for the time being. Polish statesmen have said that their judiciary will do everything in its power to make amends for the wrongs done to thousands of innocent people, including Jehovah's witnesses.

Pertinent here is the following excerpt from the 1957 *Yearbook of Jehovah's Witnesses*: "One very prominent government official stated: 'I am enthused about your stand.' He further went on to say that there were three main reasons why Jehovah's witnesses have been reconsidered by the government in Poland, and they are these: (1) The teachings of Jehovah's witnesses have not changed in spite of the ban of six years. (2) That despite arrests and many other difficulties they courageously and fearlessly continue to practice their religion. (3) That during the whole period of the ban their numbers quadrupled."

Truly the witnesses of Jehovah in Poland have kept integrity in spite of all that the Communist rulers did. They have shown the same spirit as Job when he stated: "Though he slay me, yet will I trust in him."—Job 13:15.

Jehovah's witnesses as well as all other lovers of righteousness throughout the world can rejoice in and take encouragement from the integrity-keeping course of the witnesses in Poland. They see in it a fulfillment of the words of the prophet: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isa. 54:17, AS.

PUTTING JEHOVAH TO THE TEST

DARE dedicated Christians put the Creator, Jehovah God, to the test? Would not such a thing be presumptuous, to say the least?

True, as Jesus told Satan the tempter in the wilderness: "It is written, 'You must not put Jehovah your God to the test.'" (Matt. 4:7, NW) But there is a wrong way and a right way to put Jehovah to the test. Jesus, in answering Satan's temptation that he foolhardily jump off the pinnacle of the temple to prove that he was indeed the Son of God, was quoting from Deuteronomy 6:16 (NW), where Moses said: "The way you put him to the test at Massah."

Massah was a place so named because there the Israelites quarreled with Moses and complained because of lack of water, saying: "Is Jehovah in our midst or not?" The word "Massah" itself means "Testing; Trial." There the Israelites were making trial of Jehovah, actually dictating to him—"If you're in our midst, why don't you give us water?" That kind of putting Jehovah to the test is wrong, rebellious, presumptuous and wicked. It also is wrong for Christians to test Jehovah by taking needless chances or risks.—Ex. 17:7, NW.



However, there is a right way in which to put Jehovah to the test, a way in which he himself invites us to do so. How is that? By taking him at his word. As he says: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The postexilic Israelites had been neglecting Jehovah's temple worship and

Jehovah here was pointing out to them the folly of such a course.
—Mal. 3:10, AS.

So we can properly put him to the test—in fact, are invited by Jehovah to do so—by bringing our tithes into the storehouse. What is his storehouse? What constitutes our tithes? And how can we bring our whole tithes into Jehovah's storehouse today?

The storehouse in Malachi's day was the rebuilt temple of Jehovah with its serving priests and Levites. That temple pictured the spiritual temple of God, today represented on earth by a "faithful and discreet slave" class, whom Jehovah has appointed "over all his belongings."—Matt. 24:45-47, NW.

The tithe does not represent or picture our all, even though the number ten usually does. It could not, for we give our all once when we dedicate ourselves to Jehovah, whereas the Israelites gave their tithe regularly, year after year. The Israelite tithe was only a token of their all and was literally a tenth. Our tithe would likewise be a token of our dedication of our all, but it need not necessarily be a tenth nor need it be limited to a tenth. As the

apostle Paul shows: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." —2 Cor. 8:12, NW.

And how can we bring in the tithes today? Well, there are both spiritual and material tithes that we are obligated to bring to Jehovah's storehouse in our putting him to the test so as to gain his abundant blessing. We bring spiritual tithes by preparing for and attending the five weekly meetings at which pure worship is carried on; and not only attending these but making "public declaration of our hope" as opportunity affords, thereby inciting others "to love and right works." —Heb. 10:23-25, NW.

We also bring in spiritual tithes when we share in preaching "this good news of the kingdom" "in all the inhabited earth for the purpose of a witness." This includes preaching from house to house, making return visits where we find those conscious of their spiritual need, as well as standing on the streets and offering Bible literature to passers-by and inviting them to the public lectures. All such spiritual tithes are the more important tithes and by bringing these into the storehouse we are putting Jehovah to the test and can expect him to pour out upon us such a blessing that we cannot contain it all. That Jehovah is pleased with such testing of him and is true to his word, every full-time and every zealous part-time minister can readily testify.—Matt. 24:14, NW.

THE MATERIAL TITHES

But that is not all. To carry on the preaching work world-wide requires funds. Thus we read that when Jesus and his apostles went from city to city preaching the good news many women accompanied them "who were ministering to them from their belongings." (Luke 8:1-3, NW) So

today, by contributing materially to the support of the preaching work, we also put Jehovah to the test. Such money donations, of course, are made voluntarily and not out of compulsion.

No such condition exists among Jehovah's worshipers as that reported in the *Rocky Mountain News*, November 19, 1956, where a mother wrote that her clergyman had refused to "christen" her infant because, owing to circumstances, she was in arrears in her church dues. Nor is there any passing of collection plates, which, as reported in *Time* magazine, May 28, 1956, is one of the reasons why many older persons do not attend church as often as they once did. Rather, in the New World society Paul's counsel is followed: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7, NW.

There are many ways in which we can put Jehovah to the test by bringing in material antitypical tithes. One is by making voluntary contributions to sustain the local Kingdom Hall; another is by assisting our brothers who may be in need, especially full-time ministers; another way is by making contributions at the various assemblies we attend. In fact, even the expenses incurred in going to and attending such assemblies are part of bringing our tithes to Jehovah's treasure house, thereby putting Jehovah to the test.

And especially do we bring in such tithes when we make donations directly to the Watch Tower Society headquarters or to one of its branch offices. These donations are used not only to provide for the thousands of full-time ministers, serving in various capacities, but also to defray the expenses of fighting costly court battles "in the defending and legally establishing of the good news."—Phil. 1:7, NW.

As a result of putting Jehovah to the test by bringing in such material antitypical tithes it has been possible to organize and direct a tremendous world-wide preaching work. As the 1957 *Yearbook of Jehovah's Witnesses* shows, during 1956 some 640,000 ministers had a share in preaching "this good news of the kingdom" in 162 different lands and they devoted more than eighty-seven million hours thereto. Truly Jehovah is proving true to his word and pouring out blessings upon those who bring in the whole tithe.

"YOUR CONTRIBUTION PROSPECTS"

We can show our willingness to put Jehovah to the test in the matter of bringing in material antitypical tithes by co-operating in the arrangement of "your contribution prospects," by advising the Watch Tower Society by card or letter as to how much we have reason to believe we shall be able to and should contribute to the Society during the coming year. In this way the Society can properly plan its work and we shall have a definite goal in mind as to what we believe we can give. In each case these should be sent to the branch office of the land in which you live, there being eighty-one such offices throughout the world. Those living in the United States should address their card or letter to Watch Tower Society, Treasurer's

Office, 124 Columbia Heights, Brooklyn 1, N. Y.

How should "your contribution prospects" be worded? You might write something like this: "It is my hope that during the next twelve months I shall be able to donate to the work of preaching the good news of the Kingdom the amount of \$_____, which contributions I shall make in such amounts and at such times as prove convenient to me and as I am prospered by the undeserved kindness of Jehovah God through Christ Jesus." [Signed] On page 258 is a list of English-speaking branch offices. A complete list of all branch offices is to be found in the back of most Society publications.

Jehovah God does not need our "tithes" in a material way, not even our spiritual ones. But he has seen fit in his love and wisdom to give us the opportunity of putting him to the test by bringing our whole tithes, both material and spiritual, into his storehouse. To the extent that we do, to that extent we can expect Jehovah to pour out his blessing upon us individually, even as he is doing upon the New World society as a whole, and so much so that we shall not be able to contain it all.

Truly, there is an approved way in which we can put Jehovah to the test, and that to his praise and our everlasting blessing.

Surface View Insufficient

C Many people today have just a surface view of their religion, but this cannot be so of the true Christian. He must have much more. His knowledge and faith must go down deep, else he will not take the course that will lead to the salvation of either himself or others. He must weigh, consider and meditate, and come to a mature knowledge of the truth that leads to life. This is why the apostle Paul wrote to the young man Timothy: "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. 4:15, 16, NW.

President

VISITS EUROPE AND MIDDLE EAST

PART 1

TRAVEL now is certainly different from that of forty years ago. Traveling by air I have been able to visit many places throughout the world within a few weeks, looking after branches of the Watch Tower Bible and Tract Society, meeting with missionaries and attending national conventions in several countries. For me Monday, November 26, 1956, at 4 p.m., aboard a DC-7 plane, was the start of another trip of this kind. Within ten hours we touched down in Hamburg, Germany. There a few passengers got off and within thirty minutes we took off again, for Denmark, my first stop.

The reason for my going to northern Europe was to check up on a big building program the Society started about eighteen months ago, which is now under way. During the last few years the work in Denmark has gone along so well that it has become necessary to build a new Bethel home, also a printing plant. Plans were drawn up some time ago, and it was now a real pleasure to go over some details and to inspect the construction of this fine new building being erected in Copenhagen. Within a few months, probably in early summer, this building will be completed and put to its intended use. I had opportunity to go over branch problems (and they were numerous) in connection with the preaching work in Denmark. There the brothers are very zealous and want to carry on the work just as Jehovah's witnesses do in all other parts of the world, but the government has other ideas. They claim that when Jehovah's witnesses go from house to



house they are engaging in a commercial work. So in working out a solution there is much to do in connection with lawyers. The brothers are not slacking their hands but are continuing to preach the good news of the Kingdom. It was indeed a pleasure to meet with 6,082 of them in the KB Hall (where I had spoken often), which was packed to its limits. Thanks to the fire department, many of our brothers were allowed to stand in the hallways, which were equipped with loud-speakers.

GERMANY

I spent only a day and a half in Denmark and then went on to Germany. Landing at Frankfurt, it certainly was a pleasure for me to meet many of my fellow workers, Brothers Frost and Franke, a goodly number of the Frankfurt congregation and some other brothers from the branch in Wiesbaden. Here too the purpose of the visit was to work on the expansion problem. Our Bethel home and present factory are too small and we called in an architect, a brother. With him we worked all day in designing a larger factory and Bethel home. The Society was able to purchase some property from the city of Wies-

baden, and after considerable discussion the city authorities consented to our changing the location of a street, thus making it possible for us to put our new structure right up against our present one, relocating the street beyond our new building. This was very much appreciated by the Society and it will certainly make a wonderful setup for an efficiently operated Bethel home and factory in Germany. The building will be sufficiently large to take in some new presses, now being built, its high ceiling giving us plenty of headroom.

Sitting down there at the Bethel table and seeing so many familiar faces was just like old times. I did not have time to meet with the family to give them a discourse, but did give them the *Yearbook* and calendar, which delighted them.

Less than twenty-four hours were spent in Germany working on this new structure and then I moved on to the Netherlands. When we arrived at Frankfurt (to emplane for Amsterdam) I learned there would be a three-hour delay. A number of the Frankfurt brothers were out to say good-by, so I suggested that we go to Frankfurt itself, where some meetings were being held—theocratic ministry schools and service meetings—and I could talk to the brothers at their various halls for probably thirty minutes through an interpreter who was with us. Accordingly, we had a most enjoyable evening. We visited two Kingdom Halls, where at one I spoke to 144 and at another to 151 of my brothers.

Arriving at the first hall before the meeting began I started in right after the opening of the meeting, then went to the second hall. There the theocratic ministry school was in progress and it turned out to be a shock to the speaker when the branch servant, Brother Franke, and Brother Frost and the president of the Society walked in and seated themselves in the front row, conversing with the con-

gregation servant. Of course, many other brothers had also come in, causing a disturbance, and I did feel sorry for the speaker at the moment, for he was really talking under "adverse conditions"! However, he soon gave way to the Society's president and I proceeded to tell a number of experiences, which all enjoyed.

Germany has surely made improvements since the end of the war and a tremendous reconstruction program has gone on in Frankfurt itself. A number of years ago I had arrived there right after the war and saw its devastated ruins; but now its main streets look just like any other city's main streets, in the United States or elsewhere. So back to the airport we went, arriving within forty minutes of departure time and, after saying good-by, soon I was met at the Amsterdam airport by the Netherlands branch servant.

NETHERLANDS

Here also a program has been arranged for the building of a new branch home. Our present one, at a fine location in Amsterdam, is much too small and we do anticipate doing our own printing someday. Netherlands' smallness means they need all the ground they possibly can get and by putting in large dikes, pumping out water and preparing land for growing crops and for building new cities they are continually making new land on which to live. This means that one has to get in line, so to speak, to take one's turn in getting a location. We hope to acquire a new location just on the edge of Amsterdam where we can build our own structure. Discussion of these matters went on during the day.

BRITAIN

Sunday, December 2, I flew to London, arriving at noon. Brother Hughes, the branch servant, along with others of the Bethel family and some architects, went

to the new location recently purchased, where we hope to put up a very beautiful structure to house the Bethel family and enlarge our printing plant. Here in London, in what is known as the "Green Belt," we have a lovely spot. The whole property is surrounded by beautiful big trees, and I could not think of a nicer place to live and still be in the city. Our brothers of the London Bethel home are really delighted with this new project, and the architect said that by February foundation work should be started and soon thereafter we should have the completed building. To many in the truth 34 Craven Terrace, London W. 2, is an old address; but I am sure that those of Britain will be delighted with the change, and when they see the new structure and the new Kingdom Hall in connection with it all will be elated to see these evidences of the Kingdom work's progress in Britain. As we all learned through the 1957 *Yearbook*, the work in Britain has gone along marvelously well during the past service year, and in December, 1956, Britain reached another new peak of 32,857 publishers. They certainly need this new structure.

Much regretting the lack of opportunity to address any of our assembled brothers in London (I being there only eighteen hours), early Monday morning I said goodbye to dear friends and was away to Paris.

FRANCE

In Paris we had purchased some property and again I spent the day with architects in going over final designs for a new Bethel home and printing plant, much needed in France. Monday was climaxed by an evening meeting at Wagram Hall, where 2,580 of our brothers had assembled. It was indeed a joy to see so many from various parts of France and from Paris itself, and we recalled the wonderful assembly we had in Paris in the summer of

1955. Brother Jontes, the branch servant, gave a short introduction and it was my good pleasure to announce to this fine group of Christian people that in Paris also a new Bethel home will be built, as well as a printing plant. Their enthusiasm was sufficient to make the rafters ring. In December France reached a new peak in publishers, 10,058, another evidence that we need larger quarters.

So it was that in just one week I visited five branches, went over the most pressing problems, and especially devoted my time to construction work on new branch offices and printing plants. Now I was moving to the Middle East, there to attend conventions, check branch offices, visit missionaries and see what could be done to advance the preaching of the good news.

Tuesday morning, clear and bright, I left Paris. Flying above the French Alps and right over Mont Blanc, I could see that all these mountains, deep in snow, were beautiful indeed. How wonderful Jehovah's creation is! Not long afterward we began leaving the snow behind and to see the green fields of Italy, finally landing in Rome itself. I was there only an hour and the branch servant, Brother Sideris, and Brother Hoffmann, a zone servant in this section of the world, met me. We had a very happy time together and Brother Hoffmann then joined me and traveled on to Greece.

GREECE

When news was received in Greece about the Athens visit of the Society's president, the brothers, as I was told, were very enthusiastic and joyful. It had been five years since I was in Greece, but this time I was to be accompanied by the vice-president, F. W. Franz, and also the zone servant, F. C. S. Hoffmann. Brother Franz had made a trip through Portugal and Spain, had stopped off in Rome, and now he was com-

ing into Athens the day after I arrived. So the brothers in Athens were very enthusiastic and eagerly looking forward to a delightful time. The big question in the minds of the branch servant and others in the Society's office was whether they could have a central meeting somewhere in Athens. In November the branch servant had called upon the Athens police, requesting that the Society be granted a permit to hold one meeting on December 7, and after considerable discussion the police did grant such a permit. One of the principal theaters in Athens was hired; its capacity, 1,200. Everything appeared to be in readiness for this half-day Athens convention, so special invitation cards were mailed throughout Greece to all congregation servants, circuit and district servants. The theater was much too small for seating the groups of Jehovah's witnesses that regularly meet in Athens and Piraeus. So other plans were made for them to meet with the Society's president and vice-president.

Imagine the enthusiasm among these brothers who had not been allowed to assemble publicly for twenty-eight years!

Just four days before this little convention in Athens the branch servant received a telephone message from the police, asking him to call at their office. The officer informed Brother Idreos, the branch servant, that they were doubtful as to whether this meeting should be held or not and he advised that no preparations be made for it. However, the branch servant told the police that no preparations were being made now: They had all been made and were already in effect; the theater had been hired, invitation cards sent out and many people were actually on their way to the assembly. The police were undecided and told the branch servant to return the next morning so that they could consult with their superior officers. Some prominent people, who were inter-

ested in Jehovah's witnesses in Greece, telephoned the police during the day; and to these individuals the police disclosed their reason for trying to cancel this meeting, saying it was due to the fact that the archbishop's office had been after the police, trying to persuade them to prevent this gathering of Jehovah's witnesses. In the end, however, the police decided that they would let the arrangements go through and hoped that not too many people would come. But we all knew that anyone who had received an invitation card to get into the Kentrikon Theater would certainly be there. In the meantime Brother Hoffmann and I checked the branch office and took care of business in the Bethel home. Brother Franz arrived from Rome and was enthusiastically received, and then came the seventh day of December.

From very early that morning many of the brothers went to the Kentrikon Theater. The police were there too. The theater owners had opened the doors and allowed Jehovah's witnesses to enter. By 9:30 that morning the police had closed the doors, because the main hall, galleries and balconies were all crowded, every seat being taken. There were 1,200 people in the theater. Here one could see a crowd of very happy persons, all delighted to be in the New World society and eager to see the Society's president and vice-president and the zone servant serving their country.

The program began promptly at ten o'clock. Brother Hoffmann was introduced and gave some very interesting experiences of brothers in other lands. After his short talk Brother Franz spoke for about an hour, giving a very interesting and stirring address. He told the brothers of his early days when he studied the Greek language at the University of Cincinnati and how he had studied Greek ancient history, and now had opportunity to see some of it there at the Acropolis and Areopagus of

Athens, and that he had visited some of these structures the day before. He reminded all how Paul had spoken to the Athenians, and then told how it had been our privilege to visit for a short time at the approximate place where Paul gave his wonderful discourse. Brother Franz also told the brothers of his visit to Portugal and Spain and Italy and of the zeal of their brothers there.

After that I spoke to the very enthusiastic and happy audience. Most persons there from other parts of Greece were now seeing the officers of the Society for the first time, and here was a group of people giving rapt attention, eager to hear whatever was said. On this morning I spoke to the brothers on the theme "Feed My Little Sheep," showing the great responsibility that was placed upon Peter and all the disciples really to become overseers and take on that responsibility as overseers. Now Jesus was soon to leave them. He had done well in feeding the sheep that had been with him, but he was no longer there to be their shepherd and to see that they were well cared for; and now this whole load of responsibility had fallen upon his faithful followers. It was pointed out that those today who have positions as overseers should be heeding Jesus' words, "Feed my little sheep," and should not be neglecting them. Sometimes overseers think that their position is just an honorary one, and that they are to look after the paper work of the congregation and give some speeches; but really the position of the overseer is to feed the little sheep and to see that they are cared for and that they stay in the fold. So the point was made that when people are missing from the congregation it is up to the overseer to find out why they are no longer meeting with the congregation by visiting them, comforting them, giving them the necessary counsel from the Scriptures, and

to see that they are fed and returned to the fold.

In Greece one can really see the need of an overseer. There the brothers are not allowed to meet in congregational groups in Kingdom Halls, but all their assembling together must be confined to small homes, in groups of ten to fifteen. From that we can see why an overseer must certainly be alert and keep in touch with all congregation book studies at service centers, to see that all the "other sheep," as well as those of the "little flock," are fed. Just think of it, for twenty-eight years Jehovah's witnesses were not able to assemble together as they did on this morning, and their hearts were simply bubbling over with joy.

Newspapermen were present and made their report of what went on at the assembly of Jehovah's witnesses. For many years when policemen were sent to meetings of Jehovah's witnesses their orders had been to arrest them. In the past the police have had to do the bidding of the Greek Orthodox hierarchy, and whenever they wanted anyone arrested and put in prison it was up to the police to do the dirty work. But now, for the first time in twenty-eight years, Jehovah's witnesses were assembled together in a theater and the police had been sent there to protect them. We sincerely hope and pray that this is a start for assemblies of Jehovah's witnesses in Greece and that conditions there will change so that these good people who are interested in serving God, and him alone, may enjoy freedom of assembly for true worship.

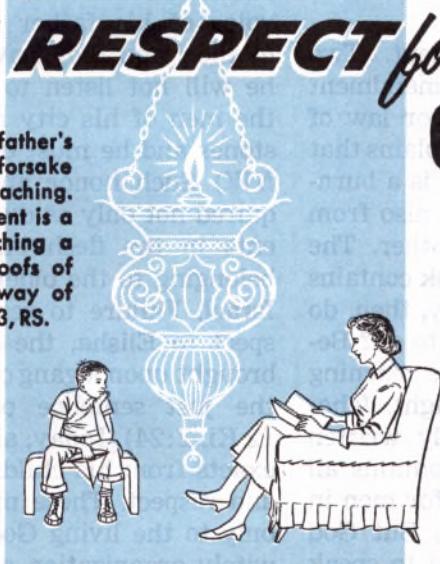
As stated, it was impossible to have all the brothers together in the one theater. So that afternoon it was arranged for the Society's president and vice-president to visit small groups of persons throughout Athens in their homes. Beginning at 3 p.m., the branch servant and I started out mak-

ing these visits to various homes. About twenty-five minutes later Brother Franz and another brother from the branch followed, visiting the same homes. Thus we were able to speak to many more brothers. In fact, by nine that evening 853 brothers had been met and spoken to. This indeed was a joyful day! On returning to the branch office that evening we found that many of the congregation servants from other parts of Greece had come to see the office and the printing plant, and there again I had opportunity to talk to them for about thirty minutes. The Society arranged for a little reception in the branch office, because it was a new structure and many of our brothers from other parts of Greece had never seen it.

To all of us privileged to enjoy this 7th day of December it will be unforgettable. While the brothers were very anxious and happy to see us, we were certainly joyful in meeting them. Next day, according to schedule, we had to start for Turkey. So the brothers took us to the airport. We were not sure whether we would return to Athens from Istanbul to go on to Cyprus. (This all depended upon our getting visas from Cyprus.) At 9:30 we left and by ten we were back, landing on the same airstrip from which we had taken off. When we had flown from Athens for about fifteen minutes some difficulties developed in one of the engines, so the pilot decided to return. An hour later we left Athens in another plane, to Istanbul.

SHOW RESPECT for JEHOVAH'S ORGANIZATION

"My son, keep your father's commandment, and forsake not your mother's teaching. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life."—Prov. 6:20, 23, RS.



THE children of Christendom are children of this system of things, for Christendom is a dominant part of it. Christendom's children have a lamp, the Bible, in

1. Who are Christendom's children, and what is their condition?

hundreds of millions of copies in many languages; but to them it is as an unlighted lamp. Why? Because the father of this system of things and his slovenly offspring "Christendom" have blinded their minds to the light of the lamp. Worse than that, they have deliberately thrust their children out without due appreciation for their

lamp and have allowed them to wander about in a bedarkened and almost destitute condition. Even the lamp that they carry, veiled as it is to them, would have been wrested away from them if a more powerful hand had not prevented it. That is the

picture of the old world's children in Christendom.—2 Cor. 3:15; 4:4, 6.

² What a contrast when we look at the children of the New World society of Jehovah's witnesses! They carry a lamp too, the same lamp in fact, God's written Word. But as it is written in Psalm 119:105 (AS): "Thy word is a lamp unto my feet, and light unto my path." Why is it they have light whereas the children of Christendom do not? Both have the same lamp, God's Word, the Bible. Where is the difference? The answer is that they looked with unveiled faces at the gleaming Word of the heavenly Father and they also accepted enlightening instruction through his motherly organization. As it is written at Proverbs 6:20, 23 (RS): "My son, keep your father's commandment, and forsake not your mother's teaching. For the commandment is a lamp and the teaching a light, and the reproofs of discipline are the way of life."

³ Consider that for a moment. Two things are mentioned: the commandment of the father and the teaching or law of the mother. Then the proverb explains that the commandment of the father is a burning lamp but that there is light also from the teaching or law of the mother. The world is full of Bibles, which Book contains the commandments of God. Why, then, do the people not know which way to go? Because they do not also have the teaching or law of the mother, which is light. Jehovah God has provided his holy written Word for all mankind and it contains all the information that is needed for men in taking a course leading to life. But God has not arranged for that Word to speak independently or to shine forth life-giving truths by itself. His Word says: "Light is sown for the righteous." (Ps. 97:11) It is

through his organization that God provides this light that the proverb says is the teaching or law of the mother. If we are to walk in the light of truth we must recognize not only Jehovah God as our Father but his organization as our mother.

⁴ Some who call themselves Christians and who claim God as their Father boast that they walk with God alone, that he directs their steps personally. Such persons not only forsake the teaching or law of the mother, but they literally throw God's woman out into the streets. The light of God's truth is not for them. In the nation of Israel Jehovah made obedience to parents mandatory. "Honor your father and your mother" was the fifth commandment of the Ten. (Ex. 20:2-17; Deut. 5:16, NW) The reward for obedience was long life; for disobedience, death. "In case a man should happen to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them, then . . . all the men of his city must stone him with stones and he must die." (Deut. 21:18-21, NW) Such honor and obedience was required not only as due the immediate parents in the flesh but also as rightfully belonging to the older men of influence in Israel. Failure to render such proper respect to Elisha, the prophet of Jehovah, brought upon a gang of juvenile delinquents the just sentence of speedy execution: (2 Ki. 2:24) Today, also, God requires and exacts from his children obedience, honor and respect. These must be rendered not only to the living God himself, but to his wifely organization as well.

IDENTIFYING THE MOTHER ORGANIZATION

⁵ The real mother of Christians is not

2. In what significant way do the New World society's children differ from Christendom's?
3. What is required of those who would have light from the Bible?

4. To what extent were the Israelites required to honor father and mother? and to what extent are Christians today?
5. How does Paul identify the true mother of Christians?

and can not be an earthly organization. To show this fact Paul contrasts the position of fleshly Jews with that of spiritual Jews, or Christians, and then says: "The Jerusalem above is free, and she is our mother." (Gal. 4:26, NW) Then he quotes part of a prophecy in Isaiah. Turning to this prophecy in the fifty-fourth chapter of Isaiah we learn from the context the identity of this one called "our mother." Verses five and six (AS) read: "Thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; . . . For Jehovah hath called thee as a wife forsaken and grieved in spirit." In this way Paul identifies Jehovah's wife as His invisible universal organization, the mother of Christ and of his joint heirs.

⁶ Then what is the relationship existing between this heavenly woman and the visible theocratic organization of the New World society? And to whom is our respect due? Again we turn to the prophecy of Isaiah for the answer. Chapter sixty-six, verse seven, describes the birth of the man-child Kingdom government with Christ Jesus, the principal one of Zion's children, as the King in heaven. That occurred in 1914. Then in the eighth verse (AS) it says: "Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children." This foretells the birth of more children, but this time on earth. This occurred in 1919. The land that is born is the restored condition on earth of Jehovah's anointed remnant in a New World society, a condition free for Jehovah's worship and for organized service theocratically. The new nation is the remnant of spiritual Israel delivered from Babylon and now under the established newborn Kingdom. Those of this na-

tion inhabit the theocratic land on earth, the delivered, restored condition of the remnant of Christ's joint heirs. But since these children of Zion above have a heavenly destiny to reign with Christ, they also become a part of the universal organization that is God's wife, and will, with Christ, form the capital city of that organization. So God's woman, Zion or Jerusalem above, is his universal organization, with one hundred forty-four thousand and one of her members or children eventually forming the capital city like a man-child government, yet all these being the principal part of the same universal organization. These children, Christ Jesus and the 144,000, are individuals making up the capital city, the royal organization, Christ's "bride" being the New Jerusalem. However, the 144,000 spirit-begotten children of God, together with Christ Jesus their Head and all the invisible holy angelic spirit creatures, make up the universal organization of God, his wife. As children were born in ancient Jerusalem and became residents of that city, so Zion's 144,000 spiritual children are brought forth to become a part of the universal organization and at the same time its capital with Jesus Christ.

⁷ Being so closely associated with the mother organization, Christ's "bride" would certainly resemble her mother in all respects, as would even those Christians still on earth in the flesh who are engaged to be married to Christ. These would serve as her representatives and would therefore be easily recognizable by their conformity to God's requirements for his visible channel of communication. It becomes very clear that the so-called church organizations of Christendom could not be Zion's real daughter organization. They hold no resemblance to God's woman organization

6. (a) What is the relationship existing between "Jerusalem above" and the New World society, as indicated in Isaiah 66:8? (b) Into what further relationship are they to be brought?

7. How can the true daughter organization be identified, and what shows some are false in their claims?

in heaven. In their apostasy from true worship their "church" structures are not genuine nor apostolic, but are varied in form, some following the hierarchic structure, others being democratic or congregational and still others adopting the syndical type of church rule. All such forms are unauthorized and foster selfishness and self-centered ambition. Because they are not her children in fact, all of such counterfeit organizations wickedly oppose the "mother" of true Christians and thereby find themselves fighting against God and his King, Jesus Christ, who is the chief one in the universal organization of Jehovah.

—Psalm 2.

⁸ The church of God, the daughter of Zion, is not designed or developed by men. Paul clearly stated: "But now God has set the members in the body, each one of them, just as he pleased. And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers"; and so on throughout the entire visible arrangement. (1 Cor. 12:18, 28, NW) Then Paul shows in his letter to the Ephesians that the channel of God is strengthened and built up by those whom Christ gave as "gifts in men," and Paul adds these words to clarify the matter and to show how it is accomplished: "And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ." (Eph. 4:8, 11, 12, NW) It is evident from these words that all in the congregation were to be ministers, and it was to this ministerial body as a "faithful and discreet slave" that Jesus said he would entrust all the interests of his kingdom. Such a structure corresponds to the theocratic organization in heaven; and today, since

8. How and by whom is the daughter organization brought forth as the church of God, and how does she become God's channel?

1919 and the bringing forth of the remnant of Zion's children, it realizes a fulfillment of Isaiah's words: "Behold, a king [Jesus Christ] shall reign in righteousness, and princes shall rule in justice." —Isa. 32:1, AS.

⁹ Having been founded in righteousness this visible channel of God must be maintained according to the same high principles. A healing and restoration of this organization from the degrading apostasy into which professed Christians had sunk after the death of the apostles was foretold. "Instead of bronze will I bring gold, and instead of iron will I bring silver; and instead of wood, bronze, and instead of stones, iron; and Peace will I make your government, and Righteousness your ruler." (Isa. 60:17, AT) This is the theocratic order that Jesus began among his disciples and that he demonstrated must be maintained regardless of individuals. His determination to keep the organization clean and devoted to right principles was manifested in the action he took in disfellowshipping one of the original twelve apostles. It is very clear, then, that one's position in God's organization is no safeguard, and this fact positively rules out the many false claims made by the spiritually adulterous and wicked leaders of the illegitimate "daughter" organizations of Christendom. They are outside God's organization and there is no light in them at all.

APPRECIATING THE LIGHT

¹⁰ The teaching or law of our mother, then, is not light from an earthly organization that comes forth as "infallible interpretation" like that claimed by the Roman Catholic Hierarchy. The source of that light must be the throne of the true

9. What promised restoration of God's channel further rules out the false claims of Christendom to be God's children?

10. What is the source of true light on the Scriptures, and how are we shown to whom our respect is due?

God and the light is sent forth through his Son, the first-born of Zion's children, the King of the capital city. And the true channel on earth would be the nation of his joint heirs, who today occupy the restored theocratic condition as the nucleus or core of that organizational land. This makes clear the import of Jesus' statement regarding the "sheep" and the "goats" in his illustration at Matthew 25: 31-46. Since these heaven-bound children of Zion are Christ's brothers on earth, Jesus could well say to the sheep showing them favor: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me." (NW) With what deep respect, then, must we view not only God's woman in heaven, but her children on earth as well, who represent her! Our fate is in our own hands. Whether we shall become "sheep" or "goats" is determined by our own course of action toward Jehovah's organization.

¹¹ There are associated with God's people today some who have little of the world's material goods. There are some, too, who may lack fluency of speech or who may seem to be lacking in what this world often speaks of as the "social graces." Ignoring such ones in the congregation or, worse, looking down on them is an evidence of disrespect for the entire organization. Paul asks: "Do you despise the congregation of God and make those who have nothing ashamed?" (1 Cor. 11:22, NW) How much more of a demonstration of the unity and love of the brothers in the New World society it would be if those who seem to have a surplus of these things would cultivate the friendship of those who seem to have a lack! This should not be done in a spirit of condescension, as though the giving would be all one way, because often those seemingly poor in ma-

terial goods are wealthy in spiritual works of faith. Many of these have survived trials and testings that have really endeared them to the heart of Jehovah. Such ones indeed might be like the faithful Philippian of whom Paul wrote: "Give him the customary welcome in the Lord with all joy and keep holding men of such kind dear, because on account of the Lord's work he came quite near to death, exposing his soul to danger." (Phil. 2:29, 30, NW) Even if they have not had such experiences as this, all in Jehovah's organization are dear to him and to slight one of these is to slight Jehovah himself or to question his wisdom in calling this servant to share in the blessings he pours out on all those whom he loves.

¹² Some few who are associated with God's visible organization are not satisfied with the light on God's Word through his channel. These few lean toward private interpretation or even attempt to "read" into *The Watchtower* things never intended and then propagate these things as truth. Or they assume some conviction as based on the Scriptures, such as diet, ideas on chronology and the like, and then seek converts among Zion's faithful children. Their course is like saying that Jehovah's way is not right or sufficient and that *The Watchtower* is not complete for our time.

¹³ Then there are some few who assume authority or endeavor to "direct" the organization. Some are very subtle in their schemes, seeking to influence the congregation's service committee by working up a sort of "congregation opinion." This they do by private little campaigns, advancing personal opinion until others become infected, and occasionally much difficulty is raised over trivial matters. Attempting to

11. What is demonstrated by ignoring some in the congregation who seem to lack certain qualities, but what is the proper attitude toward such ones?

12. How is dissatisfaction with God's channel shown by some who disrespect the organization?

13. (a) How do some few attempt to "direct" the organization? (b) What should be the proper view toward servants, regardless of their age in years or in the truth?

pressure those in responsible positions or attempting to advance personal interests or opinions is a political form of "lobbying," which has no place among New-World-thinking servants of God. (Rom. 16: 17, 18) A child who attempts to run a household is considered "unmanageable" and must be disciplined. So those who are inclined to prefer their own ideas to those advanced by the servants in the congregation, even though the complaining ones may be older in age and in years in God's service, should humbly ask themselves: "How does the age of any of us compare with that of our 'mother' or to the eternality of our Father?" Servants of the congregation, regardless of age, are there by theocratic appointment of Jehovah's organization and in the discharge of their duties they are backed up by the experience and authority of the governing body and hence of Jehovah's entire organization. While this should make the servant aware of the seriousness of his responsibility, at the same time it should make the complainer realize that it is this office representative of the "mother" organization that he is opposing. For this reason Peter admonishes us: "You younger men, be in subjection to the older men. But all of you gird yourselves with humility of mind toward one another."—1 Pet. 5:5, NW.

¹⁴ Refusing to do so is the same as saying to the servants of the congregation: "That is enough of you, because the whole assembly are all of them holy and Jehovah is in their midst. Why, then, should you lift yourselves up above the congregation of Jehovah?" (Num. 16:3, NW) This was the course followed by Korah, Dathan and Abiram in opposition to Moses and Aaron, which led to disastrous results for them. True, Jehovah is in the midst of his people and pours out a rich

blessing upon all for their faithful performance of their God-given commission. At the same time he has built up his theocratic organization and enthroned his King, who directs its affairs in an orderly way so that those assigned as "princes" to make decisions for the congregation will be able to shoulder that responsibility. Will Jehovah or his King be pressured into blessing a different arrangement? The congregation will not be left as it was in Israel when "every man did that which was right in his own eyes" and the nation floundered into many fateful deflections. How thankful we can be that Jehovah has so protected us! Let each one of us, then, continue assuming his God-given commission to preach "this good news of the kingdom" and leave the management of congregational affairs to those assigned to that responsibility.

¹⁵ If the unity of the organization is to be maintained it is essential that the governing body be recognized and respected for the position that it occupies among God's people today. This is the course followed by the branch organizations scattered throughout the world. Instead of maintaining independent little organizations of their own, they take important matters of policy to the governing body for decision, as did the apostle Paul in the important issue on circumcision and as did the various faithful assistants of Moses in the congregation of Israel.—Acts 15: 2; Ex. 18:26.

¹⁶ This is not the blind following of men that Jesus warned about. When he said: "If the blind lead the blind, both shall fall into the ditch," he was referring to the unfaithful course of false religionists. (Matt. 15:14) He was referring to those gullible ones of Israel who accepted their leaders

15. What example in respect for Jehovah's organization is set by the branches throughout the world?

16. In what way is proper respect for Jehovah's organization not a matter of blindly following men?

14. Why is it not proper for each one in the congregation to be concerned with its problems of management?

with no further recommendation than these blind guides' own self-praise. At the same time he condemned the blind followers of those to come in Christendom who would not discern from God's Word the requirements for men who lead and would not follow such for their works' sake. This should emphasize the fact that all in Jehovah's organization must be educated in theocratic activity and trained for positions of responsibility. That is because his organization is a theocratic society of ministers and not a hierarchy. When a vacancy occurs in one of the servant positions it is not filled by one brought in from outside the congregation, as one specially trained, but by one who has developed the necessary qualifications while serving as a regular part of the congregation and who has already demonstrated a faithfulness in discharging responsibility. For this reason each one in the organiza-

tion learns theocratic procedure and seeks the position of an overseer, not by ambitiously endeavoring to secure the position of a brother faithfully performing that service, but by endeavoring to acquire through spiritual application those qualifications that would enable him to fulfill such a responsibility successfully if it fell to his lot.—Jas. 3:1; 1 Tim. 3:1-13.

¹⁷ One of the outstanding requirements of true overseers is humility. So it is for our individual and combined theocratic advancement that Peter wrote: "For the Lord's sake subject yourselves to every human creation: whether to a king [that is, Christ Jesus] as being superior or to governors [that is, his visible representatives, the "princes"] as being sent by him to inflict punishment on evildoers but to praise doers of good."—1 Pet. 2:13, 14, NW.

17. Why is proper subjection so important to the theocratic minister?

TRUST

**YOUR PROVED,
FAITHFUL
BROTHERS**

"Be obedient to those who are governing you and be submissive."
—Heb. 13:17, NW.

A CHILD'S home training is evidenced by his behavior. The favorable record that has been established by the New World society, then, speaks well for the excellent instruction received from the great mother organization above. Outright opposition within the New World

1. Why does love for Jehovah's organization not ensure against the possibility of showing disrespect?

society is almost unknown. But that is no cause for complacency. Most children really love their parents, do they not? And yet does that mean they are never disrespectful? Even the best-trained and best-mannered children will offend in

small ways once in a while, and children who disobey mother must be disciplined. Can you still hear mother say, "You just wait till your father gets home, young man!"? Well, remember our proverb: "Reproofs of discipline are the way of life." So when we are disciplined by our heavenly Father through his wifely organization it is to instruct us and help us to grow up and

become really mature Christians giving due honor to our Father and mother. Our Father holds mother responsible for our training and that is why Paul wrote: "Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17, NW.

² For this reason Paul admonished Titus, who had oversight of certain congregations: "Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men." (Titus 3:1, 2, NW) Certainly being "ready for every good work" would include conducting ourselves outside the organization in such a way that we would not bring reproach on our Father's and our mother's good name. We do not live our own lives any more. Our lives belong to God, who bought us with the blood of Jesus Christ. We are subject, therefore, to God through Christ, the chief one in God's wisely organization, which is our mother. Hence, as parents are known by their children, to bring reproach on the visible New World society is to bring reproach on Jehovah God and Christ Jesus and on our mother.

³ Then Paul says to "speak injuriously of no one." Gossip puts our mother in a bad light. How is that? Because our brother is a part of God's New World society, and if we speak of him injuriously it is the same as speaking against Christ, the chief member of the mother organization. Suppose our brother has really done some-

thing that is wrong. Will your exposing his nakedness and shame to others add to the respect due our mother? Into which of the two classes Jesus described at Matthew twenty-five do you think this action would fit—that of the "sheep" or that of the "goats," those who fed and clothed him, or those who left him destitute? Gossip is even worse than just ignoring spiritual need, because to that need it adds reproach and shame. If you think one of mother's children needs a spanking, do not try to do it behind his back with your own tongue. Take it in the right way to our Father through his organization and let Him administer what correction may be necessary. That is the respectful way. Besides, if you do not, you might even find yourself acting like the "goat" class!

⁴ Paul says "not to be belligerent." Have you ever noticed how some children are always ready for a fight? Nothing any of the other children do pleases them and everything they say is in a bossy, scolding tone of voice. Do you like such children? Certainly you do not. So why should we imitate such unruly adolescent traits as these? Why should we carry a chip around on our shoulder to fight if one knocks it off? Who really wants to be a juvenile delinquent in the New World society?

SUBJECTION IN A PRACTICAL WAY

⁵ No, Paul urges "be reasonable," that is, try to understand the theocratic way of doing things and get in harmony with it. There are some things that happen in the organization that we may not understand. The servants may take a course of action that we think is wrong. Now the unreasonable attitude would be to criticize. We may not, and most generally do not,

2. What effect on the organization does our conduct outside have?

3. How does gossip bring reproach upon the organization?

4. Why is belligerence out of place in the New World society?

5, 6. (a) How does criticism of servants demonstrate a lack of trust? (b) As to applying the Society's counsel, how can making mental reservations be disastrous?

know all the facts in the matter; but the unreasonable person will not consider that for a moment. He will immediately conclude that the course is all wrong just because he does not understand it. Well, few of us understand the facts of nuclear physics either, do we? But the hydrogen bomb certainly proves that the conclusions of its makers are real and substantial. So would we not be foolish to invite an explosion of a hydrogen bomb in our own back yard just because we do not understand it? Yet an unreasonable, disrespectful attitude within God's family can be just as disastrous as setting off a hydrogen bomb.

⁶ Is it really as serious as that? Think for a moment. Consider what happened to Saul for disobedience. His neglect in discharging his theocratic assignment to vindicate Jehovah's word and name brought him a just sentence at the hands of Jehovah's representative, Samuel. (1 Sam. 15: 1-3, 11, 22, 23) Ignoring counsel from headquarters or from the servants in the local congregation is negligence and a sign of disrespect for theocratic authorities. We may take the position that some instructions do not apply to us and may make some mental reservations as to the advisability of carrying them out, even though we might recognize that the suggestions embody sound Scriptural principles. In this way we give only partial support to the organization and the commission to preach "this good news of the kingdom." We may assume that these instructions are only incidentals, that the important thing is 'bringing the ark of Jehovah up into Jerusalem.' David learned to his sorrow (and to Uzza's death) that singing praise to Jehovah and good intentions are not enough to bring the full reward of Jehovah's blessing. True worship must be performed according to the ordinance of Jehovah, and what might seem like

minor details are important if they issue through the channel of God's organization.—1 Chron. 13:6-10; 15:11-15.

⁷ Respect for Jehovah's organization means to trust our proved, faithful brothers. These are the ones who through much hardship and experience have demonstrated that the spirit of God is with them. The rich blessing that has been poured out upon the visible organization is evidence that the governing body and those who represent it are deserving of our full support and trust. This we can demonstrate only by accepting every provision as coming from the Lord through the "faithful and discreet slave." It means that those who are selected as servants in the congregation should gladly accept their appointments as representatives of the Lord through the governing body and that they should faithfully discharge the obligations of their appointments as though it were the governing body itself acting. It means that all in the congregation should perform all their works with a recognition of theocratic counsel emanating from the true channel. It means engaging in the house-to-house work, making back-calls and conducting home Bible studies, and, particularly now, giving our full support to the magazine work. It means preparing ourselves thoroughly to participate in every special literature campaign that is arranged for by the Society. It means for those who are in position to do so to enroll as pioneers and for those who are already enrolled to consider seriously the special pioneer work if the opportunity is opened. It means supporting the Society with our material contributions as well. It means helping one another with a real spirit of brotherly love, constantly on the alert for an opportunity to show our appreciation to Jehovah and

7. (a) How can it be shown that trust in the governing body of God's visible organization is not misplaced?
 (b) How is this trust demonstrated by all Kingdom publishers?

his motherly organization for their goodness to us. How better can this be done than by demonstrating our genuine affection for his children, our brothers?

⁸ We all know we must always seek to advance in theocratic education and conduct. We constantly receive counsel from God's organization through the columns of *The Watchtower* telling us how we should conduct ourselves in theocratic living. Now if we immediately forget these things and refuse to apply them in our daily lives—not even making the effort—how disrespectful that is of the teaching or law of our mother! It is not bringing the full tithe into Jehovah's storehouse, and what rich blessings we miss thereby! (Mal. 3:10) Actually we are spurning Jehovah's table, ignoring counsel, 'forsaking our mother's teaching.' And while our course may not be sufficient for the visible organization to take action or perhaps even notice, still, our heavenly Father is not shortsighted and whatever action he takes is certain and sure.

UPBUILDING THE COMMUNITY SPIRIT

⁹ What an inspiration we have toward responsible ones in the house of God as expressed in the psalm of David: "Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth." (Ps. 26:8, AS) And when Jesus cleansed the temple of the money-changers "his disciples called to mind that it is written: 'Zeal for your house will consume me.' " (John 2:17, NW) Some may feel they have an insignificant place in Jehovah's house of worship, yet they can be reassured of the importance they play if they maintain a prayerful attitude. The words of Paul demonstrate this: "You also can help along by your supplication for us, in

order that thanks may be given by many in our behalf for what is kindly given to us due to many upturned faces." (2 Cor. 1:11, NW) Our trust of our proved, faithful brothers is not misplaced, as they echo the earnest petition of Paul: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things."—Heb. 13:18, NW.

¹⁰ In the other direction, too, Paul says to be reasonable by "exhibiting all mildness toward all men," or, as he puts it in his letter to the Ephesians (4:2, NW), "putting up with one another in love." That includes not being touchy, overly sensitive or easily offended. But how would these reactions be disrespectful to the organization? Psalm 119:165 (AS) says: "Great peace have they that love thy law; and they have no occasion of stumbling." Remember, when you are inclined to be upset by a brother, he may be entirely wrong in what he has done, but two wrongs do not make a right. If we become offended or are stumbled at what he has done, we become sharers in wrongdoing by showing disrespect for God's law. On the other hand, we can show respect for God's Word by taking the Scriptural course, going to him personally and straightening it out. If that does not succeed, then we can show confidence in the organization by enlisting the aid of mature brothers or even the congregation servants, if necessary, to clear up the matter.

¹¹ Coming out of the old world with its contentions and self-interest we may sometimes be inclined to forget that we are now living as a New World society. That means we are a community to ourselves. We do not need the law courts and arbitration boards of this corrupt and dying world.

8. How can disrespect for counsel through *The Watchtower* be shown, and what does it really amount to?
9. What significant part in helping along the work can each one in the organization play?

10. How does being overly sensitive or easily offended manifest disrespect and lack of trust?
11. How is the health and spirit of the congregation as a community maintained through proper subjection?

We have God's spirit and his love and that will be maintained only if we continue to uphold his arrangements for us. We must take an active interest in all the affairs of the Society, doing our utmost to uphold the community of the congregation by eagerly participating in every feature of its stimulating program of theocratic activity. We are keenly aware of all the factors that make for community health or that lead to a dampening of the community spirit, and we should all strive diligently to maintain the unity of the congregation in the bonds of peace. It is this same spirit of united interest that Paul spoke of when he wrote of the closeness of the anointed remnant: "If one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it." (1 Cor. 12:26, NW) "Behold, how good and how pleasant it is for brethren to dwell together in unity!" was the song of David. (Ps. 133:1, AS) It was to maintain this spirit that Paul wrote further to the Ephesians (5:21, NW): "Be in subjection to one another in fear of Christ." How much better to trust our brothers than to show disrespect for the organization by spurning its help and allowing seeds of discord to take root!

¹² Jehovah's witnesses are noted for their cleanliness and orderliness. It has been a source of continual amazement to outsiders to see the way convention grounds are kept. Not only are crews organized to clean up the place, but all in attendance make a special effort to assist by not throwing wastepaper and other refuse around the grounds. Each one assumes a definite responsibility for the reputation of the organization and takes delight in a clean and wholesome atmosphere in which to hold the meetings of praise to Jehovah, recognizing that Jehovah him-

self is present representatively. This is true of the local Kingdom Halls as well. Sometimes, however, thoughtlessness on the part of some in their local congregation can be a sign of disrespect for the organization. How so? By neglecting to take a turn at regular and systematic cleaning of the hall, or by allowing children to clutter up the aisles with paper. Although such occurrences are rare, children have been seen to scribble on the walls or songbooks belonging to the congregation without interference from the parents, and some older members of the congregation have been known to write on the territory maps. All property of the congregation is Kingdom property and should be treated with the respect that is due all Kingdom interests. With few exceptions those of the New World society are as interested in keeping the Kingdom Hall as clean and neat as they are their own homes, which are always a representation of clean-minded, New-World-living people. Servants of the congregation are always ministering in our behalf; so when they approach us with an opportunity to assist the congregation in one of these additional ways we should do all in our power to co-operate with them. As Paul put it: "May you also keep submitting yourselves to persons of that kind and to everyone cooperating and laboring. For they have refreshed my spirit and yours. Therefore recognize men of that kind."—1 Cor. 16:16, 18, NW.

¹³ Then, too, have you ever seriously considered the habit some have of coming late to meetings or being inattentive during the sessions? Take our example of the child again. Suppose, this time, that Junior made a habit of always coming to the dinner table after the meal was started and after thanks had been given for the

12. How is the community spirit built up by proper habits of cleanliness, and how can all share?

13. Why is the habit of coming late to meetings or being inattentive a matter of disrespectful thoughtlessness?

food. Suppose he never bothered to wash his hands or comb his hair—was never really prepared for the meal—and then sat at the table and just pushed the food around his plate, food that you had worked so hard to prepare, even refusing to pass anything. Suppose you had a guest for dinner that night; would you feel proud of Junior? Would you not, rather, be mortified at his inconsiderate, disrespectful attitude? And yet, we have a guest, yes, more than a guest, at all our congregation's spiritual feasts. Not just the stranger or newly interested person of good will who attends, but our Lord Jesus Christ, who said: "Where there are two or three met together in my name, there I am in their midst." Not one of Jehovah's witnesses would deliberately insult either our heavenly Father or his motherly organization, would he? Then why should we do it by our thoughtlessness? Our brothers have worked hard and spent many busy hours preparing the spiritual feasts our heavenly Father has provided for us. And they continue to do it gladly, too, because by far the majority of the New World society are heeding Paul's counsel to the Thessalonians: "Now we request you, brothers, to have regard for those who are working hard among you and presiding over you in the Lord and admonishing you, and to give them more than extraordinary consideration in love because of their work."—Matt. 18:20; 1 Thess. 5:12, 13, NW.

RELYING ON JEHOVAH'S DIRECTIVE POWER

¹⁴ Showing respect for Jehovah's organization really resolves itself down to our attitude toward God's visible channel and the trust that we place in our proved, faithful brothers. If we have become thoroughly convinced that this is Jehovah's organization, that he is guiding and di-

recting his people, then we shall not be unsettled by anything that happens. If something comes up that we do not understand we will wait patiently until it is made thoroughly clear to us. If we feel sure something is wrong we will 'keep the commandment' of our Father and take whatever theocratic steps are open to us and then wait on Jehovah. We will not 'forsake our mother's teaching' by immediately beginning to criticize and find fault. We will realize that Jehovah knows what is going on in his organization, and if he is willing to permit it, who are we to insist it should be different? If we really have faith, we will know that if it is wrong he will straighten it out eventually, and we are far safer inside his organization even with these minor difficulties than we would be on the outside where only chaos and destruction await us.

¹⁵ When we consider the tender care of our heavenly Father as manifested through his loving, motherly organization, how can our hearts but be refreshed and warmed with an overflowing appreciation? When we taste the rich and sumptuous food he provides and observe the careful attention to detail with which our mother has served it, how can we speak anything but praise for such worthy parents? And when we truly see the great motherly organization of God arrayed with the heavenly light of truth and righteousness, walking in the pathway of divine light, with perfect organizational light brightening and adorning her mind, how happily we can exclaim: 'This woman is the spouse of the universal King of whom it is written, "God is light," and in her heavenly position she can worthily bring forth his royal heavenly creation.' What a privilege to be her children and to share in the beautiful

14. Why is it safe to trust our proved, faithful brothers, and what should be our attitude if we believe something has gone wrong?

15, 16. What reasons has Jehovah given us for praising him and our motherly organization?

name she bears, "Jehovah our righteousness"! (Jer. 33:16, AS) And what a joy is ours in reflecting on high the divine light beaming down upon us from her royal person as we welcome all lowly-hearted ones from the dark corners of the world to come out into the brightness of Jehovah's pleasure and bask in the warmth of his smiling approval!

¹⁶ With thankful hearts we acknowledge God's mercy and gratefully and willingly show our respect for Jehovah's organization, for she is our mother and the beloved wife of our heavenly Father, Jehovah God.

Use Theocratic

A WITNESS of Jehovah was going from house to house in Eastern Germany when she met a violent opposer. Knowing at once what to expect she changed her red blouse for a green one in the very next hallway. No sooner had she appeared on the street than a Communist officer asked her if she had seen a woman with a red blouse. No, she replied, and went on her way. Did she tell a lie? No, she did not. She was not a liar. Rather, she was using theocratic war strategy, hiding the truth by action and word for the sake of the ministry.

In this she had good Scriptural precedent. Did not Rahab hide the Israelite spies by both action and word? Did not Abraham, Isaac, David and others likewise hide the truth at times when faced with a hostile enemy? They certainly did, and never do we read a word of censure for their doing so. Rather, we read of their being termed exemplary servants of Jehovah. Their actions were in line with Jesus' wise counsel: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves."—Matt. 10:16, NW.*

Perhaps some will wonder as to where the line is to be drawn between use of theocratic war strategy in hiding the truth and the telling of lies. First of all, let it be noted that whenever one takes an oath to tell the truth he is obligated to

War Strategy

do so. By dedicating himself to do God's will each Christian has taken a vow or made an oath to do God's will and to be faithful to him. To this oath he certainly must be true. Likewise, when a Christian is placed on a witness stand he is obligated to speak the truth if he speaks at all. At times he may prefer to refuse to speak and suffer the consequences rather than betray his brothers or the interests of God's work. And, of course, there is no occasion for use of war strategy when dealing with our Christian brothers. In dealing with them we tell the truth or tactfully remind them that what they seek to know does not concern them.

Lies are untruths told for selfish reasons and which work injury to others. Satan told a lie to Eve that worked great harm to her and all the human race. Ananias and Sapphira told lies for selfish reasons. But hiding the truth, which he is not entitled to know, from an enemy does not harm him, especially when he would use such information to harm others who are innocent.

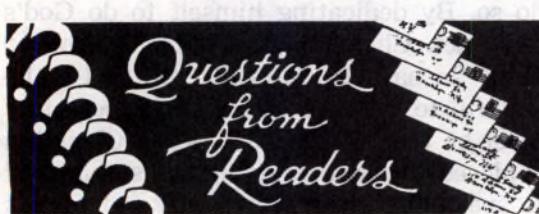
A great work is being done by the witnesses even in lands where their activity is banned. The only way they can fulfill the command to preach the good news of God's kingdom is by use of theocratic war strategy. By underground methods the literature is brought into the country and distributed. Would it make sense to hide

* For details see *The Watchtower*, February 1, 1956.

this literature by one's actions and then reveal its whereabouts by one's words when queried? Of course not! So in time of spiritual warfare it is proper to misdirect the enemy by hiding the truth. It is done unselfishly; it does not harm anyone; on the contrary, it does much good.

Today God's servants are engaged in a warfare, a spiritual, theocratic warfare, a warfare ordered by God against wicked

spirit forces and against false teachings. God's servants are sent forth as sheep among wolves and therefore need to exercise the extreme caution of serpents so as to protect properly the interests of God's kingdom committed to them. At all times they must be very careful not to divulge any information to the enemy that he could use to hamper the preaching work.



- The belief in the inherent immortality of the human soul is basic in world religions, whether they be Christian or Jewish or pagan. Why do Jehovah's witnesses believe the soul is not immortal?

Because there is no text in the Bible that says it is, and several that say it is not. The soul that sins dies: "The soul that sinneth, it shall die." Even of the sinless man Jesus it is written: "He hath poured out his soul unto death." A soul is not some intangible, invisible spirit existence separate from a creature's body, but "soul" means "life." Whether man or beast, a creature having life may be said to have soul. Of water creatures made before man the Bible says, at Genesis 1:20, *margin*: "Let the waters bring forth abundantly the moving creature that hath soul." Neither animals nor men have immortal souls; both are living souls and become dead souls: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." It is sheer fiction for religions to say man has an immortal, conscious soul that lives on after the death of the body: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with

thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Death ends man's consciousness: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ezek. 18:4; Isa. 53:12; Eccl. 3:19, 20; 9:5, 10; Ps. 146:4.

Would Christ's followers be told to seek immortality if they already had it? Yet they are told: "Seek for glory and honour and immortality, eternal life," and, "This mortal must put on immortality."—Rom. 2:7; 1 Cor. 15:53.

- Mark 9:47, 48 reads: "And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Does this not prove eternal torment for the wicked?

For the soul of the wicked to be tormented forever in fire and consumed forever by worms would mean it must be indestructible, immortal. But the previous answer shows the soul is not immortal; it shows that the sinful soul dies and is totally unconscious. In Eden God did not tell Adam that the penalty for disobedience was eternal torment. Rather he said to Adam: "Thou shalt surely die." Thousands of years later the penalty was still the same: "The wages of sin is death." Not eternal torment.—Gen. 2:17; Rom. 6:23.

Then what about Mark 9:47, 48, quoted in the question? It is obviously symbolical language, not meant to be taken literally. No one who believes in fiery torment plucks his eyes out when his eyes look with lust or covetousness, yet that is what he should do if he takes this text literally and wants to avoid eternal roasting in fire. If the undying worms and the unquenchable fire are literal dangers to be

avoided the saving remedy must be literally applied. But no sane believer in eternal torment chops off a hand or a foot or plucks out an eye because those members are involved in his sinning. The language is symbolical, including the part about the worms and fire.

In the original Greek language it is the word *gehenna* that is translated as "hell." It comes from the Hebrew expression *gei-Hinnom*, which designated a valley that lay to the west and south of ancient Jerusalem. Under the later kings of Judah it was used for idolatrous worship, and to prevent this faithful King Josiah had the valley polluted and it came to be the dumping grounds and incinerator for the refuse of Jerusalem. Sulphur, or brimstone, was added to assist in the burning of the filth. Bodies of dead animals were hurled over into this valley for burning and occasionally the bodies of executed criminals were cast in, if they were thought too vile to have a resurrection. If the bodies landed in the fire it destroyed

them, but if they lodged on a ledge of the deep ravine without reaching the flames below worms consumed them. Hence this valley of Hinnom with its sulphurous flames and devouring worms where worthless things were thrown was understood by the Jews of Jesus' day to symbolize death from which there would be no resurrection. It meant annihilation, "second death," an eternal destruction or punishment. It was from this literal valley of Hinnom, or Gehenna, and from its significance, that the symbol of "the lake of fire and brimstone" was drawn. It was understood to mean death without hope of resurrection: "The lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8; 19:20; 20:10, 14, 15.

Hence Mark 9:47, 48, when properly understood, does not conflict with the other scriptures that show that the penalty for sin is death. Rather, it supports the death penalty instead of the eternal torment theory.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 9: Show Respect for Jehovah's Organization. Page 273.

June 16: Trust Your Proved, Faithful Brothers. Page 279.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What is wrong with today's attitude toward religion? P. 259, ¶2.
 - ✓ What evolution has to do with the low value Communists put on human lives? P. 260, ¶2.
 - ✓ What horrible torments individual witnesses of Jehovah underwent in Poland? P. 262, ¶7.
 - ✓ What specific tortures were applied to make Christians confess espionage? P. 263, ¶9.
 - ✓ How God invites us to put him to the test? P. 265, ¶4.
 - ✓ How to bring in the more important spiritual tithes? P. 266, ¶1.
 - ✓ Why, specifically, the Watch Tower Soci-

ety's president traveled to northern Europe?
P. 268, ¶2.

- ✓ What admonition was given at the first public assembly of Jehovah's witnesses permitted in Greece for 28 years? P. 272, ¶1.
 - ✓ What you must recognize in order to understand the Bible? P. 274, ¶3.
 - ✓ How the behavior of some members of a Christian congregation is like that of an unmanageable child? P. 277, ¶13.
 - ✓ What one fact should prevent every Christian from gossiping about his brothers? P. 280, ¶3.
 - ✓ What proves the soul dies? P. 286, ¶3.
 - ✓ Whether the Bible's reference to "hell fire" is literal or symbolic? P. 286, ¶7.