

The WATCHTOWER

APRIL 1, 1962

Semimonthly

Announcing
**JEHOVAH'S
KINGDOM**

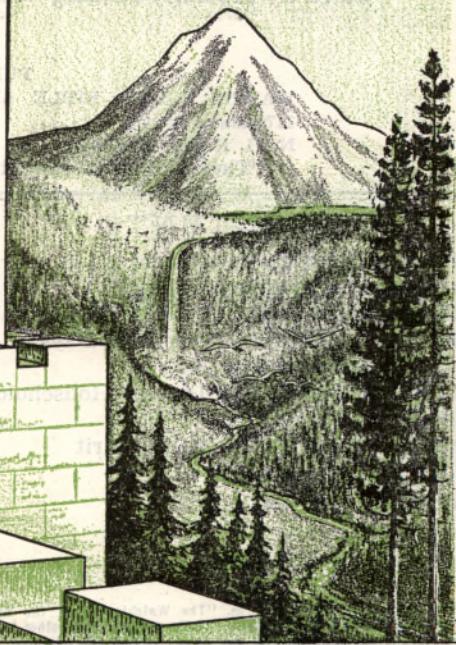
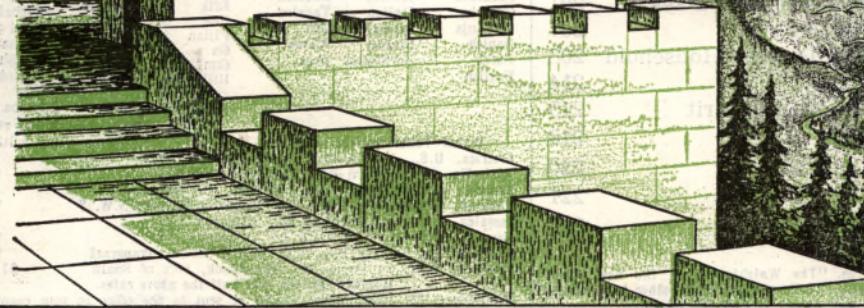
THE FAMILY CIRCLE IN THESE
LAST DAYS

CHRISTIAN CONDUCT
IN A DIVIDED HOUSEHOLD

IS RELIGION A "PERSONAL THING"?

A LOOK AT MORMONISM

© WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS	American Standard Version
AT	An American Translation
AV	Authorized Version (1611)
Da	J. N. Darby's version
Dy	Catholic Douay version
ED	The Emphatic Diaglott

year behind the citations:

<i>JP</i>	- Jewish Publication Soc.
<i>Le</i>	- Isaac Leeser's version
<i>Mo</i>	- James Moffatt's version
<i>Ro</i>	- J. B. Rotherham's version
<i>RS</i>	- Revised Standard Version
<i>Vg</i>	- Robert Young's version

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

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Number 7

NEW World life will be different from what we know today. For this we are grateful to the new world's Creator, who declares: "Here I am creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart." What are these "former things" that "will not be called to mind," their having so completely passed away?—Isa. 65:17.

Threat of a ruined earth will be gone. Gone with it the grim mention of nuclear devastation, fallout shelters and new and more deadly weapons! Why? God's prophetic Word of truth shows that he will shortly "bring to ruin those ruining the earth."—Rev. 11:18.

No matter how much radioactivity is released by nuclear-armed nations now or during their Armageddon destruction, it will not thwart God's purpose for a paradise earth. Almighty God can miraculously *cleanse* the earth and its atmosphere of harmful radioactivity. Reversed will be the present trend, that of ruining the earth. After Armageddon, progress will be made every day toward the goal of a paradise earth under the kingdom of heaven.

How, then, can there be wars, or danger of injury from any other source? There

LIFE in a Paradise NEW WORLD

will be none. Even with reference to the wild beasts we are assured: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isa. 11:9) "For them I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the fly-

ing creature of the heavens and the creeping thing of the ground, and the bow and the sword and war I shall break out of the land, and I will make them lie down in security."—Hos. 2:18.

Security will be man's permanent lot in the paradise new world. The new world's Ruler, Jesus Christ, will ensure freedom from oppression and from violence, just as it is written prophetically of him: "He will deliver the poor one crying for help, also the afflicted one and whoever has no helper. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save. From oppression and from violence he will redeem their soul, and their blood will be precious in his eyes."—Ps. 72:12-14.

So precious will be the blood of all the new world's faithful inhabitants that its Creator will bring to an end death-dealing

and crippling diseases, along with the pain they have caused. How do we know? Because God's sure Word of prophecy declares regarding the new world: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Yes, even death, the death inherited by descent from Adam, will pass away.—Rev. 21:3, 4.

In the new world, by means of God's kingdom, Jesus Christ will do healing work on a far grander scale than he did when he was on the earth. The historian Luke tells us that Jesus received the crowds "kindly and began to speak to them about the kingdom of God, and he healed those needing a cure." (Luke 9:11) He performed cures on the blind, the deaf, the crippled, the sick and leprous; but he also preached to them about God's kingdom, the means God uses to make possible life in a paradise new world. "Those needing a cure" will be healed. All subjects of God's kingdom will attain perfect health.

When on earth the Lord Jesus not only restored many persons to health but he raised from the dead the twelve-year-old daughter of Jairus, in Galilee; a young man, the son of a widow, at Nain, and his beloved friend, Lazarus, at Bethany. Since the new world's King is "the resurrection and the life," he will eventually raise from the dead those countless numbers of people who are in the memory of God. Assuring us of this, the Lord Jesus said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life,

those who practiced vile things to a resurrection of judgment."—Mark 5:22-43; Luke 7:11-15; John 11:1-44; 5:28, 29.

These persons will be raised from the dead, and all will have the opportunity to enjoy the paradise earth everlasting. This is true even of those receiving "a resurrection of judgment." One who will receive such a resurrection is the believing evildoer who died alongside Jesus at Golgotha. Expressing faith in Jesus, the evildoer had asked: "Jesus, remember me when you get into your kingdom."

What did Jesus say in answer? "He said to him: 'Truly I tell you today, You will be with me in Paradise.'" (Luke 23: 42, 43) By their future course of con-

duct in the New World Paradise, men such as that evildoer will have opportunity to prove worthy of the gift of everlasting life.

No monotonous existence, life in the paradise new world will be filled with engrossing interests, enjoyable work and the endless pleasure of learning new things.

Nothing will be in vain, for life in the paradise new world will daily bring glory to its Creator, the One who promises: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing."—Isa. 65:21-23.

Would you like to live in God's paradise new world? Then now is the time to "get a firm hold on the everlasting life." Live for the new world now.—1 Tim. 6:12.

NEXT ISSUE—SPECIAL!

Feature: CHRISTENDOM HAS FAILED GOD!
AFTER HER END, WHAT?

- The Bible—Authentic and Inspired.
- Applying Bible Principles in an Ungodly World.
- God's Kingdom—Mankind's Only Hope.

"RELIGION is one subject I refuse to discuss; it is too personal a thing," say many persons when the subject of religion or the Bible is brought up. Others are even offended by the very idea of someone's talking religion to them: "My religion is so close

to my heart," they may say, "I refuse to discuss it; and I resent your intrusion." But since the matter of religion means our very life, should not any right-hearted person be willing to examine what the Holy Bible says about this matter?

Religion as taught by Jesus Christ certainly does involve personal decisions and personal conviction. Declared the apostle of Jesus Christ: "With the heart one exercises faith for righteousness." (Rom. 10:10) Since the heart is involved, there must be personal conviction. Yet the fact that religion is this personal indicates what? Not that it is something that cannot be discussed, but rather that a religion that one inherits from his family or otherwise professes without any real inner conviction is not true religion. It is not the religion of the Holy Bible. True faith is not a go-with-the-crowd religion. It requires personal decision based on personal study of the Bible and then a personal dedication of one's life to Almighty God.

Some persons may say: "My religion is in my heart, and God knows my heart," so why discuss it? Because belief in the heart is only the beginning. Belief that begins in the heart and ends in the heart, going no farther, is not Christianity at all. When Christ's apostle said that "with the heart one exercises faith for righteousness," he did not let the matter end there; but he went on to show the further requirement: "But with the mouth one makes public declaration for salvation." (Rom. 10:10) So gaining salvation in God's new world requires more than personal belief in the heart. There must be "public declaration for salvation."

CONFESSTION WITH ONE'S MOUTH

What the apostle makes clear, then, is this: That the Word of God must get into the heart of a person. Then the person must mentally grasp the facts and must get a heart belief and personal conviction that God sent his Son into the world, raised him up from the dead to sit at his Father's right hand and that God's kingdom by Christ is man's only hope for deliverance and salvation. Believing this, and having repented of former ways of life, the believer must make a very personal decision: To dedicate his life to God and symbolize that dedication by water baptism, as Jesus himself did. Following these personal matters, the true worshiper must make confession with his mouth and continue doing so until salvation in God's new world is attained. The vital necessity for confessing or bearing witness before men

IS RELIGION "Personal" thing?

Why do some refuse to discuss it? Is it really too touchy a subject to talk about?

in order to gain life everlasting is made certain by the Son of God:

"Everyone that confesses union with me before men, the Son of man will also confess union with him before the angels of God. But he that disowns me before men will be disowned before the angels of God." Further he stated: "For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels."—Luke 12:8, 9; Mark 8:38.

What is this confessing? It is not mere lip service, an unintelligent formality, an empty rite. It must be an intelligent confession, that is, it must be made with an understanding of the truth and with a firm belief in it. It must be a speaking forth out of the abundance of the heart, as Jesus said: "For out of the abundance of the heart the mouth speaks." (Matt. 12:34) From a heart that possesses a treasure of truth and firmly believes it, the mouth will speak good things, upbuilding things. So since confession must follow belief, mere believing is not enough. After believing, the believer must use his powers of expression to bear witness to his belief before others. Only then will the King Jesus Christ confess such one for salvation.

There would be no Christianity if Jesus had not talked to others and communicated the truths he received from God. Jesus brought a message of hope and life, but if he had not communicated those divine truths, what a sad thing for us! But we have those truths and the basis for a firm hope. Thus the inspired writer of the book of Hebrews gives good counsel: "Let us hold fast the public declaration of our hope without wavering." "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 10:23; 13:15) Note that "public declaration" of a

Christian's belief is required by God and that it should be continual, "always."

This public declaration that God requires is of two kinds. First, it involves public declaration or confession before a Christian's fellow believers, those who believe the same as he does. The true Christian must be encouraging his fellow believers by his own expressions. So right after discussing the need to hold fast our public declaration, the inspired writer went on: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) So the Christian needs to incite his fellow believers to fine works; he needs to speak up, to comment, to encourage others at congregation meetings and at other times of fellowship. All this results in mutual encouragement, because even as others benefit from your comments, so you yourself are built up by their comments. This inciting to love and fine works is to be done regularly: "Keep on exhorting one another each day, as long as it may be called 'Today.'"—Heb. 3:13.

SPEAKING TO THOSE OF DIFFERENT BELIEF

Speaking to fellow believers is one thing; but what of speaking about religion to those who hold to a different belief than you do? Our personal wishes cannot govern the matter, because Jesus Christ set the example for all true Christians; his example we must follow, as the apostle Peter shows, "closely." (1 Pet. 2:21) Now let us note closely what Jesus did and said when he entered Nazareth and went into a synagogue. He opened the scroll and read from the prophecy of Isaiah 61:1, 2, and applied it to himself: "So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was

written: 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' " (Luke 4:17-19) Jesus set the example in preaching, in speaking to others; and, in turn, Jesus sent forth others to proclaim the kingdom of God.

Jesus' followers did not keep silent about what they had heard from the Son of God, but they let everyone with whom they came in contact know about God's wonderful provisions for life. They viewed Christianity as personal, yes, but also from the standpoint that they were under personal obligation to speak God's good words to others. When Peter and John were brought before the very court that had schemed to have the Lord Jesus sent to his death, they were accused of publicly speaking about Christ; and they readily admitted that the charge was true. The court then issued a stern warning that they should never do this again: "With that they called them and charged them, nowhere to make any utterance or to teach upon the basis of the name of Jesus. But in reply Peter and John said to them: 'Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard.'" —Acts 4:18-20.

No, never in the Bible do we find the followers of Jesus saying: 'My religion is personal; I refuse to discuss it.' Just the opposite! They felt they were under personal obligation to speak to others, and rightly so; for Jesus taught his followers to be talkers, proclaimers, preachers, ministers, communicators of the good news. And were not the last recorded words of Jesus Christ, before he ascended to heaven, about the need to speak? Indeed they were.

Those momentous words, recorded at Acts 1:8, 9, were: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." Why, a Christian cannot stop speaking, cannot cease witnessing about God's kingdom truths.

MILD TEMPER REQUIRED OF YOU

Some may feel that they should not discuss religion because it may lead to arguments, resulting in more heat than light. But does the Bible show that Christians should remain silent for such a reason? Never! Declared the apostle Paul: "A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth." (2 Tim. 2:24, 25) The true Christian does not get heated up, angry and disturbed, when speaking Bible truths. There is no need to fight. He "needs to be gentle toward all," and he needs to speak "with mildness" to those not favorably disposed. Then there will be no heated arguments.

If people ask us about our hope, what are we to do? If we worship the God of the Bible, we will do what the apostle Peter says: "Always [be] ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:15) So speak about your hope, doing so "with a mild temper."

There is another vital reason why no Christian can stop speaking: The need to warn others of the impending destruction of this system of things at God's universal war of Armageddon. Lives are at stake! Just as Noah felt the urgency to speak up

before the great flood, so true worshipers of God today feel the urgency of the situation. They know Jesus foretold for our days that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." Before the end comes at Armageddon, the good news of God's established kingdom must be declared to all the nations. The warning witness must be given. If one knows about God's purpose to destroy this world and yet does not warn others, then the principle established at Ezekiel 3:17, 18, shows that God will hold that person responsible—responsible because he kept silent when he should have used his powers of expression to warn others. Because the apostle Paul did not hold back from speaking God's truths to others but even taught "from house to house," he could say: "I am clean from the blood of all men, for I have not held back from telling you all the counsel of God." May we be clean from "the blood of all men" by speaking of the Kingdom hope and what the kingdom will soon do to this wicked world.—Matt. 24:14; Acts 20:20, 26, 27.

WHAT TO DO

What if one finds himself having the tendency to decline speaking about the Bible? Take immediate steps to remedy the situation. For one thing, take steps to take in more knowledge of God's Word, because many persons refuse to discuss their hope because they lack knowledge. If one's re-

ligion is too intimate to be discussed, then that religion is not based on the Bible but on feeling, sentiment, emotion. The true religion of the Bible is reasonable, factual and communicable; but the Christian must take in knowledge so that he can speak to others of his hope.

How, then, should you react when someone of another faith approaches you to talk about religion? If you worship the God of the Bible, you will calmly listen, and then, at the appropriate time, take the opportunity to express your hope. Ask questions, when other people speak to you, as to *why* they believe a certain thing. Let them show you from the Bible what their hope is. "With a mild temper" show other persons your Kingdom hope.

If you should talk to someone about your hope and they say: "I don't discuss religion because it is too personal," you might say: "Well, religion certainly does involve personal conviction; but since *I* have no objection to discussing *my* belief—in fact, it is part of my belief to discuss it—I would like to tell you what has brought me hope and happiness."

True Christians simply "cannot stop speaking about the things" concerning God and his kingdom. If a person refuses to discuss religion, he is not worshiping the God of the Bible, and he is going in a way directly opposite from what the Scriptures teach. The heart is involved, yes, "but with the mouth one makes public declaration for salvation."—Rom. 10:10.

Misunderstood Laity

In a talk over the Danish radio a theologian, Prof. K. E. Skydsgaard, made the following remark about the laity of the church: "In my opinion it is a wrong and disastrous understanding which arises from an incorrect view of what the church is. If we do not make progress toward a completely different understanding of these words . . . we will never get out of the stagnant condition we are in. . . . It is the whole congregation which conducts divine services, not just the priest.

On Sunday it is the assembly of the people. But from here they should be sent out . . . and in this we see the peoples' unique apostolate."—*Menighedsrådernes blad*, December, 1960.

The FAMILY CIRCLE



"By means of your seed all the families of the ground will certainly bless themselves." —Gen. 28:14.

SOS

in these LAST DAYS

EARTH'S present three billion inhabitants find themselves living under a patchwork of varying social orders. Each of these differing forms of society depends on the human family for its growth and strength. Now that the current old world of peoples finds itself wandering in a labyrinth of troubles with no way out in sight, the varying social structures are experiencing crises, as these troubles have penetrated to the very basic family level. Such crises have brought thick gloom to the national groups. The Hebrew prophet Isaiah accurately foretold this coming into darkness and gloom for these last days: "Look! darkness itself will cover the earth, and thick gloom the national groups." (Isa. 60:2) Yes, this seems to be a reaping in of bad fruitage for ignoring the Great Sociologist, Jehovah God, the giver of name, status and purpose to the family arrangement. (Eph. 3:14, 15) Yet this same prophet in the identical prophecy utters hope. And what is that? That there will appear in the last days a seed or nucleus of a righteous new society whose light of truth,

vision and divine favor will become so spectacular by contrast that families from all nations will seek to bless themselves by embracing its successful ways.—Isa. 60:3-5; Gen. 28:14; Mic. 4:1-4.

THE FAMILY ORIGINALLY IN BIBLE VIEW

2 Originally what was the Bible view for the family arrangement over the course of time? The Former of the family unit was none other than the Creator of man himself. (Matt. 19:4-6) By means of family units this Creative Sociologist purposed to populate the whole earth with a righteous human society of perfect, mature individuals. (Gen. 1:28; Acts 17:26) Such a family circle of humans was lovingly designed to comprise essentially a father, a mother and children. Through marriage this status was brought about and was thus to be maintained. Family members, therefore, were to form a household, a small government, with the father as head and law-giver responsible to God, and the mother as a subordinate manager over the children. (1 Cor. 11:3; Rom. 7:2; 1 Tim. 2:11-15; Prov. 6:20) So from Jehovah God's yoking the first man and woman together, marriage has been the order for mankind. This has made possible the primary objec-

1. (a) To what depths do the old-world crises in society reach, and why? (b) Do the Scriptures offer any hope to families in these last days?

2. Describe the Biblical origin and purpose of the family arrangement.

tive for the family unit, that of producing children who, in turn, were to become righteously trained as members of an expanding human society.

³ In this manner, over a long period of juvenile immaturity of nearly twenty years, the family arrangement provided an administration of training involving care, discipline, protection and education under the guidance of loving parents. (Prov. 4:1-9; 2 Cor. 12:14) Likewise this was to make possible, from generation to generation, the transmission of all man's acquired attainments, knowledge and wisdom to an ever-enlarging stream of mankind. During childhood and adolescence the minors were to remain integrated or held together as parts of the family whole, sharing to the full in family activities, worship, work, joys and recreation. (Luke 2:51, 52) There was to be no shunting off into collective groups or a segregating of the youngsters to another's care and propaganda influence. When adulthood was reached, such ones could then stand as prepared individuals to form new family units. Thus the one-time infants, likened to "slaves" under the wise control of their parents, were now emancipated or set free to become "men in charge" themselves of new family households.—Gal. 4:1, 2.

⁴ Due to man's ancient rebellion in Eden against his Creator, to what extent today has there been a deviation from this original ideal for the human family? With all the information now available in the Bible, is there any group making an honest effort to return to the original Biblical standards of family life and purpose? What is this nucleus of a New World society? In answer let us now examine the family situation in various societies operating on earth today.

3, 4. (a) What was provided for juveniles, and what was the course of life set before them? (b) Answers to what questions are desired?

THE FAMILY IN SOVIET SOCIETY

⁵ In the society of Soviet Russia the family is considered a "collective body," a communist cell. The parents' authority over children is delegated to them by the State. The parents' duty toward their children is actually a duty toward society. Children are even admired when they distrust their own mothers and seek to go their own way into collective service groups. A prominent Soviet educator, A. S. Makarenko, in his book, *A Book for Parents*, confirms all this when he writes: "Our [Soviet] family is . . . a natural collective body. The family becomes the natural primary cell of society. Our parents are not without authority either, but this authority is only a reflection of societal authority. The duty of a father in our country toward his children is a particular form of his duty toward society." Later this same author relates a story of a boy who ran away from home after some differences with his mother and then comments: "I am a great admirer of optimism and I like very much young lads who have so much faith in the Soviet state that they are carried away and will not trust even their own mothers."* All this stands contrary to God's grant of authority to parents over their children.—Ex. 20:12; Eph. 6:1-4.

⁶ The Biblically ordained way of integrated, united family-circle life is further weakened from early childhood in the Soviet type of society. Efforts are made to wean and entice Soviet children from infancy into the segregated or collective way of life. In many cases three-month-old babies are boarded out and older infants are kept in daytime nurseries for uniform, state-controlled upbringing while their mothers work out secularly. Youths are

* *New York Times Magazine*, August 27, 1961, p. 21.

5. Describe the family in Soviet society, and what about honoring parents?
6. (a) How does Soviet training lead to the development of the *collective man*? (b) How do these ways square up with the Bible?

segregated into youth collectives to be subjected to specialized, government-inspired training. From the first schoolday children are taught to monitor the behavior of their schoolmates. Fear and trembling at men, so strongly warned against in the Scriptures, is thus engendered. (Prov. 29:25) During their schooldays they are taught to compete in groups, teams, collectives. Charts are used in the schoolrooms to emblazon "Who Is Best." Rewards of special privileges are granted to the winning groups, collectives. This is contrary to the Bible, which condemns competitions. (Gal. 5:26) Stress is always placed upon helping other members of one's collective group. Thus a sense of responsibility and loyalty to one's collective is constantly built up in the minds of men and women. By these means the richly endowed individual with his God-granted dignity must fade into the background to merge in with the group. Honor must always be brought to the group, and through the collective group honor is brought to the Soviet state.* Directly opposite, the Bible's way is for the full-grown, mature, *individual man*, not the *collective man*, to stand as a monument to the glory of God.—Ps. 8:4-9; 1 Cor. 11:7.

⁷ Communist China has gone one step farther in its sinister efforts to break up the ancient family unit. This the Chinese have tried to do by organizing their "communes." Under this attempted arrangement, unified family life of individuals practically ceases. The community in this way becomes responsible for the life, breeding and activity of all people in its confines. Large groups of men and women are herded together to undertake specified work projects. The authority of the male over the woman has been terminated. Women are permitted to live free, inde-

pendent lives, no longer subject to husbands as God arranged in the beginning. (Gen. 2:24) The power of the parents over their children has been broken. When children are born the babies are brought up by the State in large state-operated nurseries very much in the way that eggs are taken from hens and then incubated. In this manner the State or the community becomes the upbringer of the young. This usurps the divinely ordained places and offices of the father and the mother. All this is further contrary to nature, as only the natural parents can administer the genuine love, care and attention so vital for healthy development of offspring. Such violations of basic laws of God-designed nature can only lead to reappings of dire consequences.*—Gal. 6:7, 8.

THE FAMILY IN WESTERN DEMOCRACIES

⁸ In the democracies of the West, too, deviations have set in over the years, and these are breaking up family circles. In this type of society father comes home after working hours to eat quickly and dress and then to be out with his cronies for an evening of entertainment. Additionally, the husband has his meeting nights at the club, his bowling nights, his hunting expeditions, his brotherhood night at the church, and so on, which keep his calendar of activities full as a segregated individual away from his family. Mother, too, has her card clubs, her ladies' aid night at the church, her special social friends, all of which keep her busy many nights of the week, going her segregated way. The teen-age children, too, have a full diary of events each week that keep them busy with their Scout groups, their Sunday-school youth meetings, school parties and going out with their neighborhood "gang."

* New York Times Magazine, August 27, 1961, p. 78.

7. Compare Communist China's commune arrangement with that of the Bible.

* New York Times Magazine, October 22, 1961, p. 81.

8. What is happening to family circles in the Western democracies?

All this disunites the family circle, contrary to Bible principles. No effective progressive family law and order are maintained. No joint family accomplishments are achieved through family enterprises and activities. No common recreation of the family is enjoyed, since each goes his separate way to compound the narrow sex or age views of his group.—Col. 3:18-21.

⁹ In the schools and in every walk of later life competition is present. Mass psychology molds the thinking of students and adults alike. Materialistic goals are continually set before every member of the family through press, radio, television and the cinema. Individual advantage is stressed, which is contrary to the Bible's way of love and unselfish interest in others based on principle. Both men and women go out to work and become mere cogs in corporate machines. Success is measured in money and not in the finer values of life. In Western societies the dignity of the God-designed *individual man* is likewise receding into the background while the *machine man* comes to the fore.—1 Cor. 13:5; Phil. 2:4, 21.

A NEW WORLD SOCIETY AT HAND

¹⁰ In fulfillment of Bible prophecy there is developing in the earth today a remarkable New World society. Through its nucleus of anointed ones under the established Kingdom of the Seed of Abraham, families from 185 lands are already seeking to bless themselves by such means. (Gen. 22:17, 18) This includes returning to the original Biblical standards of family life and purpose. What are the facts about this New World society at hand?

¹¹ From the spring of 1919 forward the remaining thousands of Jehovah's anointed witnesses on earth became restored in

pureness of their worship and service of the Most High God. They had survived years of persecution, opposition and fiery testing. These now came forth as a proved, cleansed, devoted, loyal, integrity-keeping body of servants of Jehovah. Earlier, in 1914, the facts were abundant that Jehovah's kingdom had been established in the heavens. So as a follow-through the time had also come for the laying of the foundation of a "new earth" society. (Isa. 51:16; 65:17) This proved to be the case in 1919. Thus this remnant of anointed ones became in fact the nucleus or center of a transformed society of mankind dedicated to the Christian way of life and in accord with Biblical standards.—Rom. 12:2.

¹² In the expansion of this society all who became associated with them were expected to make over their pattern of thinking, to build new personalities according to Bible principles and to seek peace by beating "their swords into plowshares." (Col. 3:9, 10; Isa. 2:4) Like a firm core in a snowball, this clean nucleus attracted other lovers of righteousness to adhere to this developing organization. (Zech. 8:23) Thus since 1931 a "great crowd" of honest men and women have come into active association with this enlarged society. The leaven of righteousness of this God-approved nucleus of anointed ones has permeated to the far reaches of this new social spectacle on the world scene in 185 lands. (Matt. 13:33) At their 1950 Theocracy's Increase Assembly of Jehovah's Witnesses held at Yankee Stadium, New York city, July 30 to August 6, they accepted the designation for this visible organization of God, that of the New World Society of Jehovah's Witnesses. Three years later at their second world assembly at Yankee Stadium the following resolution (quoted in part) was

9. How is it that the *machine man* comes to the fore?
 10, 11. (a) What is remarkably happening by means of a New World society? (b) Briefly describe the history of the nucleus of this new society.

12, 13. (a) What sort of persons have come to adhere to this clean nucleus? (b) Give the designation of this new society, and when was it so accepted? (c) What is its guiding charter? (d) What is declared by them in their 1953 resolution?

unanimously adopted, setting forth the Bible as their guiding charter:

¹³ "THEREFORE we, as witnesses of Jehovah and as members of his New World society, gathered in our scores of thousands from scores of lands in international assembly here at Yankee Stadium, New York city, N. Y., this 20th day of July, 1953, seize this as a most fitting occasion to adopt the following resolution: . . . THAT we publicly acknowledge our debt to Jehovah for the vision and hope he has given us of his promised new world of righteousness. . . . He has made us a New World society by his dealings with us according to his precious promises. This New World society thus derives its origin from no human source and it is dependent upon no earthly political states, applying to none of them for its incorporation as a body and for the chartering of its existence and activities. . . . THAT, as a New World society, we hold fast to the indissoluble ties that bind us. We are one people, without distinction according to race, color, language, tribe or nation. We have the one living and true God, Jehovah. We have one common Monarch under God, his Son and our Redeemer, Jesus Christ. We have a law common to us all no matter where we live, Jehovah's theocratic law set forth in the Holy Bible. We have been taken out of the nations and divided off from the doomed world. We have the one country to which we are unitedly moving, the new world of God's creating."—*The Watchtower*, 1953, pages 507, 508.

¹⁴ Within this new society the family circle in unity is considered to be like a wheel in balance. A wheel is made for transporting, carrying burdens or progressing along. When each family member is in his proper place, the parents at the hub and the children as the spokes, then each

carries his due proportion and the family organization is able to move on smoothly. The family circle can roll along over rough terrain as well as smooth ground; it can roll uphill and downhill with equal control, provided the rim is maintained in perfect position with respect to the hub's direction. However, if one of the spokes is too long or too short, or the hub itself splits or gets out of center, then there are noises and jars of thumps and bumps. Family unity is impaired. Progress is hindered and little satisfaction is gained by those traveling along.

¹⁵ In the New World society the family is an integrated whole working together. No "spokes" are segregated off or half the "hub" not present. Rather, all parts of the wheellike family work, worship, study, play and do things together. This brings about wholesome family contentment, peace and progress toward life goals. No one in the family is overburdened with daily tasks. In the theocratically directed Christian household the non-Biblical saying does not hold true, namely, "A man may work from sun to sun, but a woman's work is never done." With all in the family sharing chores together, jobs are quickly performed and time is found to be spared for other desired activities.—Col. 4:5.

¹⁶ As in ancient theocratic Israel, unified family worship is found essential to the New World society family of today. The father as head is conscious of the family's spiritual needs. One or more times each week a family Bible study is regularly held. All members, young and old, have opportunities to participate. At the morning meal in many homes the entire family shares in considering the daily Bible text found in the Society's *Yearbook*. At each mealtime a prayer of thanks is offered to Jehovah for the daily provision of life's

14, 15. (a) To what is the family circle likened? Explain. (b) What advantages are there for the family to be an integrated whole?

16. Describe unified family worship in the New World society.

necessities. Then at the close of the day, all members in many homes unite in family prayer with the father expressing the verbal petitions, many kneeling on such occasion. During the week personal Bible study is encouraged for each family member at his private convenience. Five hours each week the entire family attends three meetings of their local congregation of the New World society. Since such a family is made up of God-fearing dedicated ministers, time is set aside every week for ministerial service from house to house and holding Bible studies with other interested people. In this manner sacrifices of praise are offered upon God's altarlike arrangement for Christians today. Even little children go along with their parents to hear the public declarations of praise being announced in the house-to-house ministry. In time the little Davids or little Dinahs too desire to add their contribution to the witness being given to the householders of the world.—Matt. 5:3; Ex. 12:26, 27; Eph. 6:18; Heb. 10:25; 13:10, 15; Matt. 21:15, 16.

¹⁷ For a smooth-running family, love, cooperation and discipline are necessary. The father is the presiding head, takes the lead and sets policy for the family. The wife is submissive to her husband. As a helper to him, a fellow worker, the mother implements matters by managing the household and keeps order while her husband is away. Children from infancy are taught to respect and obey parents, to submit to direction. Parents show love toward each other and toward their children. Where necessary, the rod of correction is used to curb youthful foolishnesses. Christian parents fully appreciate that they are responsible for their children's spiritual welfare. By their faithful Christian example in conduct and service, Christian par-

ents convey an indirect sanctification upon their minor children, which means blessing and favor from Jehovah.—1 Tim. 3:4, 5; Eph. 5:22; Prov. 22:6; 1 Cor. 7:14.

¹⁸ A unified theocratic family enjoys many beneficial results. The household is one blessed with understanding and balance. Unity is achieved in all household duties and domestic relations. There is a rich blending of personalities and relationships that cultivates love, joy, peace, self-control and long-suffering. Money matters do not cause friction. Materialism is put in the background, since spiritual-mindedness is put to the fore. Family recreation is shared together, producing much happiness, genuine humor and an inner stability. Children become endowed with spiritual aspirations. Teen-agers gain a maturity, a poise, a confidence, an outlook for the future that is remarkable. Bible principles are discussed, understood and then applied to daily life. All this safeguards the spiritual health of each family member; wrong desires are dispelled. Integrated family life pays off in every respect.—Gal. 5:22, 23.

¹⁹ Children and youths are not segregated off into Sunday-school classes or left to form neighborhood "gangs" or to join youth movements of various sorts. Rather, teen-agers spend their after-school hours with other youths of the New World society. They busy themselves profitably. They examine the thrilling facts and beauty of nature in all its many fields from God's intriguing "book of nature." Or they may share at times in extra-ministerial activities, which are soul-stirring. Alert theocratic parents seek to channel the enthusiastic interests of their youthful family members. Such parents wisely join their

18. Enumerate some of the benefits that come to a unified theocratic family.

19, 20. (a) How may youthful interests be wisely channeled, and by whom? (b) In contrast, why is it that New World society youths are so different from their youthful equals in the old-world society? (c) What situation still requires to be studied, and when?

youths in nature studies, taking of hikes out into the country to learn from things of nature. Others organize sightseeing expeditions en route to and from their theocratic assemblies. Still others take their teen-agers along with them on various secular jobs where such is practical. Teenagers get greater satisfaction from the warm companionship of their parents in such exploits into worthwhile fields of interest than by attending social parties.

²⁰ Already youths of the New World society are far ahead of their contemporaries in the old-world society where youths feel neglected, frustrated, become sex crazy, have the gambling spirit, take chances, are awkward, unbalanced, in fact, unprepared to meet later the responsibilities of mature

adult life. On the other hand, theocratic youths have courage, are lively, know that they are wanted and loved, are enthusiastic and respectful, possess virtue and sex control that are enviable. All such are the mere beginning of fruitages of integrated family life. Divorces are avoided and marriages are made a success. The entire family is thus conducted with dignity, honor and joy that are a credit to their God, Jehovah. But one will say, That is all very wonderful where the entire family are Jehovah's witnesses. Such will ask, How can a Christian conduct himself in a divided household and still maintain his membership in the New World society? The following article will consider this matter for us.

Youthful Ministers Bear Fruit

NO CHILD old enough to talk is too young to be a witness for Jehovah God. And not only can they witness but they can bear fruit, as the following experiences taken from the 1962 *Yearbook of Jehovah's Witnesses* clearly show:

- A Witness housewife in Belgium repeatedly tried to interest her neighbor in Jehovah's kingdom but without success. Then one day this neighbor called and requested a Bible and a Bible study in her home. What had brought about the change? The Witness's children had been witnessing to their playmates and these, in turn, told their mother what they had heard, awakening her interest.

- A young Chilean Witness of twelve years discussed the Bible with his playmates, resulting in an invitation to the home of one of them to talk to a Catholic lady who was visiting the family. Preparing in advance, he was able to give an effective sermon and also to place the Bible-study aid *From Paradise Lost to Paradise Regained*. The lady was so impressed with his sincerity and ability that she not only requested to have a regular Bible

study but insisted that the lad, instead of his parents, be the one to teach her.

- It is often true that adults pay more attention to a youthful minister than to one of their own age. Thus in one Haitian city where public lectures on the Bible were rather poorly attended, one Sunday the Kingdom Hall was filled to capacity. How so? Nearly every one of the newcomers had responded to the direct invitation of an eight-year-old who had visited all her neighbors to tell them about the Bible talks.

- In Greece a fourteen-year-old Witness who entered a clinic for an operation took with her the Bible-study aid *From Paradise Lost to Paradise Regained*. Making skillful use of her opportunities, she aroused the interest of the surgeon director of the clinic to such an extent that he took time every evening for eight days to study the book with her. Upon her leaving he readily subscribed for both *The Watchtower* and *Awake!* and arranged for a Bible study in his office, to be held twice a week. The study is continuing and he is now attending the meetings of Jehovah's witnesses.

LETTER TO THE EDITOR: We wish to apologize to the minister whom this concerns. Would this minister, who had eggs thrown at his car while passing through [the town of] Ralph, please accept our humble apology by taking his car to a garage for a wash and by sending us the bill? Would he also step in for our personal apology the next time he passes through Ralph? Though we were not the trigger of

this so-called joke, we wish "Wife, how do you know but that you will save your husband?" to apologize, and for our three friends who were with us. For, what seemed to be fun at the time was no joke. We would like him and the passing traffic to know there will be no more bad jokes.—MERK AND MERVIN CUGNET."

² The minister involved in this attack by a group of juvenile delinquents in Saskatchewan, Canada, was a district minister of Jehovah's witnesses. After the egg attack the minister stopped his car and went back to the house from where he thought this gang would likely be operating. There he sternly reported the incident to the parents and made a firm protest against such acts of danger and indignities to passing motorists. Without leaving his name the minister went on his way after the mother made an expression of regret. A week later the above letter of public apology appeared in the local newspaper.

1, 2. (a) What incident involving conduct occurred in Canada? (b) How did the public apology show moral courage, and did it turn into a blessing?

Christian Conduct in a

DIVIDED HOUSEHOLD

The district minister along with a local minister made a return call on these repentant parents. They found them discouraged and ones who had lost faith in their religion. Immediately a Bible study was arranged for the household, two new subscriptions were obtained, one for this journal, *The Watchtower*, and the other for the *Awake!* magazine. They were also informed that there would be no cost for washing the

car as the minister had washed it himself. As these ministers were leaving, the lady remarked how sad it was to have met in this way but, on the other hand, how happy she was that it all turned out that she and her family would now be able to study the Bible. These righteously exercised parents are to be commended for their course of public apology, which courageous act has brought them a blessing.—2 Cor. 7:10.

³ The above experience demonstrates that there is a deep inner sense of morality in many persons not Jehovah's witnesses and that upon a sudden jolt to reality such ones are stirred to godly sadness with the result of bringing them blessings of truth and a hope of a happy future. This moves Christians who live in divided households to further perseverance in their right course along with the New World society. A prominent businessman, the nonbeliev-

3. (a) How do some not as yet dedicated Christians demonstrate a deep inner sense of morality? (b) Of what encouragement is this?

ing husband of a refined wife who is one of Jehovah's witnesses, tells his business associates, in an expression of his moral disapproval of their aimless, leisure-minded, oft-inebriated wives, that when he comes home he prefers to find his wife active on the "Bible rather than on the bottle." What, then, are some points of encouragement as to Christian conduct in divided households that will win commendation and possibly bring life to nonbelieving dear ones?—1 Cor. 7:16.

⁴ There certainly can be no compromise where obedience to Jehovah is concerned. His Son Jesus prefaced the thought about divided households with the words, "Whoever disowns me before men, I will also disown him before my Father who is in the heavens." (Matt. 10:32-37) But the matter of getting along with others in the divided family does not always center about a point of obedience to Jehovah's laws. Sometimes it depends upon helping the other members of the household to understand correctly the Christian's belief and actions, why he feels the way he does and wants to attend meetings and go out in the public witness work from house to house. Sometimes it may involve a dispute over things that are not really required by God, things that can be done differently or at a different time so as not to conflict with interests and actions of undedicated members of the household. Sometimes the dedicated one may be insisting upon a wish or desire, a view or intention or practice that may be a personal matter not required by God. In order to see the thing in its proper light, let us take up some matters about a Christian's conduct under these circumstances.

4. Does getting along with nonbelievers always center around obedience to God's laws?

IF QUERIED WIFE AN UNBELIEVER

⁵ When a *man* is the dedicated Christian and his wife is opposed or indifferent he is in a much more favorable position than if the situation were reversed. He is able Scripturally to exercise headship, and this he is obligated to do. Wives are advised: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife." This subjection obligates the husband to provide for his wife and for his children, too, even as the apostle writes at 1 Timothy 5:8: "If anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith." Such is also a *legal* obligation. Usually wives who oppose the Christian will insist upon the latter measure even if they refuse to grant subjection. Furthermore, a husband owes his wife love and companionship, and this embraces the conjugal dues of sexual satisfaction, for otherwise he may encourage such satisfaction from another and thus promote unfaithfulness on his wife's part. So even if the wife is opposed or very indifferent, such husbandly obligations are binding upon the Christian.—Eph. 5:22, 23; 1 Cor. 7:3.

⁶ A husband under such circumstances is not excused from fulfilling the Scriptural requirements laid upon him for the sake of pleasing his wife or lessening her opposition. All dedicated persons are required to study, assemble with other Christians, and perform regular ministerial service. These can be performed without slighting the interests of the wife not in the truth. The husband can invite his wife to accompany him in worship and, if she refuses to do so, he still should participate. Why invite her if he does not insist upon such

5. In a divided household what responsibilities does a Christian husband accept?

6. 7. (a) What are some Scriptural requirements a Christian husband cannot be excused from in order to please a nonbelieving wife? (b) How should he deal with his opposing wife?

conduct for himself? And if he gave up in keeping to Christian study and association and ministerial service, would that not encourage his wife in her obstinacy and opposition? If a Christian husband whose wife opposes has children growing up, he must look after not only their physical but also their spiritual welfare, and this would include their attendance at meetings and personal study. The husband's headship permits him to insist upon their participation in these things. "You, fathers, . . . go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) So a failure to do this would be a failure as provider for the spiritual needs of the family.

¹¹ The father's looking out for the spiritual interests of his family would also include using all the tact and kindness possible toward his wife in an effort to help her see the truth. There is no need to get angry and yell at her about it. Even as with a non-Christian person outside the family, we are aware of the need to present the truth tactfully and in a way so as to cause least offense. In this same way a Christian husband whose wife has been opposed should present the truth gently and in whatever manner would gain the greatest respect and understanding of it.

HUSBAND AN UNBELIEVER

⁸ But now what if the situation is reversed, if it is the wife's lot to have a nonbelieving husband, one who is not united with her in worship? This may pose a greater problem, other things being equal, for this wife cannot exercise headship just because her husband is not in the truth. Instead, she must show wifely subjection, which means that she will let her husband make the decisions as to employment, place of residence, standards of living, and so

forth. Can a woman in these circumstances really love her husband, since he does not choose to accept Christian dedication? Yes, if he shows devotion to her and is morally clean. She loved him before she became dedicated. Dedication does not cause her to quit loving. Must she give him the marital dues? Yes, for they are still married. Dedication does not break a marriage bond. Even if the husband becomes at times violently opposed and tries to arrange things so the dedicated wife cannot enjoy theocratic association and service, still she owes her husband the normal marriage obligations. She must care for the home, prepare the meals and look after his interests to the extent possible. If he becomes so violent as to threaten harm to her, she may then consider separation for the sake of safety.—1 Cor. 7:15.

⁹ What about house-to-house ministerial service when the husband opposes it? Suppose he forbids her to go into this service on Sundays when he is home or perhaps he arranges for the two of them to be occupied elsewhere. Then what? It might be more judicious for the wife to rearrange her schedule of service and perform it at times that would not conflict with her family relationships. This would be the same as altering her field-service schedule in favor of doing home laundry, and so forth. Jesus' command to preach the good news did not specify that it may be done on Sunday morning only; and, while it may be more desirable, still it is not a matter of unfaithfulness to Jehovah to do her witnessing at other times if husbandly authority dictates it.

¹⁰ A Christian wife with an unbelieving husband can exert much good influence upon their children in spiritual matters even if he strongly disapproves. In doing

8. How does a wife with a nonbelieving husband have a greater problem?

9. What is the wife to do when her husband opposes her Sunday witness work?
10. How will the wife deal with her children as to spiritual matters, and why?

this she will be careful not to turn the children away from their father merely because he does not see the truth; but, while the children are young and she has them with her during the daytime, she will contrive to see that time is spent each day in talking the Bible to them. While she may not be able to substitute entirely for the lack of a father's instruction to his children, nevertheless she has an obligation to instruct to the extent possible. The Proverbs say (at 6:20): "Do not forsake the law of your mother," and (at 10:1), "A stupid son is the grief of his mother," thus showing that the mother shares the responsibility to teach the children, that later she may not be ashamed of a son's acting stupidly on account of her failure to teach him. Why should a wife put up with these obstacles and go on skillfully working out means to maintain integrity in a roundabout way? Because it is the way to support the principle of wifely subjection. It shows her faithfulness to Jehovah's Word and law. It may result in her children growing up instructed in the Christian way despite the husband's failure to shoulder the responsibility.

¹¹ This does not prohibit a wife from talking the Bible to her family, including her husband who is not in favor of it. But this latter should certainly be done tastefully and discreetly, at times most favorable for it and not in an irritating manner, rather when he is in a relaxed frame of mind and in a favorable mood. Right conduct by the Christian wife makes a powerful impression upon her unbelieving husband, sometimes even above personal attractiveness. The apostle said: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer

garments, but let it be the secret person of the heart . . . the quiet and mild spirit, which is of great value in the eyes of God." (1 Pet. 3:1-6) Such has truly great value in the eyes of a discerning though unbelieving husband!

CHILDREN UNBELIEVING

¹² Sometimes the division in a household is between parents and children; even minor children may balk at attending meetings and going into the field service. Teenagers at times become rebellious and hateful toward the Bible. Christian parents may feel, "My kids don't take an interest in the truth. I will cut them off! I'll do nothing but what the law requires, just feed and clothe them and let them stay under my roof and, when they get old enough, they can go their own way and then my wife and I can pioneer." Would such be a proper attitude in harmony with Christian principles?

¹³ No! For Christian parenthood requires something more than physical food, clothing and shelter. "Bringing them up in the discipline and authoritative advice of Jehovah" means instruction in the Bible. (Eph. 6:4) It includes regular participation in Christian conversation and involves taking the children to meetings where discussions are Biblical. Never underestimate meeting value! While the child may think this not as interesting as the movies or TV, nevertheless experience shows that child instruction pays off in later years. Two boys, both of whom found meeting attendance irksome, were brought to the Kingdom Hall by parents. One boy was then sent to a nearby movie while his parents attended the meetings. The other boy was made by his father to come in and sit through the meetings. The first boy mar-

11. What is it that is of great value to a discerning though unbelieving husband?

12, 13. (a) What is an improper attitude as to unbelieving children? (b) What experience is related as to dealing with children who seem uninterested in the Bible?

ried a worldly girl and left the truth, while the other boy grew up to like the truth, married a girl that was dedicated and later both became members of the Bethel family. So the parents' oversight and authority require that worldly-inclined children be brought regularly to meetings. It is even more necessary that such children be kept in close contact with Christianity while the children are still legally and Scripturally under the Christian parents' control. Cases differ. The older and more wayward, obstinate, set against the Bible, the more difficult the correction. More severe measures have to be taken to recover these.—Prov. 23:13.

¹⁴ It is not necessary that children have Christianity beaten into them. Constant nagging and shaming of a child whose natural inclinations are not toward the Bible may discourage rather than promote acceptance of the truth. So Christian parents have to see that their teaching ability is strengthened and developed to a higher efficiency so as to cope with the problem of children who do not seem to care for the truth. Such children need tactful, understanding treatment, not to be constantly bawled out and shamed by being told they are inferior to children apparently accepting the truth. One thing to help would be to make them feel that they are fortunate for being in a Christian family, looked upon by others as representatives of high-standard people, possessed of better insight and understanding because of being exposed to the enlightenment of the Scriptures. A child's antipathy to the truth should be minimized. Most children have to be helped along with a little persuasion as far as study is concerned anyway.

14. What is it that difficult children need, and how may parents deal with them?

PARENTS UNBELIEVERS

¹⁵ But now consider the case of children who come to a knowledge of the truth but whose parents have a different religion, or have none at all. What can be done if these parents deny the children privileges of going to meetings and going out into the house-to-house field service? Can the children rebel against parental restraint, completely ignoring parents' wishes, run away and share in theocratic activities anyway? That would not be Christian conduct, for the rule is that children must honor their fathers and mothers. Complete denial of all association may call for rather extreme measures so as to keep alive spiritually and do God's will by preaching to others. If orders are given to cease from what Jehovah commands or to go contrary to Christian principles, then the Christian must obey God rather than men. But in most instances the non-Witness parent does not go so far as directly to forbid Jehovah's will for dedicated children, so such parental restraint is like any other obstacle hindering one, such as health, secular employment or physical disability. Christian conduct requires us to endure it unless some lawful way around the obstacle can be effected, depending upon one's ingenuity. Christian conduct requires the underage child to be submissive, respectful, considerate, and cooperative with non-Witness parents. Note Jesus' example on this as found at Luke 2:51, 52. So dedicated children may 'bide their time,' progressing in the truth by reason of personal study and whatever association and service, though limited, is allowed them by non-Witness parents, improving their capabilities that can be used when they grow up into less restricted lives.—Ex. 20:12; Acts 5:29.

15. (a) What problem do believing children whose parents are unbelievers face? (b) What proper course should they take?

¹⁶ In the case of children in the truth whose parents do not accept it, their holding to obedience and recognition of parental control is itself an honor to Jehovah. His law is being upheld, His will is being done. A child's careful endeavor not to compromise on Jehovah's commands but to accede to parental authority otherwise is obedience to Jehovah. In such circumstances children need not feel defeated by parental restraints that other children's parents in the truth do not impose. Instead, they should figure out how much theocratic activity is allowable and do that much. Remember, it is not how much one does that counts but rather one's determination to do all he can that is important. In this way he proves himself pure and upright, and by his life he bears witness. "Even by his practices a boy makes himself recognized as to whether his activity is pure and upright." (Prov. 20:11) A young person needs guidance, and a dedicated child whose parents are undedicated should realize this. Nothing is wiser than to pray for guidance.

¹⁷ Tactfully a dedicated child should witness to his parents and try to explain the Bible to them. Forethought is necessary here. Never should a child be insulting or arrogant to his family, never "tell them off" or "get even" for their opposition, never use the Bible as a club. Instead, he should show that he desires them to understand the Bible. Do not talk down to them but reason with them, ask their advice in such a way as to get them to answer supporting the Bible. "Dad, wouldn't you rather I'd go to meetings than to get into some devilment with other kids?" When parents explode, "Give up this crazy

religion!" you can honestly reply, "All right, I will—if it is crazy. But, Mom, if it's *crazy*, why can't the minister show where it's wrong?" Thus seeds of truth are placed in parents' minds. It may not be long until they recognize that the dedicated child has something the clergyman cannot disprove, and something the parents had best look into.

¹⁸ "But my case is extreme," one may say, "and I have tried all this. What else is there for me to do?" Jesus said the first command was to 'love and obey Jehovah with all you have.' (Matt. 22:37) So in every instance the ministry, our worship of Jehovah, comes first, ahead of others' commands. Jesus gave commands that are essentially his Father's commands, and about these he said: "If you love me, you will observe my commandments." (John 14:15) We cannot obey our family's desires for us if it means contradicting or refusing what Jehovah commands. Jesus said the second commandment was: "Love your neighbor as yourself." (Matt. 22:39) Among our neighbors our family members are nearest and dearest, even though opposed to the Bible. These, then, require our greatest concern. We want to help them into the truth. Just because they do not see the truth as quickly as we did is no reason for cutting loose from them. After all, others in our community who do not accept the truth, are indifferent to it and even mean about it get our loving concern expressed in our continually going to witness to them at their homes. We certainly ought to do as much for our family members, should we not? This means we must do things to win them, not alienate them. Persuade them, do not prejudice them. Endear them to us and do not make them just endure us.

16. Should such children feel defeated, and how can they be an honor to Jehovah?

17-19. (a) How might such children speak to their parents about the Bible? (b) How does the matter of neighbor love enter the picture? (c) What should be used when dealing with the "home front," and may it be rewarding?

¹⁹ So one has to keep on planning and using strategy on the home front in order to win the family over to true Christianity.

With one's family, particularly husbands and wives, one will already know them intimately and can know what will work best and most effectively. The rewards for such loving long-suffering toward opposing dear ones are high!

²⁰ Truly a wonder is taking place in the earth today as to the members of the New World society, whether they be of divided households or integrated ones of united family circles! Distinct persons of new personality are being developed on a high level regardless of national background. The true, fearless *individual man* in all his God-designed dignity is becoming manifested globally amid declining social orders. This is something that Soviet society with its product of the *collective man* and democratic society with its product of the *machine man* cannot achieve. By means of a program of applying Bible principles to human living the following basic qualities now remarkably characterize those of the New World society.

Love: an unselfish interest in others based on Bible principles.

Joy: a deep inner sense of delight, pleasure, satisfaction, contentment.

Peace: an inner state of tranquillity, ease, calm; unanxious, harmonious.

Long-suffering: an endurance, tolerance,

^{20, 21.} (a) What is it that characterizes those of the New World society? (b) How are such qualities attained? (c) Describe some of them.

patience, ability to put up with persons and circumstances.

Kindness: being gentle, sympathetic, obliging, well mannered, considerate.

Goodness: performing deeds of generosity, liberality, hospitality.

Faith: possessing firm conviction, solid assurance, complete confidence.

Mildness: control of temper, spirit, anger; a teachable disposition.

Self-control: keeping physical and mental forces restricted, poised, balanced.

Virtue and Chastity: being honest, upright, just, and keeping moral sex integrity.

Reasonableness: being open-minded, approachable, not opinionated, undogmatic.

Readiness to obey: being quick to follow leadings of the divine will, not stubborn.

Mercy: being compassionate, withholding just censure upon repentant ones.

Impartiality: granting equal dignity, unprejudiced, no favoritism.

Not hypocritical: no pretense, no false front, always genuine, real.—Gal. 5:22, 23; Eph. 4:23, 24.

²¹ All these add up to one's growing in the image of Jehovah God and Jesus Christ, who excel in all these qualities. Seek now active association with the New World society of Jehovah's witnesses to be transformed, that you may qualify to live forever on this paradise-destined earth! —Eph. 5:1, 2.

RECOMMENDATION

One of Jehovah's witnesses in Ohio reported the following experience: "One day the department head in the plant where I am employed had this to say to those in my department regarding me: 'Bill B.... is the one and only reliable worker in my department, the only one I can trust.' Sometime later, after learning

I was one of Jehovah's witnesses, he had occasion to speak to the men regarding neatness, honesty and the giving of a full day's work. His closing words were: 'Perhaps all of you should join Bill B....'s religion and then maybe you would all do better.'

Our Activation by Jehovah's Spirit

AGUATEMALAN full-time minister of Jehovah, after a trip by bus, walked twenty-five miles to get to his ministerial assignment. This he accomplished even though the road was rocky and led over mountains and he was burdened down by a seventy-pound suitcase. Another like minister in Southern Rhodesia, after going as far as the bus would take him, walked a hundred miles in five days to get to his territory. A Christian witness in Russia was brought before a community court because of her preaching Bible truth. In spite of many threats and jeers by the court and other onlookers she remained firm and calm, saying to her opposers: "I am dedicated to serve the God who rules the universe, and I will never desert him under any conditions." A Hawaiian minister, eighty-four years old and severely bent, devotes 150 hours monthly to the public ministry. What enables all these to perform such things in order to preach the Kingdom message? Activation by Jehovah's spirit.—2 Cor. 4:7; Phil. 4:13.

The foregoing are but a few of the many incidents reported in the 1962 *Yearbook of Jehovah's Witnesses*. It gives eloquent testimony to the fact that the Witnesses are activated by Jehovah's spirit, that they are indeed "aglow with the spirit."—Rom. 12:11.*

What does it take to receive this dynamic force of Jehovah, this holy spirit of God? What is required, first of all, is a good heart condition. No one can have God's spirit if his motive is selfish.—Acts 8:17-22.

Secondly comes the hearing of the Word of God. As the apostle Paul shows: "This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith?" Yes, there must be a hearing of the Word of God, coupled with faith, for it is a word that "is alive and exerts power."—Gal. 3:2; Heb. 4:12.

However, this hearing by faith must be a live faith, not a dead faith. That means it must be backed up by works, works consistent with and in demonstration of our faith: "As the body without breath is dead, so also faith without works is dead."—Jas. 2:26.

More than that, for one to receive holy spirit he must also be in touch with God's

channel of communication. Just as in the days of Jesus and the apostles receiving of holy spirit was dependent upon contact with God's channel of communication, his earthly representatives, so also today. The facts show that that channel is found with the New World society of Jehovah's witnesses.—Acts 19:1-7.

Nor is prayer to be overlooked. As Jesus said: "If you, although being wicked, know how to give good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" But we must keep on asking.—Luke 11:5-13.

Important also is one's mental attitude. To the extent that one really wants to receive God's spirit and to be guided by it, to that extent he may expect to receive more of it. He must not grow careless, thus "grieving God's holy spirit."—Eph. 4:30.

What are the results of this activation by Jehovah's spirit? Many and miraculous. First of all there is the understanding of God's will and direction in obeying it today. Included also is the carrying out of the worldwide witness work, preaching the good news in the homes and from the public platform and training ministers in Kingdom Ministry Schools and at the Watchtower Bible School of Gilead.

Their activation by Jehovah's spirit has also resulted in the fearless stand taken by the witnesses of Jehovah in regard to issues involving their worship, be those issues nationalism, blood or anything else. They obey God as ruler rather than men regardless of the cost.

By reason of the fact that God's spirit is upon them and they manifest the fruitage of God's spirit in their lives, their unity is unparalleled. In spite of all the world's divisive factors—racial, national, political, economic, social and religious—they remain in union with one another and with their God. In them Jesus' prayer is finding fulfillment: "I make request . . . that they may all be one."—John 17:20, 21.

During the month of April Jehovah's witnesses will be giving proof of their being activated by Jehovah's spirit by zealously proclaiming the name and purposes of Jehovah God and by helping others to do the same.

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

A LOOK AT

Mormonism

THE Church of Jesus Christ of Latter-day Saints is far from being an insignificant religious organization. With a membership in 1960 of more than one and a half million, it is big enough to make its presence felt in this modern world. The zealous activity of 6,000 full-time missionaries and over 7,000 part-time missionaries has brought Mormonism into contact with people in many lands who know little or nothing about it. For their benefit let us take a close look at it.

Claiming to be a distinctly different religious organization, Mormons vigorously disclaim any connection with Catholicism and Protestantism. Their founder, Joseph Smith, was convinced that there was no truth in either of these big religious divisions of Christendom. Priding themselves in being different from other churches, Mormons view their church as the restoration of Christ's church, which they believe was destroyed when the apostles died. Forgetting that Christ is the main foundation of his church, or congregation, they conclude that it could not exist without living apostles as a foundation. They believe that the restoration of Christ's church began when Joseph Smith had visions of heavenly messengers.

It was in 1820 that Joseph Smith had his first vision. He claimed that while alone in the woods he saw a vision of two bright personages standing above him who told him not to join any church. These personages, it is claimed, were the heavenly Father and his Son, Jesus Christ. Three years later he said he had another vision. This



time a heavenly messenger who called himself Moroni told him of a hidden book written on golden plates. Following instructions from the messenger, he said he removed the plates from their hiding place after waiting four years. This golden book is supposed to be the Book of Mormon.

Joseph Smith claimed that he had another vision in 1829, at which time John the Baptist appeared to him as a heavenly messenger and conferred upon him and his associate, Oliver Cowdery, the priesthood of Aaron, after which they baptized one another secretly. This claim was made despite the fact that the Bible tells that the Aaronic priesthood was changed when Jesus Christ brought the Mosaic law to an end. This vision and a subsequent one of three apostles are believed to have given these two men authority to restore the church of Christ.—Heb. 7:11, 12, 18.

VIEWS OF THE SCRIPTURES

Mormons acknowledge that they accept the Bible as the inspired Word of God, but they are quick to qualify their acceptance by saying: "We believe the Bible to be the word of God as far as it is translated correctly." This loophole permits them to reject any Biblical statement that conflicts with Mormon teaching. Thus Mormon teachings and writings are made the measuring rod of truth.

Since the days of the translation of the King James Version of the Bible, knowledge of Bible languages has greatly im-

proved and thousands of very old Bible manuscripts have been found. These factors have made possible modern translations of the Bible with a textual accuracy that is very close to that of the original writings. The Bible is a dependable guide and needs neither the apocryphal writings of the Catholic church nor the Book of Mormon to make it complete.—2 Tim. 3: 16, 17.

Like the Catholic church, which refuses to accept the Bible as the only authority on religious beliefs, Mormons insist that there are other authorities equal to the Bible. This view is vital to any religion that has teachings lacking Biblical support. In the book *Why I Am a Mormon*, Wallace F. Bennett expresses the Mormon view when he says: "We recognize the Bible's limitations as well as its value. We do not ascribe final authority to any of its statements because we believe that God has re-established the authority to speak in his name and has given it again to righteous men." On the same subject Joseph Smith, Jr., stated in the *Documentary History of the Church*: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than by any other book." Should not the Bible be the keystone of Christian belief?

The scripture at Ezekiel 37:16, 17, is used by Mormons to prove their contention that the Bible and the Book of Mormon were foretold in prophecy. They claim that the two sticks about which the prophet Ezekiel speaks represent these two books. But the sticks in Ezekiel's prophecy have no reference to books, and this is indicated by Ezekiel himself. He designated one stick for Judah and the other one as "the stick of Ephraim." The tribe of Ephraim descended from Joseph and became the head of the ten tribes that broke away in the

days of King Rehoboam. Because of this headship the name Ephraim came to be applied to the ten-tribe kingdom. After the release of the Israelites from captivity to Babylon, the ten tribes were reunited with the other two tribes and the Levites. This reunion of the northern and southern kingdoms of Israel was what Ezekiel foretold when he spoke of the two sticks' becoming one stick. So the Bible lends no support to the claim that some other religious book is of equal authority to it.

CONCEPT OF THE FATHER AND THE SON

Regarding his Father, Jesus Christ said at John 4:24, "God is a Spirit." Mormons claim that God is not a spirit but a personage of bone and flesh. "The thing I want to impress upon you," said Joseph Smith in the *Logan Journal* of March 14, 1911, "is that God is real, a person of flesh and bones, the same as you are and I am. Christ is the same, but the Holy Ghost is a person of spirit." These three form, in Mormon belief, a trinity or godhead, but not in the same manner as the trinity conceived by Catholicism. The Mormon trinity consists of three distinct personages that are united in purpose. They speak of the three as God the Father, God the Son and God the Holy Ghost.

Mormons point to the Bible statement that man was created in the image of God as proof of their contention that God has a body of flesh and bones, but this conclusion is not in harmony with the Scriptures. Being in the image of God does not mean man and God are similar in substance. Bodies of flesh were designed for life on earth, not for existence in the spirit realm. That is why Paul said: "The glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort." (1 Cor. 15:40) Man resembles God because he images God's attributes, which make man superior to the beasts.

Nothing is availed by claiming that the heavenly bodies of God and Christ are flesh and bone rather than flesh and blood. Bodies of flesh and bone cannot exist without blood, for the Bible says: "The life of the flesh is in the blood." (Lev. 17:11, AS) A body of flesh and bone only would, therefore, be lifeless. It is just as impossible for a body of flesh and bone to be in the heavenly kingdom as it is for a body of flesh and blood. The apostle Paul makes this clear when he specifically states that flesh cannot go there. "Flesh and blood cannot inherit God's kingdom."—1 Cor. 15:50.

The resurrected Jesus Christ did not have a fleshly body when he came into the presence of God after his ascension. Peter shows that Christ was resurrected with a spirit body, not a material one of flesh and bones without blood. "Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) Consider also Paul's testimony: "The last Adam became a life-giving spirit." (1 Cor. 15:45) The fleshly bodies Jesus had while on earth after his resurrection were materializations such as made by angels on numerous occasions down to the first century. Jesus had the power to materialize a fleshly body.

Mormonism's unscriptural conclusion that God has a body of flesh and bone has led to the claim that God was once a man. Joseph Smith, Jr., said in *Times and Seasons* of August 15, 1844: "It is the first principle of the gospel to know for a certainty the character of God and to know that we may converse with him as one man converses with another and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." For support of this view Mormons are com-

elled to turn to their own writings rather than to the Bible.

The conception that there is a godhead of three Gods, the Father, the Son and the Holy Ghost, is also without foundation in the Bible. It teaches that there is only one God who is and always will be without equal. "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." (1 Cor. 8:6) Rather than being part of a godhead and eventually becoming equal with the Father, Jesus Christ is a creature who, like other creatures, looks to the Father as his God and is eternally subject to him. That is why he told Mary: "I am ascending to my Father and your Father and to my God and your God."—John 20:17; 1 Cor. 15:28.

LIFE AND DEATH

Like Hinduism and Buddhism, Mormonism believes that a man's existence extends before the day of his birth and beyond the day of his death, that it is a long progression. They base this upon their contention that man's spirit is immortal. Regarding this, Stephen L. Richards, one of the Mormon presidents, said: "In their conception, the spirit of man not only never dies but it lives through states of eternal progression. Whatever is learned or acquired in one's life is taken on to a succeeding life. Condemnation or 'damning' is but a retardation in progression. Goodness accelerates progression—badness retards it. There is no conceivable limitation to the achievements of the good. They may ultimately become through progression as intelligent and as omnipotent as God, himself." Another Mormon spokesman, James E. Talmage, stated: "There is in man an immortal spirit that lived as an intelligent being before the body was formed, and that shall continue to exist as

the same immortal individual after the body has gone to decay." The Bible is very plain in making known the fact that Jesus Christ existed in the spirit realm before becoming a man. If the same were true for all men, would not the Bible be equally plain about it? If such a doctrine were true, it would be of such great importance that the Bible would certainly make mention of it, but it says nothing about men having a prehuman existence.

Yet Mormons point to a question asked by Jesus' disciples regarding a blind man as proof of preexistence. The scripture they use is John 9:1-3, which says: "Now as he was passing along he saw a man blind from birth. And his disciples asked him: 'Rabbi, who sinned, this man or his parents, so that he was born blind?' Jesus answered: 'Neither this man sinned nor his parents.'" But Jesus did not say they had the right idea. Rather, he corrected them when he said that neither the man nor his parents had sinned. Possibly these disciples believed with some Rabbis that a person can sin in a mother's womb before birth. Since their thinking was wrong, their question is no support for the doctrine of preexistence.

When speaking about Esau and Jacob the apostle Paul supported the Scriptural view that a man's existence begins when he is born and not in any spirit realm before birth. Paul said: "When they had not yet been born nor had practiced anything good or vile." (Rom. 9:11) If they had had a prehuman existence, Paul could not have said that. Jesus himself indicated that men do not come from the spirit realms above as he had. To the Jews he said: "You are from the realms below; I am from the realms above. You are from this world; I am not from this world."—John 8:23.

Likewise the Mormon belief that a man's spirit separates from his body at death and

continues his existence in a place called "paradise" where he is given opportunity to hear the gospel and to repent of his sins finds no support in God's Word. The Bible states that the dead cannot think and make decisions. Note what is written at Psalm 146:4: "His spirit goes out, he goes back to his ground; in that day his thoughts do perish." Since his thoughts cease, his spirit could not be something that continues his conscious existence, but is instead the impersonal force of life. Another scripture states: "As for the dead, they are conscious of nothing at all." (Eccl. 9:5) The hope for the dead is a resurrection, an awakening from death to life.

Peter's words at 1 Peter 4:6 do not support the Mormon view either. He was not speaking about the spirits of dead persons when he said: "For this purpose the good news was declared also to the dead, that they might be judged as to the flesh from the standpoint of men." Since the physically dead are "conscious of nothing at all," the dead mentioned here are the same dead Jesus meant when he said: "Let the dead bury their dead," and the same ones Paul meant when he said: "It is you God made alive though you were dead in your trespasses and sins." Living persons who are dead in God's eyes because of sins are able to hear the gospel, to think and to repent. The "spirits in prison" to whom Jesus preached were fallen angels, not the spirits of dead persons.—Matt. 8:22; Eph. 2:1; 1 Pet. 3:18, 19.

MARRIAGE

Due to the unscriptural belief that a man's conscious existence continues after death, the contention is made by Mormons that the marriage bond also continues after death. Wallace Bennett says: "The Mormons believe that when the ceremony is performed in a temple, by one holding the necessary authority, the union is eternal

in duration and extends beyond death." There is nothing in the Bible to warrant this conclusion.

Contrary to Mormon teaching, the Bible reveals that death dissolves the marriage bond. At Romans 7:2 it is written: "A married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband." The marriage bond no longer binds her to him. Note also what Jesus Christ said: "In the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven." (Matt. 22:30) Since they become like the angels as regards marriage, they are single. Brigham Young acknowledged the singleness of angels when he said: "They are single, without families or kingdoms to reign over." The truth of the matter is that death terminates the marriage bond.

MISSIONARY WORK

Much missionary work is done by the Mormons to spread their beliefs, but nobody in the Mormon church makes missionary work a vocation or permanent occupation as did Jesus Christ and the apostle Paul. The missionaries are usually young men in their early twenties who spend two years in countries that speak English and two and a half years in countries that speak a different language. After this short stay they return home to resume their own pattern of life in their community.

During their stay in a country the mis-

sionaries work in pairs, calling from house to house. When a householder invites them in, they proceed to conduct, in a friendly manner, a series of lessons in the beliefs of their church with the objective of converting the householder to their religion. Although the householder may enjoy their friendliness and come to depend on them for spiritual instruction and leadership, they are not sufficiently interested in him to stay in the country beyond the two or two and a half years required of them. When they leave, the householder is turned over to a new set of missionaries, if a new set arrives.

There can be no question about Mormon sincerity in their beliefs, but sincerity does not make their beliefs true. Truth is not established by personal conviction. Many persons since the days of the apostles have claimed to have had visions and to be prophets of God. The firm conviction of those who believed them did not make the teachings of these persons true. Usually these self-appointed prophets had to proclaim their own writings as holy scripture in order to find the support for their teachings that the Bible does not give. The best protection against such deceptions is to compare religious teachings with the Bible. Use it as the measuring rod of truth. Follow John's advice: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

EDUCATING TEACHER AND CLASS

"One day I received a telephone call from my son's schoolteacher," reports one of Jehovah's witnesses, living in Ohio. "In conversation she stated that she wanted me to come over to the school as soon as possible, as my eight-year-old son 'was confusing the whole school.' Upon arriving, I was told that my son was telling his classmates that God's name is Jehovah. So I explained to the teacher why God had a name, how it is mentioned over 6,000 times in the Hebrew Scriptures, and concluded by reading to her Psalm 83:18. Since that time the teacher has asked my son many questions in regard to his Christian beliefs."

As told by Maude Johnston

THE report on Northern Ireland and Eire in the *Yearbook of Jehovah's Witnesses* is always of special interest to me, because I was born in the "land of the shillelagh."

And I was born rich! Yes, to have godly parents gives one a rich inheritance indeed.

One of my father's brothers, Uncle Eddie, accepted the truth about 1905, when I was ten years old. There were very few Bible Students (as they were then called) in Northern Ireland, but my uncle passed the message on to my father and he became very much interested. At first mother frowned on "Uncle Eddie's religion." However, father's kindness, tact and patience gradually helped her. I can still hear him say, "Sarah, sit down for a minute while I read you this," and "Sarah" would sit down and listen. Later on Papa would turn up at the church where he had been an officer and distribute Bible tracts to the folks as they left on Sunday mornings. This so embarrassed mother that she stopped attending church, and soon she accepted the truth.

In 1911 Brother Russell visited Belfast, and I recall that he invited the whole "ecclesia"—a mere handful—to have tea with him at his hotel. But regardless of the smallness of the group, when the public talk was held Ulster Hall was packed out, most of the crowd having come in response to paid advertising in the press.

LAYING A FOUNDATION

The next year my uncle and my father brought their families to New Zealand, the

LOVE and LOYALTY

"land of the long white cloud" as it was called by its early discoverers.

Although he had a family of four to provide for, uncle was a colporteur, or pioneer as we now call them, and he continued in his full-time ministry for many, many years. He did much to strengthen the hands of the few brothers in the truth at that time. One point continually emphasized by him, and which has ever been valuable to me, was the importance of loyalty to Jehovah's organization. So at a very early age love for the truth and loyalty to Jehovah's organization became, as it were, the mainsprings of my life.

In those days we used as textbooks the *Studies in the Scriptures*, and it was the chronology set out in the second volume that really gripped me. I devoured it all, made my dedication, symbolized it by water immersion and engaged in all the features of the preaching work that were being carried out at that time.

TESTED

When the fall of 1914 arrived, with the outbreak of World War I and the end of the Gentile Times, we were busy showing the Photo-Drama of Creation in Wellington. Then I shared in the "pastoral work," which was an effort to locate among those who had obtained literature persons who could be helped to study the Bible. But there were many things that we did not clearly understand. And as we look back on it now, we can appreciate how lovingly patient Jehovah was to use us at all.

When Brother Russell died in October, 1916, it proved to be a test to us. I felt as if something on which I had been leaning was taken away. Then we saw the branch servant "down under" waver in his loyalty to God's organization and fall, taking many of the brothers with him. Even when we gathered together to study, detectives were often present at our meetings. Fear of men and lack of love for and appreciation of the truth proved to be the downfall of many in those days; but, on the other hand, how grateful we were for our strong, faithful brothers who proved to be "like the shadow of a heavy crag in an exhausted land"! (Isa. 32:2) As a result of these experiences our viewpoints were often corrected, and we became stronger in our love for Jehovah and our loyalty to his organization.

SHARING IN AUSTRALIAN EXPANSION

When I married in 1923 I moved to Australia with my husband to enjoy the wonderful privilege of working in the Society's branch office in Melbourne. In 1925, when our daughter Ruth was born, Brother Rutherford kindly arranged for us to stay with the Bethel family and for her to be brought up among them. What a privilege! Early her feet were set on the way that leads to life, and by Jehovah's undeserved kindness they are still walking loyally in that direction.

Australia is a vast island continent not too much smaller than the United States, but with only some ten million inhabitants. At one time I attended a national convention here at which the attendance was only about three hundred. Today the number of Jehovah's witnesses in Australia is over fifteen thousand. And what a joy it is to see the large numbers of lovely young people—truly "desirable things of all the nations" to honor Jehovah! (Hag. 2:7) To

have had the joy of serving our brothers and watching the work grow all these years is something that words fail to describe.

The progress in understanding of the truths of the Bible has also been strengthening. There was the never-to-be-forgotten *Watch Tower* on "Birth of the Nation" in 1925, study of the vindication theme, the start of regular Sunday-morning witnessing and many, many other markers of progress that have built up our loyal love.

Following the Detroit, Michigan, convention in 1928 the Society changed the location of the branch office from Melbourne to Sydney, since steamers carrying our literature from New York made Sydney their port of call. Then, too, Queensland, with its boundary one thousand miles north of Melbourne, was a vast area and it was virtually untapped as far as the witness work was concerned. The radio work, in which my husband and I were privileged to share beginning in 1932, also helped to spread the Kingdom message into these areas.

FACING OPPPOSITION

This expansion was not met without opposition, but even that served to give wider publicity to the work. So it was with Brother Rutherford's visit to Australia in 1938. The Roman Catholic Church saw to it that there was stiff opposition, but the Sydney Town Hall, which was refused us then, has since been used often for our assemblies.

During the years of World War II there was further difficulty, but perhaps not as much as in some other lands. Nevertheless, the government banned our ministry, stating that our existence was prejudicial to the efficient prosecution of the war, and in their zeal they seized various properties of the Society throughout the country, searched the homes of Witnesses and seized vast quantities of Bible literature. All over

the land our brothers were in gaols for refusal to violate their neutrality. Finally, after two years the Society got a hearing on the matter in court, and on June 14, 1943, the High Court ruled against the Commonwealth Government and for Jehovah's witnesses. Our loyalty to Jehovah's organization during that time had not been misplaced.

The month following the lifting of the ban, on my return home after having had a share in witnessing one Sunday morning, I found that Brother Johnston had gone to his reward. Yes, a coronary occlusion had cut off his life, over forty years of which had been spent in the full-time ministry in South Africa and Australia. His last assignment had been writing for *Consolation* (now the *Awake!* magazine) the result of the High Court case. It was only natural to miss him, but how could I mourn when I knew that he had indeed experienced his change, because his was the hope of heavenly life? (1 Cor. 15:51, 52) It was a blessed privilege to have had his companionship for over twenty years, and it was a stimulation to loyal love on my part to Jehovah and his visible organization.

REJOICING IN FINE WORKS

With the ban gone the work was reorganized. In 1946 our first graduates from the Watchtower Bible School of Gilead arrived, and what excitement! One would think they were creatures from some other planet so great was our interest. They have been a great help in the work, and I am grateful for their example of faithfulness. About the same time our own brothers were leaving Australia for Gilead, and to-day they are giving a good account of themselves in many lands and islands throughout the world. Some are in Japan, Hong Kong, Malaya, India, Cyprus, and other places, and it is a joy to follow their

progress and to hear of their continued works of love.

When Brother Knorr visited us in 1947 we received more good counsel and help. We got our thinking straightened out on the proper relationship of Christians to the world, which strengthened all of us and brought the organization into a condition where it would be more acceptable to Jehovah. Visits such as this from special representatives from the Society's headquarters have always been bright spots in our theocratic advancement.

Then in 1953 it was my turn to do some traveling—to the international convention in New York. What love was shown by the brothers we met along the way! How happy we were to be able to visit the Bethel home and factory in Brooklyn and Gilead School at Ithaca, to get to know so many brothers from far-flung places, to hear our faithful brothers speak about the truths from God's Word! It was wonderful!

As the Kingdom work has continued to expand, new branch offices have been opened in Singapore, New Zealand, Fiji and Papua, all of which were previously under the care of the Australian branch. To see this growth manifest in so many ways is to see, as it were, the stately stepings of our God as he conducts his work to the final and grand vindication of his holy name.

It is my earnest prayer that my love and my loyalty will continue to grow and that, despite advancing years that make it difficult to do as much as one could wish, I may continue to be rich in fine works, active in service of Jehovah my God. "O God, you have taught me from my youth on, and until now I keep telling about your wonderful works. And even until old age and gray-headedness, O God, do not leave me, until I may tell about your arm to the generation, to all those who are to come, about your mightiness."—Ps. 71:17, 18.

Questions from Readers

- How are we to understand Luke 21:25, 26 and the similar passage at Matthew 24:29? Are they to be taken literally or symbolically?

—C. S., United States.

Luke 21:25, 26 reads: "There will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken." The similar passage at Matthew 24:29 reads: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken."

Acquire wisdom; and with all that you acquire, acquire understanding.

—Prov. 4:7.



ANNOUNCEMENTS

FIELD MINISTRY

Being aglow with Jehovah's spirit, lovers of Bible truth are moved to share its message of life with others. (Rom. 12:11) And since *The Watchtower* has done more than any other journal to help persons to understand the Bible, Jehovah's witnesses encourage all lovers of Bible truth to read it regularly. During April they will be inviting others to obtain a one-year subscription for it, with three booklets, for only \$1.

TO PROFIT YOUNG AND OLD

Have you read *From Paradise Lost to Paradise Regained*? This beautifully illustrated book of 256 pages is rapidly becoming one of the most popular Bible-study aids for beginners that has been produced. Yet it is not just a child's book. It will bear careful study by even the most advanced adult students of God's Word. Get your copy for only 75c.

These texts are to be understood primarily in a literal sense. Why so? Because of the compelling force of consistency. Modern-day events in fulfillment of prophecy make it clear that the statement at Luke 21:10, 11 is fulfilled literally. It says: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages." It is therefore reasonable to put a literal construction on the rest of verse 11, which reads: "And there will be fearful sights and from heaven great signs." These "fearful sights" and "great signs" undoubtedly refer to the same things mentioned in Luke 21:25, 26 and Matthew 24:29, namely, visible, physical, material celestial disturbances. This, however, does not mean that a figurative construction of these prophecies is not possible. No, but such is a secondary or parallel application. Incidentally, the primary meaning of these prophecies is referred to in the book "*Your Will Be Done on Earth*," page 320.

"WATCHTOWER" STUDIES FOR THE WEEKS
May 6: The Family Circle in These Last days.
Page 201.

May 13: Christian Conduct in a Divided Household. Page 208.