



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1956

Semimonthly

'JUDGE, O JEHOVAH!'

MAINTAINING INTEGRITY

WERE THE TEN TRIBES LOST?

COMMUNISTS CONTINUE TO PERSECUTE
JEHOVAH'S WITNESSES

PRESIDENT SERVES IN TAIWAN,
OKINAWA AND JAPAN

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

CONTENTS

Communists Continue to Persecute Jehovah's Witnesses	483
Were the Ten Tribes Lost?	485
'Judge, O Jehovah!'	489
Maintaining Integrity	497
Early Church Fathers and the Trinity	504
President Serves in Taiwan, Okinawa and Japan	505
Finding Sheep in "Death Row"	510
Questions from Readers	511
Announcements	512

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AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Translation
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

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

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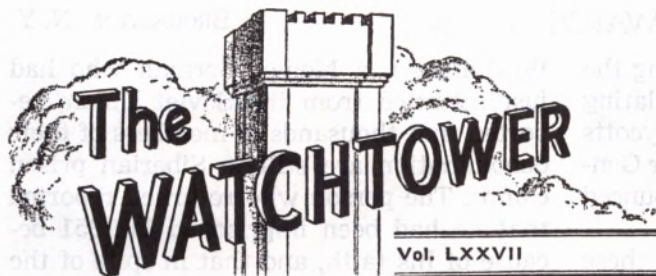
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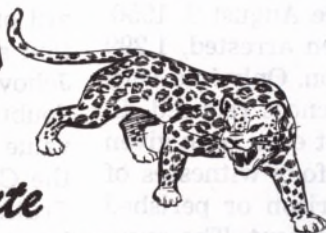


Announcing
**JEHOVAH'S
KINGDOM**

Vol. LXXVII

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JEHOVAH'S WITNESSES

CAN those do good who are accustomed to doing bad deliberately? No more than a leopard can change his spots. Thus God's Word answers at Jeremiah 13:23.

Today the predatory, bloodstained, intolerant totalitarian leopard of communism claims to have changed his spots. In his overtures for friendship with the West his spokesmen are making loud and profuse pretensions of reform, blaming all his past misdeeds on one Stalin.

Those who are inclined to indulge in wishful thinking have been quick to conclude that because the communistic leopard has changed his tactics and propaganda line he has also had a change of heart. But actions speak louder than words, and, in view of the facts, the warning of a wise ruler of long ago is apropos:

"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties: For as he thinketh within himself, so is he: Eat and drink, saith he to thee; but his heart is not with thee."
—Prov. 23:6, 7, *AS*.

One striking evidence of the insincerity of the Communists appears in their treatment of Jehovah's witnesses. They step up the arrests of the witnesses, though they

release other "political" prisoners.

Proof of this is seen in the report appearing in the *Berlin Daily Mirror*, June 9, 1956, under the heading "No Persecution on Account of Faith in Soviet Zone?" which had the following to say about the situation in East Germany:

"During recent weeks groups of political prisoners of nearly all categories were released from prison institutions in the Soviet Zone before serving out their terms. One category, however, comprising 1/15 of all political prisoners was not represented among those released: 'Jehovah's witnesses.' On the contrary, new arrests have taken place in Altenburg, Rostock, and Magdeburg and that as late as April and May.

"Though Jehovah's witnesses avoid having anything to do with any kind of political intrigue or conspiracy—this being also a part of their confession of faith—they have been accused of being spies, diversionists and foreign agents. Moreover,

they have been charged with violating the infamous Article 6 (aimed at circulating prejudicial rumors, instigating boycotts and imperilling peace), and this, after General Prosecutor Melzheimer had announced a revision of that Article.

"Till now all proceedings against these accused ones have been held with the public debarred. Neither relatives, friends nor witnesses for the defense have been permitted to take part. Since August 8, 1950, 2,814 witnesses have been arrested, 1,299 of whom are still in prison. Only in a very few cases were the sentences reduced. In 73 cases a verdict has not even been given or made known. Thirty-four witnesses of Jehovah have died in prison or perished because of inhuman treatment. The average sentence is upward of six years; fourteen have received life terms.

"Until 1954 these prisoners were not allowed to work. Often they had to wear red ribbons around the arm and leg, which meant no reading of books, no playing chess and no attending of occasional movies, as well as living in isolation. As the witnesses do not eat blood sausage, and this is often the only kind of meat served, they have also suffered from a lack of nutrition.

"Grotewohl [prime minister] has repeatedly stated that there is no persecution because of faith in the 'DDR' [German Democratic Republic]. However, if proof of this is ever to be given, then the gates of freedom must finally open for the witnesses of Jehovah also."

That this persecution is not limited to East Germany is seen from the report appearing two days later in another Berlin paper, the *Monday's-Echo*, June 11, 1956. Under the page-wide headline: "Thousands of Jehovah's Witnesses Languish in Siberia," the report stated:

"Berlin (AP). At an assembly of 'Jehovah's witnesses' held over the weekend in

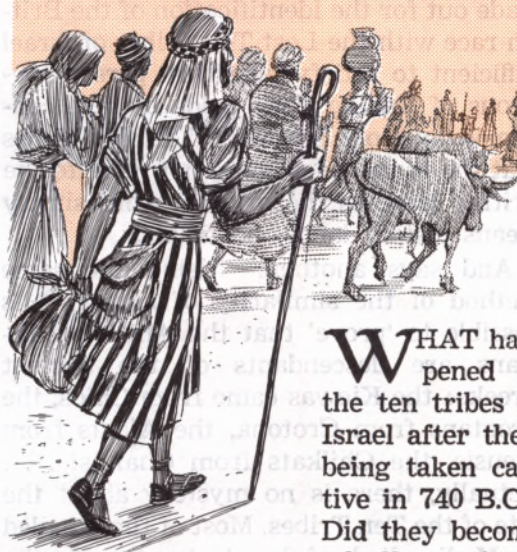
West Berlin, a Memel German who had just returned from the Soviet Union, reported that thousands of members of their denomination are still in Siberian prison camps. The person who returned reported that he had been imprisoned in 1951 because of his faith, and that in spite of the ban the witnesses of Jehovah keep on preaching their faith inside the camps."

Why does this fierce and powerful leopard of communism take such ruthless action against the peace-loving witnesses of Jehovah within his borders? One reason doubtless is that there is no propaganda value in releasing them. Another is that the Communist leopard fears Bible truth. Truth is so much more powerful than lying communistic propaganda. And further, Jehovah's witnesses stand by the Scriptural principle that Jehovah God comes first and Caesar can have only that which God does not require. Communism, demanding to be recognized as supreme, has therefore a consuming hatred for all those who put God first, who unequivocally refuse to compromise.—Matt. 22:21.

So long as Jehovah's witnesses by the thousands languish behind Communist prison bars and barbwire fences and more are being arrested, the propaganda line about communism's having had a change of heart must be branded as sheer hypocrisy. The free world, so called, should be thankful for the example of Jehovah's witnesses, whose fearless and uncompromising stand against totalitarianism sets in such bold relief the ruthlessness, the intolerance and the hypocrisy of the Communists. No question about it, the Communist leopard has not changed his spots.

"Happy are you when people reproach you and persecute you and lyingly say every kind of wicked thing against you for my sake."—Matt. 5:11, NW.

WERE THE TEN TRIBES LOST?



Are the English-speaking nations the descendants of the ten-tribe kingdom of Israel? Are they God's chosen instrument for the blessing of all mankind? What do the facts and the Bible show?

WHAT happened to the ten tribes of Israel after their being taken captive in 740 B.C.? Did they become wholly extinct?

Or did some members of them unite with the remnant of the two-tribe kingdom of Judah and thus survive? Or did they get lost to reappear as the ancestors of the English-speaking people of the world?

Among those who called the attention of Christendom to the ten "lost" tribes in times past was one David Reubini, a sixteenth-century impostor. Because of his scheme for freeing Palestine from the Turks he succeeded in gaining an interview with the pope and persuaded him that he was of the tribe of Reuben and that the other nine tribes also were extant. Reubini received letters of recommendation from the pope for his project. However, his prestige in Roman Catholic circles was short-lived when it became apparent that his messianic ambitions as a Jew were his chief concern!

On the basis of the theory that the British were descendants of the ten "lost" tribes many Jews emigrated to England in the seventeenth century. The modern apostle of this theory was one Richard

Brothers, an Englishman, who in 1822 published a treatise entitled "Correct Account of the Invasion of England by the Saxons, Showing the English Nation to Be the Descendants of the Lost Ten Tribes." Today well over two million persons hold to this theory and are known as Anglo-Israelites.

The Anglo-Israelite theory is that shortly after the Assyrians took the ten tribes captive in 740 B.C. the Scythians appeared for the first time in Babylonia and shortly thereafter showed up in the British Isles. A similar argument is made in behalf of certain other peoples, such as the "Khumri." This is supposed to account for the dominating role that the British people have played in the past three centuries in politics, commerce and religion, and for their controlling one fourth of the earth's surface and population until recent times. It is also claimed that the Hebrew and English languages are strikingly similar and that the love of liberty of English-speaking peoples goes back to these Israelites.

It is further held that the present royal family of England has descended from certain Danites who came to Ireland long centuries ago; that these brought with them the stone on which Jacob slept, and that this stone is the very one used when a king or queen is crowned in England,

the Stone of Scone in Westminster Abbey.

The Anglo-Israelites put much stress on the similarity of names. The tribe of Dan is seen in such names as Danzig, Danube, Danish, etc. Jack is supposed to be a corruption of Jacob, and God's words to Abram, "I will make your name great," are said to be fulfilled in the name Great Britain. The "isles" mentioned in the Scriptures are taken to mean the British Isles.

The Anglo-Israelite theory also puts great confidence in the Pyramid of Giza as being of divine origin although their pyramid theories received a great setback in 1953, when something unusual was supposed to happen on the basis of pyramid measurements. The Anglo-Israelites also hold that, after the division of the nation of Israel into two kingdoms, Israel always refers to the ten-tribe kingdom and Judah to the two-tribe kingdom. The Messianic prophecies as well as those telling of Israel's restoration and prosperity are made to apply to the English-speaking nations. Incidentally, the Anglo-Israelites are not agreed among themselves as to who in all are included in the descendants of the ten "lost" tribes, some including practically all the Nordic peoples of Europe while others only the English-speaking people.

ANGLO-ISRAELITE THEORY DISCREDITED

Regarding this theory *The Encyclopædia Britannica*, Vol. I, p. 686, states: "It assumes that the English are descended from the lost 10 tribes of Israel; but the theory is untenable on any scientific grounds, for the tribes vanished through absorption in neighboring peoples and were not lost in any real sense."

After summing up the arguments in favor of the theory, the *Jewish Encyclopedia*, Vol. I, p. 60, states: "Altogether, by the application of wild guesswork about historical origins and philological analogies, and by slavishly literal interpretation

of selected phrases of prophecy, a case was made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture." It also shows that the term "isles" does not refer to the British Isles, as the original word simply means distant lands, not islands.

And says another: "Using the same method of the similarity of names, it is possible to 'prove' that the American Indians are descendants of the ancient Greeks: the Kiowas came from Chios, the Croatans from Crotona, the Aleuts from Eleusis, the Chilkats from Chalkis! . . . Actually, there is no mystery about the fate of the Ten Tribes. Most of those exiled to Media died of harsh treatment; the Assyrians were the Nazis of their day; the few survivors intermarried with and were swallowed up by the natives of the region."—*Time*, September 28, 1953.

NO TRIBES LOST

However, the strongest proof that the Anglo-Israelite theory is not true is found in the Bible itself, for it shows that at all times there were some of the ten tribes associated with the two-tribe kingdom of Judah. Thus we read that after the cleavage into two kingdoms King Rehoboam of Judah continued to reign over "the sons of Israel that were dwelling in the cities of Judah." Also of King Asa's reign, more than thirty years later, we read that because of his instituting reforms a "great number" from various tribes of Israel deserted to him because "they saw that Jehovah his God was with him." So, long before Israel was led away captive, Israelites in great number were living in the kingdom of Judah.—1 Ki. 12:17; 2 Chron. 15:9, NW.

Secondly, the Scriptures leave no doubt that both Israel and Judah were involved

in the return from Babylonian captivity. Perhaps not many of the ten-tribe kingdom returned, but not many of the two-tribe kingdom did either, that is, comparatively speaking. Thus we read: "For though thy people, Israel, be as the sand of the sea, only a remnant of them shall return." (Isa. 10:22, AS) It would seem therefore that the some 55,000 that returned to Palestine were only a small part of the number of Israelites living in Babylon at the time Cyrus issued his liberation decree.

That the return from Babylon was understood to be a representative return of all the twelve tribes is apparent from a number of facts. For example, we find far more references to Israel than to Judah in the postexilic books of Ezra and Nehemiah. We should not find any references to Israel if the Anglo-Israelite theory were correct. Then again, we repeatedly find the expression "all Israel" applied to the returned exiles, in just the same style that Nehemiah speaks of King Solomon's being made king over "all Israel." (Ezra 2:70; Neh. 13:26) And that the returned exiles considered themselves as one, as representatives of all the twelve tribes, is further seen by their presentation at the temple's inauguration "as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel."—Ezra 6:17, NW.

This uniting of the two kingdoms was foretold in prophecies that had a miniature fulfillment at that time: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand. . . . I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms

any more at all." Then also the prophecy was true that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Ezek. 37:19, 22; Isa. 11:13, AS.

And thirdly, the fallacy of the Anglo-Israelite theory is further demonstrated by the Christian Greek Scriptures, in which the Jews are referred to as Israel some seventy-five times. Jesus repeatedly stated that he was sent to the "lost sheep of the house of Israel," not just to the lost sheep of the house of Judah, but to all twelve tribes. There is also record of a prophetess Anna, "of Asher's tribe," serving at the temple. And when Jesus was impaled on the torture stake we find the terms "King of the Jews" and "King of Israel" used interchangeably.—Matt. 10:6; Luke 2:36, NW; Matt. 27:37, 42.

Consider: if only those of the two tribes had returned to Palestine, why would Peter on the day of Pentecost say: "Therefore let all the house of Israel know for a certainty that God" made this Jesus Lord and Christ? And if ten of the twelve tribes had gone to the British Isles and were lost, why would James, under inspiration, address his letter to the twelve tribes? Note also Paul's words: "Our twelve tribes are hoping to attain to the fulfillment of this [resurrection] promise by intensely rendering him sacred service night and day." How could Paul make such a statement if ten of the twelve tribes were lost and no longer trying to serve God?—Acts 2:36; 26:7; Jas. 1:1, NW.

PROMISES TO SPIRITUAL ISRAEL

An Anglo-Israelite writes: "Every Briton is born to a great inheritance, and therefore a great responsibility." But God's Word shows that ties of flesh are no grounds for boasting: "There is neither Jew nor Greek, there is neither slave nor freeman" in the Christian congregation. Yes, "from now on we know no man ac-

cording to the flesh."—Gal. 3:28; 2 Cor. 5:16, NW.

The Scriptures further show that Jesus proved to be a stone of stumbling and "a rock of offence to both the houses of Israel." Jesus' words, "Your house is abandoned to you," apply to the temple of both the houses of Israel; all twelve tribes were rejected and not just the two tribes of Judah and Benjamin.—Isa. 8:14, AS; Matt. 23:38, NW.

The law arrangement was but a "shadow of the good things to come," it was merely a "tutor leading to Christ." (Heb. 10:1; Gal. 3:24, NW) As it was replaced by a "new system of things," so natural Israel was replaced by spiritual Israel. The promised seed of Abraham is not the ten "lost" tribes any more than it is the two tribes. The inspired apostle Paul identifies the Seed as Christ, and says to Christians: "If you belong to Christ, you are really Abraham's seed." (Gal. 3:16, 29, NW) At Revelation, chapters 7 and 14, we see that this seed of Abraham consists of the Lamb of God and a spiritual Israel of 144,000 members. These "will be priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 20:6, NW.

Anglo-Israelites may apply Isaiah 54 to English-speaking nations, but the apostle Paul under inspiration applies that prophecy to God's wife or heavenly organization that brings forth so many spiritual children in God's due time that she has to spread out her tents. (Gal. 4:26, 27) Anglo-

Israelites may apply the prophecies regarding the "Rock" and "Stone" to Britain and the United States, but the inspired apostle Peter applies such prophecies solely to Christ Jesus. (Acts 4:11, 12; 1 Pet. 2:7, 8) Anglo-Israelites may arrogate to themselves Isaiah 43:10 (AS), but the facts show that no worldly nations but only the Christian witnesses of Jehovah are serving as Jehovah's witnesses.

Today the English-speaking nations are losing the initiative to the Communist nations and the end of their domination of world affairs may be in sight. But even if such is not the case, the fact remains that the political corruption, the economic instability, the adult and juvenile delinquency and the religious hypocrisy and confusion of the English-speaking nations are glaring proof that by no stretch of the imagination can the marvelous prophecies telling of endless peace, great prosperity and happiness and the triumph of righteousness by means of the Messiah and spiritual Israel be applied to them.

No, the ten tribes of Israel were not lost to reappear as the English-speaking nations. Many of them were found right along with the two-tribe kingdom before, during and after the Babylonian exile down to the time of Jerusalem's desolation of A.D. 70, since which time no descendant of Jacob can prove to which tribe he belongs. And God's prophecies concerning Israel's restoration and prosperity apply to his spiritual Israel, a heavenly organization whose head is Jesus Christ.

Echo of the Inquisition

At the beginning of this century a priest named Harney of St. Peter's Roman Catholic church in New Brunswick, New Jersey, made a statement that sounded like an echo of the Inquisition: "I do not doubt, if they were strong enough, that the Catholic people would hinder even by death if necessary the spread of heretical errors among the people, and I say rightly so."—New York Herald, May 7, 1901, p. 5.

Judge, O Jehovah!



"Jehovah ministereth judgment to the peoples: judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me."

—Ps. 7:8, AS.



injustice, falsehood, crime and immorality are rampant and spreading. Law-enforcing and welfare agencies, if themselves untainted, find their problems constantly multiplying. True, in the world there still are some honest persons, but too often those in political offices look for graft, bribes and gifts. Integrity is almost entirely forgotten. Also, there still are persons on earth who appreciate the value of integrity.

These include such as the physician interested not merely in his profits but in the health of his patient; the lawyer who fights not merely for a large fee but for justice for his client; the clerk or the laborer who toils not just for silver but to give genuinely good service; and the person who truly loves honesty and does not merely practice being honest because it is good policy. Refreshing as it is to hear of integrity kept among men, there is yet a more important consideration; namely, the keeping of integrity with God. Such integrity-keeping by Jehovah's slaves is praiseworthy and beautiful in his eyes. He will judge and in due time he will reward those practicing it.

³ When we turn our minds away from the downward course of men and from their self-made standards of conduct and consider instead the infinite Creator, we are amazed at his holiness, his perfection. The exactness of his justice, the depth of Jehovah's wisdom, his long-suffering and obliging love and his irresistible power cause the understanding creature of flesh and blood to stand in wonder at the reve-

TODAY we live in a period of judgment. The great Judge is dividing the righteous from the wicked. (Mal. 3:16-18, AS) Those who maintain soundness or integrity receive his approval. Those who do not recognize God and who do not obey the good news about his enthroned Son, our Lord Jesus, receive his adverse judgment. (2 Thess. 1:5-10; 1 Pet. 4:17, NW) Describing the lack of integrity among the professed people of God, his prophet Hosea said: "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood."—Hos. 4:1, 2, AS.

² These words predictively tell of a condition that in our day is increasing to an alarming degree. World-wide hypocrisy,

1, 2. As to what creatures does Jehovah now express his judgment, and why?

3, 4. (a) Why is accurate knowledge of Jehovah's standards essential now? (b) How may human creatures justly exercise their free will?

lation of those attributes of his Creator. From intimate acquaintance with his Maker, Moses wrote of him: "Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness? The One to be feared with songs of praise, the One doing marvels." (Ex. 15:11, NW) He it is that created man in his own image, with perfect freedom to exercise his own attributes of justice, wisdom, love and power as occasion required, yet wisely guided in their right use by the statement of God's law. That divine law was given not to restrict man in the proper exercise of his liberties but merely to guard him against improper use of these powers, so as not to injure others or himself.

⁴ Obedience to Jehovah's expressed law was a test of man's integrity. Appreciation of his Creator should have prevented man from taking any false step contrary to God's instructions, regardless of the inducing cause. As an inferior to a superior, man owed obedience, devotion and allegiance to his sovereign God, his lawgiver and judge. Surely the offspring of the perfect Creator should properly reflect his Maker's perfection. To do less would be inconsistent. Although free to exercise his will, as free as his Maker, in thankfulness man should use his freedom to choose to do only right; hence to act constructively and in agreement with the work of his Father. Jehovah does not maliciously or mischievously destroy his own good creation. He is a God not of disorder but of peace. (1 Cor. 14:33, NW) Why should man act ruinously, destructively? Why cause disorder? Why bring bad and injurious effects into the perfect workmanship of his Father? Such misfortunes resulted from man's failure to maintain soundness, holiness, integrity—man's failure to heed the counsel of his perfect Lawgiver, the Judge of all the earth.—Gen. 18:25, NW.

⁵ Jehovah himself sets us an example of perfect soundness or integrity. He always keeps his word and may always be relied upon. At Mount Sinai his prophet Moses informed the children of Israel in saying: "You well know that Jehovah your God is the God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations." (Deut. 7:9, NW) To us who live today on earth he still manifests his love and faithfulness in numberless ways. "Jehovah is righteous in all his ways, and gracious in all his works." (Ps. 145:17, AS) In other right words, the prophet David wrote of God's dependability: "As for God, his way is perfect: the word of Jehovah is tried; he is a shield unto all them that take refuge in him. For who is God, save Jehovah? And who is a rock, besides our God, the God that girdeth me with strength, and maketh my way perfect?" (Ps. 18:30-32, AS) It is, then, only the course of wisdom and prudence for men to give heed to God's instruction, for his word is reliable and trustworthy and all his commandments are faithful. Keeping these will enable one to maintain integrity and therefore to be adjudged worthy of the reward of life.

WHAT IS INTEGRITY?

• "Integrity" translates the Hebrew word *tōm* and its feminine form *tum-mah'*, both of which occur in the Hebrew Scriptures. Their meaning, as given by Prof. James Strong (1890), is "completeness, (moral) innocence"; and by Prof. Robert Young (1879), "perfection, integrity, simplicity." These significant definitions call to mind the words of Jesus to the Pharisee who was versed in the law: "You must love

5. Prudent persons follow what course now, and with what result?

6, 7. (a) What is integrity? (b) What are some illustrations of its grandeur?

Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' " (Matt. 22:37-39, NW) To the young rich man Jesus also said: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." (Matt. 19:21, NW) In these sayings of Jesus we sense the depth of meaning to be given to our word "integrity"—generally defined as 'state or quality of being complete, undivided, or unbroken; moral soundness; uprightness of qualities; honesty.' Although the word "integrity" does not appear in the *Authorized Version* of the Christian Greek Scriptures, the above references show that the key thought is by no means lacking, and the word does occur at Titus 2:7 in the Catholic *Douay* and *Confraternity* versions and in the *Revised Standard Version*, it being translated "un-corruptness" in the *New World Translation*. Its importance to the royal priesthood is clearly called to our attention in the breastplate worn upon his heart by Israel's high priest. In it were the *u-rim'* and *tum-mim'*, which word *tum-mim'* is the plural number of *tōm*. The expression "Urim and Thummim" is understood to mean "lights and perfections," implying that the priesthood must be integrity-keeping light bearers.—Ex. 28:30, NW, margin.

What a beautiful quality integrity is! In Jehovah it is comparable to a great mountain, immovable, dependable, unchangeable. In human integrity-keepers of past time it may be likened to a firm boulder on a rockbound coast. Against it waves of an angry sea may dash; surging waters and spray at times may wholly cover it; filth and scum may surround it; yet there it stands—uncorrupted, unmoved, firmly

rooted in its own sure place. Those who have integrity are like vessels of utility gracing the rich table of a noble house. In such a setting a simple pitcher of water can serve a good purpose when whole or unbroken; but if the pitcher leaks, it is as useless as a person of marred integrity. Consequently Paul admonished: "Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work." —2 Tim. 2:20, 21, NW.

* Our first human parents' turning aside from righteousness and their thus losing integrity furnished a basis for the charge by the unfaithful one who became Satan—that all worshipers of Jehovah served him merely for the reward or bribe bestowed by him on them, and that, when tried, all would turn against Jehovah. That rebel's boast before heaven's holy angels was that even integrity-keeping Job, when put to the test, would renounce God to his face. (Job 1:8-11) Ever since, Satan has been the accuser of Christ's brothers and all other true worshipers of Jehovah. The true God, having taken the initiative by inviting Satan's challenge and accepting it, has given Satan ample time to prove his point, knowing that on this issue of integrity the faithfulness and unfaithfulness of all creatures can be determined. On this test the loyal creatures can be separated from the lawless, and the wickedness of Satan clearly revealed. In ancient time the issue was sharply drawn. Through display of his love and mercy, and at great cost to himself, Jehovah purposed to rescue some

8, 9. (a) How has Jehovah's righteous judgment prevailed against the age-long challenge by Satan? (b) What excellencies of Jehovah can we profitably copy for winning his approval?

from among the sin-cursed descendants of Adam who, appreciating the issue involved, chose to maintain their integrity. (Rev. 1:4-6, NW) These, serving God not for selfish gain but out of love, uphold his side of the issue. (Prov. 27:11) Because of Jehovah's gracious arrangement of undeserved kindness such integrity-keepers he eventually judges to be approvable.

⁹ The rebel's challenge to Jehovah's sovereignty and man's failure to keep integrity did not disconcert or disturb the Creator in the least. In himself he had all the needed power to cope with any situation. Quickly he could and did rally his heavenly organization, his woman or wife, to his support. He purposed that one from among this organization would be the seed or instrument that would be permitted first to be bruised by Satan and then, in turn, would bruise the serpent's head. (Gen. 3:15) He decided to select 144,000 integrity-keepers from among men, who, by following the example of this seed, Christ, would demonstrate their fitness to be adjudged worthy of living and reigning with him as his bride, the Lamb's wife. (Rev. 14:1-4) These comprise the capital organization, the new heavens of the new world, which will undo the works of Satan and restore peace on earth to men of good will. (Rev. 21:1-3) To select, test and finally judge these integrity-keepers has required a long period of time, a period in which the righteous and the wicked have lived side by side, the latter repeatedly reproaching the name of Jehovah by word and deed. On God's part this required great patience and long-suffering; it required his refraining from immediately destroying the wicked. So also on the part of the evil-hating integrity-keepers, Jehovah's witnesses; these have remained steadfast, immovable in their devotion to God, "always having plenty to do in the work of the Lord." (1 Cor. 15:57, 58, NW) Aptly Job ex-

pressed it: "Till I die I will not put away mine integrity from me." (Job 27:5, AS) Will you be judged by Jehovah to be one of these present-day maintainers of soundness, an integrity-keeper?

¹⁰ Without integrity it is impossible to win God's judgment of approval. But, you may ask, how can I become an integrity-keeping witness of Jehovah? By repenting of your former wrong course, by exercising faith in the ransom sacrifice of Christ and then by dedicating yourself to Jehovah, for exclusively and eternally serving him. It means disowning yourself, setting aside your personal choices and preferences and, instead, adopting God's—following Christ continually in doing the will of God as revealed in his written Word. This is walking according to the new world, a very happy way, a way contrary to this old corrupt system of things. In walking that way many have experienced deliverance from Satan's power through God's spirit and organization in tests under which flesh and blood alone would have failed. Having made this vow of dedication one must now fulfill it, for God has no pleasure in covenant-breaking fools. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccl. 5:4, 5, AS) Are you amazed? Are you inclined to ask: "Who, then, can be saved?" To a like question Jesus answered: "With men this is impossible, but with God all things are possible." (Matt. 19:26, NW) Never can we let the requirements of this obligation fade from our minds. Whatever sphere of activity we undertake, whatever commitments we might make, whatever ambitions we might seek to gratify, Jehovah's rightful claim, yes, his prior claim,

10. Why now is the obligation of one dedicated to Jehovah of highest importance?

to our exclusive devotion we must take into consideration. Accordingly, his prior claim upon us must limit or nullify other undertakings. Keeping integrity in his sight, according to the way he judges us as his exclusively devoted ones, must be foremost and first in our lives.

¹¹ To guide us in his right and joyful way, for his own name's sake Jehovah lovingly admonishes us: "My son, be wise, and make my heart glad, that I may answer him that reproacheth me." (Prov. 27:11) Proof that Satan's accusation is false and that he is a liar can be established only by the integrity-keeping course of each one of us. Only then can Jehovah judge us as worthy of his approval. Will you gladly offer yourself as proof by remaining true to God? Christ Jesus our exemplar did; and he makes it possible for each of us to do as he did. He loved righteousness; he hated iniquity or lawlessness; therefore God anointed him with the oil of gladness above his fellows. (Ps. 45:7) You too can have gladness by winning God's approving judgment now through keeping integrity. Without his approval there is no gladness. In failure to keep integrity there certainly is no gladness, "but there is a certain fearful expectation of judgment." (Heb. 10:27, NW) For the joy that was set before him Jesus endured the torture stake, despised the shame, and has sat down at the right hand of the throne of God. (Heb. 12:2, NW) He made the Father's heart glad; the Father made Jesus' heart glad too. From the time of his dedication onward, when the heavens were opened to him and God's spirit descended like a dove upon him, he was made glad by the reassuring words: "This is my Son, the beloved, whom I have approved." (Matt. 3:17, NW) Shortly after this, when Jesus was tempted by the Devil to give to

him just one act of worship, Jesus' reply—"Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service'"—must have made Jehovah's heart very glad. (Matt. 4:10, NW) Throughout his entire ministry Jesus could say to his Father: "As for me, thou upholdest me in mine integrity, and settest me before thy face for ever."—Ps. 41:12, AS.

JUDGED WORTHY TO LIVE

¹² From very early in mankind's history men have lived who merited Jehovah's approval because they kept integrity. Their test was not for the purpose of determining whether the dedicated men are perfect in word or deed or in personality or not. That test was to determine whether they are completely and immovably devoted to Jehovah and his theocratic government or not. Faithful men and women mentioned in the eleventh chapter of Hebrews maintained integrity when put to the test even though many of them suffered horrible punishment. Of them the world was not worthy. In their lives we see illustrated examples of integrity.

¹³ About 6,000 years ago the first of these, Abel, successfully passed the test, winning God's judgment of approval. In the brief recorded account of Abel's life we see that the issue involved was that of pure worship. Both Cain and Abel brought offerings to God, but since their offerings were different we may reasonably infer that there was disagreement between the two brothers as to what was the right way of worship. God settled the dispute by accepting Abel's offering and rejecting Cain's. Mere formalism, lip service—indeed, anything short of true faith—are never acceptable to God and prevent one

11. Jehovah's approval of Christ Jesus after test indicates what as to Jesus' followers?

12, 13. (a) How did pre-Christian witnesses of Jehovah demonstrate their worthiness of life? (b) What issue was involved in the test upon Abel, and how in his case was that issue settled?

from seeing His righteous requirements. It is only through the recognition of a sacrificial victim in atonement for sin, and proper faith in that sacrificed life, that one can now approach God. (Heb. 9:19-22, NW) Abel, innocent of any wrong, maintained his integrity through right worship; whereas his brother, through false religion, became a murderer. Satan determined to make an example of Abel to others, showing them what to expect should they refuse submission to him. Jehovah approved Abel because of his pure worship, and it was for this that he suffered death at the hand of his enraged brother. "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks." (Heb. 11:4, NW) Because ancient animal sacrifices, such as Abel's, were merely typical of better and greater things that have now come, God does not require animal sacrifices today. Rather, he is well pleased with the "sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Heb. 13:15, NW.

¹⁴ Such approved public declaration even Enoch, "the seventh man in line from Adam," fearlessly made. He refused to be frightened from his course of integrity despite the growth of false worship in his day. His walking with the true God, Jehovah, is the first recorded instance of such faithful action. Of Jehovah's judgment coming upon all the ungodly Enoch prophesied: "Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly sinners spoke

against him." (Jude 14, 15, NW) Thus is highlighted the requirement to declare Jehovah's warning of coming judgment. Because the wicked refuse to heed, their destruction follows. Now we, even as Enoch, may walk with Jehovah by confiding in him, receiving his counsel, co-operating in achieving his objective and gladly sharing in the vindication of his holy name.

¹⁵ Like Enoch, "Noah walked with the God." Of him it is written, "Noah was a righteous man. He proved himself faultless among his contemporaries." (Gen. 6:9, NW) Noah went along with Jehovah in the execution of Jehovah's purpose, serving as his witness, his loyal friend and companion. As time passed the line of demarcation between false and true worshipers became more pronounced. Outstanding in Noah's career was the fact that for many years before the flood he was a preacher of righteousness. (2 Pet. 2:5) Amid a generation of ridiculers he demonstrated his faith by his great work of building the ark as Jehovah directed. It provided God's salvation for Noah and his household. Immediately after the flood he established true worship. (Gen. 8:15-20, NW) Noah may frequently have expressed himself in words similar to those of Psalm 26:11: "But as for me, I will walk in mine integrity: redeem me, and be merciful unto me." Jehovah did adjudge Noah as worthy of mercy by preserving him through the flood when the ungodly were destroyed.

¹⁶ Next consider anew Jehovah's approving judgment of Abraham. "By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son." (Heb. 11:17, NW) Abraham never wavered in obedi-

14, 15. (a) In giving proof of his integrity, what exemplary conduct marked the career of Enoch? (b) Of Noah?

16, 17. (a) As to Abraham, upon what was the judgment of Jehovah based? (b) How does the life course of Sarah further illustrate the high value of maintaining integrity?

ence. Obediently he left his own country and wandered in a foreign land. Obediently he readily attempted to offer up his own son, through whom all of God's promises were to be fulfilled. Obediently he instructed his household in true worship.

¹⁷ Abraham's wife, Sarah, Jehovah also judged as having exercised faith of conquering power. Therefore she also is distinguished among the great "cloud of witnesses surrounding us." (Heb. 12:1, NW) Satan tried to have her defiled so she would be unfit to bring forth a promised seed. Esteeming Jehovah faithful, who had promised, she maintained integrity by observing the proper theocratic relationship to her husband, and with him she triumphantly became heir of the favor of endless life.

¹⁸ Best known to us as a man whom Jehovah judged with approval is Job of the land of Uz, whose name means "hated, harassed, persecuted." Although not in the direct fleshly line of the promised seed, Job feared God and shunned evil. Satan probably thought: 'When I turn his wife against Job he will give up just as Adam did; so Jehovah will have to condemn Job as he condemned Adam.' But no, Job was different. When by Jehovah's toleration Satan stripped Job of all his rich earthly property, even his loving children, and caused him intense physical suffering and mental anguish and to be reproached by his wife and harassed by his three friends, Job still held fast his integrity. Fearlessly he hurled the false accusation back into Satan's face, proving Satan a liar. Job maintained fidelity to what he believed to be right, regardless of extraneous influences brought to bear against him. He insisted on his own innocence of any willful wrongdoing and still maintained his faith in and devotion to his Maker, Jeho-

vah. Jehovah rewarded Job with restored health, with twice as much wealth, an equally large family and the high esteem of his former critics and persecutors, whom Jehovah now required to come to Job for intercession to obtain forgiveness from Jehovah. What an example of endurance! No wonder James wrote: "Look! we pronounce happy those who have endured." (Jas. 5:11, NW) Adam, in contrast with Job, had been the receiver of everything and had been deprived of nothing when Jehovah put Adam to the test of integrity, in which he failed.

¹⁹ Finally, for our present study, Jehovah's judgment as to Moses claims closest consideration. Satan's philosophy is that every man has his price. But the riches of Egypt could not buy Moses. When grown up, he refused to be called the son of Pharaoh's daughter, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin. "By faith he left Egypt, but not fearing the rage of the king, for he continued steadfast as seeing the one that is invisible." (Heb. 11:24-27, NW) His demonstrating faithfulness in service, in risking life itself before Pharaoh and in leading a stubborn, faithless people for forty years amid many provocations, won for Moses Jehovah's approval, in these words: "My servant Moses . . . being entrusted with all my house. . . . Why, then, did you not fear to speak against my servant, against Moses?" "He that constructed all things is God. And Moses as an attendant was faithful in all the house of that one as a testimony of the things that were to be spoken afterwards." (Num. 12:7, 8; Heb. 3:4, 5, NW) Today, too, faithfulness in service without compromise is among the elements of exclusive devotion that Jehovah, the Judge

18. What lessons may we draw from the patience of Job?

19. How was faithfulness without compromise shown in the life of Moses?

of all the earth, rightfully exacts from every dedicated servant of his.

²⁰ Now summing up these desirable qualities, namely, the practice of pure worship, walking with the true God, serving as one of Jehovah's witnesses, obeying his instructions, exercising faith of conquering power, showing endurance under stress and faithfulness without compromise, we rightly think of them all as manifest perfectly in one person, Christ Jesus. To him there is no equal among Jehovah's creatures. Providing the ransom sacrifice for obedient humans did not itself require that Jesus suffer reproach and persecution and finally pass out of this life in disgrace like a condemned criminal, seditious and blasphemous. That part of the portion in the cup was poured into it by the Father to test to the limit the integrity of this Son of God and to prove the Devil a liar in his charge against God's Son and to show Jesus' unswerving support of his Father's universal sovereignty.

²¹ Christ Jesus' faithful apostles and other early Christians followed his steps. To Jehovah they too proved themselves dependable. They were exposed to reproaches, tribulations, imprisonment and plunder, but they forgot not that they had an abiding possession in Jehovah's new world. Perseverance in keeping integrity will pay off shortly to all now in the New World society.

JUDGED WORTHY TO DIE

²² No understanding person desires to break his bond of friendship with his Creator. But some have done so with disastrous consequences to themselves. Heaven's chief rebel and his long treasonable course is outstanding. He forsook his as-

signed honorable position of praising the Most High and chose instead to reproach Jehovah and to lead man to rebellion and destruction. In the role that this chief rebel chose to play there is no love, joy or peace. He aspired to exalt himself above his associates, but will shortly be brought down to the abyss—total, deathlike inactivity for a thousand years—"the uttermost parts of the pit." (Isa. 14:15, AS; Rev. 20:1-3, NW) His disloyal steps were followed by the first human pair. Eve's faithless acts, followed by Adam's willful one, brought to both of them disappointment, suffering and death, and added woes to their offspring. Integrity-breakers have their price, and it may be as low as a little self-gratification. Recalling the days before the Flood, we find that some of Jehovah's holy angels materialized in human form, desiring sexual intercourse with human flesh, contrary to God's law. Here was Satan's master stroke. Now he would have supermen brought forth by "the sons of God." These materialized angels married daughters of men and to them these bore children called Nephilim or giants. This hybrid offspring did much to fill the earth with violence in the time of Noah. That generation failed to keep integrity. Against them Jehovah's adverse judgment was expressed. There Satan saw his magnificent scheme frustrated when the floodgates of heaven were opened and his civilization on earth was washed out.

²³ Almost thirteen centuries later Saul the son of Kish was in line for many privileges when God chose him to rule as Israel's first king. At that time Saul considered himself quite unworthy, for he said he had come from the smallest tribe and his family was the least of all the families of Benjamin. He should have kept in mind the words of the man of God to the un-

20. What seven desirable qualities were perfectly exhibited in what one person?

21. How and why did early followers of Christ Jesus pass the test of integrity?

22. Disloyalty of Jehovah's chief enemy and his spirit associates provides what warning examples?

23, 24. What additional examples of broken integrity contrast sharply with examples of others who maintained integrity?

faithful house of Eli: "Those honoring me I shall honor, and those despising me will be of little account." (1 Sam. 2:30, NW) But King Saul was disobedient to instructions and failed to keep integrity, turning instead to demonism. He lost his kingdom and his life. One of the original twelve apostles of Jesus forsook all to follow the Master. But though Judas Iscariot had many privileges, he let Satan enter his heart, surrendered to wickedness and became a traitor. For failure to keep integrity he lost his joy and took his own life.

²⁴ "Upright men are guided by their honesty; but faithless men are ruined by their crookedness." (Prov. 11:3, AT) In view of this, consider: Is Jehovah's judgment for integrity-keeping worth while? All breakers of integrity have come to a sad end. You would not want to be judged as having followed their steps, would you? Contrast, then, the mentioned examples of integrity-keepers with these examples of integrity-breakers. Abel, who died for the

cause of pure worship, will be resurrected; but Satan, who originated false worship, will be destroyed. Enoch by faith walked with God; but Adam, who heard God's voice, deserted Jehovah's way. Abraham was obedient under a great test; but King Saul was disobedient even in a little thing. Sarah exercised conquering faith, but Eve manifested none whatever. Job held to his integrity despite the loss of all things, but Judas discarded integrity for selfish gain. Moses rejected the lusts of Egypt and served amid hardships; but the rebellious spirit "sons of God" yielded to unnatural desires and forsook their heavenly assignment. Let none of us become blameworthy by Jehovah as breakers of integrity and reap his death penalty for covenant-breakers. Rather let us hold dear the glorious treasure of service, ever keeping in mind that Jehovah judges, as David said, "according to my righteousness, and to mine integrity that is in me."—Ps. 7:8, AS.



JEHOVAH could have destroyed his enemies, including the entire human race, long before this time for their lack of integrity and their opposition to him. History's pages tell of uncounted

1, 2. (a) Why has Jehovah long tolerated evildoers? (b) How is vindication of Jehovah linked with his witnesses' maintaining integrity today?

Maintaining INTEGRITY

"Who shall ascend into the hill of Jehovah? and who shall stand in his holy place?" —Ps. 24:3, AS.

bloody deeds, with but few outstanding individuals marked therein as those of whom the world was not worthy. Only through Jehovah's great mercy and forbearance has the human race been permitted to live. This period of tolerance of evildoers has provided ample time for testing human integrity and for the gathering of the little flock of those who are not of the world as well as thousands of the great crowd of "other sheep." Jehovah's purpose is to give a mighty witness to his name before the

world's end, and this was foreshadowed in his dealings with Pharaoh of ancient Egypt. That ruler pictured Satan the Devil, man's greatest foe, the god of this world or system of things. By Moses' mouth, Jehovah informed him: "By now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." —Ex. 9:15, 16, NW.

* God was entirely within his right in choosing to delay the execution of his enemies until his own due time. Who can find fault with him for this? "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much longsuffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, namely, us, whom he called not only from among Jews but also from among nations, what of it?" (Rom. 9:22-24, NW) We are glad for the undeserved kindness extended to us and we are happy to inform others during this limited time in which it is still available. (2 Pet. 3:15) For Jehovah will wipe out all worldly nations in his impending war at Armageddon and thereby, at last, after waiting 6,000 years, vindicate his holy name. We gladly enter with him into fulfillment of his purpose, proclaiming his name and mighty deeds throughout the earth; and thus we can maintain integrity. —Rom. 10:13, NW.

* Jehovah having willingly endured reproach for good ends, it is becoming to us to endure, maintaining integrity, for the same reason. Remaining true to our God

is only a reasonable requirement. To whom else could we be true? Who else is worthy or deserving? There are none like Jehovah, none who have his qualities and loving purpose, none who have done so much for us. Do we have the qualities for being true, for maintaining integrity? In the past we promised to keep integrity, and that for good and sufficient reasons. Today those reasons are just as good. Keeping integrity today is just as possible as at any other time. Should there be any doubt in your mind, you can think back, Where did you come from? Why did you start out on this road in the first place? (Heb. 2:1; 10:32) Jehovah did not fail you at any time that you earnestly called upon him. Keep calling upon him in prayer; prove to him your sincerity, and he will deliver you. This is our testing period. This is the destiny-making time. Those serving the old world will, in the end, be disappointed with its destruction; but those showing love, confidence and hope in the new world of Jehovah's creation will exultingly share its joys and blessings for maintaining integrity.

* God's law sets a right rule of action or principle, and his Word shows illustrations of its proper application. For example, the first commandment of his basic law given to ancient Israel is: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. You must never have any other gods against my face." (Ex. 20:2, 3, NW) Its application is illustrated in Jesus' sermon: "No one can be a slave to two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to Riches." (Matt. 6:24, NW) A further application is in the statements:

3. What three enduring and endearing qualities will integrity-keepers continually exercise toward God and all his obedient creatures?

4-6. (a) How is maintaining integrity shown in Jehovah's first commandment and in its application? (b) In his second commandment? (c) In his third commandment?

"You were bought with a price; stop becoming slaves of men." (1 Cor. 7:23, NW) "Little children, guard yourselves from idols."—1 John 5:21, NW.

⁵ The second commandment prohibits making a carved image; it forbids one to bow down to such or to be induced to serve such, because Jehovah is a God exacting exclusive devotion. Jesus applied this commandment in refusing to bow to Satan or to render an act of worship to him. (Matt. 4:8-10) Jesus' apostles Peter and John applied it in refusing submission to the Sanhedrin, which forbade them to speak of Jesus. They replied: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:19, 20, NW) They maintained integrity.

⁶ The third commandment states: "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." (Ex. 20:7, NW) Jesus applied it by showing we were not to involve Jehovah's name in our promises and oaths and then not say or do the truth and thus swear falsely or perjure ourselves. Israel's dreaming prophets did that, prophesying false things in Jehovah's name. So Jehovah destroyed those God-dishonoring false prophets. (Jer. 23:16-32, AS) God's sacred Record shows other similar examples, to guide his servants aright.—Ps. 119:105, AS.

EXAMPLES OF INTEGRITY

⁷ Among many examples of integrity, here we can profitably recall three well-known ones: (1) Joseph's maintaining integrity by refusing to commit adultery with Potiphar's wife. (Gen. 39:7-12) (2) The

three Hebrews' refusal to bow before Nebuchadnezzar's golden image on the plain of Dura, regardless of threatened death in a fiery furnace. (Dan. 3:4-6, 16-18) (3) Daniel's refusal to surrender his privilege to pray to Jehovah, in face of being thrown into a den of lions according to Medo-Persian law. (Dan. 6:7-10) These instances prove how keepers of integrity always respect and obey Jehovah's word. Today Jehovah's witnesses do likewise, as historical accounts and court records abundantly confirm.

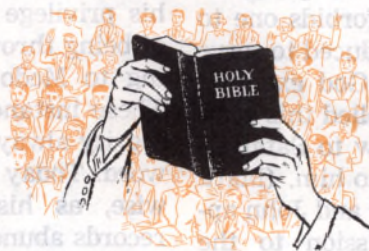
⁸ To prevent our losing integrity the Creator has lovingly supplied abundant safeguards and adequate instruction. One of such aids is personal and congregational study of God's Word the Bible. What a storehouse of spiritual riches is contained in God's Word! In no situation that can confront us, in no difficulty or problem, is its advice or counsel inadequate. To continue walking in its progressively shining light we need to study the Bible with the aid of theocratically provided study helps. This magazine and kindred publications are Jehovah's provision on his table, and we should be ungrateful were we to neglect or despise such provision. (Luke 12:33-37; Matt. 24:45-47) It strengthens our faith when we use that provision; it increases our hope and promotes growth of love. Never think that you get too much spiritual food during a week. Brothers at the Brooklyn headquarters of the Watch Tower Society normally find they are participating in meetings and listening to God's Word during more than ten hours each week. In addition they do private study. Do you hear God's Word for five hours or less, with very little private study? Proper feeding on spiritual food gives us strength. Isaiah said: "They that wait for Jehovah shall renew their strength; they shall

7. What three ancient examples of integrity-keeping are strikingly matched today?

8. In what practical ways may today's integrity-keepers constantly enlarge faith, hope and love?

mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”—Isa. 40:31, AS.

* What advice did the aged Paul give to youthful Timothy, who was to continue shepherding Jehovah's flock? He told him to continue applying himself to public reading, to exhortation, to teaching; to ponder over these things, be absorbed in them, that his advancement might be manifest to all. (1 Tim. 4:13-15, NW) By doing that, we also shall be neither inactive nor unfruitful in the accurate knowledge of Jesus Christ and in good works. (2 Pet. 1:8, NW) Peter and John were able to give a unique testimony before the Jewish Supreme Court because they had been with Jesus and learned of him. (Acts 4:13, 14) Stephen, a man full of faith and holy spirit, by his knowledge confounded the enemies of the good news, and they could not hold their own against the wisdom and the spirit with which he spoke. (Acts 6:5, 10, NW) Our Bible studies are upbuilding because those participating have studied. A public lecture about Jehovah's kingdom is inspiring, helpful and instructive because each assigned speaker has devoted much thought and time to its preparation through study. The brothers came to the meeting to give, not just to receive. Sometimes a hostess spends much time in preparing material food, but an extra-big meal is not required, nor any entertainment practice common to the old world. Martha's sister Mary, by choosing to take in spiritual knowledge, was commended by Jesus for having chosen that better part.—Luke 10:38-42.



¹⁰ To prevent loss of integrity Christian assemblies are another aid. Jehovah commanded males in Israel of old to appear before him three times each year at the place which he chose, in addition to their weekly gathering. Most frequently the entire family came along for worship. What was the purpose of those assemblies? Deuteronomy 31:12 (NW) explains: “Call the people together, the men and the women and the little ones and your temporary resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law.” All assemblies, whether local or national or international, are for Jehovah's witnesses—men, women, children, and every newly interested person of good will. Here we are together to listen, to learn, to fear and to obey all of Jehovah's words. Paul advised: “Let us consider one another to incite to love and right 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, NW.

¹¹ Jehovah has also provided the privilege of prayer to aid us in keeping integrity. Every faithful servant of God has prayed and ceases not to pray. Victory over our adversary the Devil would be impossible without prayer. But to be heard, prayer must be offered in sincerity to Jehovah in the name of Jesus. The prayer should be for Jehovah's name to be sanctified, for his kingdom to come, and for his

9. For maintaining integrity, how may we apply sound counsel Paul gave Timothy?

10, 11. (a) Why and how are larger assemblies of Jehovah's witnesses essential aids for maintaining integrity? (b) Why is proper prayer to Jehovah another essential aid?

will to come to pass on earth as in heaven. Those first things for prayer were put in that prominence by Jesus. (Matt. 6:9-13, NW) To what earthly ruler could you find immediate access with matters that to him may appear trifling? Not one. "The eyes of Jehovah are toward the righteous, and his ears are open unto their cry." (Ps. 34:15, AS) Let us therefore approach God with praise and thanksgiving, pouring out our hearts to him in behalf of *others*—including first Himself and His enthroned King and His dedicated people, as well as ourselves individually. James wrote: "A righteous man's supplication when rendered with earnestness has much force." (Jas. 5:16, NW, margin) We may request Jehovah's holy spirit, wisdom and understanding, forgiveness and deliverance and necessary material things. Paul wrote: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God." (Phil. 4:6, NW) "Better a poor man, who walks in his integrity, than one who is crooked in his ways, although he be rich."—Prov. 19:1, AT.

¹² To keep us approvable by him God also gave us his spirit. It is "not a spirit of cowardice, but that of power and of love and of soundness of mind." (2 Tim. 1:7, NW) There is no soundness of mind in this old system of things. It is entirely out of course, lacking in love and integrity as those qualities are now measured by the Judge of all the earth. (Isa. 28:16, 17, AS) In the old world often it is a question of whom you know and not what you are; and frequently business or professional ethics replace simple honesty. However, through his Word Jehovah has revealed himself as the personification of true love; he has shown us how love, not selfishness, is the

ruling principle in his organization. Therefore if we have the love of God we shall love our brothers; for how can we love God whom we have not seen if we do not love our brothers whom we see? Love binds us to God and his organization in an unbreakable attachment, making us serve others because we have their eternal welfare at heart. Of that John wrote: "For this is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3, NW) Of course not; they are for our good and their observance brings us many blessings now and eternal life in the end. "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, . . . There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love." (1 John 4:17, 18, NW) The more than half a million Kingdom publishers now active regularly in announcing Jehovah's kingdom show they have God's spirit of love, having thus far conquered the fear of man and Devil and delighting to keep integrity.

¹³ This is not the time for anyone to become overcharged with the cares of this life, to become bogged down by unnecessary weights and burdens. It is not the time to take a side stroll in bypaths leading away from faithful performance of duty. Do not neglect Jehovah's service through preoccupation with material things, such as secular work, family life, or personal pleasure. God will be angry if you beg off because you value earthly things more than heavenly. Luxuries of the present, such as the latest model automobile, you do not need in order faithfully to care for New World interests. Many so-

12. Jehovah's spirit of love plays what part in our maintaining integrity?

13-15. (a) For 'thoroughly accomplishing our God-given ministry' what nonessential practices may we thoughtfully curtail? (b) For the same end, what right practices may we increase and intensify?

called good things of this old world can become snares to us in our New World activity. Instead, by taking our God-given commission to heart and storing up heavenly treasure by helping others into the New World society, we practice the Scriptural advice to God's ministers: "You, though, keep your balance in all things, suffer evil, do missionary work, thoroughly accomplish your ministry."—2 Tim. 4:5, NW.

ITS IMPORTANCE IN ALL OUR RELATIONS

¹⁴ Integrity enters into every feature of the Christian's life. Loyalty and obedience are required of us in all things. Obedience often has been a hard lesson for former children of disobedience to learn. How important, then, to have a good conscience and to follow the leading of God's spirit and not the inclination of the flesh! Peter admonished: "Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil." (1 Pet. 3:16, 17, NW) Remember, keeping integrity never was easy; and the Devil and his hordes will make it even harder because he has but a short time. "Do not let yourself be conquered by the evil, but keep conquering the evil with the good."—Rom. 12:21, NW.

¹⁵ "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." (Eph. 6:11, 12, NW) Our fight is not against human creatures or human governments. By now the rulers in every land should know that Jehovah's witnesses are not interested

in seizing political power that other humans have, or replacing it by another. Jehovah's Christ is already the King of his New World, and in due time the political rulers in all this earth will become keenly conscious of that also. (Rev. 11:15-18, NW) Our work is to announce Jehovah's kingdom under Christ and to liberate people of good will from Satan's snare and his wicked spirits, even as we ourselves have been made free by Jehovah's truth. (Ps. 117, AS; John 8:31, 32, NW) Only in this way can God-fearing persons, as well as we, keep integrity.

¹⁶ Having agreed, from the time of our dedication onward, to follow the Lamb, Jehovah's enthroned King of the new world, we can, under his leadership, conquer the old world and the wicked one. By faithfulness, by keeping integrity, we place in Jehovah's hand the answer to Satan's malicious challenge—the answer that Satan cannot refute, the answer that proves him to be a false accuser. "For this purpose the Son of God was made manifest, namely, to break up the works of the Devil." "And they conquered him [Satan, the false accuser of Christ's brothers] because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even despite the danger of death." "And this is the conquest that has conquered the world, our faith."—1 John 3:8; Rev. 12:11; 1 John 5:4, NW.

¹⁷ But how does integrity influence our relation to our brothers? Jehovah now gives special privileges and responsibilities to servants in a congregation who willingly take the lead in labor and in care for Jehovah's sheep. (Acts 20:28, NW) Mature publishers can aid others in the house-to-house ministry, taking them along, showing them how to preach and training them

16, 17. (a) How are invisible but very powerful foes of Jehovah's people continually conquered now? (b) Within Jehovah's New World society how does maintaining integrity concern us?

to become fellow witnesses. Husbands too will remain true to their wives, and wives to their husbands. (Eph. 5:33, NW) Integrity-keeping parents will similarly teach and train their children. "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise."—Eph. 6:1, 2, NW.

¹⁸ And how will integrity affect our relation to the worldly? Our commission is to do good to all, to injure none. (1 Thess. 5:15, NW) As far as possible our preaching and teaching work should be intensified as the world's end draws near. This means to read from the Bible to the people in their homes, at their doors, wherever possible—outside and inside prison walls. Integrity maintained in camps of hard labor proves that now also Jehovah protects his people in the lions' den. There they are happy because persecuted for righteousness' sake. They do not complain, because the spirit of glory, even the spirit of God, is resting upon them. (1 Pet. 4:13-17, NW) Neither repetition of lies nor any propaganda flood of falsehoods can erase the word of God from their minds and hearts. No brainwashing can quench their burning faith, for they will be ready to punish all disobedience when their own obedience is fulfilled. (2 Cor. 10:3-6, NW) We are not double-minded. With firmness and discretion we resist Satan's browbeating methods. (1 Pet. 5:6-11, NW) But strange as it may seem, we who have our physical freedom stand in greater danger than our thousands of imprisoned brothers. (Heb.

13:3, NW) Can we let trifling things interfere? Do we slack the hand? Do we make excuses? There is ingathering work to be done, a battle to be won! (Eccl. 11:4, AS) So daily give praise to Jehovah. Let us daily buy out the opportune time for ourselves, because the days are wicked.—Eph. 5:16, NW.

¹⁹ The integrity-keeper has clean hands and a pure heart because as a faithful watchman he continues to give the warning. (Ezek. 3:17-19, AS) With faithful David of old he can say: "I have not sat with men of falsehood; neither will I go in with dissemblers. I hate the assembly of evildoers, and will not sit with the wicked. I will wash my hands in innocency: so will I compass thine altar, O Jehovah; that I may make the voice of thanksgiving to be heard, and tell of all thy wondrous works. Jehovah, I love the habitation of thy house, and the place where thy glory dwelleth." (Ps. 26:4-8, AS) The upright find the way of Jehovah a stronghold to them. He is a shield to those who walk in integrity. It guides and preserves them to everlasting life. (Prov. 10:29; 2:7; 11:3; Ps. 25:21) Satan and his crumbling organization alone will try to keep us from going on to maturity and pressing on to victory. Jehovah's prophets of old endured and were faithful. With them Christ Jesus, his apostles and other faithful early Christians jubilantly joined in saying 'Keep integrity!' And now our present-day brothers, enduring great persecution, constantly add their voices in urging us to keep integrity! Jehovah's mighty organization invisible and visible stands ready to help us maintain integrity.

18, 19. As Integrity-keepers, what are our daily responsibilities and privileges toward so-called outsiders, whether unfriendly or friendly?

Churchgoers Seldom Disappointed

¶ The Louisville Times of January 10, 1956, in its column entitled "Names in the News" had the following item: "The Rev. Roy O. McClain of Atlanta, Georgia, told the Texas Evangelistic Conference that the average person today goes to church expecting little and is seldom disappointed."

EARLY CHURCH FATHERS AND THE TRINITY

ACCORDING to the trinity the Father, the Son and the holy spirit are three persons of one godhead, coequal, consubstantial and coeternal. Those teaching it claim that the so-called church fathers also taught the trinity, and since they lived so close to the apostles themselves it must be that the apostles also believed and taught the trinity. But did these "church fathers" believe in a trinity as held by Christendom? Note the following quotations from these men as published in *The Church of the First Three Centuries*, by Dr. A. Lamson.

CLEMENT, who died about A.D. 100, was severely castigated by certain Catholic theologians because he termed "the Son of God a creature." He once stated that "the most perfect, and most holy thing, and most commanding, and most regal, and by far the most beneficent nature, is that of the Son, which is next to the only omnipotent Father." "If thou wilt be initiated [become a Christian], then shalt thou join in the dance around the uncreated and imperishable and only true God, the Word of God hymning with us."

JUSTIN MARTYR, who died about A.D. 165, explained his belief regarding Jesus to a Jew as follows: "There is another God or Lord under the Creator of the universe, who is also called Angel, because he announces to men what the Creator of the universe . . . wishes to declare. He who is said to have appeared to Abraham, to Jacob and to Moses, and is called God, is other than the God who made all things. I say, in number, but not in will, for he never did any thing except what the Creator of the universe willed him to do and say."

IRENAEUS, who died about A.D. 200, reasoned that "if the Son did not blush to refer the knowledge of that day to the Father [Mark 13:32], neither do we blush to reserve the solution of difficult questions to God. Our Savior used this expression that we might learn from him that the Father is over all; for 'The Father is greater than I.'"

TERTULLIAN, who died about A.D. 230, made similar observations: "The Father is different from the Son, as he is greater; as he who begets is different from him who is begotten;

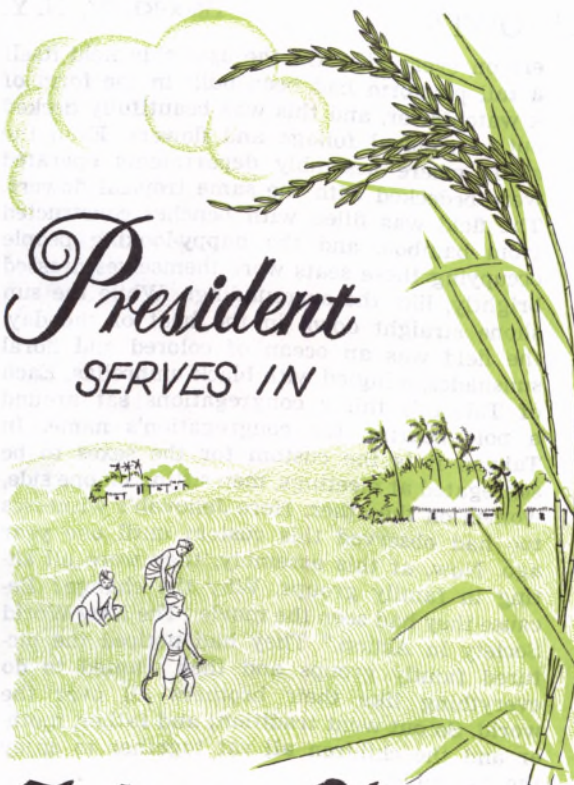
he who sends, different from him who is sent; he who does a thing, different from him by whom it is done." And again, "God produced the Son, that by him he might produce the universe. Christ does nothing except by the will of the Father, having received all power from him." "There was a time when the Son was not." "Before all things, God was alone, himself a world and place, and all things to himself."

ORIGEN, who died about A.D. 253, said: "The Father and the Son are two things, as to their essence, but one in consent, concord, and identity of will." "Compared with the Father, the Son is a very small light." He explained John 10:30 (NW), which states, "I and the Father are one," by referring to Acts 4:32: "And the multitude of them that believed were of one heart and of one soul." And also observed that "the Father who sent him is alone good, and greater than he who was sent."

HIPPOLYTUS, who flourished in the first part of the third century, and who, says *The Catholic Encyclopedia*, "was the most important theologian and the most prolific religious writer of the Roman Church in the pre-Constantinian era," held that "the Father is one God, the first and only One, the Maker and Lord of all. He had nothing co-eval with him. . . . But he was One, alone by himself, who, willing it, called into being what had no being before."

LACTANTIUS, of the fourth century, wrote: "Before this glorious world arose, God, the Maker and Disposer of all, begat a holy, incorruptible, and incomprehensible Spirit, who is called his Son, and although through him, he afterwards created others—an innumerable host, whom we call angels,—yet he has thought that first-begotten alone worthy of the divine name of 'Son.'"

Quotations by the foregoing could be multiplied and others, such as by Cyprian and Dionysius, could be given, to the same effect. And while not every statement of theirs may perfectly coincide with the light as it now shines on God's Word, there can be no doubt about the fact that none of these believed in a trinity in which 'God the Father, God the Son, and God the Holy Ghost are coequal, consubstantial and coeternal.'



President SERVES IN

Taiwan, Okinawa AND Japan

WEDNESDAY afternoon, April 18, Brothers Knorr, Barry and Adams flew from Hong Kong to Taipei, where they were met by the two missionaries recently assigned to that city, as well as by a number of local brothers. These brothers are rejoicing in the tolerance that the government is now showing to Jehovah's witnesses. Certainly any government that lifts restrictions on freedom of worship and opens up its territory to the proclamation of Jehovah's kingdom is to be commended. While the government of Taiwan continues its life-and-death struggle against the Chinese Communists, Jehovah's witnesses in that land are now able to comfort the people in the knowledge that God's kingdom will shortly sweep communism and all other forms of dictatorial rule from the face of the earth.

April 19 was to be the day of Taiwan's first theocratic assembly. The travelers rose early—the two missionaries, three visitors and two

others. It would be eight hours before they could reach the assembly site beyond the mountains. The first stage of the journey was a thirty-minute plane hop from Taipei to Hualien. This gave them opportunity to see some of the mountain terrain for which Taiwan is famous. Peaks rising more than 14,000 feet, and capped by snow, are skirted by tropical foliage and giant ferns.

After a stopover in Hualien the group set off down country by gasoline train. Now they had left the world of electricity, modern conveniences and comfort. Instead of the tractor, the caribou lazily plods the rice paddies and dirt roads. Agricultural implements are most primitive. For a livelihood Jehovah's witnesses here have to work on their farms from dawn till dark to produce their two rice crops a year. It takes real zeal to find time for the all-important sowing and harvesting of Kingdom service.

Finally the brothers arrived at their destination, the village of Fuyuan. The young green rice shoots in the paddies were looking their best. It was a quiet, peaceful village, basking in the noonday sun. The brothers were escorted by some of the publishers to the local Kingdom Hall, for a fifteen-minute walk. This was one of the thirty Kingdom Halls recently constructed in Taiwan since the lifting of the ban on the Watch Tower Society's work. Built of bamboo and earth, with straw-thatched roof, it was spotlessly clean. At the rear of the building was a new immersion pool, specially constructed for this assembly and measuring some 30 feet by 15 feet. A clear mountain stream ran into one end of the pool, which emptied at the other side into the nearby rice paddies. The travelers happily learned that here, during the morning session of this one-day assembly, 123 persons had been immersed.

Among those immersed were a number of the "mountain people," of whom some 50 were in attendance at this assembly. According to government restriction, no one in the valley is allowed to enter the mountain territory, as the men of the mountains are considered dangerous. However, about eighteen months previously one of the mountain people, on a visit to the valley, had contacted Jehovah's witnesses and learned about God's kingdom. Back to the mountain he went and preached where no one else was permitted to go. One by one his own people listened, until now there are eighty per-

sons associated in that area, of whom more than forty are Kingdom publishers. The mountain people are notorious for their unclean living and drunken brawls; but those of them who have become Jehovah's witnesses have made a complete change and now are living exemplary moral lives, to the amazement of the surrounding tribesmen. It certainly was happyfying that many of these people could attend this first assembly of Jehovah's witnesses in Taiwan.

While the brothers rested and took lunch at the Kingdom Hall they learned that the assembly had originally been planned and set up on a neighboring field. However, two days before, the field's owner, a Catholic, had backed out of his contract. The brothers obtained another site nearby, but torrential rains hampered their moving the equipment. It seemed that the assembly would be "washed out." But the brothers toiled on through the storm until everything was set up at the new site. As though it were a smile of approval on their zeal, the sun shone forth brightly on the morning of the assembly.

ASSEMBLY AT FUYUAN

The Taiwan brothers showed themselves to be masters of organization. Although this was their first assembly it had everything that the big 1953 Yankee Stadium assembly had had. In fact, all that these brothers knew about assembly organization was what they had seen in the motion picture "The New World Society in Action." There were all the departments, including "Lost and Found," First Aid, Territory and others. The cafeteria was a marvel of simplicity and cleanliness. A row of ovens had been constructed from baked earth, and here the rice and meat were cooked. There was an assembly line, where the brothers in turn made up rice cakes, put in the meat and put the lunch into a packet wrapped in a large green banana leaf. The lunches were then stored in racks until mealtime. The food had been paid for in advance by voluntary contributions from the brothers, so that now all the conventioners, even those who had been unable to contribute, could line up and each take his lunch in turn.

The setting of the assembly field was magnificent. Its location was the greenest of valleys, beside which great mountains towered skyward. Green rice paddies, papayas, banana trees and tropical palms surrounded the brothers

on every side. On the assembly field itself a tall platform had been built in the form of a watchtower, and this was beautifully decked out in tropical foliage and flowers. Even the stalls where assembly departments operated were bedecked with the same tropical flowers. The field was filled with benches constructed from bamboo, and the happy-looking people occupying these seats were themselves dressed brightly, like the surroundings. While the sun shone straight down in the heat of the day, the field was an ocean of colored and floral sunshades, mingled with black umbrellas. Each of Taiwan's thirty congregations sat around a pole bearing the congregation's name. In Taiwan it is the custom for the sexes to be segregated at meetings, men sitting on one side, women on the other. Here Jehovah's witnesses too had observed this custom until one year ago. Now, at this assembly, they were all sitting in family groups. Why the change? Because they had seen the movie "The New World Society in Action." They had noticed the pictured family groups and they wanted to do everything like their brothers all over the world. So out went tradition; and father, mother and the children all sat together to enjoy the assembly.

During the morning the brothers had enjoyed talks on "Exclusive Devotion," 1,600 attending that session. No one came late for the assembly. Most of the brothers had arrived at 4 a.m. by train from the south. It was 1,600 attendance from start to finish! None, not even the children, walked around during the sessions. While the assembly was in progress all remained as glued in their seats, attentive, listening. If one, because of having traveled all night, did start to doze, an attendant flicked his ear, as a reminder to keep listening.

When Brother Knorr and his party arrived at 2 p.m. they were treated to a song session by all in attendance. There was no musical accompaniment, but all sang in perfect harmony, as they followed the conductor's directions. These were Oriental Kingdom songs—the message of Jehovah's glorious kingdom set to folk music written by the Taiwan brothers. Particularly moving was their "persecution" song, which had helped them fight through many a year of anxiety. This was music and singing that sprang from Oriental hearts devoted to Jehovah.

At 2:15 p.m. Brother Knorr commenced his public address "Making All Mankind One Un-

der Their Creator." As with all the talks that afternoon, it was necessary to interpret from English into an Oriental language and then into the local tribal Ami language. These humble children of the soil understood the message well. It went straight to their hearts and to the hearts of many local good-will persons who now had assembled with Jehovah's witnesses, to make the total attendance 1,808. Almost the entire population of the village was there to hear Brother Knorr speak.

Following a thirty-minute intermission three more practical talks on Jehovah's service carried the program on through to 7 p.m. Dusk was now falling and the umbrellas had disappeared, so that there was an unobstructed view of a field full of smiling faces. It had been a long day, but still all listened intently and the young children continued to sit quietly with their parents. Came the closing song and prayer, and now it was time for Brother Knorr and those with him to leave to make the train connection. The audience stood, remaining in one body while waving a united farewell to the visitors as they started along the road.

The return train journey gave further opportunity of happy association, for many conventioners traveled by the same train. As each group alighted at its home station, all of them would come to the window by Brother Knorr and shake hands heartily before they walked off into the night. We learned that one of these groups would have to walk across country one and a half hours, and then wade a swift-flowing mountain river before they could reach their home village. In that village all families except one are Jehovah's witnesses. Here, too, we noticed something contrary to Oriental custom, which often makes a slave of the wife. Many of the husbands were now carrying the babies on their backs, thus showing consideration, after this tiring day, for the "weaker vessel," the wife. As elsewhere in the New World society, there is a fine spirit of co-operation and love, and an overflowing happiness, among Jehovah's witnesses of Taiwan. The visitors were happy, though tired; and at the train journey's end when, in Oriental style, they had to sleep on the floor at a Hualien hotel, they slept soundly and well.

Shortly after noon on April 20 the plane carried them back to the capital, Taipei, and there they spent several enjoyable hours with the two missionaries at their Taipei home. The missionaries have made a fine start in learning

the Chinese language. Although many people in Taipei can talk some English and would like to study in English, the missionaries have insisted from the beginning that their good-will students use the Chinese literature for Bible lessons. After three months they have more than twenty studies in Chinese, and are making some good progress with these. That same evening the visiting brothers took another plane for Tokyo, Japan.

OKINAWA

At 8 p.m. the plane came down for a thirty-minute stop at Okinawa. The entire local congregation, American, Filipino and Japanese, was there to give the travelers a hearty welcome. It was indeed wonderful to see these different nationalities welded into one people, praising Jehovah. Their field service report for the previous month had shown a peak of 26 publishers (60-percent increase), and these 26 publishers had jointly placed the astounding total of 2,662 copies of the Japanese *Watchtower* and *Awake!* in just that one month. As one of the Japanese special pioneers (newly assigned there) said: "This is a pioneer's paradise." The brothers left Okinawa with happy memories of a congregation united in praising Jehovah.

JAPAN

Arrival time in Japan was 1:10 a.m. on April 21. Considering the early hour it was surprising to see a group of more than twenty missionaries on hand to meet the travelers. The Tokyo assembly, which started the same day, was held in a beautiful new hall of up-to-date Western construction, the Nakano-Ku Kokaido. In preparation for the assembly there were distributed 200,000 handbills, 2,500 window cards and 20,000 copies of a special issue of the Japanese *Awake!* carrying the story of this assembly as well as of the world-wide assemblies of recent years, with many pictures. Newspapers also gave good publicity, announcing the assembly and Brother Knorr's arrival. For the first time in Japan extensive house-to-house rooming work was done and many visitors were accommodated in the people's homes. This resulted in a fine witness, helping many to take an interest and to attend the assembly.

Lapel badges advertising the assembly caused great curiosity. As these were to be seen everywhere on the trains and in the streets, it was not unusual to be stopped by someone wanting to read your name and where you came from,

giving plenty of opportunities to witness. Two publishers traveling by train from Kyoto to Tokyo witnessed the whole length of their car and placed many magazines.

Saturday, 7:30 a.m., found publishers from all over Japan and Okinawa at breakfast in the cafeteria, which had been set up in a banquet hall across the street from the assembly hall. This banquet hall was leased to us for the entire assembly, and some seventy of the brothers slept there each night. Each morning they rolled up their beds and stored them in cupboards, so that the floor space could be used for the cafeteria. As the conventioners sat at meals on the matted floor before low lacquered tables they could look out over a lovely old Japanese garden that surrounded the cafeteria. The assembly hall itself was striking in appearance, and for the three days of the assembly the spring sunshine streamed through the hall's front wall of glass that was forty feet high.

In the field on the first morning were more than 200 publishers doing magazine work and advertising the assembly. The smallest publisher, complete with placard and handbills, was just four years old. Meanwhile, at the hall, more than eighty pioneers and prospective pioneers heard good counsel from Brother Knorr. Afterward one said: "I feel a hypocrite that I did not become a pioneer earlier!" The Saturday afternoon attendance was 425, and these thrilled to Brother Knorr's talk on "Christians Must Be Happy." The whole audience was taking notes and constantly flicking Bible pages to find the scriptures being quoted. As a happy surprise at the conclusion of this session, there came announcement of the booklet *Songs of Praise to Jehovah* in Japanese.

Some fine experiences were told by Japanese special pioneers who are working out in additional cities and finding much interest. One family of three special pioneers, now working in a territory where the very strict Buddhist Nichirenshu sect predominates, after just three months' work reported thirty studies and six new publishers active with them in the field. Another special publisher called at a lodging house operated by the Tenrikyo sect, an offshoot from Shinto. An elderly lady showed good interest, a study was arranged and conducted in a low voice to avoid opposition. The

lady herself is now witnessing to all who come there.

The special pioneers brought newly interested persons with them to the assembly. Another interested person, who could not make the trip with the others, traveled all night so he could join his friends at the assembly the next morning and then immediately on arrival went with them in the service—his first time. Special pioneers from one town reported that in eight months they had fourteen studies and two publishers. One of these special pioneers, while street witnessing, was handed an envelope addressed to the "Watch Tower Parson." In it were some Bible questions. Next week the same person came back to the street location and collected the answers. An invitation to a public talk was given to him and he came. A study was started, but still he would not tell the publisher where he lived. Having had experience with the churches, he was afraid of being booked for contributions.

However, when he finally convinced himself of the genuineness of Jehovah's people, he later willingly gave his address. Now he was in attendance at this assembly in Tokyo.

Baptismal service was held in a natural hot-spring pool at one of the assembly lodging houses. Fifty-four were immersed.

On Saturday evening Brother Adams' talk hit right out at one of the obstacles to the Japanese—opposition from their own families. Micah 7:6 has real meaning for many of the young publishers in Japan. One of such, who had received much opposition because of coming to the assembly, said she was greatly comforted. Her parents had argued with her till two o'clock in the morning, but she persisted and came, and now is filled with the further desire to break right away and become a pioneer. Another, considering pioneer service, said: "This talk really hit the point."

Brother Knorr's public talk "Making All Mankind One Under Their Creator" was most enthusiastically received. The fruits of weeks of diligent advertising now were seen in the hall filled with 974 eager listeners, a big increase over the 400 brothers who had been attending throughout the assembly. Of the 974, 660 stayed on to hear Brother Adams' talk



that followed after an intermission. Some expressions that were heard afterward:

"This organization shows real hope for uniting the world."

"Jehovah's witnesses are not interested in money, as other religions are."

"A wonderful talk for the new interest; anyone could understand well."

To cope with the crowd after the public talk box lunches were provided for the first time at an assembly in Japan. These lunches could be taken anywhere and eaten, and proved very successful.

By the time Brother Knorr came onto the platform for his final talk on Monday evening, enthusiasm had reached its highest peak. There was spontaneous and enthusiastic applause. The thrilling story of Jehovah's witnesses in Russia was relayed to an attentive audience through fine interpretation. Several times clapping broke out. What a joy to realize that the brothers even in iron-curtain countries are active and fighting along with Jehovah's organization world-wide! All left the assembly with hearts filled with joy, determined to put more into the service here where we are free.

On the evening following the assembly Brother Knorr met with the fifty-five missionaries in Japan, at the branch home, and an informal dinner and a pleasant evening of association were enjoyed by all. The missionaries in Japan have done fine work over the past seven years. When the first missionary came to Japan after World War II, there were no Kingdom publishers reporting. However, March, 1956, had just brought a new peak of 567 publishers, a 21-percent increase over the previous year, and of these more than forty are native Japanese

pioneers. Particularly interesting in the March report was the new peak of 20,368 magazines placed. The publishers are rejoicing in having both the *Watchtower* and *Awake!* magazines in Japanese. These magazines are arousing much interest among the people of Japan.

AN INTERESTING BACK-CALL

Last summer, while returning from the European assemblies to New York, Brother Knorr had witnessed to the passenger in the seat next to him on the plane. He happened to be Mr. Ohama, president of Waseda University, one of Japan's great universities, having an enrollment of 25,000 students. Brother Knorr sent Mr. Ohama some of the Kingdom literature in Japanese. Later, when he heard that Brother Knorr would be coming to Japan, he invited him to give a lecture at the university in the language students' auditorium. This meeting took place on Wednesday afternoon, April 25, Brother Knorr speaking through an interpreter to an audience of 386 professors and students, who listened most intently. They applauded enthusiastically at the close of the talk. Brother Knorr was then invited to tea with the professors, and this gave a further opportunity to talk about the work of Jehovah's witnesses to the faculty. By their questions they showed that they had followed the address very closely. It was a most enjoyable and pleasant experience for Brother Knorr. The local missionaries are hopefully following up this interest.

So another delightful visit and encouraging assembly came to a close. The six days in Japan had passed all too quickly but with good memories of happy hours; and then the three brothers departed again, this time for Korea.

HOSPITALS, TAKE NOTICE!

🕒 A personal testimony from one of Jehovah's witnesses said: "Due to hemorrhage after the birth of my baby I bled for six hours and was practically unconscious when I was rushed to the hospital at Abington, Pa. The doctor said I had lost two thirds of my blood and without blood transfusions I had no chance of recovery. My husband, on his own, sent out and obtained two bottles of *Dextran* and insisted that it be administered. In view of his insistence the doctors decided to use me as a test case. I responded to the *Dextran* so well that the attending physician commented: 'That is amazing stuff. It was absorbed immediately and she is showing wonderful improvement.' My recovery was far speedier than the doctors expected and I had no untoward effects afterward. Today, two and a half years later, I am still enjoying good health. That was the first introduction to *Dextran* had by the medical staff of the Abington Hospital. Today they carry a supply of it for similar emergencies. Trusting that this may be of interest to others, I remain [signed] Mrs. C. C. H."

Finding Sheep in "Death Row"

JUST as it is quite impossible to judge a person by first impressions or by their initial reactions at the door when you are presenting the Kingdom message, so one cannot always judge by his past course in life whether a person has a heart of good will. This fact was strikingly brought to our attention by a letter from a minister of Jehovah's witnesses who visits the United States Disciplinary Barracks at Fort Leavenworth, Kansas.

¶ This minister has been given permission by the authorities to visit those within the prison who have manifested interest in the good news of Jehovah's kingdom. Quite a number of the inmates have progressed in their study of the Bible to the point that they have become Jehovah's witnesses, even though incarcerated for various past crimes.

¶ It is quite striking to know that even men in "death row" have become active witnesses, not in some last-minute emotional death-bed-repentance outburst, but with intelligent faith, realizing that even though the hours that remain may be few, they must be devoted to doing what Jehovah's will is, as revealed in his Word. Here is what the minister who visits these men in "death row" reports:

¶ "This letter is in regard to my visit with the men in 'death row' of this prison. At present two of the three men being visited there are still in this confinement, condemned to death.

¶ "Brother Z was baptized by me on December 12. Prior to now this has not been reported. The circumstances surrounding this baptism no doubt are different from most, in that extreme caution was taken by the military with this man since it was necessary to

bring him out of his place of confinement. The baptism was performed in a large bathtub in the prison hospital. The unusual thing is that four guards stood by and heard the baptismal discourse. The prayer and the baptism itself was witnessed by the Commandant, who is the one who sets the time and orders the executions carried out, three of which were done recently. In attendance also were his assistant, a major, and eight guards, all of top noncommissioned rank.

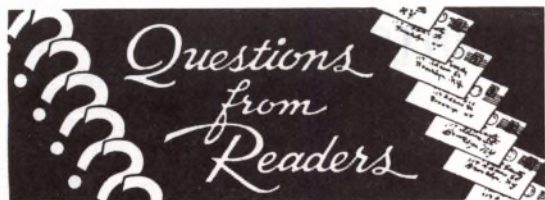
¶ "Brother Z is certainly maturing in his study and he witnesses to other prisoners. The other man in death row could neither read nor write, but with Brother Z's help he has trained himself to read and is studying the Bible.

¶ "The third man formerly confined to death row (for two and a half years) has had his sentence changed to life imprisonment and expects eventually to be moved to a Federal prison. He now attends the meetings for Jehovah's witnesses regularly each week along with three men of good will. All these assembling here in the Disciplinary Barracks certainly thank Jehovah for his Word, his organization and his spirit. Their thanks go out to Jehovah for the latest Bible aids which are to be found in this institution's library."

¶ In the hour of Jesus' death an evildoer befriended Jesus and rebuked those who spoke abusively of him. Exercising faith in Jesus as the Christ, this evildoer said: "Jesus, remember me when you get into your kingdom." And Jesus said to him: "Truly I tell you today, You will be with me in Paradise." Those coming to Christ today in the same faith can entertain the same promise despite their past conduct.—Luke 23:42, 43, NW.

It's Only a Business

¶ Under the heading "Priests Demand Union Wages" the Ithaca, New York, *Journal* of January 19 printed an Associated Press dispatch that said that in Ahmedabad about a hundred priests "have formed a union to fight for higher wages and improved working conditions. Contending they are employees of an industry, the priests have asked the Bombay state government to bring them under the minimum wages act and allow them to take their case before a state industrial tribunal." How unlike the true religion, which is a service of God, not self, and in which mature ministers "shepherd the flock of God . . . , not under compulsion, but willingly, neither for love of dishonest gain, but eagerly."—1 Pet. 5:2, NW.



● If an unmarried pregnant woman who has made arrangements for the baby to be adopted comes to a knowledge of the truth before the baby is born, should she then feel obligated to keep the child in order to teach it the truth of God's Word?

One may argue that if the baby is adopted it will have more in a material way and will not have to bear the stigma of illegitimacy. But spiritual provisions are more vital than material things, and if necessary the social stigma can be avoided by the mother's moving to another place.

Jehovah commands the parent: "These words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." How could a parent do this if she gives her baby away? How could she give it the right start in life: "Train up a child in the way he should go: and when he is old, he will not depart from it"?—Deut. 6:6, 7, NW; Prov. 22:6.

At the moment it might seem wise to unburden oneself of the problem by having the baby adopted, but it would be against the motherly instincts and as time passed there might be bitter regret because of this course. It would be against natural affection, although in these last days of critical, difficult times we are told that many persons would be "having no natural affection." It would seem better to follow the principles of motherly affection and love for offspring and the keeping of a clear conscience. Even the principles of Christian faith would seem to be violated by failure to look after the child one brought into existence. Paul wrote: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith."—2 Tim. 3:3; 1 Tim. 5:8, NW.

So it would seem more courageous and more Christian to bear the burden of keeping and rearing the baby, facing whatever consequences that might follow, such as loss of reputation. Especially so now that the mother has come to a knowledge of the truth and is in position to teach the truth to her offspring and perhaps make it possible for it to live forever in a new world of righteousness. The person finding herself in this difficult position must make her own decision as to the course she will follow.

The Wonderful Ways of Fish

❏ Scientists are ever coming up with new evidence as to the strange and wonderful ways of fish. In Scotland W. M. Shearer has produced proof that sea trout return not only to the fresh water stream in which they were spawned but to the very same little inlet, even the same stretch of gravelly bank. Shearer discovered this by capturing, tagging and liberating sea trout in the many inlets of the River Dee. A year later he recaptured six of these fish, each one in the same inlet where it had been caught originally. In the United States John Briggs of the University of Florida also came up with something new. He found evidence to support a belief that the first fish returning to a spawning ground swim at once to its outer reaches. The reason for this? Why, to leave room for later arrivals. That is real intelligence! Obviously, giving the fish the credit is not enough, as the God-fearing man Job explained: "But ask now the beasts, and they shall teach thee; and the birds of the heavens, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of Jehovah hath wrought this, in whose hand is the soul of every living thing."—Job 12:7-10, AS.

ANNOUNCEMENTS

NOTICE OF ANNUAL MEETING

WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA

The Watch Tower Bible and Tract Society of Pennsylvania will hold its annual meeting of members on Monday, October 1, 1956, at ten o'clock in the forenoon at the registered office of the Society, which is located at 4100 Bigelow Boulevard, corner of Parkman Avenue, in Pittsburgh, Pennsylvania.

Members of the corporation should be certain that the secretary's office has the proper addresses to which to mail the usual letter of notice advising them of the meeting and in which the proxy forms are enclosed. We need to have all the proxies returned to the office of the secretary of the Society not later than the 15th of September. Each member should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 16: 'Judge, O Jehovah!' ¶ 1-21. Page 489.

September 23: 'Judge, O Jehovah!' ¶ 22-24, and Maintaining Integrity. Page 496.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What treatment Jehovah's witnesses are receiving in the Eastern Zone of Germany? P. 484, ¶1.
- ✓ What is the strongest proof that the Anglo-Israelite theory is false? P. 486, ¶6.
- ✓ What the definition and interesting background of the Bible word "integrity" are? P. 490, ¶6.
- ✓ What seven desirable qualities to copy are summed up in Christ Jesus? P. 496, ¶20.
- ✓ Why God has let evildoers remain? P. 497, ¶1.
- ✓ How early "church fathers" showed that they did not believe in the trinity? P. 504, ¶2.
- ✓ How a new congregation was organized among the mountain people of Taiwan? P. 505, ¶5.
- ✓ Under what unusual circumstances prisoners at Fort Leavenworth, Kansas, have become Jehovah's witnesses? P. 510, ¶3.