The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 15, 1960
Semimonthly

AN EXHIBITION OF UNITY IN A SPLIT-UP WORLD

UNITY OF ALL MEN OF GOOD WILL PROMISED

WHY DO THEY CELEBRATE DECEMBER 25?

SOW BOUNTIFULLY AND REAP BOUNTIFULLY

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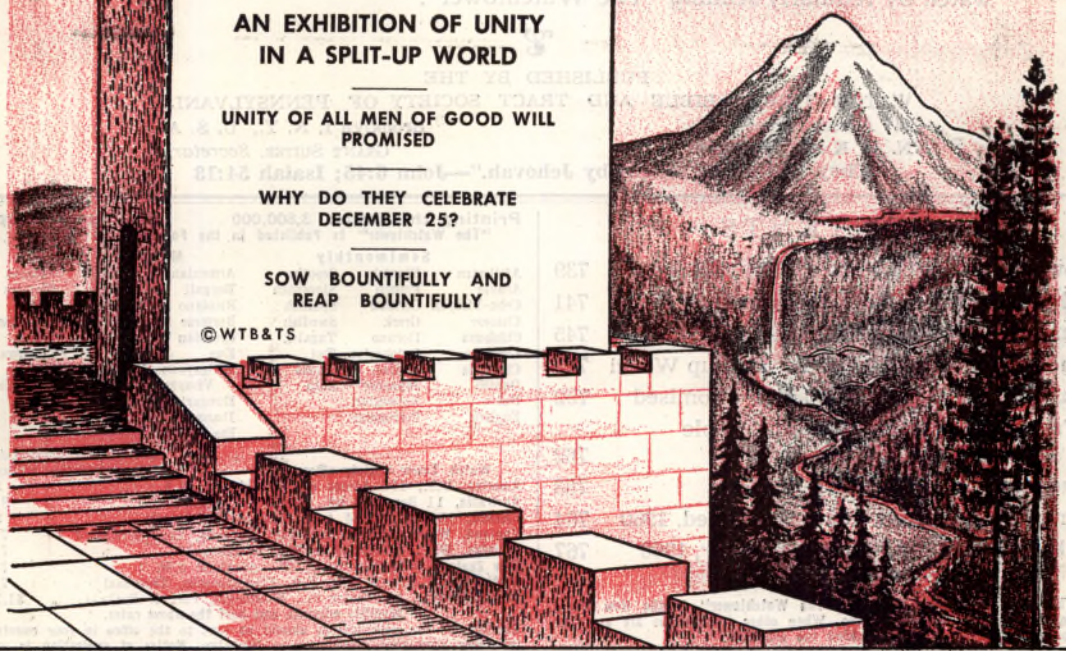

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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 54:18

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Da – J. N. Darby's version
Dy – Catholic Douay version
ED – The Emphatic Diaglott
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

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SOW BOUNTIFULLY and reap BOUNTIFULLY

THERE is a saying, "The more you put into a thing, the more you will get out of it." However, that adage sounds better than it really is. How many have sunk more time, energy and money into a certain project than have others, only to reap less because "time and unforeseen occurrence" befall all men? But the rule stated by the apostle Paul when writing the fleshly-minded prosperous Corinthian Christians applies invariably: "He that sows sparingly will also reap sparingly, and he that sows bountifully will also reap bountifully."—Eccl. 9:11; 2 Cor. 9:6.

Why? Because what the apostle Paul had in mind was not a reward in material possessions but one of a superior kind—the reward of the 'blessing of Jehovah that makes rich and to which he adds no pain,' and the 'greater happiness that comes from giving than from receiving.'—Prov. 10:22; Acts 20:35.

Note also that in the Scriptural principle the emphasis is not on quantity but on quality. A person may give much and yet be giving sparingly; a person may give little and yet be giving bountifully. That is why the apostle in this connection observed: "For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have."—2 Cor. 8:12.

Into whatever field of human relations and endeavor we may look the rule applies that he who sows bountifully reaps bountifully. It applies to relations between neighbors, between employer and employee, between storekeeper and customer, and so forth. As Jesus showed: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out they will measure out to you in return." Not that this will follow in every single instance; there are some very selfish individuals, but "people" will, for that is the general rule, generosity being contagious, even as niggardliness is.—Luke 6:38.

How this principle applies in the family circle! Mates who sow bountifully in time, in tenderness, thoughtfulness, affection and patience will find their mates doing the same, and those who sow sparingly in these respects will reap sparingly. Parents that sow bountifully as to time, in-

terest, patience, love and discipline, will reap bountifully in having children that make their hearts glad. No doubt a basic cause of juvenile delinquency today is the unwillingness of parents to sow bountifully in regard to their children by sacrificing personal pleasures in order to give them the time, attention and affection they need to develop into persons of integrity.—Deut. 6:5-7; Eph. 6:4.

Certainly this principle applies to the field of learning, to personal study. The student that sows bountifully of time and energy in diligent study will reap bountifully in a mind full of knowledge and a good report. The same is true in the Christian ministry. If one applies oneself diligently, wisely buying out the opportune time for Bible study by setting aside regular times for it, perhaps even reading when traveling or when waiting for others or for buses or trains, one will become "a workman with nothing to be ashamed of, handling the word of the truth aright." —2 Tim. 2:15.

Even in the matter of prayer this principle of sowing bountifully and reaping bountifully applies. Are our prayers sparing, as to scope or content, or are they bountiful in both respects? If we sow bountifully in prayer, thinking of others besides ourselves and our immediate families, and if we continue in prayer, fully expressing ourselves instead of rushing through it in a mechanical way, then we too can hope to reap bountifully in the blessing of Jehovah. That is why we are admonished to "pray incessantly," and to "persevere in prayer." Yes, "do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." —1 Thess. 5:17; Rom. 12:12; Phil. 4:6.

Also, this Scriptural principle of reaping as we sow applies to the teaching profession, to the educational career. An educator, schoolteacher or university professor that gives sparingly to his students or pupils will not find satisfaction in his work. But the one that gives bountifully of his time, his strength, his interest, and of himself, will reap bountifully, in appreciation from them and in seeing their progress, if not also getting a promotion.

This is especially true of the greatest of all teaching professions, that of the Christian ministry. To the extent that a Christian minister sows bountifully the seed of God's truth in the hearts of the people in the neighborhood where he ministers, he will reap bountifully. And if he is studying the Bible with someone and shows himself bountiful as to his interest and time spent with such a one—perhaps even paying a short visit from time to time on days other than the one set aside for study—he can hope to reap bountifully.

This principle may well explain why at times a congregation publisher whose obligations permit him to spend only a limited amount of time in the service may have more fruits to show for his labors than one who has more time to spend. Sowing bountifully, he is wholehearted in all that he does; he takes a keen interest in the people in his territory—following up all not-at-home calls and making return calls wherever there is a spark of interest. Those with whom he conducts *home Bible* studies sense his sincerity and feel the urgency of acting on what they learn. They soon attend congregation meetings and join him in the service. The results reaped from such unstinting service are bountiful.

Let all, therefore, sow bountifully in every field of human relationship and endeavor. Doing so, they will certainly reap bountifully, if not in kind, certainly in spiritual blessings.

WHY DO THEY CELEBRATE 25?

PERHAPS the most natural response to that question is: "Because it is the day Jesus was born." But no one seriously claims that Jesus was born on December 25. In fact, it is quite evident that he was not born in December. Though the actual date of Jesus' birth is not known, the fact that the shepherds were spending the night in the fields would eliminate December. The autumn would be a much more logical time.

Many people will say: "Since we do not know when he was born, one day is as good as the other, just as long as we celebrate his birth." However, that is not true either, as we shall see.

The celebration of Christmas is not as old as you might think. It does not go back to the time of Jesus, his apostles and disciples. The writers of the Sacred Scriptures never mentioned the date of the birth of Jesus, though they obviously could have

known it. What they do state is the date of Jesus' death. That date is specific—the fourteenth day of the Jewish month Nisan. Jesus commanded his disciples to celebrate that date, but neither Jesus nor his apostles nor his disciples ever mention celebrating the date of his birth. Auguste Hollard truthfully says in *Les Origines des Fêtes Chrétiennes:* "The first Christians did not even have the idea of celebrating the anniversary of the birth of Jesus: the anniversary of his death interested them much more, as well as that of his resurrection, that is to say of his victory over death."

Both Catholic and Protestant authorities are agreed on this. Oscar Cullmann, Protestant, Doctor of Theology, connected with the Universities of Strasbourg and Basel and with the École des Hautes-Études in Paris, wrote: "Our Christmas holiday, celebrated December 25, was unknown to the Christians of the first three centuries. Until the beginning of the fourth century, this day that, afterwards, would be a central date in the Christian Church, passed unknown to the Christians."* The Roman Catholic abbot L. Duchesne explained to his students at the Catholic Institute of

* *Noël dans l'Église Ancienne,* by Oscar Cullmann, No. 25 in *Cahiers Théologiques de l'Actualité Protestante,* page 9.

Paris (*Institut Catholique*) that "there is no authorized tradition on the day of Christ's birth." He then discussed the different dates that were proposed by various church authorities during the third century, and added: "Those who proposed such combinations obviously knew nothing of the existence of the celebration of Christmas."*

SPECULATION ABOUT HIS BIRTH

It is interesting to note that in those ancient days, and in the absence of any specific comment in the Sacred Scriptures, it was generally assumed that Jesus was born in the springtime. The abbot Duchesne reports: "As to the month and day, Clement of Alexandria [who lived during the third century] talks of calculations that ended at the 18th, at the 19th of April or again at the 29th of May; but these were private calculations, that did not establish the observance of any celebration. The book entitled 'De Pascha Computus,' published in 243, either in Africa or in Italy, says that O. L. [Our Lord] was born March 28."*

You will appreciate how little really is known about the true date of Christ's birth when you know the strange way in which this last book established that March 28 date. It argued that when God created the world he first divided the light from the darkness. God is perfect, so that division must have been equal. Night and day are equal at the equinox, March 25 on the Roman calendar. The sun was created on the fourth day, so that would be March 28. The next step in this hazy juggling of ideas was to say that since, according to Malachi 4:2, Christ is the "sun of righteousness," he was born on the day the sun was created —March 28.

The spring was especially favored in all these calculations because, having completely forgotten Daniel's specific prophecy that showed Jesus would preach for three and a *half* years after his baptism at the age of thirty, most church authorities of this epoch believed Jesus would have lived a round number of years.* At least one writer, Clement of Alexandria, scoffed at those who, through such speculations, tried to determine the date of Christ's birth. He was not entirely free of blame, however, because he elsewhere seems to favor a November 17 date.

WHEN CHANGED TO DECEMBER 25

December 25 was not the first date *on* which Christ's birth was celebrated. While the various speculations mentioned above were not used to establish a celebration or festival in honor of Jesus' birth, still another date was chosen. Again it is Clement of Alexandria who reports that the disciples of Basilide celebrated the *baptism* of Jesus on January 6 or 10. They thought Christ's "manifestation" (Greek: *epipháneia*) was at the time of his baptism, and they called this celebration Epiphany. The church considered this doctrine to be heresy, and she fought it by *adding a celebration of Christ's birth* to the already existing celebration of his baptism on the same day. Thus Cullmann says: "We see that from the first half of the fourth century the Church celebrated Epiphany on January 6 and that in this celebration she *united the baptism and the birth of Christ.* Nothing was taken away from the original celebration of the baptism; the celebration of the birth was simply added to it."†

Though Epiphany still is the date for gift-giving in many Latin countries, it no longer is celebrated as the day of Jesus' birth. When was this changed to December 25? Abbot Duchesne says its most an-

* *Origines du Culte Chrétien,* by the abbot L. Duchesne, Second Edition, page 247.

* For a discussion of Daniel's prophecy of the "Seventy Weeks," see the book *"This Means Everlasting Life,"* Chapter VIII.

† *Noël dans l'Église Ancienne,* page 18.

cient testimonial is a calendar "drawn up at Rome in 336."* Cullmann adds: "December 25, as anniversary of the birth of Christ, is attested at Rome from 336 and should already have been celebrated as such earlier, under Constantine the Great."†

PAGAN SUN WORSHIP

Why since Constantine's time? Cullmann gives as a very important reason "the fact that in the pagan world December 25 was celebrated as a particularly important holiday in honor of the Sun, and that the emperor Constantine the Great purposely intended to unite Sun worship to Christian worship."‡ While the church says it chose the dates of such pagan celebrations "to compete with the pagan worship," Constantine, Roman emperor gifted with a strong political sense, wanted unity within his empire, not division. Thus he wanted practices that bore Christian names, not to compete with pagan ones, but to unite with them.

This emperor, who had enough influence that he personally could call the first of the Catholic church's list of twenty general (or ecumenical) councils—a power that in this twentieth century was reserved to John XXIII himself!—was not in opposition to the pagan celebration, but in agreement with it. "During all his life," Cullmann says, "he did not cease to favor the worship of the Sun."○

You will remember that it was the still-unbaptized Constantine whose sun worship was responsible for pointing Christendom's churches from west to east, as was discussed in *Awake!* September 22, 1959. It also was Constantine who, in 321, legalized the mélange between the "Christians'" weekly rest day and the day that was dedicated to the worship of the sun—still called "Sunday" in the Germanic languages.

Cullmann says: "The analogy given by Sunday, that became under Constantine an official holiday, explains, in our opinion, that, already during his lifetime, and without doubt also under his influence, the celebration of the birth of Christ was changed to December 25, grand holiday in honor of the sun."*

That this celebration did begin in Constantine's Rome, and not in one of the other seats of the early church, such as Antioch, Jerusalem or Alexandria, is shown by a fourth-century writer. The abbot Duchesne explains: "The celebration of Christmas was at first a celebration characteristic of the Latin Church. Saint John Chrysostom testifies in a homily pronounced in 386 that it had been introduced at Antioch only about ten years earlier, or about 375. At the time he spoke the celebration was not yet observed at Jerusalem, neither at Alexandria. In this latter metropolis, it was adopted about 430."†

In the days of Pope Leo the Great (440-461) there were Catholics who still celebrated, on this pagan date, the birth of the sun instead of the birth of Christ. And even now this pagan celebration of the *Natalis Invicti*, or "birthday of the undefeated [sun]," has perpetuated itself in many customs, such as the lighting of fires, and so forth, that those who celebrate Christmas still follow.

Anyone who is familiar with the Sacred Scriptures knows the condemned place that sun worship occupies in God's sight. Almost universal among the pagans, whether they be Romans, Africans, Asians or even American Indians, sun worship was categorically forbidden for God's people. Every time it is mentioned in the inspired Scriptures it is condemned as being one of the

* *Origines du Culte Chrétien*, page 248.
† *Noël dans l'Église Ancienne*, page 23.
‡ *Ibid.*, page 24.
○ *Ibid.*, page 26.

* *Noël dans l'Église Ancienne*, page 27.
† *Origines du Culte Chrétien*, page 248.

ways Satan draws the worship of men away from the Creator and directs it toward some created thing.

At Deuteronomy 4:19, for example, serving "the sun and the moon and the stars" is put in the same condemnable category as is idolatry. So condemnable is it in God's sight that, at Deuteronomy 17:3-5 the person who worships "the sun or the moon or all the army of the heavens" is said to have practiced such a "detestable thing" that he is worthy of death! Further, among the impurities cast out by good King Josiah, in the seventh century before Christ, were the idolatrous "foreign-god priests" and those who made "sacrificial smoke to Baal, to the sun and to the moon." Yet similar sun worship in Rome provided the background for today's Christmas celebration!—2 Ki. 23:5.

COMING IN THE NEXT ISSUE

- Who Is Your God?
- Build to the Future.
- Showing Fruitage of the Spirit.
- Apply Your Hearts.

The desecration of Jehovah's temple, recounted in Ezekiel chapter 8, tells of "detestable things" in addition to the hateful pictures drawn on the temple's walls, and to which the elders of Israel offered incense. It tells of "detestable things" even worse than those committed by the women who were weeping for the Babylonian god Tammuz in the temple dedicated to the true God. What "detestable things"? Twenty-five men "bowing down to the east, to the sun." Yet this sun worship, passed on down to the pagan Romans of the third and fourth centuries of our Common Era, is the *basis for today's Christmas celebration!*

WHAT THE CHRISTIAN SHOULD DO

The fact that the date of Jesus' birth is not mentioned in the Scriptures, although they are explicit about the date of his death, should be a warning to Christians. It is not that this date was not known to Bible writers. Instead, it is as if it were deliberately ignored, almost as if it were purposely hidden. Nothing in the Sacred Scriptures—not even *one word*—indicates that we should celebrate Christ's birthday. Indeed, had it been intended that we do so, the Divine Record would at least have given the date. Nor is the lack of that date an oversight. These Bible writers had the holy spirit that Christ had promised, and that spirit reminded them of all the necessary things. Jesus had told them: "But the helper, the holy spirit which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you."—John 14:26.

Exactly to the contrary of this day that owes so much to paganism is the one celebration that Christians are told to keep. That celebration is not of Jesus' birth, but of his death. The date is precise—the date of the Passover, Nisan 14 according to the Jewish calendar. It comes, not in the winter, but in the springtime. Regarding this new celebration that Jesus instituted, he said: "Keep doing this in remembrance of me." (Luke 22:19) That statement was never made about Jesus' birth. The commemoration of his death, in the springtime, is the *only* ceremony the Bible commands Christians to keep.

Though the authorities cited in this article do not agree, the early Christians of the first centuries were right in rejecting the pagan celebration onto which Christ's name has been grafted. True Christians also will reject it, celebrating, not the rebirth of the sun, no matter how it has been renamed, but only Christ's death. They will do this because they agree with the apostle Peter that "the time that has passed by is sufficient for you to have worked out the will of the nations."—1 Pet. 4:3.

Pursuing my Purpose in Life

As told by D. G. Bradley

MY FATHER had the Seven Volumes of *Studies in the Scriptures* and was reading them before I was born. When I was a small child, my mother, although not yet in the truth, used to house traveling representatives of the Society when they came through. Relatives of the family have been Jehovah's witnesses since the beginning of World War I. Yet our home was not a theocratic one until 1939, when my parents and I all took a real stand and became active in the truth.

It was two pioneers who set me thinking. My mother accommodated them when they came to our little town on the Canadian Prairie. Although at first I did not want to listen to what they had to say, after a short while the message of the Kingdom began to appeal to me more and more. Up until that time I had never prayed on my own in my life and now here I was wanting to ask for more knowledge and understanding and did not know how to do it. So I memorized Psalm 25: 4, 5 and for two weeks I repeated those verses every night before going to bed. What a transformation took place in my life! One month after the pioneers came to our place I was in the service with them. The next month (September) I gave my employer a month's notice, and by December I had my first pioneer assignment —one month before I was baptized.

This first taste of pioneering lasted only a few months, but it was long enough to implant in me the strong desire to make that my whole purpose in life. My partner and I traveled with a trailer and a rather ancient team of horses for the winter months and went over to bicycles when spring came. The territory was far from any congregation and very scattered. The most outstanding experience during this time was a very simple one but one that made me very happy. I placed the book *Salvation* with a farmer's wife who showed keen interest. Just at that time that part of the territory was taken from us and given to two other pioneers, so I never did make a back-call. Imagine my joy when many months later these same pioneers informed me that when they finally called on this woman she was busy going to all the farmers in the area with the book *Salvation,* letting them know what she had learned.

Those first few blessed months of pioneering came to an end suddenly when the Canadian government clamped a surprise ban on our work and the organization, making it illegal to be one of Jehovah's witnesses. Being still very immature, I did not know just what to do and I took on secular work. This job proved to be quite useful, for it gave me much freedom to help neighboring congregations during the ban. However, I could never get pioneering out of my mind. When I would talk about it some would say that I should remain where I was because of the way Jehovah was using me. This did not satisfy me and finally I wrote to the Society for counsel. Their answer was, "If your desire is to be in the pioneer service, then that is the thing to do." So with these words of encouragement from the right source I was soon back in my territory with a bicycle and a small trailer kindly lent to me by a brother. The possibility of financial problems did not enter my mind. The

only thought in my mind was that I ought to be pioneering and that is what I wanted to do. In two months' time I went back to the congregation and got myself a partner —a permanent one. Ruby and I were married in October, 1942, and together we set out on a career of increasingly joyous service that has not yet come to an end.

STICKING TO PIONEER SERVICE

Those who know the winters of the Canadian Prairie will know what I mean when I say we could not remain in the rurals in the single-walled little trailer we had. So the first winter we went to the town where my parents lived, a place of about 5,500 population. Here for the first time I had the privilege of assisting in the formation of a new congregation, with no less than twenty-two publishers. Some of these were ones I had personally studied with and assisted into the service.

The first few years following that winter were the most difficult of all for us. Finally, after a series of mishaps, mostly with cars, I wrote to the branch office in Toronto and asked for an assignment where we could pioneer without a car. Back came an invitation to go to London, Ontario, 1,700 miles away.

I should like to mention at this point a lesson I learned and I am glad to say that it was to my good and not to my detriment. Several well-meaning brothers had been observing the struggle we were having in remaining in the pioneer service and quite sincerely thought we were going at things the wrong way. They felt we would be better off to serve as good congregation publishers until a more opportune moment to pioneer. There were occasions when we also began to wonder if this was what we should do. Then we would think, "If others can pioneer, why can't we?" These were the thoughts going through our minds when the Society invited us to go to London. Should we go? For a few days we discussed the matter and then came to this conclusion, "If it was wrong for us to try to keep in the pioneer service, would the Society have invited us to London?" After careful and prayerful consideration of the matter both of us were wholly convinced that we should go, and we did. I think that was the most important decision I ever made, apart from dedication, and was the basis for all others to come. How necessary it is to rely upon the leading of Jehovah through his organization!

After a year of real pioneering in joyous association with those dear brothers and sisters of the London, Ontario, congregation, we were sent to Ottawa as special pioneers with a party of six others. Seven months of special pioneering and then into the circuit work back in southern Ontario.

As was the case with so many others, our desire for Gilead and foreign service remained strong in our hearts from the first time we heard of it. Finally in September, 1947, we joined over a hundred brothers and sisters from different parts of the United States and Canada for five months of the most intensive study I ever have experienced in my life. The things that Jehovah opened to our understanding during that course concerning his Word, his purposes, his organization and his requirements for Christian living will never be forgotten.

OUR AFRICAN HOME

Just before we graduated Brother Knorr gave us our foreign assignments. Southern Rhodesia, Africa! How excited we were! Recent reports had informed us that the field was ripe for a tremendous harvest in Africa, and now we were going to share in it. We could hardly contain ourselves. Finally the day came to set sail, and on February 15, 1949, we arrived at

our new home in Southern Rhodesia. That was over eleven years ago and now it is no longer a *new* home. Over half of my years in the truth have been spent in this country.

When we first arrived here the ban on our literature had just been lifted a short time and a branch had been established only the year before. Externally the New World society in this country has enjoyed many blessings. Ten years ago the name "Watchtower" was a synonym for fear. People had the most fantastic ideas about us, but now that misunderstanding is almost completely gone. While there is the usual opposition from clerical quarters, people no longer fear the "Watchtower" but rather have come to realize that Jehovah's witnesses are a good people and are to be trusted. As one official put it, "Ten years ago when I heard the name 'Watchtower' my hair used to stand on end. But now I have come to realize you people are the most stabilizing force we have in the country." It has been wonderful to watch this transformation take place.

Internally the organization has grown and matured very well. The African brothers are simple and lovable and respond to loving assistance. What a pleasure to watch them throw off the shackles of custom and superstition and clothe themselves with a new personality! Here in Salisbury the African and European populations live in separate communities. When we arrived in Salisbury there were five European publishers and one African congregation. Ten years later there were sixteen African congregations and two European congregations, with a total of about 1,500 publishers. Just think, if I had not continued to pursue my purpose in life I would not have been privileged to experience and have a share in that growth!

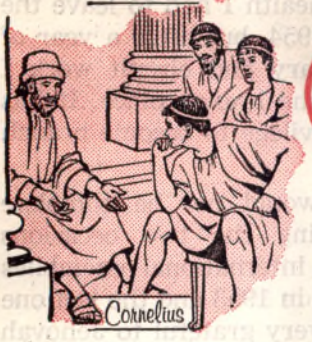
Of the different phases of service I have been privileged to share in in this country the district work was the most exciting, although every part of the service has its blessings. In the district work there was always something new to learn or experience: outdoor circuit assemblies; speaking through a translator; trying to learn an entirely new language. One thing I would not miss for anything is the look on the faces of the brothers when you try to talk to them in their own language. Their eyes light up and they tell each other how happy they are that you can say something to them. Due to ill health I had to leave the district work in 1954, but after a year of part-time missionary and circuit work I was invited into the branch office. It has since been my privilege to become branch servant.

This account would not be complete without mentioning the two occasions when we attended international assemblies in New York, one in 1953 and the last one in 1958. We are very grateful to Jehovah for this marvelous provision and we thank the brothers and sisters all over the world who made it possible for us, along with other missionaries and delegates, to be there. One of the many pleasant experiences of the last assembly was the association with my dear old dad, who has always been keenly interested in my remaining in the full-time preaching work. It was good to talk with him and learn of his continual steadfastness in the truth in his old age.

When I look back over the past eighteen years of full-time evangelizing, it is with the greatest of happiness, a happiness I share with Ruby, my wife, who has supported and encouraged me right from the beginning. My constant prayer is that together we will always get the greatest delight out of doing Jehovah's will, as that will is revealed, to time indefinite in a life that need never end.

AN EXHIBITION OF Unity IN A SPLIT-UP WORLD

Pentecost



Cornelius

"In unity I shall set them, like a flock in the pen, like a drove in the midst of its pasture; they will be noisy because of men." —Mic. 2:12.

AN EXHIBITION of unity—where on earth can we find it today? Could we find such an exhibition of true oneness, it would be worthy of serving as a pattern for all mankind. Today there are big things that are called "united." Take, for example, the United Nations. Why, it has a membership of more than ninety nations, and for its bigness it certainly ought to impress all mankind in its unitedness. But is it really united in more than in name?

Modern-Day Witnesses of Jehovah

1, 2. (a) An exhibition of true oneness on earth should serve what purpose? (b) As regards big organizations, what big groups claim to be united, but what do the facts show as to their claim?

It is certainly not holding the world together, but the Western bloc of nations, the Eastern bloc of nations and the neutralist bloc of nations bring into the organization their differences of political, social, racial and religious ideas and objectives.

[2] Another big thing is the Communist bloc of nations. In June of 1960 the representatives of the Soviet bloc countries met in Bucharest, Romania; and on June 27 the twelve ruling Communist parties, including the Red Chinese, issued a communiqué that reaffirmed their unity of objective and action. "The participants in the conference," said the last paragraph, "declare that the Communist and Workers parties will continue to strengthen the cohesion of the countries of the world Socialist system and will preserve like the apple of the eye unity in the struggle for peace and the security of all peoples, for the triumph of the great cause of Marxism-Leninism." But is there real unity in that big bloc that embraces one third of the world's population? The facts belie the claims, but there is fear that with what

unity they can compel among themselves they will at last impose their domination on all men.

[3] Not to speak of big things, even such a small thing as a family of a husband and wife and children is a hard group to keep in unity today. But in a small thing we may see exhibited the unity that should exist among all mankind for their good. Also, from a small thing a big thing may grow to embrace in time all "men of good will," all because of its very unity. Such a small thing is the "little flock," as the Good Shepherd, the prophet of Nazareth, called his body of followers.—Luke 12:32; Matt. 21:11.

[4] No, no, we do not mean Christendom of these past sixteen centuries. Christendom has never been a "little flock." Today it claims to include 848,659,038 professed Christians, which is about one third the population of the whole earth. Christendom, with its Roman Catholics, Eastern Orthodox churchmen and Protestants, is not united, either politically or socially, not to speak of religiously, despite its claims to being Christian. The recent appeal of the pope of Vatican City for unity of the churches of Christendom in connection with his forthcoming ecumenical council is a roaring admission of disunity among religionists whose lack of unity belies their Christianity and is their shame. No, we have reference to something that has always been really small, little, and that is the true Christian church or congregation. It began with just 120 members on earth, in Jerusalem; and, because of a miracle that God performed upon it, this congregation grew on that one day of Pentecost, A.D. 33, to "about three thousand souls." Some time later the number was reported to have increased to "about five thousand." —Acts 1:15; 2:1-41; 4:4.

[5] Striking the right tone for the only true Christian church ever afterward, the congregation of followers of Jesus Christ began in unity and peace. The Bible record concerning it after it grew to three thousand members proves that fact: After they were baptized in water in the name of Jesus Christ, "they continued devoting themselves to the teaching of the apostles and to association together, to taking of meals and to prayers. Indeed, fear began to fall upon every soul, and many wonders and signs began to occur through the apostles. All those who became believers were together in having all things in common, and they went to selling their possessions and properties and to distributing the proceeds to all just as anyone would have the need. And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of nourishment with great rejoicing and sincerity of heart, praising God and finding acceptance with all the people."—Acts 2:42-47.

[6] This unity was maintained in spite of opposition by religious enemies. The record says: "They were one and all filled with the holy spirit and were speaking the word of God with boldness. Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own, but they had all things in common." Unity may have been a simple, easy matter when all the congregation was of natural Jews and circumcised proselytes; but what about when the non-Jewish, un-

3, 4. (a) In contrast with big things, where may the real unity be exhibited and with what possibility? (b) In this connection, to what really small thing do we have reference, and what was its beginning and its early growth?

5. As its beginning, how did the congregation strike the right tone as to its internal condition, and how does the record show this?

6, 7. (a) How did that unity stand up under religious persecution? (b) What happened to that unity when the congregation ceased to be exclusively of natural Jews and circumcised proselytes?

circumcised believers were admitted into the congregation?

7 Then there was a straightening out of their understanding of matters, and the unity of the interracial, international congregation survived. The Jewish believers and proselytes extended a welcome to Gentiles and rejoiced at the broadening of God's mercy to non-Jews. "They acquiesced, and they glorified God, saying: 'Well, then, God has granted repentance for the purpose of life to people of the nations also.' "—Acts 4:31, 32; 11:1-18.

8 How, then, did split-up Christendom come about and finally become the very seedbed of Marxist communism? Because there was a "falling away" or a rebellious separation on the part of the many from the "little flock" of the true congregation, exactly as foretold. (2 Thess. 2:3) In a farewell to certain congregation overseers the Christian apostle Paul warned: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake." (Acts 20:29-31) Near the close of the first century Paul's fellow apostle John wrote to true Christians anointed with God's spirit: "It is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. They went out from us, but they were not of our kind; for if they had been of our kind, they would have remained with us. But they went out that it might be shown up that not all are of our kind. And you have an anointing from the holy one; all of you have knowledge."—1 John 2:18-20.

9 The more than eighteen centuries since then have allowed for many to fall away from the "little flock," for hypocritical wolves to enter in and selfishly devour many spiritual sheep, for men to rise inside the little flock and speak twisted things, traditions and mere doctrines and commandments of men, and to draw away many true disciples and lead hundreds of thousands who never really did become disciples. The apostle Peter wrote in warning: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit. However, there also came to be false prophets among the [Jewish, Israelite] people, as there will also be false teachers among you [Christians]. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will turn out of the way and follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively." (2 Pet. 1:21 to 2:2) According to this prophecy, the "little flock" today and their "way of the truth" was due to be spoken of abusively by those who had turned out of the true way and had followed sectarian religious leaders.

10 It is not to be expected that today the "little flock," or the faithful remnant of it, should be popular. Nevertheless, the true unity should be found among this "little flock," this little thing or organization of today, the same as in the first century of our Common Era. Hence we waste our time and look the wrong way by looking at that big organization, Christendom swollen with hundreds of millions of members, for

8, 9. (a) What warning by Paul and by John show how split-up Christendom came about? (b) How had Peter forewarned of this, and how did he say the way of the truth would be spoken about by those not heeding the warning?

10. Hence, in looking which way for the exhibition of unity will we not be wasting our time?

the exhibition of true unity for all mankind.

[11] For the unity that marks the only true Christian congregation, why should we not logically look to the "little flock" as represented by its remnant today? The Leader and Head of the "little flock" himself prayed to God that its unity might persist. Listen to him as he prays among his faithful apostles for the last time before his martyrdom and his resurrection from the dead:

[12] "I make request, not concerning these [apostles] only, but also concerning those putting faith in me through their word, in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. Also I have given them the glory which you have given me, in order that they may be one just as we are one. I in union with them and you in union with me, in order that they may be perfected into one, that the world may have the knowledge that you sent me forth and that you have loved them just as you loved me."—John 17:20-23.

[13] Throughout all its history down to this day Christendom has not attained and displayed the fulfillment of Jesus' prayer for unity for his "little flock." Why not? Because it was not for Christendom of more than a thousand sects that Jesus Christ was praying. He was not praying for persons guilty of falling away from the truth and persons who follow men speaking twisted things to draw away the disciples after themselves and from Christ. He was praying for the continuous unity of his little flock as it took in more spiritual sheep into the fold under Christ as their Shepherd.

11, 12. What prayer for unity did Jesus make to God, and where does that prayer direct us to look for the identifying unity?
13. Since Jesus offered that prayer for unity, why has Christendom not shown any benefit from that prayer?

[14] The reason why he thus prayed was that he himself was returning to heaven after his resurrection from the dead and was leaving his sheep to the care of his appointed undershepherds during his absence from them in a visible way. So in his prayer he said: "I am no longer in the world, but they are in the world and I am coming to you. Holy Father, watch over them out of respect for your own name which you have given me, in order that they may be one just as we are. . . . now I am coming to you, and I am speaking these things in the world in order that they may have my joy in themselves to the full. Just as you sent me forth into the world, I also sent them forth into the world."—John 17:11, 13, 18.

[15] Note that expression "Holy Father." By it Jesus was not addressing any religious potentate blasphemously called "holy father" over in Vatican City inside Rome. Jesus was addressing the One whom Peter called "the God and Father of our Lord Jesus Christ." (1 Pet. 1:3) Jesus prayed this Holy Father to guard the little flock of sheep out of respect for his own name, the name that Jesus had made manifest to the men whom the Holy Father had given him out of the world, the little flock of disciples. The name of the Holy Father of Jesus Christ is Jehovah. In proof of this fact Psalm 2:7, 11, 12 says, with prophetic reference to the Holy Father and his Son: "Let me refer to the decree of Jehovah; he has said to me, 'You are my son; I, today, I have become your father.' Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily." (See also Acts 4:24-30.) The little

14. What did Jesus say in his prayer for unity that showed why he prayed for this particular thing?
15. (a) Whom did Jesus mean by using the expression "Holy Father"? (b) What did Jesus' use of his Father's name make out of the little flock, and what prayer of Jesus has been fulfilled in this flock?

flock to whom Jesus Christ made manifest the name of his Holy Father must therefore be the Christian witnesses of Jehovah. (Isa. 43:10-12, *AS; Yg; Da; NW*) Out of respect for his own name Jehovah, the Holy Father has watched over them down till now and has brought them into the unity for which Jesus Christ prayed. In them we find today's exhibition of unity in a split-up world.

Unity of ALL MEN of GOOD WILL PROMISED

ONE of Jehovah's prophets before Christ was Micah of Moresheth in the tribal territory of Judah. Micah's very name means "Who Is Like Jehovah?" Micah is marked especially for foretelling the birth of Jesus Christ in Bethlehem-judah. (Mic. 5:2) After foretelling Jesus' birth there, Micah added: "And he will certainly stand and do shepherding in the strength of Jehovah, in the superiority of the name of Jehovah his God. And they will certainly keep dwelling, for now he will be great as far as the ends of the earth. And this one must become peace." (Mic. 5:4, 5) In foretelling the experiences of the remnant of the little flock of Jesus' spiritual sheep Micah, as spokesman for Jehovah, said: "I shall positively gather Jacob, all of you; I shall without fail collect the remaining ones of Israel together. In unity I shall set them, like a flock in the pen, like a drove in the midst of its pasture; they will be noisy because of men."—Mic. 2:12.

[2] To understand this prophecy, we must remember that Jacob and Israel are the names of one and the same organization, since Jehovah God surnamed the patriarch Jacob Israel. "Israel" means "Contender (Perseverer) with God." (Gen. 32:28, *footnote*) It is plain that the remaining ones of Jacob or Israel whom Jehovah God promised to gather and to collect like a flock of sheep in a pen were to be set in unity in favor of the Ruler who was to be born in Bethlehem-judah and who was to become "ruler in Israel, whose origin is from early times, from the days of time indefinite." It is in behalf of all this remnant of Jacob or Israel that he must "stand and do shepherding in the strength of Jehovah, in the superiority of the name of Jehovah his God." Consequently, this prophecy of Micah 2:12 concerning unity must really apply to the Christian congregation of the "Israel of God," spiritual Israel.—Gal. 6:16.

[3] Another fact identifying more plainly who this "Israel of God" really is we find in Isaiah 43:1, 10, where God addresses Jacob or Israel and says: "Thus saith Jeho-

1. (a) How was Micah specially marked as a prophet of Jehovah? (b) What prophecy did Micah utter respecting Jehovah's flock and His shepherd for it?
2. (a) In what special regard were the remaining ones of Jacob or Israel to be collected and set in unity? (b) To whom, then, must this prophecy of Micah concerning unity really apply?
3. What prophecy of Isaiah identifies more plainly who this "Israel of God" is?

vah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." God repeats this identification of who Jacob or Israel is, saying, in verse 12: "There was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God." (*AS*) Therefore, too, the "Israel of God" means, not Christendom, but the congregation of Christian witnesses of Jehovah God. These must exhibit unity.

[4] There is a unity that exists throughout all the observable universe. Now if Jehovah the Most High and Almighty God can unify and operate a universe throughout all the billions of light years of space, certainly he can unify a congregation of Christian witnesses on this tiny earth, even though his present witnesses on earth should number into hundreds of thousands. In his prophetic Word he promised to unify them and keep them at unity. The accomplished facts of today prove he has done so, just as Jesus prayed.

[5] Before the congregation of Christian witnesses of Jehovah existed, there was the congregation of Jewish or Israelite witnesses. Jesus Christ was born as a member of this earlier congregation of Jehovah's witnesses, but he became the Head of the later congregation of Christian witnesses. (John 18:37) Using his congregation of Jewish witnesses as a historical example, Jehovah promised to unify his Christian witnesses. After King Solomon of Jerusalem died in 997 B.C., disunity afflicted the people of Israel for 460 years. It was all because of King Solomon's falling away from the pure worship of Jehovah God. The nation of Israel suffered a revolt of ten of its twelve tribes, and two kingdoms arose, one of Judah and one of Northern Israel. The Kingdom of Northern Israel broke away politically from Jerusalem and its kingly line of David; but shortly it broke away religiously. It set up the false worship of idols, first of golden calves and later of images of the pagan god Baal.

[6] O the trouble that the falling away from the pure worship of the only living and true God causes! In 740 B.C. the Kingdom of Northern Israel was destroyed by the world power of Assyria, and most of the surviving Israelites were marched away to captivity in the distant land of Assyria. The sister Kingdom of Judah took no warning but fell away to false worship. It departed from Jehovah God, and he departed from it. He let Jerusalem and its temple be destroyed and the surviving Jews be carried captive to the land of their conquerors, Babylon.

[7] So from 607 B.C. onward the people of both kingdoms, that of Israel and that of Judah, were exiles in the "land of the enemy." This captivity of all twelve tribes in Babylon was Jehovah's chastisement of them for disobediently falling away from the one pure, undefiled religion. But Jehovah God is merciful to those fearing him. (Ps. 103:13) To keep their hopes alive and to comfort them during the seventy years while Jerusalem and the land of Judah lay desolate in ruins, Jehovah God by his prophets had foretold their deliverance from Babylon and their restoration to Jerusalem in order to renew the united worship of Jehovah God there.

4. What observation about the universe gives us an assurance concerning the unity of the congregation of Christian witnesses, and what do the facts show as respects an answer to Jesus' prayer?

5, 6. (a) Of which congregation of witnesses of Jehovah did Jesus Christ become the Head? (b) Why did disunity afflict the people of Israel after Solomon's death, what was really responsible for it, and what trouble did this cause Israel?

7. Israel's exile in Babylon was an expression of what from God, but in his mercy what did he do for their hope and comfort?

[8] Independence and national sovereignty for Israel were not the things that moved God to deliver the faithful remnant of his Jewish witnesses from Babylon. The restoring of his true worship at the city where he had placed his name—this was what moved God to "collect the remaining ones of Israel together" and mercifully bring them back to the city of his name, to rebuild in it the temple of his worship. The desire to renew the worship of the true God at his appointed place was what had to motive the "remaining ones of Israel" to leave Babylon, "the land of the north," and to trudge back to Jerusalem and Judah. Note how Jehovah's prophet Jeremiah foretold both their restoration to their homeland and the all-consuming motive for their wanting to return home:

[9] "In that time they will call Jerusalem the throne of Jehovah; and to her all the nations must be brought together to the name of Jehovah at Jerusalem, and they will no more walk after the stubbornness of their bad heart. In those days they will walk, the house of Judah alongside the house of Israel, and together they will come out of the land of the north into the land that I gave as a hereditary possession to your forefathers."—Jer. 3:17, 18.

[10] " 'In those days and at that time,' is the utterance of Jehovah, 'the sons of Israel, they and the sons of Judah together, will come. They will walk, weeping as they walk, and for Jehovah their God they will seek. To Zion they will keep asking the way, with their faces in that direction, saying, "Come and let us join ourselves to Jehovah in an indefinitely lasting covenant that will not be forgotten." Their Repurchaser is strong, Jehovah of armies being his name. Without fail he will conduct their legal case, in order that he may actually give repose to the land and cause agitation to the inhabitants of Babylon.' " —Jer. 50:4, 5, 34.

8-10. (a) What was it that moved God to restore the remnant of Israel, and what was the proper motive for them in this matter? (b) In what prophecy did Jeremiah foretell their motive for returning home?

UNIFICATION—ANCIENT AND MODERN

[11] Certainly the Republic of Israel was not established in 1948 in the way that Jeremiah describes. The return of natural Jews to Palestine and to the Republic of Israel is no fulfillment of Jeremiah's prophecy. The first real fulfillment of this prophecy took place in 537 B.C., after Babylon had fallen before the conquering Medes and Persians. That year King Cyrus the Persian published a decree and let a remnant of Jewish witnesses of Jehovah leave Babylon and return to the desolate land of Judah and rebuild Jehovah's temple at Jerusalem. The Holy Bible records this small-scale fulfillment of Jeremiah's prophecy. (2 Chron. 36:20-23; Ezra 1:1 to 3:13) This historical event was in itself a prophetic picture of the complete, full-scale fulfillment of Jeremiah's prophecy A.D. 1919, after the close of World War I. This was in the case of the remnant of Christian witnesses of Jehovah. That is why, before the year 1919, no group of professing Christians boldly stood forth as Jehovah's witnesses. Since then, and particularly from the year 1931, the name of these dedicated, baptized Christians has become known around the globe. It is even feared in Communist Russia and its satellite countries, where, because the Witnesses have to operate underground, the Soviet press likens them to "spiders."

[12] During World War I of 1914-1918 religious conspirators took advantage of the war frenzy to try to destroy these Bible-

11. (a) When and how was Jeremiah's prophecy fulfilled on a small scale? (b) When did the full-scale fulfillment take place, and with what effect among the nations?

12. How were Jehovah's witnesses forced into captivity, how did they seek his favor, and to what extent have they been welded together?

studying Christians. Thus Jehovah's witnesses were brought into a captivity under the nations of Christendom like that of the Jewish witnesses in Babylon in 607-537 B.C. But in the first postwar year (1919) they were released from such Babylonish captivity. They held an international assembly that year, which was like a regathering of thousands of them, and they prepared for the greatest Christian work of witnessing to Jehovah God in all human history. With tears they sought his face of favor. They determined to keep their covenant with him, the "covenant with me [Jehovah] by sacrifice," the new covenant based upon the human sacrifice of Jesus Christ. (Ps. 50:5, *AV; AS*) Though the Witnesses have come from the many nationalities, races, colors and languages of the world, and especially from the many religious systems inside and outside of Christendom, yet they have been welded together into a unity that has proved unbreakable by Fascist, Nazi, Communist and religious persecutors.

[13] Their matchless unity is owing to keeping apart from the politics of this world and their 'seeking first the kingdom of God and his righteousness,' as Jesus Christ instructed his true followers to do. (Matt. 6:9, 10, 33) They are united in giving their wholehearted, undivided allegiance to the one King whom Jehovah God has chosen and installed to rule for Him over all mankind, namely, Jesus Christ. His time to come into his heavenly kingdom at God's right hand was in 1914. The unity of the Witnesses in submitting to him, "the Son of David," was foretold by the prophet Ezekiel.

13. To what course is their matchless unity due?

[14] Ezekiel was a contemporary of the prophet Jeremiah. A hundred years before Ezekiel the Kingdom of Northern Israel under the domination of the tribe of Ephraim the son of Joseph had been destroyed and its surviving Israelites taken far away into exile. Now the Kingdom of Judah under the rulership of the kingly house of David was about to be destroyed. Ezekiel prophesied of this coming ruin to the kingdom and destruction to Jehovah's temple at Jerusalem, and of how the surviving Jews would be dragged off into exile in Babylon. His prophecies, however, did not leave the Jews and the Israelites in despair, for he foretold their united return from Babylon to restore Jehovah's worship in their beloved homeland. He foretold that the Israelites of the north and the Judeans of the south were to be reunited as one nation under one leader, the son of David. Hear, now, Ezekiel tell how they would come up out of their graves of drooping hopes in Babylon and would reunite in their God-given homeland under one Davidic ruler!

[15] To illustrate the reunion, Ezekiel was told to take two sticks, one to be marked "For Joseph, the stick of Ephraim," and the other, "For Judah," representing the aforetime two kingdoms of the one people, Israel. Before the eyes of these tribesmen Ezekiel was to put the one stick to the other, when miraculously they would become one long stick in his hand. In explanation of this miraculous sign Ezekiel was commanded to say:

[16] "This is what the Lord Jehovah has

14. In the face of what impending event did Ezekiel prophesy, and why was it that his prophecies did not leave the Jews in despair?

15, 16. (a) How did Ezekiel illustrate the reunion of divided Israel? (b) What was Ezekiel commanded to say in explanation of the sign?

said: 'Here I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his partners, and I will put them upon it, that is, the stick of Judah, and I shall actually make them one stick, and they must become one in my hand. . . . Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. And my servant David will be king over them, and one shepherd is what they will all come to have, and in my judicial decisions they will walk and my statutes they will keep, and they will certainly carry them out. . . . and David my servant will be their chieftain to time indefinite. And I shall certainly conclude with them a covenant of peace; an indefinitely lasting covenant is what there will come to be with them.' "—Ezek. 37:19, 21, 22, 24-26.

THE LASTING REUNION

17 Natural Jews today are not united, not even in the cause of political Zionism. Neither does the Republic of Israel, under a presidency with a prime minister, have Jesus Christ the Son of David as King and Shepherd. But what about the remnant of the "Israel of God," the spiritual Israelites, the Christian witnesses of Jehovah? Since their release from the Babylonish captivity of the first world war they have been restored to the place of God's favor and approval. In this spiritual estate they do have a king, Jehovah's anointed Son, Jesus Christ the Son of David. In spite of differences in their political, social, racial and religious extractions, the Almighty God has made them one holy spiritual nation under one Shepherd-King, the enthroned Jesus Christ. They are not divided, two sticks as it were, like the ancient people of Israel with one king up north in Samaria and another king down south in Jerusalem. Since Jehovah's Christian witnesses have accepted his King, Jesus Christ, as their Ruler and Shepherd, they have nothing to do with the political affairs of this world. They do not permit political policies and elections, uprisings and rebellions to divide them. Jehovah's almighty power has made them "one stick," "one nation," under his "one king." They are one stick or instrument in his mighty hand for doing his work.

18 Jehovah's witnesses are now reported acting as his instrument in 176 distinct lands and territories and are thus in contact with many nationalities, races, colors, languages, social groups and local customs. Yet these widely scattered witnesses are all believing, acting and preaching alike and are holding fast to their bonds of unity. Many sheeplike persons in all these lands are accepting the message of God's King and kingdom, and thus the number of witnesses is increasing. In such increase and unity there is fulfilled in a spectacular way Hosea's prophecy pronounced long ago during the days of a divided Israel:

19 "The number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, 'You men are not my people,' it will be said to them, 'The sons of the living God.' And the sons of Judah and the sons of Israel will certainly be collected together into a

17. Who today have been united into one symbolic stick, and under what one king?

18-20. (a) Despite what factors are Jehovah's witnesses displaying unity, and in what is this resulting? (b) How was this unity and increase foretold by Hosea, and to whom does Peter apply Hosea's prophecy?

unity and will actually set up for themselves one head and go up out of the land [of Babylon], because great will be the day of Jezreel."—Hos. 1:10, 11.

[20] Peter applies Hosea's prophecy to the flock of spiritual Israel, so that we know it is correct for us to look for its fulfillment today in the Christian witnesses of Jehovah.—1 Pet. 2:9, 10.

[21] How wonderful it is that these witnesses who were formerly so divided religiously and politically and socially both in Christendom and in heathendom have now been "collected together into a unity"! It is because they have gone up out of this split-up world system of things and have set up one head over themselves, namely, Jehovah's anointed and enthroned King, Jesus Christ. This united devotion to Jehovah's chosen Ruler for the new world of righteousness has had His approval and has therefore resulted in increase, in a great spread of Jehovah's witnesses, a wide sowing of them.

[22] In this respect it is indeed a "great" day, for it is the "day of Jezreel." The name Jezreel means "God [El] Will Sow Seed." The seed that God sows in all the earth are his dedicated witnesses. He makes this symbolic seed grow, so that it produces more seed. (1 Cor. 3:6-9) For this reason there comes an increase in the number of His witnesses around the earth. They become many; and inasmuch as their number had not been foretold even by God himself, they must become in number "like the grains of the sand of the sea that cannot be measured or numbered." That is why, as foretold in Micah 2:12, they have become "noisy because of men" in the pen in which Jehovah God has set them in unity. The joyful noise of them is heard louder and louder throughout all the earth.

[23] Their one Shepherd-King, Jesus Christ, long ago spoke of gathering a great crowd of "other sheep" into association and cooperation with the "little flock" of spiritual Israel. In a prophecy that is now being remarkably fulfilled, he said: "I am the right shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul [or, life] in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:14-16) This "one shepherd" laid down his earthly life for all the sheep, whether of the little flock or of the larger flock of other sheep. They all owe their life and salvation to him, not to some religious pastor or political ruler of Christendom. In payment of a debt of gratitude and in a total dependence upon him for everlasting life in God's new world, they must follow his Right Shepherd, Jesus Christ. Following just the One Shepherd, they must all keep together in unity, as "one flock," despite all world upheavals.

[24] Jesus being the one right shepherd to follow, he warned his sheeplike followers against following a human leader. For a considerable number of years a large section of Roman Catholic Christendom followed an Italian *Duce* ("Leader"), one Mussolini; and another large section of Roman Catholic Christendom followed a German Fuehrer ("Leader"), one Adolf Hitler, a "son of the Church." But Jehovah's witnesses refused to do so, despite persecution. They survived, but those hu-

21. Why is it so wonderful that these witnesses have been collected together into a unity, and from what course of action has this resulted?
22. How has this proved to be the great "day of Jezreel," and how has the pen of unity become "noisy because of men"?
23. What prophecy did Jesus say concerning the gathering of sheep into one flock, and why must these sheep keep unity despite all world upheavals?
24. What sad experience has twentieth-century Christendom had in following human leaders, but why have Jehovah's witnesses survived those leaders?

man political leaders, backed by Roman Catholic priests, did not survive, leaving their followers in a deplorable condition. Wisely Jehovah's witnesses obeyed their one Shepherd's command: "Do not call anyone your [spiritual] father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ."—Matt. 23:9, 10.

25 At an international assembly in North America of many thousands of Jehovah's witnesses, they unitedly expressed themselves vociferously in opposition to any human leader, even a religious leader. This was in the summer of 1941, while World War II was raging and while Roman Catholic sentiment in America was strongly in favor of the Axis Power leaders, Hitler and Mussolini. During August 6-10, 1941, this international assembly was held in The Arena of St. Louis, Missouri. On the final day, Sunday, despite his rapidly failing health, the then president of the Watch Tower Bible & Tract Society, Joseph F. Rutherford, delivered a public Kingdom message to a vast audience estimated at 115,000. After that he gave his closing talk to the assembled Witnesses, this proving to be also his last public appearance before he died on January 8, 1942. What President Rutherford said in that final speech to tens of thousands of Jehovah's witnesses respecting leadership is of particular interest in this connection. We let an interested observer of that occasion give us the the report, published in the issue of *The Watchtower* as of September 15, 1941, page 288, paragraph 6:

26 "For ever to disprove all published false charges and slurs that he [Rutherford] is the leader of Jehovah's witnesses, he said: 'I want to let any strangers here know what you think about a man being your LEADER, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes.' But there was a unanimous 'No!' emphatically. 'If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes.' The unanimous 'Yes!' was strong and unequivocal. 'Well, you don't have to need me as an earthly leader to get a crowd like that to work.' He now asked them to return to their respective parts and 'put on more steam . . . put in all the time you can'. Then he offered words of benediction."

27 In full agreement with that theocratic position taken by those representative tens of thousands in assembly back there in 1941, Jehovah's witnesses today are following no American as leader, be he president of the Watch Tower Society or otherwise. They are not following any human leader. In earth-wide unity they are following their self-sacrificing One Shepherd, Jesus Christ, now reigning at the right hand of Jehovah God in heaven.—1 Pet. 3:22.

28 Were Jehovah's witnesses yet to be cut off from communicating with one another because of troubles and hostilities in various countries where they are found, yet they would keep on *following just the one* Leader and King of God's choice. No one of Jehovah's true witnesses would take advantage of the breakage of international communication and try with selfish ambition to set himself up as a national leader and establish a national religious organi-

25. At what international assembly during World War II did Jehovah's witnesses express themselves regarding human leadership, and who was it that raised the question?
26. How did J. F. Rutherford present the matter to the Assembly, and with what responses?
27. Whom, then, are Jehovah's witnesses following as leader?
28. Even under what unfavorable international conditions would they refrain from following any would-be human leader, and why so?

zation. Jehovah's witnesses have all been so well taught in the Bible faith and so well trained in preaching its message that they would all continue to carry on their theocratic worship and activities even though they were separated from brothers in other lands. They would not listen to the voice of any would-be leader but would recognize and listen to the voice of only their One Shepherd. He is above all earthly nations and will yet "shepherd all the nations with an iron rod" and dash them to pieces in the coming battle of Armageddon, "the war of the great day of God the Almighty." —Rev. 12:5; 16:14, 16; John 10:4, 5; Ps. 2:8, 9.

UNITY OF SPEECH AND ACTION

29 Except as regards opposition to God's kingdom, the spirit of this world is pulling it apart. Its divisive spirit, though, will not infect the flock of Jehovah's sheep under his Right Shepherd Jesus Christ. Besides having the one supranational leadership from heaven, Jehovah's witnesses have the only effective binder for holding their theocratic organization together amid this world. That binder is the spirit of Jehovah God; and "the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Nothing is superior to Christlike love for holding together God's flock of sheep, for which his Son lovingly shed his blood. In an appeal for unity of God's flock the apostle Paul wrote to them: "Clothe yourselves with love, for it is a perfect bond of union. Also let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body." (Col. 3:14, 15) As they cultivate that fruitage of the spirit, love, the perfect bond of union will get stronger in its unbreakableness. And where there is union or unity, there are peace, order and harmony. God calls his dedicated people to be one body, one organization. He disapproves of all disunity, disorder and divisiveness. Through the apostle Paul he has commanded us:

30 "Keep your eye on those who create divisions and causes for stumbling contrary to the teaching which you have learned, and avoid them. For men of that kind are slaves, not of our Lord Christ, but of their own bellies, and by smooth talk and complimentary speech they seduce the hearts of guileless ones."—Rom. 16:17, 18.

31 In some lands that have newly gained independence as a nation and where imperialistic colonial powers are no longer in control, the native government has met with great difficulty because of intertribal feuds and warfare, with danger to the stableness of the government. The intertribal warfare of the ancient nation of Israel serves as a Biblical warning to the little flock of spiritual Israel and all its companions, the great flock of "other sheep." Jesus warned: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." (Matt. 12:25) The visible organization of Jehovah's Kingdom witnesses must be like the city of Jerusalem in the days of faithful King David, solidly built together and with those meeting together in it unitedly loyal to the anointed king sitting upon Jehovah's throne. King David described this Jerusalem to which Israel's twelve tribes faithfully came up to worship at Jehovah's house there, saying: "Jerusalem is one that is built like a city that has been joined together in oneness, to which the

29, 30. (a) What effective binder do Jehovah's witnesses have for holding the theocratic organization together? (b) Of what does God disapprove in his organization, and hence against what men does he warn us by Paul?

31. (a) As what kind of warning should the intertribal warfare of ancient Israel serve, and to whom today? (b) How should Jehovah's visible organization be like Jerusalem of David's day, and so what makes all intertribal warfare out of place?

tribes have gone up, the tribes of Jah, as a reminder to Israel to laud the name of Jehovah." (Ps. 122:3, 4) The worship of the one living and true God Jehovah was what bound those twelve tribes together, and with this was joined a fervent loyalty to Jehovah's anointed king. This made all intertribal warfare out of place. It made for peace.

32 The efforts of communistic powers and of other enemy forces betray that Satan the Devil, "the god of this system of things," is specially bent now on cracking and destroying the exemplary unity of the New World society of Jehovah's witnesses. Ezekiel's prophecy (chapters 38, 39) forewarns us that Satan will play the role of Gog of Magog. As such, he will gather together all his coconspirators on earth and unite them in one final, total attack on the spiritual "Israel of God" and all its loyal companions, the "other sheep." Since it is to be with a combined, united host that Gog attacks us, then let it be with an unsagging united front that we confront Gog and his host, all over the earth. We must do so, even though we may be cut off, physically speaking, from our brothers in other lands and none of the visible governing body of God's congregation may be present with us and directly watching us.

33 The apostle Paul called for a united front against the combined enemy when he expressed the desire that, "whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God, because to you the privilege was given in behalf of Christ, not only to put your faith in him, but also to suffer in his behalf." (Phil. 1:27-29) Christ will not forsake us if we suffer in his behalf. Christ has promised us as his obedient followers: "Look! I am with you all the days until the consummation of the system of things." (Matt. 28:20) Having him with us on all fronts, we are bound to come off victorious. The united attack of Gog's host will collapse before our united front as Almighty God rises up in our defense, throws Gog's forces into disunity, disorder, confusion and panic, and causes their utter destruction.

34 We must never let personal jealousies and envies, selfish ambitions, rivalries, competitions, contentions, pride of nation, color, education or social culture, and resentment enter in among us and divide us. In a world split up in everything except in hostility to God's kingdom and its preaching witnesses, we must keep our ranks unbroken, our faces to the foe. Despite the present worsening world conditions we have a work to do, and it needs united effort on the part of all of us around the earth to do it with effect, to God's glory. Our expectation of his rising up to take care of our enemies and persecutors will not be disappointed.

35 In Zephaniah 3:8, 9 he says to us: " 'Therefore keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured. For then I shall give to peoples

32. What do efforts of the enemy forces betray regarding the "god of this system of things," and how should Jehovah's witnesses meet Gog's attack?
33. How did Paul call for a united front of Christians, and what will happen before our united front against Gog?
34. How are we to keep our ranks unbroken, and what does the work now to be done call for?
35. In Zephaniah 3:8, 9, what does Jehovah say regarding his rising up, what change has he given us, and why?

the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder [*literally,* with one shoulder].'" Regardless of the many different peoples from which we Witnesses all came in dedication to Jehovah, he has now given us a change to a "pure language" for a certain purpose. That purpose is to serve Jehovah shoulder to shoulder, in solid service formation. The oneness of our "pure language" concerning God's kingdom and his new world does away with divisive misunderstanding. It strongly unites us in speech and action.

[36] The "God who gives peace" has freed us from Babylonish captivity. He has brought us to his holy city, the modern counterpart of ancient Zion or Jerusalem, his established kingdom under Christ. To us former prisoners he has given religious freedom with a view to our using our liberty aright, in harmony with his expressed will. Ancient Israel, in being freed from ancient Babylon, was a historical illustration of this; and the prophecy that once applied to that ancient illustration now applies to the modern thing that was illustrated. "This is written for the future generation; and the people that is to be created will praise Jah. For he has looked down from his holy height, from the very heavens Jehovah himself has looked even at the earth, to hear the sighing of the prisoner, to loosen those appointed to death [by the enemy Babylon], for the name of Jehovah to be declared in Zion and his praise in Jerusalem, when the peoples are collected all together, and the kingdoms, to serve Jehovah." (Ps. 102:18-22) Political Zionism as expressed in the Republic of Israel is not fulfilling this prophecy, for it does not bear Jehovah's name; it does not declare his name in either the old or the modern city of Jerusalem, nor does it praise and serve him. Measured by facts of today the prophecy finds its fulfillment in Jehovah's Kingdom witnesses, who have been collected together out of many peoples and from many political kingdoms on earth.

[37] Because of such deliverance and restoration of his witnesses, it is now the order of the day for all who watch and discern this work of God to publicize this salvation by him. "Listen! your own watchmen have raised their voice. In unison they keep crying out joyfully, for it will be face to face that they will see when Jehovah comes back to Zion. Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem. Jehovah has bared his holy arm before the eyes of all the nations, and all the ends of the earth must see the salvation of our God."—Isa. 52:8-10.

[38] That is why the world of mankind sees Jehovah's witnesses going even to the ends of the earth with the message about God's kingdom and its blessings for all men of good will. The very presence and activity of these witnesses in all the earth is a living testimony to the deliverance that Almighty God has given them from this Babylonish world under Satan the Devil. Wherever they go they raise their voice, joyfully crying out the good news in unison. No longer are they like the devastated places of ancient Jerusalem, spiritually speaking, but they are abounding with the fruitage of God's kingdom. Everywhere they are cheerfully crying out in unison, for they are all in agreement and are keeping unity.

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36. How does Psalm 102:18-22 show that the liberty that God gives to the prisoners doomed to death should be used, and in whom does this prophecy find fulfillment?

37. According to Isaiah 52:8-10, what should those watching and discerning God's work of deliverance and restoration do?

38. In fulfillment of that prophecy, what does the world of mankind actually see today?

39 For those who love God and who study this modern miracle in Jehovah's dealing with his dedicated people, how wondrous it is and how heart-warming! "Look! how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1) It is not merely pleasant to behold. This dwelling together in unity is something of the utmost good for these spiritual brothers, and it makes things pleasant for them among themselves. Together we can do the present-day work of God, strengthening one another and upholding one another, thus insuring success. The spirit of the psalmist David surges through our very being and makes us cry out: "O magnify Jehovah with me, and let us exalt his name together." (Ps. 34:3) Yes, together let us magnify him and exalt his worthy name, because he has broken the enemy's hold and has collected us together and has set us as his witnesses together in unity, as his flock in his pen of security under Christ. He has promised the unity of all men of good will in this split-up world, and in his own vindication he has made it a blessed reality and will preserve it into his glorious new world.

39. (a) In what way is it good and pleasant for brothers to dwell together in unity? (b) Why should it be together that we magnify Jehovah and exalt his name? (c) How has he vindicated himself in his promise concerning unity?

"Favorable Testimony from People on the Outside"

◆ Although Jehovah's witnesses do not enjoy great popularity, the work they do and the way they do it, with zeal and enthusiasm, have been highlighted by the press of Brazil, especially when they hold conventions. Since it is fruits and not appearances that count with God, Jehovah's witnesses recognize as truth the words of the apostle Paul at 1 Timothy 3:7 when he says that one must have a "favorable testimony from people on the outside." In this way they have shown that they are mature Christians.

◆ The newspaper *O Tempo*, January 7, 1959, published in the city of São Paulo, wrote: "Although there are many imposing religions with their propaganda in all parts of the globe, there does not exist a single one on the face of the earth today that shows the same love and unity as the theocratic organization of Jehovah's witnesses in their New World society."

◆ There is a reason why Jehovah's witnesses are like that. Answering the question, "What is the reason for their zeal and enthusiasm?" the São Paulo newspaper *Diário de Comércio e Indústria*, of January 8, 1959, wrote: "The counsel given by the apostle Paul to his young helper Timothy, to 'study to show yourself approved by God', is constantly emphasized to the Witnesses, and to that end they attend five meetings every week. . . . This, besides personal study of the Bible and kindred subjects, is the reason why they conduct themselves like people with a definite purpose in life."

◆ Emphasizing the Christian's purpose, to read and teach the Bible, the *Diario de Mogi*, January 17, 1959, published under the title "Jehovah's Witnesses Wage War Against Illiteracy": "A qualified instructor sets about, week after week, to patiently teach others to read and write, insisting that the pupils make the greatest possible effort, for their own benefit." "The pupils, because of the very circumstances impelling them as ministers of God, must develop their knowledge of the language in order to give discourses."

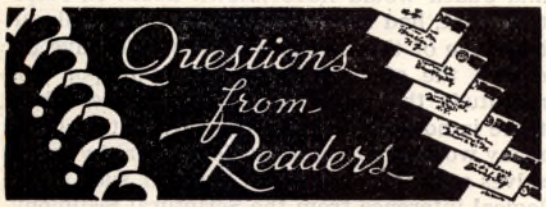
◆ Due to the activity of Jehovah's witnesses in this most important work of evangelization, their progress has been noted. *Luta Democratica*, of Rio de Janeiro, January 22, 1959, said: "The religion of Jehovah's witnesses is one that has grown in importance from year to year in the opinion of the Brazilian people." On the same subject, the *Correio de Manhã*, of Rio, February 8, said: "With the moral and spiritual upbuilding of the Brazilian people as a goal, the activity of Jehovah's witnesses has

been marked in our country by the holding of religious conventions."

◆ The way Jehovah's witnesses preach the gospel has given rise to the following commentaries: "Jehovah's witnesses have an unusual way of propagating their religion. They visit the homes of the people and present their beliefs to each householder, quoting a series of Bible texts. They use only the Portuguese language in all the meetings held in their 587 congregations, from the Amazon to Rio Grande do Sul." (*O Jornal*, Rio de Janeiro, December 29, 1959) "Every member admitted to the denomination is, basically, a preacher. It is his duty to go from house to house, explaining the Bible for the people."—*Diario Carioca.*

◆ Explaining the procedure of Jehovah's witnesses, *Última Hora*, of Rio, stated: "Jehovah's witnesses do not oblige anyone to enter their fold; they do the work of systematic Bible instruction, explaining its truths, and only one who reasons fully and recognizes its virtues will be able to enter their ranks. For this reason children are not baptized by the 'Witnesses'." On this point the *Correio de Manhã*, February 21, 1959, published further: "We took occasion to note the presence of a number of young people from 12 to 16 years of age. We tried to learn from them whether they were being baptized because of family influence or of their own free will. All made plain that they were not forced by any influence whatever, although members of some of their families are Jehovah's witnesses."

◆ Favorable testimony is also given when it is seen that they do not have discrimination of any kind. *O Dia*, of Rio, stated: "Persons of all social classes are going along with the movement of Jehovah's witnesses."



● Matthew 24:30 states: "All the tribes of the earth will go to wailing and they will see the Son of man coming on the clouds of heaven with power and great glory." Why is it claimed that the Greek word here rendered "see," which is *horáo*, means "discern" when practically all the scriptures using the word *horáo* carry the thought of literally seeing and not merely discerning a thing or person?—J. S., U.S.A.

The endeavor to force the literal meaning that this Greek verb often has, that of literally seeing with the naked eye, into all the texts that use the term when speaking of Christ's second presence not only goes contrary to the plain basic teaching of the Scriptures that Jesus' second presence is to be invisible, but violates the very meaning of the Greek verb *horáo* itself.

The Greek verb *horáo* is a defective one, which means that it does not exist in all tenses and that verbs from other roots have to be used in order to supplement the thought of sight. This is true in the future tense and also in the aorist tense. The use of such supplemental verbs cannot therefore be used to argue, as some argue, that *horáo* always has a literal meaning. Thus *A Greek-English Lexicon*, by Liddell and Scott, shows that *horáo* means not only to see with the naked eye but also to perceive, to observe, and "metaphorically, of mental sight, *discern, perceive.*"—1948 edition, pages 1244, 1245.

So we must consider both the context and the testimony of the rest of the Scriptures as to whether *horáo* refers to literal sight, seeing with one's naked eyes, or to spiritual sight, seeing with the eyes of one's understanding, having discernment. Because of the testimony of the rest of the Scriptures on our Lord's coming again, *horáo*, when used in that connection, must refer to discernment and not physical sight. His being a spirit, it will be impossible for the naked human eye to see him directly. However, with their naked human eyes men will see outward manifestations that will betoken his invisible presence and arrival. By means of these outward manifestations, they will, metaphorically speaking, see with mental sight that he has come to the battle of the great day of God Almighty.—Rev. 1:7.

The metaphorical sense of *horáo*, that of discernment, is clearly proved by Romans 1:20, where the Greek *horáo* is used combined with the preposition *katá* to form the Greek verb

kathoráo. The *New World Translation* renders this verb *kathoráo*, as "are clearly seen," meaning clearly discerned. Obviously the things clearly seen in this instance are things that cannot be seen with the naked eye but only discerned, namely, God's invisible qualities: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship, so that they are inexcusable."

In conclusion, note a scripture that proves that Jesus' presence is to be discerned by the world only with the eyes of their understanding. It is found at John 14:19, which in the *New World Translation* reads: "A little longer and the world will behold me no more, but you will behold me, because I live and you will live." The disciples, with their literal eyes, did get to behold Jesus on earth after his resurrection, and after being raised from the dead themselves they got to see Jesus literally as spirit creatures. Here it was not a case of their merely discerning him. So if, in their case, beholding meant to see Jesus with one's literal bodily sight, then when Jesus, in the same connection, says the world will behold him no more, it means they will not see him any more directly with bodily sight, which is all they have, that of the flesh with the naked human eye. So we can see that the use of the Greek verb *horáo* cannot serve as an argument that at his second presence all men will behold him with their bodily, physical sight, their natural eyes.

● On page 129 of the book *From Paradise Lost to Paradise Regained*, it says that John was alone when Jesus came to him to be baptized. Why is this statement made?—J.B., U.S.A.

There is no scripture that specifically makes this statement, but all the Scriptural evidence points in that direction. Jehovah God commissioned John the Baptist to introduce Jesus as the Lamb of God. That John would be able to identify the Messiah when he came and so convincingly introduce him to his fellow Jews, Jehovah God told John that whoever it was upon whom he would see the spirit of God descend would be the promised Messiah, the one baptizing with holy spirit.—John 1:29-34.

It must follow, then, that since this was to be a sign given to John to qualify him to carry out his commission, others would not have witnessed it since they were not so commissioned. In fact, had a large crowd been there and seen and heard what took place—the holy spirit descending in the bodily shape of a dove and resting upon Jesus, and Jehovah's own voice from heaven proclaiming, "This is my Son, the beloved, whom I have approved"—it would have created such a sensation that it would have been noised abroad at once, and all Galilee and Judea would have known about it. More than that, had such been the case, certainly at least one of the Gospel writers would have recorded the effect this miracle had upon the multitude that witnessed it. Therefore, while there is no specific Scripture text stating in so many words that John and Jesus were by themselves at the time of Jesus' baptism, such is the logical inference from the Scriptural testimony bearing on the subject.—Matt. 3:16, 17.

In this regard it is also of interest to note that when Jehovah again chose to bear like testimony about Jesus, Jesus took only three of his preferred apostles along to witness the miracle. This took place in the mount of transfiguration when Jehovah spoke similar words: "This is my Son, the Beloved, whom I have approved; listen to him."—Matt. 17:1-5.

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ANNOUNCEMENTS

FIELD MINISTRY

'Pursuing peace in the love of life' is our service theme for December. (1 Pet. 3:10, 11) Appropriately, in the field ministry we will offer the peace-promoting information contained in the books *From Paradise Lost to Paradise Regained* and *"Let God Be True,"* with two booklets on Bible subjects, on a contribution of $1.25.

1961 YEARBOOK AND CALENDAR

Have you received the Society's president's annual report of the preaching activity of Jehovah's witnesses? The 1961 *Yearbook of Jehovah's Witnesses* contains concrete evidences that people of all nations can find peace together. Send 50c for your copy. For 25c more you will receive the 1961 calendar, beautifully illustrating the expanded facilities of Bethel, the Society's international headquarters at Brooklyn, New York.

ASSEMBLIES FOR 1961

During 1961 a series of conventions is being scheduled for the United States and Europe, and notice is here given of the dates and locations so that you can plan to attend those convenient to you. June 20-25, New York, New York; June 27–July 2, Houston, Texas; July 4-9, Vancouver, British Columbia; July 11-16, Copenhagen, Denmark; July 18-23, Hamburg, Germany, and Turin, Italy; July 25-30, London, England; August 1-6, Paris, France, and Amsterdam, the Netherlands. It may be that assemblies will be held in one or two more cities in the United States, and when arrangements are complete, notice will be published.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 22: An Exhibition of Unity in a Split-up World, and Unity of All Men of Good Will Promised, ¶1-13. Page 748.

January 29: Unity of All Men of Good Will Promised, ¶14-39. Page 755.