The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1964
Semimonthly

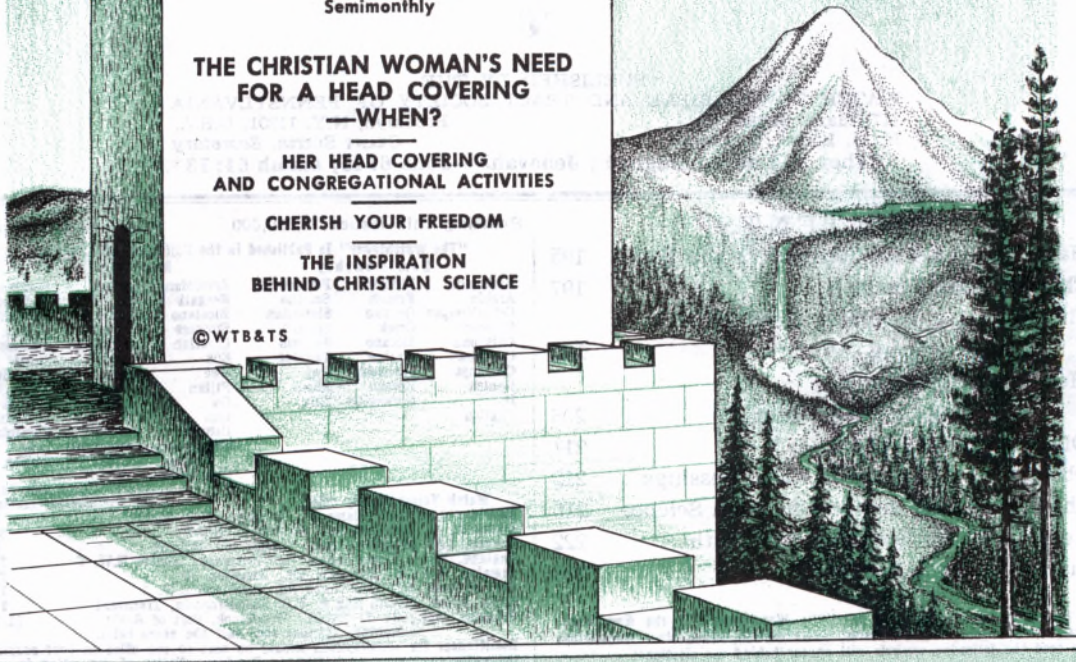
THE CHRISTIAN WOMAN'S NEED FOR A HEAD COVERING —WHEN?

HER HEAD COVERING AND CONGREGATIONAL ACTIVITIES

CHERISH YOUR FREEDOM

THE INSPIRATION BEHIND CHRISTIAN SCIENCE

©WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

CONTENTS

Have You Put Your Religion to the Test?	195
Cherish Your Freedom	197
The Christian Woman's Need for a Head Covering—When?	200
Her Head Covering and Congregational Activities	205
Dissatisfied with Churches	211
Obedience—a Source of Rich Blessings	212
The Inspiration Behind Christian Science	216
Keep Unity by Speaking the Truth	222
Questions from Readers	223

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
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

Printing this issue: 4,250,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 66 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Portuguese	Armenian	Ibanag	Russian
Arabic	French	Sesotho	Bengali	Ibo	Samareno
Cebu-Visayan	German	Slovenian	Bicolano	Icelandic	Samoan
Chinese	Greek	Spanish	Burmese	Kanarese	Serbian
Chishona	Ilocano	Swedish	Croatian	Malayalam	Siamese
Cibemba	Italian	Tagalog	Efik	Marathi	Silozi
Cinyanja	Japanese	Twi	Ewe	Melanesian-Pidgin	Singhalese
Danish	Korean	Xhosa	Fijian		Tamil
Dutch	Norwegian	Zulu	Ga	Motu	Tswana
English			Gun	Pampango	Turkish
			Hebrew	Pangasinan	Ukrainian
			Hiligaynon-Visayan	Papiamento	Urdu
			Hungarian	Polish	Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXV April 1, 1964 Number 7

Have You Put Your Religion To The TEST?

WHEN you were in school, your teachers gave you tests to find out if you were meeting school standards. If you consistently answered questions incorrectly, you failed to pass the test.

What about your religion? When was the last time you put it to the test? Have you tested it in the light of God's Word, the Bible, to see if it meets God's standards?

Is that necessary? Yes, because not all religion is good. Said the Christian apostle Paul: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." (Gal. 1:8) Also, Jesus Christ prophesied: "Many false prophets will arise and mislead many." (Matt. 24:11) So today we find hundreds of religions in the world teaching conflicting doctrines and observing different practices. Because of these many false religions, the inspired Word of God urges: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

How can you put your religion to the test? By using the Bible as your measuring rod. That is the rule beside which you can put the doctrines and practices of your religion to see if they measure up to God's standards. Extremely helpful, too, is the discussing of Bible doctrine and religious practice with those who have made a serious study of the Bible—Jehovah's witnesses. See how their understanding of the Bible squares with the teachings of your religion. Then determine for yourself where the truth lies after hearing both sides of the matter. Do not reject such discussion, for the Bible counsels: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation."—Prov. 18:13.

Do not be lulled into a false sense of security and take it for granted that what you hear from a pulpit is automatically the truth because it is uttered in the name of religion. For example, almost all religion teaches that man has an immortal soul and that the soul's destiny is heaven or a fiery hell for eternity after death. Yet, according to the Catholic Douay Version of the Bible, Acts 3:23 says: "And it shall be, that every soul which will not hear that prophet shall be destroyed from among the people." How can the human soul be immortal if it can be destroyed? Obviously, it cannot be immortal.

This is not just an isolated scripture. Throughout the Bible there are hundreds of similar uses of the word "soul." But not once does the Bible show that the soul is immortal! Instead, God's Word shows that man was created mortal. He rebelled against God and was sentenced to death; yes, death, not immortal life in heaven or hellfire. God said: "For dust you are and to dust you will return." (Gen. 3:19) Man was not promised automatic immortality for his sin, but death.

That is why faith in God is so necessary, for exercising such faith is the only way we can ever be released from the grip of death. How? Jesus promised: "For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and *I will resurrect him at the last day.*" (John 6:40) Note that Jesus spoke of a resurrection, and said that it would be at "the last day," not at a person's death.

Think about this, too. If you had an immortal soul that at death went to heaven, hellfire, or purgatory, why would you ever need a resurrection? The simple truth is that a resurrection is necessary for the dead in order to bring them back to life, as they are not in an immortal state, but are in the graves awaiting the resurrection.

No, your soul is not immortal. In fact, you do not have a soul, but you are a soul, as Genesis 2:7 clearly explains: "Man came to be a living soul." The word "soul" in the Bible is synonymous with the creature himself. (Lev. 11:46) So man's hope is not based on his immortal soul, but is as Jesus said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—John 5:28, 29.

The foregoing exposes just one sample of religious error. The list of doctrines and practices not corroborated by the Bible is a long one. Such find their origin in paganism, rooted in the teachings found in ancient Babylon thousands of years ago! As John Henry Newman, whom Pope Leo XIII made a cardinal, said of some of these practices: "The use of temples . . . incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons . . . images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin."—*Essay on the Development of Christian Doctrine,* pages 355, 371, 373, edition of 1881.

What should you do, then, if your religion does not pass the test of God's Word? You have a heavy responsibility. States the inspired warning: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) This means you must abandon false religion and accept true religion if you are to escape God's adverse judgments.

The testing you need to do with your religion is far more important than the tests your teachers gave you in school. Failure there might have meant being left back a grade. However, failure to test your religion may mean being left out of God's purposes altogether. So "keep testing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5.

It may make you feel uncomfortable to think that your religion may not be acceptable to God, but it will work for your everlasting benefit to find out now. If you pursue what is true and reject what is false, God will look on you with favor. You, too, can then have the bright prospect before you of living forever in God's righteous new system of things after this world's end, for "the righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:29.

Cherish Your Freedom

Freedom is precious, but there is freedom that is even more to be desired than freedom from political oppression. Do you enjoy such freedom?

NUMEROUS wars and revolutions have been fought within just the present generation to obtain freedom from undue restrictions of oppressive governments. It is understandable that people should cherish their freedom and that they would not want to live in a police state where their every move is watched. But despite the desirability of freedom from political oppression, there is an even more important freedom that one should be interested in obtaining.

This was well illustrated in the first century of our Common Era when the promised Messiah Jesus Christ came to deliver the Jewish nation from bondage. The Jews were in subjection to the Sixth World Power, Rome, and they felt that the laws of this governing power were unduly restrictive—the heavy taxation measures being especially distasteful. They longed to be freed from this yoke of political bondage to Rome. They wanted their own king to rule over them, as he once did in the days prior to the overthrow of the Judean kingdom in 607 B.C.E. How they looked forward to the coming of the Messiah to bring them relief!

But when Jesus came the Jews were disappointed, even to the point of rejecting him. Why was this? It was because Jesus did not lead a movement to release them from the yoke of political bondage to Rome. The Jews were so concerned with obtaining political freedom that they overlooked the far more important religious freedom that Jesus brought them. Jesus opened up the prison doors, as it were, but the majority of the people preferred to stay inside.

'STAND FAST IN FREEDOM'

Even after some had been released from the religious restraints that bound them, they desired to return to that from which they had been freed. Failing to appreciate their newly received freedom, they felt more comfortable under the restraining confinements of the Mosaic law. This was the problem of many Christians in the Roman province of Galatia. So the apostle Paul, who had first brought them the liberating message of Christ, wrote a heartfelt letter to the Galatians, urging them: "Stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 5:1.

Almighty God had given his nation of Israel a very exacting set of more than six hundred laws for the purpose of preserving them morally clean, and to lead them to the Christ when he arrived. But the Galatians, who had been freed from the obligations to this Law by their acceptance of Christ, were again subjecting themselves to its freedom-restricting decrees. So the apostle Paul explained to them that "all those who depend upon works of law are under a curse," but that "Christ by purchase released us from the curse of the Law by becoming a curse instead of us."—Gal. 3:10-24.

Yes, the Mosaic law showed up humans as accursed sinners, for no matter how

hard one tried, he could not maintain consistent obedience to all of its requirements, nor was there an end to the sacrifices for sin that it required. (Gal. 3:10; Deut. 27:26) Mankind therefore needed a savior to deliver them from the sin and death to which this Law condemned them. So "when the full limit of the time arrived," Paul explained, "God sent forth his Son, . . . that he might release by purchase those under law, that we, in turn, might receive the adoption as sons. So, then, you are no longer a slave but a son; and if a son, also an heir through God."—Gal. 4:4, 5, 7.

How glad the Galatians should have been for this freedom! By accepting the benefits of Christ's ransom and receiving God's spirit, they no longer were slaves to the Mosaic law, but now became righteous sons of God in line for everlasting life. Why, then, should anyone want to go into slavery again? Paul asked them: "How is it that you are turning back again to the weak and beggarly elementary things [pertaining to the Mosaic law] and want to slave for them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:9-11.

Some years earlier Paul had spent much time witnessing to the peoples in the Roman province of Galatia about the freedom effected by Jesus' sacrifice. In one of their synagogues he had explained that through Jesus "a forgiveness of sins is being published to you; and that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One." The Galatians accepted this message. Those among them who had been scrupulously observing sabbath days, abstaining from certain foods and keeping other Law requirements were evidently happy to be free from these restrictions. But now they were being enslaved again, and Paul feared for them. —Acts 13:38, 39.

"Tell me," he wrote, "you who want to be under law, Do you not hear the Law?" Paul then drew an illustration from the Bible account concerning Abraham's servant girl Hagar and his beloved wife Sarah. Hagar represented the law covenant, "which brings forth children for slavery," Paul said, while Sarah stood for God's covenant with Abraham, in keeping with which he would produce the promised Seed, Jesus Christ, along with thousands of other spiritual children. So Paul explained that the time had arrived to "drive out the servant girl and her son," since the law covenant represented by her had served its purpose and was no longer necessary.—Gal. 4:21-31; Gen. 21:1-21; 15:5; 22:16-18.

That law covenant exposed its children as sinners, and it contained no provision for lastingly removing their sinfulness. How happy the Galatians should be that it was set aside by God, and they were free from it! "For such freedom Christ set us free," Paul proclaimed. They should cherish this freedom. "Therefore stand fast," he urged, "and do not let yourselves be confined again in a yoke of slavery." —Gal. 5:1.

CHERISHING FREEDOM TODAY

Even today there is a danger of coming into bondage to religious restrictions from which one has been freed by the sacrifice of Christ. The many Jews who do not accept Jesus as the Messiah still feel obligated to observe the various features of the Mosaic law. They keep scores of dietary laws, observe feast days, as well as the different sabbaths. Even until now they do not accept the freedom granted by

Christ.—Rom. 6:14; 10:4; Eph. 2:14-16; Col. 2:20-22.

But many persons in Christendom are also bound by traditions that Christ in no way obligated them to keep. Some religions, for instance, still require the observance of the Jewish weekly sabbath. Yet at no time did Christ indicate that this law was to continue to apply to his followers. In fact, the apostle Paul said that he was in fear because the Galatians had fallen back to "observing days and months and seasons and years." Christ effected a release from such sabbath-day requirements.—Gal. 4:10; Col. 2:13-17.

Another Mosaic Law requirement that is still enforced upon many parishioners is to give a tenth of their income to the church. However, since Christians are no longer bound by the Law, they are free to contribute according to their means. They are not restricted to giving just 10 percent, neither are they obligated to give that much.—Num. 18:21, 24-26; 2 Cor. 9:7.

In addition, Christendom has added many seasonal celebrations as a burden upon their peoples that are nowhere authorized in the Scriptures. There are Thanksgiving, Christmas, New Year, Lent and Easter, to name just a few. At Christmastime many feel forced to go into debt in order to send cards and give presents to numerous acquaintances. Then, every Easter, millions are made to feel obligated to purchase a new outfit of clothes so as to appear stylish before their neighbors. How happy one can be that the teachings of Christ provide freedom from such unchristian celebrations!

Christians can also be glad for freedom from numerous restrictions that various religious organizations place upon their peoples. As an example, some prohibit the people from eating meat on particular days and their priests from getting married. Besides restricting one's freedom, these laws are expressly warned against by the Christian apostle Paul. In his letter to Timothy he said that "some will fall away from the faith, . . . forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving." —1 Tim. 4:1-4.

PROPER USE OF FREEDOM

Now, just because Christ provided a release from Mosaic Law obligations, as well as from any other similar restrictive prohibitions, that does not mean that Christians are free to engage in wrongdoing. "You were, of course, called for freedom," Paul wrote the Galatians; only do not use this freedom as an inducement for the flesh," or, as Peter said, "as a blind for moral badness." But, to the contrary, "through love slave for one another. For the entire Law stands fulfilled in one saying, namely: 'You must love your neighbor as yourself.' "—Gal. 5:13, 14; 1 Pet. 2:16.

If Christians are motivated by God's spirit, which is holy, they "will carry out no fleshly desire at all." "Fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these" will be alien to them. The apostle Paul emphasized that Christians are not free to practice such unloving things. —Gal. 5:16-21.

But in keeping with Christ's example Christians will imbibe God's spirit, the fruitage of which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." Christians cherish their freedom to practice these things, free from any unscriptural restrictions.—Gal. 5: 22-24.

The Christian Woman's Need for a HEAD COVERING —When?

> "For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory."—1 Cor. 11:7.

WHEN man and woman serve God in harmony with His principles of theocratic order they bring honor and praise to Him as their Creator. When a man faithfully fulfills his role as head of his family, not only in discharging his obligations as breadwinner and provider of material needs, but also in caring for the spiritual needs of his family with loving and patient concern, he truly is a glory to God, the One in whose image and likeness he was created. (Gen. 1:26) He is also a blessing to his family, and certainly makes it a delight for the woman to fulfill her role as his helpmate and wife. In turn, by the wife's recognizing her relationship to her husband, that he is her head, and by her honoring her head by faithful and loyal support of him, she becomes a glory to him.—1 Cor. 11:7.

1. (a) How can man be a glory to God, and in being so, how does this help his wife? (b) How can a woman be a glory to the man?

[2] The woman can only be "man's glory" as she holds her God-arranged relationship to the man, never by usurping the man's headship. It is for this reason that circumstances may at times require the woman to wear a head covering. As we have seen in the previous issue of *The Watchtower,* Paul's argument at First Corinthians chapter 11 on the need for a head covering is based on the principle of theocratic headship, which he stated at verse three: "The head of every man is the Christ [Jesus, not the congregation]; in turn the head of a woman is the man; in turn the head of the Christ is God." So the head covering becomes necessary for a woman when she is performing some function or duty that normally should be performed by her husband or by a dedicated Christian man, and that she is performing in a temporary way or due to special circumstances. The important thing is not

2. (a) Out of regard for what principle does the need for a head covering arise? (b) What is the important thing in connection with a woman wearing a head covering?

the head covering in itself, but the heart attitude and proper theocratic conscience of the woman wearing it. She appreciates that this is God's arrangement, and wears the head covering primarily out of respect for Him and His theocratic arrangement of things as far as the sexes are concerned. A woman can have a good conscience in this matter only if, besides wearing the head covering at the appropriate time, she has a wholesome respect for the one whose headship is being honored thereby.

[3] Up until 1926 all the women in the congregation wore head coverings when attending meetings. (See *The Golden Age* as of September 8, 1926, pages 780-791; *The New Creation* (1904), pages 271, 272; *Zion's Watch Tower* as of December 1, 1907, pages 360, 361.) It appears that there are basically three situations that would require a dedicated woman to wear a head covering. These may be stated as (1) where she has to pray or teach in the presence of her husband, (2) if she teaches a group including a dedicated brother, and (3) when, because of the absence of a qualified male, she has to pray or preside at a congregation meeting. In this and the succeeding article we will consider each of these situations in turn.

HEAD COVERING AND WIFELY SUBJECTION

[4] The basic relationship of a woman to a man is in marriage, as a wife to a husband. The apostle Paul in his discussions on womanly subjection in the Christian congregation at 1 Timothy 2:11-13 and 1 Corinthians 11:3-16 refers to the creation of the first human pair to show their relationship to each other, the man being created first and being given the responsibility of headship. So certainly in the marriage relationship the Christian wife will want to show proper subjection, whether her husband is a fellow minister of the good news or not.

[5] When, then, in the marriage relationship might it become necessary for the woman to wear a head covering as a sign of subjection to her husbandly head? Perhaps asking another question will quickly help us to get the answer. If the whole family is together, the husband, the wife, and the children, and a family study is to be conducted, or prayer is to be offered, who would be the natural one to handle these matters? The husband, of course! As the head of the family, the father is the one who would normally be expected to lead in teaching his family and in bringing up the children in the "authoritative advice of Jehovah," and in representing them in prayer to God. (Eph. 6:4) But if the husband is not a dedicated Christian, and yet he is agreeable to sit in on the study conducted by his dedicated wife and at which she offers prayer, then while performing these functions she would wear a head covering. She is performing duties that would normally be performed by her husband when present. Of course, if he is not present, then the wife need not wear a head covering, since teaching her children is also her privilege and responsibility and she is not thereby usurping the position of her head. But when the husband is present, then, if she conducts the study and offers prayer, she would do so with her head covered, since she is serving temporarily until such time as her husband accepts the truth and is able to care for these duties himself.

[6] Even outside the home the principle

3. What three basic situations arise that require the wearing of a head covering by a dedicated woman?
4. In connection with what particular relationship of man and woman do the questions of headship and subjection arise?
5. (a) Who should normally be expected to lead the family in Bible study and in prayer? (b) So when in connection with these matters may a woman have to wear a head covering?
6. What would be the situation where an undedicated husband accompanied his wife on a Bible study with another family?

would apply. If the husband, because of being favorably inclined, accompanies his wife to another home where she holds a Bible study, she would wear a head covering while praying and while conducting the study. Though there may be another man present, such as the head of the house where the study is being held and who is also an undedicated person showing interest, her wearing a head covering would not be in connection with him, since he is not her head nor a member of the congregation. The head covering in such a case would serve as a sign of subjection only to her husbandly head.

[7] Likewise when at the meal table. If the undedicated husband requests his wife to pray, she may do so, but with her head covered. But, in his absence, where she is having a meal just with her minor undedicated children, she would not require a head covering when praying.

IN CONNECTION WITH DEDICATED MALE CHILDREN

[8] But if, though the husband were absent, there were a dedicated son of the family present, what then? Of course, if this son is an adult there would be no question of the procedure to follow, since he would naturally do the praying. But it may be that the son is still fairly young in years, perhaps in his early teens. In that case the mother would have to use her own discretion whether to call on him to pray or not. He is still under her care as a mother, and for that reason he is subject to her, and, indeed, must give her "honor" from that standpoint. (Eph. 6:2) So it would be up to her as to whether she called on this dedicated young son to pray or, because of feeling that he was not yet sufficiently capable or because of particular circumstances at the time, chose to offer prayer herself. But if she did the praying, it would be proper for her to wear a head covering, and such would apply also while conducting a study with such dedicated son. Why so?

[9] The dedicated son is now a member of the congregation, and, as such, teaching him or praying in his presence should properly be by a mature dedicated male. In his home this would normally be by his father. So the mother, by wearing a head covering under such circumstances, is acting in more than the capacity of mother, for the head covering serves as a sign or indication that she acts also for her husband, the boy's father. So we might say that this strengthens her position, enabling her to act theocratically toward the dedicated son in connection with spiritual things, yet without any violation of the theocratic order. At other times, when family worship is not involved, she can properly exercise her position as mother toward her son without any requirement of a head covering, giving necessary discipline and counsel as required.

[10] Such a mother will be an excellent example to her dedicated son of how a theocratic woman should act, and this will be of great value to him when he later has a wife and home of his own. Also, he will have no room for complaint that his mother is acting out of place toward him as a dedicated male. At the same time the dedicated mother will be interested in helping her son advance to maturity so that he can adequately represent the family, when necessary, in prayer to Jehovah. Of course, if the husband is also a dedicated witness of Jehovah, he will have all the more reason to fulfill personally, as far as possible,

7. What about at mealtimes?
8. What situation as to prayer arises where there is a dedicated son in the family, and when would the mother wear a head covering in this case?
9. What factors are involved in the mother's wearing a head covering in connection with the minor dedicated son, and how does this strengthen her position?
10. What example is thus set for the dedicated son by the mother, and what heavy responsibility rests with the dedicated father?

his obligations as head of the house, now that he has a dedicated son as a member of it. He is the one who can and should provide the more advanced training the boy now needs.—Prov. 23:19, 24.

PRAYER BY UNDEDICATED ONES

[11] The situation may arise where the wife accepts the truth and becomes one of Jehovah's witnesses but her husband does not, yet he continues to lead the family in prayer at mealtimes. If he is a person rightly disposed and is himself making progress toward dedication he might in sincerity express an appropriate prayer in harmony with the truth of God's Word to which the dedicated woman can give a conscientious "Amen." The man is still the head of the house and properly should be expected to lead his family in worship. However, if he manifests no interest in God's Word or if he holds religious beliefs that are not in harmony with the Bible and that are reflected in his prayers, the enlightened wife could not say "Amen" to these. While he prays she could offer a silent prayer on behalf of herself and the children, with the assurance that Jehovah will hear her petition.

[12] Joining hands while praying is a regular practice with some families, but since this denotes unitedness in the prayer it would not be suitable for a Christian to share in this when the prayer is given by an undedicated person whose thoughts were not toward the true worship of Jehovah God. So this is something to watch when invited out for a meal by persons not in the truth where you know this is the custom of the family. For one thing, you do not know what may be said in the prayer and just as you could not give an "Amen" to it, so you would not want to show acquiescence in the prayer by holding hands around the table. But, some may ask, is this not taking matters to an extreme? No, not at all. Prayer is a matter of worship, something not to be treated lightly, but something that must be holy and in harmony with Jehovah's will. To maintain a good conscience the dedicated Christian will not want to give even an appearance of sharing in any worship other than the true worship of Jehovah. —1 Cor. 10:20, 21; 2 Cor. 6:14-18.

[13] A difficult situation arises where the husband has been disfellowshiped from the Christian congregation and is still in a disfellowshiped state. While the wife is still subject to him as her husband, yet, in harmony with the Scriptures, she can have no spiritual fellowship with him. (Rom. 16:17) How might this affect the matter of prayer at mealtimes? If he insisted on praying at the meal table, the wife could not in any way acknowledge his prayer, either by a silent or an audible "Amen." She can offer her own prayer silently to Jehovah while he is praying or afterward as she feels is suitable. If the disfellowshiped husband asked his wife to pray for the family in his presence, she would have to refuse. However, she could pray silently for herself and for the children even though he were present, but not at his direction. From this it can be seen that the question of the need for a head covering would never occur in this case, since there would be no occasion where the wife would perform any function of teaching or praying audibly in the presence of her disfellowshiped mate.

11. How may the dedicated woman conduct herself toward prayers by her undedicated mate (a) if he is rightly disposed and expresses an appropriate prayer? (b) where his prayers are not in harmony with God's Word?

12. (a) Under what circumstances would holding hands around the table during prayer not be proper for Christians? (b) Why is this not an extreme view of things?

13. (a) What should be done where a disfellowshiped husband offers prayer at the meal table? (b) If he requests his dedicated wife to pray for the family? (c) How does this affect the question of head covering?

CONDUCT TOWARD UNBELIEVING HUSBAND

14 The faithful woman minister who is the wife of a man not in the truth, that is, an undedicated man, which circumstance may necessitate her wearing a head covering at times in his presence, will be concerned that her conduct is in keeping with this outward sign of subjection. Her attractiveness in Jehovah's eyes does not depend on just a formal show of subjection by means of a head covering, but it is in her modestly keeping her position as a wife, always having "deep respect for her husband." (Eph. 5:24, 33) But, you may ask, how can a woman have deep respect for a husband who takes a hateful course toward the truth and toward his wife's worship of Jehovah? Certainly you cannot respect a man's views when they are anti-God, or his words when they are blasphemous and perhaps even filthy. Yet even under such circumstances, by respecting the office of headship that a husband should be filling, it is possible to conduct oneself in a way so as to avoid any rebelliousness against Jehovah's arrangement. For one thing, a woman would avoid speaking disparagingly of her husband, however bad, when she is with others.

15 For a woman who finds herself in the situation of being married to a man who is difficult to get along with and who may even be harsh in his conduct, there is comfort in the example of Jesus. Note the opening words of First Peter chapter 3: "In like manner, you wives, be in subjection to your own husbands." In what manner? For one thing, Peter has just been discussing the case of Christian house servants who suffered unrighteously for copying Jesus, who left us a model of how to conduct ourselves under undeserved suffering. Of him Peter writes: "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." So wives who have to endure unjust treatment can do so as those Christian house servants were told to do and as Jesus did, committing themselves to Jehovah, who in due time will reward their faithful conduct.—1 Pet. 2:18-23.

16 But the subjection of house servants to owners may include at times "those hard to please." Then he says: "For if someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being slapped, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." (1 Pet. 2:18-20) Just as in the case of house servants so in the case of wives, their subjection is a relative one, since God's will and conscience have to be taken into account. So if her husband should prove to be hard to please, even to the point of outright opposition to her stand as a dedicated Christian, yet the faithful woman minister will always hold fast to her dedication to do Jehovah's will. At the same time she will faithfully seek to hold to her relationship to her husband as Jehovah has arranged it, even though this proves to be very difficult at times.

17 Fortunately, not all husbands are as bad as that. But quite often it happens that the husband just appears to have no in-

14. (a) While having to wear a head covering at times, what particularly will the Christian wife have in mind so as to maintain her attractiveness in Jehovah's eyes? (b) What about where the husband's conduct is not in harmony with good principles?

15. What example as to suffering under evil do dedicated women have?

16. (a) What kind of subjection by Christians does Peter discuss, and with what helpful counsel? (b) While being subject in a relative sense to her husband, what two things does the Christian wife have to take into account, with what determination?

17. By what conduct may an unbelieving husband be won over to the truth?

terest in the truth and shows no desire to make any move to associate with the New World society. What then? Recall what we read earlier from 1 Peter 3:1, 2? "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect." Yes, the one thing that might win such husbands to the truth is the conduct of their wives, faithful wifely subjection along with deep respect.—1 Cor. 7:16.

[18] Because of such faithfulness the Christian wife at all times maintains her spiritual attractiveness before Jehovah and the Christian congregation. The dedicated man married to such a wife should be most appreciative of such a blessing, for she is indeed a glory to him. If her husband has not yet accepted the truth the Christian wife will maintain her chaste conduct with deep respect, for this may open his eyes to see what a fine wife he has and be led to accept the truth. What a wonderful blessing that will prove to be for him and for her!

18. What does the Christian wife maintain by her faithfulness in wifely subjection, and to whom is this a special blessing?

HER HEAD COVERING and Congregational Activities

A HEAD covering that is well chosen can do much to enhance the natural beauty and attractiveness of a woman. When worn as a sign of Christian subjection it enhances her more valuable spiritual attractiveness. While for this latter purpose the Christian woman would not want to wear as a head covering some frivolous and eye-catching "creation," yet there is no reason why her head covering should not at the same time contribute to her outward appearance in a modest and becoming way.

1, 2. In what ways may a head covering enhance the attractiveness of the Christian woman, and what matters having to do with head covering will now be discussed?

[2] In the previous article (paragraph 3) three basic situations were mentioned that would require a woman to wear a head covering as a sign of Christian subjection. The first of these has been fully discussed, so we can now take up a consideration of the other two. These have to do with the woman's activities in relation to the congregation.

[3] First, we might consider the matter from the standpoint of the field ministry of Jehovah's witnesses, from house to house, making return visits and conducting home Bible studies. For example, would it

3. (a) Does a sister need to wear a head covering when in house-to-house work accompanied by a brother, and why so? (b) But what else needs to be kept in mind?

be necessary for a woman to wear a head covering while in the house-to-house ministry if she is accompanied by a male dedicated minister, and where she gives a sermon? No, there does not seem to be any Scriptural reason that would require this. It is part of her assignment to preach the good news. (Matt. 24:14) She is not usurping the position of a brother. He is merely accompanying her, perhaps as a circuit servant or as the local congregation overseer, to assist her in the ministry, not to be taught by her. The same would apply to the back-call ministry. However, let us keep in mind the matter of conscience. It may be that some sisters feel that they should wear a head covering under these circumstances, and certainly there is no objection to their doing so if this is the way their conscience directs.

No head covering required for house-to-house preaching

[4] However, when it comes to the Bible study work, we have a somewhat different situation. If a dedicated brother accompanies a sister to a home Bible study, then he should offer prayer, since a sister would never pray in the presence of a dedicated brother, even with a head covering, unless there were some exceptional reason, such as the brother's having lost the physical power of speech. But, for the purpose of training, the sister may conduct the study, though she would do so with her head covered. Why so? This is more than giving a sermon from house to house or on a return visit. It is a prearranged session for Bible study and is formally opened with prayer. The one conducting the study is really presiding at a meeting where there is a dedicated male member of the congregation present. Normally, the dedicated brother would preside at such a meeting, which involves teaching in an organized way. (1 Tim. 2:12) However, because of the exceptional circumstance, that of providing training for the sister in the Bible study ministry, the sister may conduct the study. But, out of respect for the male member of the congregation present, she would wear a head covering while doing so.

[5] It may be on occasions that a sister is accompanied on a Bible study by a male associate of the congregation who is not yet baptized, though he is reporting to the congregation as a publisher of the good news. What should be the procedure? Since he is not dedicated he could not properly represent the dedicated sister in prayer to Jehovah, so it would be proper for her to offer prayer at the study. However, he might conduct the study. The sister, though, when praying, and also if she conducted the study, would properly do so with her head covered. While not yet in the fullest sense a member of the congregation, yet this man is prospectively so, and as far as those on the outside are concerned he is identified with the congregation due to his preaching activity, and he is showing an obedient course of action.

[6] The circumstance might arise where a

4. (a) May a sister ever offer prayer in the presence of a dedicated brother? (b) Why should the sister conducting a Bible study with a dedicated brother present wear a head covering?

5. (a) If an undedicated male publisher accompanies a sister on a Bible study, who should offer prayer? (b) Would the circumstances require the sister to wear a head covering, and why?

6. What procedure would be followed where a sister has to conduct a Bible study for the benefit of a newly dedicated brother?

sister actually conducts a home Bible study for the benefit of a dedicated brother. She may have preached the truth to this man, studied with him and helped him to dedication and baptism and into the service. Due to the lack of a male publisher she herself might have to continue the home Bible study with this new brother to complete the books *"Let God Be True"* and *"This Means Everlasting Life."* He needs to learn these things, and in this case she is the only one there to help him. Under such circumstances she would properly wear a head covering while conducting the study, though prayer should be handled by the newly dedicated brother.

[7] Of course, to start with, she might also have to help him in the ministry, though circumstances would determine to what extent she could do so and she would have to use discretion. The situation of a man's going alone with a woman in the ministry, especially if one or both of them are married, could easily be misunderstood and is to be avoided, if possible. In some countries it would be altogether unsuitable. So some other arrangement should be made if at all possible, and in most congregations there are brothers available who can help this new one. If there is no brother available in the congregation, perhaps a second sister could go along as well. Should the sister, under these circumstances, take the new brother in the service, this would not be a regular training program assignment, but the sister could help the new brother by letting him observe her own method of preaching. She should not offer counsel on his presentation the way a brother would, and, since she would not do so, a head covering would not be necessary, though again conscience might affect the matter. If the brother does ask for some suggestions, she can always refer to the Society's publications, or perhaps explain how she handles various situations, but avoiding criticizing his presentation of the good news. Having a proper sense of the fitness of things and having in mind the Scriptural principles of headship will help a sister under these circumstances to conduct herself in a way that is both helpful and yet respectful of the situation.

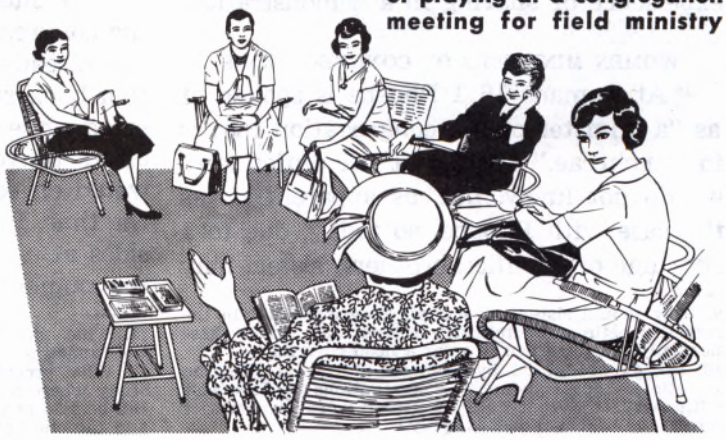
7. (a) What can be said about a sister's helping a new brother in the field service? (b) While not counseling the brother, how can the sister help him to improve in the ministry?

AT CONGREGATION MEETINGS

[8] As to the need for women to wear head coverings at meetings of Jehovah's witnesses, this would not normally arise in the majority of congregations. As has been already noted, the principle that applies is: A head covering is required where, in the absence of a qualified male, a sister has to pray or preside at a congregation meeting. This situation might arise, for example, at a meeting for field service, perhaps in

8. (a) What principle applies to women requiring a head covering at congregation meetings? (b) What situation may arise at meetings for field service, what procedure should be followed, and why?

Head covered when presiding or praying at a congregation meeting for field ministry



midweek, and which is attended only by sisters. On such occasions prayer should be offered on behalf of the group before setting out to share in Jehovah's service, and someone would have to preside at or conduct the meeting. (Eph. 6:18) Since this is a congregationally arranged meeting, the sisters who preside or pray are handling duties that usually would be performed by brothers, and so they should have their heads covered, even though only sisters are present. A sister who is an appointed book study conductor would also have to wear a head covering while conducting the study and also while praying, if there is no dedicated brother present to care for this.

[9] No head covering is required for sisters taking part in demonstrations, relating experiences, or when handling student talks as demonstrations at the congregation's ministry school. In such cases the sisters are not presiding in the congregation. They are not trying to instruct the brothers or direct them in what they should do, and so, in not wearing a head covering, there is no violation of Scriptural principle. However, the sisters do greatly contribute to the upbuilding of all in the congregation. For that reason a sister should never underestimate the benefit of any part she may have in the program, either by giving an experience or sharing in a demonstration.

WOMEN MINISTERS OF CONGREGATIONS

[10] At Romans 16:1 Phoebe is spoken of as "a minister of the congregation that is in Cenchreae." Just what her duties were we do not know, but, as apparently was the case with Phoebe, so today, due to a shortage of qualified brothers, sisters may have to be used to fill servant positions in a congregation. This may even include caring for the duties of the congregation servant. However, in such cases we would not speak of a sister as an *overseer,* since the very meaning of the Greek word *episkopos,* "one who visits for the purpose of inspecting," indicates that such a position could be properly filled only by a dedicated male, who, if married, must be the husband of only one woman. Appropriately, we read at 1 Timothy 3:1: "If any *man* is reaching out for an office of overseer, he is desirous of a fine work."

[11] When, in discharging her duties, the sister congregation servant, or any other sister who is dedicated and baptized, handles duties of a presiding nature, which would normally be performed by an overseer, ministerial assistant or a study conductor, then a head covering is necessary for her. The sister is serving temporarily or circumstantially in the place of a man, and by wearing a head covering she is showing proper conscientious regard for her relationship to the theocratic organization. The head covering also, you might say, acts as a caution not to try to run ahead or exert any untheocratic influence on the congregation, as was the case in the congregation at Thyatira described in Revelation 2:20.

[12] To illustrate: A sister who conducts the congregation *Watchtower* study or, as has already been mentioned, a congregation book study, should wear a head covering while doing so, as should a sister who offers prayer at such meetings, and they would do so even though being seated at the time. In most cases where a sister presides at a meeting with her head covered the number in attendance is quite small,

9. How should sisters view parts they may have in the service meeting and ministry school, and would these normally require them to wear a head covering?
10. (a) As illustrated by Romans 16:1, what situation sometimes occurs today in congregations of Jehovah's witnesses? (b) What does the Greek word for overseer mean, and to whom does it apply?
11. What purposes does the head covering serve when the woman prays or presides at a congregation meeting?
12. What procedure would be followed at a *Watchtower* study where no capable brothers are present, and what can be said as to head covering for the sister conducting and the one doing the reading of the paragraphs?

and it would normally not be necessary for her to stand while conducting. Even at the *Watchtower* study the attendance may not be more than what is usually to be found at a congregation book study, so those attending can be grouped around in a similar way to that of such a study, and the conductor, while facing the audience, can remain seated in almost all instances. The sister reading the paragraphs can do so from her seat, and, as the one reading, she does not need to have her head covered. *The Watchtower* is doing the teaching. Even if, due to a larger attendance and with no qualified brother available, the sister had to stand to read in order for all to hear, she would not necessarily have to wear a head covering since she is not teaching or presiding at the meeting. She is not giving a talk, only reading a summary from *The Watchtower*. However, here again the sister may prefer to wear a head covering as being suitable for the occasion, and so this would be according to her conscience in the matter. If a sister is wearing a head covering as her normal practice she certainly does not have to remove it at any time while carrying on true worship.

[13] What should be the procedure at the service meeting and theocratic ministry school in the absence of dedicated male members? The sister presiding at these meetings would do so while wearing a head covering. In presenting material it should be kept in mind that *teaching* in the congregation is an assignment for male members, and so anything in the nature of presenting material to the congregation in discourse form by a sister should be avoided. Where the *Kingdom Ministry* calls for the consideration of some item in the form of a discourse, for example, a talk based on material in *The Watchtower*, the article in the magazine, or portions thereof, can be read by one of the sisters from her seat in the audience. The time available would determine what portions of the article can be handled, and the specific paragraphs can be assigned in advance so that the matter is not left to the discretion of the sister reading the material.

[14] The same method should be followed when presenting the material for the instruction talk and other talks usually assigned to brothers in the ministry school. The material can be read from the assigned publications by sisters from their seats in the audience, and in such cases no head covering is necessary. In this way the congregation, though composed entirely of sisters, will not miss any of the information being presented in other congregations.

[15] Where a sister is assigned to conduct a question-and-answer review, and this is always beneficial for audience participation, she would perform this assignment with her head covered, since it is in the nature of presiding, even though she may conduct the review from a seated position.

[16] As to the sister acting as school servant, how can she counsel the students without actually *teaching* in the congregation? She will certainly want to avoid giving any impression of acting as a critic or instructor. But she can still help the other sisters by offering suggestions, quoting directly from the Society's publications, thus letting the Society's publications do the teaching. She can also mark the counsel slip, and she can always give further help privately to the students who request this assistance.

[17] But what if a man begins to associate,

13. At service meetings how can material usually handled in discourse form be considered?

14, 15. (a) How can material assigned for the instruction talk and first and second student talks be handled in the ministry school? (b) What about question-and-answer reviews?

16, 17. How may the sister acting as school servant help (a) sisters enrolled in the school? (b) a new brother who associates with the congregation and enrolls in the school?

dedicates himself and enrolls in the school? Until he qualifies to handle the duties of the school servant, the sister may have to continue to care for this assignment for some time. But she will not counsel the brother when he gives a talk, nor for that matter should she mark his counsel slip. However, in order for this new brother to get some help to improve his speaking ability, it would be well for him to have a speaking assignment during the visit of the circuit servant, and then the circuit servant can give him counsel and mark his counsel slip. Of course, this new brother may wish to get some additional help between such visits, and he may approach the sister who is the school servant for some suggestions, perhaps in regard to some specific difficulty. She can certainly help him locate helpful points in the Society's publications and possibly assist him in understanding the principles of speaking discussed there, but without giving him direct counsel.

[18] Some have wondered about the question of a head covering for a sister who might be called on to act as an interpreter for a brother who is delivering a talk. Well, the sister is not originating the material; she is just relaying it. So from this standpoint it would seem that a head covering is not required. At the same time the woman doing the interpreting might feel more at ease if she had a head covering. After all, she may be in a position of some prominence before a large audience and she would want to put feeling and urgency in the translation to copy faithfully the feelings of the speaker who may be giving exhortation and pointed counsel. To avoid the appearance of being a teacher to the brothers she might wish to wear a head covering. So in this case, again, the sister would have to decide according to her conscience.

[19] These articles on godly women have not attempted to discuss every possible situation where the question of head covering might arise, and then to set a rule for each one. Rather, they have set forth, as far as possible, the principles with regard to headship and the use of a head covering and illustrations of how these principles are to be applied in the congregation of God's people in order that all things may "take place decently and by arrangement," and that faithful women ministers in the New World society may know how to conduct themselves in Jehovah's service with a good conscience and with theocratic attractiveness. (1 Cor. 14: 40) If one has in mind the purpose of a head covering and the basic situations that require a woman to wear such, there should be little difficulty in determining what to do in most circumstances.—See paragraph 3 of previous article.

[20] When it is said that a head covering is *not* required under certain circumstances, this is not in any way a criticism of those sisters who feel more at ease wearing a head covering at such times. We certainly respect their conscience and their desire to avoid any offense in such matters. Indeed, in some countries it is the custom for women always to wear a head covering when in public or in the presence of men. The important thing is that, where a head covering is Scripturally required as an evidence of subjection to a husbandly head or to male members of the Christian congregation, the sister should be conscious of this, even though she might normally wear

18. How about head covering for a sister acting as translator for a brother giving a discourse?

19. (a) What has been the purposes of these articles on head covering? (b) How can a sister know how to act as to a head covering in most circumstances?

20. (a) What may conscience direct for some sisters, and how should this be viewed? (b) Where a headdress is customarily worn, what does the dedicated Christian woman have to keep in mind? (c) When a head covering is required where a headdress is not customarily worn, what is it wise to do?

a head covering at other times too. Where a head covering is not the everyday custom, then where there is the possibility of a woman's requiring a head covering, either in order to offer prayer or to preside over part of a meeting in the absence of a dedicated male, it would be well to advise the sister in advance so as to avoid any embarrassment.

[21] We give thanks to Jehovah for his making provision for faithful women to have such a grand share in the final witness being given in these last days. The faithful women ministers in the New World society of Jehovah's witnesses have many problems to overcome, and by Jehovah's help they are overcoming them. Many come from divided homes, where, because of the need for them to render relative subjection to an undedicated man, there is a constant test of their faith, and day by day they may be required to face opposition to their meeting with Jehovah's people and their sharing in the public preaching of the good news. In Russia, Eastern Germany and other Communist and dictatorial lands faithful women endure the hardship of prison and camp life, and even risk their lives along with their brothers as they continue loyal to their dedication to do Jehovah's will.

[22] In most countries it can truly be said that the main burden of the house-to-house ministry and the Bible study work of Jehovah's witnesses is taken up by these faithful women ministers. At times they outnumber the male members of the congregations. Also, the women often have more time available for sharing in the ministry. By the wise use of this time, and by the kindness, patience, sympathy and understanding they show as they call on the people, these faithful women ministers accomplish much in making the territory more receptive to the Kingdom message as they turn many to the truth and build them up in right knowledge by means of the home Bible studies they conduct. All this is evidence of their loyal support for the local congregation organizations in getting the good news of the Kingdom preached in the assigned territory.

[23] Proverbs chapter 31 speaks of the blessing that an industrious, faithful woman can be to her family and to others, and then shows how she in turn is blessed. Verses 28 and 31 read: "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her. Give her of the fruitage of her hands, and let her works praise her even in the gates." The New World society values highly all the faithful women ministers in its midst. (1 Pet. 3:4) May they continue to enjoy good fruitage from their works. May they continue to beautify the New World society with their theocratic attractiveness as they hold their assigned place in Jehovah's arrangement of things, to his praise and to their own eternal blessing.

21. What tests of faith do Christian women face today, and how are they overcoming them?
22. What is accomplished by women ministers in the New World society, in evidence of what?
23. How does the New World society regard its women ministers, and what may they continue to do, with what results?

DISSATISFIED WITH CHURCHES

● A Witness living in Iowa tells what happened one day when two little boys, aged ten and seven, excitedly came to her door and inquired as to the time of meetings held by Jehovah's witnesses: "They said they had been wanting to come for a long time, and now their mother was finally going to let them. Their parents had forced them to go to different churches, but since they had learned about God's new order of things from their grandmother several years ago, they were very dissatisfied. They came to their first meeting that very night."

OBEDIENCE —A Source of Rich Blessings

As told by Heinrich Dwenger

I WAS just a seventeen-year-old lad living in Hamburg, Germany, when I became interested in the Bible and began to read it regularly. That was sixty years ago. How happy I am now that at that early age I appreciated the Word of God enough to seek help to understand it! By obediently following its direction I have enjoyed rich blessings, receiving divine guidance through the most troublous times in human history.

To begin with, however, my search for Bible understanding was very unrewarding. An investigation of the orthodox churches revealed that religious traditions, rather than God's Word, were featured, and that parishioners, for the most part, were indifferent to the teachings of the Bible. Where could I find help to understand God's Word? I was looking for guidance.

Then one day in 1907 when I opened the Hamburg newspaper *General Anzeiger,* a tract entitled "The Right of the First Born Sold" slipped out. The Watch Tower Society at Barmen, Germany (since 1929 part of Wuppertal, Germany), had distributed a large quantity of such Bible tracts through this paper. I read this one with keen interest, and gladly accepted the invitation to write for the advertised *Studies in the Scriptures.* What joy I received by reading these volumes! At last I had found the assistance to understanding the Bible I had been looking for.

ACCEPTING RESPONSIBILITIES

Immediately I became a subscriber for the *Watchtower* magazine, and responded to the invitation to distribute tracts from house to house. I did so in the hope that many other people would come to an understanding of the Bible and be as happy as I was. But I soon found that not many people were seeking for a clear knowledge of the Bible. When I gave the *Studies in the Scriptures* and Bible tracts to my parents and other relatives, instead of gladly accepting them, they exhibited opposition. However, this did not discourage me, for I was convinced this was the truth, and that others also would be made happy by it.

So I wrote to the Watch Tower Society and they put me in touch with three or four other interested persons in Hamburg. After a short time we met together to study the volumes of *Studies in the Scriptures.* About this time the branch supervisor for the preaching work in Germany suggested that we arrange public Bible meetings in Hamburg. This we gladly did with the help of qualified brothers from the headquarters in Barmen.

The following year, in 1909, I visited the Watch Tower Society's Bethel Home in Barmen and had the opportunity of symbolizing my dedication to Jehovah by water baptism. That was a happy day! But then I was faced with a decision. The branch servant suggested I enter the full-time preaching activity. I knew that my parents would be greatly disappointed if I gave up my secu-

lar employment. However, after careful and prayerful consideration of the matter I was convinced that it was the Lord's will for me to enter the pioneer service. So I left my secular work on September 30, 1910, and on the following day began the full-time preaching work in Hamburg.

The Lord's blessing was upon our efforts, and others began to associate with our small study group. I also worked in other towns in the province of Schleswig-Holstein. But then in the summer of 1911 the Society invited me to become a member of the Bethel family in Barmen, which invitation I gladly accepted.

WORLD WAR I

The years immediately prior to World War I were happy ones for me. I enjoyed working with the brothers at Bethel, and sharing in the field ministry on Sundays distributing tracts from door to door. We warned the people that a time of great trouble would break out in 1914, as "the appointed times of the nations" were due to reach their end in that year. (Luke 21:24) In 1910 the branch servant had given a public discourse in a large hall in Barmen on this subject and had aroused much attention. This led our opponents to mock that they would have to put up with us until 1914. But then World War I broke out suddenly, and their mocking ceased.

This raised the question of military service. How could I as a Christian love my neighbors and yet take up murderous weapons to destroy them? After careful and prayerful consideration I was convinced that I must be obedient to Jehovah's commands and refuse to participate in Germany's military effort. So in the spring of 1915 when I was called up for war service I immediately wrote to the authorities and told them I would refuse to take the military oath and bear arms.

Because of my stand I was called before a military surgeon for examination. I endeavored to show him that, contrary to what the authorities might think, my attitude demonstrated a spirit of a sound mind. In time I was brought to trial. I was asked: "What would we do if all acted as you do?" My brief answer was: "Then we would have no war." I underwent a great deal of questioning, and I was happy for the opportunity to give a good witness to the truth.

THE WORK REVIVED

Following the war Jehovah opened the door for a further great preaching work. The German people were very disappointed at the outcome of the war, and the influence of the clergy had been weakened appreciably. So there was hardly any opposition to our preaching, even in predominantly Catholic sections, and soon small congregations began to spring up all over Germany. I was assigned by the Society to arrange public Bible lectures in many cities in southern Germany and to help organize congregations there. What a joy it was for me to see the revival of the witness work that had temporarily lain as though dead in the streets!—Rev. 11:8.

With the expansion of the preaching, the accommodations in Barmen were quickly outgrown. This necessitated moving to larger quarters in Magdeburg, where a printing plant was equipped. By 1931 the number of ministers in the field had increased to over 10,000, and the printing presses in Magdeburg kept them supplied with millions of pieces of literature for distribution. The following two years saw further increases, with the remarkable peak of over 19,000 sharing in the preaching work in Germany early in 1933.

During this period we were being strengthened for the terrible time of trouble that set in after Adolf Hitler came to

power. The adoption of the name "Jehovah's witnesses" in 1931 was a real stimulus to stand firm on the side of the great God Jehovah. So when the ban upon our work in Germany came in 1933, the brothers appreciated the need for fearless action. The many exhortations in the Bible, "Fear not!" now began to exercise great force in our lives.

ACCEPTING ASSIGNMENTS IN DANGEROUS TIMES

With the beginning of difficulties in 1933 I was asked to travel to Hungary to help with the preaching work there. To my surprise, the Magdeburg police granted me a travel permit, and soon I was off for Hungary.

There in Budapest Jehovah opened up the way for *The Watchtower* and various booklets to be printed in the Hungarian language. The authorities made no attempt to interfere for a time, and the brothers throughout Hungary took an active share in the distribution of the literature. Many persons of goodwill were thereby brought into association with Jehovah's witnesses. For two years I enjoyed many rich blessings spreading the Kingdom message in Hungary.

Then one day I received news that the German branch servant had been arrested by the Gestapo in Magdeburg, and I was asked to return and continue the work there. However, the brothers in Budapest protested: "If you go back to Germany, you will probably be arrested, whereas you can still help us here." I told them that it was not a question of whether I would be arrested or not, but that I had received instructions through Jehovah's organization. "It is always best to obey," I explained.

Back in Magdeburg I learned that the Gestapo had discovered that the Society had rented a room where the addresses of the many *Watchtower* readers and other documents were kept. By searching it they hoped to turn up evidence to provide them with grounds for confiscating our property. Therefore, without delay I removed everything from the room, and when the Gestapo arrived they found only empty shelves. Their disappointment was great.

The Gestapo in Berlin now decided to take strict measures against us. They arrived at Bethel in Magdeburg one morning, sealed all the printing machinery and searched the rooms. I had planned to go to Halle to see the lawyer who cared for the Society's business on this day, but the Gestapo arrived at Bethel before I could leave. I also had an appointment to meet the branch servant of Switzerland in Berlin the following day to settle important questions, as he was then responsible for the work in Germany.

But now it appeared that the Gestapo would interfere with these plans. When they arrived I was in one of the living rooms. Being unable to escape, I locked the door from the inside. Several times the door handle was vigorously turned back and forth, but they did not have the door forced open. How many times I and other brothers have had the enemy pass right by us, or by literature they were looking for! It is as though Jehovah blinded their eyes. So it was on this occasion.

Three hours later I was able to leave undetected by another exit. When they could not find me, the head of the Magdeburg Gestapo was ordered to drive to our lawyer's place in Halle to arrest me there. In the meantime, guards were left at Bethel to arrest me, should I return. I learned about these maneuvers when I met with our lawyer in Halle two days later. I also discovered that, as a result of these incidents, my German citizenship had been taken away. Therefore, when I finally contacted the Swiss branch servant in Berlin,

it was decided that there was not much I could do any longer in Germany, so he sent me to Danzig, Poland.

Later, he himself was arrested by the Gestapo and held for a week. After his release he summoned me to Berne, Switzerland.

In 1936 I was then given an assignment to help in the Bethel in Prague, Czechoslovakia. For nearly three years I served there, and Jehovah richly blessed our work in that country. The congregations shared joyfully in preaching the Kingdom message, and we had little trouble from the authorities. But when the Nazis annexed Sudetenland in 1938, it was evident that soon all of Czechoslovakia would be in their hands. When they suddenly marched into Prague one morning in March of 1939, we immediately began to dismount the printing equipment, and were able to have it shipped to Holland. Then we went underground. I was instructed to travel to Berne after the underground work to preach the good news of God's kingdom had been organized.

Bethel Home at Berne, Switzerland

Late one evening I left Prague, and early the next morning a Gestapo officer came to the Prague Bethel to arrest me. I was surprised that they had not come before, as they had already been in Prague for two weeks. After a hazardous journey I arrived safely in Switzerland via Hungary.

MANY JOYFUL YEARS IN BERNE

War was threatening and the Swiss authorities were anxious for all foreigners to leave the country. This even included brothers who had been many years in the Berne Bethel. The Watch Tower Society had made arrangements for these brothers to go to Brazil and take up the pioneer service there. Our final preparations were made, berths reserved, the day and hour of departure fixed. But an hour before we were to leave Berne we were advised that the ship would not leave Genoa, as Italy had entered the war. So we had to stay in Berne.

I have now served here at the Berne Bethel for many years and have enjoyed many rich blessings. What a grand surprise it was when a brother in Switzerland invited me to attend the international convention in New York City in 1950! Other rich blessings were in store when the Society invited me to attend the even larger assemblies in New York City in 1953 and 1958. How deeply I appreciated the undeserved kindness of Jehovah for having made it possible for me to attend those international assemblies!

When I look back over the fifty-three and a half years of full-time service that began with my early pioneer days in Hamburg, I am very happy that I accepted seriously the Scriptural responsibility to preach the good news of God's kingdom. I have spent many of my years serving in Bethel Homes in various countries, where it has not been my place to choose the work that pleased me, but, rather, to fulfill the tasks assigned. How happy I am that I have always sought to follow the direction of Jehovah through his earthly organization by faithfully carrying out these assignments! For truly it is this obedience that has been a source of rich blessings.

The Inspiration behind CHRISTIAN SCIENCE

PEOPLE the world over are somewhat acquainted with Christian Science. At transportation terminals, magazine stands and public libraries they have seen Christian Science literature on display, and in many of their own cities Christian Science reading rooms are maintained at strategic locations inviting passersby to come in for quiet meditation on Christian Science literature. Particularly prominent is the popular international newspaper *The Christian Science Monitor,* which not only has a wide field of readers, but is subscribed to by some 4,500 editors.

But for perhaps the majority this is their closest acquaintance with Christian Science, and no doubt they know little more about it, other than that it was founded toward the end of the nineteenth century by Mary Baker Eddy. Other persons, however, may have had occasion to talk with Christian Scientists, and if the conversation included a discussion of their beliefs, it is conceivable that the listener may have been somewhat confused. Why so?

Well, for example: Although daily we are conscious of evildoing in the world, according to Christian Science belief, evil does not really exist. Death also is said to be merely an illusion, and though one appears to die, he actually is not dead. Even pain, despite the fact that it may cause a person to wince in agony, is said to be only imaginary, and in truth does not exist. Such explanations may cause one to wonder how this unusual religion got started. From where did Mary Baker Eddy obtain her unique teachings? Are her teachings Christian?

INSPIRATION OF WRITINGS

Mary Baker Eddy and Christian Science can be said to be almost synonymous, for her writings are the very basis of the Christian Science religion. Her most popular writing and the church's main textbook is *Science and Health with Key to the Scriptures,* although her little book *Unity of Good* is likewise very highly regarded. Mrs. Eddy also wrote the *Manual of the Mother Church,* which contains the rules and bylaws that govern Christian Scientists. Some of her other writings that are treasured by loyal Christian Scientists include: *Retrospection and Introspection,* an autobiography, *Miscellaneous Writings 1883-1896* and the small pamphlet *No and Yes.*

According to Mrs. Eddy, these writings were divinely inspired. "The works I have written on Christian Science contain absolute Truth," she claimed. "I was a scribe under orders; and who can refrain from transcribing what God indites?"* And of the church rules and bylaws she wrote: "They were impelled by a power not one's own, were written at different dates, and as the occasion required."*

Even today Christian Scientists revere the writings of Mary Baker Eddy as the very word of God. The church's official publication, *The Christian Science Journal,* in its January 1961 issue, said: "Mrs. Eddy

* *Miscellaneous Writings 1883-1896,* pages 311 and 148.

was not just a person writing about the things of God. Her discovery was the very appearing of these things. That is why her word is law, her work infallible, and her writings inspired. Every page of these writings was dictated by God; every line glows with glory; every By-Law set forth in the *Manual of the Mother Church* is God-given and must be obeyed. From everlasting to everlasting, this Science will continue to unfold as it glows in ever fuller effulgence."

EXALTING OF A WOMAN

It was toward the end of the nineteenth century that her followers began to acclaim Mary Baker Eddy as God's messenger. "What a triumphant career is this for a woman!" *The Christian Science Journal* exclaimed in November, 1885. "How dare we say to the contrary, that she is God-sent to the world, as much as any character of Sacred Writ?" The esteem in which she was held is also indicated by the introduction to the following letter written her: *"Dear Mother:*—The most blessed of women! Oh, how I long to sit within range of your voice and hear the truth that comes to you from on high!"*

In keeping with such acclaim, it is interesting to note that throughout one of the chapters in the third edition of *Science and Health,* 1881, God was called "Mother," and even in editions now in common use, on page 16, Mrs. Eddy renders the Lord's Prayer: "Our Father-*Mother God,* all-harmonious, Adorable one. Thy kingdom is come; Thou art ever-present." Is it not noteworthy that Mrs. Eddy also accepted the title of Mother, and that in editions of the *Manual of the Mother Church* prior to 1903 it was stipulated that no other church member should receive this title?

However, due to ridicule because of the obvious implications, a revision was made in the *Church Manual,* so that Article XXII reads: "It is the duty of Christian Scientists to drop the word *mother* and to substitute Leader." But in order to guard her preeminent position, Mrs. Eddy ordered that no other member shall "be called Leader by members of this Church, when this term is used in connection with Christian Science." It is understandable that Christian Scientists should have difficulty in harmonizing this bylaw with Jesus' command: "Neither be called 'leaders,' for your Leader is one, the Christ."—Matt. 23:10.

Another rather obvious move to assure her preeminence was to abolish pastors in 1895, and instead have only readers. So at Christian Science meetings and services held on Wednesday evenings and Sundays, readers merely read portions from the Bible and *Science and Health with Key to the Scriptures.* They are prohibited by the *Church Manual* to make any "remarks explanatory of the LESSON-SERMON," or to give a Bible lecture. This restriction causes all attention to be focused on what Mary Baker Eddy said. And as a further measure to exalt Mrs. Eddy, the *Manual* authorizes that at every service "Readers of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, before commencing to read from this book, shall distinctly announce the full title of the book and give the author's name."

It is interesting to observe that, in keeping with this policy, Mrs. Eddy's name appears on practically every page of Christian Science religious publications. Unquestionably Mrs. Eddy is looked to as the teacher of all Christian Scientists. But where are the Scriptural grounds for a woman to hold such prominence? Did not the inspired apostle of Jesus Christ say: "I do not permit a woman to teach, or to exercise authority over a man"? But even down till today women continue to fill

* *Miscellaneous Writings 1883-1896,* page 415.

many offices as teachers, and a woman, Mrs. Helen Wood Bauman, now holds the church's highest post, as president of The Mother Church in Boston.—1 Tim. 2: 11, 12.

SPIRITUAL EXPERIENCES

Christian Scientists, however, will excuse the prominence accorded Mrs. Eddy with the assertion that she was no ordinary person, but received inspiration from on high. Of such communications Mrs. Eddy herself writes in *Retrospection and Introspection:*

> "When I was about eight years old, I repeatedly heard a voice, calling me distinctly by name . . . I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, 'Nothing, child! What do you mean?' . . . One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother,—the call again came, so loud that Mehitable heard it."

Young Mary Baker continued to be susceptible to spirit influence, as Sibyl Wilbur notes in her church-approved biography: "Mary Baker's spiritual experiences continued to be grave and unusual, as had been her 'Voices.' " But in order to appreciate the nature of these experiences it is necessary to understand the circumstances at that time.

Mary Baker was born in Bow, New Hampshire, in 1821, and when she was a young woman the New England countryside was charged with the subject of Spiritualism. "Mediums developed on all sides," Sibyl Wilbur explains, and "the cure of disease by clairvoyant diagnosis and mesmeric healing was quite commonly given credence." Following the death of her first husband, George Washington Glover, in 1844, Mary became intimately involved with Spiritualists. "She associated with Spiritualists for years," Sibyl Wilbur acknowledges, and "at times she was even present at seances."

Although official sources endeavor to minimize Mary Glover's early connections with Spiritualism, a well-documented biography by Georgina Milmine in 1907, testifies:

> "There are people living who remember very distinctly the spiritism craze in Tilton, and who witnessed Mrs. Glover's manifestations of mediumship. One elderly woman recalls a night spent with Mrs. Glover when her rest was constantly disturbed by the strange rappings and by Mary's frequent announcements of the 'appearance' of different spirits as they came and went."

And in an affidavit, a Mrs. Richard Hazeltine said:

> "Mrs. Glover told us, as we were gathered there, that, because of her superior spiritual quality, and because of the purity of her life, she could only be controlled in the spirit world by one of the apostles and by Jesus Christ. When she went into the trance state and gave her communications to members of the circle, these communications were said by Mrs. Glover to come, through her as a medium, from the spirit of one of the apostles or of Jesus Christ."

While staying with a Mrs. Sarah Crosby during the summer of 1864, the former Mrs. Glover, who was now Mrs. Mary Patterson as a result of her marriage to Dr. Daniel Patterson in 1853, again displayed her prowess as a spirit medium. However, in an endeavor to divorce her from any direct participation in Spiritualism, Sibyl Wilbur's church-approved biography tries to explain that Mary was only playing, making believe.

> "Mrs. Patterson conceived and put into practise an admirable though harmless hoax. One day, as Mrs. Crosby has described it, while they sat together at opposite sides of a table in the big nursery, Mrs. Patterson suddenly leaned back in her chair, shivered from head to foot, closed her eyes, and began to talk in a deep, sepulchral voice. The voice purported to be Albert Baker's [Mary's deceased brother] . . . Mrs. Patterson expected Mrs. Crosby would shortly recognize the

pretense and laugh with her over it. Not so. . . . [Therefore] Mrs. Patterson, with a gaiety which she has rarely indulged, continued the hoax. She pretended to go into another 'trance' the following day."

It is true that later Mary Baker Eddy vigorously denied that her 'Science' had anything to do with Spiritualism, and, in fact, devoted a chapter in *Science and Health* to the subject "Christian Science Versus Spiritualism." Nevertheless, she admits being able to produce the same results as the Spiritualists, as you will note from her following comments in *Science and Health,* second edition, 1878, page 166:

"There is one simple subject to which we will allude; the current opinion that we must be a Spiritualist or medium . . . But we never were a Spiritualist; and never were, and never could be, and never admitted we were a medium. We have explained to the class calling themselves Spiritualists how their signs and wonders were wrought, *and have illustrated by doing them;* but at the same time have said, This is not the work of spirits and I am not a medium."

BIRTH OF CHRISTIAN SCIENCE

But despite Mrs. Eddy's claims to the contrary, Christian Science is inseparably linked with supernatural phenomena of a spiritistic nature. This becomes even more apparent as we examine events immediately prior to the year 1866, the date Mrs. Eddy officially sets for her discovery of Christian Science.

Due to her chronic ill health that had progressively worsened, in 1862 the then Mrs. Patterson, as a last resort, sought out the miracle-working healer, Dr. Phineas P. Quimby of Portland, Maine. "It did not matter if Quimby were a mesmerist, or a Spiritualist, or if he transmitted magnetic currents," Sibyl Wilbur writes. "The thing was he cured." So Mrs. Patterson went to him, and her personally approved biography tells what happened: "Gradually he wrought the spell of hypnotism, and under that suggestion she let go the burden of pain . . . Quimby himself was amazed at her sudden healing."

As a result Mrs. Patterson became a devout disciple of Quimby. "She talked Quimbyism to the exclusion of all other topics," her approved biography relates. She made a careful study of his personal writings, which were later produced in the volume *The Quimby Manuscripts,* and defended his supernatural power to heal as being "the result of superior wisdom, which can demonstrate a science not understood."* But later, when it was shown that her *Science and Health* was similar to Quimby's manuscripts, she denied getting her ideas from him, and spoke disparagingly of Quimby as an ignorant mesmerist.

After Quimby's death in 1866, and during the ensuing years when she wrote the first edition of *Science and Health,* Mrs. Patterson continued her close association with Spiritualists. About this time she and her second husband separated permanently, and she lived, in turn, with the Crafts, the Websters, Miss Bagley and the Wentworths—all Spiritualists. While staying with the Websters she even advertised her healing art in the Spiritualist paper, the *Banner of Light.*

Finally, in 1875, she was able to get her writings printed, and on page four of that first edition of *Science and Health* she asserted: "We made our first discovery that science mentally applied would heal the sick in 1864." But in later editions she changed the date to 1866, claiming to have been miraculously healed in that year.

So Christian Science was born, but for a time it did not appear as though it would amount to anything. When Mrs. Eddy first organized the Church of Christ, Scientist, in 1879 there were only twenty-six members. Personality conflicts and misunderstandings had hamstrung progress. Even

* Portland *Courier,* November 7, 1862.

when the sixty-one-year-old Mrs. Eddy moved to Boston in 1882 she still had but a handful of followers, one of them being her third husband Asa Eddy, whom she had married five years previous. That summer Mr. Eddy died; and soon afterward the scene began to brighten for the Christian Science movement.

In 1885 a Mr. James Henry Wiggin, prominent in Boston literary circles, was hired to polish up and improve the readability of the stiff and awkward *Science and Health.* Right along Mrs. Eddy had been changing the form of her textbook; adding chapters and making deletions, and now, with the improved readability, the book really began to sell. Mrs. Eddy's religion started to grow, and its growth was phenomenal. By the time of her death in 1910 at the age of eighty-nine, there were tens of thousands of members associated with 1,247 branch churches. Considerable growth has been realized since. Although membership figures are hard to come by, not long ago there were reported to be a total of some 367,570 Christian Scientists, 80 percent of whom were said to live in the United States.

A REVELATION OF GOD?

Despite the rather conclusive evidence that Mrs. Eddy got many of her ideas from Quimby, and that Wiggin did considerable revising of her writings, Christian Scientists, nevertheless, contend that she was inspired of God. They believe that the voices Mrs. Eddy heard and her unusual spiritual experiences were from God. But were they? Are the teachings she received in harmony with God's Word the Bible? Let us see.

First of all, what did Mrs. Eddy teach concerning God? In her early booklet *The Science of Man,* she claimed: "Jehovah is not a person. God is a principle." "The starting point of divine Science," she wrote on page 275 of *Science and Health with Key to the Scriptures,* "is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore is divine Principle."

In keeping with this belief, Mrs. Eddy wrote in her *Unity of Good:* "Truth is GOD." "Life is GOD." "Mind is GOD." "The summary of the whole matter," she said, is "that GOD is All, and GOD is Spirit; therefore there is nothing but Spirit; and consequently there is no matter." A few pages later she reasoned: "GOD, being everywhere, it must follow that death can be nowhere; because there is no place left for it." And this led to her conclusion on page 61: "I understand that man is as definite and eternal as GOD, and that man is coexistent with GOD."

Thus we read on pages 475, 476 and 486 of *Science and Health with Key to the Scriptures:*

> "Man is not matter; he is not made up of brain, blood, bones, and other material elements. . . . Man is spiritual and perfect . . . he must be so understood in Christian Science. . . . Man is incapable of sin, sickness, and death. The real man cannot depart from holiness . . . In divine Science, God and the real man are inseparable as divine Principle." "In reality man never dies."

But what about our five senses—sight, touch, smell, taste and hearing? How are these explained? On page 477 Mrs. Eddy wrote:

> "To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man."

Yet the Bible at Genesis 2:7 says: "And Jehovah God proceeded to *form the man out of dust from the ground* and to blow into his nostrils the breath of life, and *the*

man came to be a living soul." How does Mrs. Eddy explain this Bible verse? On page 524 of her textbook she quotes it, and then asks: Is this "creation [man] real or unreal? Is it the truth, or is it a lie?" She answers: "It must be a lie, for God presently curses the ground." Thus she repudiates the plain Bible statement, which is harmonious with proved science: "The first man is out of the earth and made of dust."—1 Cor. 15:47.

So it is seen that Mrs. Eddy denied the Bible teaching that Adam and Eve were perfect human creations of God, who later sinned. "Mortals are not fallen children of God," she wrote. "They never had a perfect state of being, which may subsequently be regained."* Are we to assume, then, that she also denied the ransom sacrifice of Jesus Christ? She leaves no question about it, for she asserted: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business."*

UNCHRISTIAN AND UNSCIENTIFIC

How different such teachings are from God's Word the Bible! "God made mankind upright," his Word says. (Eccl. 7:29; Deut. 32:4, 5) Yes, Adam and Eve were created perfect, but afterward they sinned, and, in turn, passed sin on to their offspring. This is the way God's Word explains it: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12; 3:23) However, due to his great love, "God sent forth his Son into the world . . . for the world [of obedient mankind] to be saved through him." But to effect this redemption Jesus had to pour out his lifeblood, for, according to God's law, "unless blood is poured out no forgiveness takes place."—John 3:17; Heb. 9:22.

Notice, therefore, that the Christian apostle John did not say that man is "perfect" and "is incapable of sin," and that 'the blood of Jesus is unable to cleanse from sin.' Rather, he wrote in harmony with God's inspired Word: "The blood of Jesus [God's] Son cleanses us from all sin. If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us."—1 John 1:7, 8.

How evident it is that Mrs. Eddy's nebulous reasoning flies in the face of Bible truth! What empty, unscriptural philosophy to declare that "Truth is GOD," or that 'God is everywhere'! Jehovah is a personal God with supreme intelligence and power. It is He who created man. Abstract, inanimate truth did not. Repeatedly the Bible attributes both personality and position to God. For instance, the apostle Paul wrote that Jesus ascended "*into heaven* itself, now to appear before *the person* of God."—Heb. 9:24.

Since the Bible says that "Jehovah our God is one Jehovah," and He "made us, and not we ourselves," how can man be "coexistent with GOD"? The Bible shows he cannot be, even as it repudiates Mrs. Eddy's teaching that "in reality man never dies." God's plain statement to the sinner Adam was, "You will positively die" if you disobey. And he did die.—Deut. 6:4; Ps. 100:3; Gen. 2:17.

What blasphemy to try to explain away sin, sickness and death with the unscientific reasoning that man's marvelous senses are "mortal and erring illusions," and that "man is not made up of brain, blood and other material elements"! Man is a marvelous creation of God, as the psalmist David sang: "I shall laud you because in a fear-inspiring way I am wonderfully made." True, man has fallen a long way

* *Science and Health with Key to the Scriptures*, pages 476 and 25.

from his original perfection, but soon, in God's new order, mankind, as they receive the benefits of Jesus' ransom sacrifice, will be restored to human perfection.—Ps. 139:14; Rev. 21:4.

Christian Science denies this. Its efforts are directed toward healing physical ailments by impressing upon the sufferer that pain, as well as all material existence, is unreal, imaginary. But this teaching is not from God; it is not supported by God's Word the Bible or by scientific evidence. It is therefore evident that Mary Baker Eddy's inspiration must have been from wicked spirit forces, whose efforts are to blind people to the truth and against whose influence God's own Word clearly warns. —Deut. 18:9-12; Gal. 5:19-21; Rev. 21:8.

Keep Unity by Speaking the Truth

UNTIL now world peace and unity have been nothing more than a dream. Try as men will, they remain divided, and that not only by religious differences and racial prejudices, but also by political ideologies. And no wonder, since the hearts of these "kings" or world rulers are "inclined to doing what is bad, and at one table a lie is what they . . . keep speaking."—Dan. 11:27.

The facts cannot be gainsaid, lies are divisive. The "god of this system of things," Satan the Devil, has blinded the people to the truth, making them selfish, jealous, violent and lustful. It therefore follows that only when Satan and his demons are abyssed after Armageddon can men hope to have peace and unity among all mankind.—2 Cor. 4:4; Rev. 20:1-3.

Among true Christians there already are peace and unity, for they heed the fine Scriptural counsel: "Now that you have put away falsehood, speak truth each one of you with his neighbor . . . speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love."—Eph. 4:25, 15, 16.*

Speaking the truth, of course, means speaking in line with the Word of God, the Bible, for, as Jesus said regarding it, "Your word is truth." The sciences of geology and archaeology have time and again proved Bible history true; human experience daily bears out the wisdom of Bible principles; current history testifies to the accuracy of Bible prophecy, and the facts show the Bible is singularly free from conflict with proved science.—John 17:17.

Note an example. In ancient times there were many myths about what supported the earth; among the best known being that it rested on the shoulders of the giant Atlas. But thirty-five hundred years ago a Bible writer wrote in harmony with scientific fact when he stated that the earth had no visible means of support, for God is "hanging the earth upon nothing."—Job 26:7.

Why does speaking Bible truth result in unity? Because it takes a good heart to speak the truth. Jesus said: "Out of the heart's abundance his mouth speaks." The truth has to be first in one's heart, and if it is there it will set one free, even as Jesus showed. Free from what? Free from false religion, from oppressive traditions, from unsound political ideas and philosophies, from fear and hatred of strangers and of one's neighbors. Speaking the truth frees truth lovers from bitterness, faultfinding and envy.—Luke 6:45; John 8:32.

Yes, getting the truth in one's heart causes one to think God's way, to think of doing something to help others. God is love, he is the personification of unselfishness. Getting his truth in one's heart makes one unselfish, and unselfishness unites, for it is concerned with the well-being of others instead of thinking just of its own interests.—1 Cor. 13:5; 1 John 4:8.

As you get the truth into your heart you will begin to speak it out. If you are the head of a family, you have a special obligation

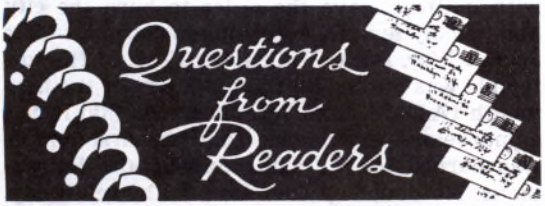
* For details see *The Watchtower*, May 1, 1963.

to do so. That means you must arrange for your family to study the Bible together at regular times, which study of Bible truth will cause your family to be drawn closer together, to be in unity. And united families coming together with one another in obedience to the command 'not to forsake the assembling of ourselves together, and so much the more as you see the day of Jehovah approaching,' results in congregations at unity.—Heb. 10:24, 25.

While it is true that out of the heart's abundance the mouth speaks, yet at times this speaking might be somewhat restrained because of love of ease, or fear of man or too great concern for material things. These snares must be avoided, for the obligation is upon all to speak the truth. All must teach others the things they have been taught. Having heard the invitation, "Come!" they must now say "Come!" to still others.—Rev. 22:17; Matt. 28:19, 20.

That the way to Christian unity is by speaking the truth is being demonstrated on a worldwide scale by the Christian witnesses of Jehovah; this unity especially standing out in times of stress and when they meet at large assemblies.

Are you among the happy united ones speaking the truth? If not, let Jehovah's witnesses help you to become one of them.



● At Revelation 12:3, 4 it tells that the tail of the dragon drew down a third part of the stars. Who are the stars, and is the third part to be taken literally?—C. S., U.S.A.

The texts referred to read: "Look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail draws a third of the stars of heaven, and it hurled them down to the earth." In the Scriptures spirit creatures are at times referred to as stars, as at Job 38:7: "When the morning stars joyfully cried out together, and all the sons of God began shouting in applause." They are fittingly termed stars, for they reside in the spiritual heavens, even as literal stars are in the literal heavens or sky.

The stars of Revelation 12:4 appear to be spirit creatures who became demons by reason of their deflection, which was caused by the great Dragon, Satan. His causing them to join him in the rebellion is pictured by the dragon's drawing down the stars with its tail, even as a large serpent, when it attacks its victims, may enwrap them with its body or tail. That the fall of these stars refers to their deflection rather than their being ousted at the time of the war in heaven is clear from the fact that the Dragon, Satan, is said to be responsible for their being hurled down to earth, whereas Michael and his angels, Jesus Christ and his heavenly hosts, are the ones that cast down Satan and his demons, as recorded at Revelation 12:9.

As for the expression, "a third part of the stars," we are not to think that this means that literally a third of all the holy angels deflected to Satan the Dragon over the years. Rather, this appears to be a symbolic way of stating that a considerable number were involved, and yet less than half, and therefore definitely a minority. Thus we find that in Revelation the expression "third" occurs repeatedly, in relation to the earth, the trees, the sea, the boats and creatures in the sea, the waters, the sun, the moon, the stars, the day and the men.—See Revelation 8:7-12; 9:15.

● Is there any explanation of the seeming discrepancy between Jeremiah 52:12 and 2 Kings 25:8? Jeremiah 52:12 says the tenth day of the month, while 2 Kings 25:8 reads the seventh day of the month.—G. G., U.S.A.

The full text of 2 Kings 25:8 reads: "In the fifth month on the seventh day of the month, that is to say, the nineteenth year of King Nebuchadnezzar the king of Babylon, Nebuzaradan the chief of the bodyguard, the servant of the king of Babylon, came to Jerusalem." Jeremiah 52:12 speaks in this regard of the "tenth day of the month." As to the three-day difference, it has been explained by some that Nebuzaradan went to Jerusalem, leaving Riblah on the seventh day of the month but not reaching Jerusalem till the tenth of the month. However, it appears that this high Babylonian

official who assumed command of the Babylonian forces after the termination of the siege did arrive on the scene on the seventh day of the month, to begin to dispose of the city. His job would be to oversee the demolition of fortifications, the plundering of the city, the razing of the city and the transporting of inhabitants into captivity. The tenth day of the month appears to mark the completion of his operations.

It is noteworthy that 2 Kings 25: 8 says that on the seventh day of the month Nebuzaradan "came to Jerusalem." It does not say "into" Jerusalem. On the other hand, Jeremiah 52:12 says that this Babylonian commander, on the tenth day of the month, "came into Jerusalem." The *Revised Standard Version* also shows a similar distinction between these two scriptures, 2 Kings 25:8 saying that the Babylonian chief of the bodyguard "came to Jerusalem" on the seventh day, and Jeremiah 52:12 saying that on the tenth day he "entered Jerusalem."

The Babylonian commander, upon arriving at the scene, no doubt set up his headquarters or occupied a headquarters that had already been set up outside the city's walls. Then from there he appears to have directed the operations, such as tearing down the city's walls. (2 Ki. 25:10; Jer. 52:14) The Babylonian troops also looted both the city and Jehovah's temple and had a good time for themselves. (Jer. 52:17-23; 2 Ki. 25:13-17; Dan. 5:2, 3) Since the plundering of the city and the pulling down of the walls occupied the Chaldean troops for several days, they apparently did not get to the actual burning of the city until the tenth of the month. On that day Nebuzaradan "came into Jerusalem" or entered the city to complete the operation and, when satisfied with matters, gave the order to burn the city and its holy temple. According to Josephus (*The Jewish War*, Book VI, Chapter IV, 5, 8) Herod's temple was burned on the tenth day of the fifth month (A.D. 70), and Josephus adds that it was a marvelous coincidence that the first temple was burned on the same day by the Babylonians. No doubt by the close of the tenth day, the city was burning and much of it reduced to ashes, Nebuzaradan having completed his appointed duty to dispose of the city.

SPECIAL NEXT ISSUE

Read: *What Will "God's Kingdom Come" Mean to You?*

ANNOUNCEMENTS

FIELD MINISTRY

By speaking the truth of God's Word, the Bible, Christians show themselves to be at unity, and at the same time they aid others to share the benefits of such unity. During April Jehovah's witnesses will continue to do this by offering to all persons a year's subscription for *The Watchtower* for $1, with three Bible-study booklets free for new subscribers.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 10: The Christian Woman's Need for a Head Covering—When? Page 200.

May 17: Her Head Covering and Congregational Activities. Page 205.