



# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

**OCTOBER 1, 1966**

**Semimonthly**

**CHRISTIANS MUST EXPECT  
PERSECUTION**

**SERVING WITH  
EVERLASTING LIFE IN VIEW**

**DO YOU LOVE PEOPLE?**

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**MOCK TRIAL OF CHRISTIANS**  
**—The Shame of Portugal!**



**"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

N. H. KNOER, *President*

Brooklyn, N.Y. 11201, U.S.A.

GRANT SUITER, *Secretary*

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

## CONTENTS

|                                       |     |
|---------------------------------------|-----|
| Do You Love People?                   | 579 |
| Mock Trial of Christians              |     |
| —The Shame of Portugal!               | 581 |
| Christians Must Expect Persecution    | 593 |
| Serving with Everlasting Life in View | 600 |
| Increasing Earthly Interests of the   |     |
| Prince of Peace                       | 607 |
| Questions from Readers                | 607 |

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|                              |                              |
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| AT—An American Translation   | Mo—James Moffatt's version   |
| AV—Authorized Version (1611) | Ro—J. B. Rotherham's version |
| Dy—Catholic Douay version    | RS—Revised Standard Version  |
| JP—Jewish Publication Soc.   | Yg—Robert Young's version    |

Average printing each issue: 4,850,000 Five cents a copy

"The Watchtower" is Published in the Following 70 languages

| Semimonthly |            | Monthly    |             |
|-------------|------------|------------|-------------|
| Afrikaans   | Finnish    | Norwegian  | Armenian    |
| Arabic      | French     | Portuguese | Bengali     |
| Cebuano     | German     | Seotho     | Bicol       |
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|             |            |            | Tswana      |
|             |            |            | Turkish     |
|             |            |            | Ukrainian   |
|             |            |            | Urdu        |
|             |            |            | 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.           | \$1                                                |
| Canada, 150 Bridgeland Ave., Toronto 19, Ontario           | \$1                                                |
| England, Watch Tower House, The Ridgeway, London N.W. 7    | 7/6                                                |
| 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 in-). 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. LXXXVII

October 1, 1966

Number 19

**D**O YOU love people? The Creator of heaven and earth loves people. Great as he is, as far removed as his heavenly throne is from this mundane sphere on which we dwell, yet he is interested in people; he loves people. As Jesus Christ, God's Son, said: "God loved the world" of people very much.—John 3:16.

But why love people? Why does God the Creator love people? Doubtless there are many reasons. For one thing, he saw in people something inherently good, something worthwhile. He saw in imperfect people on earth the possibility of their responding to his goodness. We might even say that God saw in people some of his own fine qualities. Does that sound farfetched? Not at all, for had not God created man in his own image and likeness in the first place? And even in imperfect man there was enough of that likeness remaining to call forth the love of God, whose name is Jehovah.—Gen. 1:26, 27.

More than that, God loves people because he appreciates the needs of people and he likes to see his creatures happy. The plight of humans awakened in him pity and compassion, which are facets of love. As we read regarding God's Son,

**DO  
YOU**

*Love People?*

Jesus Christ, who reflects his Father's mental disposition: "On seeing the crowds [of people] he felt pity for them, because they were skinned and thrown about like sheep without a shepherd."—Matt. 9:36; John 5:19.

Among other reasons that might be mentioned why God and his Son love people is that expressing such love results in a blessing to themselves, on the principle that "there is more happiness in giving than there is in receiving." In fact, the Bible tells us that it is possible for imperfect humans, by pursuing a wise course, to bring happiness to God himself: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Acts 20:35; Prov. 27:11.

The reasons that Jehovah God and Jesus Christ have for loving people are certainly adequate for us to love other people, namely, because of their fine qualities or their potentialities for good, because they need our love, because loving people can bring mutual happiness. But as imperfect humans we have added reasons for loving people. Are we not all related? Both Adam and Noah are our common ancestors. And then, God made us so that it is not good for us to continue alone for any length of

time. We need one another. No hermit, anchorite or recluse was ever balanced and truly happy, because such persons are self-centered, which does not go with happiness.—Gen. 2:18.

How can you show that you love people? First of all, by associating with people. When on earth Jesus was ever associating with people. The crowds flocked to him, and, tired though he may have been, he did not push them away from him. (Mark 6:30-34) So, do not be a selfish introvert, keeping to yourself all the time; do not be a "lone wolf." Show you love people by mixing in with them. Not that there are not times when it is good for you to be alone, as for prayer and meditation, even as we read of Jesus Christ. (Matt. 14:23; Luke 4:42) But do not let such things as the love of money or even the pursuit of knowledge make you one-sided, unbalanced. That is why God arranged for people to be reared in families and why Christians are told to assemble together.—Heb. 10:23-25.

Another way to show that you love people is by making no distinctions because of race or nationality. God did not love just *white* people or *black* people, but he loved people. That is why Christ's followers are told to "make disciples of people of *all* the nations," *all* kinds of people.—Acts 10:34, 35; Matt. 28:19.

Yes, to love people means to serve them regardless of their race or nationality. Last February the Supreme Court of New Jersey ruled that a barber might not refuse to cut the hair of a person because he happened to be a Negro. The barber had argued that he could refuse personal service and that he was not qualified to cut the hair of Negroes because of its "unusual texture and quality." Obviously he did not love people if they were not white. He wanted to ignore the Scriptural truth

that God "made out of one man every nation of men."—Acts 17:26.

The chief way in which you can show you love people is also the way God and Christ showed that they loved people, by doing things for them. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life."—1 John 4:9.

There are ever so many little ways, day in and day out, that you can show you love people: by being outgoing, by being ready to smile, ready to start up a conversation with your neighbor. A stranger alone and quiet will, more often than not, welcome the interest another shows by striking up a conversation. Empathy will help you to do so, for it enables you to put yourself in others' shoes, as it were.

Show you love people by being ready to lend a helping hand, by making allowances for them, by not expecting too much of them, by recognizing their potentialities for good. Especially do teachers, physicians, missionaries and Christian ministers need to love people if they would be successful. And the same goes for individuals who have oversight of people.

One of the main reasons why Christian ministers keep calling at the homes of people to tell them about God and his kingdom is that they love people. Where welcomed, they keep calling back weekly, one year, two years and even longer as in the case of one upstate New York family of six. But the end result was that, not only did all six accept the truth of God's Word, but all of them became full-time preachers of this truth.

Do you love people? You should, for loving people is Godlike and Christlike and it pays in mutual happiness. Show that love by associating with people, by making no partial distinctions and by being helpful as opportunity affords!

# MOCK TRIAL OF CHRISTIANS

## *—The Shame of Portugal!*

TOWARD the end of June and the beginning of July a trial of forty-nine of Jehovah's witnesses and their associates in Lisbon captured attention throughout Portugal. Although the courtroom could accommodate only a limited few, thousands of persons gathered every day for the sessions. Never before had anything like it been seen in Portugal! Even people in other countries closely followed reports of the foreign correspondents present at the trial.

Many Portuguese citizens may feel that they know what went on at the trial. Why, in a matter of just two days, Lisbon newspapers contained 176 column inches of publicity about Jehovah's witnesses and the approaching trial. But these reports were extremely biased, often containing outright lies. Only propaganda of those seeking a conviction was presented; the defense of Jehovah's witnesses was never published. One newspaper told inquirers that when a fair story had been prepared and set up in type, Government censors prevented it from being printed.

Officials soon found, however, that even biased publicity resulted in more interest

in Jehovah's witnesses and their activities. So this, too, was greatly diminished. Therefore, relatively few people really know what went on during the actual course of the trial. You will find these matters of keen interest.

### ARREST AND IMPRISONMENT

On the evening of June 10, 1965, the Feijó Congregation of Jehovah's Witnesses was peacefully assembled in a private home in a suburb of Lisbon. About seventy were present, studying the Bible among themselves, as is the regular practice of Jehovah's witnesses. Then, about 10 p.m., police action headed by Lieutenant Jorge Manuel Natividade Jacob broke up the meeting and placed

forty-nine under arrest.

Although no official charges were made against them, two of the ministers, Arriaga Cardoso and José Fernandes Lourenço, were taken off to Fort Caxias prison. There they remained until October 29, four months and nineteen days, being denied reading matter, including the Bible, during over two months of that time. Mr. Cardoso and Mr. Lourenço were even kept in solitary confinement for eleven days, apparently in an attempt to break them down.

During their imprisonment, the Government drew up a 416-page brief. This contained, principally, the questions asked the two prisoners as well as the other forty-seven accused, and the answers they gave. A part of the detailed accusation by the Government's prosecutor stated:

"I pronounce all of the accused as material authors of a crime against the security of the State, of instigation to collective disobedience, foreseen and punishable under Article 174 of the Penal

Code. . . . They constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses and especially the youths of popular age."

However, no evidence was contained in the 416-page brief to prove that the forty-nine were guilty of these crimes. Absolutely no testimony of witnesses was produced to support the charges! The accusations were mere assertions, made without any evidence. The fact is: Forty-nine Christians were found studying the Bible together; they were not discussing politics, and no evidence was offered to support the claim that they constitute "a political movement." Nor was any effort made in the brief to prove that these persons ever publicly preached about anything, let alone that they had been telling people to disobey the Portuguese government, or were agitating and subverting the popular masses. No honest person could help but be struck by the brief's total lack of evidence. Nevertheless, the case was set for trial.

What would happen in court? Would the prosecution present evidence there proving the accused guilty of the crimes with which they were charged? Would the defendants be allowed full freedom to present evidence of their innocence to the court? Would the judges listen with unprejudiced minds in order to arrive at a just decision?

#### TRIAL OPENS AND IS POSTPONED

Finally, on June 14 of this year, the trial opened at Lisbon's courthouse at Largo da Boa Hora, and Jehovah's witnesses from all parts of Portugal flocked into town, not to picket the court but to give moral support to their Christian brothers and sisters who were on trial. Police officials had never seen such crowds there before. Being unprepared for so

many people, they were, at first, bewildered. One officer exclaimed excitedly: "What are we going to do with all these people? The main entranceway must be kept clear!" Overhearing the comment, one of Jehovah's witnesses passed the word and within minutes the entranceway was cleared. The officer was simply amazed by the swift cooperation and orderliness. Never before had there been a Lisbon crowd easier to handle, making seem very inappropriate the charge against the accused of "disobedience to the laws and regulations which govern public order."

The following day Lisbon's newspaper, *O Seculo*, reported: "Whoever arrived yesterday at Largo da Boa Hora would have seen a surprising spectacle . . . The windows around the second and third floors as well as the corridors, of which there are many, were full of people. In the patio people were packed tight. . . . Order was not altered. . . . It was calculated there were more than 2,000 persons present inside and outside the building. It was the first time that so many people have been seen there. They were, in the majority, sympathizers with the accused and their religion."

Court proceedings, however, were very limited that opening day, since one of the accused was ill and could not be present. Therefore, the public prosecutor made a motion to postpone the trial, and this was granted. So the beginning of the trial was moved to June 23.

#### TRIAL'S FIRST SESSION

At 2:30 Thursday afternoon, June 23, the trial commenced, and it continued in session until 7:30 that evening. On hand was an even greater crowd than before, estimated by some at about 5,000. Most of these stayed outside in the street for the full five hours, eagerly awaiting reports of the proceedings inside.

The three judges assigned to hear the case were presiding judge António de Almeida Moura and assistant judges Saudade e Silva and Bernardino de Sousa. The prosecutor for the Government was Dr. Lopes de Melo, and the defense lawyer representing the accused was Dr. Vasco Almeida e Silva.

The first defendant called to testify was Arriaga Cardoso. He was one of the two that had been held for over four months in prison without any charges being filed against him.

At the outset, the presiding judge tried to give the impression that religious freedom was enjoyed in Portugal. "You are not accused of illicit association," he told Cardoso. "You are not being judged for worshipping Jehovah. You can worship Jehovah as you can worship Mohammed or Buddha. The religion of each one is respected, that is, when such does not exceed strict religious bounds. The Portuguese Constitution guarantees freedom of worship."

However, the judge then tried to show, apparently, that Constitutional guarantees of freedom of worship do not apply to such religions as Jehovah's witnesses. Lisbon's *Diário Popular* reported his remarks to Cardoso: "There is not liberty for anyone who invents a religion and does what he wants in the name of God or whatever it might be. He has to be subordinate to men who rule the things on earth. . . . The principle of which you are accused is disobedience, of a general kind to the laws of the Nation."

At this point Cardoso, a 54-year-old native Portuguese citizen, started to pick up a copy of the Bible. He had in mind to show that, in compliance with the Scriptural command to be in subjection to earthly "superior authorities," Jehovah's witnesses are obedient to laws of all governments. (Rom. 13:1) They do not dis-

obey the laws of any government, when these are not in conflict with God's laws. (Acts 5:29) Nor are Jehovah's witnesses political agitators, because, in obedience to Jesus Christ who said that his followers would be "no part of the world," they never engage in political activity of any kind. (John 17:16) But the presiding judge quickly interrupted, as the *Diário Popular* reported:

"Don't use the Bible! For you the Bible is what counts, for the court it is the law that counts. The Bible does not govern civil activity. Do not invoke it, each one interprets it his own way and according to his interests. The Bible is not the constitution of the State. The court does not have to accept the Bible as the Political Constitution of the Portuguese Republic when it is interpreted by some American man."

The defendant was not an American; he is a Portuguese citizen. And contrary to what the judge intimated, he was desirous of presenting, not the views of an American, but his own Bible-based beliefs. Yet the judge prevented his testimony. He did not want to hear from the Bible!

#### PRIORITY OF GOD'S LAW

Nevertheless, the Bible cannot be set aside when obedience to human law is at issue. This is because Bible laws are the very foundation from which just laws of human governments have been derived, and obedience to them is even more binding upon persons than is obedience to human laws. This has been the opinion of famous jurists right down through the centuries to our day.

One of these jurists, William Blackstone, expressed it very well when he said: The law of God "is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of

any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original." (*Blackstone's Commentaries on the Laws of England*, Chase, New York, Baker, Voorhis and Company, 1938, pp. 5, 6) So it is not amiss to appeal to God's Lawbook, the Holy Bible. Jehovah's witnesses cannot leave it out of their lives.

The presiding judge asserted: "We have to adjust divine law to earthly laws. We have to interpret matters with logic. At times divine laws are aberrant." But Jehovah's witnesses do not agree that God's laws are at times "aberrant," that is, astray from the truth, erroneous. They believe God and His Word to be true, and with all their hearts and vital force try to live in harmony with the Bible. Is this wrong? Is it immoral or unchristian to put God's law before man's when the two conflict?

The early Christian apostles did not believe so. When they were on trial before a Jewish tribunal, Peter and the other apostles answered the charge that they stop their preaching activities by saying: "We must obey God as ruler rather than men." Yes, God had given the apostles instructions to preach, and they were going to continue to obey God regardless of what men said or did! So the Bible record goes on to explain: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news."—Acts 5:27-29, 42.

Today Jehovah's witnesses are not the only ones that answer in this manner. In a recent Portuguese book entitled "Our Divine History" by A. Amaral, which is published by the National Secretariat of Catechesis and bears the imprimatur of the Roman Catholic Church, the question is propounded on page 230: "When should we not obey the Authorities?" And the

answer is given: "We should not obey the Authorities when they order us to do something that is against the will of God. (Acts 5, 29; Mat. 10, 37)" So, if Jehovah's witnesses are charged with criminal disobedience because of publicizing this Bible view of matters, then all the Catholics in Portugal should be brought to trial on the same charge. Nothing Jehovah's witnesses have published is more pointed than this official Bible-based Catholic view. So, since Jehovah's witnesses in Portugal are the victims of official persecution on this basis now, what does the future hold for their Catholic neighbors?

That the Portuguese people, in general, agree that obedience to God should have priority is indicated by their popular motto: "God, Country, and the Family." God is rightly placed first. When the State ignores this, and when God's righteous laws are flouted and cast aside, as was done in Nazi Germany, horrible crimes against God and humanity result.

#### PREJUDICE OF JUDGES

From the very beginning of the trial it became evident that the judges were not interested in hearing the testimony presented by the accused. They were not concerned about obtaining evidence upon which to base a just decision, for they regularly interrupted and cut off witnesses to prevent them from giving testimony. It was clear their minds were already made up! They had apparently reached their decision before the trial even got under way. Such administration of justice is a shame to Portugal!

Prejudice against Jehovah's witnesses was apparent throughout the entire three days of sessions. Even proper court decorum was ignored by the judges. In the words of one Portuguese lawyer, the trial was "a mockery, a disgrace and a monstrous demonstration of the low state to

which Portuguese jurisprudence has fallen." Another Lisbon attorney called the entire case "a sham."

The judges abandoned their honorable function as magistrates of a high court and assumed the role of interrogators, accusers and ridiculers of the defendants and their beliefs. Often the very judge who propounded a question to a defendant would, if the answer displeased him, cut the defendant off before any more could be said. On several occasions the defense lawyer was forced to intervene and strongly protest the undignified manner in which the judges were speaking. He reminded them that it was not their place to make accusations, but, on the basis of the evidence presented, to judge whether the defendants were guilty of the charges.

When defendant Afonso Costa Mendes, age 54, was on the witness stand toward the end of the first day, Judge Bernardino de Sousa spewed forth a volley of uncontrolled declarations that were pitiful to hear. In an effort to show that the preaching activities of Jehovah's witnesses created hostility, he said that a man told him: "I would have liked to give a kick in the stomach to that Witness who called at my door." The judge asserted that their religion caused violence, and that it divided families and set them violently against one another. The lawyer for the defense tried to protest these accusations, but was cut off by the calling up of the next defendant by the judge.

However, the questioning of this defendant proved that the prejudiced judge was wrong. The defense lawyer asked:

"Are you married?"

"Yes."

"Is your husband one of Jehovah's witnesses?"

"No."

"What kind of relations exist in the home between you and your husband?"

"Since becoming one of Jehovah's witnesses I have tried to be a good Christian wife and this has helped make our marriage a happy one."

The lawyer then turned to the judge and pointed out that this answered the unsupported charge he had just made against Jehovah's witnesses.

The next defendant called to the witness stand was asked by the judge if he had ever been in court before.

"Yes," the defendant answered.

"On what charges?" the judge asked.

"For rape."

Immediately the judge seized on this. "See what kind of religion Jehovah's witnesses have!" he exclaimed.

The lawyer for the defense then asked the accused if he had been one of Jehovah's witnesses at the time that he had violated the girl.

"Oh, no!" he replied. "If I had been, I never would have done such a thing. At that time I was a practicing Catholic."

On the second day of the trial the judges made every effort to smear the defendants, and asserted that their beliefs were from America. Witnesses for the defense, however, showed otherwise, presenting evidence that what they believed was based on the Portuguese Bible. However, when testimony from the Scriptures was presented, the judges changed the subject, interrupted and finally one of them yelled out in court: "Are we going to transform this place into a Kingdom Hall? We are only interested in discussing law here!"

During this same court session, when witness for the defense Armando Monteiro was effectively explaining the Christian position of neutrality followed by Jehovah's witnesses in Portugal, the judge was very displeased. He said that none of this interested the court and would not allow Monteiro to continue with his testi-

mony. The lawyer for the defense objected to this high-handed, arbitrary treatment of the witness. An argument followed. The result of this session was that no more witnesses for the defense were permitted in the trial; only what are called "declarantes." The testimony of these could be legally stopped at any time, and the defense lawyer could question them only through the judge. The judges thereby endeavored to muzzle the defense.

Despite the testimony presented throughout the trial to show that the accused were unquestionably law-abiding Portuguese citizens, the judges maintained a hardened, prejudiced attitude. On the second day, when the defense lawyer brought to the judge's attention that his statement was contradictory to one he had made earlier, the judge told him, in a belittling manner: 'You are old and should take care to hear things better.' When the request was made that some type of record be kept of the court proceedings, this was denied. It was apparent that officials did not want what went on in court publicized! Why?

It is because any honest person examining the evidence could not help but be overwhelmed by the gross miscarriage of justice. No unprejudiced mind could possibly imagine how the judges reached the decision they did on the basis of the evidence presented. Little wonder no record of the court proceedings was permitted to be kept!

#### MISCARRIAGE OF JUSTICE

The public prosecutor did not produce one witness during the entire three days of the trial! Furthermore, he made no attempt to cross-examine any defendant or witness for the defense! No rebuttal at all was made! Actually, he presented no argument of any kind whatsoever! During the entire trial not one single fact or

piece of evidence was submitted to prove Jehovah's witnesses guilty of the crimes with which they were accused! In fact, the public prosecutor said hardly a word.

The illegality of the process and the injustice of the prison sentences is clearly evident in view of what is stated in Article 359 of Portugal's Penal Process Code, number 3, concerning preparation of complaints against the accused:

"[The complaint should have:] 'The discriminating and precise account of the facts that constitute the indicated infraction, if possible, the place and time that they were practiced, the reason they were committed, the degree of participation that the accused had in them, and the circumstances that preceded, accompanied or followed the infraction and that could aggravate or attenuate their participation.'"

However, the only facts proved in the 416-page brief and in the trial, with reference to the accused, are that they were gathered together in a Bible study at a certain hour and place. No proof was presented that the accused had preached to others, let alone *what* they had preached. It was not even established what was said at this meeting! Clearly, the requirement of Portuguese law for a "precise account of the facts that constitute the indicated infraction" and "the place and time that they were practiced" was never met! It is no wonder that Portuguese lawyers called the trial "a mockery," "a sham" and a "miscarriage of justice."

Testimony by the defendants, and by witnesses and "declarantes" in their behalf, took up practically the entire three days—June 23, June 30 and July 7. On the final day, the lawyer for the accused, in his summary of the case for the defense, showed that the defendants had done nothing criminal. Rather, they were Christians, doing the same work Jesus and his

early followers did. He forcefully drew to the court's attention that absolutely no proof had been submitted that they "constitute a political movement," encourage "agitation and subversion of the masses" or preach disobedience to the laws and regulations which govern public order. Now it was the turn of the prosecutor to speak. He rose; but, surprisingly, all he said was: "I ask for justice."

But, clearly, justice was not done. The trial was indeed a mockery! Two days later all forty-nine were sentenced to prison. The verdict is now on appeal to Portugal's Supreme Court of Justice.

#### TEACHINGS NOT SUBVERSIVE

Recently, with Portugal's increased military action in Africa, the conscientious refusal of certain young men to bear arms and kill their fellow humans has been seized upon to paint Jehovah's witnesses as an agitating, subversive, law-defying people. During the trial, however, these charges could not be substantiated. Only one of the forty-nine on trial had personally refused military service. Indeed, thirty-five of them were women! Neither had any of them encouraged others to refuse to bear arms.

Evidence was presented by the defense to prove that Jehovah's witnesses do not advise or encourage *anyone* to break a law or regulation of any government! In fact, their publications explain that it is wrong for a person to instruct another to refuse military service, salute the flag or perform any other duty that a government may require. On the trial's second day, the witness for the defense, Jose Maria Lanca, was able to show this by reading to the court from the official publication of Jehovah's witnesses, *The Watchtower*, of December 15, 1957. On page 756 that publication says:

"In Jehovah God's wisdom his inspired

Holy Scriptures refrain from giving direct advice. His Scriptures merely state the theocratic principles that should govern Christians and then leave it to the dedicated Christians . . . to maintain integrity toward God. Apart from explaining what the true Scriptural Christian principles in God's Word are, *no individual Christian or body of Christians has the divine commission or the responsibility to instruct another Christian directly what to do in this matter. Each one must decide for himself what to do.*"

"*Let God Be True,*" the most widely distributed Bible textbook of Jehovah's witnesses, also states explicitly on page 245: "If a citizen wants to salute a flag or to enter the armed forces of any nation, it is his right to do so, and Jehovah's witnesses regard it as wrong *for them* to oppose the efforts of such person or to condemn him. They do not attempt to convert the world to a refusal to salute flags or to decline to bear arms."

So, then, if any of the forty-nine accused had been doing what they were charged with, that is, preaching disobedience to government laws and regulations relative to bearing arms or saluting the flag, they would also have been violating the teachings of the Christian congregation of Jehovah's witnesses. Therefore, it is no wonder that evidence could not be produced in court to prove the accused guilty of the crimes with which they were charged!

The Portuguese government can be assured that it will never find Jehovah's witnesses participating in subversive activities, for Jehovah's witnesses follow a Christian course of complete neutrality toward worldly governments. This was clearly shown to the court, despite one attempt after another by the judges to interfere with the testimony of the witnesses. Since no court record was kept,

and since the reasons for their neutral position were not permitted to be published in Portugal, it is only fair that you hear a brief résumé of the facts in the case that were suppressed.

#### DEFENSE FOR POSITION OF NEUTRALITY

As the defendants in the case have repeatedly explained to others, Jesus and his disciples gave *principles* by which individual Christians were to direct their conduct in connection with worldly governments. For instance, Jesus did not take sides in the political disputes between Rome and certain nationalistic Jews, but replied to those who questioned him on the matter of paying taxes: "Shew me a penny. Whose image and inscription hath it?" "They answering said to him, Caesar's. And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's."—Luke 20:24, 25, Catholic Douay Version.

Obviously tax money is due worldly governments (represented by Caesar), and Jehovah's witnesses uncomplainingly pay their taxes, but what about God's things? What things are due him? The defendants believe that when one considers the matter honestly he must agree that no human or any earthly government gave a Christian his life. It is God-given! So they ask: Is it not reasonable, then, that a Christian might properly decide that his worship and life should be reserved for and paid back to God? If a Christian sacrificed his life in the military conflicts of some political government, what life would he have left to pay back to God?

It was shown to the court that among Jehovah's witnesses in all countries the decision as to whether to bear arms is a personal one. It is not a stand taken due to direct instruction of the organization of Jehovah's witnesses. Individuals of

other religious organizations have taken a similar position, outstanding of which is that of the Roman Catholic Franz Jägerstätter. During the second world war this young man refused to fight in Hitler's armed forces, and accepted execution by beheading for his resolute decision. Some Catholics consider him a saint because of his strong religious convictions.

So, what about the Catholics in Portugal who are conscientiously opposed to war and killing? There have always been some who have interpreted such Catholic Bible teachings as: "Thou shalt not kill," and, "Love thy neighbour as thyself," to mean that it is wrong to kill. (Ex. 20:13; Matt. 22:39) Are whole Catholic congregations in Portugal, therefore, going to be raided by the police and subjected to imprisonment because a few Catholic men with strong religious convictions conscientiously object to war? Are women with minor children and old men going to be brought to trial, sentenced and thrown into prison because someone in their congregation refuses military service? This is what is happening to Jehovah's witnesses! Other religious people may soon be next to suffer. Do you approve of this?

#### AMBASSADORS OF GOD'S KINGDOM

Jehovah's witnesses endeavor with all their heart to copy the example of Jesus Christ and his first-century followers. It was shown in court that these Christians are identified in the Bible as ambassadors of God's heavenly government. "We are therefore ambassadors substituting for Christ," the apostle Paul explained. Later, when in a Roman prison, Paul spoke of himself as an "ambassador in chains."—2 Cor. 5:20; Eph. 6:20.

An ambassador is under obligation to remain separate from the political activities of the country in which he serves. An effort was made to explain to the court

that it is similar with a Christian ambassador. As a true Christian he cannot properly become involved in the political affairs or warfare of another government. Nor could he engage in any work of national importance as a substitute for military service.

The testimony of Jesus Christ is the basis for this conclusion. In explaining the principle of separateness from the world to his disciples, he said to them: "These things I command you, that you love one another. If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but *because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" Jesus' disciples, clearly, were to keep separate from the world. Jehovah's witnesses in Portugal simply endeavor to imitate their example.—John 15:17-19; Jas. 4:4; 1 John 2:15-17, Catholic Douay Version.

But will Portugal allow modern-day Christians to follow unmolested in the footsteps of Jesus and his early disciples? Or will she identify herself as a present-day fighter against God by continuing her persecution of Jehovah's witnesses? Portuguese officials would do well to heed the wise advice of the first-century Law teacher Gamaliel, who said: "Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39.

#### EXHIBITING CHRISTLIKE LOVE

The principle of Christlike love was also drawn to the attention of the court as a reason for the neutral position of the ones on trial. Jesus Christ instructed his

followers: "Love one another, as I have loved you . . . By this shall all men know that you are my disciples, if you have love one for another." (John 13:34, 35, Catholic Douay Version) The love Jesus exhibits is not limited only to certain nationalities—to Germans, to French, to Portuguese, to Japanese or to Americans. He loves all righteously disposed persons, regardless of their nationality or place of birth.

Since this is true, the defendants ask: If Christ were on earth today, what army would he join? Would he fight against and kill persons of a different race or nationality? Regardless of what the Portuguese court thinks, those witnesses of Jehovah do not believe that Jesus would take up a rifle and shoot someone of a different race or nationality, or run a bayonet into his abdomen. They can in no way harmonize such activity with Jesus' own command to his followers to love one another. Therefore, they ask, How could a true Christian participate in an arrangement that would require him to take to the battlefield to kill his Christian brothers in another land?

Whereas they are obedient to the laws of the land, when commands of the nation conflict directly with the righteous principles of God's Word, they take the apostolic stand: "We ought to obey God, rather than men." As we have seen, this is the same position that the Roman Catholic Church in Portugal advocates as the Christian one. Since Jehovah's witnesses are now being persecuted for following it, is there any assurance that others will not also soon be persecuted for teaching the same thing?—Acts 5:29, Catholic Douay Version.

#### EARLY CHRISTIANS' VIEW

Is the above position set out in Catholic teaching and practiced by Jehovah's wit-

nesses without precedent? How did early Christians view entanglement in political affairs? Did they serve in the armies of worldly nations? What do the reliable facts of history show?

An examination of accurate histories regarding early Christianity reveals that early Christians maintained strict neutrality relative to the political affairs of the nations. Note the comments of just a few of such textbooks:

"Zealous Christians did not serve in the armed forces or accept political offices."—*World History, The Story of Man's Achievements* (River Forest, Ill.; 1962), Habberton, Roth and Spears, p. 117.

"The Christians were strangers and pilgrims in the world around them; their citizenship was in heaven; the kingdom to which they looked was not of this world. The consequent want of interest in public affairs came thus from the outset to be a noticeable feature in Christianity."—*Christianity and the Roman Government* (London; 1925), E. G. Hardy, Principal of Jesus College, Oxford, p. 39.

British historian C. J. Cadoux summarized the uncompromising position of the early Christians very well in his book, *The Early Christian Attitude on War*, on pages 245 and 246:

"The early Christians took Jesus at his word, and understood his inculcations of gentleness and non-resistance in their literal sense. They closely identified their religion with peace; they strongly condemned war for the bloodshed which it involved; they appropriated to themselves the Old Testament prophecy which foretold the transformation of the weapons of war into the implements of agriculture [Isa. 2:4] . . . With one or two possible exceptions no soldier joined the Church and remained a soldier until the time of Marcus Aurelius (161-180 A.D.). Even then, refusal to serve was known to be

the normal policy of the Christians—as the reproaches of Celsus (177-180 A.D.) testify. . . . The application of Jesus' teaching to the question of military service was in a way unmistakable."

It is true that the Christian position of separateness from worldly affairs was not appreciated by pagan rulers, for these men had no understanding of the teachings of Jesus Christ, but their position should not be difficult for the officials of a professedly Christian nation to understand.

Clearly, the stand taken by Jehovah's witnesses in Portugal is not without precedent. Jesus laid down the principles for his disciples to follow, and early Christians were faithful to them, as the facts of history testify. Jehovah's witnesses in Portugal merely desire to follow their example. All they want is to practice true Christianity. They appeal to the Portuguese authorities to allow them to do so without molestation. The Portuguese authorities will suffer no harm, but only good, by permitting such freedom of worship in their country.

#### WHAT COURSE OTHERS HAVE TAKEN

Jehovah's witnesses are active in some 197 lands of the earth, and number well over one million publishers of the kingdom of God. So nations around the world are familiar with their position of neutrality. Many of these countries have, in one way or another, provided for their exemption from military service, because they recognize that they are fine people and an asset to the community. For example, the matter of how to deal with Jehovah's witnesses was recently an issue before the Swedish Parliament. What was the decision?

After several hours of debate the bill containing the important provision regarding Jehovah's witnesses was passed. Sweden's paper, *Freden*, in its June 10,

1966, issue commented about it editorially, saying: "Thus Jehovah's witnesses will in the future, after an individual investigation, be relieved of compulsory service by the simple method of not being called up at all. Sweden's Riksdag is to be congratulated for this decision which solves a problem that has hitherto been looked upon as unsolvable. Sweden can in this respect serve as an example to other countries."

What course will Portugal follow? This is for the government officials of Portugal to decide. The world will watch with interest, but, above all, it is to God himself that they must answer for how they deal with his servants.

#### A HARMLESS, PEACEABLE PEOPLE

It will only be to Portugal's credit and her benefit to deal justly with Jehovah's witnesses. For these Christian servants of God have a fine reputation world wide as an honest, hardworking, peaceable people. It is well known that they do not participate in riots, demonstrations or other disorders. Nor do they get drunk, practice fornication or adultery, engage in stealing, or perform other such immoral or criminal acts. As the defendant who previously had raped a girl explained in court: 'If I had been one of Jehovah's witnesses I would never have done such a thing!' Their strict adherence to Bible principles has made them a fine, upright people; a real contribution to a better community.

Rather than being "antisocial," as they were accused in court, Jehovah's witnesses are noted by those who live close to them in Portugal as good neighbors, ready to lend a neighborly hand when others are in need. They are also noted for their sincere efforts to help people to understand the Bible better. Their charitable work has had a fine effect on the lives

of many persons, and this is as true in Portugal as it is in many other lands throughout the world.

Of particular interest is the comment in the African newspaper, *The Northern News* (Ndola), concerning the activity of Jehovah's witnesses in southern Africa: "From all accounts those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind." Clearly, it is against Portugal's best interests to persecute such Christian people.

#### PERSECUTION CONTINUES

Why, then, is there such persecution in Portugal? Certain representatives of the Catholic Church are principally responsible. They have spread vicious propaganda about Jehovah's witnesses. For example, back in the summer of 1963 Catholic priest João de Sousa presented a series of TV programs in Lisbon containing all kinds of misrepresentation of Jehovah's witnesses. Later he published a book with more of the same. Police raids against the Witnesses resulted almost immediately. In commenting on the mass arrest of Jehovah's witnesses, last November 27 even the Danish radio noted the Church's responsibility. The news commentator said: "In Portugal as well as in Spain Jehovah's witnesses have for a long time been persecuted because the Catholic Church does not approve of the activity of the sect."

By egging on officials and stirring up her peoples, these Catholic clerics have whipped up an inquisitional-type persecution against Jehovah's witnesses. From one end of the country to the other, and in the Overseas Provinces, homes and meeting places have been broken into, possessions confiscated, and Jehovah's wit-

nesses arrested and thrown into prisons. There they have been held days, weeks, and even months without charge. In Lisbon, Luanda, Aveiro, Porto, Setúbal, Caldas da Rainha, yes, practically every city of any size within Portugal and her provinces, this has occurred.

And instead of diminishing, this type of persecution by Portuguese authorities is increasing. Why, on the very day that the forty-nine accused were sentenced, July 9, several homes of Jehovah's witnesses were raided by the police and their Bible literature was confiscated. A few days later, when hundreds of Witnesses were preparing to leave for a Bible assembly in France, passports were denied to about 150 of them. No reason was given for this. Does Portugal intend to take away all freedoms, even freedom of movement, from its citizens?

This is a dangerous situation. For when oppressive authorities begin taking away the freedoms of one group, it is a short step to taking away the freedoms of other persons also. Yes, the false accusations, mass arrests and imprisoning of Jehovah's witnesses are a warning that, not only religious freedom, but other freedoms cherished by Portuguese citizens may be in jeopardy.

#### WHAT YOU CAN DO

Here is an opportunity to express your feelings about this flagrant miscarriage of justice. At the time of writing, the forty-nine accused are free, as the case is on appeal to a higher court. But they all face prison sentences, as well as fines that are beyond their economic means to afford. Should these penalties be enforced, extreme hardships will be realized. With husbands and fathers in prison, families will be deprived of necessary financial support, and with mothers in prison, minor children will be deprived of the care and supervision these need so much.

Portuguese officials may feel that the treatment of Christians in their country is a matter of private concern. We do not believe it is, and we are confident that millions of honest-hearted persons in Portugal and throughout the world are deeply concerned about what happens to these sincere Christians in Portugal. Such persons detest the persecution of religious minorities, and desire to register their protest. If you are such a person, we urge you to write to Portuguese officials regarding this matter, and to make your feelings known.

Address your protest to the Prime Minister:  
Exmo. Sr.

Prof. Doutor António de Oliveira Salazar  
Rua da Imprensa, 8  
Lisbon, Portugal

Also to the President of the Republic:  
Exmo. Sr.

Contra-Almirante Américo Deus  
Rodrigues Tomás  
Rua Almirante António Saldanha, lote 402  
Lisbon, Portugal

Also to the Minister of the Interior:  
Exmo. Sr.

Dr. Alfredo Rodrigues dos Santos Júnior  
Rua General Sinel de Cordes, 11-2  
Lisbon 1, Portugal

Also to the Minister of Justice:  
Exmo. Sr.

Prof. Doutor João de Matos Antunes Varela  
Avenida António Augusto Aguiar, 27-4 Dt.  
Lisbon 1, Portugal

Also to the Minister of Foreign Relations:  
Exmo. Sr.

Dr. Alberto Marciano Gorjão Franco Nogueira  
Largo do Rilvas  
Palácio das Necessidades  
Lisbon, Portugal

Also to the Minister of State:  
Exmo. Sr.

Dr. António Jorge Martins da Mota Veiga  
Rua Castilho, 71-4 Dt.  
Lisbon 2, Portugal

Also to the Director of the International  
Police and Defense of the State:

Exmo. Sr.  
Fernando Eduardo da Silva Pais  
Rua António Maria Cardoso, 8  
Lisbon 2, Portugal

Also to the Portuguese ambassador  
and consuls in your country.

# CHRISTIANS MUST EXPECT

# PERSECUTION

"All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

EVERYONE who has read the Bible is familiar with the many accounts of the persecution of servants of God because of their faithfulness in his service. This persecution has taken the form of verbal abuse, imprisonment, beating and even death. Outstanding examples of faithfulness in the face of persecution are Job, Daniel when in the den of lions, Paul who "five times received forty strokes less one," and, above all, Christ Jesus who surrendered his very life to persecutors. The eleventh chapter of the book of Hebrews gives this description of the sufferings of faithful servants of God in pre-Christian times: "They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tribulation, under ill-treatment . . . They wandered about in deserts and mountains and dens and caves of the earth." Even as we read this graphic account we are moved to ask: Why? Yes, why should a faithful servant of God have to suffer such ill-treatment? Could God not protect him? And do Christians of today have to expect such persecution? If so, how can they faithfully endure it and

come out victorious?—2 Cor. 11:24; Heb. 11:37, 38.

## WHY PERSECUTED

<sup>2</sup> For the origin of this persecution and the reason for it we must go right back to the beginning of the Bible and find it in the first three chapters of Genesis. Here we read of the creation of the earth and the forming of it for human habitation. Finally, we get the account of the creation of the first man, Adam, and then his wife, Eve. In kindness, God gave them instructions for living and keeping in harmony with their Creator. They were given great freedom to move around in their paradise home and eat of the fruit and vegetation they found there. Adding to their joy was the loving dominion they were given over the animal creation in the garden, and the marvelous prospect of raising a family in these happy conditions. (Gen. 1:28-30) Righteously, God gave them the requirement of obedience to him, and this meant abstaining from eating the fruit of a certain tree in the garden. Of course, this was not a hardship, since there were many other trees from which they could eat to satisfaction. (Gen. 2:17) God did not hide

1. As we read the Bible's account of persecution of God's servants, what questions arise in our minds?

2, 3. (a) Where do we have to look to find the origin of this persecution? (b) What led up to the establishment of enmity between Satan and the servants of Jehovah?

from them the fact that disobedience to this simple requirement would mean loss of their lives.

<sup>3</sup> At this point a third party entered the garden in the form of a serpent. Speaking cunningly to the woman, he seduced her by false promises to eat of the forbidden fruit. Later, Adam joined her in this act of rebellion against God. For this they were justly sentenced to death by God. Going on further to deal with the serpent, God said: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) The serpent really meant is elsewhere identified as Satan, the Devil. (Rev. 12:9) The woman is shown to be God's great heavenly organization of holy creatures, represented as his wife. (Rev. 12:1-6; Isa. 54:1-6) In this sentence expressed against Satan, Jehovah God established that enmity or hatred would exist between Satan and the seed or offspring of God's woman. Only the final destruction of Satan would put an end to this enmity.

<sup>4</sup> The reproach and persecution that has been heaped upon servants of the true God ever since that time has been the expression of Satan's enmity as foretold by Jehovah. By thus violently opposing these servants of God, Satan has been trying to cause them to turn against Jehovah, just as he did in the case of the first human pair. This fiery hatred of Satan has not burned itself out during the almost six thousand years since it was originated in Eden. In Jesus' day it blazed furiously against him as Satan tried to stamp out this promised 'seed of the woman.' Jesus warned his followers that the same persecution would also be heaped upon them. "Bear in mind the word I said to you, A

slave is not greater than his master. If they have persecuted me, they will persecute you also." (John 15:20) And now, in the time of the end of this system of things, Satan's enmity against Jehovah's servants reaches new heights of violence and fury, just as John said at Revelation 12:13-17. Yes, he knows full well his end is approaching (Rev. 12:12), and he will not desist from expressing his bitter enmity against all who serve Jehovah. That enmity will subside only when "the original serpent, the one called Devil and Satan," is crushed under the heel of the seed of God's woman right after Armageddon. So, we must prepare to endure persecution.—Rev. 12:9; 19:11 to 20:3.

#### DIFFERENT KINDS OF PERSECUTION

<sup>5</sup> Throughout the Scriptures we read of many different kinds of persecution used by the adversary against Jehovah's faithful servants, all of which are still used by him today. One of the milder forms of persecution is verbal abuse. The purpose of this is not only to cause the servant of God to shrink back but to poison the minds of others so that they will not listen to the preaching of the good news. Of course, no one likes to have vile language hurled at him or lies told about him. But Jesus said that this was no cause for alarm but, rather, the contrary. "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake." And just why should we be happy under such unpleasant treatment? "Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you."—Matt. 5:11, 12.

<sup>6</sup> A subtler form of persecution and one

4. How has Satan's enmity expressed itself, and why, especially in this period of time, must we prepare to endure persecution?

5. What is one of the milder forms of persecution, and should it dismay us?

6. What did Jesus say about opposition from relatives, and how does Job's experience help us to endure this?

that is often very hard to bear is opposition from relatives. Sometimes newly converted Christians find that relatives whom they love dearly and who have always been very close to them now begin to oppose and persecute them, because of their new way of life. The faithful man Job had this to bear at the height of his suffering. After his losing almost everything he had, his wife turned against him, saying: "Are you yet holding fast your integrity? Curse God and die!" (Job 2:9; 19:17) But Job, although in great pain and, no doubt, cut to the quick by this unkind onslaught from one who should have comforted him, held fast his integrity to Jehovah. And so must we under similar trials, hard though it may be. Jesus said it would happen this way: "For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:35, 36.

<sup>7</sup> A favorite method of persecution used by Satan is imprisonment. He has often used this after making false charges, as was the case with Jacob's son Joseph, thrown into an Egyptian prison on the false charge of attempting to rape his master's wife. This must have been very hard for Joseph to bear, knowing full well he was innocent of the vile charge. What did he do? Make a jailbreak and set himself free and try to vindicate himself of the false charges? No, indeed, Joseph did no such thing. He patiently waited for Jehovah to set him free in His own time and way. This is exactly what Jehovah did, and

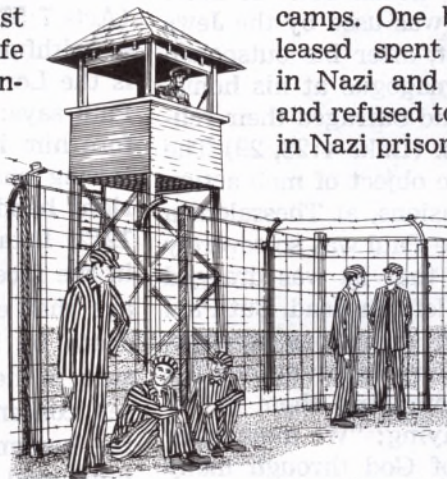
it resulted in Joseph's being exalted to a high position under Pharaoh, and being used further by Jehovah for his own glory and praise. What a wonderful reward for Joseph for faithful endurance under persecution!

<sup>8</sup> Other servants of God, such as the prophet Jeremiah and the apostle Paul were thrown into prison because of their boldness in speaking the truth of God's Word although forbidden to do so. It is always the public declaration of the truths of Jehovah's purposes that the adversary wishes to stop. Because of their faithfulness as Jehovah's witnesses in preaching the good news thousands of our brothers were thrown into prisons and concentration camps in Hitler's Germany. Thousands of others have suffered similar persecution in Communist prison camps. One brother recently released spent twenty-four years in Nazi and Communist prisons and refused to compromise. Many in Nazi prisons could have bought

their release by renouncing their faith, but they never gave it a moment's consideration. Indeed, they continued preaching in prison and found many of Jeho-

vah's "sheep" there. In all

these trials they were sustained by God's promise at Revelation 2:10: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test." Yes, they were "fully put to the test" and proved to themselves that Jehovah could bring them through.



7. What is the right attitude toward imprisonment as a form of persecution?

8. From what other examples of imprisonment of Jehovah's servants can we draw courage?

<sup>8</sup> Going farther than simple imprisonment, persecution in Bible times often took the form of violent physical abuse. The apostles were ordered to be flogged by the Jewish Supreme Court to try to discourage them from preaching about Jesus' resurrection. (Acts 5:40) Paul and Silas had their clothes torn from them and were then beaten with rods at Philippi because of their Christian missionary activity. (Acts 16:22, 23) More recently, in Africa, hundreds of our brothers were rounded up by soldiers and cruelly beaten with the butts of rifles in order to try to compel them to worship a national emblem idolatrously.



<sup>10</sup> Mob violence is another weapon of persecution used by Satan both in Bible times and today. It was used by the Jews against Jesus Christ, after his outspoken preaching in the synagogue at his hometown of Nazareth had outraged their religious susceptibilities. (Luke 4:28, 29) The apostle Paul was the object of mob action on at least two occasions, at Thessalonica and at Lystra, where Paul was so severely stoned by the mob that he was dragged outside the city and left for dead. But Paul recovered and, with marvelous courage, went back into the city to strengthen the disciples there, encouraging them to remain in the faith, saying: "We must enter into the kingdom of God through many tribulations." (Acts 14:19-22; 17:5) Thousands of our brothers in the United States and other countries have courageously endured mob action in recent years and have had their faith strengthened thereby.

<sup>11</sup> The ultimate weapon of persecutors is

death. This too has been extensively used by Satan as he has been permitted by Jehovah. In the early days of the young Christian congregation the brothers were strengthened by the magnificent example of Stephen, stoned to death by a fanatical mob of Jewish religious leaders. Later, the apostle James was put to death by the sword at the hands of Herod Agrippa I. (Acts 7:57-60; 12:1, 2) The finest example of faithfulness to death under persecution is the Lord Jesus Christ. Concerning him Paul says: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2) It takes courage to remain steadfast in the face of certain death. It was courage that enabled Jonathan Stark to face death by hanging with complete composure, in the fall of 1944 in the Sachsenhausen concentration camp in Germany. As the hangman, a hardened criminal, hesitated, and as the camp commander forgot to shout his orders, Jonathan spoke up: "Why are you hesitating? Take your stand for Jehovah and for Gideon." What is it that enables Christians to look violent death in the face without a tremor? It is their sure hope in Jehovah's promise to resurrect them even as he resurrected Jesus Christ. "Prove yourself faithful even to death, and I will give you the crown of life." (Rev. 2:10) "Do not become fearful

9. How has the adversary used physical violence as a form of persecution?

10. How has mob violence been used against Christians?

11. (a) What is the ultimate weapon of persecutors, and what encouraging examples of faithfulness until death do we have? (b) What can strengthen us to faithfulness in the face of violent death?

of those who kill the body but cannot kill the soul."—Matt. 10:28.

#### CHRISTIAN CONDUCT UNDER PERSECUTION

<sup>12</sup> Since persecution is clearly something that Jehovah allows to come upon his servants as a test of their integrity, we should not be surprised when persecution of one kind or another arises. Indeed, if we are not having to endure some such trial, we wonder if we are really on the Christian path. Of course, not everyone has to face death in order to experience the hatred of the adversary. Sometimes it is simply the verbal abuse that eventually is heaped upon all who share in the Christian's work of preaching the good news from house to house. In this case, what should be the reaction of the Christian preacher?

<sup>13</sup> The best way to answer this question is to ask: What would Christ Jesus do? We do not have to guess the answer, for it is given for us in 1 Peter 2:23: "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." If Jesus had reviled those who abused him, he would have degraded himself to their low level and he would have become like the Devil, which name means "Slanderer." He would have denied the purpose for which he was born, which was to "bear witness to the truth," not to be a slanderer of those who opposed him. (John 18:37) Jesus knew that any abusive speech hurled at him was only by permission of his Father, and so he demonstrated complete submission to the will of Jehovah by enduring this persecution in silence. When we are similarly subjected to derisive speech and lying accusations, there may even be an opportunity to make a

mild-tempered answer, as Paul showed. "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) When hot and angry words are being poured out, a quiet word can often be like oil on troubled waters. "A mild tongue itself can break a bone." (Prov. 25:15) Yes, one who is so opposed that his spirit is as hard as bone can sometimes be entreated by a quiet answer.—Prov. 15:1.

<sup>14</sup> To be able to withstand bitter persecution over a long period of time we must understand why it is permitted. When we have studied the Bible and know the origin of wickedness, then we know that Satan is completely committed to trying to destroy the faith of every individual who serves God. We know that if we are to be blessed by Jehovah with life everlasting in his New Order, then our fitness to live there must first be proved. Our integrity and steadfastness must be tested. Jehovah has told us he will permit Satan to bring persecution upon us for this purpose and our faithful endurance will prove to be a vindication of his great Name. Knowing this, we can even rejoice under persecution as the apostles did. The Acts of the Apostles is a thrilling record of the testing of the faith of that small band of Christians. They were thrown into jail, and when God's angel miraculously released them they immediately resumed their preaching in a bold manner. Once more they were haled before the Supreme Court of the Jews. Although they were commanded to stop preaching about the resurrected Jesus, they boldly replied: "We must obey God as ruler rather than men." (Acts 5:29) This time they were flogged and ordered to preach no more. Did this finally si-

12, 13. (a) Are we surprised when persecution arises, and why do you so answer? (b) What should be our reaction to verbal abuse?

14. (a) What understanding will help us to withstand persecution? (b) How did the apostles demonstrate the right outlook on persecution?

lence them? Did the increasing severity of the persecution now daunt them and make them hide away? Read the answer in Acts 5:41, 42: "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Yes, they were happy that Jehovah had given them this opportunity of demonstrating their burning love for him. That is the right outlook on persecution.

<sup>15</sup> But what should be our attitude toward the men inflicting the persecution? Jesus gave the simple answer: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) Is this humanly possible? Could our brothers in Germany feel love for their Nazi persecutors who brutally beat them with steel whips until they were unconscious, who compelled elderly persons to do hard labor and bear heavy burdens until they collapsed, and who kept them so short of food that many became so weak that they were too helpless to resist the rats that gnawed them to death? Could they still show love to men who treated them so inhumanly? It depends on what kind of love you mean. They could obviously not feel brotherly affection for them as indicated by the Greek word *philia*. But what of the unselfish, principled love known by the Greeks as *agape*? Yes, that kind of love they could and did show. By continuing to preach to their persecutors, by manifesting Christian principles in dealing with them, they showed such love and this even resulted in some of the persecutors' becoming Jehovah's witnesses.

15. What should be our attitude toward men who persecute us? Give examples.

<sup>16</sup> Some persecutors, however, carry on their ill-treatment of Christians in ignorance. Many are blinded to the truth of God's Word by Satan, who presents himself as an angel of light. (2 Cor. 4:4; 11:14) When we can see Satan as the original and chief persecutor of the servants of God, and men as simply his tools, it helps us to take a more loving attitude toward human persecutors. Stephen saw things this way and, even as he was dying, cried out: "Jehovah, do not charge this sin against them."—Acts 7:60.

<sup>17</sup> So persecution should not always be regarded as a bad thing. It often has good results when we faithfully endure it. First, it strengthens us individually, providing we understand it and why Jehovah permits it. One who has undergone persecution because of his faith and has come out victorious with the backing of Jehovah's holy spirit feels a sense of joy beyond description. He is grateful to Jehovah for allowing him to demonstrate his faithfulness and for giving him the strength to endure. He is drawn much closer to Jehovah. Secondly, our faithfulness under opposition is often a source of strength to our fellow believers. Paul's faithful endurance in prison bonds and his boldness in continuing to preach the good news in that condition had a very strengthening effect on many of the Roman Christians. "My prison bonds have become public knowledge in association with Christ among all the praetorian guard and all the rest; and most of the brothers in the Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly."—Phil. 1:13, 14.

<sup>18</sup> A third fine result of faithful endurance

16. What outlook will help us to show love to human persecutors?

17. Name two good things that can result from persecution.

18. What other good result can come from faithful endurance under persecution?

ance under persecution is that Jehovah's name is honored. "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. 2:19, 20) Jehovah is always pleased when we take a wise and upright course. He says: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (Prov. 27:11) From the time of Adam's fall Satan has taunted Jehovah. If we fail to endure under persecution, we just give Satan a further reason for taunting God. But when we draw strength from God's Word and his holy spirit, and stand firm under all kinds of opposition, we give Jehovah a living answer to the taunter. Then Satan has to turn away without satisfaction. We do want to make Jehovah glad, do we not? Then let us joyfully, yes, happily, suffer shame on account of his matchless name.

<sup>19</sup> Looking at persecution in this way, we will never be ashamed. Although we are "objects of hatred by all people" on account of Christ's name and are regarded as "the refuse of the world, the offscouring of all things," we have no reason to be alarmed or concerned. (Matt. 10:22; 1 Cor. 4:13) That was how Paul felt about it as he said to Timothy: "Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake . . . For this very cause I am also suffering these things, but I am not ashamed." (2 Tim. 1:8, 12) With this Peter also agreed. "But if he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name."

(1 Pet. 4:16) If we are convinced that our belief is right and we are doing God's will, then all the shameful treatment, abuse and persecution we shall have to endure will not make us discouraged or quit Jehovah's service. This has proved true in the case of Jehovah's witnesses in Portugal in modern times. Though an entire congregation was recently arrested, brought to trial and falsely condemned, this has not made Jehovah's witnesses in that land forsake the service of their God.

<sup>20</sup> Our confidence in Jehovah will enable us, if necessary, to stand alone under persecution. The faithful man Job stood such a test without human help or consolation, and Jehovah kindly sustained him. "You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful." (Jas. 5:11) Paul, too, had to take such a lone stand in Rome and came out victorious. "In my first defense no one came to my side, but they all proceeded to forsake me—may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth. The Lord will deliver me from every wicked work and will save me for his heavenly kingdom." (2 Tim. 4:16-18) In our own times we have seen the steadfast examples of brothers like Stanley Jones and Harold King, who endured up to seven years and five years respectively of solitary confinement in Communist China's prisons. Surely, Jehovah does not forsake those who put their whole trust and confidence in him. "Jehovah is my helper; I will not be afraid. What can man do to me?"—Heb. 13:6.

19. Why do we not need to be ashamed when persecuted for serving Jehovah?

20. How can we be sure that we can even stand alone under persecution?

<sup>21</sup> Keeping Jehovah's sure promises in mind and remembering the faithful example of our brothers under persecution, we do not need to fear the future, even though it will bring down upon us all of Satan's fiery wrath, his death throes. We know that Jehovah is allowing us to undergo a testing for the proving of our faith and for the vindication of his great Name. We know too that "God is faithful, and he will

21. In spite of certain persecution, why can we face the future with full confidence?

not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10: 13) For this reason we will face the future with full faith and confidence, assured that we can overcome "all the wicked one's burning missiles." (Eph. 6:16) And finally we shall be able to cry out joyfully: "Thanks to God, for he gives us the victory through our Lord Jesus Christ!" —1 Cor. 15:57.

*Serving  
with*

## EVERLASTING LIFE

*in View*

"By endurance on your part you will acquire your souls."

—Luke 21:19.

**N**O NORMAL human creature wants to die.

Whether one is young or old, rich or poor, in good health or in sickness, the instinct to hold on to life is very strong. Not only is this true in the affluent countries of the world, where life is easier and more comfortable, but it holds good, too, in the underdeveloped countries, where life is often very squalid, hard and uncertain. Amid all their difficulties and problems the saying still holds good that 'while there is life there is hope.'

<sup>2</sup> If this earnest longing and striving for life is true in such circumstances, how much more diligent and determined should the Christian be in making fast his hold on everlasting life. Yes, indeed, the incentive to pursue everlasting life should be immeasurably stronger than the natural instinct to hold on to our present human life, which normally does not reach even

a hundred years. One who reads and believes the Bible's promise that "the gift God gives is everlasting life by Christ Jesus our Lord," surely has the greatest hope for the future that any human could want or conceive.—Rom. 6:23.

<sup>3</sup> When we read right through the Bible and take in all the wonderful descriptions it contains of life everlasting in a paradise earth, with freedom from sickness and strife, we wonder how anyone could fail to believe them and put his whole trust in Jehovah, the Giver of life. And yet Jesus foretold that very few would accept Jehovah's promises and set their feet on the pathway to everlasting life. "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate

1. How do normal human creatures feel about life?  
2. How should Christians feel about everlasting life?

3. How did Jesus describe the response among people to God's promises of everlasting life?

and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

<sup>4</sup> If we have true appreciation of everlasting life and all of its attendant blessings in a paradise earth, we shall want to make a firm resolve that, having found "the road leading off into life," nothing will turn us aside from it. We see everlasting life as a goal to strive for, an objective to be reached. We recognize that as we journey onward to this goal, we are like faithful Abraham, Isaac and Jacob of old, who saw the promises of God afar off. "They did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. For those who say such things give evidence that they are earnestly seeking a place of their own." (Heb. 11:13, 14) Those faithful men had endurance. In their day they knew that they would have to die and await God's promise of a resurrection before they could realize the fulfillment of the promises. But we, today, are in a much happier condition. We see around us the evidence that God's kingdom has taken its power to rule, and that within this very generation it will put an end to Satan's rule and usher in a "new earth," bringing everlasting life. (2 Pet. 3:13) So, if those faithful men of old were willing and able to endure on the road to life down to their death, how much more should we be able to endure, living as we do on the very threshold of God's new order?

<sup>5</sup> Above all else, we are interested in keeping our feet firmly fixed on that narrow road that is leading off into life and that so few people are finding. In following

this road we can compare ourselves to travelers in a foreign land. Seeing our goal on the horizon, we must fix our eye upon it as we walk toward it. If we take our eyes off the goal, we wander away from the road and get lost. If our hope for life is very strong, then we shall not be turned aside. Paul likens this hope to an anchor, saying at Hebrews 6:19: "This hope we have as an anchor for the soul, both sure and firm." Like an anchor that safely holds a big ship and prevents it from drifting onto the rocks that could wreck it, so this hope of everlasting life anchors us firmly to Jehovah God and prevents us from ever drifting away from the road to life. But if the anchor begins to drag, the ship will be lost. So we must make sure that we never lose our anchor, our hope, and so expose ourselves to the shipwreck of our faith.

<sup>6</sup> We need to build up our faith in everlasting life constantly like a hope that we always keep in view. Faith is something we cannot just accept once for all time and then assume it will maintain itself without further help. Our faith in God's promises gives us a wonderful view into the future of God's new order, which will remain forever. But a view is good only as long as we can see it clearly. Someone may live in a house with a very beautiful view, but if he never washes the windows the view will soon fade out of sight. The view is still there but he can no longer see it. He has to wash the windows regularly if he wants to keep on enjoying the beautiful view.

<sup>7</sup> So with our faith in God's promises; we must keep renewing it, dwelling on it, talking about it and so strengthening it. Unless we do this, our faith can eventually fade out of sight. For this reason the apostle Paul gave a strong warning to He-

4. (a) What was the attitude of pre-Christian servants of God toward the promises of everlasting life? (b) Why should our appreciation be even greater than theirs? 5. Illustrate the importance of keeping our feet on the road to life.

6. Explain why we must maintain our faith in the hope of life.

7. How can we avoid the sin of lack of faith?

brew Christians to keep their faith alive. "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; but keep on exhorting one another each day, as long as it may be called 'Today,' for fear any one of you should become hardened by the deceptive power of sin. For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end." (Heb. 3:12-14) We may never forget that endurance on the way to life is needed and this depends upon our keeping our hope of life in view. Losing our view of everlasting life means eventually losing life itself.

#### THINGS THAT CAN OBSCURE OUR VIEW OF LIFE

<sup>8</sup> What are some of the things that could obscure our view of everlasting life? Jesus helps us to understand this at John 6:63, where he says: "It is the spirit that is life-giving; the flesh is of no use at all." Our hope is a spiritual hope because it originates with the Great Spirit, Jehovah God. We cannot keep our eye fixed on a spiritual goal by nourishing and cultivating worldly hopes and fleshly desires. Our keeping a clear view of the hope of everlasting life depends entirely upon maintaining our spirituality. We have to live spiritual lives, becoming spiritually-minded. This helps us to keep our eyes on the goal. Look at it this way. If you have a long way to walk, what is it that can keep you going even when your legs are very tired? Why, it is the sight of the goal, is it not? Even though it may still be distant, as you see it drawing nearer and nearer you are encouraged to overcome your increasing fatigue and make

renewed efforts to press on. But if you cannot see the goal and do not know how far away it is, what then? Even though it may be just around the next bend in the road, the fact that you cannot see it makes your tiredness seem greater, and soon you are ready to quit. Today, there is a very real danger, which is enveloping many dedicated ones, of losing one's spiritual outlook, losing sight of the goal of everlasting life and growing weary in Jehovah's service.

<sup>9</sup> Loss of spirituality can do even greater damage. It can get us involved in the works of the flesh mentioned by Paul at Galatians 5:19-21. Among those mentioned there are "fornication, uncleanness, loose conduct, . . . drunken bouts, revelries, and things like these." Paul goes on to say: "As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." It would be fatal to be ensnared in these works of the flesh, these practices of the world of mankind, because it would mean the loss of our hope of everlasting life. In spite of this clear, pointed Bible warning, thousands of dedicated servants of Jehovah have allowed themselves to become swallowed up by these works of the flesh and have been dis-fellowshipped from among Jehovah's clean people. This happened because they lost their spirituality, lost their view of everlasting life. Something else seemed more desirable to them. But nothing, just nothing at all, could be more desirable than everlasting life under righteous conditions. How vital it is to ensure that nothing ever obscures our view of everlasting life!

<sup>10</sup> There are other ways in which our human flesh can obscure our view of everlasting life. Paul said: "The minding of the

8. (a) Why is it important for a Christian to be spiritually-minded? (b) How can loss of our spiritual outlook cause us to lose sight of the goal of everlasting life?

9. To what other dangers does loss of spirituality expose us?

10. Show from the Scriptures that we must allow God's spirit, not our fallen flesh, to control our lives.

flesh means death, but the minding of the spirit means life and peace." (Rom. 8:6) Our sinful human flesh would like to take complete control of us, dragging us away with it in pursuit of its desires, and stamping out the influence of God's holy spirit in our lives. As dedicated Christians we have to learn to resist the inclination to put our own fleshly desires first and learn to be led always by God's spirit.—Gal. 5: 16, 17.

<sup>11</sup> Some of the arguments of the flesh are very strong and appealing. Circumstances may arise in which our very life is at stake. We may be sick, and be told that nothing but a blood transfusion can save our life. We know that such use of blood is contrary to Jehovah's will. (Acts 15:28, 29) What will our choice be? At times some of our brothers have been faced with demands on the part of nationalistic governments to bow down and worship national emblems idolatrously, just as the three faithful Hebrews Shadrach, Meshach and Abednego were. They have been threatened with immediate death if they failed to do so. Others, striving to maintain their Christian neutrality toward wars between worldly nations, have been faced with similar threats to their lives.

<sup>12</sup> How can we survive such crucial tests and retain Jehovah's favor? Well, what are we seeking? To save our present human life, or to gain everlasting life? If we really have everlasting life as our goal and are keeping it always in view, we shall not consider our present human span of life as of such great importance that we would compromise on Jehovah's laws. Our most important consideration will be the keeping of integrity to Jehovah, not the keeping of our present life. Remember Jesus' words that "it is the spirit that is life-

giving; the flesh is of no use at all." Never let your flesh talk you into breaking Jehovah's laws. More pointedly Jesus said: "For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." (Matt. 16:25) If you keep everlasting life in view, rather than your present short life, you will be an integrity-keeper.

<sup>13</sup> Can you wait for everlasting life? Many cannot. They seek a more immediate, although greatly inferior reward. It calls for spiritual appreciation and maturity to be able to resist the temptation to grasp at temporary advantages at the expense of everlasting life. "We keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting." (2 Cor. 4:18) Develop your spiritual outlook, keep your eyes on the goal of everlasting life, and allow nothing to obscure your view.

#### HOW YOU MAY KEEP EVERLASTING LIFE IN VIEW

<sup>14</sup> Jehovah is the giver of life. "For with you is the source of life." (Ps. 36:9) We cannot keep everlasting life in view without staying close to Jehovah, the source of life. Zephaniah highlighted this, putting Jehovah first, when he said: "Seek Jehovah, all you meek ones of the earth." (Zeph. 2:3) David expressed this same important truth, putting Jehovah first, at Psalm 16:8: "I have placed Jehovah in front of me constantly."

<sup>15</sup> This is what we mean when we dedicate our lives to Jehovah. We do not dedicate ourselves to a religion, nor to a man, nor to an organization. No, we dedicate ourselves to the Supreme Sovereign of the

11. What crucial decisions involving life are facing many of our brothers today?

12. What right attitude toward life will strengthen us to survive these vital tests?

13. What temptation must we resist, and how can we do this?

14. What principles must we keep clearly in mind in our relationship to Jehovah?

15. (a) What should we know about dedication? (b) What necessary thing will help us to stay close to Jehovah, keeping him always before us?

Universe, our Creator, Jehovah God himself. This makes dedication a very personal relationship between us and Jehovah. For this reason, all dedicated ones are not only privileged but obligated to draw near to Jehovah in prayer. James 4:8 tells us: "Draw close to God, and he will draw close to you." If we do not constantly put Jehovah before us in prayer we cannot fulfill our dedication vows, because it just is not possible to have a close, warm, personal relationship with someone unless you constantly talk to him. We all know what happens when family members stop talking to each other. Their relationship breaks up. If we were ever to allow this to happen to our relationship to Jehovah it would be fatal to our hopes of everlasting life.

<sup>16</sup> This need for individual prayer grows greater as we near the complete end of this system of things. Peter tells us: "The end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) Yes, we must be very watchful indeed that we never neglect this precious privilege of prayer, which helps us to draw close to the Great Source of life. Prayer keeps us awake to our dedication to Jehovah, it helps us to stay spiritually-minded, it makes us more grateful to Jehovah for his goodness, and it sharpens our appreciation of being his servants with everlasting life as our goal.

<sup>17</sup> Personal study and meditation also help us to draw close to Jehovah and to keep a clear view of the truth. Bible reading should occupy a prominent place in our study schedule. We should take time each day to meditate upon it so that its right principles become an integral part of our thinking processes. We can test ourselves

on this. Ask yourself this question: "When my mind is not actively occupied on a particular project, to what does it turn?" It should turn as a normal thing to Jehovah and a consideration of his purposes. Just as the needle of a compass may be temporarily diverted to left or right, but always swings back to point due north, so our minds should turn back to Jehovah and his Word. If we do this, we shall have no reason to fear troublous times. We shall have taken the Word of God from the printed page, which men can destroy, and put it deep in our hearts, where opposers cannot touch it. Then, no matter what trouble may come upon us, nothing will be able to blot out our view of everlasting life.

<sup>18</sup> Consider, too, the help Jehovah kindly gives us through his visible organization on earth. Providing we stay close to it and serve along with it, we get great protection. This is the only organization today that exists solely for the purpose of doing Jehovah's work, and it is truly an organization of workers. This is because the work is urgent, as stressed by Jesus: "We must work the works of him that sent me while it is day; the night is coming when no man can work." (John 9:4) Sometimes we may feel that there is too much required of us in Jehovah's service and too much to do. However, rather than looking at it like that, why not try to see it this way? In filling our time to overflowing with his service, Jehovah is being kind to us. Being really busy in Jehovah's service is a safeguard to us. Then we just do not have time for the worldly interests around us which are clamoring for our time and attention. There is no doubt that worldly pursuits are very demanding of our time. Whether in work or in the pursuit of plea-

16. How is the need for prayer highlighted today, and what does prayer do for us?

17. How do personal study and meditation help us to keep our minds on right things?

18. Why is it good always to have "plenty to do in the work of the Lord," and how does Jehovah's visible organization help us in this?

sure, they would like to take every minute of it. But they cannot give us everlasting life. So when Jehovah through his visible organization kindly arranges to fill our lives with service, we should rejoice. Paul expressed it like this: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 15:58) It is the people who have little to do in Jehovah's service who fall into sin, not those who have plenty to do and do it joyfully. Our having plenty to do in Jehovah's service makes it sure that we keep our goal of everlasting life in view.

<sup>19</sup> Those who have plenty to do in Jehovah's service experience great joy in doing it. "Serve Jehovah with rejoicing. Come in before him with a joyful cry." (Ps. 100:2) Do you not agree that you can work at a job much longer when you really enjoy it? Yes, joy gives endurance. This joy sustained Jesus during his sufferings. Paul says, at Hebrews 12:2: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." As long as we experience this same wonderful joy in Jehovah's service it will keep us active and safeguard us against slowing down and quitting. And to have joy now, we must always keep before us the wonderful joy of living forever in God's new order. Just as Jesus triumphed over the torture stake and death itself because of the joy set before him, so we shall be able to overcome all obstacles in our way. Indeed, absence of joy is a sure sign of spiritual sickness. Oftentimes this lack of joy is due to one's having lost sight of the goal of everlasting life.

#### KEEP ON SERVING WITH EVERLASTING LIFE IN VIEW

<sup>20</sup> Having chosen the pathway to life, and being determined to hold to it at all costs, we can draw much comfort and encouragement from the faithful examples of men of former times, such as Abraham, who responded willingly to God's call. While Abraham was living in comfort in Ur of the Chaldeans, Jehovah called him to go and serve in another land, which he had never seen. This was a great test of his faith. He would have to change his manner of life completely, living henceforth as a nomad, caring for flocks and herds. Then why did he go? Because he was a man of vision and faith. Paul tells us that "he was awaiting the city having real foundations, the builder and creator of which city is God." (Heb. 11:10) Yes, Abraham saw God's kingdom afar off and welcomed it. He well knew that the fulfillment of Jehovah's promise would not come in his lifetime. But this did not shake his faith in the promise. Right down to the end of his 175 years on earth he maintained integrity to Jehovah, because he was serving with everlasting life in view.

<sup>21</sup> Moses, too, although he was brought up and educated in Pharaoh's palace, willingly renounced this high position and its glory and riches to serve simply as a shepherd of God's "sheep." And what persuaded him to do this? Hebrews 11:26 says that "he looked intently toward the payment of the reward." Yes, he never lost his vision of God's new order. Abraham and Moses responded to God's call because they wanted to be in Jehovah's service no matter where or what it was. Whether they were asked to do this or that, to go here or there, was of no great concern to

19. What part does joy play in keeping our eyes fixed on the goal of life?

20. How does Abraham's fine example encourage us?  
21. What right outlook on the part of Abraham and Moses can we profitably copy?

them. They just wanted to be serving Jehovah, doing his will, and eventually receiving the blessings of everlasting life.

<sup>22</sup> This fine mental attitude has been an identifying quality of God's true servants in all times. We should always cultivate this willing spirit, be always looking for opportunities of serving Jehovah, and be seeking to qualify for increased privileges of service. Paul said to Timothy: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) How do we reach out for these privileges? We try to develop the Scriptural qualifications by study, by service, by developing maturity through experience, by cultivating the fruits of the spirit, and by willing response to every call that comes through Jehovah's organization. When such privileges are offered to us we look upon them, not as burdens, but as rich rewards for faithful service.

<sup>23</sup> In addition to the hope of everlasting life, Jehovah God reserves wonderful rewards now, in this period of time, for those who respond willingly in his service. In answer to Peter's question on this, Jesus said: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." (Mark 10:

22. How does readiness to serve help us keep everlasting life in view?

23. How are those who put Jehovah first blessed now?

29, 30) Thousands of faithful pioneers and others in our day have proved Jesus' words to be true. In their labor of true love they have found and fed Jehovah's young lambs, and now the homes of these are thrown open to those pioneers, just as if they were family members. Truly they have hundreds of homes and mothers and brothers, and still, the hope of everlasting life.

<sup>24</sup> Regardless of whether you have been in Jehovah's organization for six

months or sixty years (as some have), there is still need to keep on serving, still need for endurance. At times, persecution, sickness, family opposition, or just apathy and indifference on the part of those to whom you preach may put a hard test on your powers of endurance. Remember the words of James: "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." (Jas. 1:12) Paul, too, encourages us to continue serving Jehovah with endurance: "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) By keeping bright our vision of Jehovah's promises and never allowing anything to cause us to look aside from the pathway to life we shall be able to continue serving with everlasting life in view, as long as Jehovah asks us. And what a grand result there will be for us. "By endurance on your part you will acquire your souls."—Luke 21:19.

24. How do the Scriptures encourage us to keep on serving with everlasting life in view?

### NEXT ISSUE—SPECIAL!

*What Has God's Kingdom  
Been Doing Since 1914?*



## Increasing Earthly Interests of the Prince of Peace

**W**HO is this Prince of Peace? Why, of course, none other than Jesus Christ, who is also called "Wonderful Counselor, Mighty God, Eternal Father."—Isa. 9:6, 7.\*

When on earth this Prince of Peace likened himself to a "certain man of noble birth" who committed certain valuable things to his slaves. These valuable things were the earthly interests of his kingdom which he entrusted to his "faithful and discreet slave," from Pentecost onward, namely, preaching the Kingdom and gathering the Kingdom class by making disciples of people of all nations. Particularly since 1935 this work has been expanded to include the gathering and edification of the subjects of the Kingdom, the "great crowd" of "other sheep."—Luke 19:12-27; Matt. 24:14, 45-47; 28:19, 20.

The "faithful and discreet slave" class, both in the days of the apostles and in modern times, has been faithfully carrying out its commission, increasing the 'minas' or 'talents' committed to its care.

Those who are serving God's kingdom by full-time preaching are usually able to contribute substantially more to the increase than those who are preaching the good news part time. Could any readers of these lines be full-time proclaimers of God's kingdom by getting more of the spirit of self-sacrifice?

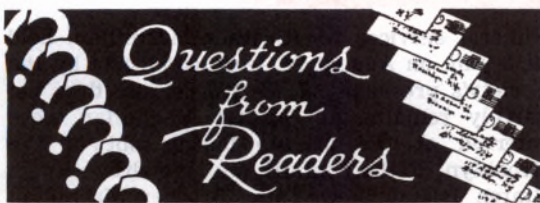
\* For details see *The Watchtower*, October 15, 1965.

For instance, a Peruvian ex-naval officer and his wife moved from their fine home into their garage, thereby saving both of them money and his wife much work, making it possible for them to be in the full-time preaching work. That no doubt was a fine example of first love and initial zeal, but should we not all strive to keep that initial zeal and love burning ever brightly?—Heb. 10:32-35; Rev. 2:4.

And then there is the contributing to the increase of the earthly interests of the Prince of Peace by reaching out for added responsibilities, and, in particular, being willing to accept them when offered. By accepting and discharging servant's privileges in a congregation, we may be able to contribute more. Are we willing to do this?—1 Tim. 3:1.

But whether we can enter the full-time preaching work or accept a servant's position or not, most likely all of us can improve our individual ministry; we can work at becoming more effective, more skillful, more successful in our ministry if we are in earnest. We can make progress toward maturity if we keep up our personal study, if we faithfully attend the congregation meetings and if we are regular in the field ministry.

Yes, let each dedicated Christian minister do his part toward increasing the earthly interests of the Prince of Peace.



● At times there are changes in viewpoint on Biblical subjects discussed in the Watch Tower Society's publications. We speak of what we believe as "the truth." But does "truth" change?—W. P., U.S.A.

Really it is the Bible that speaks of beliefs that are in harmony with the Scriptures as "the truth." At 2 Peter 2:2 the worship based on such beliefs is termed "the way of the truth." Yet concerning that "way of the truth" we read at Proverbs 4:18: "The path of the righteous ones is like the bright light that

is getting lighter and lighter until the day is firmly established." So we do not know all there is to know. In fact, even when the post-Armageddon system of things is ushered in we will not know everything. Throughout all eternity there will always be more to learn. This is indicated by what the apostle Paul wrote in Romans 11:33: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"

It is to be expected, then, that at times there may be changes in viewpoint. Our basic belief may be sound Scriptural truth, but there may be some details that we did not fully understand in the past. In time, with the aid of Jehovah's spirit, we get those matters cleared up.

For example, a few years ago we had a fine series of articles in *The Watchtower* on the

"superior authorities." (Issues of November 1–December 1, 1962) Before those articles were published, we knew and taught that Jehovah is the Most High, and that Jesus Christ is the second to Him in power and authority. We knew that we should be law-abiding persons, but that, when there was a conflict between man's law and that of God, we would obey God as ruler rather than men. Those basic truths are the same today as they were before; they have not changed. However, by careful scrutiny of the Scriptures we have come to appreciate that certain Bible texts ought to be applied in a different way. For example, we realized that the "superior authorities" mentioned in Romans 13:1 are, not Jehovah God and Jesus Christ, but the political rulers. That is also true of Titus 3:1 and 1 Peter 2:13, 14. Yet the basic truth is unchanged. Our viewpoint toward God and toward the State is the same as before.

Similarly with our study of the resurrection. We believed in the resurrection of the dead before our recent series of *Watchtower* articles (issues of January 15–March 15, 1965) on the subject and we believe in it now. We also believed that 144,000 would be raised to heavenly life with Christ. We believed that many more would be resurrected as humans; that some of them would be persons who had

faithfully served God in the past, and that others would be those who had lived 'unrighteously.' We also believed that a great educational work would take place when they would be raised. Those truths have not changed. But now we see that, according to the Scriptures, more are to return than we expected. So, rather than setting aside the truth of the resurrection, it has been magnified, and our appreciation of Jehovah's love and mercy in providing for the resurrection has been enhanced.

This is in direct contrast to what occurred among certain men of whom the apostle Paul wrote to Timothy, as recorded at 2 Timothy 2:18: "These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." Those men no longer had any hope in the resurrection; they believed that what was in the past was all there was to it. But they were setting aside the truth that Jesus had taught. Likewise in Christendom there have been changes in viewpoint; but they are rejecting the Bible as myth and setting aside its moral code as out-of-date.

What a tremendous difference between what is taking place among them and what Jehovah is doing for his people in order to bring our thinking even more closely in line with his inspired Word of truth!

## ANNOUNCEMENTS

### "THE THINGS THEY DID GO RIGHT WITH THEM"

Regular readers of *The Watchtower* will recall that just a few weeks ago, in the August 15 issue, they read an account entitled "Doing God's Will Has Been My Delight," as told by A. H. Macmillan. On August 26, in the late afternoon, Brother Macmillan finished his earthly life, at the age of 89. Since 1900 he had been active as a dedicated servant of Jehovah God, and for the past sixty-five years he devoted himself full time to Jehovah's service. In 1918 he was one of the eight principal members of the Watch Tower Bible and Tract Society who were unjustly sentenced to long terms in the federal penitentiary in Atlanta, Georgia, only to be exonerated and released the following year. He was the last survivor of that group of eight. In later years, during World War II, he visited and spiritually upbuilt others who had been similarly imprisoned because of their stand as Christian neutrals.

Funeral services for Brother Macmillan, held at 3 p.m. on August 29, were conducted by the Society's president, N. H. Knorr, and then the earthly remains of Brother Macmillan were interred at the private burial plot of the Brooklyn Bethel family on Woodrow Road, Staten Island, New York. Brother Macmillan had firm faith that credit for the faithful service of those anointed to the heavenly kingdom with Christ would "go right with them," because they would continue right on in their Master's service, but now in the heavenly realm. (Rev. 14:13) We rejoice with Brother Macmillan in his obtaining of that reward.

### "WATCHTOWER" STUDIES FOR THE WEEKS

October 30: Christians Must Expect Persecution. Page 593. Songs to Be Used: 16, 44.  
November 6: Serving with Everlasting Life in View. Page 600. Songs to Be Used: 70, 119.