September 15, 1983

The Watchtower

Announcing Jehovah's Kingdom

Why So Many Religions?

September 15, 1983
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The Watchtower®

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Why So Many New Sects?

TEN main religions, but 10,000 sects! That is the latest estimated number of religious groups into which humanity is divided. Of these, some 6,000 reportedly exist in Africa, 1,200 in the United States, 421 in Japan and 247 in France.

Some of these sects are long-established religious groups and consider themselves to be full-fledged churches. Certain old religions are divided up into sects that are subdivided into subsects. In Japan the Shinto religion is comprised of 153 sects and subsects, and Buddhism is divided into 171 sects and subsects. Interestingly, many Japanese belong to more than one sect.

In South Africa, the Department of Statistics has over 4,000 religious groups on record, some 500 among the whites and the rest among the blacks. Some of these segregated sects claim to be Christian.

Church or Sect?

The word "church" does not have the same connotation in all countries. In predominantly Catholic lands "the Church" means the Roman Catholic Church. In France, for instance, the word *Eglise* (Church) is not often accompanied by the adjective *catholique* and hardly ever by *romaine*. To a French person the word *Eglise* (with a capital E) can mean only one thing: the Roman Catholic Church. Similarly, in countries where one of the Eastern Orthodox Churches is predominant, the word "church" means the Orthodox Church.

In predominantly Protestant lands, however, it is generally necessary to stipulate the church to which one belongs. Even in these countries, generally a person cannot say he belongs to a church unless he is a member of one of the larger, long-established Protestant religions. Otherwise, he is viewed as belonging to some sect. True, in the United States even small offshoot religions are often honored with the name church. But in most other countries they would have to content themselves with being called a sect.

What Is a Sect?

A sect has been defined as "a comparatively small recently organized exclusive religious body; esp[ecially]: one that has parted company with a longer-established communion." According to another definition, a sect is "a dissenting religious body; esp[ecially]: one that is heretical in the eyes of other members within the same communion."

Some claim that the word "sect" is derived from the Latin verb *secare* (to cut) and define a sect as a group that has broken away from an established church. Others trace the word "sect" back to the Latin verb *sequi* (to follow) and thus apply it to a group that follows a particular human leader or teacher.

Church Scorn for Sects

Whether a sect is a splinter group that has broken away from a larger denomination or a group of disciples following some man or woman, one thing is certain: the long-established churches look down on the sects. Explaining this scorn, the French *Grande Encyclopédie* states that the word "sect" and its usage "are filled with strong feelings and even vehemence," and adds: "Generally, the community from which the little group separated claims authenticity and considers that it alone possesses the fullness of doctrine and means of grace, speaking of the sectarians with a certain disdainful pity. This condescending attitude is often accompanied with a fair amount of aggressiveness, the more so because the sect is a cruel reminder of all that the church used to be, but no longer is —a warm, lively, dynamic, conquering brotherhood."

Why So Many New Sects?

The sects that are getting the widest media coverage these days—often because of their financial activities and indoctrination methods—have all sprung up within the past 20 or 30 years. This raises questions as to why our times have seen the proliferation of such religious groups. In its 1981 *Supplément*, the above-quoted French encyclopedia states: "Why are such sects so successful? Firstly, the climate of crisis now prevailing within Western civilization (the challenging of all institutions, such as the family, schools, the army, the churches, etc.) provides a suitable breeding ground. . . . In conclusion, sects are above all a sign of the times, symptomatic of the uneasiness of young people who are thirsting after something different from our flashy 'consumer society.'"

In a similar vein R. Quebedeaux, a specialist on sects, writes: "The permissive society has created a strong hunger for strictness and discipline and authority. They [young people] are bored with materialistic society and out of this has come a search for new meaning in life."

Both these explanations show, at least tacitly, that the long-established religions have failed to satisfy the millions of people, young and old, who have turned to such new sects. The blossoming of new sects during the past few decades is further evidence of the "anguish of nations" foretold by Jesus Christ as part of "the sign" indicating that this system of things is ending and "the kingdom of God is near."—Matthew 24:3; Luke 21: 10, 11, 25-31.

However, these new sects that are recruiting so many members do not teach that God's Kingdom is mankind's only hope. Rather, what they teach resembles more a philosophy of life, often based on an Oriental religion or on the teachings of some guru (spiritual guide). Each such guru who has a sizable following creates a new sect. This is not surprising for Eastern religions, where the guru principle is currently accepted.

However, it *is* surprising that of the some 10,000 churches and sects said to exist throughout the world, many hundreds, if not thousands, claim to be Christian. Why is this so surprising? Because the members of many of these sects follow some human leader, whereas Jesus Christ stated: "Your Leader is one, the Christ." (Matthew 23:10) Surprising, too, is the fact that so-called Christians should be divided up into so many churches, denominations and sects, whereas Christ prayed to his Father concerning his followers that "they may all be one."—John 17:20, 21.

Why, then, are there so many churches and sects claiming to be Christian? And how did this religious confusion come about?

Why So Many Religions All Claiming to Be Christian?

ABOUT one quarter of the world's population claim to be Christian. They all profess to follow Jesus Christ, yet they are very divided. Some 580,000,000 are said to be Roman Catholic. But since Vatican II there has been a division into Catholic liberals and pro-Latin traditionalists. The estimated 74,000,000 members of the Eastern Orthodox religion are divided into various national churches, with differing liturgical rites. As for upwards of 343,000,000 Protestants, they are separated into numerous Episcopalian, Lutheran, Calvinist (Presbyterian, Reformed), Baptist, Methodist and other churches.

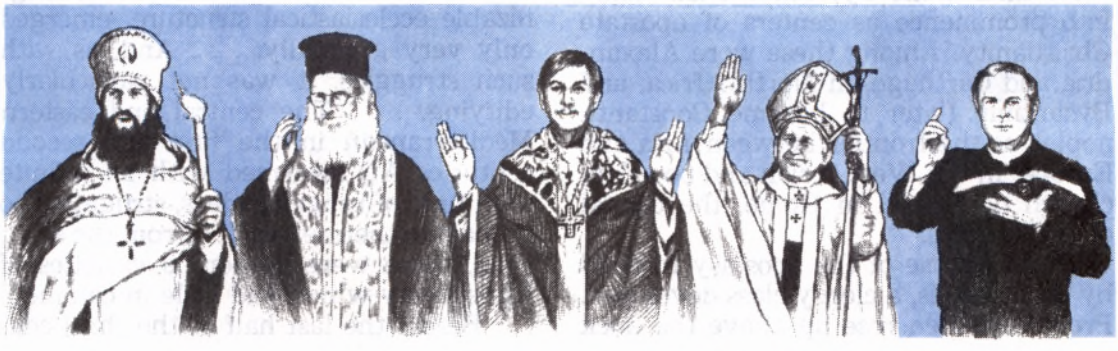
All these churches consider themselves to be "established," "orthodox," "respectable" religions. To these must be added the hundreds of so-called sects that are looked down upon disdainfully by the Catholic, Orthodox and Protestant mainstream.

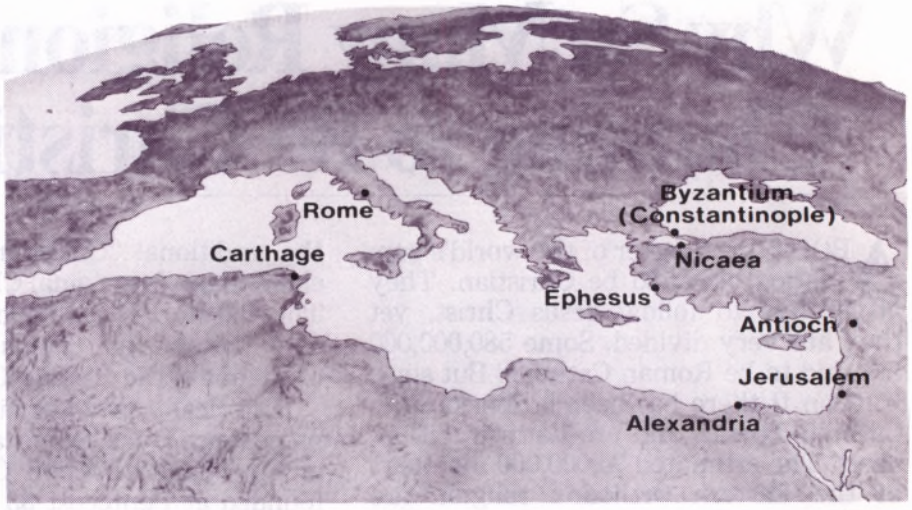
"Orthodox" or "Heretical"?

Actually, when examined according to unbiased historical methods, not one of the traditional "Christian" churches can claim to be *the* original Christian religion. They all started as offshoots—sects—yes, even the one that claims to be the oldest of them all, the Roman Catholic Church!

Historically, several cities could claim precedence over Rome as early centers of Christianity. When Christianity was founded at Pentecost 33 C.E., there was not a single follower of Christ in Rome. The first headquarters of the Christian congregation was unquestionably Jerusalem. True, Jews and proselytes from Rome were present in Jerusalem during Pentecost, and some of them no doubt became Christians and returned to Rome, there to found a Christian congregation. But this was also true of many other places mentioned in the Bible. In fact, sojourners from Rome are mentioned well down the list, being third from last, just before Cretans and Arabians.—Acts 2: 5-11.

In those early days, Rome was not a centrally located headquarters for organizing Christian activities. It was not





Principal centers of apostate Christianity

in Rome but in Syrian Antioch that Jesus' disciples were first called Christians. (Acts 11:26) And it was from Antioch, not Rome, that the apostle Paul undertook his three missionary journeys. (Acts 13:1-4; 14:26; 15:35, 36; 18:22, 23) True, Paul was most likely executed in Rome. But he was not one of Jesus' 12 apostles, Judas Iscariot having been replaced by Matthias. (Acts 1:23-26) In fact, there is absolutely no Biblical proof that any of the 12 apostles went to Rome or died there. The last of the apostles to die was John, probably in or near Ephesus. Their death left the door wide open for apostasy to develop.—1 John 2:18, 19; 2 Thessalonians 2:3, 4.

As time went by, other cities came into prominence as centers of apostate Christianity. Among these were Alexandria and Carthage, in North Africa, and Byzantium (later to become Constantinople), at the frontier between Asia and Europe. In the West, a rich and powerful church developed in Rome, the capital of the Empire.

With the rise of the apostasy foretold by the apostles, a clergy class developed. Prominent men rose up above the flock and became so-called bishops. These vied for power and became the heads of rival tendencies or sects of apostate Christianity. In early times no single city or bishop clearly dominated the others. But a power struggle developed as to which sect or apostate offshoot of original Biblical Christianity would establish itself as "orthodox," making the others "heretical."

All Were Sects at the Start

One of the most recently published works on this subject states: "What was Christian heresy? And, for that matter, what was the Church? . . . [Apostate] Christianity began in confusion, controversy and schism and so it continued. A dominant orthodox Church, with a recognizable ecclesiastical structure, emerged only very gradually. . . . And, as with such struggles, it was not particularly edifying. . . . The central and eastern Mediterranean in the first and second centuries AD swarmed with an infinite multitude of religious ideas, struggling to propagate themselves. . . . From the start, then, there were numerous varieties of Christianity which had little in common. . . . Before the last half of the third cen-

tury it is inaccurate to speak of a dominant strain of Christianity. So far as we can judge, by the end of the first century, and virtually throughout the second, the majority of Christians believed in varieties of Christian-gnosticism, or belonged to revivalist sects grouped round charismatics. . . . Orthodoxy was merely one of several forms of Christianity during the third century, and may not have become dominant until Eusebius's time [early 4th century]."—*A History of Christianity,* by Paul Johnson.

Such a turn of events had been foretold by the apostle Paul, who wrote: "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths." —2 Timothy 4:3, 4, *New International Version.*

Some of these apostate teachers became what Christendom's churches call church fathers. They are generally divided into ante-Nicene and post-Nicene fathers, the turning point being the so-called First Ecumenical Council of Nicaea, convened in that city of Asia Minor by pagan Roman Emperor Constantine in 325 C.E.

Efforts to Establish Rome's Primacy

It is noteworthy that by far the greater number of second- and third-century "fathers" were not based in Rome, and they wrote in Greek, not Latin. Confirming this, the *Encyclopaedia Britannica* states: "Until about 250 most Western Christian leaders were Greek, not Latin, speakers (*e.g.,* Irenaeus and Hippolytus). The main Latin theology came not from Rome but from North Africa (*e.g.,* Tertullian and Cyprian)."

In those early centuries of the apostasy, what cities were the great centers of so-called Christian theology? Not Rome, but Antioch, Alexandria, Carthage, Caesarea, Jerusalem and various cities in Asia Minor. *The Catholic Encyclopedia* admits: "Though Rome was powerful and venerated in the second century, . . . the break in her literature is complete. Latin literature is thus . . . practically two centuries and a half younger [than the Greek]. Tertullian stands alone, and he became a heretic. Until the middle of the fourth century there had appeared but one Latin Father [Cyprian, of Carthage, North Africa]. . . . From Cyprian (d[ied] 258) to Hilary [died about 367] . . . there was no theology at all."

How, then, did the church in Rome succeed in establishing its primacy over the churches in other cities that had been far more prominent in producing "church fathers"? Undoubtedly, one factor was the prestige of being located in the capital of the Empire. It was a rich church that sent financial aid to poorer churches in other cities, and this gave a certain power to its bishop. He began to claim the right to hear appeals against decisions made by local bishops in matters of church discipline.

Additionally, even as pagan Roman Emperor Constantine realized that he could use apostate Christianity to consolidate the declining Empire, so the bishop of Rome saw that paganism could provide popular appeal to his variety of apostate Christianity. The Roman church had adopted the pagan Sunday as the day to celebrate Easter, whereas churches in Eastern cities had been celebrating it on whatever day of the week Nisan 14 of the Jewish calendar fell. Also, whereas several Eastern churches were inclined to follow Arius, who denied the Trinity doctrine, Rome quickly adopted this pagan idea of a triune god.

On both of these matters, Emperor

Constantine came out in favor of Rome. This he did by making a Sunday observance law in 321 C.E. and by imposing the Trinity at the Council of Nicaea in 325 C.E. He fused apostate Christianity with the pagan Roman cult and made this "universal" or "catholic" form of worship the state religion.

Then, in 382 C.E., Emperor Gratian issued a constitution granting Damasus, bishop of Rome, the right to hear appeals by other bishops, even those in "more distant regions" of the Empire. Although this decision was contested by Eastern bishops, and even by some in the West, it undoubtedly gave ascendancy to the bishop of Rome. Bishop Damasus accepted the insignia of *Pontifex Maximus,* a pagan title and office that Emperor Gratian eventually had renounced, considering it unbefitting a Christian! Damasus had no such scruples. According to *The Catholic Encyclopedia, Pontifex Maximus* is still considered to be one of the "most noteworthy of the titles" borne by the pope. In French the pope is still called *le souverain pontife,* the supreme pontiff.

Schisms, Dissidence and Reformation

Naturally, this claimed supremacy of the bishop of Rome did not go uncontested. The leaders of apostate Christianity in such eastern cities as Alexandria, Jerusalem, Antioch and especially Constantinople, challenged this usurpation. However, although the religious leaders in these cities were united in their opposition to Rome's domination, they did not see eye to eye on doctrinal matters. There were rival schools of thought in these and other cities, giving rise to different sects, all claiming to be Christian.

In efforts to heal the growing breach between the rival apostate Christian sects whose headquarters were in Rome and Constantinople and to brand as heretical apostate Christian teachers in other cities, various "Ecumenical (Universal) Church Councils" were organized over the centuries. The first one was held in Nicaea, in 325 C.E., in order to condemn the Arian anti-Trinitarian "heresy." Others were held in Constantinople (four times), Ephesus, Chalcedon (just opposite Constantinople across the Bosporus), and again in Nicaea. These first seven councils are recognized by both the Roman Catholic and the Orthodox Churches. The body of doctrine forged at these councils included the Trinity, belief in Mary as the "mother of God" and other dogmas that have nothing to do with Biblical Christianity. These church councils also condemned various "heresies," thus contributing to the creation of still further subdivisions (sects) of apostate Christianity.

Interestingly, not one of these "universal" church councils was held in Rome, the city that claimed to be the universal headquarters of Christianity. It was not until 1123 C.E. that the first so-called Ecumenical Council was held in Rome. But by then the "great schism" had taken place between Rome and the Eastern churches, the first split having occurred in 867 C.E., and the final schism in 1054. So, from a strictly historical standpoint, no truly ecumenical or universal council was ever held in Rome.

The Eastern variety of apostate Christianity that broke away from Rome did not unite around some other bishop who claimed to be the vicar of Christ on earth. The Church of Constantinople (also called New Rome) would have liked to become the "Rome" of the Eastern Orthodox religion. But it did not succeed. In time, Eastern Orthodoxy became divided into 15 self-governing national churches that grant merely honorary primacy to the patriarch in Constantinople, modern Istanbul. Moreover, there are several inde-

Christendom's churches—hopelessly divided!

pendent eastern churches that recognize neither Rome nor Constantinople. Decidedly, Eastern "Christianity" is a divided house.

After the schism with the East, the Roman Church, while still hoping to bring the Eastern churches back into line, at least reckoned on being the undisputed mistress in her own house—the West. But her troubles were not over. Dissenters soon began to appear. This was intolerable, and drastic measures were taken against these "heretics." The Inquisition was instituted, but the dissent continued. In the 16th century a general revolt broke out, first on religious grounds and later on political grounds.

This revolt, called the Reformation, produced a third group of religions also claiming to be Christian. But rather than restoring the original unity and doctrinal truths of Biblical Christianity, Protestantism has produced a crop of divided churches and sects.

Why So Many?

If you belong to a church or sect that claims to be Christian, doubtless you have wondered why there are so many religions all claiming to follow Christ and the Bible. Perhaps you have become disgusted with such divisions, especially when they lead to religious persecution and wars of religion, as they have throughout the centuries and still do. For these and other reasons you may have stopped going to church, contenting yourself with your own concept of Christianity. Yet in your heart you know that there must be more to Christianity than that. You know from the Bible that the very first Christians made up a happy, united spiritual family.—John 13:34, 35; Ephesians 4:1-6.

Today, Jehovah's Witnesses make up such a happy family of Christians. They are not a sect, inasmuch as they are neither the disciples of some human teacher or leader nor an offshoot of any one church or sect. The Witnesses come from all walks of life. They follow no man but rather God and His Son Jesus Christ. In answer to your question "Why so many religions all claiming to be Christian?" they reply: "Because such religious groups have followed men, not the Bible." Jehovah's Witnesses would be happy to help you find true Biblical Christianity. So please speak to the person who provided you with this magazine or write to its publishers.

'Quietly Bringing in Destructive Sects'

"There will also be false teachers among you. These very ones will quietly bring in destructive sects."—2 PETER 2:1.

ALL the churches of Christendom originally were sects. Some of these —notably the Church of Rome and the national Churches of Orthodoxy and Protestantism—claim primacy over the other so-called Christian denominations, which they contemptuously call sects. These historical facts have been presented in the two preceding articles.

[2] However, some may ask: 'Was a falling away from true Christianity actually foretold by Jesus Christ and his faithful apostles? Did they warn against following men who would create sects? Some 19 centuries ago, was it really necessary for Jesus' true followers to be on guard against such divisive tendencies? And is the same vigilance needed today?'

Early Tendency to Form Sects

[3] In his Sermon on the Mount, Jesus stated: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few. Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits." (Matthew 7:13-16, *Revised Standard Version*) No, Jesus Christ did not say that true Christianity would become a broad, easy, universal, or "catholic," religion, suited to the "many." It would be a hard, cramped road, found by only the "few." These "few" were warned that seemingly harmless "false prophets" would try to sidetrack them onto the "easy" way "that leads to destruction."

[4] Over 30 years later the apostle Peter wrote: "There also came to be false prophets among the people [of Israel], as there will also be false teachers among you [Christians]. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also, with covetousness they will exploit you with counterfeit words."—2 Peter 2:1-3.

[5] "The way of the truth," the way "that leads to life," is the way of true Christianity. The "false prophets," or "false teachers," are the apostate 'wolves in sheep's clothing' who began to make their pres-

1, 2. (a) What were all of Christendom's churches originally? (b) So what questions merit our consideration?

3, 4. (a) What warning did Jesus give, and what does this mean with regard to true Christianity? (b) What similar warning did Peter give?

5. When did apostate "wolves" begin to appear, and how did they 'quietly bring in destructive sects'?

ence felt among the early Christians even before the death of Jesus' apostles. (1 John 2:18, 19; 4:1-3) The apostle Paul also gave warning about such "oppressive wolves." He identified them as men who would "rise and speak twisted things to draw away the disciples after themselves." (Acts 20: 29, 30) From the second half of the first century onward, these false teachers 'quietly brought in destructive sects,' exploiting the early Christians "with counterfeit words." Because of these apostates, "the way of the truth," true Christianity, was "spoken of abusively."

Jesus warned that false prophets are like wolves in sheep's clothing

Some Early Sects

[6] In the Revelation received by the apostle John about 96 C.E., he records a series of divinely inspired messages reflecting the spiritual conditions then prevailing within the Christian congregations and that could reoccur down through history. Two of these messages reveal the existence of apostate sects that were hated by Christ, the head of the true Christian congregation. Apparently, at least one of these sects tolerated idolatry and fornication.—Revelation 2: 6, 14, 15.

[7] Several of the apostle Paul's letters, written much earlier, indicate that he already had to put up a hard fight against the tendency to form sects. In his first letter to the Christians in Corinth, Paul deplored their inclination to follow men, because it resulted in "dissensions" and "divisions." (1 Corinthians 1:10-13; 3:1-4) He expressed similar concern in his letters to the Galatians (1:6-9; 5:19-21), to Titus (3:9, 10) and to Timothy.—1 Timothy 1:3-7; 4:1-3; 6:20, 21; 2 Timothy 4:3, 4.

[8] Some Bible scholars are of the opinion that in Paul's first letter to the Corinthians and, more particularly, in his letter to the Ephesians and to the Colossians, he purposely used certain Greek words (such as *gno'sis,* knowledge, and *ple'roma,* fullness) in order to refute gnosticism. However that may be, Paul was certainly combating apostate ideas that were later developed by the Gnostic sects. The Gnostics, who flourished during the second century C.E., were dualists, believing that all matter is evil and that spirit is good. They held that salvation comes

6. How does the book of Revelation show that apostate sects had already appeared by the end of the first century, and why were they hated by Christ?

7. How do Paul's letters show that the fight against sectarianism was already going on in his day?

8. What did the Gnostics believe, and why did they cause "the way of the truth" to be "spoken of abusively"?

through mystical "knowledge" (*gno'sis*). Their belief that the fleshly body is evil led them to either of two extremes: asceticism or fleshly indulgence. So-called Christian gnosticism did much to cause "the way of the truth" to be "spoken of abusively."

[9] Among other early sects were the Marcionites, the followers of Marcion, the son of an apostate Christian "bishop" in Asia Minor. Marcion believed in two gods, an imperfect "Old Testament" God and a God of love revealed in the "New Testament," or, rather, in those parts of it that he accepted (some of the writings of Paul and Luke). Another second-century sect was Montanism. Montanus was a "prophet" from Asia Minor who preached the imminent second coming of Christ and the setting up of the New Jerusalem in Pepuza, near the modern city of Ankara, Turkey. He also criticized the increasing power and moral laxity of the clergy class of apostate Christianity. Tertullian became a Montanist. Two other protest movements against moral laxity among so-called Christians and against leniency toward apostates were the third-century Novatians and the fourth-century Donatists. However, both of these schismatic groups accepted the chief doctrinal errors of the older established churches.

"The Man of Lawlessness" Gets Organized

[10] All these sects, and others that have not been mentioned, were varieties of apostate Christianity. But the men who created them were not the only "false teachers" who 'quietly brought in destructive sects.' (2 Peter 2:1-3) Peter also foretold that 'many would follow their acts of loose conduct.' We have just seen that some of these early sects were created to protest against the loose conduct of the dominant clergy class. So these clergymen should also be numbered among the "false teachers" and their churches considered "destructive sects."

[11] As already noted, all these apostate sects were contending for supremacy. Each sought to be considered the one and only "orthodox," "apostolic" and "catholic (universal)" church and, in turn, treated the others as mere heretical sects. At the same time, within the larger, more powerful churches, a clergy class was endeavoring to lift itself up above the rest of the flock. Speaking of this apostasy and the emergence of a dominating clergy class, the apostle Paul wrote: "Let no one seduce you in any manner, because [the day of Jehovah] will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. He is set in opposition and lifts himself up over everyone who is called 'god' or an object of reverence, so that he sits down in the temple of The God, publicly showing himself to be a god."—2 Thessalonians 2:2-4.*

[12] This apostasy was "already at work" in Paul's day. However, it became fully revealed only after the death of Jesus' true apostles, when the "restraint" of their presence was removed. (2 Thessalonians 2:6, 7) Little by little, a clergy class began to appear. In the early second century C.E., Ignatius, "bishop" of Antioch, wrote about a three-grade

9. Name and describe other early sects of apostate Christianity.
10. Who should be included among the "false teachers" who 'quietly brought in destructive sects'?

* For a full discussion of "the man of lawlessness," please see chapter 18 of the book *God's Kingdom of a Thousand Years Has Approached*, published by the Watchtower Bible and Tract Society of New York, Inc.

11. What new class was beginning to lift itself up, and how had Paul foretold this?
12. (a) What is "the man of lawlessness," and when was this "man" fully revealed? (b) What steps led to the full development of the clergy class? (c) Describe the hierarchy system.

False Christians are like "weeds" fit only for destruction

hierarchy of bishops, presbyters (priests) and deacons. "The man of lawlessness" was beginning to take shape. But the "church father" who really got the clergy class organized into a hierarchy system was Cyprian, "bishop" of Carthage, North Africa, who died in 258 C.E. The authoritative *Dictionnaire de Théologie Catholique* states that Cyprian outlined a monarchical seven-grade hierarchy, the supreme position being occupied by the bishop. Under him were priests, deacons, subdeacons, acolytes (servers), lectors (readers) and exorcists. An eighth grade—porter, or doorkeeper—was later added in the Western, Latin, or Roman, Church, whereas the Eastern, or Greek, Church settled for a five-grade hierarchy. Thus, by the third century C.E. the composite "man of lawlessness," the apostate Christian clergy class, was fully "revealed." It has continued on down through the centuries in all the churches and sects of Christendom that have a special ministry or clerical class.

"Destructive Sects" at the Time of the End

[13] In the original Greek, Peter's expression "destructive sects" literally means "sects of destruction." This expression is doubly significant. The sects and churches of Christendom have proved to be destructive of pure Christianity, "the way of the truth." They are also "sects of destruction" in that their false teachers are "bringing speedy destruction upon themselves" and upon those who "follow their acts of loose conduct." Peter adds: "But as for them [the false teachers], the judgment from of old is not moving slowly, and the destruction of them is not slumbering." (2 Peter 2:1-3) Such "speedy destruction" will come upon them at the fast-approaching "great tribulation." —Matthew 24:21.

[14] Showing that the composite "man

13. In what two ways do the sects of Christendom prove to be "destructive"?
14. When will "the man of lawlessness" be destroyed, and what will such destruction prove?

of lawlessness" would not be destroyed until the time of Christ's "presence," the apostle Paul wrote: "The lawless one will be revealed, whom the Lord Jesus will do away with by the spirit of his mouth and bring to nothing by the manifestation of his presence [*pa·rou·sias*]." (2 Thessalonians 2:8) Yes, the destruction of the clerical "man of lawlessness" class, along with the rest of Satan's Babylonian religious empire, will come as a remarkable "manifestation" of Christ's "presence," or Parousia, proving to friend and enemy alike that the Lord Jesus is invisibly present and that the foretold "great tribulation" has begun.

A Warning to True Christians

15 Jesus' illustration of the wheat and the weeds showed that the churches and sects of the "weeds," or apostate Christians, would be allowed to grow throughout the centuries. Only at "the conclusion of the system of things" would a clear distinction be made between these sham Christians and the true "sons of the kingdom," the "wheat." (Matthew 13:24-30, 37-40) However, Jesus' parable also contains a warning to true Christians, whether they be anointed "sons of the kingdom" or their companions. Jesus stated: "The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be."—Matthew 13:41, 42.

16 The "wheat" has been separated from the "weeds" in the religious field since 1919. However, this does not mean that since then the angels of the Son of man have not continued to "collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness." Jude reminds us that "the apostles of our Lord Jesus Christ" gave the following warning: "In the last time there will be ridiculers, proceeding according to their own desires for ungodly things." And Jude added: "These are the ones that make separations [cause divisions, *Today's English Version*]."—Jude 17-19.

17 What Jesus said would occur to the lawless ones who "cause stumbling" reminds us of what he later stated about those who would refuse to recognize "the faithful and discreet slave," the "wheat" class of anointed Christians whom Christ would 'appoint over all his belongings.' Jesus warned: "But if ever that evil slave should say in his heart, 'My master is delaying,' and should start to beat his fellow slaves and should eat and drink with the confirmed drunkards, the master of that slave will come on a day that he does not expect and in an hour that he does not know, and will punish him with the greatest severity and will assign him his part with the hypocrites. There is where his weeping and the gnashing of his teeth will be."—Matthew 24:45-51.

15. What warning for Christians is contained in Jesus' illustration of the wheat and the weeds?

16. (a) What separating work has continued since 1919? (b) What further warning did the apostles give, and what comment did Jude add?

17. What did Jesus say concerning the "evil slave"?

Do You Recall?

- ☐ When and how did Christendom's apostasy begin?
- ☐ Who or what is "the man of lawlessness"?
- ☐ In what ways are the churches of Christendom "destructive"?
- ☐ What warning does Jesus give about the "evil slave"?

[18] Today some disloyal ones manifest the traits of "that evil slave" by saying in their heart, "My master is delaying." They identify themselves with the "ridiculers" who say: "Where is this promised presence of his?" (2 Peter 3:1-7) As Jude warned, they try to "cause divisions." (Jude 19, *TEV*) By criticizing "the faithful and discreet slave" class from whom they first gained their knowledge of "the way of the truth," they 'start to beat their fellow slaves.' But if they persist in their divisive attitude, in due time they are 'collected out' by the angels and 'assigned their part with the hypocrites' of Christendom. 'There is where they weep and gnash their teeth,' sometimes by airing supposed grievances through the public media.

[19] This reminds us of what Paul wrote to the Corinthians: "For there must also be sects among you, that the persons approved may also become manifest among you." (1 Corinthians 11:19) Yes, if any today try quietly to "bring in destructive sects" among Jehovah's Witnesses, this provides a fine opportunity for loyal Christians to prove themselves to be "persons approved" by God and Christ. They can and must show that they appreciate true Christian unity. This unity will be discussed in the following article.

18. (a) How do some today manifest the traits of the "evil slave"? (b) How will they end up if they continue to "cause divisions"?

19. (a) What did Paul say about "sects" among God's people? (b) How can we establish ourselves as being "persons approved"?

"One Lord, One Faith, One Baptism"

"One Lord [there is], one faith, one baptism; one God and Father of all persons, who is over all."—EPHESIANS 4:4-6.

"JEHOVAH our God is one Jehovah. You must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion)." Moses left no doubt in the minds of the Israelites gathered on the plains of Moab, shortly before they were due to enter the Promised Land. He plainly stated that their God, Jehovah, is one God, and that Jehovah expects exclusive worship. In a previous discourse, Moses had said: "Jehovah is the true God in the heavens above and on the earth beneath. There is no other. And you must keep his regulations and his commandments that I am commanding you today, that it may go well with you."—Deuteronomy 6:4, 14, 15; 4:39, 40.

[2] No room in those words for different religious opinions! Israel had one God.

1, 2. (a) Regarding Himself, what did Jehovah make very plain through Moses? (b) So was there room for different religious opinions in Israel?

And Jehovah outlined plainly the one acceptable way in which he might be worshiped.

Jewish Sects Emerge

[3] However, instead of practicing the pure worship of the one true God, Jehovah, most of the Israelites became apostates, worshipers of idol gods. (Jeremiah 17:13; 19:5) Because of this, it did not 'go well with them.' In 607 B.C.E. Jerusalem was destroyed by the Babylonians, and many Jews were deported to Babylonia. A faithful remnant returned to Jerusalem 70 years later and began building a second temple for Jehovah's worship. But as time passed, the majority of the Jews apostatized and eventually split up into various sects.

[4] In the fourth or the third century B.C.E. the sect of the Hasidim ("pious ones") developed. They were overzealous in observing Judaic Law and are generally considered to be the forerunners of two other sects that originated in the second century B.C.E.—the Essenes and the Pharisees. Both the Essenes and the Pharisees adopted the Grecian doctrine of the immortality of the soul. Differing from them in not believing in an afterlife were the Sadducees. The Bible speaks of the dissensions that existed between the Sadducees and the Pharisees at the time of the apostles. (Acts 23:7-10) *The Concise Jewish Encyclopedia* states: "Tension between the two even led to massacres and civil war."

[5] The Zealots were another Jewish sect that existed in the first century C.E. They were militant nationalists who did much to foment the successful Jewish revolt against the Romans in 66 C.E. After this they sought to dominate other armed sects in Jerusalem, causing civil war and much suffering. Such armed strife between rival Jewish sects continued right up to and even during the final Roman siege and destruction of Jerusalem in 70 C.E. It is obvious that sectarian divisions and unfaithfulness to united, pure worship of the one God, Jehovah, did the Jews no good.

Early Christians Not a Sect

[6] Needless to say, the early Christians kept clear of Jewish sectarian strife. They knew that the Pharisees and the Sadducees were among Jesus' bitterest enemies. Christ's followers could share neither the Essenes' belief in the immortality of the soul nor their taste for a monastic, ascetic life. And as neutrals they certainly had nothing in common with the nationalistic Zealots. (John 17:16; 18:36) Rather, the Christians practiced the united, pure worship of the one true God, in keeping with Jesus' words to a non-Jewish woman: "The hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth."—John 4:23.

[7] Speaking for true Christians, the apos-

3. Because the majority of the Jews did not remain faithful to Jehovah, what eventually happened?

4, 5. (a) Describe some of the Jewish sects that developed after the Babylonian captivity. (b) Did such divisive sects do the Jews any good? Explain.

6. Why did the early Christians keep clear of Jewish sects?

7. What did Jesus and Paul say, and what do their words imply regarding true Christian worship?

In Our Next Issue

- **What Does Paradise Mean to You?**
- **Millions Now Alive Will Never Die Off Our Earth**
- **Help for the Victims of Incest**

tle Paul stated: "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." (1 Corinthians 8:6) True Christianity means united worship of the one God, the Father, Jehovah, through the one Lord, Jesus Christ. Jesus told his disciples: "Your Leader is one, the Christ." —Matthew 23:10.

[8] True, members of the long-established Jewish sects disdainfully called the early Christians a sect (Greek: *hai're·sis,* denoting "a body of men separating themselves from others and following their own tenets"). (Acts 24:5; 28:22) But in his defense before Governor Felix, the apostle Paul rejected this misnomer, stating: "According to the way that they [his religious enemies] call a 'sect,' in this manner I am rendering sacred service to the God of my forefathers." (Acts 24:14) In no way could Christians be called a sect, for they were following Jesus Christ, not any man. Further, they were certainly not an offshoot of one of the sects of Judaism that existed in the first century C.E.

No Sectarian Divisions

[9] Early Christianity was not a sect. Nor was it meant to break up into separate sects. In praying to his Father, Christ asked that his disciples might "all be one." (John 17:21) His disciples were to 'have love among themselves.' (John 13: 35) This excluded any divisive forming of sects.

[10] That fact gives the lie to theories expounded by many historians and theologians concerning different types of Christianity. They speak of "Jewish Christianity" (supposedly defended by James, Peter and John) as opposed to "Gentile Christianity" (said to be defended by Paul). They refer to "Johannine [John's] theology" and "Pauline [Paul's] theology," claiming that Christianity would never have spread worldwide if Paul had not completely transformed it. Such theories are set forth by men who either have no faith in Christianity or accept as normal Christendom's being divided into hundreds of churches and sects.

[11] The facts are quite different. Before Paul ever became a Christian, Jesus Christ commissioned His disciples to be His witnesses in all the nations. (Matthew 28:19, 20; Acts 1:8) Paul himself fought against any tendency to follow men, and stated: "There should not be divisions among you." (1 Corinthians 1: 10-15; 3:3-5) So it is quite futile to claim that Paul had a different conception of Christianity than did James, Peter and John. They were all united in the work of spreading the good news. On one occasion, probably at the time of the council on circumcision held in Jerusalem in 49 C.E., the four of them cooperated fully with regard to the dividing up of the preaching field.—Galatians 2:7-9.

Warnings Against Disunity

[12] Naturally, being imperfect humans, the early Christians—even some shouldering weighty congregational responsibility—had their differences. In Syrian Antioch, Paul put Peter straight on a certain point. (Galatians 2:11-14) But did Peter go off and form a separate sect,

8. Why could the early Christians not be properly called a sect?

9, 10. (a) Why was Christianity not meant to break up into separate churches and sects? (b) What theories about the origins of Christianity are completely false?

11. (a) What scriptures prove that Paul did not invent the idea of Christianity's spreading to the non-Jews? (b) Did Paul approve of divisive sects? (c) What incident illustrates the unity of Paul and his fellow workers?

12. Was there any abiding hostility between Paul and Peter?

as if he were not in agreement with so-called Pauline Christianity? Not at all, for years later, in about 64 C.E., he spoke of Paul in loving terms.—2 Peter 3:15, 16.

13 Under divine inspiration Paul listed "divisions" and "sects" among "the works of the flesh." He wrote: "Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects . . . Those who practice such things will not inherit God's kingdom."—Galatians 5:19-21.

14 Since those who cause "divisions" and "sects" "will not inherit God's kingdom," they cannot be tolerated within the true Christian congregation. Therefore, Paul wrote to Titus: "Shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. As for a man that promotes a sect, reject him after a first and a second admonition; knowing that such a man has been turned out of the way and is sinning, he being self-condemned."—Titus 3:9-11.

Unity of Belief

15 From all the foregoing it is evident that true Christianity cannot be divided into denominations and sects. There cannot even be coexistent tendencies or schools of thought within the Christian congregation. Paul wrote to the Corinthians: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—1 Corinthians 1:10.

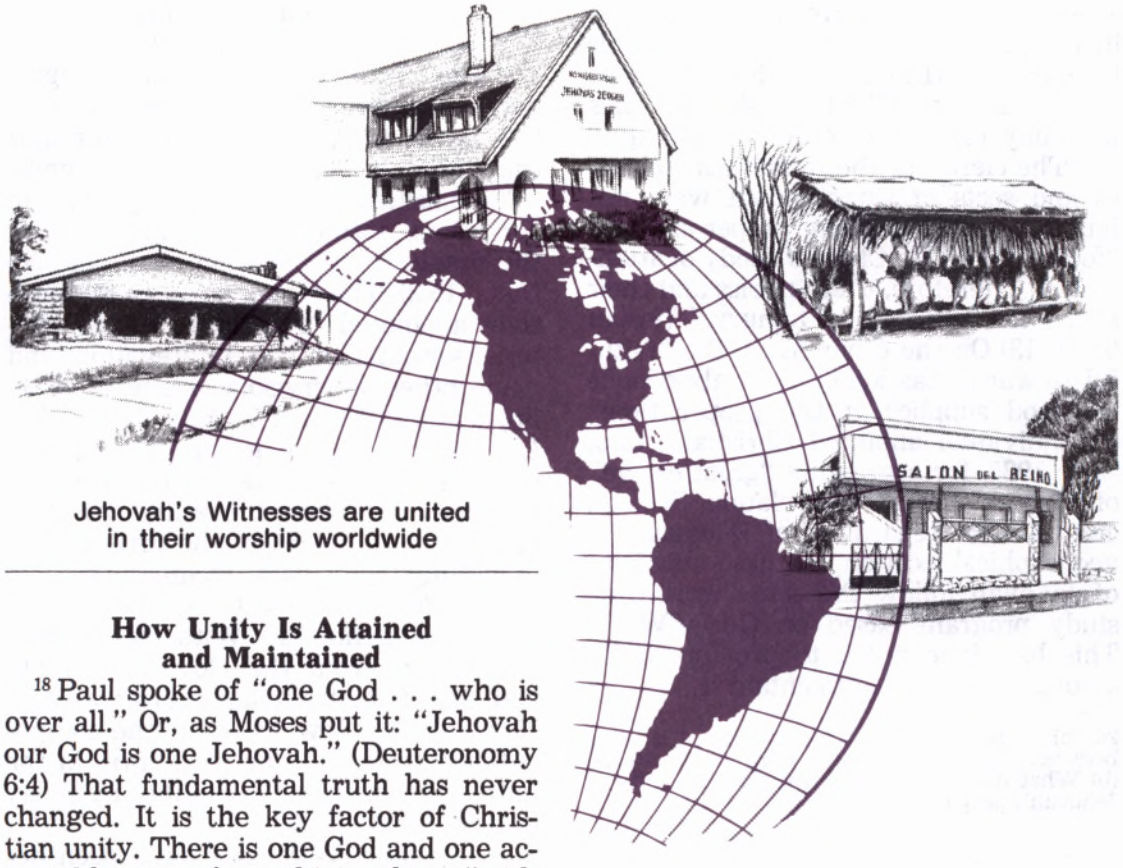
16 This does not mean that the true Christian witness of Jehovah cannot use his thinking abilities. The apostle Peter urged the use of "clear thinking faculties" in refuting "ridiculers" who would show up "in the last days" and deny the "presence" of Christ. (2 Peter 3:1-4) In his letter, Jude speaks of "some that have doubts." (Jude 22) But neither Peter nor Jude says that a Christian can *remain* a ridiculer or a doubter. Peter tells us to 'be on our guard' against "unsteady" ones who 'twist the Scriptures.' (2 Peter 3:16, 17) And Jude states that the doubters are in danger and need to be 'snatched out of the fire.' (Jude 23) Those who have been misled from the truth need to be helped "with mildness," in the hope that "they may come back to their proper senses out from the snare of the Devil."—2 Timothy 2:23-26.

17 The true Christian uses his "clear thinking faculties" in a humble way. Paul writes: "I . . . entreat you to walk worthily of the calling with which you were called, with complete *lowliness of mind* and *mildness,* with long-suffering, putting up with one another in love, *earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace.* One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all."—Ephesians 4:1-6.

13, 14. (a) How did Paul classify "divisions" and "sects"? (b) According to Paul, what should be done with sect promoters?

15, 16. (a) Why is there no room for different schools of thought within the Christian congregation, and what does Paul say on this? (b) Does this mean that a Christian should not use his thinking abilities? (c) What do Peter, Jude and Paul say about the danger of doubt and being misled from the truth?

17. In what way will the true Christian use his thinking faculties, and what will he earnestly endeavor to do?



Jehovah's Witnesses are united in their worship worldwide

How Unity Is Attained and Maintained

18 Paul spoke of "one God . . . who is over all." Or, as Moses put it: "Jehovah our God is one Jehovah." (Deuteronomy 6:4) That fundamental truth has never changed. It is the key factor of Christian unity. There is one God and one acceptable way of worshiping him, "with spirit and truth." (John 4:23, 24) The "one Lord" is Jesus Christ, "the head of the body, the congregation." (Colossians 1:18) "One spirit" denotes the unifying active force of Jehovah. Jesus told his disciples: "The helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you. I leave you peace, I give you my peace." (John 14:26, 27) The 'things brought back to their minds' were written down in the Christian Greek Scriptures. These, together with the Hebrew Scriptures, make up the Bible, true Christianity's one written guide.

19 "One body" is the Christian congregation, of which Jesus is the "head." (Ephesians 1:22, 23) The individual anointed members of this united congregation would all receive the same spiritual food. To that end, their "master" appointed a collective "faithful steward" class, the body of anointed Christians on the earth since Pentecost 33 C.E. Since the "master" found the remaining ones of this body faithfully and discreetly giving out "food

18. What is meant by the expressions (a) "one God"? (b) "one Lord"? (c) "one spirit"? (d) What is Christianity's one written guide?

19. What is the "one body," and who has been appointed to provide the same spiritual food for all its members?

supplies" when he arrived for inspection in 1919, he appointed them "over all his belongings." (Luke 12:42-44) The facts show that since 1919 this "steward" has faithfully cared for these "belongings."

[20] The clergy of the numerous churches and sects of Christendom were not found to be distributing proper spiritual "food supplies" to Christ's "body of attendants." Therefore, these clerics and their flocks are spiritually "hungry." (Isaiah 65:11, 13) On the other hand, the "faithful steward" has kept up an abundance of "food supplies at the proper time" for individual anointed Christians, and, since 1935, for a growing "great crowd" of "other sheep." (Revelation 7:9, 10; John 10:16) Regardless of language or geographical location, all these witnesses of Jehovah follow the same worldwide study program based on God's Word. This has done much to promote unity among them and to maintain it.

20. (a) At Isaiah 65:11, 13, what contrast is made between God's people and religious apostates? (b) What has contributed greatly to the unity of Jehovah's people?

Do You Remember These Points?

- What kind of worship first existed in ancient Israel?
- From the fourth century B.C.E. onward, what happened among apostate Jews?
- What scriptures show that Christianity was never meant to be sectarian?
- How does the Bible indicate that there is no room for different schools of thought within the Christian congregation?
- What factors contribute to unity of understanding and work among Jehovah's Witnesses?

The Wonderful Unity of Jehovah's People

[21] The unity of some 45,000 congregations of Jehovah's Witnesses in over 200 lands is also maintained through their Scriptural organizational methods. "The apostles and older men [elders] in Jerusalem" formed a governing body for the first-century Christian congregation. (Acts 15:2) They and their representatives appointed "overseers" and "ministerial servants" in the congregations and made other supervisory decisions. (Philippians 1:1; Titus 1:5; Acts 14:23; 16:4) Likewise today, a group of anointed Christian elders make up the Governing Body of Jehovah's Witnesses. And just as the decisions of the first-century governing body were communicated to the congregations, so today the congregations of Jehovah's Witnesses receive instructions from the Governing Body and visits from traveling overseers. (Acts 15:22, 23, 30) Now, as then, 'the congregations continue to be made firm in the faith and to increase in number from day to day.'—Acts 16:5.

[22] Jehovah's Witnesses have been delivered from the sectarian divisions of Christendom. Under the direction of their "one Lord," Jesus Christ, and his "steward," they press on unitedly in proclaiming "this good news of the kingdom." (Matthew 24:14) They will continue "earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace." Indeed, they are "standing firm in one spirit, with one soul striving side by side for the faith of the good news." —Ephesians 4:3; Philippians 1:27.

21. How is unity maintained among Jehovah's Witnesses today, and how does this compare with the organizational arrangement in the days of the apostles?

22. What do Jehovah's Witnesses particularly appreciate, and what will they unitedly keep on doing?

Thankful for a Delightful Life of Service

As told by John Booth

IN OCTOBER 1921 the talk "Millions Now Living Will Never Die" was advertised to be delivered in our town hall at Wallkill, New York. Despite our curiosity, no one in my family attended. However, I wrote for literature mentioned on the handbill. When the booklet *What Say the Scriptures About Hell?* and the book *The Divine Plan of the Ages,* both by C. T. Russell, arrived, they were so captivating I could hardly lay them down.

Earlier that year I had graduated from high school, and I was searching for a purpose in life. Ours was a religious family that regularly attended the Dutch Reformed Church for which I served as a Sunday-school teacher. The minister wanted me to go to college and study for the ministry, but that did not appeal since it seemed to me that ministers lived a selfish life. Yet I did want to help mankind, and so I thought it would be fine to become a foreign missionary.

Learning where the Bible Students (as Jehovah's Witnesses were then called) met, the following summer found me going 15 miles (24 km) on my bicycle to attend meetings in Newburgh, New York. Then, when the minister of our church gave a sermon on "hell" that contradicted the Bible teaching that the dead are unconscious, both mother and I resigned. (Ecclesiastes 9:5, 10) My father, while enjoying our Bible literature, continued with the church of his boyhood. On the other hand, my two brothers and three sisters, in time, also became Witnesses.

Work at Staten Island

During the summer of 1923 I accepted an invitation to assist with the construction of the Watchtower Society's new radio station WBBR on Staten Island. Among those who came over from the headquarters in Brooklyn to help out on weekends was 18-year-old Nathan H. Knorr, who in 1942 became the third president of the Watch Tower Society. It was while working there and attending a convention in New York City that I was baptized on October 19, 1923. It was my first opportunity to symbolize my dedication to serve Jehovah God.

That winter I returned home to work on my family's small dairy farm near Wallkill, but in the spring I was back at Staten Island to do some landscaping and road building. As my temporary work assignment there neared completion, many were making plans to attend the large Columbus, Ohio, convention in July 1924. It was my privilege to travel to it with the headquarters family on a special train. At this convention all members of congregations were organized for house-to-house preaching.

Preaching Around Wallkill

Returning from Columbus, I started witnessing around my family's farm, in the area where Watchtower Farms are now located. First I covered the territory on bicycle, but then I purchased a Model T Ford and used it in working more distant territory. When the book *Deliverance* was released in 1926 I organized a Bible study in one of the homes at Scotts Corners, near Walden. Some who attended there made progress and later became Witnesses.

My family and I regularly attended meetings in Newburgh. When the midweek Prayer, Praise and Testimony meetings were eventually changed to Service Meetings, thus emphasizing our house-to-house ministry, a few did not like this. But I was pleased with the emphasis on spreading the Kingdom message in this apostolic way. (Acts 20:20) In April 1928 I began sharing in the preaching activity as a regular pioneer.

Preaching in the South

It was the custom in those years for pioneers to work territory in the north in the summer and then in the winter to go south to witness. So during the winters of 1928 to 1935 my pioneer partner Rudolph Abbuhl and I worked in the states of Virginia, West Virginia, North Carolina, Georgia, Tennessee and Kentucky.

Witnessing in the south in those years was a memorable experience. Often there were few paved roads, and we became experts at knowing how far we could go without getting hung up on rocks or stuck in mud. We did a lot of walking since many people lived where cars could not travel.

In rural areas the people generally were poor and without modern conveniences. In fact, in parts of Kentucky log cabins were not unusual and some spinning wheels were still used. Life had not changed much from the days of Daniel Boone, some 150 years before.

For lodging we would rent a room, usually for about $10 a month. At times, however, we stayed right in the homes of the local people, paying about a dollar a night with meals included. Often we would find a housewife who would do our washing in exchange for literature. Since people had little money, much of our literature was placed in trade for food items.

A housewife would often say, "You can have a hen if you can catch her." We were prepared, carrying a chicken coop in the back of the car. Using a wire with a hook, we became experts at catching a chicken by the leg. Eggs were another item of exchange, but we also traded for all kinds of canned fruit. Items we did not use ourselves we would sell to buy gasoline. At one time we even had a regular route selling to restaurants the things that we had traded for literature.

Winning the trust of the people helped us to overcome opposition and difficulties. This was the situation in Cleveland, Georgia, where a lawyer, who was also a Sunday-school teacher, had us arrested on the charge of selling without a license. A number of persons came to our defense at the trial, including the man of the house where we were staying. When we were able to explain the nature of our work, the case was dismissed and apologies were extended to us.

In the hills near Ferrum, Virginia, as in some other places, the illegal production of alcohol was common. Armed men guarded the stills, and no strangers were allowed in the area. But, without our realizing it, we had won the trust of the people and a good report went ahead of us. Thus we were able to witness in the area without interference or harm. We found one woman who, as a result of hearing our radio programs,

had obtained literature and was showing her appreciation by talking to others about the things she learned. She later got baptized and was a faithful Witness for many years.

When we were in Harlan county, Kentucky, it was known as bloody Harlan, and with good reason. The people had guns and used them. Once my pioneer partner Raymond Hall was shot in the shoulder by some men who apparently were just trying to scare him. At the hospital where we took him to be treated they did not even ask questions; such wounds were evidently common occurrences. After witnessing in the territory, we came to believe the report that eight deputy sheriffs and about a hundred others were killed the year we were there. However, we were delighted to find two families who responded to the truth. Later one of the sons came to Brooklyn Bethel.

Preaching in the North

During the summer months our farm near Wallkill was my home base from which I would witness in the four counties of the surrounding area. I would take supplies with me and camp out for a week, witnessing in that territory, and then return home on the weekends to attend meetings in Newburgh. In this way I could put in ten-hour days in the preaching work in distant territory. I found it rewarding to make return visits on many interested persons. It gave me great joy when a woman later came to me at a convention and said that the books I had placed with her had started her on the way to life.

The Witnesses were subject to continuous arrests in those years, especially in New Jersey. I was near this action in the summer and would answer the call when a campaign was organized to witness in a trouble spot. Sometimes we would be

Behind prison bars for preaching

arrested and then let go by evening, but at other times we would be held for trial. On one occasion, while serving a ten-day sentence, we witnessed to one of the other prisoners who accepted the good news and later became a pioneer Witness.

About this time we began to use extensively in our house-to-house ministry phonograph recordings of short Bible discussions. Portable machines were also being installed on automobiles to create a sound car. I went to the Brooklyn headquarters and had one installed on my car at a cost of $175. On summer evenings I would set up at the head of a valley and the recordings could be heard for a mile or more. I traveled many thousands of miles in the following years with these large horns on the car, reaching many people with the Kingdom message.

A feature of our life during the summer was attending the large conventions. Particularly memorable was the one in 1931 at Columbus, Ohio, where we adopted the Scriptural name Jehovah's Witnesses.

New Assignments

In the late fall of 1935 we returned from our pioneer assignment in the south

to help with work at Brooklyn Bethel. After my working only a few days in the factory, Brother Knorr called me to the office and asked if I would go on the road as a Regional Service Director, visiting the companies (as congregations were then called). "I have never given a talk to a company and know nothing of company organization," I said.

"Eloquent speakers are not what is needed, just someone who loves the service and will take the lead in it and will talk about service at the meetings," Brother Knorr explained.

So for the next couple of months I received some training for my new assignment, accompanying Brother Knorr and others on weekend visits to companies. The big task was to organize the companies for the return visit and Bible study work that was then a relatively new activity. I made a visit home one weekend (my last visit for six years), disposed of unnecessary items and prepared for travel. Then, in March 1936, feeling quite inadequate for such an assignment, I started out.

On the Road

My first visit was to Easton, Pennsylvania. I would usually arrive at a place in time for field service in the morning, have a meeting with the servants of the company in the early evening and afterward another with the whole company. Usually I would spend just two days with a company and only one day with a smaller group, at times visiting six such groups a week. I was continually on the move.

During 1936 and 1937 I covered parts of Pennsylvania, West Virginia, Ohio, Indiana, Illinois, Iowa, Nebraska, Wyoming, Colorado, New Mexico and Texas. The West was all new and interesting to me —the way of life, the plains, the mountains and the great distances. I visited all the companies in New Mexico in two weeks. By the summer of 1937 I was in Texas. There were no Spanish-speaking regional servants there, so I also visited the Spanish companies, speaking to them through an interpreter.

At one small English company in Texas an 18-year-old girl was acting as the company servant for the group. Her father was expected to die that day, which he did, and they requested that I stay over to conduct the funeral. We went out in field service, had our evening meeting and the next morning I conducted the funeral service. Sad as the occasion was, they were so glad I had come and delivered the talk.

After attending the Columbus, Ohio, convention in September 1937, I spent the winter visiting companies in the northern states of North Dakota, Montana and Idaho. In February 1938 I crossed the mountain range and was pleasantly surprised to find it much warmer and the lawns green along the Pacific coast. Seattle had but one meeting place then, whereas now it has 21 congregations.

Zone Assemblies

In the spring of 1938 a special meeting of companies in the bay area of San Francisco was arranged and it was attended by about 600 Witnesses. It turned out to be a forerunner of the zone assembly (now called circuit assembly). The new arrangement for regular zone (circuit) overseer visits and for zone assemblies began on October 1, 1938.

As a regional servant, I had the responsibility for a zone assembly every week. These meetings for spiritual instruction also provided opportunity for those attending to share in the house-to-house preaching work and for new ones to be baptized. Prior to zone assemblies we baptized new ones at any time or place. I remember baptizing a man in

In the 1930's I used a sound car for witnessing

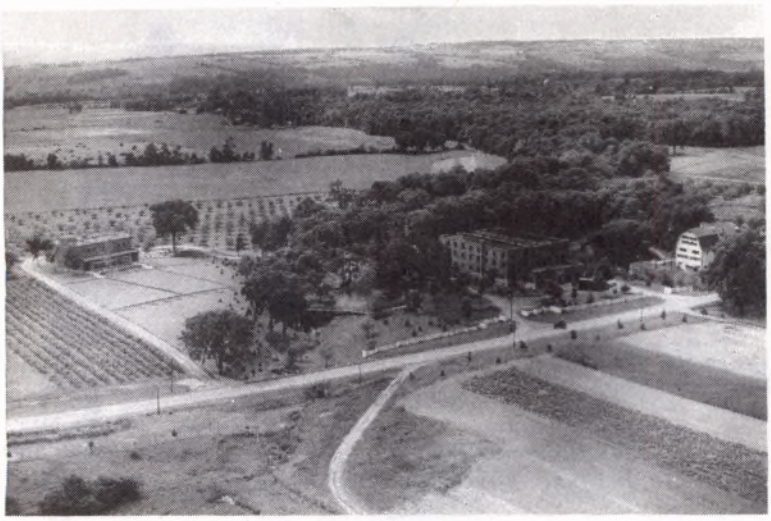
the icy waters of a snow-fed mountain stream in Oregon and on another occasion immersing a man in his barnyard watering trough.

During these zone assemblies we started having information marches. We would carry signs that read on one side "Religion Is a Snare and a Racket," and on the other, "Serve God and Christ the King." These attracted much attention and sometimes opposition. Then, in September 1939, World War II began in Europe and opposition to our activity grew.

Mob action broke up our assemblies at Hannibal, Missouri; Columbus, Nebraska; and St. Cloud, Minnesota. At Marinette, Wisconsin, the mayor ordered us out of our assembly hall, but when the police saw we had a legal right to be there, they protected us. On the other hand, the police of Huttonsville, West Virginia, shared in the mob action against us during our assembly in Elkins, and we had them arrested and they had to pay $500 bail. The case was put off a number of times and finally dismissed, but the police there did not interfere with our work again.

I was often in court in connection with such incidents. Sometimes I acted as attorney for the defendant, and in other cases I was the defendant, such as at Quincy, Illinois, where we won the case. Hayden Covington, then the Society's lawyer, and Fred Franz, now president of the Watch Tower Society, helped us in some cases, such as the one at London, Kentucky, which we also won.

In the court case in Indianapolis, Indiana, involving some 60 Witnesses charged with sedition, Brother Franz and I were on the witness stand during the five-day trial. Although our brothers were found guilty, they were later exonerated by a higher court. The very week of that case I was a defendant in another case in Joliet, Illinois, an attorney for a brother in yet another one in Madison, Indiana, and, in addition, had charge of a zone assembly each weekend. It would take a book to give details of those exciting times.



I spent 28 years at Kingdom Farm, the original location of Gilead School

A real highlight was the five-day St. Louis convention in August 1941. I was called in a couple of weeks beforehand and assigned to work on the trailer camp. After cutting a farmer's hay crop, we laid out a city for 5,000 in the hay field. But even before the convention began we had 10,000 in the camp, with many cars, trucks and campers lining up on the road to get in. Eventually we had over 15,000 in the camp, where many stayed and heard the program by wire. When the 15,000 children stood up in the main auditorium and received their free copy of the book *Children*, I handed out free copies of the book to the many children out at the camp.

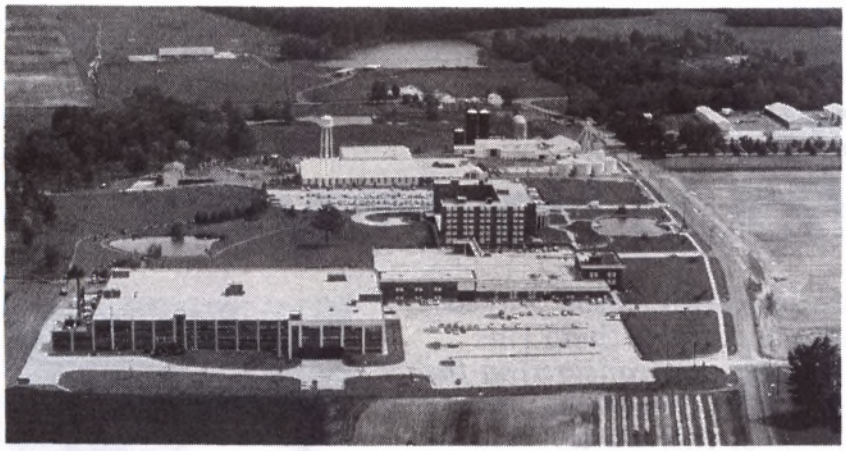
Kingdom and Watchtower Farms

Soon after the St. Louis convention it became ever more difficult to hold our zone assemblies. So it was decided to discontinue them. I was told to report to Brooklyn Bethel. I had been back only a few days when Brother Rutherford asked me if I would serve at Kingdom Farm near Ithaca, New York. Before leaving for this new assignment I visited my home near Wallkill. Mother had died, and my brothers and sisters were all married. I then drove up to Kingdom Farm where I was assigned to the room in which I lived during the next 28 years.

After more than 13 years of full-time preaching, it was difficult to settle down to farming. But I did and enjoyed many privileges of service in connection with the activities at Kingdom Farm. At the same time, however, I continued to share regularly in the preaching activity during evenings and on the weekends. I conducted Bible studies with many persons, a number of whom came to be baptized Witnesses.

Two of 3,700 that I have seen graduate from Gilead School

Yet my principal activity now was in connection with work assignments on the farm. I applied myself to the study of animal and plant nutrition, utilizing the nearby Cornell University and its library. Through our efforts we were able to increase farm production. In time we produced most of the food used by the grow-



I also served for five years at Watchtower Farms

ing Bethel family in Brooklyn, as well as at Kingdom Farm.

A dramatic growth in personnel occurred at the farm on February 1, 1943, when the new Gilead School began operating. Then, every six months, we had a new class of about a hundred students come in from all over the world. What a pleasure it was to become personally acquainted with the some 3,700 students of the 35 classes that received training for missionary work at the farm before Gilead School was moved down to Brooklyn in 1961! During those years we endured much opposition, one mob action and a court case, which we won. Eventually our one small group in the area grew to four congregations.

As Gilead School was concluding operations at Kingdom Farm, the new Kingdom Ministry School for overseers in the congregations was just getting started there. During the next seven years or so we had about 7,000 older men attend the month-long course, which was later reduced to two weeks in length.

In January 1963 the Society took title to property near to where I grew up, at Wallkill, New York. The property was named Watchtower Farms. Over the years the facilities have been enlarged and developed, with even printing factories being added. On January 1, 1970, my assignment was changed to this place, and so I was back in the same area where I had begun witnessing some 45 years before! A few older ones in the community remembered me.

When I arrived at Watchtower Farms, there were 55 members of the family, but now there are well over 750 serving there! Among these are three of my nephews. I also have a niece traveling with her husband in the circuit work. It brings me great joy that more than 30 members of my family are associated with Jehovah's Witnesses. In November 1974 it was my privilege to be appointed as a member of the Governing Body of Jehovah's Witnesses, and with that appointment I moved back to the Brooklyn headquarters.

I am so glad that, upon graduation from high school, Jehovah God opened my eyes to the grand purpose in life of serving him. Pursuing that purpose for the past 60 years has truly been rewarding and satisfying. It has brought me close to our heavenly Father and permitted me to see in a very real way his protection and blessing upon his people.

The World Jesus Would Not Pray For

THE night before his death, Jesus prayed: "I make request concerning them [his disciples]; I make request, *not concerning the world.*" (John 17:9) Earlier that night Jesus spoke about "the ruler of this world." The Bible identifies this ruler as Satan the Devil, "the god of this system of things [who] has blinded the minds of the unbelievers."—John 16:11; 2 Corinthians 4:4.

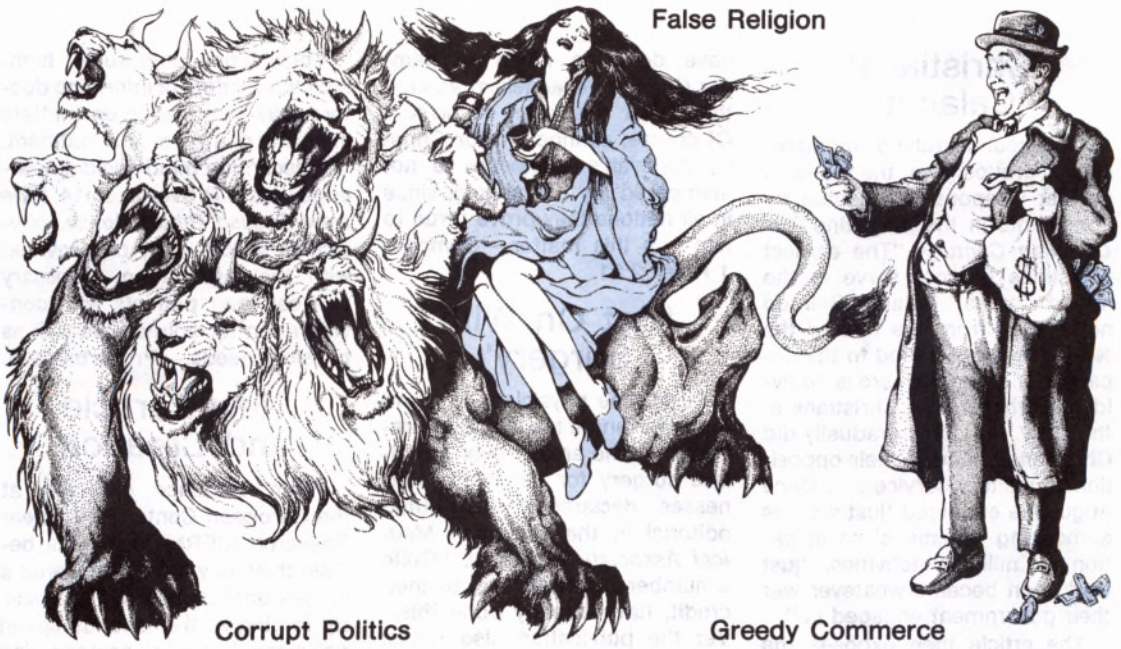
But what is this world that is ruled by Satan and that Jesus would not pray for? It is this organized human society that exists apart from or outside of God's visible organization. Satan's world organization is made up, in particular, of three closely connected parts.

First, there is false religion, represented in the Bible as a bloodguilty prostitute named "Babylon the Great." That this prostitute represents a religious system is shown by the Bible's statement that by means of her "spiritistic practice all the nations were misled." (Revelation 18:23) This bad woman is described as "sitting upon a scarlet-colored wild beast . . . that had seven heads and ten horns."—Revelation 17:3.

A second important part of Satan's world organization is the political governments, which are represented in the Bible by beasts. (Daniel 8: 20, 21) That the beastlike governments of the world receive their power from Satan is shown by a vision written down by the apostle John: "I saw a wild beast ascending out of the sea, with ten horns and seven heads . . . And the dragon [Satan the Devil] gave to the beast its power."—Revelation 13:1, 2; 12:9.

A third prominent part of Satan's world organization is the greedy and oppressive commercial system. It is represented in the Bible by "traveling merchants." The "traveling merchants" stand at a distance and mourn when Babylon the Great is destroyed.—Revelation 18:11, 15.

Further identifying Satan's world are the loose living and immoral



ways to be found there. For this reason both the apostles Paul and Peter warned Christians to avoid the bad practices of people of the nations. (Ephesians 4:17-19; 1 Peter 4:3, 4) The things around which the people of this organized human society build their lives are "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." —1 John 2:15, 16.

In keeping with Jesus' words about his followers, "they are no part of the world, just as I am no part of the world," Christians today will exercise care to avoid being part of Satan's world. (John 17:16) They will not take any part in its corrupt religion and politics, or in its dishonest business practices. They will avoid its immoral way of life.

Immoral Living

Insight on the News

Christians' "Calamity"

More soul-searching among religious groups over the issue of nuclear weapons is reflected by statements in the magazine *The Christian Century:* "The earliest Christians did not serve in the armed forces. Roland Bainton notes that 'from the end of the New Testament period to the decade A.D. 170-180 there is no evidence whatever of Christians in the army.' . . . Only gradually did Christians abandon their opposition to military service . . . Once Augustine endorsed 'just war' as authorizing Christians' participation in military activities, 'just war' soon became whatever war their government engaged in."

The article then exposes the real issue for Christians: "Can anyone seriously conceive of Jesus hurling hand grenades at his enemies, using a machine gun, manipulating a flamethrower, dropping nuclear bombs or launching an ICBM which would kill or cripple thousands of mothers and children? . . . If Jesus could not do this and be true to his character, then how can we do it and be true to him?" How has this affected Christendom? In the opinion of the *Christian Century* writer:

"Augustine's ['just war'] perversion of Christianity on this critical issue was the greatest calamity that ever befell the faith. It has cost Christians endless opportunities to witness for their central ethical principle: love your enemies and do good to them who despitefully use you. It may have done as much to hamper Christian evangelism as anything that has ever occurred." Of course, evangelism for Christ by Jehovah's Witnesses is not 'hampered' by this stigma, since in all nations they prove "true to him" on this matter.—Compare 1 Peter 2:21.

'Get On With Surgery'

"It is time physicians . . . end the unfortunate hostility that prevails in some areas" over bloodless surgery for Jehovah's Witnesses, declared a contributed editorial in the *Canadian Medical Association Journal.* "Quite a number of physicians, to their credit, have already done this." Yet the publication also notes: "There are still cases where surgeons 'slip in' blood after the patient is anesthetized—hardly an admirable practice."

And even though "convinced that experience and advancing technology now make it possible for [surgeons], without insisting on the use of blood transfusions, to look after Witnesses successfully," the editorial goes on to ask, "why, then, do the controversies of the past that have created undesirable publicity for physicians and for Jehovah's Witnesses continue?" The opinion of one anesthetist was cited: "Some surgeons waste time standing about and arguing with the relatives of the patient over the issue of blood transfusion instead of replacing fluid loss . . . , getting on with the surgery and stopping the bleeding."

These comments surely highlight the wisdom of informing doctors fully *in advance* on matters involving controversial treatment. "A discerning mind seeks knowledge," says Proverbs 15:14. (*The New English Bible*) Hence, physicians should early be provided with the information necessary to treat their patients with consideration for spiritual as well as physical needs.—Proverbs 22:3.

New Particle and Creation

From evidence gathered at the European Center for Nuclear Research (CERN), scientists believe they may have discovered a long-sought subatomic particle. By forcing at tremendous speed collisions between protons and their antimatter opposites (antiprotons) the scientists were able to produce the new "W-particle" that is 'eighty times the mass of either of the protons that spawn it,' reports Toronto's *Globe and Mail.* 'The difference (the extra mass) is explained by the tremendous amount of energy put into accelerating the protons and antiprotons before collision.'

This extra mass could have meaning for those who believe in a Creator because, for a split second, according to the article, 'energy is translated into mass.' As the Source of an "abundance of dynamic energy," Jehovah God can rightly point to the universe and ask puny man, "Who has created these things?" knowing that the answer is obvious.—Isaiah 40:26.

A Blind Man Shows the Way

Disaster struck ten years ago, when I was in my early 20's. Heavy drinking and other abuses to my health had simply taken their toll. I became totally blind. With so much of my life still ahead of me, I often wondered what I could possibly make of it.

Concerned over world events and the future for our daughter, my wife started to study the Bible with Jehovah's Witnesses. Although I was skeptical at first, I eventually joined in the discussions. It did not take us long to recognize that what we were studying was the truth, and so in 1978 we were baptized.

The desire to share my newly found faith soon became overwhelming. With the help and encouragement of my wife, I learned Braille in seven months. It brought me great joy to be able to call from home to home with other Witnesses, proclaiming the good news of God's Kingdom. (Matthew 24:14) But, what could I do to become more active in this vital work?

A Braille Bible is extremely bulky and heavy; using one in public preaching was quite impractical. The suggestion of putting a marker in the Bible and memorizing the text was good, but limiting. Then I had an idea! If I got some thin sheets of clear plastic I could type on them in Braille the gist of any text I wished to use. By sticking these sheets into my Bible I could point to the scriptures through the plastic at the same time as I read the texts with my fingertips. I experimented, and it worked well. My prayers to expand my Christian ministry had been answered!—Colossians 4:3.

As my ability to handle the Bible grew, so did my confidence. Soon I was witnessing alone from house to house in some areas. For the past year, I have had the pleasure of serving as a pioneer (a full-time Kingdom proclaimer) and of conducting many home Bible discussions.

Blessed now with spiritual sight, how I rejoice in being able to help those who are still blind to the good news! (2 Corinthians 4:4-6) How happy I am, despite my handicap, to have such a full share in praising Jehovah!—*Contributed.*