

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JULY 1, 1954

Semimonthly

REQUIREMENTS FOR
THE MINISTRY

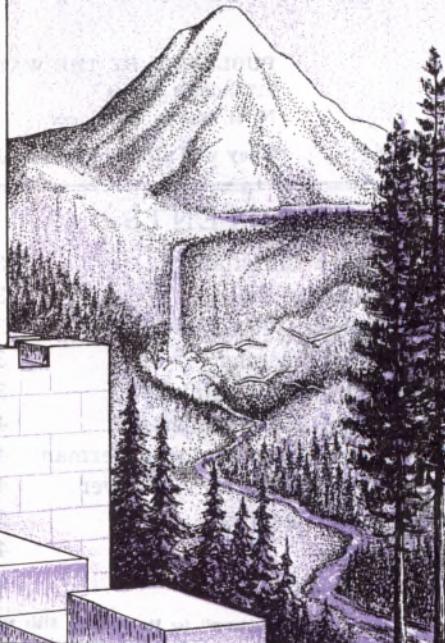
TODAY'S RIGHT KIND OF MINISTERS

WHY GOD PERMITS EVIL

WATERING DOWN CHRISTIANITY

ASSEMBLIES IN THE WEST INDIES

©WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary

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

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Abbreviations used in "The Watchtower" for the following Bible versions

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

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

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WATERING DOWN CHRISTIANITY

IN ANCIENT times vintners watered down their wine to make bigger profits. "Thy wine is mixed with water," wrote Isaiah. The prophet's words apply with full force today when Christendom's purveyors of religion have watered down Christianity so as to please more people and reap profit. That such a watered-down Christianity would exist is evident from Paul's words: "They will accumulate teachers for themselves to have their ears tickled." "We are not adulterators of the word of God as many men are." Today "many men" who profess to be religious teachers adulterate God's Word to tickle ears. The result is a crop of Christians that resemble a crowd of theatergoers more than they do the apostles of Christ, who were "a theatrical spectacle to the world."—Isa. 1:22, *Da*; 2 Tim. 4:3; 2 Cor. 2:17, *footnote*; 1 Cor. 4:9, *NW*.

Men of note have occasionally spotlighted today's watered-down Christianity. In a recent issue of *Saturday Review*, Albert N. Williams, a University of Denver administrator, spoke out against today's Christianity that "has been severed from the stream of its own history, and served up, degutted, de-boned, sliced, and boiled, with a garnishment of piety and morbidity that would have turned the wrathful Old Testament Jehovah away from His own people in anguished sorrow."

One reason for the "great illiteracy" of Christianity, indicates Mr. Williams, is the "sad shape" of current religious writings. The authors of the so-called spiritual books that top the best-selling lists, he said, are concerned only with "spiritual comforts" and are more interested in exploiting faith to gain readers than they are in bringing vital knowledge of religion to the people. "The stern and rugged events that should summon a legion of historians, novelists and dramatists have been so emasculated by genteel purveyors of faith that it is no wonder that Christians of our time lack even the most cursory interest in the dramatic unfolding of events which made possible our faith." So the history of the Christian religion, asserts Mr. Williams, is "a drama lacking both dramatists and theatres today."

It is agreed that the clergy have watered down Christianity with unscriptural traditions, pagan doctrines and with ear-tickling "spiritual books" featuring philosophy and psychology. Yet the world is not devoid of Christian "dramatists and theatres today." For in 143 different lands Jehovah's witnesses are dramatizing Christianity as the apostles did. They have become a "theatrical spectacle to the world" because of their refusal to water down Christianity with people-pleasing philosophies and for their vigorous preaching of the good news of Jehovah's kingdom. Those disheartened

by the "de-gutted," "de-boned" Christianity purveyed by the clergy will be buoyed up to know that Jehovah's witnesses will continue to dramatize true Christianity.

This they do, "not walking in craftiness neither adulterating the word of God, but by making the truth manifest."—2 Cor. 4:2, NW.

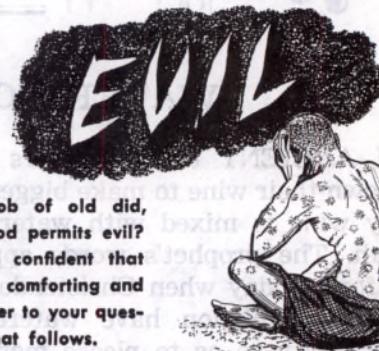
Why God Permits

PERHAPS no question has perplexed more honest-hearted persons than why God permits evil, injustice, wickedness and suffering. Atheists pounce upon that fact as proof that God does not exist. Thus Woolsey Teller, general secretary of the American Association for the Advancement of Atheism, Inc., in an interview insisted that the prevalence of "terrible misery, stark poverty, plenty of pain," proves that God does not exist. The interviewer, while professing belief in God, was unable to give him a satisfactory answer, but merely posed such questions as "But we don't know God's purposes, do we?" "Do we humans presume to know what is in the mind of God?"

Incidentally, let us note that many who use the existence of suffering in the world as a reason for not exercising faith in God would have Him perform continuous miracles in contravention of his own laws. Inconsistently they would blame God for the wretchedness that man continually brings upon himself because of his own selfish and foolish course.

Can we know God's purpose in permitting evil? Yes, we can, if we are open-minded and humble enough to be willing to heed his advice, "Come now, and let us reason together," on what he has to say in his Word, the Bible. And is not that just what we should expect, that the Creator,

Do you, as Job of old did,
wonder why God permits evil?
If so, we feel confident that
you will find a comforting and
satisfying answer to your ques-
tion in what follows.



who has so abundantly provided for all our material needs, would also make provision for satisfying our hunger and thirst for truth, for the whys and wherefores of such perplexing things as the permission of evil? Surely it is!—Isa. 1:18.

First of all let us note that "with God all things are possible," for he is a God of "wisdom and might." Further, we are assured that "God is love" and that "righteousness and justice are the foundation of his throne." (Matt. 19:26; Job 12:13; 1 John 4:8; Ps. 97:2, AS) While to the atheist the permission of evil is a negation of God's power and wisdom, as if he were unable to stop it, and of his justice and love, as if he were indifferent to evil, yet to those who really believe that God has these four attributes in a perfect and infinite degree the permission of evil merely raises the questions as to why God permits it and when he will put an end to it.

Briefly stated, God has permitted evil because one of his creatures raised the questions, Who is supreme? And, Can God put men on earth that will keep integrity in spite of pressure and temptation? When

these questions have been fully answered, God will make an end to evil.

MAN'S CREATION AND DEFLECTION

At the beginning of man's existence there was no evil. God had created man perfect, even as his Word assures us, "Perfect is his activity." God created man in His likeness in that He gave man a measure of wisdom, justice, love and power. He also made man a free moral agent, free to choose to do right or wrong, reaping, of course, the consequences of his choice. He placed man in a beautiful garden, Paradise, and gave him a threefold mandate, to be fruitful, subdue the earth and have dominion over the lower animals, the carrying out of which would enable man to make the fullest possible use of his faculties and attributes.—Deut. 32:4, NW; Gen. 1:26-28.

With all this God placed man under but a single restriction: he must not eat of the fruit of a certain tree. This restriction did not work any hardship upon man, as he did not need its particular fruit to sustain life. Nor was compliance with this restriction a difficult thing to do. God, as Supreme Sovereign and Benefactor, had a perfect right to forbid man the privilege of eating this particular fruit, and he did so for several good reasons. This restriction instilled in man the fear of Jehovah, for it emphasized his dependence upon God for life; that God had given it to him and could take it away again. It also would show whether man appreciated all that God had done for him or not, and might even be said to have made man appreciate his blessings all the more, realizing that they could be lost. Further, it furnished the ideal test of man's love for God, for 'if we love God we shall keep his commandments.'—1 John 5:3.

Not only did God provide man with certain faculties and instructions on how to use them, but he also appointed for man a

'covering cherub,' a guardian angel, as it were, to guide, instruct and safeguard man. (Ezek. 28:14) This angelic deputy, however, allowed his appointment to give him an undue opinion of his own importance, awakening in him an ambition to be worshiped as Jehovah God was. To that end he set about to estrange man from his Maker, Benefactor and Friend by means of base slander. By sowing distrust in the mind of the woman this one succeeded in causing both her and her husband to disobey, thus manifesting a lack of love and appreciation. God, consistent with his word, sentenced them to return to the dust, and eventually they did.—Gen. 3:1-19; 5:5.

Because of his ambition and rebellion this one is subsequently referred to in the Scriptures as "the dragon, the original serpent, who is the Devil and Satan." And that it was indeed his ambition to be worshiped like Jehovah God is apparent from Isaiah 14:12-14, where we read of his boast to match the Most High, and from Matthew 4:8-10, which records his offer to give Jesus all the kingdoms of the world if Jesus would but bow down and do an act of worship before Satan.—Rev. 20:2, NW.

WHY EVIL PERMITTED

While the foregoing clearly shows that Satan, Adam and Eve, and not Jehovah, are responsible for the evil in the world, still the question remains, Why did God permit these three culprits to live? Why did he not at once destroy them and start all over again? Because, in that Satan caused our first parents to deflect, the question was raised as to who was to blame. Had God created them so that they could not withstand temptation and yet provided for a death penalty for their failure to do so? Had he at once put to death the three of them this point would have remained forever moot. Besides, Satan boasted that he could turn all human creatures away

from God, thereby challenging both Jehovah's supremacy and his ability as Creator.

Jehovah knew he had made no mistake in creating Adam and Eve, that his law to them was just and that human creatures could remain faithful under test. To demonstrate these points he permitted Adam and Eve to continue to live and to have offspring and he permitted Satan to continue and to try to turn others away from Jehovah God. The Scriptures show that from Abel clear down to our day Jehovah's servants have maintained integrity in spite of all that the Devil could bring against them in the way of temptation or pressure, thereby vindicating Jehovah and proving the Devil a liar and a wicked slanderer. By their integrity-keeping course they have been 'making the heart of Jehovah glad by furnishing him an answer to give to the Devil.'—Prov. 27:11.

How do we know that this is true and not merely a fanciful theory? Because of the record found at Job, chapters 1 and 2. There we learn that Satan boasted that he could force Job, the most outstanding servant of Jehovah on earth, to curse God. God accepted the challenge and gave Satan a free rein with Job even to the extent of depriving him of his possessions, family, friends and health. But Job kept his integrity; he did not curse God, nor did he confess to sins of which he was not guilty, as certain Americans did under Communist pressure.

Undoubtedly in this historical account of Job (yes, Job actually lived; see Ezekiel 14:14; James 5:11) we have an example of God's permitting evil for the purpose of demonstrating his superiority over Satan and that he can have men on earth who will be faithful under test. And that this was the reason why Adam and Eve were permitted to live on and bear children is apparent from the fact that Jehovah first called Job's integrity-keeping course to

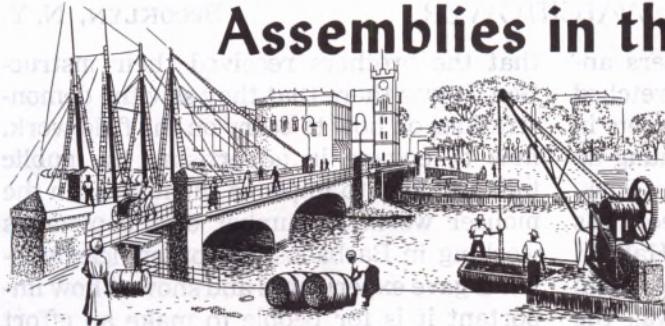
the attention of Satan, indicating that the question of man's keeping integrity had been raised previously.

In permitting evil for the sake of settling the issue of supremacy Jehovah is not guilty of any injustice. He could have put Adam and Eve to death at once instead of mercifully allowing them to live many centuries. And even for their offspring, life with suffering is a blessing. Furthermore, God has provided that all integrity-keepers will be rewarded even more than Job was, by means of Christ's ransom and the resurrection.

God has permitted Satan to remain for the past 6,000 years only as Jehovah told Pharaoh, 'to show you my power and to have my name proclaimed in all the earth.' When that purpose has been fully served, then Jehovah will make an end of Satan and all those having his spirit, who are the ones responsible for the evil in the world, at Armageddon, even as he destroyed Pharaoh and his armies at the Red Sea.—Ex. 9:16; 14:27, 28.

Jehovah is loving and just and so is not in sympathy with evil. Being all-wise and all-powerful, he can and will make an end of it in his own due time. Then Jesus' prayer for God's will to "come to pass, as in heaven, also upon earth," will be fulfilled. Then there will be no more death, nor outcry, nor mourning, nor pain. (Matt. 6:10, NW; Rev. 21:4) Then all that live will love God with all their heart, mind, soul and strength and their neighbors as themselves. In view of the valuable purpose served, lovers of God and righteousness will not complain at God's permitting evil but will be glad to maintain integrity even though it means suffering at the present time, looking forward to the glorious outcome of it all, the vindication of Jehovah's name and endless life for themselves in his righteous new world.

Assemblies in the West Indies



After a forty-eight-hour stop-over in Trinidad at the branch office of the Watch Tower Bible and Tract Society in Port of Spain, the president of the Society, N. H. Knorr, and his traveling companion, M. G. Henschel, flew to the beautiful little coral island of Barbados on Wednesday, January 13, 1954. They were accompanied by the branch servant for the British West Indies, Robert Newton. Their purpose in going was to attend the assembly of Jehovah's witnesses at Queen's Park, Bridgetown.

The assembly was already in progress with sixty present at the Tuesday morning session, but the attendance grew rapidly to 244 for the afternoon session and reached a peak of 886 in the evening. This news was given to the arriving brothers by the group that met them at the Seawell airport in Barbados. In this group were nine brothers who had graduated from the Watchtower Bible School of Gilead. Some of them had come from other islands where they were doing missionary work, and they reported that this was really an international assembly because delegates from seven different countries and islands were present and twenty-five different congregations were represented.

They all seemed very happy to come to Barbados and enjoyed the trip very much, because Barbados is a thriving tourist center and a very picturesque island with an excellent climate. The roads are narrow,

and as one drives from the airport by the cane fields and past the old sugar mills into the more densely populated area he sees the little stone houses with the pastel colors and the excellent beaches which are nearby. The glistening white sands of the

beaches and the warm water are an inducement to any visitor to want to enjoy a swim. The streets through the towns are very narrow, so it is a good thing that small cars from Britain are most generally used. The center of Bridgetown is the harbor, which is too small for the large liners. The liners have to anchor outside, and small boats are used to bring passengers and cargo in to the shore. But schooners that ply between the islands and carry on much of the commerce in the West Indies are present in considerable numbers, and these are discharging cargo and taking on more for other islands. Many barrels are in evidence because among the principal products of Barbados are fine rum and molasses.

Barbados is an island of hospitality and a place where the Kingdom work is advancing well. The hospitality shown to the traveling brothers was very warm as some of the publishers gave their home, a pink building beside a narrow lane, for the use of the brothers during their stay and provided them with excellent meals.

The visitors were told how weeks in advance the advertising had gotten under way and 30,000 handbills were used to let the people of Barbados know about the public address "After Armageddon—God's New World." Posters numbering 300 along with 200 placards were used in the campaign. Five bicycle parades were organized, ten or more bicycles to a parade, and each bicycle carried placards to advertise

the public talk. Three large banners announcing the public talk were stretched across three of the most popular streets in Bridgetown, and another one was hung up over the main gate of the Queen's Park. A large poster, ten feet by eight feet, was placed just outside the Kingdom Hall on Bay Street, which is one of the main avenues. In addition to all this was the publicity in four newspapers of Barbados, which totaled twenty-four column inches of news items concerning the assembly. So on this small island, which is only twenty-one miles long and fourteen miles wide, all the people were well aware of the presence of Jehovah's witnesses for their assembly. Many heard about it on the radio. One of the Gilead graduates spoke for seven minutes outlining the purpose of the assembly. Besides this, 700 letters of invitation were sent out to persons of good will inviting them to attend the New World Society Assembly.

Queen's Park, where the assembly was held, is a very fine, well-kept public place. It is surrounded by an iron fence, and inside the lawns and flowers are beautiful. There are many trees, too, and it was a blessing to the brothers attending the assembly to have so much cover, as the Steel Shed in which the assembly was held was not adequate for all the crowds that came to attend. The platform was very beautifully decorated behind the speaker. Made in flowers and ferns was a sign reading "New World Society Assembly of Jehovah's Witnesses." The brothers had cut the letters out of wood, drilled holes in the letters, and into these holes fresh flowers were inserted every day. The gold flowers and the green ferns made a beautiful contrast as a backdrop for the platform. Potted plants were set on the platform to add to its beauty.

The platform was the center of attraction, of course, because it was from there

that the brothers received their instruction. It was there that they saw the demonstrations on how to carry on the field work, how to engage in advertising the public talk and how to improve themselves in the pioneer work. A number of the pioneers working in Barbados and other nearby islands gave experiences and showed how important it is for people to make an effort to get into this work and stay in it. All the pioneers were assembled together for one of the sessions, and the visiting brothers spoke to them, dealing with their problems and encouraging them to continue on in the blessed service of full-time ministry.

The high light of the day's activities was Brother Knorr's talk in the evening on the subject "True Love Is Practical." This discourse was heard by 714 persons in and around the Steel Shed. They were grateful for the illustrations given on how to deal more tactfully with their brothers, how to show appreciation for the service and the good things the brothers do and how they can take into consideration the weaknesses of others and make practical use of love in their daily living. There were many comments on the part of the Barbadian brothers in appreciation for this excellent discourse.

Thursday morning at 8:00 a.m. the brothers assembled for the baptismal discourse, and after that the candidates proceeded to the Kingdom Hall on Bay Street, which is not far from the sea. From there they were able to walk over to Brown's beach, and twenty-one brothers and fourteen sisters symbolized their dedication to the Most High God, Jehovah, by being immersed in water. Meanwhile most of the brothers who had remained at the Steel Shed were going forth in the Kingdom service and advertising the public meeting, which was to be held that night. Later they returned to Queen's Park, made use of the fine cafeteria that was set up for the con-

vention, and then enjoyed the afternoon sessions.

One of the outstanding features of the afternoon session was instruction on how to make use of the book "*Make Sure of All Things*". This is something that will prove very helpful to the Kingdom publishers in Barbados, where the people have considerable information concerning the Bible and where there are many discussions on the Bible itself. This book is a piece of equipment that all Kingdom publishers should be familiar with. One of the Gilead graduates demonstrated how "*Make Sure of All Things*" could be put into practical use in Barbados. Another high light of the afternoon session was Brother Knorr's speech on "Letting Your Advancement Be Manifest," following which the branch servant presented a resolution which was unanimously adopted by the 804 witnesses and persons of good will present. The afternoon session concluded with the chairman's remarks of appreciation to the authorities and the park committee for their co-operation in providing all the things required for the conduct of a successful theocratic assembly in Barbados.

A question in the minds of many brothers was, Would the weather be good for the public meeting? It was evident that the Steel Shed would never hold the crowd that would come if the weather was good. So all were hoping that excellent weather would prevail. Some ominous-looking clouds formed in the sky in the evening, but these soon blew away and beautiful, starry, tropical skies held sway. Under this fine canopy 2,804 listened to the president of the Society speak on "After Armageddon—God's New World." They were delighted afterward to receive a copy of this lecture in print.

To Jehovah's witnesses Barbados is a fertile land. The population is around 200,000, and in this small island of 166

square miles there are over 500 Kingdom publishers praising Jehovah every day, associated with 18 congregations. The island constitutes a circuit in itself, and there is still much fruit to be harvested in Barbados. This is clear from the attendance at the assembly, over 800 publishers and persons of good will, many more than the publishers number now, and also the great number of some 2,000 of the public who attended the public lecture showing their interest. All this has made Jehovah's witnesses in Barbados happy to be associated in the New World society, and they look forward to building up a great increase in the months to come. That little island on the edge of the Atlantic Ocean is going to be watched with interest by Jehovah's witnesses all over the world to see how the progress will continue.

The air line office told the two travelers from Brooklyn and the branch servant from Trinidad that the plane from Britain would be coming in late, so it was not until 11:30 p.m. that the travelers went to the airport and bade good-by to their friends. Then at the airport they were told that the B.O.A.C. plane would be considerably later, and it was not until 3:15 in the morning of Friday the 15th that the plane took off for Piarco airport, Trinidad. The travelers arrived at their destination in Port of Spain at 5:00 a.m. on the day of the opening of the Port of Spain convention.

OVERCOMING OBSTACLES IN TRINIDAD

In Trinidad, as in many other countries and cities, finding a place to hold an assembly is the problem, and so the field of prospective places was surveyed. There are some fine places in Port of Spain that would be ideal for such an assembly, but they had never been available to Jehovah's witnesses. The brothers decided, however, to apply for everything that could be used,

regardless of previous responses to such applications.

The Race Stand in the Queen's Park Savannah was applied for, as it was in the heart of the city and had everything necessary to accommodate a large gathering. Several letters passed back and forth between the committee and Jehovah's witnesses. It seemed they were concerned for their horses in the paddock; Jehovah's witnesses might make them nervous. Their last letter on the matter curtly stated that the stand would not be available for Jehovah's witnesses. In passing it is observed that crowds at the races are not what could be termed mute. Also at carnival time the stand is used; throngs of noisy bands and revelers fill the area. If they would not panic horses nothing would. Later the Archbishop of York visited Trinidad and had no difficulty in securing the use of the Race Stand for an address, which was broadcast by radio. So far not a whisper has been heard about any disturbance among the horses over what he said.

As with the Race Stand so with the Cricket Oval, it was not for religious use. Union Park also declined the application. The time was going rapidly, and suitable places were by then almost nil. The assembly must be held somewhere. Some East Indian businessmen were constructing new buildings in the downtown area that might be used as a last resort if they could be had and were finished in time. One person was interviewed and seemed favorable. Yes, Jehovah's witnesses could use one of his buildings which were going up. It should be finished in time. Some more time went by, but no progress was noted on the building. Finally the brothers abandoned the hope of using that building.

The Bahadoorsingh brothers were building a new shirt factory and had told one of the missionary sisters that it could be used, although at the time they had just started

building. Now as a last resort the brothers saw them and were again assured that they could have the use of the building free if it was sufficiently finished. December 15 was set as the deadline for decision. It came, and one floor at least was promised; advertising material could be made at last! A large sign ninety by six feet was started, to hang on the street side of the building, and a smaller one for the end. Over fifty thousand handbills were prepared along with six hundred placards and two hundred posters and other material such as teasers. The program was made up; press releases were made and assembly preparations were in full swing. This would be one assembly where the brothers were going by faith and hope rather than sight.

This was the situation when Brothers Knorr and Henschel arrived on the morning of Monday, January 11, to go over the branch records. The Bahadoorsingh brothers had been doing everything possible to have the upper floor ready. Their men were working like ants to get necessary things done. They had hung up the signs on the building and were to make a platform also, which they did later on. When Brother Knorr and the branch servant inspected the building Tuesday evening the brothers said they would have all things ready in time. Temporary electrical installations would be made. Toilet facilities and water also would be ready. An enjoyable conversation was had, which included some Bible discussion too.

Friday morning the 15th saw the building, even though still unfinished, fully occupied and ready for the morning session. The long upper floor had been practically completed except for a little at the east end where workmen were closing it in as fast as they could. A tastefully decorated platform with white watchtower effects graced the west end. In large white-on-green letters were the words "Jehovah's witnesses."

On the wall back of the platform was a beautiful sign with the yeartext in the same colors and with the same ribbon effect as the calendar. Palm branches formed wings to the platform and concealed the sound equipment nicely. Along the south wall stretched a series of pictures. First a large oil painting depicting the blessings of the paradise earth. Following this was a series of smaller drawings copied from page 749 of the December 15, 1953, *Watchtower* showing the activities of Jehovah's witnesses every day.

The brothers had done a fine job in volunteering their services, so much so that they had made quite an impression on the workmen and the owners. One of the owners asked a brother if they were getting paid for their services. Upon being told no, he exclaimed, "I really must look into this!"

The unfinished downstairs portion of the building was put to use, also. Here the cafeteria and refreshment departments were set up.

Two hundred and twenty turned out for the Friday morning assembly for field service and were soon out in the field. Information walkers were observed all over the business section and did a great job of advertising the public lecture. In fact, all forms of service were engaged in. By afternoon the attendance swelled to 709 to hear three brothers explain the importance and purpose of the *Watchtower* magazine and how it should be studied.

Friday night there was a gratifying increase again to 1,055 in attendance. They roundly applauded the chairman's address of welcome and gave good attention to the various features of the program.

Saturday broke clear and sunny; it promised to be another fine assembly day as was Friday. It turned out to be a day packed with unscheduled events. The morning session for service went off smoothly, and then a discordant note crept in. The

mayor and some of the council inspected the building and began to find fault. Some of them jumped up and down on the second-story floor to see if they could shake it. An occupancy permit for the use of the building had not been issued, as it was not finished. A consultation was held among them, which was attended by the branch servant, but all to no avail. The building department issued a vacate order, and the convention had to get out. About 1:30 p.m. the chairman announced that everyone should move to Woodford Square at once, as the building could not be used, and the mayor had given permission to use the Square for the rest of the assembly.

The brothers quietly moved out and quickly fell to moving out equipment with remarkable zeal. In a short time sound equipment and chairs and other necessary equipment were installed in the Square, which is right in the heart of the city; and the afternoon program began just on time. The move had been a surprise and a disappointment, but Jehovah's witnesses are not easily discouraged. The Square was well shaded by trees, and the weather was ideal. The sound equipment worked splendidly and reached all the brothers and even some passers-by. The attendance swelled to 1,419 for Saturday evening.

Sunday's program opened with a baptismal service. The brothers were in their seats early, as Brother Knorr's lecture was to begin at ten o'clock. A large crowd of 984 listened quietly to the baptismal talk. Then the candidates, 125 strong, stood and answered "yes" to both questions. Waiting buses whisked them away to the immersion point so that they could be back for the public lecture.

Time sped by quickly. A steady stream of people came into the Square through the various gates. Now all the seats were full and knots of people formed under the most suitable trees and even in the sunlight

near the speaker's stand in readiness for the main talk. Clouds came and went, but the weather did not promise rain. The morning was very pleasant, with a breeze blowing off the hills. Time for the talk had been set back a half hour to allow the services in the two churches on the Square to be completed.

The audience had continued to increase and was added to by some of the persons leaving their church services. They paid close attention to Brother Knorr's argument and exposition of Armageddon and the following new-world conditions. When he began to speak extemporaneously near the end of his talk, everyone paid even closer heed to his remarks concerning the work of and purposes of Jehovah's witnesses. Some well-known persons were observed in the audience, including a high government official. It made everyone happy to learn that 3,269 had heard the lecture. It was really true that every knock is a boost. A crowd that size could never have been accommodated in the Bahadoorsingh building.

The final session began at 1:00 p.m. Most of the audience were still on the grounds to hear the afternoon session. The count revealed 2,454. Brother Newton gave a talk on house-to-house training and at its end offered to the brothers the same resolution adopted at Yankee Stadium. It was unanimously adopted. Then followed a series of demonstrations on the use of "Make Sure of All Things".

Actions Belie Preaching

According to Christ Jesus the actions of the clergy of his day belied their preaching. (Matt. 23:3-5) That they have a modern counterpart is apparent from the following. Professor Ole Halesby, president of the Lutheran Inner Mission Society in Norway, over the state broadcasting system warned sinners: "If you are not a believer, be careful! If you were to collapse and die suddenly, you would crash right straight into Hell!" Incidentally, those remarks set off a violent national religious controversy. Just how seriously the learned professor of theology took his own hell-fire preaching can be gathered from the fact that he, not long thereafter, was convicted of defrauding the government of taxes for at least ten years.

In his final discourse to the assembly Brother Knorr explained the seven additional requirements besides faith of those who are approved servants of Jehovah. On self-control he showed that getting to meetings late, or not getting there at all, or not supporting group witnessing, showed lack of self-control. All were encouraged to ponder over the truth and pay constant attention to themselves in order to make individual advancement manifest.

At the conclusion of his talk Brother Knorr said good-by to the brothers for himself and Brother Henschel and agreed to carry their love to the brothers en route on the rest of his trip and to those of the Bethel home. The plane taking them on to Surinam would be at the airport in a short time, and so it was necessary for them to take their leave of the assembly before the *Watchtower* summary and the chairman's concluding talk. The brothers were sorry that the time for parting had come so quickly but were glad that it had been possible to have Brothers Knorr and Henschel with them. So, while the assembly continued on to its conclusion two of the missionaries used their cars to carry the brothers and some of the other missionaries to the airport. After a short, pleasant visit the traveling pair were off for the next assembly site at Paramaribo, feeling happy to know that the New World society in Trinidad had grown to nearly forty congregations and that over 1,200 persons were praising Jehovah there.



Requirements for the Ministry



JEHOVAH, the living God, being infinite in wisdom, uses many forces and creatures for carrying out his eternal purposes and for accomplishing any specific task at a given time. In ages past he has used raging flames of fire, storm-tossed seas, great fish, beasts of the field, fowls of the air, insects, humans, angels and even the archangel Michael. All these in their turn have worked well in doing the will of their great Creator.

² The archangel, also identified in the Bible as the Word, was the first and only direct creation of Jehovah. He it was that Jehovah used as the "master workman" in creating all other things. (Prov. 8:30, AS; Rev. 3:14) "All things came into existence through him, and apart from him not even one thing came into existence." (John 1:3, NW) He had the requirements necessary for the ministry assigned to him and he always obeyed and pleased his heavenly Father, delighting to do his will. Just how all the other faithful angels minister for the help of those on earth who are heirs of salvation we do not fully know, but that they are Jehovah's servants who possess the necessary requirements to accomplish their ministry we definitely are assured: Jehovah "makes his angels spirits, and his public servants a flame of fire." . . . Are they not all spirits for public service, sent forth to minister for those who are

"By giving these advices to the brothers you will be a right kind of minister of Christ Jesus."

—1 Tim. 4:6, NW.

going to inherit salvation?"

—Heb. 1:7-14, NW; Ps. 104:1-4, AS.

³ In olden times men and women served Jehovah well because they had the requirements for the ministry assigned to them. Sixteen of such are honorably named in the sacred Record at Hebrews 11. Abel, the first one, was a faithful witness for Jehovah whose voice was not silenced even when his jealous brother Cain murdered him. Speaking to Cain Jehovah said: "Listen! Your brother's blood is crying out to me from the ground." (Gen. 4:10, NW) "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks." (Heb. 11:4, NW) Enoch, too, is on that list, having possessed the necessary requirements for his assigned ministry. "Yes, the seventh man in line from Adam, Enoch, prophesied . . . when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way and concerning all the shocking things that ungodly sinners spoke against him.'" —Jude 14, 15, NW.

⁴ About sixteen centuries after Adam and Eve were driven out of their paradise home because of rebellion and disobedience

1. 2. What are some means Jehovah uses to accomplish his purposes?

3. How did Abel and Enoch distinguish themselves as Jehovah's ministers?

4. What activities of Noah prove that he met the requirements as Jehovah's minister?

ence, their children became so deeply steeped in moral obliquity that their every thought and imagination was only evil continually. So Jehovah determined to send upon earth a mighty flood of waters to destroy that wicked system and all who supported it. To save alive any righteous people on earth and certain animals Jehovah ordered the building of a shelter. It was a unique structure. Call it a boat if you will. To Noah, though not a boatbuilder, Jehovah assigned this task. Being a man of great faith in Jehovah and in Jehovah's perfect ability to carry out his purposes, Noah proceeded with his work and finished it on time. Besides building, Noah orally preached about Jehovah's purpose. (2 Pet. 2:5) He too had the requirements necessary for the ministry.

⁵ Later, after the Flood, Jehovah assigned a task to another man who had the faith necessary to accomplish it. Because of this man's faithful service and unwavering obedience Jehovah made a wonderful promise to him. This promise became a covenant and contained the hope for all believing mankind. "Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.'" (Gal. 3:8, NW) Upon Abraham came the most severe test when Jehovah required him to offer his beloved son Isaac as a sacrifice on an altar at Mount Moriah. This, for the sacred record, served to picture Jehovah God offering his beloved Son Jesus as a sacrifice for the redemption of believing humans. Out of faith Abraham obeyed and the needed picture was made. By Jehovah's undeserved kindness, however, Isaac was saved alive and given back to his faithful father Abraham.—Gen. 22:1-18.

5. During his long life how did Abraham fulfill the requirements of an approved minister?

⁶ In time Moses also served as an example of a man equipped for the ministry, though at first he did not think he possessed the necessary requirements. Myriads of Israelites were in Egyptian bondage when Moses was born of Hebrew parents. From the time of his birth to the very day he died faith played an all-important part in his life. Under an edict of the king of Egypt Moses, along with all other male babes of the Israelites, was supposed to be killed at birth. By faith his parents refused to kill their lovely child. Directed by Jehovah, the child came to be adopted by the daughter of Pharaoh and reared in the royal court. There he became learned in all the wisdom of the Egyptians. Yet even in these unusual surroundings Moses did not forsake the pure worship of Jehovah, the God of Israel. Once when trying to help his brothers whom their Egyptian taskmasters were oppressing, Moses came into trouble with Pharaoh and was forced to flee for his life to the land of Midian. There he remained for forty years serving as a shepherd for Jethro, whose daughter he later married. At eighty Moses was well matured in the way of righteousness and was equipped with what he required to perform the ministry Jehovah now assigned to him, saying: "Unquestionably I have seen the affliction of my people who are in Egypt, and I have heard their outcry as a result of those who drive them to work, because I well know the pains they suffer. . . . And now come and let me send you to Pharaoh and you bring my people the sons of Israel out of Egypt." (Ex. 3:7-10, NW) On hearing this message from Jehovah Moses should have rejoiced, but instead he was afraid to undertake the task because he knew the spirit of the Egyptians and their king. He said he was not qualified or equipped for the mission. This

6, 7. What requirements for a good minister are highlighted in Moses' career?

displeased Jehovah, because he knew more about Moses' abilities than Moses himself. So Jehovah told him he would be with him. With this assurance as his strength Moses went ahead to accomplish his mission.

⁷ Moses had the requirements necessary for this assignment. He was richly blessed for carrying it out. Here is a good lesson for all of us. When given an assignment by Jehovah through his organization we should not make excuses or complain that we cannot do it. Jehovah cannot accept excuses. Were he to do so, it would mean that Jehovah does not know the limitations of his servants. Such a lack on his part is impossible for the God of infinite wisdom. Obedience on our part is better than excuses. Obedience leads to life; excuses can lead to endless death.

⁸ After leaving Egypt and entering the land of promise the nation of Israel prospered, becoming very numerous and wealthy. Soon, however, they turned away from the true worship of Jehovah and practiced the foolish worship of demons of the heathen nations round about them. This greatly displeased Jehovah. His prophet Jeremiah, another man well equipped for the ministry, Jehovah now sent to Jerusalem to warn the faithless priests and the false prophets and also the kings of Judah that he would use the king of Babylon to destroy the city and their magnificent temple. Further, that he would allow the people to be taken as slaves to Babylon where they would serve other gods for seventy years. (Jer. 25:8-13; Dan. 9:1, 2) These priests and false prophets persecuted Jeremiah, but he carried out his commission and fully proved he had the requirements necessary for the ministry. On one occasion they brought Jeremiah to the princes, accusing him of sedition and saying he was worthy of death.

8. In what respects does Jeremiah's performance as a faithful minister help us?

Why? He was telling the people to surrender the city to the king of Babylon. What did Jeremiah do? Was he prepared to handle the matter? To his persecutors he said: 'I am in your hands. Do with me as seems good and right to you. Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth Jehovah sent me to you to speak all these words in your ears.' Now the tables were turned on the false priests and persecutors, for upon hearing this the people said: 'This man does not deserve the sentence of death, for he has spoken to us in the name of Jehovah our God.' (Jer. 26:14-16, RS; AS) This also illustrates how Jehovah's witnesses were persecuted in olden times at the suggestion and instigation of priests and false prophets. It is even so today! Satan has no new tricks; he just dresses the old ones up in new clothes. His devices we know, as Paul said: "We may not be overreached by Satan, for we are not ignorant of his designs." (2 Cor. 2:11, NW) Contrastingly, Paul reminds us: "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:33, NW.

INTRODUCING THE GREATEST MINISTER

⁹ In his due time Jehovah purposed for Messiah to come and be introduced also first to Israel. Jehovah did not choose one of the learned scribes or Pharisees to perform this precious ministry of introducing the Messiah. No! He chose a man from the back country, one not indoctrinated with the traditions and errors of the religious rulers of Jerusalem. To prepare the way for the Messiah John the Baptist was chosen by Jehovah, and John introduced him to the people when he arrived. Before his

9. What unique privileges as a minister were properly used by John the Baptist?

birth John was dedicated to the service of Jehovah. He was reared and trained in childhood by devoted parents and spent his life in early years in the solitude of the wilderness. There he could read and meditate upon what was written in the Hebrew Scriptures and prepare himself for the work ahead of him. Thus he came by the requirements necessary for the ministry. By reading the account of John's preaching activity you will find he was a fearless man, holding nothing back. Many times in his audience were to be found scribes, Pharisees and Sadducees, but he did not honor them by giving them prominent places. Instead, to them he said: "You offspring of vipers, who has shown you how to flee from the coming wrath?"—Matt. 3:7, NW.

¹⁰ Six months after John began his ministry Jesus came to him to be baptized. John hesitated, saying: "I am the one needing to be baptized by you, and are you coming to me?" Jesus replied: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." (Matt. 3:14, 15, NW) Very little information appears in the Bible as to the early life of Jesus, aside from the fact that he was begotten by the spirit of Jehovah and was born at Bethlehem. He was born to the virgin Mary of the family of David. Today in libraries at Rome and Constantinople there are records that say that as a young man Jesus did not take any interest in the politics of the times or in the questions and issues of the people. He made no effort to free the people from bondage to the galling yoke of the Romans. He spent his time studying the Hebrew Scriptures and talking to the people about the kingdom of the heavens. Also in those records it is said that no one taught him how to read, yet he knew the Bible from memory, which

surprised and irked the learned rabbis of the time. His mother, too, was perplexed because Jesus did not take any interest in the problems of the nation of Israel, she remembering the angel Gabriel's telling her that her son would inherit the throne of his father David and that of his kingdom there would be no end. On one occasion she spoke to him about this, but Jesus replied: "Woman, you do not know who I am." But these records are no part of the Bible. According to the Bible Jesus knew who he was and what mission he was destined to accomplish. This he accomplished.

¹¹ John the Baptist and Jesus had many difficulties and obstacles to overcome as they went about preaching: "The kingdom of heaven is at hand! Therefore repent and be baptized for the remission of sins." The Jews expected that their awaited Messiah would set up a kingdom on earth, one such as David and Solomon had ruled over; but John and Jesus were talking about a heavenly, spiritual kingdom. The Jews were looking for a ruler and prophet greater than Moses who would come and deliver them from the oppressing Gentile nations and make Israel the greatest nation on earth, so that to it all peoples would seek. They recalled that their own prophet Isaiah recorded: "And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious." (Isa. 11:10, AS) And still another teaching perplexed many of the Jews. John preached the forgiveness of sins through repentance. At this they wondered, because for over fifteen centuries the Jews had observed an elaborate system of services and sacrifices in the tabernacle and later in the temple. The purpose of such services and sacrifices was

10. What right practices of a good minister are specially noteworthy in Jesus' short term of service on earth?

11. In their ministerial activity what obstacles were met by both John the Baptist and Jesus?

to have the sins of the people set aside, so they would be continually kept in harmony with Jehovah under the law-covenant arrangement introduced through Moses. Now, to teach that sins could be forgiven through repentance symbolized by baptism in water was more than the religious leaders could take. Many of the common people, however, accepted John as a prophet and gladly came to him to be baptized.

¹² The Jewish religious leaders did not understand that the animal sacrifices offered year after year by the high priests did not and could not take away the sins of the people. A perfect human sacrifice was necessary to meet the claims of Jehovah's law against humanity. A perfect human life had to be sacrificed to buy back what was lost through Adam's sin in Eden. Even the disciples could not understand why it was necessary for Jesus to die before his kingdom could be set up and blessings poured out on all obedient ones. They wanted to make him a king immediately and restore again the earthly glory of Israel. Here, incidentally, we see a condition opposite to that of today, for false religion for a long time has taught that the only persons to be saved are those destined to go to heaven and that God's kingdom refers only to blessings in heaven. However, God's message today for the people of earth is of a heavenly kingdom that will shower blessings upon the earth, filling it with the glory of Jehovah, making it a paradise of pleasure where obedient men and women will live endlessly in happiness, praising and joyfully serving Jehovah.

¹³ So we appreciate that Jesus also was thoroughly equipped for his ministry. He very carefully studied the Word of God, remembered what he read and followed the instructions written for him. He also

gathered about him many disciples and trained them for the ministry. To the public he spoke with illustrations, but to his disciples he clearly explained sound doctrines. In training his disciples for their work Jesus was very practical. He took them with him from city to city and village to village and from house to house, showing them how and what to teach the people. Later, after such training, he sent them out by twos so that they too might gain valuable practical information by personal experience. The men he trained became competent ministers with the necessary requirements for their service.

¹⁴ Look at Peter, for example. On the day of Pentecost Peter preached to a large public gathering, no doubt the largest he had addressed up to that time. As a result of that preaching three thousand persons were converted and later baptized. (Acts 2:14-41) Believers in sprinkling instead of baptism by immersing in water teach that Peter must have sprinkled that large group, since there was no way to immerse so many in Jerusalem. But such teachers are mistaken, for there then were many pools in and around Jerusalem where multitudes could easily be baptized. Pools that Solomon built to water his gardens he describes: "I planted vineyards for myself; I made myself gardens and parks, and I planted therein all sorts of fruit trees. I made myself pools of water with which to irrigate a young forest." (Eccl. 2:4-6, AT) Today three of those pools can still be seen in Jerusalem. They were connected together with terra cotta pipe, and are about 50 feet long, 20 feet wide and about 12 feet deep, with stone steps at each end. In addition to these pools there was also the pool of Siloam, where mass immersions could easily have been performed. So Peter did not sprinkle those thousands; they were

12. What present-day condition resulting from false teaching appears as a parallel to conditions Jesus faced?

13. How did Jesus on earth fulfill other essential requirements of a right minister, and with what results?

14. How does Peter's true understanding and practice of symbolic baptism illustrate another ministerial essential?

undoubtedly immersed in water. That faithful apostle was indeed well trained for the ministry and, aided by the spirit of Jehovah, Peter used the first of the "keys of the kingdom" to open Kingdom privileges to the Jews.—Matt. 16:19.

THE MINISTRY OF PAUL

¹⁵ After Pentecost the message of the Kingdom spread rapidly, much to the chagrin of Jesus' enemies. Some prominent men of the time accepted the Kingdom message and began to preach it to others. Among them was a brilliant young man from Tarsus called Saul. His name was later changed to Paul and he became one of Jesus' twelve apostles.

¹⁶ Paul had a marvelous experience which brought about his conversion to the truth. While on the road to Damascus to persecute Christians he was given a miraculous glimpse of the glorified Christ, who told Paul he was a chosen vessel to carry the Kingdom message to many people. With great zeal Paul entered the ministry. After a period of careful study to learn the requirements for the ministry he gave himself fully to the service of Jehovah God. He traveled to distant lands, preaching and teaching the good news everywhere he went. On one occasion Paul visited the city of Athens in Greece, where he was expecting to meet his companions in the ministry. There in the synagogue he endeavored to interest the Greek-speaking Jews in the message of the Messiah, but none would listen to him. Later, in the market place, he had opportunity to discuss the Scriptures with certain philosophers, coming in contact also with the Epicureans and the Stoics. Epicureans did not think their many gods took much interest in the affairs of man. Their main object of life was to gratify the senses. Stoicks believed all of

life's interests were controlled and directed by fate.

¹⁷ Both of these groups, seemingly plagued by Paul's persistence, finally became disgusted with him, some calling him a chatterer, and others began to wonder just what he was up to. (Acts 17:18, NW) This term "chatterer" they used in contempt, meaning that Paul was like a crow that gathered bits of food along the way, in that he had been picking up bits of knowledge here and there and was now trying to pass it off as his own. Ah, but these philosophers were not able to answer Paul's questions or refute his arguments about Jesus and the resurrection. So, becoming desperate, they "laid hold of him and led him to the Areopagus, saying: 'Can we get to know what this new teaching is?'" At the time a Roman law provided that 'no person shall have any separate gods, or new ones; nor shall he privately worship any strange gods unless they be publicly allowed.' This law Paul first encountered at Philippi where the magistrates were told by his accusers: "These men are disturbing our city very much, they being Jews, and they are publishing customs which it is not lawful for us to take up or practice, seeing we are Romans."—Acts 17:19; 16:19-40, NW.

¹⁸ Now Paul was in the place that then and for many centuries before prided itself as being the center of culture and education, an independent or free city, a model democracy. Its great philosophers, propounding their so-called wisdom, had attracted the attention of educated people of the whole world. Athenians had been a proud and wealthy people. But now Athens, too, was subject to the sixth world power, Rome. Paul, on the other hand, was from

15, 16. (a) When and how did Jesus select the last of his twelve apostles? (b) What practices of Paul identify him as a true minister?

17. At Athens, what attitudes of certain curious listeners did not dim or kill Paul's sense of responsibility as Jehovah's minister?

18. How do Athens and Jerusalem here appear in contrast?

Jerusalem, the city upon which Jehovah had been pleased to put his name and where Jesus had taught the people and launched the true religion. More than that, Paul was an active citizen of the truly free "Jerusalem above," Jehovah's organization. (Gal. 4:26, NW) What would result from this invitation for a display of the wisdom from above to the advocates of the wisdom of this world? Let us see:

¹⁹ The centuries-old Areop'agus, or Mars Hill, once the open-air meeting place of the famed city's supreme court, now was hardly more than a public forum. There now were seating themselves in the better seats the proud, well-dressed, well-fed Epicureans. Filing in behind them come the serious-faced Stoics, followed by their pupils from far and near. Dionysius, a judge, also comes, taking a seat where he could hear all that Paul might say. Finally a lady named Damaris is seen taking a seat. (Paul's speech on this occasion converted her to become a follower of Christ.) What an audience!—representatives of the judiciary, the intelligentsia and the society of this decadent metropolis of learning and culture.

²⁰ Now let us look at the invited speaker, the apostle Paul, servant of Jehovah. He is a small man, not much to look at and not richly dressed. Already he had spent some time in jail before coming to Athens, and due to his travels his clothes probably lacked freshness. Here, all alone, he stood without human aid or comfort. Was he discouraged and beaten? Hardly, for he was armed with the "sword of the spirit," which is sharper than any carnal sword, and he knew how to wield it because he possessed the necessary requirements for the ministry. With the spirit of Jehovah guiding him, Paul speaks:

²¹ "Men of Athens, I behold that in all

things you seem to be more given to the fear of the deities than others are. For instance, while passing along and carefully observing your objects of devotion I also found an altar on which had been inscribed 'To an Unknown God'. Therefore what you are unknowingly giving godly devotion to, this I am publishing to you." (Acts 17:22, 23, NW) What an introduction! What a way to address this gathering of philosophers! These words coming from a "chatterer" had an electrifying effect on his curious, austere listeners. They surely did not expect anything at all like this. Why, in one short statement Paul had turned the tables. Now the learned philosophers had become the 'chatterers' who looked foolish and ignorant, while the small and insignificant man from Jerusalem had become the learned instructor. These proud Athenians publicly admitted that they ignorantly worshiped a god they knew nothing about, while Paul knew much about him and happily proceeded to inform them. He could not talk like this to these men in the market place, where they regularly assembled to instruct others, but here Paul was their invited speaker, free to say what he chose.

²² Can you imagine those uncomfortable philosophers saying to one another: 'Whose idea was it to bring this man here to embarrass us so?' Ah, but wait! Paul has only begun his exposé of the ignorance of these men. He continues: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed

19-21. (a) Who comprised Paul's audience on Mars Hill, and how was he equipped to minister to them? (b) How did Paul proceed for enlightening his hearers?

22, 23. How did Paul tactfully identify the living God?

seasons and the set limits of the dwelling of men, for them to seek God, . . . although, in fact, he is not far off from each one of us. For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' What words coming from the little "chatterer" from Jerusalem; yes, words of life!—Acts 17:24-28, NW.

²³ Paul then quoted, as some claim, from a poem by Aratus of Cilicia and also Cleanthes: "Let us begin with God. Let every mortal raise his voice to tune God's endless praise. God fills the heaven, the earth, the sea, the air; we feel his spirit moving here and everywhere, and we his offspring are." So the speaker backed up his amazing argument, not from the Hebrew prophets, whom his audience would not accept as authority, but by reminding them from a writing of one of their own kind. Listen as he continues: "Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man." Now, how the ego of each of those proud philosophers was shrinking, and how uncomfortable they were becoming! How they longed for him to stop speaking and how glad they would have been to get out of the auditorium without being seen!—Acts 17:29, NW.

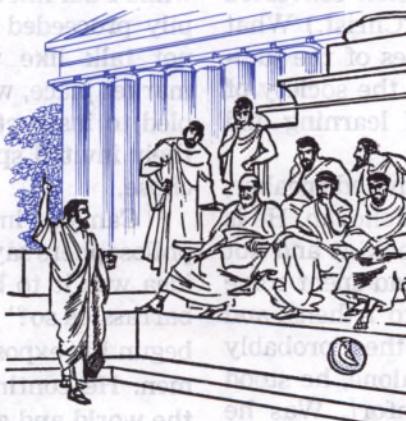
²⁴ But be patient, gentlemen, Paul has more to tell you. Using theocratic tact his next remarks are kindly; and were these

ill-informed so-called "wise" ones willing to heed them they might gain life. He adds: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:30, 31, NW.

²⁵ Resurrection of the dead? Astounding, yes; but to the Athenian philosophers that instantly became for them the way out. "Some began to mock, while others said: 'We will hear you about this even another time.'" Thus abruptly and with crude ceremony the democratic majority, by voice vote, declared the session ended. They, as "wise" ones, thought that no one of any importance in Athens believed in the resurrection.

But, as usual, they were badly mistaken. As "Paul left their midst . . . some men joined themselves to him and became believers." Among such were Judge Dionysius and a woman named Damaris. (Acts 17:32-34, NW) An Athens congregation was organized and, by Jehovah's undeserved kindness, even today many of Jehovah's witnesses continue to

preach in that city. By free and fearless use of God's Word, all the "wisdom" generated by those Athenian philosophers was shown by Paul to be foolishness, not worthy of serious consideration, while the Word of Jehovah was shown to contain the way to life. It alone will endure forever. By this experience of Paul we are reminded that he had the requirements necessary for the



^{24, 25.} (a) Continuing, what requirement of Jehovah did Paul emphasize? (b) Telling his hearers of what sound doctrine resulted in what climactic developments in the unusual public assembly?

ministry assigned to him. In this forceful, clear, though interrupted, address he tactfully uncovered the sophistries of worldly

wise curious ones and also established the faith of a few who were conscious of their spiritual need.

Today's Right Kind of Ministers

REQUIREMENTS for the true ministry may differ at given times. About thirty-five centuries ago Jehovah's prophet Moses was schooled in all the wisdom of the Egyptians, being reared in the royal court. Later, as a mature man obeying Jehovah, Moses knew how to approach and deal with proud Pharaoh. Being mild-tempered and humble, Moses exercised also remarkable forbearance with the millions of Israelites who, having just been released from slavery in Egypt, were restless and not too easy to control. As slaves they had been provided with necessities by the Egyptian government, and therefore had had little or no experience in providing for themselves. So they frequently complained about the provisions Jehovah now made for them on the trek in the wilderness. Never did Moses become exasperated, except on one occasion. Then he lost his self-control; yes, he then forgot Jehovah. To the murmuring Israelites, millions of them, Moses then angrily exclaimed: "You rebels! Is it from this crag that we shall bring out water for you?" (Num. 20:9-13, NW; Ps. 106:32, 33) But, all in all, Moses was equipped for his work as Jehovah's minister, performing it well, dying in Jehovah's favor and being buried by Jehovah.—Deut. 34:5-7; Heb. 3:1-6, NW.

² The Greater Moses, Christ Jesus, as a

man on earth was a perfect example of one who possessed the necessary requirements for his God-given ministry. A diligent student of Jehovah's Word, the Hebrew Scriptures, Jesus as youth and adult followed its instructions implicitly. His ministry was his life's work. He had no other interest on earth, but gave all his time and talent to his assigned task. His followers were well instructed for the work he assigned to them after his death and resurrection, and they performed it well. Like Jesus his faithful apostle Paul was wholly devoted to Jehovah's service. "One thing" occupied his interest and attention: the preaching of the good news of the Kingdom. (Phil. 3:13, NW; Acts 28:30, 31) Paul did not try to do many things. He likened himself to a soldier who kept from involving himself with worldly business in order that he might please his superior. No, Paul did not maintain a law office at Jerusalem or a tent factory in Tarsus. All his time and strength he devoted to his assigned ministry, reminding his brothers: 'I do not make my life of any account as dear to me, if only I may finish my course and the ministry which I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of Jehovah.'—Acts 20:24, NW.

³ Today an anciently foretold work by Jehovah is being done by him through his

1. What right and what wrong conduct as a minister did Moses exemplify?

2. (a) How does Jesus' exemplary conduct as the right kind of minister now aid us? (b) How Paul's?

3. By whom is the New World society being built, and for what purpose?

ministers in all lands of earth. (Isa. 51:15, 16; 61:1-3, AS; Matt. 24:14, 15, NW) There are special requirements for ministers who engage in that work. Jehovah has established and irresistibly continues to build a New World society, earth-wide, which will last forever. Members of that society, all ministers, constitute the visible nucleus of Jehovah's "new earth" that will live through his battle at Armageddon. Today this society of ministers consists of the remnant of Jehovah's anointed ones still on earth, along with their good-will companions now being gathered from "all nations and tribes and peoples and tongues," each becoming equipped to serve as a right kind of minister under Christ Jesus. (Rev. 7:9, NW) For effectively helping many other willing ones to learn about Jehovah's new world, these ministers must have the necessary requirements. Their ministry they must and they do take seriously, for its faithful performance means life; its failure, death. It is not an occupation to be undertaken for a while and then set aside for another. Jesus warned: "No man that has put his hand to a plow and looks at the things behind is well fitted for the kingdom of God." (Luke 9:62, NW) Yes, this work will last for the next thousand years, and after that Jehovah himself will give every faithful minister other assignments in his universal organization. (1 Cor. 15:24-28) What a delightful prospect!

⁴ Aptness to teach others and desire to share in training them in many ways for serving Jehovah are among today's requirements. Even as Jesus was, so today Jehovah's ministers are required to be diligent students of his written Word, the Hebrew Scriptures, and now also of their complement, the Christian Greek Scriptures. Another required duty in building up the New World society is searching for

the other sheep of the Lord Jesus who now are entitled to become of the growing great crowd of that society. (Rev. 7:9, 10, NW) In all earth's lands these sheeplike persons walk today, isolated, oppressed and robbed by Christendom's false shepherds; but now they are being found and gathered together into one fold under Jehovah's Right Shepherd, to feed on rich food in good pastures. (Ezek. 34:1-15) "Other sheep," said Jesus, meaning "sheep" aside from his heavenly joint heirs, the "little flock"—and all these he said he must bring into one flock. He did not mean that he personally would come down to earth from heaven and do this gathering work. Rather, he has sent and continues to send his remaining brothers on earth to do this. To Peter he said: 'Feed my lambs, feed my sheep.' And now, in this "time of the end," that same command Jesus himself has extended to apply to every obedient hearer of Jehovah's Word.—John 21:15-17; Dan. 12:8-12; Matt. 24:14, 15; Rev. 22:17.

⁵ Today's 'right kind of ministers of Christ Jesus' are dedicated to the Person, Jehovah, and diligently devote themselves to the work he assigns to them. (Prov. 22:29) They love his sheep and do all within their power to aid them to learn about the living God and his Christ and to become mature ministers. This they do by associating with fellow praisers of Jehovah in meetings arranged by his visible organization for the benefit of his servants. All congregational meetings should be attended, as well as circuit and district assemblies and national conventions. Why? Because at these gatherings we all learn how better to carry out our ministerial obligations and share there in building up one another as active members of his New World society. There we meet our fellow announcers of Jehovah's kingdom from other territories and hear about their experiences in the ministry, thus accumulating much helpful

4, 5. Today's right kind of ministers meet what requirements, and with what results?

information and also, by our very presence, helping others. In this way ministers keep in close contact with all servants and in companionship with them. To less mature and newer ones valuable aid is rendered. These very things Jesus did among his disciples because he knew the sheep are in great need of help and comfort. Now, as in Jesus' day, the sheep have been oppressed and fleeced by false shepherds. Those oppressors' victims are deeply conscious of their spiritual need; they need counsel, guidance, instruction, to help them in their ministry.

⁶ By continually trying to perform all these things we prove that we are the 'right kind of ministers of Christ Jesus,' joyfully sharing with Jehovah in building up his New World society, to his everlasting praise. Well do we realize that one cannot truly worship Jehovah today without taking part in the work he now assigns to be done for his purposes. Even blind and bedridden ones can, little by little, cultivate and strengthen the habit of tactfully preaching to visitors, or by an occasional letter to friends, telling clearly about the new world, its perfect government and the blessings in store for all who choose now to serve and love Jehovah, its Maker. (Isa. 9:6, 7) When little else can be done in the ministry because of physical lack or infirmities, then one can regularly pray to Jehovah and supplicate him on behalf of those able to work. This right practice Paul emphasized: "You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many upturned faces." "Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God

6. (a) In what ways can even physically weak ones share now in the ministry work? (b) By what illustrations did Jesus encourage every follower of him to be a diligent minister?

for me." (2 Cor. 1:11; Rom. 15:30, NW) Those of the New World society who lack physical strength, and hence are limited as to amount of service, should be encouraged. Why? Such rightly should take courage because in Jesus' parables of the "pounds" (mi'nas) and the talents we find comfort. In his illustration of the "pounds" or "mi'nas" Jesus shows the workers to be of evident equal ability (for each received one mina), but to be different in zeal; and also the reward to each was different. In the other illustration, of the talents, the slaves were of different ability (as shown by their being given different numbers of talents) but were equal in zeal, and the reward was the same in this respect: "Enter into the joy of your master." Note from these illustrations that it was not natural ability that determined the reward, but the slave's diligence, his attentiveness to the master's interests, the zeal manifested by him in his master's service. The most zealous receive the greatest reward.—Matt. 25:15, 23; Luke 19:13, NW; Prov. 22:29.

⁷ Both the Scriptures and physical facts show that Christ Jesus was enthroned in Jehovah's kingdom in 1914. That marked year brought the end of the "times of the nations" Jesus foretold. (Luke 21:24, NW) Since that year he, as Lord of lords and King of kings, has been ruling in the midst of his enemies. (Ps. 2; 110:2; Rev. 17:14; 19:11-16) This fact has been and continues to be preached to all earth's inhabitants in obedience to Jesus' command. (Matt. 24:14) As a result thousands upon thousands have chosen to stand and speak for Jehovah and his King, and this activity will continue until all individuals of the great crowd of Revelation 7:9, 10 (NW) have been found, assembled, fed and trained for sharing in praising Jehovah. When the great gathering ends the outpouring of

7. What has resulted from the continuous announcing of Jehovah's kingdom during the past forty years?

Jehovah's wrath at Armageddon will follow. (Zeph. 2:1-3) This great crowd will augment the New World society of today as they forsake the troubles and sorrows of this old dying system of things, harassed with juvenile delinquency, teen-age mobsters, business crookedness, religious infidelity, governmental misrule and general corruptness. In the New World society all the gathered ones find the joy of Jehovah, the living God. This joy springs from his assurance that in the very near future His archfoe, Satan the Devil, will see all his earthly hordes destroyed while the Devil himself will be abyssed for one thousand years during which Jehovah's Christ reigns. Then all the earth will overflow with the glory of Jehovah.

GOD'S WORD IN OUR MOUTH FOR THE MINISTRY

⁸ Daily the New World society is growing in numbers, in strength. Many, many thousands of perplexed ones are finding in its provisions what they never before have known. Here is a solid hope on which true faith can be anchored. The purpose and the limitless power of the true God, Jehovah, form the basis of that sure hope. Therefore his true worshipers now boldly speak, not of any human project, but words that define and describe Jehovah's perfect and permanent project, his endless new world. (Eph. 3:20, 21) To his willing praisers today Jehovah's ancient assurance in reality applies: 'I have put my words in your mouth, and have covered you in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, "You are my people." ' (Isa. 51:15, 16) After ascending from earth to

heaven and there paying the ransom price to Jehovah for releasing obedient humans from the curse of death to become his right ministers, then Christ Jesus became the foundation of Jehovah's new world. Centuries later, after his enthronement as Jehovah's King in heavenly Zion (A.D. 1914), the visible nucleus or earthly "frame" of the New World society began to appear. Accordingly, global proclamation of the "good news" of the Kingdom's establishment in heaven then began and continues, by Jehovah's ministers. These spokesmen of his he protects, keeping them under his hand's shadow or irresistible power, as they faithfully move among many in all lands on their glorious mission.—Ezek. 9:2-4; 40:2, AS.

⁹ It is Jehovah who plants the new heavens and lays the foundation of the new earth. But Jehovah's witnesses have his words put in their mouths, and so preach that the kingdom of Almighty God is the only hope for humans desiring to survive in these darkening days of shaking of everything that can be shaken. Everywhere willing hearers are urged by them to dedicate them-

selves to Jehovah and then faithfully serve under leadership of his enthroned King of the new world. In the minds of men, women and children Jehovah's witnesses instill the written truths regarding the new heavens and the new earth. Out of his written Word they also proclaim Jehovah's definite arrangements for his new world that will exclusively and solely control all earth's affairs when his war at Armageddon permanently removes the present wicked system of things belonging to his archfoe,

8. What hope and assurance serve to sustain and cheer today's right kind of ministers? Why?

9, 10. How and for what purpose are willing ones now being taught out of Jehovah's Word?



Satan. In all earth's lands now willing learners are being taught Jehovah's recorded principles, rules and regulations of the new world, being counseled to live now in harmony with them.

¹⁰ For example, often you have heard the saying, "There's no place like home." Among the foundations upon which imperfect men in all ages have built nations is the home. Homes are created by marriage. Satan's system of things has made a farce of marriage. To the world of humans of today marriage has largely become a matter of convenience. Out of his written Word the witnesses of Jehovah truly teach that marriage is a divine institution and must be kept clean and pure in order to be a success. In the new world it will be properly administered. So the principles Jehovah has fixed for the new world are already being established in the minds of faithful, upright ones who hope to share in the looming happy prospects.

¹¹ Pre-Armageddon work Jehovah further describes by the hand of his faithful writer, Isaiah: "Behold! a king will reign in righteousness, and princes will rule with justice; and each of them will be like a hiding-place from the wind, and a shelter from the storm, like streams of water in a dry place, like the shade of a great rock in a wearisome land." (Isa. 32:1, 2, AT) Christ Jesus as Jehovah's enthroned King of the new world we already have identified. He indeed now is reigning in righteousness, 'in the midst of his enemies.' (Ps. 110:1; 2:1-12; Rev. 19:11-16) But who are these 'princes ruling with justice'? Surely not any great ones of this evil world or of the towering systems of false religion, even though some among them style themselves "princes of the church." Nor are these 'princes ruling with justice' the

sons of any of the few remaining earthly monarchs.

¹² Sar-im', the Hebrew word in this text translated "princes," means leaders or captains who take part in the service of the King. In just this way it is also used in many other parts of the Hebrew Scriptures. The "princes" are men on earth that are dedicated to the King. They are equipped with the necessary requirements for the work they are doing under the direction of the King. They shepherd the King's other sheep, of whom there is already a great crowd to be regularly assembled, fed and prepared for a place in the New World society. Satan tries now to confuse the sheep by his winds of false doctrine and propaganda, and he could cause much damage among them were it not for Jehovah's provision of "princes" or captains with the requirements for the ministry of aiding the disturbed sheep. Now the "tempest" referred to is the assaults that Satan is today making upon the society of true religion, trying to bring about our destruction. (Isa. 32:2) The King's sheep are protected by the ministry of the "princes" who bring refreshing streams of truth to guide and strengthen those humble ones, and thus they come under the shade of the great Rock, Jehovah, the living God.

¹³ These "princes" or captains have been well instructed in the New World society by such agencies as the Watchtower Bible School of Gilead, or one of the many theocratic ministry schools provided by Jehovah's witnesses world-wide in their congregations. This work is now being carried on with great success in many lands. As a result there are thousands upon thousands, young and old, seeking safety and security from earth's woes. There is no hope offered in the system of false religion, but in the New World society is found a people re-

11, 12. How do "princes" mentioned in Isaiah 32:1 share now in the ministry, and with what results?

13. Why is the ministerial work now successful in many lands?

joicing in the knowledge of the good purposes of Jehovah, with the assurance that his kingdom, long prayed for and hoped for, is now established in the heavens and soon will rid the earth of Satan and his system of things which has so long oppressed mankind and reproached the name of Jehovah, our righteous God.

¹⁴ At any time since Abel's day it has been a grand privilege to be a witness for Jehovah. But now, particularly, it is because we see the fulfillment of so many Bible prophecies. As an example, read Isaiah 60:1-3, 8 (AS): "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Who are these that fly as a cloud, and as the doves to their windows?" From Jehovah comes this command, and it means that the New World society has much work to do before his wrath breaks forth at Armageddon. This should gladden their hearts. Just think! "kings" and "nations" will come seeking comfort and light from Jehovah's ministers whom he has appointed to serve. For this service it is necessary that his witnesses possess certain requirements. Now is the time to prepare for this work, for in all lands many ministers are needed. Are you interested in this lifesaving work? If so, prepare for it. Jesus said a "slave that understood the will of his master but did not get ready or do in line with his will will be beaten with many strokes." (Luke 12:47, NW) All who wish to prepare for this great ministry will find that every possible help has been provided by Jehovah through his organization. Avoid the need of 'being beaten with many strokes.' You

will not enjoy them nearly so much as preparing for the ministry. Now there is no time to lose. Prompt, thorough action is essential!

UNIQUE WORK NOW IN PROGRESS

¹⁵ The work to be done by the servants of Jehovah in these days is unique. It consists of going to the homes of the people and conducting home Bible studies with all who are interested. This method appeals to honest-hearted persons, for they can study their Bibles in the quiet of their homes and there learn much about God's new world and the blessings in store for all who obey Jehovah's Word. Bible questions are answered in a manner that can be understood and remembered, and all of this without spending much time "getting ready to go to church." Newly interested persons are instructed in the importance of telling others what they learn, and these are assisted by servants who are mature ministers and who possess the necessary requirements for their ministry. Thus in a short time other persons become "apt to teach" still others, rapidly learning what is required of them in their ministerial standing.

¹⁶ Now the good news of Jehovah's established kingdom is being proclaimed in well over a hundred and forty different lands, and the proclamation is ever increasing. In countries where the Bible has not been taught people are hungering for the Kingdom truths. In some places are those who cannot read, but when the message is read to them they recognize the ring of truth, remember it and promptly get busy telling it to others near them. What a privilege it is to help these people learn about Jehovah and his kingdom! Soon, however, this part of the work Jehovah has assigned to his people will be finished, and there will be no further opportunity to suffer for

14. What Scriptural counsel impresses the importance of proper preparation for the ministry?

15, 16. What unique work are the right kind of ministers now doing? Why?

Christ and the truth's sake, something his apostles delighted to do. Remember his reminder: "Already the reaper is receiving a reward and gathering fruit for everlasting life." (John 4:35, 36, NW) To fulfill the Master's command to preach the good news of the Kingdom to all nations many missionaries and "princes" are needed who have the necessary requirements for this ministry. These must be well organized in all lands. "The harvest, indeed, is great, but the workers are few," said the Master in his day; and today it is even so, for the whole world is the field. Isaiah evidently was referring to the preaching work to be done in these days when he wrote about witnesses for Jehovah being gathered from all nations and instructed how to work. "But now thus saith Jehovah that created thee, . . . Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory, whom I have formed, yea, whom I have made."—Luke 10:2, NW; Isa. 43:1, 5-7, AS.

¹⁷ Now this surely does not mean that Jehovah will gather all his witnesses to one place upon earth and there only have them preach. Rather it seems to indicate that he will gather them into close unity in order to instruct them. His statement, "whom I have formed," would mean those pressed together as a unit or organization to show forth Jehovah's glory. See how this was done in a limited way at Yankee Stadium, New York city, July 19-26, 1953. On Wednesday of that eight-day world assembly of Jehovah's witnesses the Watch Tower Society's president addressed the assembled circuit, district and branch serv-

ants on the subject "Principal Work of All Servants." The huge stadium was filled to capacity and all followed with deep interest the outline of preaching work to be forwarded in all lands, the purpose being to gather the King's other sheep into the New World society. The speaker pointed out the necessity for all to work in the same way under direction of the organization Jehovah has established upon earth for proclaiming his message of hope to all the nations, just as Jesus commanded: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come."—Matt. 24:14, NW.

¹⁸ In that great audience at Yankee Stadium the majority of the nations of earth were represented, and they were told how important it is to finish this work as soon as possible. The activities of the whole organization were outlined in much detail and the necessity for all to work as one great body, to complete the work of witnessing to the nations, was strongly emphasized. The nature of the work these servants must perform is also stated in Jehovah's saying: "All the nations are gathered together, and the peoples are assembled; yet who among them could foretell this, could announce it to us beforehand? Let them bring their witnesses to prove them in the right, to hear their plea, and say, 'It is true.' "—Isa. 43:9, AT.

¹⁹ The nations of the world are in extreme fear of the future, and well they might be as they discover newer and more lethal weapons powerful enough to destroy humanity. Also, they seem to have the disposition to use such weapons. Their witnesses, the clergymen of false religion and the rulers of the various nations, have no comforting message to offer the people.

17, 18. What features of the 1953 world assembly illustrate the foretold unifying of those now sharing in the ministry?

19. (a) What futile efforts of world leaders of today were foretold by Jehovah? (b) What responsibility does he entrust to his witnesses?

Oh, yes, they warn them about the dangers that lie ahead and ask them to contribute liberally for armaments to meet the serious situation confronting the world. But they cannot tell what is in store for the nations. Jehovah invites them to relate their plan for the protection and salvation of humanity, but they have none. So they are advised to keep quiet about world peace and prosperity through their vain efforts and to listen to Jehovah God who, through his witnesses now on earth, has a comforting message from the Bible for all mankind. And to his ministers Jehovah says: 'You are my witnesses, and my servant whom I have chosen; that you may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no savior.'—Isa. 43:10, 11, AS.

²⁰ By careful examination we find that Jehovah's faithful prophet Isaiah locates the time for fulfillment of this prophecy. It is the time when the nations of earth are gathered together to try to find a way to bring and preserve peace for the world. But under the foretold shaking by Jehovah conditions will grow worse and worse. Now this prophet, Isaiah, under inspiration admonishes these gathered nations to give ear to the witnesses of Jehovah, for these know his purposes and have been chosen to give the nations the needed information to be guided in these critical times. Jehovah is the only one that can save his people, and all are urged to look to his Word for comfort and hope. To this Jesus also referred when he said: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds

him doing so. Truly I say to you, He will appoint him over all his belongings." —Matt. 24:45, 46, NW.

²¹ Jehovah's "faithful and discreet slave," the united remaining anointed brothers of Christ Jesus, for now over thirty years has been serving God's people with the truth from his Word as understanding of it has been becoming clearer and clearer. Now that slave is called upon to give a message of truth and comfort to nations in distress 'because of the things coming upon the inhabited earth.' Yes, they see total annihilation unless something is done soon to deliver the people from their own fiendish devices. Notice that Jesus said he would "appoint" his faithful and discreet slave over all his belongings. Here "belongings" partly refers to truths now to be announced to the nations, and the slave's being appointed over such belongings indicates he bears responsibility as a distributor. All who have dedicated themselves to Jehovah God and his ministerial service are required by him now to participate in this great distribution work. To that end all should do their utmost to develop the requirements necessary for this world-wide ministry to the nations. When this work is completed, then the battle of Armageddon will come. It will completely overthrow Satan's wicked organization, invisible and visible; it will throw that Serpent into the abyss and clear the way for the permanent rule of Jehovah God by his Christ. Unopposed, that righteous government will then bring peace and happiness to all believing survivors, to Jehovah's own honor and glory. So then study your Bible, meet the necessary requirements for the ministry, join in activities of the New World society of ministers, and live forever in Jehovah's new world now near!

20. Why may all people now be urged to listen to Jehovah's witnesses?

21. What duties of the symbolic faithful and discreet slave illustrate present responsibilities of the right kind of minister?

Keeping Integrity in Communist Germany

REPORTS coming out of Communist East Germany indicate that the authorities there are very much disturbed because of the effectiveness of the activity of Jehovah's witnesses. In all sections and divisions of the government this matter is being discussed and officials and government employees have been urged to ferret out all who may be having any contact with the witnesses of Jehovah. At one meeting of party officials Jehovah's witnesses were described as parasites that must be destroyed. At another, Communists were told that the only solution was to deport or arrest Jehovah's witnesses.

¶ But arresting does not seem to help much. In fact, the report of one of the courts of Schwerin revealed that the arrest of a person who merely had been interested in the work of the witnesses and not yet baptized crystallized in him the determination not only to continue afterward, as before, to tell others about the things he had learned but also to recognize himself now as one of the witnesses.

¶ The hatred of the Communists is in actuality directed against God's Word, the Bible. Note the expression of a commando-leader of the peoples' police at a penitentiary: "A Bible in the hand of one of Jehovah's witnesses is just as harmful as a torch in the hand of an incendiary."

¶ Repeatedly in court Jehovah's witnesses are heard to say: "We must obey God as ruler rather than men." Indicating the determination of the brothers to stand by this is the following experience: A brother had been beaten daily for four months as well as otherwise mistreated and made to suffer from hunger and cold. After this he was taunted with the words: "We will make you soft and weak. Remember, every general surrenders when he realizes that his situation is hopeless. Why do you refuse to surrender?" Pale and emaciated, and hardly able to stand erect, but with strong voice, the brother answered: "I have promised faithfulness to Jehovah. You can carry me out of this place as a dead body but not as a traitor."

¶ From another penitentiary a brother writes: "Here we have among us strong unity. Not a single brother has been overpowered by the enemy to deny Jehovah. Even the officers admit it is impossible to suppress the theocratic organization."

¶ A sister reported joyfully from her prison: "Jehovah gave us an opportunity to praise him in the midst of a camp of his enemies, and he gave us success and much joy. It was glorious to feed the sheep of Jehovah. One interested woman said that she had implored God that she might get in touch with the witnesses. Another one said: 'Now for the first time I know why it was good for me that I got in a penitentiary. Maybe outside I would never have been forced to listen to reason.' Many hearts are being made happy and even behind prison walls their eyes are beaming with joy."

¶ A brother, sentenced to fifteen years in the penitentiary, writes his family at the end of four years: "I hope you are all well and happy, which is what I can say for myself. *I have no reason to be unhappy or to murmur.* On the contrary! If I really think about it all I can sincerely say, I am happy! I recognize the blessings and favors which I receive so undeservedly, and I have an unshakable confidence and a faith as strong as a rock in the almighty power of our great God. The loving sympathy of so many united with us is always a source of great joy."

¶ The brothers in prison are greatly strengthened by the love, care and zeal for service shown by those who are still free, and on the other hand those who go from house to house in Eastern Germany are stimulated by the courage and zeal expressed by those in prison. Telling of the joys received by those still free to go from house to house is the following:

¶ "I left the booklet *Evolution versus The New World* with a Catholic doctor. Calling back on the doctor, he, pointing to the booklet, said, 'With that booklet you rendered me a very pleasurable service. I studied it with my daughter and I can tell you that its presentation has hands and feet. [A German idiom meaning that it is effective and solid or substantial.] We have copied several pages on the typewriter and intend to invite the professor and doctors of the high school and those on the board of education, and present to them our arguments.' From our discussion it was apparent that he had studied the booklet from beginning to end. He asked many questions and wanted to know more about the time of the end and the resurrection."

WALKING IN JEHOVAH'S NAME FOREVER

FULFILLMENT of Bible prophecy indicates that we are living in a time of judgment, in the "latter days" when all men must make an important decision.* The choice involves their destiny, and whether they choose life or not depends upon their choosing the right god. Concerning this time we read: "For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever."—Mic. 4:5, AS.

Who in these latter days is walking in the name of Jehovah? Not the nation of Israel, for its religious leaders for more than 2,000 years have hid Jehovah's name because of a superstitious reverence. Nor the popular religious organizations of Christendom. They not only slight it, but some of them seem to be so ashamed of it that they removed it entirely from their new translation, the *Revised Standard Version*. Such men would put the God of the Bible on the same level as the gods of the pagans, and make him just another "Lord."

Then who are walking in Jehovah's name? The record made in the courts of the land, in the newspapers, magazines and books, both religious and secular, and an enormous amount of literature distributed and hundreds of thousands of public lectures given furnish the answer. Yes, it is the witnesses of Jehovah, whose work has not been done in a corner, by any means.—Acts 26:26.

And why do they attach so much importance to that name? Because there are many that are called "gods" and "lords" and so the true God must have a distinguishing name. That is why he said through Moses: "You must not bow down to an-

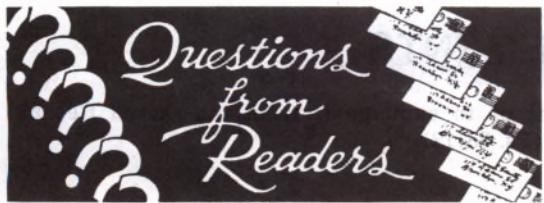
other god, because Jehovah is exclusively devoted to his name. He is a God exacting exclusive devotion."—Ex. 34:14, NW; 1 Cor. 8:5, 6.

And did not Jesus teach us to pray: "Our Father in the heavens, let your name be sanctified"? And did he not himself pray: "Father, glorify your name"? And note also his words on the night of his betrayal: "Father . . . I have made your name manifest to the men you gave me out of the world. . . . Holy Father, watch over them out of respect for your own name which you have given me, . . . I have made your name known and will make it known." The disciple James likewise showed the importance of Jehovah's name, for which God was calling out a people from among the nations.—Matt. 6:9; John 12:28; 17:5, 6, 11, 26; Acts 15:14, NW.

How do we individually walk in Jehovah's name? Not only by taking Jehovah's name upon us but by keeping his commandments, by walking in his righteous ways and by preaching the good news of his kingdom. As a result of our thus walking in the name of Jehovah those of the nations who are hungering and thirsting for righteousness will learn to know Jehovah God and will associate with the New World society and also make it their decision to walk in the name of Jehovah our God.

Are you having a share in helping others to walk in the name of Jehovah? If you are it will mean salvation for both yourself and those that hear you during the destructive fury of Armageddon and an entrance into Jehovah's new world of righteousness, where you will enjoy everlasting life so that you can walk in the name of Jehovah forever, daily blessing him and praising his name.—Ps. 29:2.

* See *The Watchtower*, September 1, 1953, for details.



- Was it not compromise on the apostle Paul's part when he said before the Sanhedrin: "I am a Pharisee"?—G. B., Ethiopia.

Paul's statement must be viewed in its setting, as follows: "Now when Paul took note that the one part was of Sadducees but the other of Pharisees, he proceeded to cry out in the Sanhedrin: 'Brothers, I am a Pharisee, a son of Pharisees. Over the hope of resurrection of the dead I am being judged.' Because he said this a dissension arose between the Pharisees and Sadducees, and the multitude was split. For Sadducees say there is neither resurrection nor angel nor spirit, but the Pharisees publicly declare them all. So there broke out a loud screaming, and some of the scribes of the party of the Pharisees rose and began contending fiercely, saying: 'We find nothing wrong in this man; but if a spirit or an angel spoke to him,—.' Now when the dissension grew great, the military commander became afraid that Paul would be pulled to pieces by them, and commanded the force of soldiers to go down and snatch him from their midst and bring him into the soldiers' quarters."—Acts 23:6-10, NW.

The Sanhedrin knew Paul was not a member of the Pharisees. He had been very zealous as a Christian, and he could never have made the Sanhedrin believe he was a practicing Pharisee. It would have been useless to try it, even if he had wanted to compromise and misrepresent himself in that way. So it is in the setting of his statement that this matter must be viewed. His claim to be a Pharisee must have had limitations, and by examining the context we can determine what the limited meaning of his remark was. When he said he was a Pharisee he linked with that the explanation that he was being judged over the hope of the resurrection of the dead. The Sadducees did not believe in a resurrection, but the Pharisees did, and so did Paul. In this respect Paul agreed with the Pharisees. He was a Pharisee in viewpoint on the subject he introduced, the resur-

rection, and in introducing it he showed his position coincided with the Pharisee belief. In any controversy on this subject Paul was to be identified with the Pharisees rather than the Sadducees. Before becoming a Christian Paul had been a Pharisee, and after becoming a Christian he still was in agreement with them on some points, such as resurrection, angels and some points of law. (Acts 26:5; Phil. 3:5) So in these respects, within these narrow limits, he could associate himself with the Pharisees, and it was within this restricted meaning that his hearers took his claim, for they certainly knew he was no Pharisee in the sense of belonging to that sect, and it would have been useless for him to try to make them think otherwise.

Jehovah approved of Paul's witness here given, and said Paul should give testimony in Rome also. Shortly after Paul's appearance before the Sanhedrin Jehovah indicated divine approval: "But the following night the Lord stood over him and said: 'Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome.'" Hence in the face of such approval no man can properly charge Paul with compromising.—Acts 23:11; Rom. 14:4, NW.

- At Genesis 3:16 Jehovah told the woman that he would increase or multiply her pain in childbirth. Does this not indicate that there would have been some pain at childbirth even if the woman had not sinned?—G. V., Belgium.

Genesis 3:16 (NW) reads: "To the woman he said: 'I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your longing will be for your husband, and he will dominate you.'" After she had sinned, Jehovah told the woman she would bring forth children in birth pangs. That meant pain for the sinner mother. So the promised increase of pain would indicate that fallen womanhood would undergo an increase of pain as the centuries passed, due to the accumulating degeneration and weaknesses that would cause increasing pain and ordeal. If this is the case, it would tie the increase of pain in with the sin that brought on degeneration in the first place, appropriately so. The nearer to perfection women were the less difficulty there would be for them in giving birth.

ANNOUNCEMENTS

it or to expunge it from the sacred Record?
(Ps. 83:18)

WALKING IN JEHOVAH'S NAME FOREVER

—Mic. 4:5.

Can one walk in the name of Jehovah, following his right ways, and at the same time ignore that name or push it into a corner? Surely not. Since God in his Word reveals his name as Jehovah, who has the right to ignore

vv CHECK YOUR MEMORY vv

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

- ✓ What prompts the "sad shape" of current religious writings? P. 387, ¶3.
- ✓ Where we can learn why God has permitted evil? P. 388, ¶3.
- ✓ Why the restriction God placed on the first man was not unjust? P. 389, ¶2.
- ✓ How being forced out into a park benefited a Christian assembly? P. 396, ¶1.
- ✓ What unusual forces Jehovah has used to accomplish his purposes? P. 397, ¶1.
- ✓ What example we can take from Moses' reluctance? P. 399, ¶7.
- ✓ What kind of man was chosen to introduce the Messiah? P. 399, ¶9.

- ✓ How the apostle Paul turned the tables on the 'wise men' of Athens? P. 403, ¶21.
- ✓ What special requirements the Christian must meet today? P. 406, ¶4.
- ✓ How the activity of Jehovah's witnesses offers real hope, world-wide? P. 409, ¶13.
- ✓ Why the home-instruction method of true Christianity is so practical? P. 410, ¶15.
- ✓ The stand Jehovah's witnesses are taking in Communist Germany? P. 413, ¶4.
- ✓ What proves the old world's religions are not walking in Jehovah's name? P. 414, ¶2.
- ✓ What proves Paul was not compromising when he said, "I am a Pharisee"? P. 415, ¶4.