

The WATCHTOWER

APRIL 1, 1969

Semimonthly

MAKE YOUR ADVANCEMENT
MANIFEST BY RESPONDING
TO GOD'S WORD

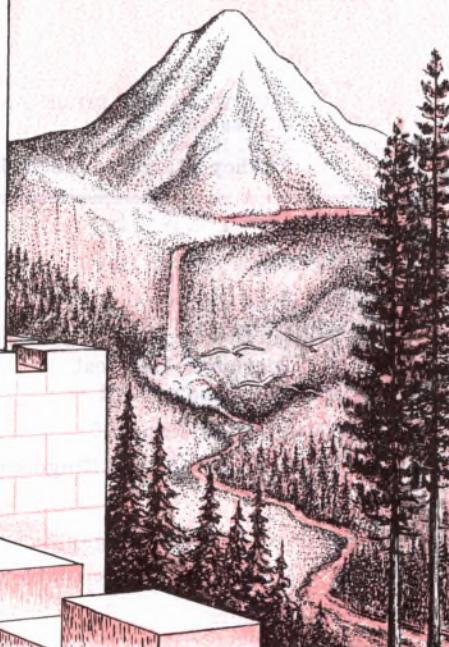
WHY IS YOUR MINISTRY SUCCESSFUL?

IDENTIFYING THE TRUE CHURCH
AND ITS FOUNDATION

"CLASSICAL" HISTORIANS
—HOW DEPENDABLE?

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
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"They will all be taught by Jehovah."—John 6: 45; Isaiah 54: 13

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

AS — American Standard Version
AT — An American Translation
AV — Authorized Version (1611)
Dy — Catholic Douay version
JP — Jewish Publication Soc.

Le — Isaac Leeser's version
Mo — James Moffatt's version
Ro — J. B. Rotherham's version
RS — Revised Standard Version
Yg — Robert Young's version

Average printing each issue: 5,700,000 Five cents a copy	
"The Watchtower" is Published in the Following 72 Languages	
Semimonthly	
Afrikaans	Finnish
Arabic	French
Cebuano	German
Chinese	Greek
Chishona	Hilligaynon
Cibemba	Iloko
Cinyanja	Italian
Danish	Japanese
Dutch	Korean
English	
Ewe	Melanesian-
Fijian	Pidgin
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Kikongo	Turkish
Lingala	Twi
Malayalam	Ukrainian
Sango	Urdu
Marathi	Yoruba
Monthly	
Armenian	Bicol
Bengali	Burmese
	Croatian
	Efik

Watch Tower Society offices	
American, U.S., 117 Adams St., Brooklyn, N.Y. 11201	\$1
Australia, 11 Beresford Rd., Stratfield, N.S.W. 2135	\$1
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	9/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland 3	90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$2

Yearly subscription rates
for semimonthly editions

Monthly editions cost half the above rates.

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

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

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

WHEN an awful fireball and mushroom-shaped cloud rose above Hiroshima on August 6, 1945, a new fear began gripping the hearts of mankind—the fear of nuclear annihilation. Now it was possible for a single bomb to demolish an entire city.

Expressing this fear, Arthur H. Compton, Chancellor of Washington University and a Nobel Prize winner, said in 1946: "The terrific blast at Hiroshima shocked the world into a realization that catastrophe lies ahead if war is not eliminated. This great fear has for the time being overshadowed the hope that atomic energy may vastly enrich human life if given a chance."

To investigators who visited Hiroshima after the war, a city official said, while gesturing toward his demolished city: "All this from one bomb; it is unendurable." Now, in 1969, hydrogen bombs exist that are several thousand times more powerful than the bomb that leveled Hiroshima. Contemplating the frightful, unendurable devastation such bombs could bring upon modern cities and the slim chance of survival, people the world over look to the

CONQUERING THE FEARS OF OUR DAY

future with fearful anxiety.

Fear of nuclear war is only one of many distressing fears that trouble people today. There is also fear of the growing crime and violence in the

streets, fear of economic loss, and so forth. How can such fears be conquered so that a person can live without their creating a constant feeling of insecurity? Although this may seem very difficult, it can be done.

KNOWLEDGE OF THE FUTURE

Fear of a nuclear war, for example, is aggravated by uncertainty as to what the future will bring. Now, if a person could know what will happen in the future, where the nations are headed and what he personally can do to keep himself and his family alive, would that not enable him to conquer fear of nuclear war? But how is it possible to know the future and remove uncertainty about it?

On his own, man does not know what the days to come will bring, but his Creator does. Long ago it was written in the Bible that our Creator is the One "telling from the beginning the finale, and from long ago the things that have not been

done." (Isa. 46:10) Long ago he caused to be written in the Bible the very troubles that have made the period since 1914 "critical times hard to deal with." (2 Tim. 3:1) As also foretold, we see men becoming "faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

Going beyond what is happening today, the Bible gives us a view of the future. Despite fears that people have of nuclear annihilation, our Creator foretells in his written Word that wars will cease and the earth will become a place of peace, with mankind coming under the rule of a just and righteous earth-wide government. (Ps. 37:11; Dan. 2:44) The present system of man-made government that has created the perilous situations causing fearful anxiety for the future will give way to that new government of God's making. Faithful servants of God who may die before then will not lose out. Those who lose their lives due to sickness, old age or violence will return to life by means of a resurrection.—Acts 24:15.

Many people who were once living in fear of nuclear war now look forward to the peaceful earth God has revealed to be in the near future for mankind. For example, an eighteen-year-old boy who indulged in wild living with his associates was so fearful of the future that he actually contemplated suicide, but he was able to conquer that fear by learning what God's written Word has foretold for the near future.

FEAR OF CRIME AND VIOLENCE

But what can a person do to conquer fear of crime and violence in city streets? It would be foolish to go about pretending that this danger does not exist. It does and it can be expected to grow worse until God brings about his promised earth-wide change.

In the meantime people have to live with the situation. Fear of the danger can be diminished by taking sensible precautions. A person can avoid being on the streets at late hours when they are deserted. When he perceives a suspicious-looking person or group of persons loitering on the street ahead of him, he can avoid walking past them by changing his route. By taking precautions he can prevent fear from conquering him.

Fear of economic loss because of worsening national and international monetary problems can be conquered by adjusting one's view of money. Instead of permitting a consuming love for money to develop so that it becomes the center of one's life, a person can learn to keep it in a position of lesser importance than other things.

No matter what may happen to one's possessions, if he has association with God's organization he has good friends to whom he can turn for help and good counsel based on the wisdom of God's Word. Such friendship is worth more than money and gives a greater sense of security.

Money is useful and necessary in the present system of things, but is it not foolish to conclude that life is not worth living when heavy financial losses are experienced? Is not life worth more than money and material possessions? Is it not foolish, then, to permit the fear of losing them to affect one's health?

The Bible gives good advice when it says: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:7, 8) With this viewpoint, cannot a person conquer fear of loss?

There are many fears that disturb people, but they need not become overpowered by them. With the help of God's Word and good sense it is possible to conquer the fears of our day.

IF WE want to live eternally in God's new system we must acknowledge the true church and its foundation. With reference to them, Jesus said: "Upon this rock I will build my Church." (Matt. 16:18, *Dy*) What is this church and what is the rock or foundation upon which it is built? The Bible provides us with the right answers.

While many persons speak of the buildings in which people meet for worship as "churches," did you know that the Bible never does? In the Bible the word "church" always refers to people, actually to an assembly or congregation of persons. For example, the Christian apostle Paul addressed a letter preserved in the Holy Bible "to Philemon, our beloved, . . . and to the church which is in thy house."—*Philem. 1, 2, Dy*.

The Greek word *ek-kles-i'a*, which is translated "church" or "congregation" in the Bible, literally means "that which is called out." It refers to a group of persons called out from among others for a particular purpose; but it is used as the equivalent of the Hebrew word *qahal'*, meaning "congregation" or "assembly."

THE MEMBERS OF THE TRUE CHURCH

The true church or congregation is compared to a virgin girl engaged to Christ, because as a group the members of the true church are to be closely united to Christ, as a wife is to her husband. Writing to certain members of the church, the apostle Paul said: "I personally promised you in marriage to one husband that I might present you as a chaste virgin to

the Christ." (2 Cor. 11:2; see also Revelation 21:2, 9, 10.) So the true church is a clean congregation, free from worldly corruption and devoted to its Head, Jesus Christ.

This true church is also likened to a human body, because it has many members, but only one head, just as a human body has. The inspired Scriptures, at Ephesians 1:22, 23 in the Catholic Douay version of the Bible, tell us that God made Christ "head over all the church, which is his body."

Could any one of us decide to "join" this body or church simply by getting one's name placed on some membership roll here on earth? No; as Hebrews 12:23 (*Dy*) explains, this is the "church of the firstborn who are written in the heavens." God is the one who selects the members. As the Bible explains: "Now God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12:18) These are the ones who will be with Christ in heaven. And Jesus revealed that, far from including all who profess to be Christians, they are limited in number to just 144,000.—Rev. 14:1-3; Luke 12:32.

Identifying

THE TRUE CHURCH and ITS FOUNDATION

They are, indeed, a group of persons called out from spiritual darkness for a special purpose. While here on earth they boldly "declare abroad the excellencies" of the Most High God, who called them out of darkness into his wonderful light. (1 Pet. 2:9) And, after their resurrection, they will have the grand privilege of ruling with Christ in his heavenly kingdom.—Luke 22:28-30.

The first members of this true church were all Jews (as were Jesus and his apostles) or circumcised Jewish converts. At Pentecost of 33 C.E.—just ten days after Jesus had ascended to heaven and opened the way for others to follow him in due time—Jehovah indicated his selection of these members through the pouring out of holy spirit. Their receiving of the spirit on that occasion bore witness to them that they were now God's spiritual sons and heirs of the kingdom with Christ.—Acts 2:1-4, 16-21, 33; Rom. 8:16, 17.

However, the membership of the true church did not remain all Jewish. Three and a half years after Jesus' death the way was opened for Gentiles or non-Jews to be included. The first uncircumcised Gentile members of the Christian church were an Italian army officer and his household. (Acts 10:30-33, 44; Rom. 9:23, 24) So, in course of time, the true church came to have international membership.

THE FOUNDATION OF THE TRUE CHURCH

Who is the foundation of the true church? Jesus Christ made clear that he himself is that foundation. He applied to himself the prophecy of Psalm 118:22, saying: "The stone that the builders rejected is the one that has become the chief cornerstone."—Matt. 21:42-44.

The apostle Paul adds his testimony that Jesus is the "chief corner stone," writing to Christians at Ephesus: "You are fellow citizens with the saints and the

domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." (Eph. 2:19, 20, *Dy*) The apostle was very definite about it, saying again: "For other foundation no man can lay, but that which is laid: which is Christ Jesus." —1 Cor. 3:11, *Dy*.

There could be no finer and surer foundation for the true church than Christ Jesus, could there? It is his own perfect human life given as a ransom that makes possible this divine arrangement. Yet, how can we harmonize this testimony by Jesus and the apostle Paul with what Jesus stated to Peter at Matthew 16:18? We may be sure that there is no contradiction.

"UPON THIS ROCK I WILL BUILD MY CHURCH"

Peter had just acknowledged Jesus to be the Christ (or, the Messiah), the Son of the living God. Jesus then said: "I say to thee: That thou art Peter, and upon this rock I will build my Church." (Matt. 16:18, *Dy*) Some understand these words to mean that Jesus' church is built on Peter as the foundation. This is the official position of the Roman Catholic Church. But it is of interest to note that Archbishop Kenrick, in the book *An Inside View of the Vatican Council* (1870), shows that of at least eighty-six early church "fathers," only seventeen understood Jesus' reference to the "rock" as applying to Peter. Were you aware of this?

Consider, for example, the view of Augustine (354-430 C.E.), usually referred to as "Saint Augustine." Though at one time he viewed Peter as the "rock," in later life Augustine restated his position, saying in his *Retractationes*: "I have since frequently explained the words of our Lord: 'Thou art Peter and upon this rock I will build my Church,' to the effect that they should be understood as referring to him whom Peter confessed when he said:

'Thou art the Christ, the Son of the living God,' . . . For what was said to [Peter] was not 'Thou art the rock,' but 'Thou art Peter.' But the rock was Christ."

But of far more importance—how did Peter himself understand Jesus' words? Concerning the Lord Jesus, Peter said: "Unto whom coming, as to a living stone, rejected indeed by men but chosen and made honourable by God: Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the scripture: Behold, I lay in Sion a *chief corner stone*, elect, precious. And he that shall believe in him shall not be confounded. To you therefore that believe, he is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a *rock* of scandal, to them who stumble at the word."—1 Pet. 2:4-8, *Dy.*

These words of Peter show that he, like the apostle Paul, understood Jesus to be the "chief corner stone," the "rock" on which the church is built. Peter is just one of the 144,000 "living stones" making up the true church.

Peter enjoyed fine privileges as an apostle of Jesus Christ, it is true. But nowhere does he indicate that he thought he was the chief of the apostles. Nor do we read anywhere that the other apostles and disciples recognized Peter as a "pope" and gave him honor as such. In fact, when the apostles and older men met at Jerusalem to decide a question of importance to the church, it was the disciple James, not Peter, who presided over the meeting and expressed the final decision.—Acts 15: 6-20.

It is clear, too, that Peter was not infallible. On one occasion the apostle Paul found it necessary to reprove Peter (Ce-

phas) publicly for having taken a course not in keeping with true Christian faith. The fact that Peter was wrong on this matter involving faith and morals and also that Paul felt free to correct him publicly shows that Peter was not looked to as an "infallible" head of the apostles or of the early church. (Gal. 2:11-14) In the true church there is only one Head, Jesus Christ, who, since his resurrection, is "alive forever," and so needs no successors.—Heb. 7:23-25.

A UNITED CHURCH

Jesus, the Head, does not split up the body of his congregation into a clergy class and a laity class of the "common people." He says to his followers: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ."—Matt. 23:8-10.

So Jesus shows that there is no division among those who make up the true church. All are brothers; there are no class distinctions. Is that the case of any religious group with which you may be associated? Jesus did arrange, however, for men to take the lead in the Christian congregation, to serve the spiritual needs of their brothers and organize the work of preaching the good news. He said such ones were not to "lord it over" their brothers but were to be like slaves or servants to them. (Matt. 20:25-28) Is that true of the clergymen you know?

To fit the Bible's description of the true church, those who make it up must be united in their worship. In this regard the apostle Paul wrote: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divi-

sions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) So we cannot Scripturally expect to find the members of the true church scattered among all the conflicting religions of Christendom. They must be gathered together in just one congregation. As Ephesians 4:4, 5 says of them: "One body there is, . . . one Lord, one faith." It is vital for us to know what that "one faith" is.

APPRECIATION

OF THE TRUE CHURCH AND ITS FOUNDATION

The members of the true church under Christ their head are said to become "Abraham's seed, heirs with reference to a promise." (Gal. 3:29) This promise is that all others of obedient mankind will bless themselves through Christ and his congregation. (Gen. 22:18) The Bible foretold that, at the time of the establishment of Christ's kingdom, there would be only a remnant of these children of the "Jerusalem above," God's heavenly organization, left on earth. (Gal. 4:26; Rev. 12:10, 17) Jesus described these members of his church on earth as a "faithful and discreet slave." And he said that such ones who were found faithfully serving at the time of his coming to his judgment work would be appointed "over all his belongings," that is, over all the earthly interests of Christ's kingdom. They would take the lead in the preaching of the good news of the established Kingdom to all the nations in the "time of the end." —Matt. 24:14, 45-47; 25:19-23.

All those today who hope to gain eternal life in God's new system need to recognize this arrangement. For Jesus said that, in this "time of the end," he sepa-

rates to a position of favor those doing good to the remaining ones on earth of his "brothers," his joint heirs who make up the Christian congregation. (Matt. 25: 31-40) These are the remaining ones of the "living stones" that are built up into a spiritual house or temple, "a place for God to inhabit by spirit."—1 Pet. 2:5; Eph. 2:20-22.

Those 'doing good' to the members of this temple class are described in the book of Revelation as a "great crowd" of persons who come under God's protection. Contrasting them with those who make up the spiritual congregation, the Bible says: "Look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God,' . . . and they are rendering him sacred service day and night in his temple." This service in the temple indicates that they are serving in association with the remnant of the spiritual temple class, the Christian congregation.—Rev. 7:9, 10, 15.

These sheeplike persons say, in effect, to the heirs of the promise made to Abraham: "We will go with you people, for we have heard that God is with you people." (Zech. 8:23) Even as those of the true church or congregation faithfully walk in Christ's footsteps and proclaim the Kingdom message, so likewise these sheeplike ones 'go with them,' serving God right along with them. Are you doing that? If so, you have the prospect of receiving eternal life on earth, along with all the other blessings that will flow from Christ and his glorified congregation in the heavens.

THE steady advancements made by a Christian bring not only a deep sense of satisfaction to the one thus advancing but also encouragement and a cause for rejoicing to fellow Christians. What a joy it is when the students we are assisting with a study of God's Word progressively absorb one truth after another so as to get an accurate understanding of the Bible!

Their happiness and ours reach sublime heights when they progress to the point of dedication to God and baptism in water. And does your heart quicken when you hear a new one give his first comment at the congregation's *Watchtower* study or give his first student talk in the Theocratic Ministry School? How do you feel when a young brother advances to the Christian maturity required of a public speaker and gives his first well-polished but somewhat nervously delivered public talk? We are all encouraged by advancement, are we not? We realize that advancement manifested by responding to God's Word leads to life; and if our advancement is encouraging to others, this in turn gives us one more good reason why we should move ahead, does it not? It is just as the apostle Paul wrote to young Timothy, at 1 Timothy 4:15, 16: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching.

1. What wholesome effect does Christian advancement have on others in the faith?

MAKE YOUR ADVANCEMENT MANIFEST

by

Responding to God's Word

"At any rate, to what extent we have made progress, let us go on walking orderly in this same routine."

—Phil. 3:16.

Stay by these things, for by doing this you will save both yourself and those who listen to you."

² There is a powerful force from God that stimulates us to make advancement. We are told, at Hebrews 4:12: "The word of God is alive and exerts power and is sharper than any two-edged sword . . . and is able to discern thoughts and intentions of the heart." What discerning, penetrating power there is in God's Word! Everything is there to teach us, to correct us and to inspire within us a strong desire to serve our God Jehovah. He has not left us without the needed counsel and direction to cope with the difficult problems that confront us daily in this age of lawlessness. He has anticipated our needs. The prophet Isaiah, after describing under inspiration the prosperous spiritual condition that would be enjoyed by true servants of God in the "last days," foretold the unique way in which Jehovah would lead his people. "Your Grand Instructor

2. (a) How is God's Word a powerful force to stimulate advancement? (b) In what way do our ears 'hear a word from behind' us to guide us today?

will no longer hide himself, and your eyes must become eyes seeing your Grand Instructor. And your own ears will hear a word behind you saying: ‘This is the way. Walk in it, you people,’ in case you people should go to the right or in case you should go to the left.” (Isa. 30:20, 21) What today is this “word behind” us? None other than that of our Grand Instructor Jehovah speaking to us through his written Word and through his organization today. When we listen with discernment and get our eyes of understanding open, it is as though we are hearing and seeing our Grand Instructor face to face. His Word clearly illuminates our path so that there is no doubt as to how and where we should walk. No turning aside to the right or to the left when we pay attention to it, but a marching straight ahead in the way that leads to life.

³ Jehovah has every right to expect steady advancement on the part of all who come to know him. When we study his Word, we learn of his undeserved kindness that he has extended to mankind and the provisions that he has made for our eternal welfare. He provides for us the climate of love in which to grow spiritually. He gives us time to take in knowledge, to renew our minds, to make a dedication to him and, yes, to press on to Christian maturity. He does not expect this in one day, but he does expect us to make steady progress in spiritual growth. And in making advancement, often certain ways of life and attitudes of mind need to be altered or sometimes given up altogether in order to let God’s Word have full expression in our lives. Consider the good counsel at James 1:21, 22: “Hence put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able

to save your souls. However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning.”

⁴ Millions of persons today fail to respond to God’s Word when they are reached with the message of the Kingdom. They make no advancement in the narrow way that leads to life. Some respond initially but, due to the cares of this life or other factors, slow down in their advancement. (Matt. 7:13, 14; Luke 8:11-14; Heb. 6:1) This is not usually because they deny the truth or because they are not believing certain doctrines. Often you will find that personal or domestic problems have arisen, and a closer examination likely will show that these problems came about because of not applying Bible principles fully in their lives. A certain man asked Jesus, “Lord, are those who are being saved few?” Jesus responded: “Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able.” (Luke 13:23-25) It is not easy to keep on advancing by responding to the counsel in God’s Word on how we are to live, yet Jehovah’s “commandments are not burdensome” and we are confidently assured that the yoke that Jesus invites us to take upon us is indeed light.—1 John 5:3, 4; Matt. 11:28-30.

⁵ For example, one may desire to marry. There is the instruction in God’s Word that we should marry “only in the Lord.” (1 Cor. 7:39; 2 Cor. 6:15) Yet it sometimes happens that one becomes interested in another of the opposite sex who is not yet a dedicated Christian like oneself. Emotions take over and one begins to justify in one’s mind a course contrary to God’s Word. Marriage to an unbeliever

4. Why do some make little or no advancement spiritually?

5. To avoid advancing into an unwise marriage, what does God’s Word counsel?

could be the result, bringing unnecessary heartaches and conditions that could influence the believer to compromise on his faith. One's avoiding or breaking off such relationships may bring to one momentary hurt, but how thankful one will be later if one does comply with God's Word and advance in the right direction.

⁶ Consider, too, the principles involving headship. How happy the family that has a loving head as husband and father, with the mother and children respecting his headship! But how distressing it is when the wife tries to dominate the household or the husband abuses his headship and becomes more of an unloving dictator. Family anarchy results. There is little happiness. The family becomes spiritually sick, and soon all want to go their separate ways.—Eph. 5:21-23; Col. 3:18, 19.

⁷ God's Word has much to say regarding the training of children, too. The direction in which they advance depends much on the loving, but firm training given by their parents based on God's Word. Discipline where needed is not held back. What a satisfying thing it is to Christian parents, and to others of us too, as we see

the young people grow up and stick with the truth and God's organization rather than drift away and be swallowed up by this world.
—Eph. 6:1-4; Col. 3:20, 21; Prov. 1:8; 13:24; 22:6.

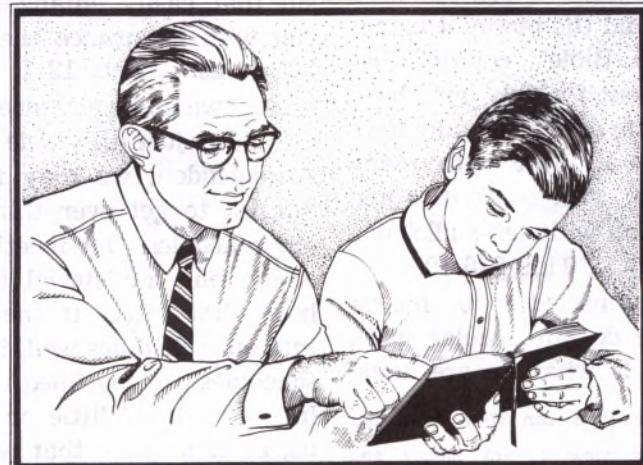
^{6, 7. (a)} For the Christian family to make proper advancement, what principles should guide? (b) What is needed if children are to continue in the way to life?

⁸ Spiritual advancement can be hindered by many things. Perhaps you have allowed some bad habits or practices to keep control over you after your coming out of the world. For example, the habit of smoking, or other uses of tobacco, which everyone knows is detrimental to one's health, has a strong hold on some and, due to lack of self-control and not exercising strong faith in Jehovah, they permit this bad habit to continue to dominate them, leading to a slowing down physically and spiritually as well as to a bad conscience. Where the will is weak in matters of this nature, this is often reflected in handling other matters of serious concern. Then it may be that the overindulgence in food or drink, which dulls the senses, is slowing you down. Excessive pleasures satisfy the desires of the flesh, but gradually encroach on our time and energy so that we become lovers of pleasure more than real lovers of God. (2 Tim. 3:4) The Bible shows that there is a great conflict between the flesh and the spirit. How we think determines which one wins out.
—Rom. 8:12, 13; 12:1, 2.

⁹ Worldly thinking and language are definite hindrances to advancement. God's Word admonishes: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither

^{8.} What personal bad habits might be hindering the advancement of some?

^{9.} How important are our thoughts and speech?



Children advance in the right direction when parents train them to respond to God's Word

shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." If we respond to this clear-cut counsel from our Grand Instructor, we will cleanse our minds of any obscene or unclean thoughts and follow the good counsel at Philippians 4:8, to think on things that are of serious concern, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy.—Eph. 5:3, 4; 4:29-31; 1 Thess. 4:3-8.

¹⁰ Then, how is our association with others? Is it the right kind? "Bad associations spoil useful habits." The attitudes, the ambitions, the ways of life of worldly ones cannot help but influence us if we let ourselves be drawn into their close company. Make it your goal to be with those who can build you up spiritually and who will not tear down the hope, the spirituality and the good conscience that you have before Jehovah.—1 Cor. 15:33; Jas. 4:4.

¹¹ And as we make our living in this world, there are things to which we need to give attention here, too. First, are we getting so involved that we begin to taste the love of money and the power it brings us? Remember the Bible's counsel that many, in reaching out for this love, have been led astray from the faith and have stabbed themselves all over with many pains. Being content with necessities and having godly devotion with self-sufficiency result in great gain.—1 Tim. 6:6-10.

¹² Then we are counseled to be honest and upright, as we do our secular work to gain necessities. Is what we are doing

legal? Is it honorable? Is it compatible with Christian principles of neutrality? (Eph. 4:25, 28; Isa. 2:4) Is it merely a means to support us and our families in the Kingdom ministry rather than our chief occupation both mentally and physically? While it is getting to be more and more difficult for true Christians to make a living without being visibly identified with the Devil's beastly political organization, with its violent nationalism, we do have to remain neutral and avoid lending our minds and hands to its purposes in opposition to God. (Rev. 13:16, 17) If there is a compromising on these principles, then there is a dampening of our zeal; we begin to feel unfit for Jehovah's holy service. Our advancement is slowed down, possibly causing us to come to a halt or even to turn aside. How fitting Paul's counsel at 2 Corinthians 7:1: "Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear"! Wisely he admonishes those who want to make advancement: "Put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us."—Heb. 12:1.

¹³ As we make advancement and quicken our pace just this side of the battle of Armageddon, we may find it somewhat difficult to get everything necessary into our schedules. Our meetings, our personal study, our ministerial activity, all must have first place. If they are not fitting into our schedules well, it may be that our schedules are too filled with time-consuming pursuits of little or no real profit to us, or it may be that we have not organized our affairs so as to accomplish the

10. Show how bad associations can slow down our advancement.

11. What should be our view toward money and material possessions?

12. (a) In what ways might activities on our secular jobs hinder our progress to maturity? (b) What Scriptural principles will help us keep the proper perspective?

13. What may be necessary in arranging our affairs to put spiritual things first?

important things first, before we go on to less vital matters. We are told at Ephesians 5:15, 16: "So keep strict watch that how you walk [yes, how you make advancement] is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." Lest we feel there is too much to do theocratically, we are wisely admonished: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

EXAMPLES OF ADVANCEMENT

¹⁴ Since the Bible tells us that things written aforetime were written for our instruction, let us consider for a few moments some examples of faithful servants in the past who have made advancement manifest by responding to God's Word. You likely will remember Jehonadab, the son of Rechab. He was not a natural Israelite, but he was zealous for true worship. The account at 2 Kings 10:15, 16 tells us that he went out to meet King Jehu as he was riding furiously on his way to slaughter the Baal worshipers in Israel. Jehu saw him and wondered if he too would want to go along, asking: "Is your heart upright with me, just as my own heart is with your heart?" No hesitation in answer here! "To this Jehonadab said: 'It is.'" Immediately he was lifted into the chariot, and off they went. He responded positively to the invitation to associate publicly with Jehu and those taking the lead in advancing true worship. Just as the remaining ones of the anointed must keep imitating Jehu, the Lord's "other sheep" today, whom Jehonadab pictured, must continue responding as he

did. They want to associate actively with the Lord's anointed in the earth today in proclaiming Jehovah's judgments against the Devil and all of his supporters, soon to be destroyed. What a fine, positive example we have in Jehonadab!

¹⁵ Consider now an example from a little different point of view. David is remembered for his perfect heart devotion to Jehovah, but we remember that David sinned terribly on one occasion. What can we learn from this incident in God's Word to help us in making advancement? First, look at 2 Samuel 12:7-12, and you will see how courageous the prophet Nathan was in telling David of his sin; and do you notice, in verse 9, how it is that David allowed himself not only to commit adultery, but to commit murder? "Why did you despise the *word of Jehovah* by doing what is bad in his eyes?" David had specifically disregarded the sixth, the seventh and the tenth commandments, regarding murder, adultery and coveting another man's wife. But what was David's reaction? Did he arrogantly tell the prophet to mind his own business and then continue making advancement in the wrong direction? The answer is in verse 13: "David now said to Nathan: 'I have sinned against Jehovah.'" Thus David acknowledged his sin immediately and responded to correction. His heartfelt prayer to God for forgiveness and restoration, as contained in Psalm 51, was the result. (See the superscription of this psalm.) The question now presents itself, How do we respond to counsel when it is administered to us? Do we humbly acknowledge wrong and submit to discipline so that we can make proper advancement again? Like David, let us respond to God's Word, even

14. (a) Who was Jehonadab, and how did he respond to Jehu's invitation? (b) What is pictured by Jehonadab's ready response?

15. (a) What did the prophet Nathan show was the real reason why David allowed himself to fall into a course of sin? (b) How is David an example to any who are in need of correction?

though it hurts at the time, remembering that 'Jehovah disciplines those whom he loves.'—Heb. 12:4-11.

¹⁶ As to acceptance and ready response to God's direction, we have a fine example in the apostles. The account at Matthew 4:18-22 tells us that shortly after the beginning of his public ministry Jesus approached Simon and Andrew his brother, who made their living by fishing on the Sea of Galilee, saying: "Come after me, and I will make you fishers of men." Did they offer excuses as to why they could not do so? No, the record tells us, "At once abandoning the nets, they followed him." Right afterward there was a similar response from James and John: "At once leaving the boat and their father, they followed him." Are we willing to make sacrifices such as the apostles did in order to keep the ministry in first place in our lives? Are we willing to give up a good secular job, as the apostles gave up their fishing business, and be content with the necessities of life in order to pioneer or to serve where the need for Kingdom preachers is greater? Do we recognize the voice of our Grand Instructor when we receive invitations through *The Watchtower* and *Kingdom Ministry* to expand our ministry? What fine opportunities we have to make advancement today!

¹⁷ Young ministers of Jehovah have often been directed to Timothy's example of advancement in the ministry. Timothy listened to his mother and grandmother who believed God's Word. He responded to counsel from older brothers such as Paul, who wrote: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons." Do you

16. How did the apostles set a fine example for us today in responding to invitations to enlarge our privileges?

17. What counsel from God's Word is given to young servants of Jehovah to ensure proper advancement?

young folks respond to your Grand Instructor in the days of your youth as Timothy did? Do you pay attention to Jehovah's motherlike organization so as to make proper advancement? Are you obedient to your earthly parents? Do you accept counsel from older ones in the organization? Consider the wise counsel from Jehovah, leading to life: "Observe, O my son, the commandment of your father, and do not forsake the law of your mother. For the commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life."—1 Tim. 4:15; Prov. 6:20, 23.

¹⁸ Then as you grow up in the discipline and authoritative advice of Jehovah, how are you reaching out for additional privileges of service? Are you like Timothy in this respect, too? Timothy, by now already an overseer in his youth, responded to the fatherly counsel of Paul: "Keep on giving these commands and teaching them. Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. While I am coming, continue applying yourself to public reading, to exhortation, to teaching. Do not be neglecting the gift in you."—1 Tim. 4:11-14.

¹⁹ What grand rewarding privileges are open to all young brothers and sisters in Jehovah's organization today, such as the pioneer service, going to serve in one of the Bethel homes or becoming a missionary after attending Gilead school! Let your advancement be manifest as Timothy let his. How would you like to receive this recommendation from one like the apostle Paul, as stated regarding Timothy? "For I have no one else of a disposition like his who will genuinely care for the things

18, 19. As young brothers and sisters grow to maturity, what fine privileges are open to them?

pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." What a fine recommendation! What an excellent example we have in Timothy!—Phil. 2:20-22.

²⁰ There are so many ways younger and older ones alike can make advancement. It is reflected in our willingness to take on a home Bible study, whereas before we might have felt unqualified to conduct one or thought we did not have enough time for it. It is manifest too in the way we make opportunities to assist one of our brothers or sisters who has become weak spiritually. Every day privileges are before us, inviting us to take hold of them and contribute to the advancement of true worship. We will not hold back if we respond to God's Word and look for opportunities to let love bestow a blessing.

²¹ The question presents itself now, Where are we at the moment in our Christian advancement? Have we just started in "The Way," or have we been associated for many years? Are we young in years, or have we grown old in Jehovah's service? Have we progressed in spiritual growth, or do we yet find that we are occupied with the elementary things of the truth? No matter what our circumstances or how far we have progressed already, are we conscious of steady spiritual growth? Do others around us see our advancement manifest, not to praise us or to be envious, but that they might be en-

couraged and stimulated to increased faith and good works? Let your family, those in your book study group, yes, all in the congregation, see your steady advancement! Make the hearts of the servants glad as they see you growing to maturity and not needing special help week by week, rather proving to be of help to others. Paul admonished: "At any rate, to what extent we have made progress, let us go on walking orderly in this same routine. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us."

—Phil. 3:16, 17; Heb. 6:1.

²² And when we speak of advancement, we must remember that all the time that we are moving ahead in a spiritual sense we are also moving forward as to time. Here we are right on the very threshold of entry into God's new order. If we keep right on making steady advancement, one day soon we will have the grand privilege of going through the coming features of the great tribulation, and then looking around us to see that there is nothing left of the Devil's wicked, vicious system of things. It will have just melted away in the heat of Armageddon. None will be living except those who made their advancement manifest by responding to God's Word. How happy we will be that we heeded daily Jehovah's counsel at Proverbs 3:1, 2: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you!"

20. In what practical ways can we show that we are making continual progress?

21. What should be evident about us, whether we have been associated with God's organization many years or only a short time?

22. What will be the happy reward of those who keep making advancement in harmony with God's Word?

NEXT ISSUE! SPECIAL!

Read: *Why Almighty God Laughs at the Nations.*

WHY IS YOUR MINISTRY *Successful?*

"In that case you will prove successful if you take care to carry out the regulations and the judicial decisions that Jehovah commanded."—1 Chron. 22:13.

SUCCESS is measured today in terms of how much education, money, popularity or skill a person has acquired during his lifetime. How happy we can be that God does not require any of these things in abundance in order for us to be successful in the Christian ministry! While the apostle Paul was a learned man, trained at the feet of the eminent teacher Gamaliel, he nevertheless recognized the humble position of most Christian believers. "You behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to noth-

1. How is success measured today, in contrast to the Bible's description of most Christian believers?

ing the things that are, in order that no flesh might boast in the sight of God." (1 Cor. 1:26-29) In measuring success in our ministry, therefore, it is vital that we look at matters from God's standpoint.

² Basic education is useful in the ministry, but one should not be discouraged or feel disqualified for the ministry if his secular education has been limited. It is not how much you know that counts with God, but how much you love the truth that has been planted in your heart so that you nurture it and make it grow. It is just as true today as in Paul's day: "The world through its wisdom did not get to know God." (1 Cor. 1:21) Remember that many of Jesus' disciples, including the prominent apostles Peter and John, "were men unlettered and ordinary." (Acts 4:13) When the humble followers of Jesus returned to him after being instructed and sent out, we are told of his response on hearing of their good results in the ministry: "In that very hour he became overjoyed in the holy spirit and said: 'I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you'!"—Luke 10:21.

³ As far as wealth and popularity are concerned, right away we must disqualify them as standards for judging success in the Christian ministry. Material possessions and personal prestige carry no weight with God. The clergy of Christendom seek both and, in doing so, imitate the religious leaders in Jesus' day. "Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him." Jesus said: "All

2. Why does limited education not disqualify one for the ministry?

3. Show why wealth and popularity are not proper standards for judging success in the ministry.

the works they do they do to be viewed by men . . . They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market places and to be called Rabbi by men." Jesus instructed his disciples to be content with the necessities of life, to be humble, to avoid giving titles to men and to be servants of one another. Their motive was to 'store up treasures in heaven' and to gain the favor of God, not of men. The poor and the unpopular were welcomed by Jesus.—Luke 16:14; 15:1-7; Matt. 23:5-12; 6:19, 20, 31-34.

^{do} 4 Now, as to skill, this is something that the world makes much of, and, indeed, many extraordinary feats are accomplished with skilled minds and hands. Success in the ministry requires skill too, but the art of being a good teacher of God's Word is not too difficult for anyone to master. While it takes many years of study and practice to become a skilled surgeon or engineer, and those who qualify are few, this is not true of those who wish to be skillful ministers. Not that it does not take much study and putting into regular practice the things learned. It does, but the unique thing about the ministry is that one can begin to share in it after only a short time of study. When one begins to learn the good things from God's Word and sees the importance of teaching these to others, there is no reason for him to hold back in speaking these good things to his neighbor. He, of course, should be careful as a novice that he does not teach error unwittingly, so he should listen closely to instructions from more experienced ministers while getting on-the-job training. Before long he can make a dedication to God and get baptized and become a skillful ordained minister in teaching others.

4. What part does skill play in a successful ministry?

⁵ If education, wealth, popularity and even skill are not the most important factors in measuring success in the ministry, then by what standards shall we determine if our ministry is successful? Perhaps it is the number of converts made, or is there something more? By examining the ministry of Christ Jesus and the instructions that he gave for carrying on the ministry after his ascension to heaven, we will get the answer. As to the making of converts, it is interesting to observe that there was a time when Jesus' ministry gave all the outward appearances of having failed. When he was arrested, all of his disciples abandoned him, although this had been foretold by him. (John 16:32) However, when the holy spirit was poured out at Pentecost 33 C.E., there were 120 faithful disciples awaiting instructions in an upper room in Jerusalem. That very same day the apostle Peter spoke to a great crowd of Jews, and from among them 3,000 more put faith in Christ Jesus and were begotten by holy spirit. From that day forward many were added to the Christian congregation. Jesus manifestly had been very successful in gathering together the first members of the Christian congregation. It must be remembered, however, that only a limited number of the Jews accepted him as the Messiah. There was no mass conversion. The success of Jesus' ministry was measured by more than the number of disciples added. Indeed, this was secondary. He put the emphasis on glorifying his heavenly Father. Moreover, by his faithful course in everything, including all the tests and opposition brought by the Devil, Jesus proved his unbreakable devotion to his heavenly Father and branded the great Adversary a liar. By the standards set by

5. (a) How shall we arrive at the right standards for judging success in the ministry? (b) What factors, besides the making of disciples, made the ministry of Jesus a complete success?

Jehovah, the ministry of Jesus was a complete success.

**TODAY'S STANDARDS
FOR MEASURING SUCCESS**

⁶ Now that we are far removed from the first century C.E. of the early Christian congregation, one might think the standards of measuring success in the ministry have changed. Actually they are the same. This is true because our commission and our objectives in the ministry remain the same. No new instructions have been issued for giving the final witness other than those contained in God's Word. By checking his Word closely we will be able to measure the success of our ministry. Moreover, where we find that success is limited in our own witness-making, we will be able to copy more closely the example of the Master Teacher, Christ Jesus, and the early disciples whom he taught.

⁷ As in Jesus' day, there are today basically four reasons why we continue to preach in this "time of the end," and each ought to be considered in determining the success of our ministry. As we consider each one, we invite you to see how your own ministry measures up. While Jehovah is the Judge, we are sure you will find cause for encouragement where faithful performance is found; and if you find places where your ministry needs strengthening, you will be able to give these due attention. (1) Just as Jesus preached a message of salvation, so Jehovah's witnesses feel keenly their obligation to "make disciples of people of all the nations," as commanded by Christ Jesus. (Matt. 28:19, 20) Right-hearted ones must hear the message preached if they are to

learn of the narrow way to life and turn off the broad road leading to destruction. (2) In contrast, we are also preaching a message of warning in the midst of all the inhabitants of the earth regarding the coming day of God's executional judgment against wrongdoers.—Matt. 7:13, 14; Ezek. 3:17-19; Rev. 14:6, 7.

⁸ Hence, we are commissioned to preach not only "good news to the meek ones" and "the year of good will on the part of Jehovah" but also the "day of vengeance on the part of our God." (Isa. 61:1, 2; Luke 4:16-21) Like God's faithful servant Ezekiel, we must today continue to preach to persons "whether they will hear or will refrain," and this must be done in the face of opposition. (Ezek. 2:5-7; 3:4, 7-9) Boldly and yet with tactfulness and genuine love we will declare the judgment message, knowing in advance that the vast majority will not listen, and yet some who initially oppose may open their eyes. Are you faithfully using all your opportunities to preach the good news and conscientiously to teach those who respond to the message? If so, there is cause for encouragement, and you are assured by Jehovah that he will grant success and strengthen you to continue without letup. It has been the privilege of Jehovah's modern-day witnesses to help thousands of sheeplike ones to the side of salvation, the right side of the King-Shepherd, Christ Jesus, while causing goatlike opposers to manifest that they deserve to be placed on his left side for destruction.—Matt. 25:31-46.

⁹ A third and most important reason why we must continue to preach is (3) that this gives opportunity for Jehovah's servants on earth to demonstrate their love and their integrity to Jehovah. It is

6. Have the commission and objectives of our ministry changed in this modern twentieth century?

7. (a) What is the first of the four reasons for faithful preaching in this "time of the end"? (b) What is the second?

8. How can we be encouraged in examining our ministry in relationship to the first two reasons for preaching God's message to the people?

9. What third reason for faithful preaching is given, and why is this important in determining success?

one thing to say that we love God and our neighbor, but it is another thing to prove it. Moreover, it is in the process of proving what we think we are at heart that we find places for improvement and perfecting our love and integrity. We learn dependence upon God. (2 Cor. 12:9) We see the need to be tactful, patient, merciful. Going out regularly in the preaching work might in some respects be a trial to some, but we must remember that trials can result in endurance and help us in perfecting holiness: "Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:3-5) Those who are veterans in the house-to-house work will tell you without any hesitation that there is no substitute for the ministry to sharpen our appreciation, to perfect our obedience, to nurture our love for God and our neighbor, to dispel the fear of man, to show what we truly are at heart.—2 Tim. 4:2-5.

¹⁰ How satisfying it is to know that we have done what we have been assigned to do! Jesus in prayer to his Father said: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4) How thrilled at heart the man in linen must have been in reporting, "I have done just as you have commanded me," following the marking of all who were in line for salvation. (Ezek. 9:1-4, 11) Have you obediently and courageously made opportunities to share in the ministry despite family opposition, a tendency toward shyness, failing health or any other interference or distraction

10. What satisfaction comes in being faithful in our assignments?

that might present itself? Have you allowed the various situations encountered in the ministry to increase your love for Jehovah and your fellowman, even your enemies? Are you better able to face difficulties and trials as a result? If so, in this respect too, you can say that, as far as personal effects are concerned, your ministry is a success.

¹¹ And, finally, as we consider the reasons why we continue to preach, we have the fourth and most important of all reasons and that is (4) to make known the name and purposes of Jehovah. Jesus made known Jehovah's name to his disciples and taught them to pray, "Let your name be sanctified." (Matt. 6:9; John 17:26) At least sixty times in Ezekiel's prophecy alone, we note the words of God that persons on earth will "have to know that I am Jehovah." In the modern fulfillment of Exodus 9:16, it is Jehovah's purpose that his name be "declared in all the earth." His name involves his reputation, and others must have the opportunity to learn about the Creator, that he is loving and merciful, and yet those who choose to ignore him and spurn his love will be denied the right to live in his new system of things.

¹² Without their understanding the great issue involving the adversary, Satan the Devil, many have blamed God for wickedness. Without cause his name has been reproached, he has been lied against and misrepresented. Millions of false gods have received the honor and respect due Him, some persons even in this modern day worshiping the Devil himself. Who is the true God? Indeed, does God live at all? In fulfilling our role as Jehovah's witnesses, may it never happen that any one of

11. What is the fourth and most important reason for faithful preaching?

12. Why is it vital that we work for the vindication of Jehovah's name, and what encouragement comes to those who do?

us refuses to speak up in behalf of Jehovah our God in the court arena of the world to let all men know that he is the true God and that he not only lives but also will see to it that his purposes are carried out! Have you not only prayed for Jehovah's name to be sanctified but also acted in harmony with your prayer by speaking of Jehovah's greatness and all his wonderful works? If so, then in this respect, too, your ministry is successful as being the right kind of ministry in the sight of God and is a sweet, acceptable sacrifice of praise to Him.—Isa. 43:10; Heb. 13:15.

FINDING SUCCESS DESPITE OBSTACLES

¹³ Nevertheless, we must recognize that there are a number of factors that can bring discouragement to us individually and make us feel that our ministry is not successful. When we learn the truths of God's Word, we are eager to share them with our relatives and friends, and then go into the community from house to house. But many we find do not share our enthusiasm and love for these new-found truths. Indeed, in some territories we may go to quite a few doors before we are able to talk long enough to present our sermon and introduce Bible literature that will help them in a study of Jehovah's Word. We may begin to wonder, "What's wrong?" But as we stop for a moment and weigh matters in the light of God's Word, we realize that the opposition is not against us personally but against the message we bear. As we reflect, we may see ways to sharpen our presentations so as to speak more convincingly and create a greater response to

the message, but the important thing is not to quit. The satisfaction from our ministry, despite these incidents, comes when we realize that we have faithfully endeavored to give the witness. Those who refuse to listen will be without excuse in saying they did not have opportunity to hear. But what a distinct pleasure it is to find here and there a hearing ear! These occasions more than make up for all the times we are turned away.

¹⁴ Setting reasonable objectives or goals in the ministry contributes to our success. The goals should not be too high, so that, if they are not reached, this is a cause for discouragement. On the other hand, the goals should not be so low that we are being content with mere token service. The objectives, of course, should be within our capabilities as determined by health, family circumstances and other factors. Can you make adjustments so as to be a preacher of the good news full time? If so, this would be a reasonable goal for you. On the other hand, perhaps you are confined to your home due to sickness. In this case, your going from house to house may be quite limited, but, then, there will

^{14.} How will reasonable goals help ensure success in the ministry?



Shut-ins, too, have success in spreading the "good news" by letters and the telephone

13. (a) What should be our attitude even though most do not listen to the message? (b) How is our ministry nevertheless not in vain?

be opportunities to witness to those who visit, and you will be able to use the telephone and letters to reach others with the Kingdom message. Good scheduling and following through with determination will aid you to reach the reasonable goal of activity in the ministry that you have set for yourself. Remember, too, others see your faithfulness in the ministry under these circumstances and are encouraged to greater activity themselves. Moreover, success in the ministry is also reflected in your application of Christian principles, so that you are pleasant, showing perseverance and a positive frame of mind rather than letting your infirmity cause you to be unpleasant or difficult to be around.

¹⁵ Due to certain circumstances, such as a lack of education, advanced age or a physical handicap, a person may not have been chosen to give public lectures from the platform or may have had some difficulty starting or regularly holding a Bible study with someone else. He may have tried diligently to improve and may have accepted the help of others, but to conduct a Bible study regularly has proved to be difficult for him. He has found, too, that he just cannot seem to measure up to being a public speaker. While this may bring some disappointment, there is every reason to be encouraged. Good is being accomplished. By his persevering in the ministry, many will have the opportunity at least to hear the good news, and Bible literature can be placed. This can be read and profited from by those contacted. This diligence and desire to make advancement will be richly blessed in unexpected ways by Jehovah. By no means can we say his ministry is a failure. In this case one might be a living example of how God has chosen "the weak things of the world,

that he might put the strong things to shame."

¹⁶ If you are one with little formal education or natural ability, then the thing to do is use all the provisions Jehovah has made to train you for the ministry, even if it means, as in some cases, starting right from the beginning and learning to read and write. More experienced ministers will be glad to help you. If one has a willing spirit, wanting to do Jehovah's will for him, he will have success in the ministry, because Jehovah guarantees it by his spirit.—Luke 11:13; 2 Tim. 1:6-8.

¹⁷ A publisher young in years might feel that because he is unable to deliver a Bible sermon or to conduct Bible studies like more experienced publishers, his activity is not successful. To the contrary, young publishers of the good news can do much to help others learn the truth. While their Bible activity at first might be limited to a well-planned presentation in connection with placing copies of the *Watchtower* and *Awake!* magazines, and using opportunities to speak to their teachers and fellow students about the Bible, gradually they will be able to expand their activity into the back-call and Bible-study work with the help of their parents. Many young servants of Jehovah have given a wonderful account of themselves in school and otherwise in courageously speaking about their Creator in the days of their youth. Consider, too, what a fine impression *this must* make on others, to see boys and girls doing such an honorable work rather than growing up to be lazy troublemakers in the community.—Eccl. 12:1; Matt. 21:16; Ps. 148:12, 13.

¹⁸ An experienced publisher, however,

16. What can be done in many instances where one's education or natural ability is limited?

17. How can one young in years be successful in the Kingdom activity?

18. If one has not yet helped someone to become a baptized disciple, is there reason to conclude that his ministry has been a failure?

15. If unavoidable circumstances have limited our opportunities in the ministry, why is there no reason to feel discouragement?

may reflect upon his ministry and observe that he has not as yet assisted anyone to become a disciple to the point of dedication and baptism. Bible literature is placed and return calls are made, and in some instances a Bible study might be started for a period. While the expected results may not have been forthcoming as yet, it is good to remember that one's ministry is not a failure because he has not as yet helped one to become a disciple. No, his ministry is a working reality; he has still been active in preaching the good news and in holding high Jehovah's great name. He has been faithful in the ministry, and this has helped him in working out his integrity and love for Jehovah. Now, with application of teaching methods and help from more experienced ministers, perhaps it will be possible not only to start a Bible study but also to hold this regularly and thus share in 'making disciples.'

¹⁹ Why is your ministry successful? Never forget that it is in more ways than one! We will continue to work for and confidently look to Jehovah for increase, but, as we approach the end, we will not be discouraged if the increase becomes slower in some parts of the world than in others. In fact, we are forewarned that the time will come when none will want to listen to Jehovah's Christian witnesses. Nevertheless, with Jehovah's unfailing help, we will faithfully preach the final witness as a warning of Jehovah's coming execution of the wicked, we will maintain our integrity in the face of opposition and adversity, and, above all, we will hold high Jehovah's great name. "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."

—John 15:8.

19. Summarize the four reasons why our ministry is successful.

Giving a Witness Worthy of the Kingdom

What shows that the Watch Tower Society early saw the need of giving a witness worthy of the Kingdom?

The witness about the Kingdom that the Society early appreciated must be given was that mentioned by Jesus in his great prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." "Also, in all the nations the good news has to be preached first."—Matt. 24:14; Mark 13:10.*

The Watch Tower Society early pointed out that only truly enlightened Christians familiar with Bible truth regarding the paradisaic destiny of the earth could properly fulfill Jesus' prophecy and that this must be done by all available means. To this end, among

other things, it encouraged public lectures, the full-time house-to-house preaching activity and the publishing of sermons in newspapers, and it produced a Biblical slide and motion picture drama that coordinated the human voice with it, this being far ahead of the times.

How has the witness about the Kingdom greatly increased in spite of opposition?

Eight of the leading members of the Watch Tower Society, including the president, were arrested and spent nine months in jail in 1918 and 1919. Many other Witnesses were arrested and suffered mob action throughout the United States prior to and during World War II. In particular were the Witnesses persecuted in such totalitarian lands as Nazi Germany. Yet in spite of all such persecution the numbers of the Witnesses steadily grew; in fact, ten-fold from 1928 to 1948, and nearly a million

* For details see *The Watchtower*, January 1, 1968.

more Kingdom preachers have taken up the work since 1948.

What provisions for aiding Jehovah's people to give a worthy witness have been initiated since 1942?

The Theocratic Ministry School was started at the Society's headquarters with the male members of the staff in 1942 and then introduced throughout the world in all congregations. The Watchtower Bible School of Gilead was organized in 1943 for the training of missionaries for foreign service. In 1959 the Kingdom Ministry School was organized in many lands for the purpose of aiding overseers and their assistants better to discharge their duties toward their congregations. More recently the Primary School was organized to give new members of the Brooklyn headquarters staff intensive ministerial training for six months.

What facts show that Jehovah's witnesses last year gave a witness worthy of the Kingdom?

More than 82,800 new Witnesses were baptized. All together, 1,221,504 Christian witnesses of Jehovah spent 208,666,762 hours in preaching God's Word and in teaching people who were hungry for the truth. These also made 89,903,578 return visits on interested persons and each month conducted 977,503 Bible studies with persons conscious of their spiritual need. This was done in 200 lands and in 165 languages.—Matt. 5:3.

What must a Witness individually do to give a witness worthy of the Kingdom?

He must give the interests of God's kingdom first place in his life. (Matt. 6:33) This means finding time for regular private Bible study and for attending the weekly meetings of his congregation. (2 Tim. 2:15; Heb. 10:23-25) It also means endeavoring to share in all features of the ministry, offering Bible-study aids to people from house to house and in other ways, as well as sharing in the back-call and home Bible-study activity, making disciples. (Matt. 28:19) And it also means finding time to share in other activities such as visiting the sick, helping to keep the Kingdom Hall clean and attending the larger assemblies.—Jas. 1:27.

Giving a witness worthy of the Kingdom also requires that one watch his personal conduct so that it is above reproach; that he put on a new personality and bring forth the fruits of the spirit. Important also is keeping unspotted from the world both religiously and politically. At all times one's conduct should be "worthy of the good news."

—Phil. 1:27.

Among the present rewards held out to those who give a witness worthy of the Kingdom is experiencing the greater happiness that comes from giving. (Acts 20:35) They also enjoy the blessing of Jehovah, which makes rich and to which He adds no sorrow. (Prov. 10:22) And they can hope to see their efforts prospered to the extent of bringing forth fruit, thirty-, sixty- if not a hundredfold.

—Matt. 13:23.

How Inconsistent!

The theory of evolution as taught today is based on the belief that small mutations, changes in the genetic material of organisms, built the entire world of living creatures, starting from elementary molecules in some primeval slime or 'soup.' Yet, *Science News* of September 21, 1968, reports this observation of a leading geneticist from the twelfth International Congress of Genetics in Tokyo, attended by 2,000 scientists from 53 nations: "The task of chief importance in the genetics of future mankind is the protection of human heredity from natural, chemical and radiation mutations."

But if mutations have really built all the marvelously complex and awe-inspiring living things on earth, then why not work to stimulate more mutations instead of seeking protection from them? Because the truth of the matter is that mutations are degenerative in nature, not evolutionary. And yet, mutations are held to be the chief agency of evolution, the cornerstone of the modern theory. How appropriate the words of the psalmist who stated: "The senseless one has said in his heart: 'There is no Jehovah!'"—Ps. 14:1.

Joyful Service WITH **JEHOVAH'S ORGANIZATION**

As told by Hazelle M. Krull

TRAINED up in the way I should go.' This was my heritage from God-fearing, truth-seeking parents. True, they had been raised according to the Lutheran religion, but they were not happy in it. They hungered for something more satisfying.

I can recall that, when I was just a child, a man and his wife came to our home with three paperback books called "Millennial Dawn." As it later turned out, they were colporteurs (now known as pioneer ministers) of the Watch Tower Bible and Tract Society. I can still see their happy faces as they talked enthusiastically about the Bible's message of hope, the thousand-year reign of Christ, and many other wonderful things. Mother accepted the literature. She was persuaded that this was what she wanted.

My father, always a student, began to read, and he too quickly recognized the genuine sound of God's truth. Soon he was talking at every opportunity about the new things he was learning—to his children, to store customers, clerks, relatives and ac-

quaintances. Yes, so much so that we often heard references to "Krull's religion." Everyone would want to know about the grand future outlined in the Bible, so father thought.

Then came some thrilling news for all of us. Charles T. Russell, writer of those soul-stirring books we had received, was scheduled to speak in Indianapolis, fifty miles away, on a most unusual subject—"To Hell and Back." My parents made a special effort to be there and returned from the lecture bubbling over with excitement. Never had they heard such a talk! So happy were they that they gave little thought to the jeers and slurring comments of those who claimed that there is no return from hell. Father was completely convinced now. The Bible was always within arm's reach, and though he had a reputation for punctuality, he would now often be late in coming home when he found someone who would listen to the "good news."

About this time a Bible Student (as Jehovah's witnesses were then known) and his family moved into our town of Muncie, Indiana. He called at our home because he had learned that father's name was on the list of subscribers for *The Watch Tower*. He invited us to a Bible talk to be given in his home the next day, Sunday. All nine of our family were there, and that was the start of something we kept up through the years—attending meetings.

Our first share in the house-to-house ministry had to do with the distribution of tracts. Our territory was everything within a radius of thirty miles. Some days we would work from early morning till late in the evening. We would take advantage of county fairs, placing tracts in the vehicles, often having to dodge the hoofs of nervous horses or face the angry rebuff by persons not interested. But each day's service ended with an indescribable

satisfaction at having done what we could.

From colporteurs working in surrounding areas, and who often came to spend the weekend at our home, we learned many things. As they related their experiences, we grew to appreciate the value of discussing ways and means of effectively reaching people. We got to realize the need of organization in order to get results. Our minds were focused on service privileges, and soon we were considering how we, too, might taste the joys of the full-time preaching career as pioneer ministers.

PIONEERING BEGINS

The summer of 1908 brought with it a big event for our family. We attended the convention at Put-in-Bay, Ohio, and six members of the family, including father, mother and myself, symbolized our dedication to Jehovah, being baptized by our beloved brother in the faith, W. E. Van Amburgh. That same summer I took up the pioneer ministry, first in the hometown, and then later in nearby counties. The days were filled with new and stimulating experiences that were to stand me in good stead in the years that lay ahead.

Came then the exciting news that Pastor Russell was coming to our town to give a public lecture. How overjoyed we were! And we worked hard and long, painting signs and street banners, going from door to door with invitations and calling personally on businessmen of the community. Imagine our joy when the Opera House was filled to overflowing half an hour before the lecture was due to begin. For two hours the audience gave rapt attention. Afterwards, men and women lingered to express their appreciation of the things heard. And we rejoiced in these results of organized service.

Another feature of those days that always did much to help me maintain the

status of full-time preacher of the "good news" was the visits of representatives of the Watch Tower Society known then as "pilgrims." Happily, our home seemed to be always on the main route of those devoted servants of Jehovah. How we enjoyed the visits of J. F. Rutherford, A. H. Macmillan, H. H. Riemer, C. A. Wise, R. H. Barber, and scores of others! How these added to our ever-flowing stream of joy and to the riches of our faith! And how they aided us to appreciate Jehovah's organization!

BETHEL PRIVILEGES

A period of my life that is very precious to me began when, in 1913, I was accepted as a member of the headquarters Bethel family at Brooklyn, New York. That year, too, the Photo-Drama of Creation was in course of preparation. It was made up of moving pictures and beautiful colored slides of scenes from the Bible story, synchronized with talks and music on phonograph records. It was presented in four parts, each two hours long.

The Watch Tower Society had purchased a partly finished theater building on West 63rd Street, just off Manhattan's Broadway. Many devoted hands worked on the building day and night to get it ready for the dedication. It was called "The Temple." Still greater was the joy we experienced that Sunday early in January of 1914 when we had our first showing there of the beautiful and instructive Photo-Drama.

Next day Pastor Russell assigned me, together with my brother and sister, to the twice-daily showing of the Drama at The Temple. Later the Society developed plans for the showing of the Photo-Drama in every town or city of 5,000 or more population. That was truly a busy year and a happy one.

During that year discussions at the dining table in Bethel became increasingly interesting. Often Brother Russell would keep us at the table long after the dinner hour discussing the end of "the Gentile times" and our hope in connection with it. I well recall his good counsel and earnest admonition to "hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6, AV) He stated that the time feature had been reviewed and still seemed accurate, but if we were expecting more than what the Scriptures indicated, then we must be ready to adjust our minds and hearts in faith to Jehovah's way and wait on him for the outworking of associated events. What fine counsel that proved to be!

Some years later any who attended our public meetings were encouraged, if interested, to submit their names and addresses so that calls might be made on them for further Bible discussion. Far into the night some of those calls would extend, as people showed interest in the organization sponsoring the lectures and in learning more about the wonderful Bible hope. Each day was like a grand adventure and kept one alert and prayerful to be "always ready to make a defense" for the hope we entertain.—1 Pet. 3:15.

Can you picture us engaging in the ministry on one of those busy evenings? We would carry along at least four sets of the seven volumes of *Studies in the Scriptures*. We might have to walk miles and miles before the trip was over. But what joy it brought!

TRIBULATIONS, THEN GREATER JOY

Faced with the complications of World War I when efforts were made to stamp out our Christian work and cripple the organization, we appreciated as never before the fact that God has an organization. I remember when we received the special

Bible Students Monthly tract entitled "The Fall of Babylon." We realized that this powerful message, with its cartoon showing Babylon's walls tumbling down stone by stone, would take courage to distribute. Indeed, while sharing in its distribution one morning about twenty miles from home, mother and I and two other Witnesses landed in jail—incommunicado for a whole day and almost the whole night. A lawyer, in whose office we were held initially, exclaimed: "If these people are Christians, then this is a terrible thing that is happening here today."

When, later, our Christian brothers at the Brooklyn Bethel were on trial and sentenced to long terms in prison, the times were surely trying. However, we took heart as the move got under way to circulate a petition for their release from unjust imprisonment. Once again I was arrested, taken this time to police headquarters for questioning behind locked doors. I was shown the file they kept on the Bible Students and was grilled at great length on the purpose and nature of our activity. Finally they accepted literature explaining our position, promising to read it through so they would know what to say when complaints were phoned in about our activities.

What a happy day it was when we learned that the officers of the Watch Tower Society had been released from prison and exonerated! How thankful to Jehovah we all were! Swiftly, then, came the evidences of a stronger, more devoted organization. An assembly was to be held at Cedar Point, Ohio. We had longed to see and talk with our spiritual brothers and sisters. And now the assembly gave us our wish and surely surpassed all our anticipations. And a big surprise! A new and powerful instrument for our ministry was released—*The Golden Age*, a Journal of Fact, Hope and Conviction, later to be-

come known as *Awake!* It was a privilege to be among those assigned to accept subscriptions from the brothers assembled there at Cedar Point. Now, almost fifty years later, with undiminished joy we still present this wonderful magazine to the people.

Again in 1922 we were united in convention at Cedar Point. It was as though our feet were back on solid ground as we heard the words, "Back to the field, O ye sons of the most high God!" And what a thrill when the banner above the platform was suddenly unfolded and there we beheld our marching orders, "Advertise the King and Kingdom."

PRECIOUS PIONEER MINISTRY

In 1926 my sister Helen and I got into the full-time preaching activity. How glad I was to resume these privileges! Hard times had come, though, and we often had to exchange Bible literature for whatever the people had to offer—chickens, corn, eggs, syrup, and so on. We even exchanged soap wrappers by the thousands, and in the evening, as we chatted over the experiences of the day, we would be cutting out the coupons.

In places where we located people truly interested in Bible study, we would arrange for a return call some convenient evening. We would plan to return with a recorded Bible lecture, and often were pleasantly surprised to find that householders had invited all their neighbors to come and hear.

In one small mill town the authorities objected to our Christian work, and Helen and I were arrested and placed in the mill jail, a place ordinarily reserved for drunks. This was at a time when many of our fellow Christians throughout the land were undergoing persecution. We got a trial of sorts and were sentenced. However, on appeal we were later cleared by a victory in

the Supreme Court. Again Jehovah's organization had come to our rescue. In all these experiences we were always aware of the close relationship that existed, isolated though we often were, between ourselves and our brothers at the Society's headquarters.

By 1943 both mother and father had completed their course. They died in the happy satisfaction of having had so many privileges. True, we children were now without their help and encouragement, but now we were sufficiently strong, with Jehovah's help, to meet the new circumstances. Our other sister, Maud, consented to undertake extra obligations so as to allow Helen and me to carry on as pioneers, now working close to home. Then late in 1966 Maud fell asleep in death, and once more we were faced with the challenge of rearranging our affairs so as to continue without letup in our chosen vocation. In our sorrow we were greatly comforted by the words of Psalm 116:15: "Precious in the eyes of Jehovah is the death of his loyal ones." There was still joy in serving with Jehovah's organization.

A few years ago it was thrilling to visit the Brooklyn Bethel again for a few days. It seemed as if the years between had dropped away and I was again a member of that wonderful family. The family had surely grown. However, I could still find familiar faces, a few who have continued loyally on the job since World War I. How heartening it is to see, though, that, regardless of individuals, Jehovah's organization continues by his undeserved kindness to direct a prospering, worldwide ministry to his praise!

As the years pass, we have found that there is quite a diminution in strength and physical endurance, but, if anything, the joy has continued to increase. We have learned to be thankful for what we can still do and not fret over what we cannot

now do. The magnificent flow of Bible truth through the pages of *The Watchtower* has imparted a strength to us continually, spiritual strength that sustains us and moves us to sing forth amid our

human frailties: "O Jehovah, you are my God. I exalt you, I laud your name, for you have done wonderful things, counsels from early times, in faithfulness, in trustworthiness."—Isa. 25:1.

"CLASSICAL HISTORIANS"



HERODOTUS THUCYDIDES XENOPHON

—how dependable?

HISTORIANS of ancient Greece and Rome are heavily relied on by modern historians to fill gaps or confirm certain data in the history of the ancient world. Those "classical" authorities, some scholars feel, offer a more dependable basis for chronology than does the information found in the Bible. For this reason, it is of interest to consider those early sources of history. How accurate, how dependable are they?

Since late in the eighteenth century of our Common Era, institutions of "higher learning" have given a great deal of attention to the writings of these "classical" historians—men such as Herodotus, Xenophon, Thucydides, Plutarch and others. Generations of students have been taught to prefer the historical testimony of such ancient writers, where the testimony differs from that of the Holy Scriptures. And this despite the fact that a multitude of these students profess to be Christian.

Is there not, then, added reason to scrutinize those secular sources? We should be interested, not only in their general worth, but also in the motives that may have prompted them to write, and in

determining whether they were consistently accurate as to the facts and dates they set down. Were these men striving after accuracy and truth? Or, were some writing mainly to acquire fame or simply to entertain?

ACCURACY OR POPULARITY?

The name of Herodotus, Greek historian of the fifth century B.C.E., comes to attention first. He has been called "the father of history," and doubtless he did start a new trend relative to the recording of history when he undertook his project—one that revealed a vivid imagination and broad scope of thought. As a storyteller he excels. Researchers of today, however, are somewhat disturbed about certain features of his work. "A large number of inaccuracies are found in his reports," according to Professor A. W. Ahl, in his *Outline of Persian History*, page 15.

Here is a pertinent reference from *The Encyclopaedia Britannica* (1946 edition, Volume 10, page 772): "The chief defects of Herodotus are his failure to grasp the principles of historical criticism, to understand the nature of military operations,

and to appreciate the importance of chronology. . . . most serious of all his deficiencies is his careless chronology. Even for the fifth century [his own era], the data which he affords are inadequate or ambiguous."

In all justice it must be said that historians are indebted to Herodotus for passing on a vast amount of facts and dates, some of them, as far as can be checked, quite accurate. However, there is no reason to accept all of his data as infallibly true.

Xenophon was another Greek chronicler who had grown to manhood by the close of that same fifth century B.C.E. His *Cyropaedia* has been called "a political and philosophical romance." Scholars point out that in its writing Xenophon "had little or nothing to build upon except the floating stories and traditions of the East that had gathered round the figure of the great Persian hero-king [Cyrus the younger]." It is also claimed that "a distinct moral purpose, to which literal truth is sacrificed, runs through the work."¹

In his *Hellenica*, or Greek history, it is charged, Xenophon displayed "unmistakable traces of a pettiness of mind and narrowness of view very far below the dignity of an historian." It is also claimed that "there are certainly serious omissions and defects in the work, which greatly detract from its value."—*The Encyclopædia Britannica*, 9th edition, Volume 24, page 721.

There can be no doubt, on the other hand, that Xenophon's works had their excellencies also. "His description of places and of relative distances is very minute and painstaking. The researches of modern travellers attest his general accuracy."² However, geographical accuracy alone is surely no reason for elevating his writings to a position rivaling the Bible

when it comes to matters of chronological history.

Historian Ctesias also lived in the fifth century B.C.E. His outstanding work, *Persica*, professes to be a history of Persia drawn from data in the royal archives of Persia. In his *Seven Great Monarchies* (Volume 2, page 85) George Rawlinson accuses Ctesias of deliberately extending the period of the Median monarchy "by the conscious use of a system of duplication. . . . Each king, or period, in Herodotus occurs in the list of Ctesias twice—a transparent device, clumsily cloaked by the cheap expedient of a liberal invention of names." The testimony of Ctesias is also opposed by the priest-historian Berossus, the philosopher Aristotle (4th century B.C.E.), and by recently discovered cuneiform inscriptions.³

How dependable, then, were those early historians? Not so accurate and trustworthy that their data should go unchecked against other reliable facts. *The Encyclopædia Britannica* (11th edition, Volume 26, page 894), speaking about Thucydides, Greek historian of that same fifth century B.C.E., notes that "the vice of the chroniclers, in his view, is that they cared only for popularity, and took no pains to make their narrative trustworthy." We can, however, allow for the possibility that Thucydides might have been somewhat severe in his appraisal.

THUCYDIDES AN EXCEPTION

Thucydides himself is widely regarded as somewhat of an exception to the rule of inaccuracy and carelessness among the "classical" historians. Says *The Encyclopædia Britannica*: "Thucydides stands alone among the men of his own days, . . . in the width of mental grasp which could seize the general significance of particular events . . . In contrast with [his] predecessors Thucydides has subjected his

material to the most searching scrutiny.”⁴ And *The Encyclopedia Americana* (1956 edition, Volume 26, page 596) offers this: “As a historian Thucydides holds the foremost place. He was painstaking and indefatigable in collecting and sifting facts, brief and terse in narrating them. His style is full of dignity and replete with condensed meaning.”

Thucydides, for example, had recorded that the Greek general Themistocles fled to Persia when Artaxerxes Longimanus had but “lately come to the throne.” (See *Thucydides*, Book I, Chapter 9.) Most other historians say that it was during the reign of Artaxerxes’ father, Xerxes I, that this flight took place. On this point the Roman historian Nepos (1st century B.C.E.) declared: “I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city.”—*Themistocles*, Chapter 9.

Though most reference works today give 465 B.C.E. as the year of Artaxerxes’ accession to the throne of Persia, there is strong reason to believe that this is an error. Diodorus Siculus, Greek historian of the first century B.C.E., gives the date of Themistocles’ death in Asia Minor as 471 B.C.E., and there is reason to believe that his flight took place at least two years prior thereto, or in 473 B.C.E. According to Thucydides, this was when Artaxerxes had “lately come to the throne.” So it is quite likely that Artaxerxes’ accession was sometime in the year 474 B.C.E.

And how does Artaxerxes’ reign concern the Bible student? Well, the Bible record at Nehemiah 2:1-8 states that it was in that monarch’s twentieth year that he issued a decree for the rebuilding of Jerusalem. Then, God’s prophet Daniel was informed that from the time of Arta-

xerxes’ decree to the appearance of the promised Messiah would be a period of ‘sixty-nine weeks of years’ or 483 years. (Dan. 9:25) So, did the facts of history vindicate the Bible count of time?

The twentieth year from 474 B.C.E. began in 455 B.C.E. Counting 483 years from this latter date, we reach the year 29 of our Common Era, the year of Jesus’ baptism, on which occasion he received the heavenly acknowledgment of his Messiahship. As the disciple Luke recorded: “Jesus also was baptized and, as he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: ‘You are my Son, the beloved; I have approved you.’”—Luke 3: 21-23.*

It may be noted, then, that of those “classical” historians of the fifth century B.C.E. the only one that is highly recommended for his sifting of the facts and accuracy of statement offers testimony that supports rather than challenges the Bible chronology.

LATER HISTORIANS

But what about the later historians of the Greeks and the Romans? Do they supply chronology that is sufficiently exact that it poses a serious challenge to the Bible’s record? Among them we may consider Diodorus Siculus (1st century B.C.E.). Of the original forty books of his history, only fifteen have come down to us. Five of these deal with the mythic history of Egypt, Assyria, Ethiopia and Greece, and the remainder chronicle the second Persian war and extend to the time of Alexander the Great’s successors. It is said of Diodorus that “he has been at little pains to sift his materials, and hence frequent repetitions and contradictions may be found in the body of the work. . . . In the

* See “Your Will Be Done on Earth,” pages 128-136.

chronology of the strictly historical period he is occasionally inaccurate."—*The Encyclopaedia Britannica*, 9th edition, Volume 7, page 245.

Then there is Plutarch (c. 46-c. 120 C.E.). "Much has been said of Plutarch's inaccuracy; and it cannot be denied that he is careless about numbers and occasionally contradicts his own statements." (*Plutarch's Lives*, Introduction, by translator and reviser A. H. Clough, page xviii) He wrote about Themistocles and his times, as well as about other distinguished Greeks and Romans.

As to Livy, a Roman historian who died in the year 17 C.E., it appears that most of his historical works have come down to us only in quotations and epitomes by later writers. Says W. Lucas Collins, M.A., one of his translators: "Unhappily, the lost portion, as containing the later and more authentic history of the Roman people, and more especially of the period with which the writer was contemporaneous, is what we should have most wished to see." As was customary in his time, Livy introduced into his narration the then-existing traditions.

These first-century historians, we must remember, had to depend upon earlier sources for data relating to the period of the Assyrian, Babylonian and Persian monarchies. Some of those sources, we have already learned, were marred by carelessness and chronological inaccuracies. And besides, the process of copying from ancient records introduces additional uncertainty.

It follows, therefore, that the later "classical" historians can produce no stronger case against the Bible count of time than their predecessors of the fifth century B.C.E. Indeed, few of those "classical" writers, early or late, displayed any great concern about accuracy in keeping records of time. They afford modern readers a wealth of information on events, customs and philosophies of their times—valuable background information. For the most part, however, they seem to have paid minor attention to accurate dating.

REFERENCES

- 1 *The Encyclopaedia Britannica*, 11th edition, Volume 28, page 886.
- 2 *Ibid.*, 9th edition, Volume 24, page 721.
- 3 *Ibid.*, 9th edition, Volume 6, page 599.
- 4 *Ibid.*, 11th edition, Volume 26, page 894.



- Can a woman who has had a stillborn child reasonably expect the baby to be resurrected if she is faithful to God?—J. R., England.

Let us say at the outset that we sincerely sympathize with women who have had such an experience. We realize that it is a very sad event, and it once again underscores our need for God's new order where "death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) Only then will

such tragic results of human imperfection be eliminated.

When a woman conceives, an ovum being fertilized by a male sperm, life is passed on. According to God's view, the living embryo or fetus in the womb is considered a soul, and, under normal circumstances, it will in time be a separate individual before God. According to the Mosaic law, if a man damaged a woman, causing her to lose the child developing in her womb, the punishment was "soul for soul." (Ex. 21:22, 23) It is for this reason that, from a Biblical standpoint, willful abortion is murder.—Ex. 20:13; 1 Pet. 4:15.

In some cases, though, sickness or accident kills the developing embryo or fetus before it grows to full term and is born. While the immediate causes for such miscarriages and still-

births are many, human imperfection is the root cause. And we have to look to God for the permanent end to imperfection.

What about the possibility of a resurrection in these cases? Resurrection implies a raising to life again. The examples in the Bible of persons raised to human life again indicate that the person comes back to life with the same degree of physical and mental growth possessed at death. (2 Ki. 4:17-36; Acts 20:9-12) Applying that to miscarriages and stillborn deliveries, is it reasonable that in the future Jehovah will insert back into the womb of a woman a partially developed embryo, or possibly a number of them? No, that does not seem so, nor is it likely that women who have had this sad experience actually expect that.

Furthermore, resurrection is for persons who have lived as individuals before Jehovah. Even a child who lives for only a short time after birth has existed as a separate person. But a miscarried fetus or stillborn child, though from a Biblical standpoint considered a "soul" while it was developing, never actually lived as a separate and distinct individual. So it would appear that such situations do not fall under

the resurrection provision outlined in the Bible.—Acts 24:15.

We fully appreciate that this view might be most disappointing to some. But we can assure all that it is not offered out of callousness or dogmatism. Rather, we are simply replying frankly and honestly on the basis of what we find in God's Word. We emphasize that we are not in position to pass judgment on particular cases. All sorts of "borderline" situations might be brought up, and about them we have to say: God is the judge, and, being aware of all the circumstances, he will have to decide.

We know that Jehovah is truly perfect in wisdom, mercy and justice. He is "a God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) Christians should develop trust in him and his promise: "You will cause me to know the path of life. Rejoicing to satisfaction is with your face; there is pleasantness at your right hand forever." (Ps. 16:11) So we urge all who have had the sad experiences discussed above to leave the matter in Jehovah's hands, confident that he will do the right and just thing.—Job 34:10; Gen. 18:25.

ANNOUNCEMENTS

FIELD MINISTRY

Some nineteen hundred years ago Jesus Christ foresaw the greatest preaching work in all history. He foretold that his true followers would preach the good news of God's kingdom "in all the inhabited earth for a witness to all the nations." (Matt. 24:14) In 200 lands around the earth, and in 165 languages, Jehovah's witnesses are giving this witness about the established kingdom of God. What a prophet Jesus was to foresee such earth-wide preaching! Jesus' prophecy is really an invitation to enter the work of giving a witness worthy of the Kingdom. Will you respond? To help interested persons do so, Jehovah's witnesses during the month of April will be offering them a year's subscription for the magazine that announces Jehovah's kingdom, *The Watchtower*, with three booklets, for just \$1.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 20: Make Your Advancement Manifest by Responding to God's Word. Page 201. Songs to Be Used: 70, 20.

April 27: Why Is Your Ministry Successful? Page 208. Songs to Be Used: 51, 95.