

The **WATCHTOWER**

MARCH 1, 1969

Semimonthly

LAYING A FOUNDATION FOR
THE RIGHT KIND OF MINISTERS

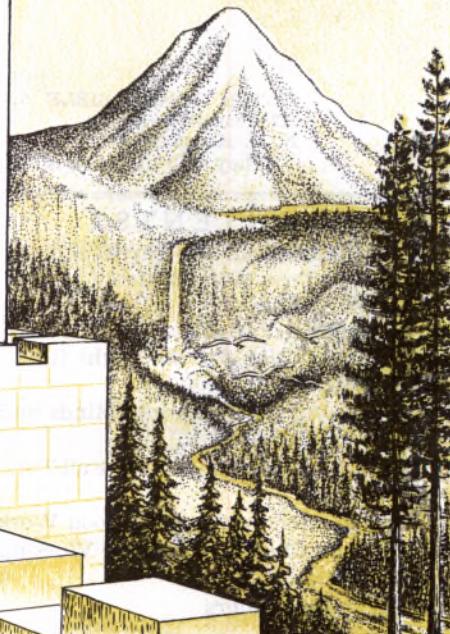
'SOUNDING DOWN' THE TRUTH
INTO MINDS AND HEARTS OF LEARNERS

HOW GOD WILL FREE MANKIND
FROM SICKNESS AND DEATH

EARTH BECOMES A PARADISE

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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.



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

CONTENTS

Righteous Rule for All the Earth	131
How God Will Free Mankind from Sickness and Death	133
Earth Becomes a Paradise	135
Laying a Foundation for the Right Kind of Ministers	137
'Sounding Down' the Truth into Minds and Hearts of Learners	142
Over 10,000 More Responded for Full-Time Service!	150
Joys Through Perseverance in Good Work	153
Answering the Challenge to True Worship	157
Providential Care	158
Questions from Readers	159

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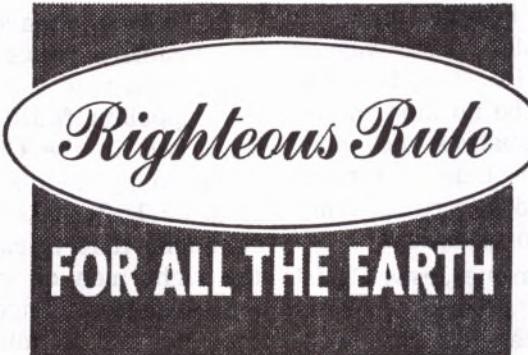
HOW much mankind needs a righteous rule over all the earth! Everyone must agree that this planet today is no paradise. Poverty and hunger are the daily experience of millions of persons. Ugly cities rob earth of much of its natural beauty and poison the air and water around them. More and more cities are becoming "jungles" of crime, where people are afraid to leave their homes at night.

How different this is from God's original purpose for man! But how good it is to know that God has not abandoned his purpose! For he assures us: "My word that goes forth from my mouth . . . will not return to me without results." (Isa. 55:11; see also Genesis 2:8, 15; 1:28.) He will yet make this earth a glorious paradise.

Jehovah will soon bring to its end all the present wicked system. If you gain Jehovah's approval now, you may be privileged to survive into God's new system. What will this mean for you?

A RIGHTEOUS ADMINISTRATION

Mankind's greatest need, for nearly six thousand years, has been to be brought



back into full harmony with Jehovah God, his Creator. (2 Cor. 5:20) To restore righteousness to this planet Jehovah himself has made provision for "an administration at the full limit of the appointed times." This admin-

istration or rule is by Christ's kingdom. Evidence from the Bible reveals that the Kingdom has already come to power in the heavens and will soon take full charge of earth's affairs. What is its main purpose in doing this?

The Bible answers: "To gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10) This administration is God's means for bringing all those living on earth into full harmony with his heavenly rule. This is what we pray for when we say: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

What will this mean with regard to human relations? United in pure worship of their heavenly Father, people of all races and nationalities will live together as one family of brothers and sisters! (Acts 10:34, 35; 17:26) With God's kingdom by his "Prince of Peace" ruling over the en-

tire globe, the earth will no longer be divided politically. There will be no proud nationalism to arouse hatred, conflict and bloodshed.—Isa. 9:6, 7.

This will mean, then, that wars and fighting will cease. When God brings this present wicked system to its end, even the death-dealing weapons of war will be destroyed forever. The Bible says: “He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire.” (Ps. 46:8, 9; Ezek. 39:9, 10) So there will be no more newspaper lists of war casualties, no more war widows or war orphans, no more homes and cities bombed into ruins. What a blessing this will be for mankind!

From his heavenly throne Jesus Christ will administer earth’s affairs in a way that will bring lasting benefits. How wonderfully he has already demonstrated his qualifications, even laying down his own life on behalf of those who will be his subjects! Furthermore, the Bible record shows that nothing—temptations, pressures, reproach, even death itself—could turn Jesus aside from doing what is right. We can be sure, then, that under his rule there will be no oppression, injustice or corruption.—Isa. 11:2-5.

Would you not appreciate, also, a ruler who always speaks the truth? Jesus is that kind of person. (John 1:14; 18:37) And who would not feel drawn to one who shows genuine warmth and sincere interest in others? When Jesus traveled about declaring the good news, the Bible tells us, “on seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd.” (Matt. 9:35, 36) He freely used the power that God had given him to heal the sick, both physically and in a spiritual way. While it would have been grand to live during the time of Jesus’ earthly min-

istry, it will be far grander to live on earth when he uses this power on behalf of all mankind.

Associated with Jesus in his heavenly kingdom will be 144,000 kings and priests taken from among mankind and made perfect by God. (Rev. 5:10) These, too, are persons who prove their love of righteousness down to the death.—Rev. 14:1, 4, 5; 2:10.

But will this heavenly government have any visible representatives? Yes, indeed! Why, even now the heavenly administration appoints faithful men as its representatives in the Christian congregation, doing so by means of God’s holy spirit. (Isa. 32:1, 2; Acts 20:28) So we can be confident that Christ will see to it that the right men on earth are assigned to represent the Kingdom government, for then he will be taking a direct hand in earth’s affairs.

Because these men represent the King in a special way, the Bible calls them “princes.” And Psalm 45, which is a prophecy concerning Jesus Christ, shows that some of these men will be from among Jesus’ earthly forefathers. These he will resurrect and appoint as “princes in all the earth.” (Ps. 45:16) Whether from among God’s servants of ancient times or from among those now serving the King, these will all have proved their loyalty to God and their love for their fellowmen. The same spirit of God that motivates their heavenly King will also guide them.

Neither race, nor color, nor place of birth will have any bearing on the way these princely representatives apply God’s righteous laws. (Deut. 10:17; Rom. 2:11) Following the example of their King, the “princes” will serve humbly and helpfully, bringing refreshment to their fellowmen. Yet they will be firm in upholding God’s righteousness.—Matt. 11:29; 20:25-28.

The earth having been cleansed of all evildoers, crime will never be allowed to take root again. (Ps. 37:9-11) Never again will there be a need for policemen, jails, handcuffs, burglar alarms, safes, locks and keys. Under the Kingdom's righteous rule, you will know that anyone knocking at your door is a friend. There will be complete freedom from fear of any harm. Nevermore will anyone be afraid

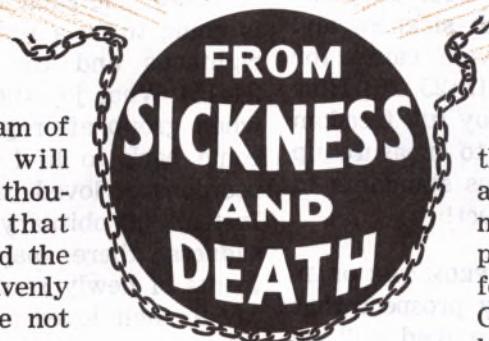
to stroll through a park at night to view the starry handiwork of the Creator. Even as is true of God's congregation today in a spiritual way, so then in a literal way, "they will actually dwell in security, with no one to make them tremble." —Ezek. 34:28.

But what of sickness and death? Will these, too, be removed? Let us examine the Bible answer.

HOW GOD WILL FREE MANKIND

THE initial program of the Kingdom will cover a period of one thousand years. During that time Jesus Christ and the members of his heavenly government will serve not only as kings but also as priests of God on behalf of all their human subjects. (Rev. 20:6) Why?

Because all persons on earth will need to be "set free from enslavement to corruption" in order to have "the glorious freedom of the children of God." (Rom. 8:21) Even after the wicked have been destroyed, the earthly survivors will still be imperfect due to sin inherited from Adam. The wrong desires of their imperfect flesh will still be warring against the right desires of mind and heart. (Rom. 7:21-23) So, to be accepted fully in God's family of sons, they first need the services of the heavenly priests of God. What will these do?



They will have a power that has been lacking in all human governments till now: the power to cleanse persons of sin and imperfection. This power rests in God's heavenly priesthood by means of Jesus' ransom sacrifice. God's Son and his associate priests will then apply the benefits of Jesus' sacrifice directly to all obedient ones. (John 1:29; 1 John 2:2) This provision is pictured in the Bible by the symbolic "river of water of life" that flows from the "throne of God and of the Lamb" and "the leaves of the trees . . . for the curing of the nations."—Rev. 22:1, 2.

By making continual progress in righteousness and with the help of the heavenly priesthood, the subjects of God's kingdom will then progressively grow young and strong, until they reach perfection of health in mind and body. They will be set completely free from the bond-

age to sin and death inherited from Adam. At that time the words of Jesus to Martha will be fulfilled: "Everyone that is living and exercises faith in me will never die at all. Do you believe this?"—John 11:26.

Yes, in this way, God will "wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:4) How marvelous it will be to enjoy perfect health! Even as God's Son cured lepers and healed the lame and blind when on earth, so his righteous rule will bring an end to all disease and suffering. (Mark 1:40-42; John 5:5-9; Matt. 9:35) Gone then will be the need for hospitals and health insurance! With sickness and death removed, a worldwide cause for tears will be gone. (1 Cor. 15:25, 26) How wonderful it will be to enjoy full freedom from sin and to be able to measure up perfectly to God's righteous standards in speech, thought and conduct!

WELCOMING PERSONS BACK FROM THE DEAD

There is also the happy prospect that your loved ones who have died will be able to enjoy the blessings of the righteous rule of God's Son over the earth. Jesus revealed the hope for the countless millions who have died, saying: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." (John 5:28, 29) What a time of thrilling joy it will be when first the news is flashed around the earth: "The dead are being raised up!"

We can have full confidence that this will be a reality. Keep in mind that, while on earth, Jesus not only cured the sick and crippled; he also brought dead persons back to life. (Matt. 11:2-6) This demonstrated God's wonderful power of

resurrecting the dead, a power he has granted to Jesus Christ.

Perhaps you recall the occasion when Jesus came to the house of a man whose twelve-year-old daughter had died. Addressing himself to the dead girl, Jesus said: "Maiden, I say to you, Get up!" What was the result? The Bible tells us: "Immediately the maiden rose and began walking." How did her parents and the other observers react to this miracle? "At once they were beside themselves with great ecstasy." They could hardly contain their happiness.—Mark 5:35, 38-42; see also John 11:38-44; Luke 7:11-16.

When paradise is restored to earth, Jesus will again use his power to raise the dead. For the Bible assures us that "there is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) What joy there will be earth wide when group after group of dead persons come back to life! Imagine what happy reunions of loved relatives there will be! Instead of obituary columns that bring sadness, there may well be announcements of newly resurrected ones to bring joy to their loved ones.

Many millions of persons have died, but that poses no problem for God. He can remember them all. Why, the Bible tells us that God "is counting the number of the stars; all of them he calls by their names." (Ps. 147:4) Consider what that means.

There are said to be hundreds of millions of galaxies, each galaxy containing hundreds of millions of individual stars, and yet God knows each star by name. The number of all the humans that have ever lived is small by comparison. So it will not be difficult for God to remember all who have died and who come under Christ's ransom provision. (Matt. 19:26) They will be restored to life right here on earth. What a thrilling privilege to be

on hand to welcome them back from the dead!

When they come back will they be the same persons? Will we know them? Yes! Even man can indefinitely preserve pictures and voices on magnetic tape for later use on television. God can do even more than that. At resurrection time he can provide each one with a suitable body, just as he did in creating the first man, and then reimplant in the brain the exact memories of all that the person learned and experienced during his former life. Thus in the resurrection that person will come forth with the same personality that he had at death, just as the resurrected Jesus retained his own personality. (Heb. 13:8) You will recognize those you knew before. What a wonderful prospect!—Job 14:13-15.

The apostle John was given a vision of these thrilling events that will take place during Christ's reign, and it is found in the book of Revelation. His vision shows that death and Hades (mankind's common grave) will 'give up those dead in them.' None will be left there. Then death due to inherited sin will be gone forever. "He

will actually swallow up death forever," the Bible promises, "and the Lord Jehovah will certainly wipe the tears from all faces." (Rev. 20:13, 14; Isa. 25:8) Gone will be funeral parlors and tombstones! No graveyards will remain.

Those resurrected to life on earth will come forth to the opportunity of gaining eternal life. It will be a time of education for them. "Scrolls" containing instruction from God will be opened, and they will need to follow these in making their minds over in harmony with God's will. They will be "judged individually according to their deeds"; that is, the deeds they do after being resurrected and after learning the contents of the "scrolls." (Rev. 20:11-13) By responding to the education provided, even those who were once as dangerous as wild animals will change their ways, just as many have already done upon coming into association with the Christian congregation.—Isa. 11:9; 26:9; 35:8, 9.

EARTH BECOMES A Paradise

HOW delightful it will be to live among peaceful people who have kind, pleasant dispositions! The application of God's righteous principles will bring about this wonderful condition of peace everywhere. But as progress in righteousness is made, material blessings will also be realized by the earthly inhabitants of God's new system.

There will be a literal fulfillment of the prophetic words of Isaiah 25:6: "And Je-

hovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes." None will ever again know the gnawing pain and weakness of starvation. But how will God provide this banquet?

When the Israelites were God's chosen people, his blessing brought them great

prosperity. Their lands produced fine crops of grain. Their orchards grew excellent fruits. Jehovah opened up to them his "good storehouse, the heavens, to give the rain on [their] land in its season." (Deut. 28:12; see also verse 8.) Similar blessings will abound in fullest measure under the rule of Christ's kingdom.—Ps. 67:6, 7.

The earthly subjects of the Kingdom will fulfill the command that Adam and Eve never carried out. They will "subdue" the earth, making the entire globe a paradise garden like the original garden of Eden. It was concerning such a prospect, and with the hope of resurrection in view, that Jesus said to the sympathetic evildoer who was executed with him: "Truly I tell you today, You will be with me in Paradise."—Luke 23:39-43.

Then the whole earth will radiate happiness. It will be as if its meadows and mountains, its trees and flowers, its rivers and seas, are all rejoicing at Jehovah's righteous rule. (Ps. 96:11-13; 98:7-9) The fresh air will no longer suffer contamination. Every river and stream will sparkle with fresh, pure water. There will be no more ruining of the land.

All earth—its forests, its fields, its mountains—will be one beautiful park, alive with colorful varieties of animals and birds. These, too, will be subject to the wise control of Jehovah's Son. And in that "inhabited earth to come" he will bring them all into harmless subjection to mankind.—Heb. 2:5-8; Ps. 8:4-8.

FINAL TEST DETERMINES WORTHINESS FOR ETERNAL LIFE

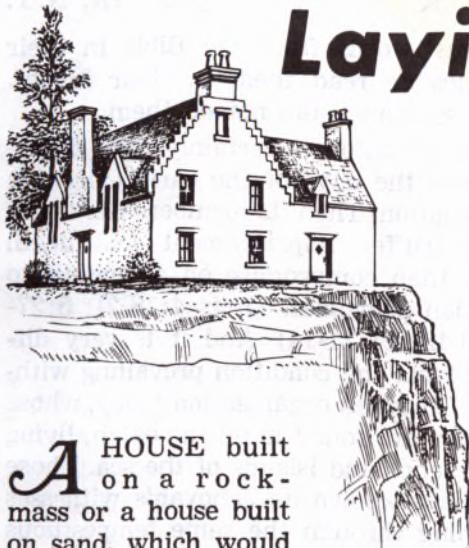
God's kingdom by Christ will rule for all eternity. However, by the close of the first thousand years it will have accomplished a particular purpose toward the earth. It will have removed every trace of unrighteousness. All humankind on

earth will stand as perfect creatures before the throne of the Supreme Judge, Jehovah God. In every respect they will be equal to the first perfect humans in Eden. (1 Cor. 15:24) Will they be worthy to have God grant them the right to everlasting life?

First it will be proper that the Kingdom subjects be tested as to their devotion to God's righteous rule. Jehovah will give them the opportunity to show their loyalty. How? By releasing Satan and his demons from their condition of restraint in the "abyss." (Rev. 20:7) By this test each one in God's earthly family may individually have the privilege of giving a personal answer to the challenge made to their heavenly Father by Satan.

Those who stay loyal to God will be judged worthy of everlasting life. Jehovah will give this right to them, writing their names in his "book of life." Any who rebelliously turn against God will be destroyed in the "second death." Then, Satan the Devil, along with his demons, will be destroyed forever. (Rev. 20:7-10, 15) Never, no, never, will the earth, or any other part of God's vast universe, be disturbed again by sin and rebellion. Made into a paradise where righteousness prevails, the earth will serve for all time to come as a jewel of praise to Jehovah's name.

Does God's purpose for a righteous rule over a paradise earth deepen your respect for his righteousness? Does it increase your appreciation of his wisdom? Does it move you to express your love for him? If so, then you should do all you can now to serve him wholeheartedly. Share in telling others of Jehovah's name and purpose. (Ps. 89:14-16; 1 John 4:19) Live now according to God's righteous principles and so prepare for life eternal in the paradise earth under the Kingdom's righteous rule.



Laying a FOUNDATION for the RIGHT KIND OF ministers

A HOUSE built on a rock-mass or a house built on sand, which would you prefer? Jesus used this vivid contrast to illustrate the

difference between the wise course of 'hearing and doing' Jesus' sayings, and the foolish course of hearing them but not doing them. (Matt. 7:24-27) But, wait—did you note clearly that the "rock-mass" in his illustration does not represent simply accepting or believing in Christ Jesus and his teachings? Rather, it represents *obedience* to his teachings. This is the one solid foundation on which to build our hopes and prospects for the future, particularly so if we hope to gain life as God's ministers in his coming new order.—Jas. 2:26.

² Storms are sure to threaten one's building work. Not just the impending storm of Armageddon that is hovering on the world's horizon but, more presently, the storms of personal difficulties and crises that arise in the life of each individual builder. These put to the critical test his foundation, his adherence to a

"Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass."

—Matt. 7:24.

course of obedience. Will his hopes and prospects for the future be able to weather these storms of a personal nature and, ultimately, the storm of Armageddon? Or will they be dashed to pieces, perhaps bringing spiritual ruin or literal destruction to him as well? This will depend on how deeply into his heart the truths communicated through God's Son have penetrated, and whether or not his heart has moved him to put those truths to work in his life.—Compare Matthew 13:18-23.

³ Look around you today and you can

3. What has happened to the figurative 'houses' of millions of persons in Christendom, and why?



1. What does the "rock-mass" in Jesus' illustration at Matthew 7:24-27 represent? What is built on it?
2. What does the storm in this illustration picture? How only can one's 'building' keep standing?

see the figurative wreckage of innumerable 'houses.' Throughout the scene of Christendom, where Jesus' words have been heard the most, the tempests brought about by increasing modern-day pressures, the flood of propaganda and troubles, and the surging winds of change have wreaked havoc with the hopes of millions of professed Christians. They can well say with the apostate people of ancient Judah: "There was a hoping for peace, but no good came; for a time of healing, but, look! terror!" To them the future in this last half of the twentieth century now looks filled with "distress and darkness, obscurity, hard times and gloominess with no brightness." (Jer. 8: 15; Isa. 8:22) Why? Because they built on sand.

⁴ Materialism, dishonesty, delinquency, immorality and even homosexuality all give mounting testimony to the abandonment of even the pretense of adherence to Christian teachings among many such professed Christian 'builders.' Fierce nationalism, racial strife and lawless conduct add to the evidence that, although being members of Christendom's churches, millions have failed to build on the sure foundation of obedience. The religious organizations themselves must bear much of the responsibility for this general collapse. They failed to carry out the true sense of Jesus' teachings and even undermined the people's confidence in the Bible as God's Word and in Jesus as God's Son and appointed Spokesman. For these they substituted the shifting, unstable philosophies and traditions of men. (Eph. 4:14; Heb. 13:9) Yet, the individuals cannot place all the blame on their leaders. They themselves bear the fundamental responsibility. They at least *heard* some

4. (a) How do present-day conditions demonstrate that such ones have built on sand? (b) Who bear the basic responsibility?

of Jesus' words from the Bible in their churches or read them in their homes. But they simply did not *do* them.

⁵ The situation is certainly very different from the days of the early Christian congregation. Then its members were willing to suffer imprisonment and death rather than compromise on adherence to Christian principles. (Acts 4:18-21; 5:27-32, 40-42; 21:11-14) And it is very different from the condition prevailing within one Christian organization today, whose members are found in all the earth, living in 200 lands and islands of the sea. Those Christians known as Jehovah's witnesses are going through the same tempestuous times as others; their individual Christian 'houses' have been buffeted by the same destructive forces. They have even had to face additional tempests in the form of severe persecution and opposition in many places. (1 Pet. 2:21) Yet, despite this, they have been able to weather the storm. How? By holding on with full confidence to a course of obedience to Christ's teachings and of following his example and way. They are building their lives and their hopes for the future around service to God, even as Jesus did. (John 4:32-34) Not that every individual among them has continued firmly founded, even as not all of Jesus' own disciples held firm. But the overall picture they present is strikingly sound and in great contrast to the shaky condition prevailing within Christendom's churches today. What is the underlying cause of such a contrast?

NEED OF REAL INSTRUCTION AND GENUINE COMMITMENT

⁶ Well, what does it take today to become a member of one of Christendom's

5. What great contrast to Christendom's spiritual wreckage can be seen both in the past and in the present?

6. How did the apostle Paul describe Colossian Christians, and how does this compare with most church members today?

churches? Is it not true that in the majority of cases it requires not much more than to join a social club or other organization? Little if any commitment is required of the individual. No particular expression of the qualities of knowledge, faith, conviction, love or appreciation is expected of him. Yet when the apostle Paul wrote to members of the Christian congregation at Colossae, he could say to them: "As you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving."—Col. 2:6, 7.

⁷ It was not after their baptism, but before that these Christians began to be "taught." The Bible shows, too, that, particularly from 36 C.E. onward, Christian baptism stood as a symbol of one's complete dedication to do Jehovah's will as taught and exemplified by Christ Jesus. (Luke 9:23, 24) Yes, it was by first 'teaching them to observe all the things Christ had commanded' that persons of all the nations were made into disciples. And only *then* were they to be baptized and recognized as members of the Christian congregation. (Matt. 28:19, 20) The teaching, of course, continued on after baptism and formed a vital part of the congregational arrangement. (Eph. 4:11-13) This thorough teaching of persons to observe Christ's instruction is a major reason for the solid foundation found among genuine Christians, then and now.

⁸ The apostle Paul laid great stress on teaching. In his writings not only did he use the common Greek word for teaching (*dida'skō*, as in Jesus' command at Mat-

thew 28:20), but he also made use of a special term, *katēkhe'ō*, from which comes the English word "catechism." This special Greek term is called a "technical term for Christian instruction" by some authorities. It literally means "to sound down," that is, by oral instruction. Thus, at Galatians 6:6, Paul wrote: "Moreover, let anyone who is being orally taught [Greek, *katēkhous'mēnōs*, from which comes the English "catechumen"] the word share in all good things with the one who gives such oral teaching [*katēkhoun'*]." So, by such oral instruction the truths of God's Word and the teachings of his Son, Jesus Christ, were 'sounded down' into the mind and heart of the learner, qualifying him to become a teacher of still others.—Acts 18:25.

⁹ This was true "catechetical" instruction. It prepared the learner for building on the sure foundation, obedience to God's Son. History shows, however, that following the death of the apostles such careful instruction of learners did not continue in effect. Apostasy set in. Thus, we read that, after several centuries, when "the Church [that is, the Catholic Church] had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of a preparation for baptism to that of a culture of baptized children. . . . In the missions to heathens, in the Middle Age, it became usual to baptize converts at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechizing of baptized children in the Roman Church up to the time of the Reformation; the confessional took the place of the Catechism."

7. What is one of the major reasons for the solid foundation evident among true Christians in the past and the present?

8. What is the Biblical meaning of "catechism"?

9, 10. (a) Has the foremost religious organization of Christendom continued true Christian "catechism"? (b) What of the Protestant organizations?

¹⁰ During the Protestant Reformation, Luther, called by religious authorities "the father of modern catechetics," taught that such instruction of learners "should not merely include the hearing of a recitation from the book, but also an explanation and application of it to the hearts of the pupils." Yet, as time went by, in Germany, England and elsewhere, "the catechetical instruction degenerated into a mere formal routine of preparation for confirmation [not baptism, which had already taken place]." In the Protestant systems the aim of catechism was not to draw out what was in the mind of the pupil but merely to convey the desired teachings. The pupil was to "learn the words of the Catechism by heart." So it became a ritual of memorizing words and repeating them by rote. There was little room for expression of the real thoughts and feelings within the heart and mind of the pupil. Furthermore, attention was concentrated almost entirely upon children.—M'Clintock and Strong's *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, Vol. II, pp. 148-154.

¹¹ Contrast this with the methods used by Jehovah's witnesses. Their methods are based on the Bible accounts of the ministry of Jesus and his apostles and upon other Bible principles. Newly interested persons, usually adults, are located by active ministry to the homes of the public. (Acts 20:20) These interested persons are then provided with free home Bible study, at times entire families joining in. This hour-long weekly study deals with the fundamental teachings of the Bible and is developed around questions drawn from a Bible textbook. The one studying is encouraged to answer on the basis of his understanding and belief and

has the opportunity to ask additional questions. (Rom. 10:10) Throughout the study, the Witness conductor is conscious of the importance of directing attention to Jehovah God as the Source of life, and of laying Christ as a foundation by teaching the truth about him. (John 17:3; 1 Cor. 3:11) He endeavors to aid the student to make belief in that truth a part of his own life, in fact, to build his life around that sure pattern.

¹² So there is a joint building work involved. The conductor, as one of Jehovah's witnesses, wants to build up the learner with durable, fire-resistant materials: true wisdom from God's Word, faith, conviction, devotion to Bible principles, love of God and love of neighbor, and an overpowering desire to stand for and speak on behalf of what is true and righteous, especially on behalf of God's kingdom. He works with these materials in his spiritual building work so that the person studied with can become a genuine Christian, able to stand up under fiery tests, including the corroding influence of doubts. (1 Cor. 3:10-15; Jude 22, 23) On the other hand, the student also does a building work. Knowledge alone is not the sure foundation on which to build his hopes and prospects for the future. It is by *doing*, by putting that knowledge to work, that he can build on a solid foundation, obedience to Christ. There is no other way.—Phil. 1:27-30; 2:12, 13.

¹³ Rather than just convey knowledge of basic Bible doctrine, then, Jehovah's witnesses realize that the person needs to be "made new in the force actuating [his] mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:23, 24) So, as the study progresses—

11. Contrast the above methods with those of Jehovah's witnesses.

12. In what way do both the one instructing and the one learning do a building work?

13. How can persons be helped to put on the new personality?

es, they try to help the person to begin to think in terms of Bible principles as these govern our daily lives. It is not a matter of the student's just restating some points from a certain textbook. It is a question of seeing the *Bible reason* for these points and of coming to accept the principles set forth in God's Word as the only sure guide for life. Then, and then only, can the student truly say that God's Word "is a lamp to my foot, and a light to my roadway."—Ps. 119:105; Prov. 3:5, 6.

¹⁴ You cannot love a person unless you know him well, know his qualities, his ways, what he has done and what he purposes to do. So, during the study, the minister who conducts seeks to build up in the student an appreciation of God's grandness and goodness. It is his hope that someday the student, like the faithful Israelite of old, will be able to say jubilantly: "Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him." (Isa. 25:9) This means directing attention, not only to the student's mind, but also to his heart or seat of motivation. (Prov. 4:23) How can this be done? By pausing at appropriate points to draw attention to the significance of what God has done and how the point involved or the scripture cited highlights God's love, wisdom, justice or power. Then, if the person's heart is right, in course of time he too will feel a deep loyalty to Jehovah and a desire to be among those praising His name among all peoples.—Isa. 12:3, 4.

14. Why is it important to build up appreciation for Jehovah God in the student's heart? How can this be done?

¹⁵ How well is this being done at the present time? What are some of the problems involved? As world conditions get ever worse and spirituality weakens earth wide, such instruction work becomes increasingly important. In the year 70 C.E. the calamitous destruction of Jerusalem cut a mammoth swath through the Jewish population and smashed to bits the hopes and prospects around

which millions of them had built their lives. Why? Because they failed to build on the rock-mass of obedience to Christ's teachings. But a small remnant of that nation escaped destruction through flight at the right time, the time that Jesus had indicated. (Luke 21:20-22) So in our day, on a far vaster scale, the destroying forces of Armageddon will bring disaster to all who have built on a sandlike foundation, being led by their own desires and reasonings or those of other imperfect men. They will see their hopes and prospects disintegrate before them, because they did "not obey the good news about our Lord Jesus." (2 Thess. 1:7-10) But a "great crowd" of persons will come through that storm virtually unscathed. As God's faithful ministers, they will live to enjoy life in a new order of God's making where their hearts will thrill to see their hopes and prospects realized to their eternal satisfaction and delight.—Prov. 1:24-33; Rev. 7:9, 10, 14.

¹⁶ Those of us who have a share in 'sounding down' the truths of God's Word into the ears, minds and hearts of others now do well to consider carefully our teaching methods.

15, 16. Why is it so urgent that we be effective in laying a foundation for the right kind of ministers today?

COMING IN THE NEXT ISSUE

- What Influences Decisions in Your Life?
- Living Up to Your Decisions.
- Declared Righteous.
- Why It Is Wise to Examine Your Religion.

'SOUNDING DOWN' THE TRUTH

into Minds and Hearts of Learners

WHAT a sad thing it is when a child is born and then, after a few months or a year, having barely begun to live, it suddenly sickens and dies. The feeling in the hearts of bereaved parents experiencing such a tragedy is similar to the feeling in the hearts of Christian ministers who spend months and perhaps years in aiding some person to come to a knowledge of the Bible, feeding such one the "milk" of God's Word, nurturing him in the truth, seeing him take a stand for righteousness, even engage in the ministry of the Word himself—and then, suddenly, weaken spiritually and go into deathlike inactivity. (Gal. 4:19; 1 Cor. 3:2; 1 Thess. 2:7, 8) Unfortunately this does happen, sometimes to the extent that for every two persons starting out in the active ministry, one person ceases to share therein. Why does this happen? Can anything be done about the situation?

² Case histories indicate that there has often been a lack of genuine understanding of God's Word on the part of many persons who begin to walk in the path that leads to life and then turn aside. During the year 1968, Jehovah's witnesses world wide were conducting an average of 977,503 free home Bible studies. As a result, 82,842 individuals indicated that they were building on the rock foundation of obedience by submitting to water

baptism, thereby symbolizing their dedication to do God's will as his Son set the example. Will these go on? Or will some of them drop away as others have in the past? Since hundreds of thousands more are even now studying, those of us sharing in giving such Bible education to truth seekers can seriously ask ourselves: Are these persons who may become the new Kingdom proclaimers of tomorrow *really understanding* the Bible's message and what its principles mean for them in their daily life? The answer to that question depends to a great extent on how we answer other questions: Why are we studying with these persons? How deeply do we have their interests at heart? (2 Cor. 12:15; Phil. 2:17; 1 Thess. 2:8) How effectively are we 'sounding down' the truth into their minds and hearts?

³ We should, and probably do, have the same desire for these newly interested persons as the apostle Paul expressed for believers of the truth in Ephesus. His prayer for them was that "the Christ dwell through your faith in your hearts with love; that you may be rooted and established on the foundation, in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth, and to know the love of the Christ which surpasses knowledge." (Eph. 3:17-19) Paul, of course, was not interested in

1. What sad experience do Christian ministers sometimes have?

2. What weakness is noted in many who abandon the road to life, and what questions does this raise?

3. What should be our aim in having a Bible study with interested persons?

just being able to 'report a home Bible study to meet a goal.' Nor was he satisfied that those he helped got just a superficial view of God's will. He wanted them to see the truth in its full dimensions, breadth, length, height and depth. He wanted to help them be persons of faith; *to have Christ dwell*, not just in their minds, but in their *hearts*, with love. Certainly we want the same for the sheeplike persons of our day, do we not? We, too, want to help them broaden their view of God's purposes, deepen their understanding, develop a long-range outlook toward the future, and lift up their minds and ways to God's standards as they heighten their appreciation of his provisions. Of course, they cannot do this overnight; first they need our help to begin getting "rooted and established on the foundation." How can we effectively help them?

⁴ We should never forget that each person is an *individual*; so he needs individual attention and help according to his own particular needs and personal situation. (Compare Romans 14:1-8; 1 Corinthians 9:20-23.) That is why among Jehovah's witnesses there is no fixed routine set out by which they must conduct their home Bible studies with interested persons. Their "catechetical" teaching is not stereotyped. Their recent publication entitled "*Your Word Is a Lamp to My Foot*" (page 94) says: "There is no arbitrary ruling as to how the study should be conducted, but be sure that the student really understands the points discussed." Surely where the proper motive exists, one does not need numerous rules in order to aid another to come to an understanding of God's Word.

⁵ At the same time, many very fine,

practical suggestions on teaching and Bible education are provided for Jehovah's witnesses at their assemblies, and through their monthly publication *Kingdom Ministry*. These suggestions have helped greatly toward equipping them for the splendid work they have accomplished in helping more than 650,000 persons in the past ten years come to the point of dedicating their lives to God, symbolizing this by water immersion. But over and above these helpful and practical suggestions, we have actual Bible examples and counsel to guide us. How much thought have we given to considering these? How deep is our concern to apply them to the greatest advantage in view of the fact that lives are at stake?—1 Tim. 4:16.

THE SUPERLATIVE TEACHER

⁶ What better example could we have than that of Christ Jesus, God's own Son and the perfect Teacher of sheeplike persons? His teaching methods were recorded in the Bible, surely for a good reason. When you read the record of his ministry, what impresses you? Perhaps the simplicity of his teaching. His methods were not complicated, but he always showed a deep concern for the people, a loving desire to teach them the truth of his Father's purposes. (Matt. 9:35, 36; Mark 6:34) This is the first essential; without it nothing else would be of value. (1 Cor. 13:1, 8) This loving interest made Jesus reliable in his educational work. When he told Zacchaeus to 'come down out of that tree, for today I am going to be at your house,' Zacchaeus could be sure that Jesus would be there without fail.

—Luke 19:1-6.

⁷ Outstanding also is the genuine interest Jesus showed in people as *individuals*.

4. Why is it not advisable to insist on a fixed routine for conducting Bible studies?

5. (a) How has the practicality of the suggestions given through God's organization been demonstrated?
(b) What is the finest source of guidance in this matter?

6. In what aspects was Jesus' teaching notable?

7. What else did Jesus always keep in focus while teaching?

Though he often taught large groups, he knew that each person had his own problems and needs. Each one, too, would have to render an account for himself before God. (Rom. 14:12) So, whether it was Nicodemus, the Samaritan woman at the well, Mary, Martha or one of the apostles, Jesus gave careful consideration to them as individuals. (John 3:1-21; 4:7-26; Luke 10:38-42; 22:31-34; John 20:24-29) His teaching was not matter-of-fact nor a stereotyped routine. He was interested not only in their minds but in their hearts. We, too, should give serious consideration as to how we can best help the particular individuals with whom we study.

'SOUNDING DOWN' THE TRUTH WITH DISCERNMENT

⁸ Did you ever stop to think that, basically, there are just two things you can do when you talk to another person? One is: you can give *information*. The other is: you can ask *questions*. Though there are all kinds of information and many types of questions, all speech resolves itself basically into these two things. Now, in the home Bible studies that we conduct the really important information is found in the Bible and also in the Bible-study aids we use. But much of our success in helping that Bible information reach deep into the mind and heart of the student depends on our use of questions. There is real value in questions, perhaps more than we generally realize.

⁹ Children, by nature, will usually ask "why" whenever they don't understand something, as any parent can testify. But adults are often different; some express themselves readily but many hold back from asking the questions in their minds. They may appear to be agreeing to points

8. Speech consists basically of what two things, and which of these often needs more attention in teaching?
9, 10. (a) How do adults differ from children in receiving instruction? (b) What need does this emphasize in teaching?

considered in a certain Bible-study aid or to what we ourselves explain to them or even to what they personally read from their own Bibles. They may even say, "Yes, I understand." But they may not *really* understand. (John 11:11-14) Such lack of understanding may not become apparent until much later. Then, when more advanced points are considered, the person's inability to grasp these makes it very evident that right understanding was not gained in earlier studies when the more basic things of God's Word were considered.—1 Cor. 3:1, 2.

¹⁰ What does this show? It emphasizes the importance of encouraging students to express themselves, the importance of drawing them out with additional questions besides those in the textbook. The student is helped much more by well-framed questions that lead his mind to the Bible answer than by your simply telling him the answer. (Compare Paul's method at Galatians 3:1-6.) Nor does it really help the student greatly simply to direct him to the place in the textbook where the answer is found and then have him read it word for word as though it were *his* answer. He may read it, but does he understand what he read? And does he believe it? What does Matthew 24:15 show to be the important thing to do when reading God's Word?—See also Acts 8:30-35.

¹¹ As the apostle Peter put it, we want to 'arouse the student's clear thinking faculties.' (2 Pet. 3:1) There are millions of people on earth today who claim to be Christians and yet who have little or no understanding of the Bible. Most of them would find it difficult even to explain the basic tenets of their particular religion.

11, 12. (a) The false "catechetical" teaching of Christendom has left her members with what disability? (b) In what way can the wise use of questions aid in overcoming this?

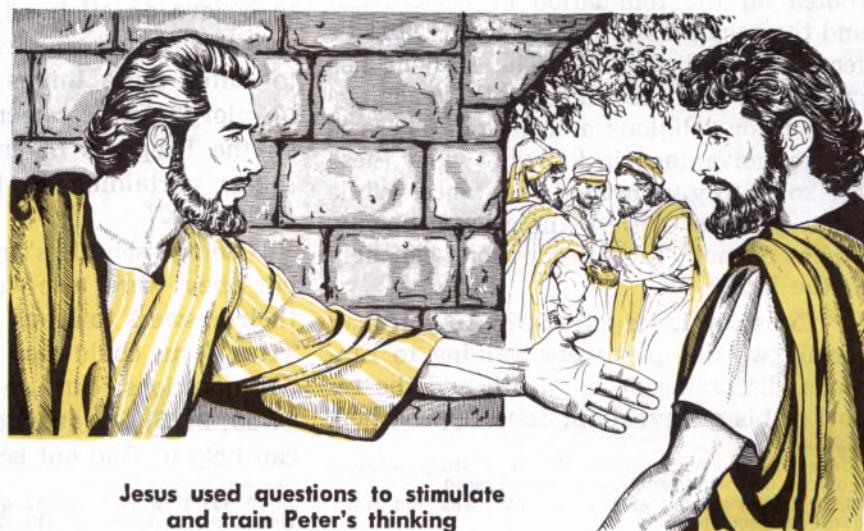
Any "catechetical" teaching they had was not the true kind; rather, it was religion by rote. False religion has never taught the people to think, to reason on right principles. (Matt. 15:7-9; Luke 11:52) True Christians need to help honest-hearted persons to learn how to use their minds in harmony with God's Word so as to "know wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness and judgment and uprightness, to give to the inexperienced ones shrewdness, . . . knowledge and thinking ability."—Prov. 1:2-5; 2:10, 11.

¹² Helpful questions stimulate and train a person's thinking. They can guide one's mind in an orderly way from one point to another so that a conclusion can be reached. (Compare Jesus' questions at Matthew 16:5-12 and Paul's seventeen questions in 1 Corinthians 9:1-14.) Such questions help to 'plow up the ground' so that the seeds of Bible truth can sink down deep and begin to reach the person's heart. Also, at the close of a study period, the use of questions to review the principal Bible truths learned is similar to the practice of lightly tapping with a hammer the rivets in the steel structure of a building to test whether they are solid or not.

¹³ Jesus made remarkable use of questions. Remarkable not merely in the

frequency of his use of questions, but in the way in which he *taught* by them, doing so when it might have seemed much easier and less time-consuming simply to tell the person the point. Note, for instance, the occasion when tax collectors came to Peter, asking him if his teacher paid the temple tax. (Matt. 17:24-27) Peter, often impulsive, answered, "Yes." Then he went inside, perhaps to inquire of Jesus about the matter or to obtain the money for payment. However, "when he entered the house Jesus got ahead of him by saying: 'What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?' When he said: 'From the strangers,' Jesus said to him: 'Really, then, the sons are tax-free.'" True, Jesus then helped Peter out of his dilemma so that the tax was paid; but do we see the point of Jesus' questions? Certainly they made Peter think, reason and remember.

¹⁴ Consider the night of Jesus' arrest. Amid those turbulent conditions, Peter impetuously used his sword. Jesus then asked Peter three questions: "The cup that the Father has given me, should I



13, 14. (a) Give examples showing Jesus' appreciation of the value of questions. (b) What does this example encourage us to do?

not by all means drink it?" "Do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? In that case, how would the Scriptures be fulfilled that it must take place this way?" (John 18:11; Matt. 26:52-54) Think of it: Jesus was there faced with a mob, under tremendous tension, knowing his arrest was imminent and that before the day was over he would be dying on a torture stake—yet he took the time to impress those truths on Peter's mind by questions. (Mark 14:33; Luke 22:44) Should not his example make us pause and reconsider when we start thinking we are too busy to prepare ourselves properly for conducting a home Bible study, or feel we must hurry through the material of the study, or perhaps leave abruptly afterward due to other matters to which we want to attend?

¹⁵ Teaching, of course, is not merely a matter of asking questions just to be asking them. A teacher must first know his material well and then use questions with a purpose, endeavoring to reach not only the student's mind but also his heart. Certain problems commonly face us as we endeavor to aid sheeplike persons to get rooted on the foundation of Bible truth and the rock-mass of obedience to Christ's teachings and example. The student has preconceived ideas, likely false teachings from prior religious association. There is a great advantage in knowing what these are so as to give needed assistance. While some persons express themselves openly, others do not. Tactful questions can help in the latter case.

¹⁶ Consider Luke 24:17-27. As you may recall, two disciples were walking to Emmaus, discussing Jesus' death and the report of his resurrection. Jesus approached.

15. To use questions effectively in a study what is required, and what problems are often faced?

16, 17. In the account at Luke 24:17-27, what did Jesus' questions accomplish?

What did he do first? He asked a question: "What are these matters that you are debating between yourselves as you walk along?" Cleopas countered with the question: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" Jesus, in turn, asked: "What things?"

¹⁷ Now, did Jesus ask these questions because he did not know the answers? Obviously not, for he was the very one of whom these disciples had been talking; he had personally experienced the things they discussed. But his questions caused them to express what was in their minds and their view of matters. They told of Jesus' death, the guilt of the religious leaders, and how they, these disciples, had themselves been "hoping that this man was the one destined to deliver Israel," as well as the report by certain women that Jesus had been resurrected. They showed not only how their minds were working but, more importantly, what was in their hearts. They had some doubts about Jesus' resurrection, for they had been "debating" the matter. Jesus now said: "O senseless ones and slow in heart to believe on all the things the prophets spoke! Was it not necessary for the Christ to suffer these things and to enter into his glory? And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures."

¹⁸ Being "senseless" relates to the mind, but they were also "slow in heart," as their answers to Jesus' questions revealed. True, Jesus could read men's hearts without questions; but we cannot. (John 1:47-50; 2:25) So, questions similar to these can help us find out something of what a

18, 19. (a) How can similar questions help us to give better aid to learners? (b) Give a practical example.

student thinks about a certain Bible subject and at the same time perhaps gain some idea of his heart attitude. We can then give better help according to that person's needs.

¹⁹ How we do this, of course, will vary with the person and the subject. But, as a practical example, you might be about to consider the subject of the "trinity" at a person's home, perhaps using the publication "*Things in Which It Is Impossible for God to Lie*," with its twelfth chapter, entitled "God a Person—or Three Persons in One God, Which?" Before even going into the material, you might first ask: "From what you have heard about the 'trinity,' what does it mean?" After the student expresses his view, you might add questions such as: "Does that sound reasonable to you? Do you find it understandable?" Whether he responds one way or another, you can simply say: "Well, let us see what the Bible actually teaches about this." You have already gained your initial objective, that of learning something of his knowledge, views and attitude on this subject and so are in a far better position to aid him to gain real understanding.

²⁰ Another problem is to help those who study to see the real difference, the strong contrast, between Bible truth and religious error. Some seem slow to see this or to arrive at conclusions as to what is true, and so the call to 'get out of Babylon the Great' has no significance; their lives continue in danger. (Rev. 18:4) Rather than bluntness or harshness, tactful questions may aid them to see that contrast and also test their understanding. Turn now to the well-known account at Matthew 16:13-16. Jesus, in Caesarea Philippi, "went asking his disciples: 'Who are men

saying the Son of man is?'" Perhaps one by one, they answered: "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." Having got them to express the ideas then current among the public, Jesus then asked: "You, though, who do *you* say I am?" Simon Peter answered up: "You are the Christ, the Son of the living God." Now, what did Jesus' questions accomplish? By first asking what the public thought, he made it possible to contrast the wrong view sharply with the correct one. He also tested the progress of his disciples' understanding and their development of true faith.

²¹ Similarly, we may have completed the study of some subject, such as "Your 'Soul' Is You," in the publication mentioned earlier. At the study's close, you might ask the one studying: "What do most persons today believe happens to one who dies?" After the student's reply, you may ask: "Well, now, from what we've read in the Bible, what would *you* say happens? Why do you say so?" Questions such as these may aid the person not only to see the contrast but also to make up his mind as to what he really believes on any particular Bible subject. Of course, in some cases his reply may show he has not properly grasped the meaning of points studied earlier, making it necessary to review these points or even restudy them so that he may be solidly grounded and able to advance to further truths.

²² But believing is not enough; action is also required. (Rom. 10:10) To be Jesus' true disciple the student must begin to build on the rock foundation, doing so by putting to work in his life the truths learned. (John 13:17) Some persons seem able to grasp quickly what they study;

20, 21. (a) Show how Jesus' method at Matthew 16:13-16 can be used in dealing with another common problem in Bible education. (b) How might we use a like approach to this problem?

22. Why is it not enough that students be able to understand well in a Bible study?

Jesus closed his parable of the "Good Samaritan" with a question, leading the man to the right conclusion

their answers in the study are good and correct. But perhaps they do not seem to come to any decision as to what they are going to do in view of the truths learned. (Jas. 1:6-8) Questions, combined with an illustration, may help.

²³ Jesus' illustration of the "Good Samaritan" is well known. (Luke 10:29-37) He gave it in answer to a man who wanted to prove himself righteous and who asked, "Who really is my neighbor?" Jesus then told of three different men, a priest, a Levite, and a Samaritan, and the reaction of each to his individual opportunity to help a man beaten by robbers, only the Samaritan rendering actual aid. Jesus concluded by posing this question to his questioner: "Who of these three seems to *you* to have made himself neighbor to the man that fell among the robbers?" The man replied: "The one that acted mercifully toward him." Jesus then told him: "Go your way and be doing the same yourself."

²⁴ The answer to Jesus' question was rather obvious, was it not? Yet Jesus had led the man's mind to a certain conclusion, caused him to search his own motives, thereby aiding him to make a decision as to future action. In our case, let us suppose a study is in progress on pages 211, 212 of the book *Life Everlasting—in Freedom of the Sons of God*.

23-25. (a) How does Jesus' illustration of the "Good Samaritan" show one way we can encourage learners to begin building on the rock-mass of obedience? (b) Show how we can do this today and explain why this method is beneficial.



These pages discuss the opposition and harsh treatment the apostles underwent due to official pressure to get them to stop their preaching activity. Here we might introduce Matthew 24:14 into the discussion, have the student read the verse, and then make clear that this is the work indicated for *our* day. We might then use an illustration, perhaps of three persons in a country where an official ban is placed on such preaching of the good news of God's kingdom. Of the three persons, one stops his preaching immediately. The second is arrested and thereafter agrees to cease all preaching. The third is also arrested, but when finally released he keeps on preaching by whatever means he can. "Now," we might ask the student, "which one would *you* say is proving himself a true Christian, one like the apostles were?" The answer, of course, is the last one; but after such answer we might inquire, "Why do you say so?"

²⁵ True, the answer to the question based on this illustration is quite obvious, yet it

may cause the person to search his own mind and heart on the matter, thinking of what *he* would do under similar circumstances. Posing a problem from real life is very useful. It aids persons to consider seriously just how they would apply Bible principles in their lives and what their future course will be. (Ps. 119:33-37) Also, it is human nature for persons to be more ready to accept conclusions that they themselves express, rather than a conclusion expressed for them by someone else.

²⁶ Kindred to the above is the matter of helping to educate the conscience of those with whom we study, to help them think seriously in terms of right and wrong. We want to aid them to come to love what is right and hate what is wrong. (Heb. 1:9; Ps. 119:101-104) Jesus raised questions, searching questions that should have helped persons to think seriously in terms of right or wrong, though their lack of response at times caused him to feel indignation, "being thoroughly grieved at the insensibility [not of their minds, but] of their hearts."—Matt. 12:10-12; Mark 3:1-5.

²⁷ The recent publication "*Your Word Is a Lamp to My Foot*" (page 108) contains a list of ten questions that the conductor of a Bible study is urged to consider before inviting a student to share in the ministry. Among these are questions such as, Does he believe that the Bible is the inspired Word of God? (2 Tim. 3:16) Does he apply in his life what the Bible says about honesty? (Eph. 4:25, 28) Does he know what the Bible says about fornication and adultery, and live in harmony with it? (Heb. 13:4; Matt. 19:9) Note, however, that it is not the student

who is expected to give a direct answer to these questions; it is the one conducting the study and extending the invitation to share in the ministry who is to answer these questions about the student. This means that it is not intended that the conductor boldly pry into the student's personal life with direct questions. How, then, can the conductor answer the questions to his own satisfaction? Simply having the student read the Scripture texts and then comment on what he understands them to mean will often enable you to see whether or not he comprehends what is required of one engaging in the ministry of God's Word. Also, the use of illustrations followed by questions based on the illustration will likewise aid the student to see the point without embarrassing him by point-blank questions.

²⁸ One more final question, one asked by Jesus at Matthew 13:51: "Did you get the sense of all these things?" We certainly do not want to bombard students with a steady barrage of questions, but use them judiciously where they will help the most and really serve to sound down the key points of Bible truth into their minds and hearts. Nor should we push for an answer if the person indicates a reluctance to express himself on certain points. When a question brings a negative response or some illustration does not seem to 'sit well' with the person, rather than try to convince him then and there, we might do well simply to say, "Well, that is something to think about, isn't it?" and then go on with the study. Jesus, too, exercised patience and forbearance.—John 16:12.

²⁹ We can only help those with whom

26. What attention should be given to the conscience of the learners?

27. (a) What is the intended purpose of the questions on page 108 of the book "*Your Word Is a Lamp to My Foot*"? (b) How can the one conducting a Bible study arrive at an answer to these questions?

28. How can we show genuine discernment in the use of these teaching methods?

29. In the final analysis, who must do the building on the figurative rock-mass, but what should we always keep in mind when 'sounding down' the truth at our Bible studies?

we study to hear and understand Jesus' sayings and example; the person himself must lay a foundation and build on it by becoming a doer of the Word. Whether using questions, illustrations or other methods, never lose from focus the individual's heart; for while his mind can show him the need, the wisdom, the urgency of building on the rock-mass of obedience to Christ's teachings and ex-

ample, only his heart can move him to do so. Help those of sheeplike disposition to hear the Father of Jesus Christ, Jehovah God, saying: "My son, . . . incline your heart to discernment." (Prov. 2:1, 2; 3:1-4) "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." —1 Tim. 4:16.

WHEN Jehovah's witnesses began reading their copies of the 1969 Yearbook, which reports the results of their ministerial activities in 1968, their hearts became jubilant. There in the pages lying between its light-brown covers were glowing reports of increase after increase.

These happy increases that greeted their eyes

told them that Jehovah

their God was richly blessing their efforts to make known his purposes throughout the earth.

One of the most heartwarming and encouraging parts of the record they made last year was the fine increase in the number of persons who arranged their lives to spend their full time in the preaching work, either regularly or for a vacation period. Just think of it, each month 63,871 individuals, on an average, enthusiastically shared in this expanded activity! This is a monthly average of 10,107 more persons than in 1967. Such an increase is not merely a reflection of a



normal rate of growth. Comparisons with the increases in full-time workers in previous years illustrate this, yes, they underscore how significant last year's increase truly is!

For example, take the year 1964. The number of persons who engaged in full-time preaching

was 3,913 more than the number who did so in 1963.

The increase

in 1965 was 4,915 over the total for 1964. In 1967 there were over 6,000 more full-time preachers than in 1966. So when Jehovah's witnesses read that 10,107 more persons went preaching full time in 1968 their hearts leap for joy. They rejoice to see so many responding wholeheartedly to God's urgent work today. The spirit of wanting to do more in the "harvest" work is as alive today as it was in the days of Jesus' earthly ministry. Jehovah God is answering prayers that more workers be sent into his "harvest," using his spirit to influence thousands to spend more time in the field.—Matt. 9:37, 38.

No doubt about it, Jehovah's witnesses are aglow with God's holy spirit, and their activities show it. They are putting forth great effort to get this good news of God's kingdom preached in all the earth before the end comes. However, in their ranks are those who, being free and unencumbered, want to devote all their time to this most urgent work. Many have left their families to serve in other parts of the world. Others, including whole families, have sold their homes and gone preaching in regions where there are very few or no witnesses of Jehovah. Still others have arranged their affairs to spend more time preaching in the territory in which they live. No matter where they are or go, Jehovah blesses their efforts and they experience many, many spiritual rewards.

WHY THEY DID IT

To enter the ranks of full-time preachers requires adjustments and sacrifices. It means changing one's daily routine of living. It often means taking time from things of less importance to concentrate on the far more important preaching work. Yes, it means having to do without certain luxuries and comforts; doing with less in the way of certain pleasures. However, these servants of Jehovah have gladly made these sacrifices, and many, many more are still doing so. They have the apostle Paul's attitude toward this world and what it has to offer.—Phil. 3:8.

This does not make them ascetics. Probably one of them has visited you. You could not help but note the joy and confidence he radiated. Also you noticed that he was not shabbily dressed but looked neat. No, they are not depriving themselves of life's necessities. They are simply content with their sustenance and clothing and are deriving immeasurable happiness from the far more important

quality of godliness. (1 Tim. 6:6-8) Yes, they could be spending their time in making money or in trying to satisfy the desires of the flesh. However, they know that they would not find true happiness in this. They have weighed matters carefully and know which is the more valuable and wise thing to do during these critical times. In taking up the full-time preaching they are, in a most effective way, laying up treasures in heaven for themselves. What they are laying up there neither moth nor rust will consume nor will inflation devalue.—Matt. 6:19, 20.

Think about the mother of five children in the Netherlands Antilles. This woman, with all her family obligations, is a regular full-time preacher of the "good news" in her land. While she was expecting her sixth child she continued her activity. In her land many consider a pregnant woman blessed of God, and so when she talked to people many listened to her out of respect for her condition. Because of this her ministry may have been more productive than it would have been otherwise. Her continuing her full-time activity with such enthusiasm brought her many blessings.

Consider three young Witnesses in Grenada. Two of them held trusted positions in businesses that promised advancement and financial rewards. The third one was presented with the opportunity to go to Canada to attend one of the well-known universities there. They weighed the matter of their future carefully, and then what did they do? They all entered the full-time preaching work and are working with congregations that are in need of their assistance. Yes, they wisely chose to forgo the things of this world in order to strengthen their love for Jehovah and their Christian brothers.

One of them wrote how he felt about his decision: "There is no doubt in my

mind that I have chosen the right way. I am absolutely certain that it is the best decision I have made and that blessings from Jehovah will come by being faithful to this decision to serve him full time. . . . I know there is nothing better, nor half as good as what I have found in the Bible, and I want to share it with others." Truly, an admirable attitude!

THOSE WHO DEVOTED A SHORTER PERIOD

Not all of Jehovah's witnesses can enter the full-time preaching work on a regular basis, because of their circumstances. Nevertheless, they too get the spirit of wanting to do more and they respond to it. How? Thousands do so each year by arranging their affairs to devote a portion of their time during the year to preaching full time. They may spend two weeks or perhaps a month or more in this happy work. Thus they too enjoy the privilege of doing the very best thing possible to help their neighbors.

On the island of Ponape in the Pacific two sisters-in-law who live together worked out a schedule whereby they could each spend two weeks in the full-time preaching work. During the first two weeks in April one of them went into the ministry, and during the last two weeks the other did so. While one was in God's service, the other cared for the cooking, and by this cooperation they cared for their domestic responsibilities while enlarging their share in the witness work. Also on this same island another Witness spent his vacation preaching full time. For six weeks prior to April he did secular work on Saturday in order to build up enough extra time so that he could take

two weeks for the Christian ministry. What God-pleasing faith!

Older persons have not held back from spending full time in preaching either. A seventy-seven-year-old man in Argentina spent his vacation in this work. He was a fine example for the younger ones in his congregation. In Brazil two elderly Witnesses took up full-time preaching for a vacation period and joined a group of other full-time workers. They all journeyed to a territory that required a three-hour bus ride. Though they returned home tired, they were full of enthusiasm to return another day.

Yes, these full-time preachers—10,107 more, on an average, each month in 1968—added their voices of praise to the shout that is being heard in 200 lands and islands of the sea. They rejoice that they could do a little more than the usual and help their brothers and sisters in this great work. Are you one of Jehovah's witnesses who is planning to expand his share in the ministry in March or April this year? How commendable! If you are a dedicated and baptized Witness and have not thought about it, why not consider it? If you are young and free, why not seriously think about pursuing the full-time preaching work as a career? There is so much to do now and so much to be gained in doing this joyful work full time.

The thousands that are flocking to God's organization to learn more about his purposes need spiritual attention. There is a need for more and more full-time workers. Those who respond wholeheartedly will receive an abundance of the good things now flowing from Jehovah's bountiful hands.



JOYS THROUGH PERSEVERANCE IN GOOD WORK

As told by
CHARLES J. FEKEL

I HAD found the thing of greatest importance to my life and happiness. And, what is more, I was still a young man at the time. I did not have to spend decades in trial and error pursuit of this treasure, only to find that the major part of my life was spent in vain. No, but I had youth and energy to be harnessed and used in good and worthwhile work. My valuable find was an accurate understanding of God's purposes that clearly explained such vital questions as, Why are we here on earth? Are present conditions according to God's will? Does man have a happy future to anticipate?

My childhood years in Austria-Hungary were none too promising. Mother had always taken me to the Roman Catholic Church. Then, while living with Lutheran relatives, she agreed to my attending the Lutheran Sunday school. Later, when we acquired our own living quarters, it was back to the Catholic Church for me. After father's death we moved in 1905 to the United States, where we lived for a while with Lutheran relatives. This was surely a far cry from the life we led in Europe.

Again, as a family, we were on our own, and mother urged that we attend mass again. However, I remained in public school, for tuition at the Catholic school was beyond our means. Later I began studying the Catholic catechism once a week in the parsonage, in preparation for confirmation. However, I was never confirmed. A number of reasons combined to veto such a step.

First, it was evident that no Bible proof was offered for the answers I had to memorize from the catechism. Then, too, I

could see no value in the interrogations of the priest in the confessional—asking me about all sorts of misdemeanors of which I was innocent. Then, too, what good was served by the monotonous repetition of the "Hail Mary" and other prayers? And more important still, what real life of fine service did the Roman Catholic Church hold out to the laity?

Out of curiosity I would sometimes listen to street-corner preachers. However, they offered no satisfactory answers to my eager questions and only emphasized the dreary future for sinners in hellfire. I was repulsed by the thought that I should serve God out of fear as the only motive. Was he not a God who attracted his creatures by love? And surely there must be some work or service for all to engage in who would please God!

EARLY FLASHES OF LIGHT

Then came the occasion when my brother and I decided to attend a free public lecture in Baltimore's Academy of Music. The intriguing subject was "To Hell and Back." The logical, Scriptural view of the Bible hell (Heb., *sheól*; Greek, *hádēs*), presented by the speaker, deeply impressed both of us. I noted too the kindness and considerateness of Pastor Russell—for that was the name of the speaker. At last I was getting answers to my questions—answers that made sense, that were borne out by clear statements in the Bible.

In due course I saw the beautiful "Photo-Drama of Creation" with its co-ordination of pictures and sound. To view this Bible-based drama of human history

ASSOCIATING AND WITNESSING

and hear the commentary of the speaker was so valuable to me! It brought me a grand, comprehensive view of God's purposes. And it brought home to me that the majority give little heed to Christ and his torture stake. The scientist with his test tube, the financier with his wealth, the military men, clergymen and scholars with their personal careers, and the well-to-do running around from one pleasure to another—all of them too preoccupied to give the Savior a passing glance. But, then, what about myself, a student at the time? Was I not being molded in the same form by worldly education?

About this time, I recall, an interesting tract entitled "The Bible Students Monthly" used to appear under our door frequently. Subscribing for these and reading them aroused in me a thirst for more and more information. I saved some out of my weekly earnings and obtained some of the study helps advertised in the tracts, particularly a series of *Studies in the Scriptures*. I marveled at the clarity of explanation as volume after volume revealed God's purpose stretching over ages and generations. And what a joy to find that the Bible is God's inspired book!

When mother would suggest going to church Sunday mornings I would say: "The priest talks in Latin, and I don't understand Latin, so I cannot learn anything. You have always urged me to learn all I can. Well, I am learning things from these books." There was no more argument. Then, one day a clerk at the store urged me to hear Evangelist Smith preach at Ford's Theater. Instead of being converted, I was so thoroughly disgusted at the speaker's failure to mention something about the grand hope of God's kingdom that I decided then and there to do something about spreading to others the Bible's hope-inspiring message. But first I must have help.

I obtained the address of the local meeting place of the Bible Students, as Jehovah's witnesses were then known, and began to attend. At my very first attendance an alert, elderly gentleman noticed I was new and welcomed me. He sat with me and in conversation was surprised to learn that I had already gained much Bible information from the literature. Thereafter, he was always right there to welcome me at each meeting. Then after the meetings I used to walk home, reflecting on the things I had been hearing. God's will began to mean much to me.

As my knowledge and conviction increased I soon came to the point where I knew I must make a decision. Surely God's undeserved kindness in granting me understanding of his purpose should be responded to with all the gratitude I could muster. I am glad that I lost no time in dedicating my life to him and undergoing baptism.

Then one grand privilege led to another: a share in distribution of Bible tracts each Sunday morning; introduction to the door-to-door preaching service; and later, after graduation from high school, enrollment in the full-time preaching activity, then known as the colporteur service, but now called pioneer service. At last I had found the worthwhile work I had been searching for. How satisfying to be able to spend all of one's time at preaching and teaching God's life-giving Word!

My first territory assignment was a portion of the city where I served on my own. I would prepare a package containing my midday lunch and extra literature and leave it at some convenient grocery store, with permission of the proprietor. This reduced the load somewhat during the morning hours. Later, it was my privilege to branch out into suburban areas, beyond reach of other Witnesses.

After that I was soon working rural areas, using some centrally located town as a base to which the Watch Tower Society would ship orders for Bible literature. Two of us worked together, securing lodging in a boardinghouse. From here we fanned out into the surrounding territory by bicycle, reserving the town for rainy days. We took separate roads and placed literature or took orders to be delivered later. It often occurred that kind house-holders would furnish us with meals or even overnight accommodation when sunset found us too far from our base. As I recall, never once did we have to sleep out under the stars during the whole summer. During the winter we would return to the city and the warm association of the congregation.

Meantime, the United States had been drawn into World War I. One day while I was in the ministry from house to house a lady, feigning interest, managed to take note of my name and address. Next day two federal agents visited our home. We had nothing to hide, and so I explained all about our ministry. They took away samples of our literature. On Saturday evening both my brother and I were picked up and taken to the police station. On our way we turned to the daily text and comment for encouragement. At this one agent nudged the other. The second quietly replied: "That's what I would do if I were in their place."

My brother, a naturalized citizen, was soon released, but I was held as an alien, not even entitled to a trial. I was transferred to the Baltimore city jail, and there I learned that prominent members of the Watch Tower Society had been unjustly sentenced to terms in Atlanta prison. The charge against me was stirring up the people. When asked if I considered it my duty to preach what was contained in the Society's publication *The Finished Mys-*

tery, I replied that it was my duty to declare the good news of which the book was an explanation. At the time, I recall, the apostle Paul's words flashed through my mind: "Woe is me if I did not declare the good news!" (1 Cor. 9:16) Standing at the door of my cell each night, I could see a little corner of the sky and perhaps an odd star. I would comfort myself with the thought that Jehovah's loving oversight is always present.

Reading matter was not allowed the prisoners, but if one was willing to pay the upgraded price to an outside store-keeper, he could find this and other items under his pillow in his cell. However, Jehovah had seen to it that, at the time of arrest, I had Bible literature with me, and now I had plenty of time to study it and share the information with nearby inmates. After a month's confinement I was released on parole, a situation that continued until the following spring after the end of the war.

I took up secular work for a brief season, in order to get built up physically, and then resumed the full-time work in the spring of 1919. The first postwar assembly of Jehovah's witnesses at Cedar Point, Ohio, was announced, but we pioneers saw very little chance of being there. In spirit we would be there, though. However, Jehovah knew better. He knew our urgent need for spiritual upbuilding, so we might continue on in his good work. A monetary gift by a thoughtful fellow Witness made it possible for us to enjoy those grand days of fellowship around the Lord's bountiful table. And we had visible evidence of the fact that Jehovah was already beginning to assemble his people into an organization of peace and unity.

BETHEL PRIVILEGES OPEN UP

At our next assignment, in the small town of Vineland, New Jersey, I began to

learn a little about the Brooklyn Bethel, the Society's world headquarters, from a loving family who had visited there. Thus, when a notice appeared in *The Watchtower* calling for volunteers to come and work there, I immediately responded. I was eager to use all my time and energies in the best work of all, the promotion of the Kingdom interests. My application was accepted, and February 14, 1921, marked the beginning of a new and satisfying feature of service.

True, I would miss the constant speaking of the truth that is the privilege of the pioneer minister, but what wonderful advantages to offset this! There is no concern about material necessities, for food, shelter and medical care are provided. Then, too, there is the association with so many mature Witnesses and the up-building Bible text discussions at every breakfast time. Study sessions both inside and outside of Bethel become part of one's life. And then there is the conviction that all of the activity at Bethel headquarters, no matter how commonplace it may appear on the surface, somehow assists our brother Witnesses throughout the world, for they depend upon the Bible literature and the flow of the waters of truth that Jehovah so generously provides through his visible organization.

I worked at various jobs related to the binding of books. Then, after supper one day, I offered to assist with some extra work in the typesetting and composing department. Soon after, I was transferred to this department, and I can remember that one of my first jobs was to insert corrections in the Index of the reprints of *The Watchtower*. Next I was locking up the type for the book *The Harp of God* in order to make a large matrix ("mat" for short) to be used in casting the rotary printing plates. In 1921 the composing department had an average of six workers

and two linotype machines. Today there are 76 workers and 33 linotype machines. So there has been marvelous increase—increase required as a result of the zealous activity of multitudes of Witnesses throughout the world.

Here I have rejoiced in many privileges during the past forty-eight years. In addition to seeing all the new material processed in this department and readied for the large rotary printing presses, there have been other blessings. To witness the joy of God's people at the release of new publications at conventions has been ample reward for any extra effort that we may have had to put forth. And that Cedar Point convention of 1919 was but the first of a long line of assemblies I have been able to attend: Cedar Point, 1922; Columbus, 1931; St. Louis, 1941; and others at Toronto, Detroit, Cleveland, London, Paris, Rome, Nuremberg, Stockholm, besides those never-to-be-forgotten multitudes in New York city.

Many other joys there have been, too. It has been a privilege to live through the turbulent era of persecution in the forties; to have seen the heyday of radio broadcasting of the Kingdom message; to be here when divine education received a great impetus, resulting in the opening of Gilead School for missionary training and the Kingdom Ministry School for the advancement of congregation organization.

Now at the age of seventy-one, as I look back on the past years of serving the Kingdom interests, it is to marvel at what Jehovah God's spirit accomplishes. May we all continue to share in his undeserved kindnesses and the peace that he extends to those who manifest determination to get his good work accomplished to His praise. Especially dear to me is the promise: "Take exquisite delight in Jehovah, and he will give you the requests of your heart."—Ps. 37:4.

Answering the Challenge to True Worship

What nationalistic elements in particular challenge the true worship of Jehovah's servants, and what answer do these servants of God give?

The true worship of Jehovah's people is challenged in particular by totalitarian nationalistic forces, such as those behind the Iron Curtain and the Bamboo Curtain. The answer that Jehovah's people give to this challenge is the same as that given by the apostles to human rulers in the first century: "We must obey God as ruler rather than men." They will not compromise but will give to Jehovah that which is due him, namely, their exclusive devotion and supreme obedience.—Acts 5:29.*

What actions did King Hezekiah and his people take in the face of the Assyrian threats, having what meaning in modern times?

As a delaying tactic King Hezekiah at first paid some tribute. (2 Ki. 18:13-16) In like manner Jehovah's people today, when threatened by nationalistic forces, move cautiously in preserving their God-given right to true worship. Under such conditions they do their public witnessing in inconspicuous ways and make return visits on interested persons and conduct Bible studies with them.—Matt. 10:16.

To thwart the enemy invader, King Hezekiah and his people stopped up the springs outside Jerusalem and built a tunnel that brought water underground into Jerusalem. (2 Chron. 32:14; 2 Ki. 20:20) Likewise the "faithful and discreet slave" has protected the flow of spiritual waters of truth. By means of worldwide publishing activity, whether aboveground or underground, it has made this spiritual provision available to God's people despite bitter opposition.

Further, King Hezekiah went into the temple to pray and consulted the prophet Isaiah. (2 Ki. 19:1, 2) Similarly today, God's people find strength and comfort in times of stress in association with fellow worshipers at Jehovah's spiritual temple. (Heb. 10:23-25) They also inquire of the "faithful and discreet slave" organization as to the right course to take.—Matt. 24:45-47.

* For details see *The Watchtower*, March 15, 1968.

What threefold defeat did King Sennacherib experience, picturing what?

True to God's promise, the Assyrian army did not invade Jerusalem, nor shoot an arrow into it, nor confront it with a shield nor cast up a siege rampart against it. (2 Ki. 19:32-34) Their failure to do any of these things well pictures that totalitarian forces have been unable to break into and contaminate the true worship of Jehovah God. Jehovah's people have manifested invincible faith, standing individually and collectively impregnable against the enemy.—Isa. 54:17.

And not only did Sennacherib and his army apparently never get closer to Jerusalem than Libnah, but Jehovah by his angel in one night slew 185,000 Assyrian soldiers, breaking the back of Sennacherib's armed might. (2 Ki. 19:35) This foreshadows that Jesus Christ and his heavenly hosts will deliver all those engaging in true worship by destroying their nationalistic opposers at the battle of Armageddon.—Rev. 16:14, 16.

King Sennacherib might be said to have experienced a third defeat in that he was slain by two of his sons as he was worshiping his god Nisroch. (2 Ki. 19:37) Satan, "the father of the lie," will likewise find that his self-made religion is no protection. For Christ will bind him and hurl him down into the abyss, shutting and sealing it over him.—John 8:44; Rev. 20:2, 3.

What grand privilege is now to be enjoyed by Jehovah's worshipers, and on what should they set their hearts?

That of telling others about the triumphs of Jehovah in times past and those yet to take place on behalf of the "great crowd." Such may hope to survive Armageddon to enjoy endless life in an earth-wide sanctuary of praise. All who would gain everlasting life as part of either the "new heavens" or the "new earth" should set their hearts on the true worship of Jehovah, the one true God. They must sanctify his name in their hearts and lives and share in its vindication. This they do by making known Jehovah's name and kingdom in every possible way and at every opportunity.—2 Pet. 3:13; Ps. 48:12-14.

Providential Care

HERE are times when insurmountable obstacles threaten to prevent sincere ones from receiving help in learning the Bible. Jehovah God, who cares for these persons, often maneuvers matters so that they can receive the needed assistance. The following experience of one of Jehovah's witnesses in San Lorenzo, California, highlights this:

"I have a Korean cousin-in-law who lives here in the United States. She has been asking me and her sister-in-law to teach her the Bible. However, this is impossible because we cannot understand her, for she speaks very little English. Though she has our literature in Korean, she was brokenhearted that we were unable to give her the needed personal attention. She would come to the meetings at the Kingdom Hall, but she would cry because she could not understand what was going on. During all this time I was searching for a Korean Witness, but I could not find one. I really felt helpless.

"On the last day of our district assembly, I got lost in the parking lot while looking for my car. Evidently, Jehovah was maneuvering matters, for I chanced to meet a friend who had a newly baptized Witness with her. Yes, this newly baptized one was Korean! I immediately asked her if she would like to study with my relative. She was overjoyed, for she was praying to Jehovah for a Korean Bible study, as her English was poor. Here my cousin-in-law was praying for just this very thing.

"Arrangements were made, and what a joy it was when they met. Tears, embracing and happiness! The newly baptized Witness was still receiving help from yet another Korean Witness. Arrangements were made for my relative to sit in on this study too. Now she has two Korean persons with whom to associate and she receives a double portion of spiritual food in her language. Truly, Jehovah lovingly cares for those who seek to know him."

Another Witness, in Arlington, Massachusetts, reports: "I am teaching the Bible to a young woman who lives in a trailer park. One day she told me that there was another woman in the park who was interested in the Bible. She had invited her to join our study but she could not do so because of having to

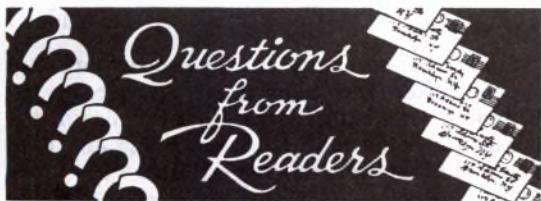
work to help support her family, which includes little twin girls. She told me that this woman lived in the first trailer in the park. I promised to call on her.

"When I called, a young woman with a French accent answered and, seeing me with a bag, said, 'Come in, please!' I asked her if she knew who I was. She said she did and again invited me in. I entered and began to explain why I was calling and she interrupted me, saying, 'Wait a minute, I will get my things.' It seemed that she had me confused with someone else, but she was gone before I could tell her this. I did not want to sit down, as I was sure she would ask me to leave when she found out who I was.

"She returned, and the 'things' she went to get were a French Bible, the *New World Translation of the Holy Scriptures* and French and English copies of the Watch Tower Society's literature. 'Sit down,' she said sweetly, 'we study!' I was completely surprised and wondered why the other woman had not told me that this person was so interested.

"I then asked her about her little twin girls, and she asked me, 'What twins?' When I asked her if she had twin girls, she said she did not. Then I asked her about her neighbor with whom I study and she did not know her. Again she repeated, 'We study, please.' I asked her who was the woman that had little twin girls living in the park. She said that she lived in the first trailer across the street. Again she said, 'We study now, please!' So we studied, and we have been doing so for the past three weeks.

"It seems that this French girl had studied the Bible in Texas. She then moved to Virginia to live with her mother-in-law, who belongs to one of Christendom's religions. While she was living there, Jehovah's witnesses called on her and she was puzzled as to why they never returned. The week after I called, she received a letter from one of them in Virginia telling her that they did return but her mother-in-law turned them away. Evidently, she never told her daughter-in-law about their visit. Yet in this trailer park with four rows of trailers, making eight 'first ones,' Jehovah evidently directed me to the one in which there lived a person who needed spiritual care."



Questions from Readers

- We have received a number of inquiries as to details of the celebration of the Lord's evening meal. In response we present the following:

For true Christians the annual celebration of the Lord's evening meal is a significant event. It is both serious and joyous. Yet there is no ritualistic formalism or mysticism about it. When one reads the Biblical accounts of Jesus' institution of the celebration, one finds a simplicity and a dignity that are appropriate.—Matt. 26:26-30; Luke 22:19, 20; 1 Cor. 11:23-26.

Basically, the celebration today follows this form: As is customary with the meetings of Jehovah's witnesses, the program opens with song and prayer. The speaker then explains from the Scriptures the meaning of the occasion and the emblems, keeping in mind his audience. A brief and simple prayer is said over the bread, and it is passed among the audience. Then a blessing is briefly said over the wine, and it is passed. Appropriate concluding comments are made, and the meeting closes with song and prayer.

Since this especially is a meeting in which spirit-anointed Christians have a share, male Christians with the heavenly hope often deliver the discourse, though those of the "other sheep" may give it. Sometimes aged anointed ones who are not able to give the talk are in position to offer one of the prayers. But such matters can be worked out locally in accord with the circumstances and the capabilities of those involved.

There is no need to have the bread and wine covered and unveil them just as they are to be passed. They are not in themselves "holy," but only symbols. They should be on a clean and presentable table near the speaker or convenient to those who will pass them. And they are returned to the table when the serving is completed.

As to the emblems themselves, let us first consider the bread. In instituting the Passover celebration, Jehovah directed that the Jews use "unfermented cakes." (Ex. 12:8) And in view of their being "bread of affliction," these

unleavened cakes would hardly have salt or seasoning added to make them more tasty. (Deut. 16:3) Jesus used this type of unleavened bread when establishing the evening meal in commemoration of his death. Today some Jewish matzos are made with only wheat flour and water, and such may be used by Christians in the Memorial celebration. But we would not use matzos made with added ingredients, such as salt, sugar, malt, eggs, onions, and so forth.

Some Witnesses have preferred to make a small quantity of unleavened bread out of flour and water. This can be done as follows: Mix one and a half cups of (whole wheat) flour with one cup of water, making a moist dough. On a flat surface well dusted with flour, roll the dough to about one-sixteenth of an inch thickness, or as thin as possible. Place this on a baking pan or cookie sheet, oiled to keep the dough from sticking. Generously fork small holes in the dough and form it into a flat loaf, Mideast style. Bake in an oven at 350° F. until dry and crisp.

Regarding the wine, Jesus used real wine, not unfermented grape juice. (See *Awake!* of March 8, 1960, page 14.) Red grape wine would be an appropriate symbol of Jesus' shed blood. Some red wines are fortified with brandy or spirits or have spices and herbs added. Thus wines such as sherry, port, Marsala, Malaga, Madeira, Muscatel, Vermouth and Dubonnet would not be suitable for this purpose. Christ's blood was sufficient without additives; the wine used should be just unsweetened red wine. Wines such as Chianti, Burgundy, claret, cabernet and zinfandel could be used, as could homemade, unsweetened red wine.

At the institution of this celebration Christ invited his faithful disciples to drink out of a common cup. (Matt. 26:27) Today, with thousands of congregations of Jehovah's witnesses having the celebration on the same night, just one cup cannot be used for all. But the principle is maintained by having the cup or cups (in large congregations a number might be used so that all can be served in a reasonable amount of time) passed among the audience. The glass or goblet itself need not be of some specific design. In accord with what is available locally, it can reflect the honor and dignity of the event. It would be best to avoid filling the cup to the point that an unnecessary danger of spilling exists when it is passed.

After a brief prayer is said over the bread, those selected to do so can pass it in the audience. It appears that Jesus broke the bread,

evidently in two, so as to give some of it to those reclining on each side of him, because there was only one loaf used. (Matt. 26:26) But there is no need for the speaker to break the bread prior to its being passed. Probably it will be passed on a plate or plates, and if someone present is of the anointed, he or she can take or break off a small piece. The men serving the emblems should have opportunity to partake if of the anointed, and, naturally, the speaker should have opportunity to partake. The serving of the wine proceeds in the same orderly manner as with the bread.

In the case of an anointed Christian who was infirm and so unable to attend, a mature Christian male could take an individual portion of the bread and wine to that person that same night before sunrise. Depending on the circumstances, some fitting comments could be made and then the emblems presented after prayers. As was allowed under the Law in reference to the Passover, in an extreme case where an anointed one could not observe the Memorial on Nisan 14, he could celebrate it thirty days later.—Num. 9:9-14.



ANNOUNCEMENTS



FIELD MINISTRY

True worship has never been popular. The Bible shows that the true followers of the Lord Jesus Christ would be hated by all nations. (Matt. 24:9) Hence faithful Christians need to answer the challenge to true worship raised by the forces of nationalism. The early Christians answered the challenge by preaching despite opposition; they said: "We must obey God as ruler rather than men." (Acts 5:29) Jehovah's witnesses answer the challenge to true worship in the same manner: They steadfastly preach the good news of God's kingdom, obeying God as ruler. To announce Jehovah's kingdom during March, these Christian witnesses will be offering this fine Bible-study aid, *The Watchtower*, on a subscription basis, for a year, for just \$1.

Since the emblems in themselves are not sacred, after the celebration is over in the Kingdom Hall and the meeting dismissed, the bread and wine may be taken home and used at some other time as normal food.

The importance of this celebration usually results in many new ones coming to the Kingdom Hall. Hence it is an opportunity for pleasant and upbuilding fellowship before and after the meeting. In places where a number of congregations use the same hall, those responsible for the arrangements will try to make provisions for this fellowship. Sometimes such congregations share the expense of renting a separate hall for one of the congregations so that all can meet at a reasonable hour, with the emblems being passed after sundown, and yet not being too rushed.

Often, after arriving home from this meeting, a family of Jehovah's witnesses will spend time discussing the meaning of the Memorial. This relaxing consideration of the celebration and the Bible accounts of its institution can have a fine effect in bringing to a close the significant and happy evening.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 23: Laying a Foundation for the Right Kind of Ministers, ¶1-16, and 'Sounding Down' the Truth into Minds and Hearts of Learners, ¶1-5. Page 137. Songs to Be Used: 10, 65.

March 30: 'Sounding Down' the Truth into Minds and Hearts of Learners, ¶6-29. Page 143. Songs to Be Used: 117, 109.