

The **WATCHTOWER**

JUNE 15, 1968

Semimonthly

A HEAVENLY PRIESTHOOD
—GOD'S PROVISION FOR
LIFE SEEKERS

REGULATIONS FOR THE HEAVENLY
PRIESTHOOD

A MAN WHOSE HEART WAS UPRIGHT

WANTED! FISHERS OF MEN

©WTB&TS

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

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Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

are used the following symbols

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

ar behind the citations:

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

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Announcing
**JEHOVAH'S
KINGDOM**

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Encourage by **COMMENDATION**

WORDS are of little value when deeds are needed. (Jas. 2:15, 16; 1 John 3:17, 18) But it would be a mistake to conclude that fine words are useless. By no means! There are times when fine words are just the thing needed, even as the inspired proverb shows: "As apples of gold in silver carvings is a word spoken at the right time for it."—Prov. 25:11.

The value of fine words can be illustrated by the experience of a hardworking mother of five children. Diligently she labored to keep her house and the clothes of her family neat and clean and, what is more, she cooked very good meals. But did her family ever think of giving her a compliment because of how clean she kept their home and for the tasty meals she prepared day after day? No. When she once brought this to their attention, they replied: "O Ma, you should know that so long as we don't complain, everything is just fine!"

How typical of many, many families! Yet how thoughtless, how unwise and how unloving! Life is so full of things that tend to depress or discourage. "Time and un-

foreseen occurrence befall" all of us; we become victims of circumstances over which we may have little or no control. (Eccl. 9:11) Disappointments and personal failings have a tendency to produce negative thinking. How much appreciated, then, is the word of commendation whenever it can be given! So, look for opportunities to commend instead of harping on weaknesses and shortcomings.

In all of this the Christian apostle Paul set a truly fine example. In writing to the various Christian congregations in his day he had much counsel to give, but almost invariably he began his letters by giving encouraging commendation. Thus to the Christians at Rome he wrote: "First of all, I give thanks to my God through Jesus Christ concerning all of you, because your faith is talked about throughout the whole world." (Rom. 1:8) Likewise to the Christians at Philippi he wrote: "I thank my God always . . . because of the contribution you have made to the good news from the first day until this moment." (Phil. 1:3, 5) And in his first letter to the Christians in Thessalonica he devoted all of

what is now the first chapter to commanding them for their faith, endurance and zeal. The apostle John manifested the same loving thoughtfulness. When writing to certain individuals, to "the chosen lady" and to Gaius, he likewise began with words of commendation.—2 John 1, 4; 3 John 3, 4.

Who cannot take a lesson from the apostles Paul and John in this regard? Are you an employer or foreman? Do you think of giving encouraging commendation when an employee works diligently and conscientiously, perhaps putting forth special efforts because of unusual circumstances? Or are you an employee that has been favored with more than usual understanding and consideration on the part of your employer or foreman? If so, have you made some expression of appreciation therefor? Or, you parents, when your children show themselves dutiful, resisting temptations to follow the selfish, wayward course of others and, instead, bring home from school good reports as to their studies and conduct, do you bestow encouraging commendation?

What about you youths? Did you ever think of going out of your way to express appreciation to your father and mother for all they do for you? After all, your mother might have left you as a babe at some foundling home or your father might have deserted his family, as so many thousands of fathers and mothers have done. Did you ever think of surprising them by a "thank you" card or message in the mail? Recently a pair of Brooklyn daughters did that to their widowed mother, and what happiness it brought her!

The apostle Paul also set us another example in his use of fine words to encourage others. He did this by employing a Greek form of the verb (the present tense) that does not mean simply to do

something but to *keep on doing it*. It might be likened to the popular expression, "Keep up the good work!" Most Bible translations fail to give this fine shade of meaning, which is known as the continuative present, but the *New World Translation* is one that does justice to Paul's carefully chosen words. So we find Paul writing: "*Keep* this mental attitude in you that was also in Christ Jesus." "*Keep working* out your own salvation with fear and trembling." "Whatever things are true, . . . righteous, . . . chaste, . . . lovable, . . . continue considering these things." "Finally, go on acquiring power in the Lord and in the mightiness of his strength."—Phil. 2:5, 12; 4:8; Eph. 6:10.

How wise it would be for all who have the responsibility of oversight or who have others in their care, such as parents, schoolteachers, overseers, foremen and employers, to take a page from the apostle Paul in this respect. "Keep up the good work" is encouraging in two ways. The adjective "good" shows appreciation for what has been accomplished and telling one to "keep up" what he is doing serves as an incentive or admonition to do more of the same. Many are the opportunities for such fine words at the congregational gatherings of Christians, even as indicated by the inspired apostle's admonition: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:23-25.

Truly, fine words, encouraging words of commendation, do have their place in the lives of all of us, and, in particular, in the lives of all who profess to be Christians!

A MAN *Whose Heart Was Upright*

THE Bible account of Jehu and Jehonadab is thrilling! It is filled with action. But more important still, it points significantly to modern-day developments that involve you. Have you read it? Why not open your Bible now to Second Kings, chapter 10, verses 15 to 28? What is said there will aid you in determining your position before God in this most critical time of history.

Here is the background. It was the tenth century B.C.E. General Jehu was commissioned by Jehovah God to cut off King Ahab of Israel and his entire house. "You must strike down the house of Ahab," he was told. Also, Jehu was to uproot Baal worship, which Ahab's pagan wife Jezebel had promoted in the land. (2 Ki. 9:6-10) Why was this purging commanded by God?

It was because of Ahab's extreme wickedness, and the debased Baal worship that he practiced. As the Bible says: "Without exception no one has proved to be like Ahab, who sold himself to do what was bad in the eyes of Jehovah, whom Jezebel his wife egged on." (1 Ki. 21:25) These two were champions of a religion in which worshipers gathered at "high places of the Baal in order to burn their sons in the fire as whole burnt offerings to the Baal." (Jer. 19:5; 1 Ki. 16:30-33) Worshipers of



the true God Jehovah were even hunted down and slain. Ahab was blood-guilty in God's sight. (1 Ki. 18:4; 19:10) Since Ahab refused to repent of his badness, he

and his house, along with Baal worship, deserved destruction! Only in this way could life-giving worship of the true God be maintained.

But how did the people feel about Jehu's lightning campaign as he carried out the decree of execution? Did some harshly accuse him of being an opportunist or a heartless killer? Did they ignore the fact that Jehovah himself had authorized the executions? How would you personally have reacted? Would you boldly have sided with God's commissioned executioner, regardless of the unpopularity such a course would bring? That is something you must determine. But we do know of a man who received God's blessing because he had the right attitude.

JEHONADAB'S HEART WAS RIGHT

This man was Jehonadab, son of Rechab. At 2 Kings 10:15 we read about his encounter with Jehu. The indication is that this was no chance meeting. Jehonadab was on his way to meet Jehu and of-

fer his unqualified support. He recognized in Jehu the champion that Jehovah had raised up to wipe out the bloodguilty political regime of Ahab and to destroy filthy Baal worship and its supporters out of the land. He knew that God was with Jehu to prosper his course.

To Jehu's question, "Is your heart upright with me, just as my own heart is with your heart?" Jehonadab unhesitatingly replied: "It is." So, what did he do? Just wish Jehu well and send him on his way? By no means! Jehonadab accepted the invitation to ride publicly with Jehu in his chariot, thus making it plain to all observers that he was giving active support to Jehovah's anointed one.

First, they traveled to Samaria and finished wiping out Ahab's house. Next, attention was focused on Israelite Baal worshipers. These claimed to be worshiping the true God, but their practice of a form of worship condemned by the Creator of man made them worthy of death in God's eyes.

So by a stratagem Jehu lured the priests and worshipers of Baal into their great temple of idolatrous worship. He had them dress in their special vestments of identification. He screened the throng to make sure that no worshiper of the true God remained in their midst. Then, with exits sealed off, Jehu gave the signal to his personnel: "Come in, strike them down! Do not let a single one go out." But Jehonadab, who was right there to witness the slaughter decreed by God, survived. He had an upright heart.—2 Ki. 10:16-25.

MODERN PARALLELS

But what does all of this have to do with us today? Well, we are living through developments of history that parallel the situation in Jehonadab's time. Just consider some of these details.

Bible prophecy clearly identifies our time as "the conclusion of the system of things," when God will wipe out all wicked political regimes of earth. (Matt. 24: 3-14) Just as Ahab and his house of old were bloodguilty and deserved destruction, so is the case with Ahab's counterpart—the modern-day political State. That is why Bible prophecy says: "The God of heaven will set up a kingdom that . . . will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

These kingdoms of today are just as bloodguilty in God's sight as were Ahab and his house. Like Ahab, they have rejected the true God Jehovah and his righteous decrees. Even governments claiming to be Christian have shed rivers of innocent blood by promoting and fighting two world wars and numerous smaller wars in just this generation! In particular, they have copied Ahab by persecuting and killing true worshipers of God who refuse to support their unholy enterprises. In "Christian" Germany alone thousands of true worshipers of Jehovah suffered martyrdom during the second world war for not supporting Hitler's schemes of conquest. Truly, "all these kingdoms" of earth deserve destruction, even as did Ahab and his house.

But what about the modern counterpart of ancient Baal worship, which was practiced and upheld by Ahab? Interestingly, Israelite Baal worshipers also often professed to worship the true God Jehovah. They mixed the two forms of religion, contaminating true worship with pagan practices. Today, too, it is common for persons to profess Christianity, the true worship of the heavenly Father of Jesus Christ, and, at the same time, share in pagan practices.

For example, the pagan background of many of Christendom's teachings and re-

ligious holidays is well known. The people of Christendom are like the Israelites of old who would combine pagan Baal worship with service to the true God. Furthermore, Israelite Baal worshipers offered "their sons in the fire as whole burnt offerings," a practice detestable to Jehovah. (Jer. 19:5; 32:35) So, too, the religions of Christendom, while claiming to follow Christ, have urged that sons of her worshipers be offered in sacrifice in nationalistic wars.

Therefore, just as Jehu served as Jehovah God's executioner against Ahab's house and the supporters of Baal worship, so Jesus Christ, the Greater Jehu, has been commissioned by God to execute all His enemies. He will destroy "all the kingdoms of the world" and all supporters of Baal-like false religions. But there will be survivors, like Jehonadab.—Matt. 4:8, 9; Dan. 2:44; Rev. 18:21-24; 19:11-16.

WHERE DO YOU STAND?

Just as Jehu of old separated the true worshipers to be preserved from the worshipers of Baal to be executed, so the Greater Jehu today is identifying persons either for destruction or for preservation. How so? By their response to the message concerning God's kingdom, which God is having preached "in all the inhabited earth as a witness to all the nations." (Matt. 24:14) In this way, those who reject God's kingdom by Christ are identified as Jehovah's enemies just as clearly as were those worshipers of Baal who put on their religious vestments.

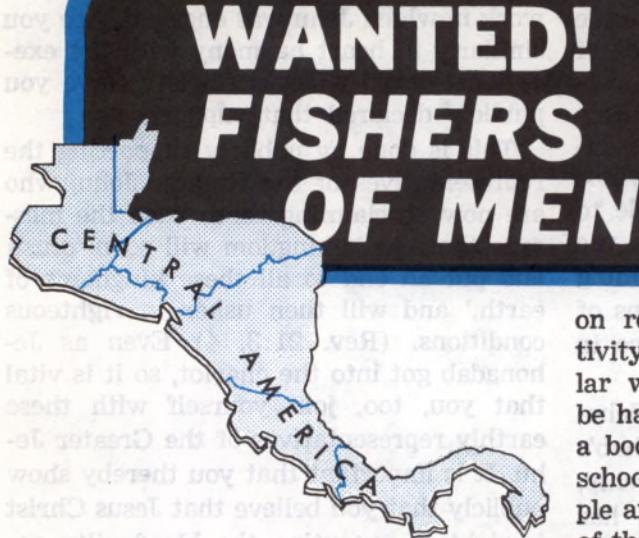
Well, then, where do you stand? Is your heart upright toward God, as was Jehonadab's? Remember, Jehonadab actually got into the chariot and rode with Jehu. He thereby publicly declared his support for the righteous executional

work in which Jehu was engaged. Are you similarly in heart harmony with the executional work of Jesus Christ? Have you publicly declared that support?

This is done by publicly supporting the representatives of the Greater Jehu, who are now proclaiming earth wide the message that God's kingdom will soon 'crush and put an end to all these kingdoms of earth,' and will then usher in righteous conditions. (Rev. 21:3, 4) Even as Jehonadab got into the chariot, so it is vital that you, too, join yourself with these earthly representatives of the Greater Jehu. It is important that you thereby show publicly that you believe that Jesus Christ is right in executing the bloodguilty political system, as well as all false religion and its supporters.—2 Thess. 1:7-9.

How urgent, therefore, it is to learn the facts about the appointment and commissioning of Jesus Christ as God's Executioner, and then adjust your attitude and your life to conform to that knowledge! Even now current developments throughout the earth underline the fact that the foretold destruction draws on apace. It will come and accomplish its devastating work just as surely as Jehu's executional forces wiped out the house of Ahab and all Baal worshipers in Israel. Will you be a surviving witness of that just judgment, as Jehonadab was in his day? It depends on you.

Make sure, then, that your course today clearly identifies you as one whose heart is upright, that you agree with Christ Jesus in his attitude toward a doomed system of things. By so doing you can avoid the certain disaster that is coming upon all those who refuse or neglect to identify themselves publicly as friends and supporters of the Greater Jehu, God's anointed King, Christ Jesus.



IN THE autumn of the year 36 C.E. the Christian "fishing net" was first let down into international waters under direction of the now resurrected Jesus Christ. With what purpose in view? To net a great multitude of humans, Gentiles now as well as Jews, for the service of God's kingdom. Peter, Paul, Timothy, Barnabas, Silas and others left home and obeyed the urgent call to move into distant "fishing" areas where tremendous catches of men awaited them.

Today again an urgent call goes out. Jesus still tells his followers: "I will make you fishers of men." (Matt. 4:19) There are still marvelous opportunities for those who will take up his offer and engage in the most exciting, challenging and yet satisfying vocation available. Have you thrilled to the reading of the Acts of the Apostles? Have you followed their trials and their gladsome experiences as they moved about among the nations? You, too, can personally rejoice as they did in the privilege of "fishing" in all waters. The need for those who can go to productive areas of the sea of humankind is still great!

If you are a family head, why not seriously contemplate moving to where there is greater need for the devoted service of yourself and your family? It is reported that Central America abounds with towns and cities of 10,000 population and more, places where the help of men who can take

on responsibilities in congregational activity is needed. There may even be secular work in your own line of work to be had in some of those lands. And what a boon to be able to have your children schooled in the language of another people and equipped to preach the good news of the Kingdom among that people! If you are married and without a family, it should be still easier for you to make such a move.

As to single young men and women, those already dedicated to God, how fine it would be to break away from this world's unsatisfying occupations, enter the full-time preaching service, and ready yourselves for an invitation to be trained at the Watchtower Bible School of Gilead for missionary service! As you begin to plan for such enlarged privileges of Kingdom service, Jehovah will bless you. You will feel a closer kinship to all those devoted men and women of the first century and of our own century who left home and friends with the firm resolve to find and make new friends in another land, doing so for the sake of the Kingdom.

GUATEMALA, A FISHERMAN'S PARADISE

There is Guatemala. Over twenty years ago about twenty missionaries arrived there after graduating from Gilead. What happened? Let them tell the story: "As we witnessed from door to door in this tropical highland city (Guatemala City), we marveled as day after day we were

bathed in sunshine that was neither hot nor cold. We learned the names of the volcanic peaks lining the horizon. We visited the colorful markets where we bought and learned to enjoy strange tropical fruits and vegetables. We could buy orchids for a few cents a dozen. We found out how to cook on wood-burning stoves. We discovered that plumbing standards are by no means uniform the world over. Like everyone else, we ran out into the patio when the earth trembled. We learned to greet everyone local fashion with a handshake and a friendly pat on the shoulder."

But did their "fishing" operations succeed? In Guatemala City alone the number of active Witnesses has grown in twenty years from 10 to over 700. The city has thirteen congregations now. And some of the missionaries moved out into other towns where the missionary homes became the nucleus of new congregations in ever so many places. But does Guatemala still need more fishers? According to the 1968 *Yearbook of Jehovah's Witnesses* there is still only one Witness for every 3,024 of population. Would you be useful there? Here is how the missionaries already there reply:

"Could you have endured with the Israelites in the Arabian desert? Could you have trekked through the wilderness from Babylon to Jerusalem with Zerubbabel? Could you have walked all around Galilee and Judea with Jesus? Do you put faith in the inspired words: 'It is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things'? (1 Tim. 6:6-8) If your answers are in the affirmative, you have the real missionary spirit and can certainly help in Guatemala."

HONDURAS PROMISES A GOOD "CATCH"

Honduras looks quite small on the map, but with less than a thousand Witnesses, there is but one to every 2,152 of population. So there are good "fishing" opportunities there. In fact, the report from Honduras has this to say: "If more missionaries were available, the territory here would blossom forth in full bloom before our very eyes." And what a variety of places to choose from! Puerto Cortés, the principal port, right on the Atlantic, with a hot climate continually tempered by cool breezes; San Pedro Sula, second-largest town, where one local full-time preacher brought five new persons into association with the congregation in five months; Tela, another port town, with a beautiful beach, nice warm climate and plenty of interest; Choluteca, seventh-largest town, where the work is carried on mostly by female Witnesses.

Here is what the missionaries say about the capital, Tegucigalpa: "Here you have almost perfect climate the year round, and what a field of interest there is! The work is well received here, and one could immediately start many Bible studies in the homes of eager inquirers." And an invitation so much like the Macedonian call (Acts 16:9) is this appeal for more missionaries in Honduras: "What a stimulant they would be to the local brothers, and how they could train the local Witnesses to be mature ministers, rounded out in their ministry!"

COME, WITH YOUR "NETS," TO EL SALVADOR

El Salvador is another area where "fishers of men" are urgently needed. Though it has 1,105 active Witnesses, this is not enough; for it amounts to but one Witness for every 3,000 of the population. Says the local representative of the Watch Tower Society: "In spite of the

good work of 48 special full-time preachers, there are still many places where the need is great. The population has doubled in the last twenty years, so there is really more to do now than when the Witnesses started here about twenty-three years ago."

Here is a list of likely places for those who have the faith to move to where the "fishing" is better: Metapán, a warm valley city about thirty-five miles north of Santa Ana, with no Witnesses, but many people interested in Bible knowledge; Santa Rosa de Lima, located on a fine military highway, eight miles from the Honduran border, has a population of some 15,000 and no Witnesses; Ilobasco, a typical little town near the Lempa River, with white adobe houses and a fine view of a volcanic peak, has nobody to care for the known interest there; Port Libertad, on the Pacific Coast, has 10,000 people, and has to be considered as isolated territory; and the entire State of Chalatenango, on the border with Honduras, has no Witnesses as yet.

One Gilead graduate, who has now been serving in El Salvador for seventeen years, expresses satisfaction and joy in the work she continues to accomplish: "The people are in need of so much spiritual help, in order that they may learn what it means to live. When they embrace the truthful message of the Bible and begin to arrange their lives in accord with God's will, their progress is amazing. Their original background did not emphasize spiritual values. But to see the change in their lives, when their eyes of spiritual understanding are opened, is worth all the inconveniences and troubles one may have to encounter. I used to think I would live here until Armageddon. But now it seems the most natural thing in the world to live here forever and ever."

A FINE PLACE TO "LET DOWN YOUR NET"

Nicaragua, land of lakes and volcanoes, sounds like a place where "fishing for men" would be rewarding. And it is. There is but one Witness there for every 2,000 inhabitants. About one-half of the whole country can be classed as "unassigned territory" for Kingdom witnessing, and the entire eastern half has only thirty-five Witnesses. The grip of superstitious, religious fear is largely broken, and people receive and listen to the Kingdom message in a kindly, respectful manner.

In this land the newcomer has to adjust to the slower pace of living. At times the heat of the tropics has to be endured, as well as the downpours of rain that manufacture thick, gooey muck in abundance. Measures have to be taken to protect against malaria, jaundice and parasites. But listen to what one missionary of many years has to say about this: "It seems all my friends and relatives in the north (Canada) have as many sicknesses as I have had, and I never felt any better pioneering in the north than I do here. Besides, we live in an age of improved drugs and treatments. The early Christians never had what we have for curing and treating their sicknesses; still, they learned to work with their problems and overcame them."

There is the other side of the coin. A clean and comfortable place to return to at the end of each day of rewarding "fishing"; good, wholesome meals with plenty of fresh fruit; but, best of all, a real paradise to work in, where everyone takes time to listen to what you say, where the majority eagerly accept Bible literature, and where you can start more Bible studies in the homes than you can possibly care for. All of this along with the satisfaction of knowing that you are engaged in the grand "fishing" work initiated by Christ Jesus!

WHAT CAN YOU DO ABOUT IT?

How can you help to fill this urgent need for fishers to 'catch men alive' in many parts of the world? (Luke 5:10) If you can personally respond, do so. But it may be that, due to age, infirmity or other restrictive circumstances, you cannot do that, even though you would like to. However, if you are a parent or one who has influence with younger people, there is something you can do. What is it? Just listen to this report from one of those countries in need of "fishers of men":

"About half of the missionaries here declare that they were encouraged by their parents from youth on. As one of them said, 'My parents told me that the best inheritance that they could give me would be the full-time ministry.' Others were encouraged by other full-time ministers and missionaries, who talked to them and encouraged them to take up the missionary career."

Truly, then, many can share in the service of channeling more "fishers of men" to fruitful areas of the sea of humankind. From youth on, children can be encouraged to make missionary service their goal, to do what Paul and Timothy and so many others have done—left home and friends for the sake of the Kingdom. There is no limit to the "catch" that they will be blessed with as the Lord Jesus

Christ directs the whole operation from his glorious heavenly throne.

The missionary life is a life of self-denial, in some respects, but a life that brings its own precious rewards. Note how missionaries now serving in Central America feel about it: "You are used to the fullest extent possible and Jehovah has put you there and you have the satisfaction that you are giving your all in his service." "I never had so many thrills and blessings in all my life until I reached my missionary assignment." "We have found that God's people are the same all over the world. We feel right at home here among the local brothers, just as though we were in the same family but living in another locality. We look forward to many happy years here."

Will you give this matter of serving where the need is greater some serious consideration? The developing circumstances in some of those lands to the south are themselves a sign loudly proclaiming, "Wanted! Fishers of Men."

(Those who can respond to the call for service where the need is greater may write the Office of the President, Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, N.Y. 11201, for a Memorandum on Serving Where the Need Is Great. Also, they can write the branch office of the Society in the country to which they wish to move for other particulars.)

They Wanted a Bible

- ❖ In a certain section in Uganda, Africa, it is difficult to get persons who are studying the Bible to obtain their own personal copy of God's Word due to the lack of money. One man who was invited to attend a group Bible study noticed that everyone there had his own copy of the Bible. This encouraged him to break his costly smoking habit and use the money he saved to obtain his own copy. In the same section there was a lady who was studying for many months without her own copy of the Bible. She wanted one very much, and finally she decided to cut meat out of her diet in order to save enough to get a Bible. After obtaining it she said: "Meat is not going to show me the way to everlasting life but this Bible is." Truly such a person appreciates that man does not live on bread alone.
- Matt. 4:4.

A Heavenly Priesthood

-GOD'S PROVISION FOR LIFE SEEKERS

"The Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God."

—Heb. 7:19.

THE nation of Israel failed to obey the voice of Jehovah their God and to keep his covenant, and were rejected from being his kingdom of priests when their rejection of his own Son, the Messiah, brought to its limit his patient endurance of their faithlessness. Were all mankind to be once more plunged into fearsome darkness, cut off from communication with their Creator, the Source of life? How clear to God-fearing persons it had now become that man's urgent need was a priesthood that would remain faithful and endure forever, so that obedient men might attain, not only communication with God, but also eventual realization of the hope of drawing close to him in the happy and cloudless association that perfect Adam once enjoyed! But how could this come about? It would necessitate some provision for lifting men out from under the disability of sin. From the purely human viewpoint such a possibility was remote.

Happily Jehovah had made just such a provision and, additionally, had given in his written Word strong assurances of it. This means of access to his favor and life was perfectly and accurately depicted by the functioning of the Aaronic priesthood

in Israel, for the apostle Paul wrote: "Which men [Aaronic priests] are rendering sacred service in a typical representation and a shadow of the heavenly things."—Heb. 8:5.

In order the better to grasp all the wonderful features of this generous provision by Jehovah, we must at the outset understand that it is a matter of heavenly, spiritual, invisible things. For centuries godless men have proceeded upon the assumption that they can attain to genuine peace and success by their own unaided efforts and schemes. They have ignored entirely the principle expressed in God's law to Israel: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3) Those who would gain life, therefore, must hear, understand and apply in their lives the expressions of Jehovah that are available to us in his written Word. Let us, then, with all reverence consider the marvelous way in which Jehovah has used material things to teach us deep, spiritual truths about which we could in no other way get to know.

THE HIGH PRIEST

* Identifying some of the realities point-

1. With the failure of Israel to become Jehovah's "holy nation" of priests, what questions arose?
2. How do we know that God had made provision to meet man's need?

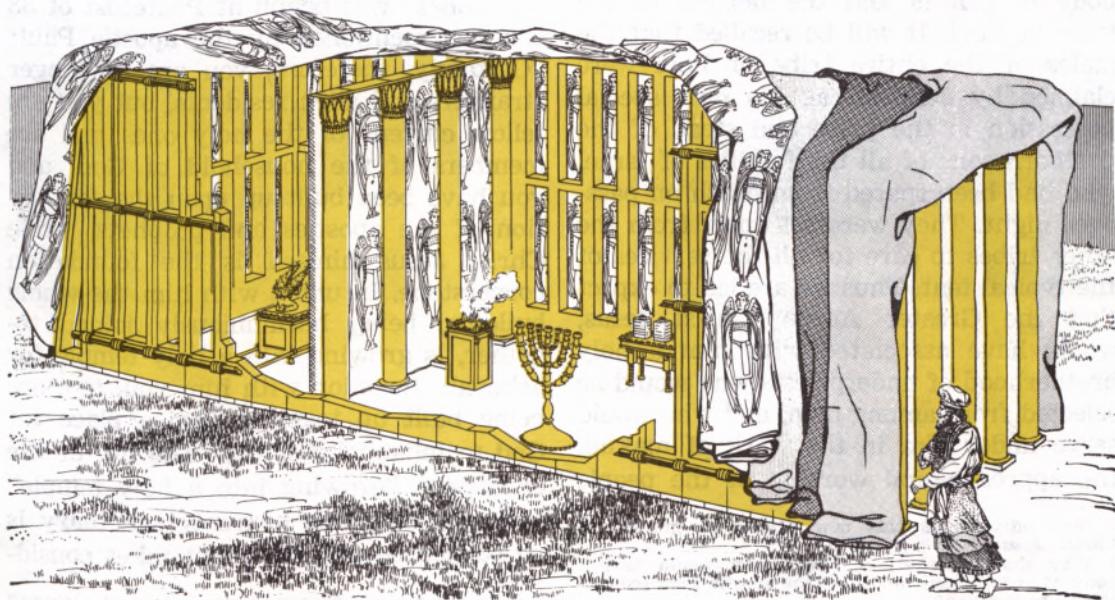
3. At the outset, what should we understand about the significance of all the typical details?

4. What do we learn to be the realities pointed to by the high priest, the blood of sacrificial victims, and the tent?

ed to by the typical shadows, the apostle Paul wrote under inspiration: "However, when Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained everlasting deliverance for us. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us." Christ, therefore, is identified as the head of a heavenly priesthood, while his entry into God's presence in heaven with the merit of his perfect sacrifice was what was foreshadowed by the entry of Israel's high priest into the Most Holy compartment of the typical tent bearing the blood of unblemished animals. This being clearly seen, there is opened up to our understanding the true meaning of a host of typical shadows.—Heb. 9:11, 12, 24.

⁵ Christ Jesus did not inherit the priesthood of the tribe of Levi, for he did not even belong to that tribe according to fleshly birth. He had been born of a virgin daughter of the tribe of Judah. His is a priesthood that is much more effectual in bringing humans nearer to God. How much more effectual? Listen to how Paul the apostle answers: "This hope we have as an anchor to the soul, both sure and firm, and it enters in within the curtain, where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever." "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually." "Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them." "We have such a high priest as this, and he has sat down at the right

5. How does the apostle Paul describe the advantages of Christ's priesthood over that of Aaron?



hand of the throne of the majesty in the heavens, a public servant of the holy place and of the true tent, which Jehovah put up, and not man."—Heb. 6:19, 20; 7:3, 25; 8:1, 2.

⁶ From these texts we should note that Jesus was without any predecessor in office, for it was an entirely new priesthood that God was granting him, one taking over all the vital functions of previous priests and priesthoods, one that would endure forever and that would be adequate to meet all the apparently insurmountable obstacles that divide sinful man from his pure and righteous Creator. Also, we learn that the tent erected under Moses' supervision is but a shadow of the "true tent" or invisible, heavenly arrangement provided by Jehovah himself so that repentant humans might come back into harmony with him and gain peace and life.

BODY OF UNDERPRIESTS

⁷ When we think of a high priest we think of him as the chief one of a body of priests. Thus Aaron was head over the body of priests and the helpers of the tribe of Levi. It will be recalled that the males of the entire tribe of Levi were claimed by Jehovah as his own special possession in the place and stead of the firstborn sons of all the families of Israel who had been spared from death on pass-over night. They were set apart from the other tribes to care for all the services of the typical tent. Thus we are led to expect that the Greater Aaron, Christ Jesus, would have associated with him a holy brotherhood of underpriests who would be selected from among men, and who would serve under him in the work of making the approach and worship of the people

6. How effectual is this new priesthood granted to Christ Jesus?

7. Why should we expect that Christ would have a body of underpriests, and does the apostle Paul indicate this to be the case?

acceptable to God. Agreeable to this expectation, the apostle Paul wrote: "Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and high priest whom we confess—Jesus." "He [God] saved us and called us with a holy calling, not by reason of our works, but by reason of his own purpose and undeserved kindness."—Heb. 3:1; 2 Tim. 1:9.

⁸ That the "true tent" depicts something invisible in the heavens is suggested by the fact that from the gate of the courtyard of Moses' tent of meeting the people of Israel could see only what went on outside the tent. Everything inside the tent was unseen to them, and was always kept hidden from their sight whether the nation was encamped or they were on the march. Then, too, if we relate the wilderness tent to the later temple of Solomon's construction, and which was built on much the same lines, though with more durable materials, we can begin to grasp the full significance of those typical places of worship. Jesus Christ went into this "true tent" before the temple of "living stones" was begun at Pentecost of 33 C.E., as mentioned by the apostle Paul: "Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." The use of the expression "growing into a holy temple" indicates that this heavenly sanctuary is no sudden development, but takes consid-

8. How are we to understand what the tent pictures?

erable time to complete.—Eph. 2:19-22.

⁹ Paul addressed these words to first-century Christians, to his fellow proclaimers of God's kingdom. Thus it becomes clear to us that specially called and selected ones from among humankind are awakened to the expectation of becoming spirit, heavenly creatures and forming a holy priesthood under Christ. Note also that God is to inhabit this temple of "living stones." (1 Pet. 2:4, 5) However, in the case of the ancient lifeless material temple, the Most Holy compartment of the tent in the desert prefigured the heavenly place of God's presence, for it contained the ark of the testimony with its golden cover surmounted by two cherubs with outstretched wings screening what would seem to be a throne-seat. Jehovah himself declared to Moses: "I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony, even all that I shall command you for the sons of Israel." The great High Priest and his priesthood will hear and relay to all obedient ones the voice of Jehovah, the source of all power, authority and instruction.—Ex. 25:22.

¹⁰ Our attention next shifts to the anterior compartment of the tent. It is divided from the Most Holy by a beautiful linen curtain embroidered with cherubs, as is the entire inside lining of the tent. The identification of this symbolic curtain, given under inspiration, supplies the clue to our understanding of the significance of the outer compartment. The apostle Paul says: "Therefore, brothers, since we have boldness for the way of entry into the holy place [heaven itself] by the blood of Jesus, which he inaugurated for

us as a new and living way through the curtain, that is, his flesh." (Heb. 10:19, 20) Seeing that the curtain represented Jesus' flesh, it follows that his willingly dying as a perfect, sacrificial victim opened the way for his reentry into the glorious presence of his Father by his resurrection as a mighty spirit creature. And the apostle here clearly indicates that through the sacrifice of Jesus' fleshly body and his blood others will eventually follow him into the heavens after concluding their earthly course in faithfulness till death, being "made alive in the spirit" like their High Priest.—1 Pet. 3:18.

IN HEAVENLY PLACES

¹¹ As a concealed place, not to be viewed by nonpriestly worshipers of God, and yet not representing the very presence of God in heaven, we must conclude that that anterior compartment was a shadow of the peculiar position occupied first by Jesus and later his underpriests while yet in the flesh. Having availed themselves of the merit of Christ's ransom sacrifice, the underpriests have dedicated their lives to Jehovah, and he, in turn, has called them with a heavenly calling. From then on that heavenly call occupies the most treasured place in their thoughts and lives. That they may, even while yet in the flesh on earth, enter into service under the glorified High Priest, Jehovah gives them a new birth by his holy spirit, constituting them his spiritual sons, and commissioning them to perform priestly functions. His holy spirit coming upon them serves as an advance token of the heavenly life that awaits them as a reward. Here is how the apostle Peter puts it: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope

9. What facts as to the Most Holy are very fitting?
 10. What is represented by the curtain in front of the Most Holy, and how does this further confirm our understanding of the meaning of that inner compartment of the tent?

11. What is represented by the anterior compartment of the tent, and how do we come to understand it so?

through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time."—1 Pet. 1:3-5.

¹² This "new birth to a living hope" is what distinguishes between the limited number called to be "priests of God and of the Christ" in the heavens and the great crowd of other worshipers of God whose hope it is to live on a cleansed earth when the prayer is completely fulfilled: "Let your will take place, as in heaven, also upon earth." (Matt. 6:10) While these underpriests of Christ still serve in the flesh, they look and act no differently from the great crowd of God's servants whose hopes are earthly. Nevertheless, in Jehovah's view they are already in the place of his special protection, and have a view of their spiritual relationship to God and Christ that no others can fully comprehend or share. They know that before they can be finally joined with Christ in the heavens they must loyally finish their service on earth as active proclaimers of God's name and purpose. For them is the precious promise: "Prove yourself faithful even to death, and I will give you the crown of life."—Rev. 2:10; 20:6.

¹³ Here is how other texts of Scripture describe the position of this priestly company while yet they continue in the flesh: "To you who have been sanctified in union with Christ Jesus, called to be holy ones." "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ." "But

God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus." With their strong hope of a heavenly inheritance and the deep sense of responsibility that accompanies this close relationship to God and to Christ, it is as though they were already, in anticipation, seated in their places reserved for them in the heavens. How appropriately this was foreshadowed by the embroidered cherubs that surrounded those privileged to enter and serve in the anterior compartment of the typical tent! —1 Cor. 1:2; Eph. 1:3; 2:4-6.

PRIESTLY SERVICES

¹⁴ The service of the heavenly priesthood while yet they are busy on earth may be discerned by the furnishings of that fore-compartment of the typical tent. Since these are all out of view of Israelites standing at the gate of the courtyard, they must signify things that are spiritually discerned, and about which only the members of the heavenly priesthood can have the fullest appreciation. The lighted seven-branched, golden lampstand depicts the spiritual light that they receive through God's Word and spirit while serving in their spiritual state yet on earth. Being thus enlightened, they therefore have the commission to be "the light of the world" by reason of holding aloft and publicly proclaiming the enlightenment they have received from God through Christ. As those lamps were fueled by the oil, so the priesthood under Christ are enlightened by Jehovah's holy spirit, and,

12. What distinguishes between those of the priesthood under Christ and others of Jehovah's worshipers, and what is the actual difference?

13. How do other texts of Scripture describe those called to the heavenly priesthood while they are still in the flesh?

14. (a) The fact that the furnishings of the tent were not visible to the Israelites indicates what? (b) What is represented by the lampstand?

being now enlightened themselves by the symbolic lampstand, they are thereby qualified to impart to others the life-giving knowledge of God's will and purpose. (Ps. 119:105) This understanding of the significance of the oil is borne out by the fact that the great High Priest, Christ Jesus, was anointed, not with oil, but with God's holy spirit, as we are assured by the apostle Peter: "God anointed him [Jesus] with holy spirit and power." —Acts 10:38.

¹⁵ The gold-plated table for showbread upon which the twelve ring-shaped loaves were laid out in two rows of six each, with frankincense upon each row, comes next to view. Unseen to those outside and yet becoming a means of sustenance to the holy priesthood under Aaron, they picture the Word of God on which the spiritual priesthood must feed, every word coming out of God's mouth. (Deut. 8:3; Matt. 4:4; Jer. 15:16) Also, we are reminded of the conversation between Jesus and his disciples on one occasion: "He said to them: 'I have food to eat of which you do not know.' Therefore the disciples began saying to one another: 'No one has brought him anything to eat, has he?' Jesus said to them: 'My food is for me to do the will of him that sent me and to finish his work.'" (John 4:32-34) At that time holy spirit had not come upon those disciples, so they did not understand. Later the spirit-anointed members of his priesthood recognized that the sustaining power for their lives as spiritual sons of God proceeds from feeding on God's Word and their devotion to the performance of Jehovah's will for them.

¹⁶ Other rich provisions of Jehovah for the sustenance of his holy priesthood are brought to mind in connection today with

this bread. There is the continuous provision of spiritual truth supplied through the columns of this magazine constantly. Christ's underpriests today are constantly reminded of the great debt of gratitude they owe to the One who gives them all things richly for their enjoyment. (1 Tim. 6:17) Appreciatively they busy themselves about the service of the "true tent" for the benefit of other multitudes of lovers of truth and righteousness.—2 Tim. 4:2.

¹⁷ The golden incense altar stood immediately in front of the curtain screening the Most Holy from view. This was stationary. But there was a portable "golden censer" that the high priest carried into the Most Holy on the atonement day. Lest he die, the high priest would take incense together with coals of fire and make incense smoke fill the Most Holy before venturing to bring in the blood of the special sacrifices on the annual atonement day. (Heb. 9:1-7) Correspondingly, Jesus' ministry of three and a half years leading up to his sacrificial death and his resurrection was marked by perfect integrity-keeping amid fiery heat of persecution and by submissive prayer to his Father for strength and direction. (Heb. 5:7) In ancient Israel the underpriests could offer incense on the incense altar in the Holy. (Luke 1:8-10) Likewise, as regards the underpriests of Jesus Christ, all members of his priesthood must pray incessantly if they would receive the needed supply of holy spirit to maintain integrity and gain access to the heavenly courts. Since "the incense means the prayers of the holy ones," its being upon the golden incense altar would indicate Jehovah's provision for the united prayers and integrity-keeping on earth of this body of priests under Christ.—Rev. 5:8; 1 Thess. 5:17.

15, 16. What is suggested by the showbread upon its table?

17. What is the significance of the golden incense altar?

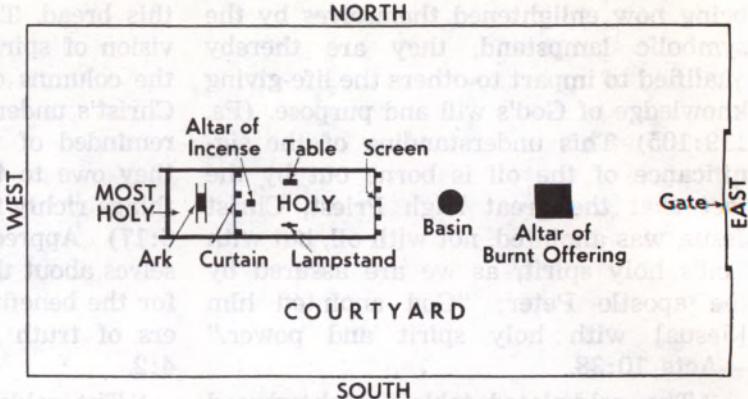
OTHER REALITIES

¹⁸ Just inside the gate of the courtyard stood the copper altar. Since it was visible to those at the gate, we should expect it to stand for something quite tangible. Also, it must be closely identified with the sacrifices offered upon it. Visibly here at our earth Jesus did offer himself willingly as a sacrifice nineteen hundred years ago, and upon the basis of his sacrificial death he began to gather around himself an organization of believers, of those whom he would form into a holy priesthood, in which and through which spiritual sacrifices would be offered up to God, the "sacrifice of praise" and of good works. (1 Pet. 2:5; Heb. 13:15, 16) Ancient Aaronic priests did not have anything to do with this symbolic altar on which Christ was offered.—Heb. 13:10-13.

¹⁹ The washing of the priests at the large copper basin located in front of the tent, and within view of the onlookers, points to a provision for the cleansing of the heavenly priesthood, the effects of which should likewise be visible to persons at earth here. Paul describes the process when he writes: "The Christ also loved the congregation [of his underpriests] and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word, that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish." The results of this progressive cleansing must become clearly evident

18. Since the copper altar is not inside the tent, what should we expect as to its significance? What do we understand it to represent?

19. How does the apostle Paul explain the copper washbasin in the courtyard?



Ground Plan of the Tabernacle

in their lives and activities here on earth.—Eph. 5:25-27.

²⁰ That typical courtyard itself represents the state of human perfection in which Jesus offered himself to God as the "one sacrifice for sins perpetually," like that unblemished bull of the sin offering. (Heb. 10:12) But how could that be, you ask, since the entire tribe of Levi, representing the heavenly priesthood under Christ, were serving inside that holy enclosure? The answer may be noted from what Paul says about God's dealings with those called to the heavenly priesthood: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:11) Thus cleansed from Adamic sin by the blood of Christ Jesus and counted righteous, as though perfect humans, the body of spiritual underpriests are awakened to the hope of spiritual sonship and are called upon to lay down their imputed perfect human life in faithful service after the example of their High Priest.

²¹ How gladdened we should all be by the knowledge that we are living at the

20. Explain the meaning of the courtyard of the tent.

21. Why should the presence on earth of a remnant of the members of the heavenly priesthood be of great encouragement to us today?

time when the last few remaining members of that holy priesthood who have not yet completed their earthly course are still here in our midst! Their very presence unites us in strong and courageous unity to face the critical times that have now come upon the earth. As the sanctifying service of the typical priests brought fa-

vor and divine direction to Israel, so also we can have the assurance that God is dealing with imperfect creatures here on earth today and that by his priesthood he will eventually provide access to the Source of life for multitudes of repentant ones out of every nation and tribe and people and tongue.

"And my people they should instruct
in the difference between a holy thing and a pro-
fane thing; and the difference between what is unclean
and what is clean they should cause them to know."—Ezek. 44:23.

PRISTHOODS of human origin tend to become a law unto themselves, to make and revise their own regulations and to seek power and influence for their own selfish ends. Not so the body of priests yielding obedience to the great High Priest, Christ Jesus. Their first concern is for them to be found following their high priest's steps closely, now and forever, for thus only can they be assured of the approval of the pure and holy God, Jehovah. They realize they must teach others by example as well as by precept. For their guidance in the field of right worship regulations have been provided, many of which were clearly forecast by the typical regulations governing the Aaronic priesthood and its services. So, by comparing the prophetic types and the later precepts given by Christ Jesus and his inspired disciples, we can with benefit learn that such priestly regulations are certainly of divine origin.—1 Pet. 2:21; 1 Tim. 4:11, 12.

1. How does the priesthood under Christ differ from all others, and why should the typical regulations of the priesthood have our attention?

² The physical cleanliness enjoined upon the typical priesthood, for example, means to Christ's followers more than similar cleanliness of body, clothing and general appearance. It points to a cleanliness of hands from wrong actions, and a pureness of heart from wrong thinking. It speaks of a cleansing from false religious thinking through the pure teaching from God's written Word. Thus Jesus could say to his disciples: "You are already clean because of the word that I have spoken to you." Those who enjoy privileges of sacred service before Jehovah must keep themselves in a clean state of mind and body by frequent self-examination upon the basis of God's requirements.—John 15:3; Ps. 24:3-5.

³ Priests serving under Christ Jesus must do more than maintain clean personal relations with Jehovah and his organization for pure worship. They must be prepared to accept the responsibility for

2. The cleanliness enjoined upon the Aaronic priesthood has what significance for Christ's anointed followers?
3. What additional responsibility comes upon those who are serving at the "true tent"?

giving the proper lead to others, making sure that such ones are indeed following that lead. So, as typical priests examined and supervised the physical condition of worshipers, the heavenly body of priests must likewise see to it that fellow worshipers today remain clean morally and spiritually. They must have the earnest attitude manifested by one of their own number, when he wrote: "For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ."—2 Cor. 11:2, 3.

⁴ In Israel the offerings of the people had to be supervised and approved by the priests so as to be sure they met the requirements set by Jehovah himself for each particular situation. For example, a pigeon could not be offered where a young goat was prescribed. Also, a lame and otherwise valueless animal could not be presented if the offerer had something better to offer. (Mal. 1:14) Correspondingly today the underpriests of Christ or their appointed helpers, responsible men, should be anxious to see that each one is offering to Jehovah the sacrifice of praise that is commensurate with his ability. And, too, there should be aid for each worshiper so that his ability is continuously built up by kind and loving counsel and by faithful example. The meaning of the typical offerings brought by the individual Israelites is explained by the apostle Paul when he writes: "Through him [Christ Jesus] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name.

4. What responsibility does the Christian priesthood have with regard to the offerings of worshipers?

Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." —Heb. 13:15, 16.

⁵ Remembering that in those ancient times it could occur that someone might bring a sacrifice to the Lord without real devotion or with some impure or selfish motive, as did Cain, we know it is important that the motive for service and worship of Jehovah be given careful attention. Responsible ones in the congregations will always keep in mind that genuine gratitude to Jehovah is what should spur each one to present his offerings of worship. Without that the offering may well be worthless. This, too, should be the basis for offering ourselves to Jehovah in dedication. How important, then, the service of aiding would-be worshipers to study to know God and Christ! Such knowledge taken into good and honest hearts is what begets gratitude, an overriding desire to express appreciation. Christians who have this sound foundation of understanding do not require to be pushed or pressured into presenting their sacrifices to Jehovah. Spirited Bible discussion and kindly practical suggestions are most effective. 'Take my kindly yoke upon you,' is the invitation of the High Priest, Christ Jesus.—Matt. 11:29, 30.

SACRIFICES

⁶ Caring for all the services of the sanctuary was the duty of the priesthood under Aaron. Here we can reflect on how easy it was made for the Israelites in general to bring their offerings to Jehovah. Had not the Levites already cared for all the multitude of details so that the holy place with all of its utensils and provisions

5. Oversight by the priests of the actual condition of the worshipers themselves points to what?

6. The facilities provided for the worship of the Israelites at the tent point to what provisions for which worshipers today can show appreciation?

was always in readiness? In the same way congregations of Christians can appreciate the great amount of work that has been done by responsible servants in drawing up schedules, preparing programs, arranging meetings, organizing effective preaching campaigns, all with a view to facilitating the earnest worship of the whole congregation.—1 Tim. 5:17.

⁷ Think of how encouraging and refreshing it must have been to worshipers of Jehovah to bring their offerings to faithful priests who rejoiced in their privilege of service at the tent, instead of to surly, overbearing or even evil ones like the sons of Eli! It would be so easy today for responsible brothers to think only of the heavy load of responsibility coming upon them and to overlook the marvelous results that Jehovah is giving in the way of multiplying worshipers. Joy must go hand in hand with responsibility. The apostle Paul was well-balanced on this score, for here is how he expressed himself: "Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." "Notwithstanding, even if I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad and I rejoice with all of you."—2 Cor. 11:28; Phil. 2:17.

⁸ Faithful priests under Aaron had to combine loving consideration of the people's circumstances with strength and firmness of purpose. After all, Jehovah's requirements had to be carried out, his law had to be enforced. They had to reflect Jehovah's dealings, firm where he was firm, forgiving where he was forgiving. Phinehas had to slay the Israelite

who fell for the female bait held out by pagan religion. (Num. 25:7, 8) He and his fellow priests had to show a different attitude toward those overtaken in sin and giving evidence of genuine repentance. They had to adopt Jehovah's own attitude as expressed at Isaiah 66:2: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." Thus it is in the Christian congregation that there must be firmness in expelling brazen offenders against God's laws, and at the same time loving rehabilitation for those who have, in weakness, fallen into sin and who then repent.

MARRIAGE

⁹ In Israel the priests were forbidden to enter into a marriage alliance with a foreigner. Indeed, the Israelites in general were warned against such a course. The danger was that a pagan mate would influence one to apostatize from true, clean worship. This regulation can bear literal application in the Christian congregation today, for the apostle Paul wrote: "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) This also constitutes a warning to avoid all kinds of interfaith movements or actions. Joining even in the prayer, whether spoken or sung, of someone who is not a dedicated servant of Jehovah, could render one guilty of the practice of interfaith.

¹⁰ The command to the Aaronic priests to abstain from intoxicating liquor when on duty at the holy place was to ensure that approach to Jehovah would be with proper respect, and also to make sure that the priesthood were wide awake and alert to their duties to aid the people in clean worship. Today in a literal way those who have service to perform in the field

7. What should be the mental attitude of those who compose the Christian priesthood, and with what effect on worshipers?

8. How should strength and firmness combine with love in the services of the Christian priesthood?

9. Marriage requirements of the typical priesthood point to what in the reality of today?

10. In what senses must those of the priesthood under Christ understand the prohibition on intoxicating liquor while on duty?

preaching or at congregation meetings will apply this regulation. They too must respect Jehovah and appreciate the holiness of all things pertaining to public worship. (1 Cor. 11:20, 21) Christians today must also be on guard against all the insidious forms in which the intoxicating, sleep-inducing doctrines of Babylon the Great are presented.

¹¹ Priests were not permitted to eat their portions of the sacrifices outside the holy limits of their own households. Referring to this provision, the apostle Paul instructed: "Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news." (1 Cor. 9:13, 14) So, persons who receive the means of livelihood or small monetary allowances in return for devoting themselves fully to services that promote the worship of fellow Christians, or to the field ministry of teaching and preaching, are in fact rewarded with holy things, monies and other goods that have been devoted to the service of the Lord. "The worker is worthy of his wages," is the way the Scriptures describe this principle. (Luke 10:7) But those wages, whatever form they take, are holy and must be used by the laborer, not in some foolish, worldly manner, nor for personal enrichment, but in a way that will extend and improve the opportunity of the laborer to continue in his or her life's work of dedication to Jehovah.

TRUMPETS

¹² The Aaronic priests alone were authorized to sound the sacred trumpets.

11. What do we learn from the eating by typical priests of their portions of the sacrifices?

12, 13. The priestly duty of sounding the sacred trumpets points to what?

The notes they blew must be clear and understandable so that the people might know what was required of them. The apostle Paul wrote: "For truly, if the trumpet sounds an indistinct call, who will get ready for battle? In the same way also, unless you through the tongue utter speech easily understood, how will it be known what is being spoken? You will, in fact, be speaking into the air." (1 Cor. 14: 8, 9) There is responsibility, therefore, for Christ's underpriests today to sound out a clearcut, easily understandable message from God's Word to all peoples, one that is couched in the language of today, that will stand out from the false and blatant and biased messages of human organizations. Fearlessly, and using this journal in a signal manner, as they have done for over eighty-five years, the underpriests of Christ Jesus are sounding forth a clear message from God's Word for this day in which we live. Also, they have, by Jehovah's undeserved kindness, been privileged to produce and publish the *New World Translation of the Holy Scriptures*, the Bible in easily understood language of today. That all of this does constitute a distinct trumpet call is fully proved by the great crowd of people from all races and nations who are responding to it and sincerely seeking to approach Jehovah in dedication.

¹³ Not to be overlooked is the fact that this same "trumpet" message sounds the call to warfare against Jehovah's enemies. It is true that those who respond do not engage in any literal warfare with fleshly, man-made weapons. They do, however, equip themselves with the "suit of armor" and the weapons that God has provided, and as they move forward in battle against superhuman, devilish foes, God gives them the power to pull down strongholds of error and emancipate prisoners who have longed for mental and spiritual

freedom to serve God.—Eph. 6:10-18; 2 Cor. 10:3-6.

NO LAND INHERITANCE

¹⁴ The fact that the priests and Levites were to receive no land inheritance is also most significant. The scripture explains: "And Jehovah went on to say to Aaron: '... I am your share and your inheritance in the midst of the sons of Israel. And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting.' " (Num. 18:20, 21) Those of the heavenly priesthood under Christ look forward to no earthly inheritance, for their "citizenship exists in the heavens." Thus, as the remnant of underpriests still serve here in the flesh and administer the sacred things of God's visible organization for pure worship, they have no selfish stake in material possessions. Everything they have is devoted to Jehovah and his "true tent."—Phil. 3:20.

¹⁵ By his prophet Jehovah declared: "For the lips of a priest . . . should keep knowledge, and the law is what people should seek from his mouth; for he is the messenger of Jehovah of armies." (Mal. 2:7) Thus a grave responsibility devolves upon the remnant of the body of Christ's underpriests today. Theirs is the obligation to keep on ministering to fellow worshipers in all the earth "their [spiritual] food at the proper time." (Matt. 24:45) Have they proved faithful to this commission? Happily we can answer Yes. For many decades now they have published in the pages of *The Watchtower* a diet of faith-building knowledge. Therein have been set forth unequivocally the require-

ments of the pure and holy God relating to the many and varied departments of human activity. God's mind on so many vital issues of the day has been made clear. Attention has been focused upon the Bible as the living Word, a guide in all matters for those who are seeking the Source of life.

¹⁶ Since Jehovah gave the nation of Israel its existence as well as all their possessions, and eventually their land, he could very justly require the payment to the Levites of the tenth of everything they acquired, the firstborn of their animals or the value thereof, and the value of their firstborn children. In this way provision was made for the upkeep of the tent of meeting and all the arrangements for pure worship. The priests were responsible to use these provisions in a wise and judicious manner, having in mind that all the valuable things that thus came into their stewardship represented the sincere and devoted worship of their fellow Israelites.

—Num. 18:8.

¹⁷ To what does this point in the reality having to do with the priesthood under Christ? Evidently this means a responsibility upon the "faithful and discreet slave" and its appointees in the congregations today to see that the multitude of small contributions made by dedicated Christians throughout the world are wholly devoted to the purpose for which they are offered, namely, the wide proclamation of this good news of the established Kingdom to all nations. That this is being faithfully cared for is to be seen in the record of the many new and larger branch homes and factories where more and more dedicated men and women are busily engaged in producing and distributing Bible literature in scores of languages. It can also be seen in the increased quan-

14. The inheritance provision of the typical priesthood holds what significance when applied to Christ's body of priests?

15. What additional responsibility devolves upon the Christian priesthood, and has it been faithfully discharged?

16, 17. The stewardship of the tithes of all Israel pictures what responsibility upon the "faithful and discreet slave," and how is it being handled?

tity of printed Bible-study aids that are shipped out from factories operated by the Watch Tower Bible and Tract Society. It is also evident in the great numbers of specially trained ministers who are being sent out to remote places, both at home and abroad, to organize lovers of truth and righteousness for study of the life-giving Word of God and for participation in the offering of sacrifices of praise.

SABBATH KEEPING

¹⁸ Sabbath keeping, one of the obligations imposed by Jehovah on the Israelites, would properly come under the special supervision of the priests. They would be responsible, as God's representatives, to see that those rest days were faithfully observed. (Ezek. 44:24) The purpose of the sabbath is expressed thus: "And you must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath day." (Deut. 5:15) Not only would the godly Jew enjoy a welcome respite from labor on this day, but he would also have opportunity to contemplate the marvelous deliverance that God had given together with all the subsequent blessings of victory and prosperity in the land he gave to Israel. Thereby he would be moved to render unto Jehovah the finest of his possessions as offerings in expression of loving gratitude to the Giver of every good gift.

¹⁹ Since it is the principle back of, and not the letter of, the Mosaic law that applies to followers of Christ Jesus, this matter of sabbath keeping has an even deeper significance to them. From the mo-

ment when each Christian offers himself in dedication to Jehovah he is under obligation to live each day, seven days a week, fifty-two weeks a year, as though it were a sabbath of rest. Not rest from doing good and performing the service of God, but rest from selfish labors looking to achievement of personal ambitions. Rather, he puts the worship of God first in his life, and even when he has to engage in secular work so as to earn a living for himself and his family, he never loses sight of the fact that he is a dedicated slave of God. He keeps always in mind the marvelous deliverance from sin and death's dominion that Jehovah has provided through the sacrifice of his dear Son. His life should be a life of praise to Jehovah.

²⁰ Rightly, then, the underpriests of Christ should supervise such spiritual sabbath keeping. They must aid those who are approaching God to see the appropriateness of dedicating their lives to Jehovah. They must also aid all those who have undertaken a life of dedicated service to Jehovah to keep to it faithfully and to maintain a clear vision of this genuine rest from selfish labors. That is why this journal repeatedly publishes reminders to all who love God of their obligation to assemble regularly for study and training, for this is how all worshipers are incited to love Jehovah and prove their love by right works.—Heb. 10:24, 25.

EXAMPLES

²¹ Not only must the anointed followers of Christ Jesus follow their High Priest in the matter of teaching God's requirements by precept and example, but others who would please Jehovah must strive to follow their example in turn. All who

18. What was the value of the sabbath provision to the Israelites?

19, 20. How does this apply to Christian worshipers, and what responsibility does this bring upon the Christian priesthood?

21. Do the requirements for worship and conduct of the Christian priesthood apply to anyone else? Explain why.

approach the Source of life and gain his favor must also keep themselves clean physically, morally and spiritually; they must offer the best of their service to Jehovah and with good motive; they must undertake duties and responsibilities in God's congregation with joy and appreciation; they must be firm for right worship; they must keep themselves clear of unnecessary association with worldly persons; they must always approach opportunities of Kingdom service with reverence and wakefulness; they must use all of Jehovah's provisions for them in a way that honors the Giver; they must be prepared to speak out the message of God clearly and understandably to others; they must be prepared to devote themselves and their possessions to the furthering of Kingdom interests, while, of course, making proper and reasonable provision for those dependent upon them. Jehovah calls upon all of his worshipers to live up to the

same high standard set forth in his written Word.

²² Jehovah's provision of a holy priesthood under Christ, the great High Priest, is made so that all who will may come and receive education for life. (Rev. 22: 17) In a typical manner he disclosed the regulations that would govern such a body of heavenly priests. He also provided shadow pictures of the process by which he would empower that priesthood for effectual service. This he did in order to build up our confidence in the existence and authority of such a priesthood. How grand to realize that we have a fully installed and powerful High Priest with his assisting body of priests to aid us in all of our weaknesses and problems so that we can approach and at last stand approved before the pure and holy One, Jehovah!

22. By what, then, are those called to the heavenly priesthood recognized, and how does this affect all other sincere worshipers?

Kindness Conquers Prejudice

- The apostle Paul advised Christians: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) The practicalness of this counsel is seen in the experience had by one of Jehovah's witnesses in Ghana, Africa, who did not let evil embitter and harden him. He applied the Bible's instructions, and this is what happened:

While going from door to door, he met a woman who heaped insults upon him, claiming that Jehovah's witnesses are nothing but book sellers. She refused to listen to any explanation that he attempted to offer her and gruffly drove him off. The Witness left peacefully without any attempt to retaliate or answer her sharply. Later he happened to meet a little boy who was crying because his little friends did not share some of their sweets with him. Touched to the heart, the minister lovingly bought some sweets for him. Unknown to the Witness, this little lad was the son of the woman who had just insulted him so strongly at her door.

When the boy arrived home, he showed the sweets to his mother and explained that one of Jehovah's witnesses had kindly given them to him. This caused the woman to feel very ashamed of her antagonistic and rude attitude so that she immediately went in search of the minister and apologized for her past rudeness. The minister took advantage of this opportunity to explain the Bible's message, and a Bible study was arranged and conducted in her home regularly. Today this woman is a dedicated servant of Jehovah God. Kindness triumphed over prejudice.

WHEN I was very young I used to listen with rapt attention to my grandfather, who would tell us Bible stories by the hour. I learned to love and respect God and Christ and to appreciate those who gave years of their lives to God's service. The desire to serve God with all my time and faculties grew within me. My uncle and aunt, serving as missionaries in India, used to come home every four years, and as they told of their experiences I used to hang on every word. At least, I used to think, I could be a missionary nurse.

I was just into my teens when World War I broke out. Our home was in neutral Switzerland, where mother and I shared the very common practice of knitting warm socks and gloves for men on both sides of the conflict. Our hearts ached for the multitudes of men pressured into fighting and killing and devastating a land once peaceful and beautiful.

For some time in my teens I was an invalid, confined to bed. Our minister suggested that I use some of the time to read the Bible. My brother made a special stand so that our big family Bible could be conveniently propped up for me in bed, and this proved to be such a good way of spending the long days.

In the spring of 1917 both my mother and I were in bed, she following a severe heart attack. Our Protestant minister called often, and I used to ask him about

Serving God With All My Heart And Strength

As told by Irma E. Friend

the Kingdom about which we had been taught to pray, "Your kingdom come." He answered that the Kingdom was within us. But I could not accept this, for, after all, the millions involved in the international conflict were people inside of whom the kingdom of God was supposed to be.

In July of that year my beloved mother died. I was heartbroken. Father took me out of the city to a lovely valley. Here at a sanatorium for young girls my sorrow was even worse when father and my sister left. Though the girls were very kind to me, I just could not stop weeping. To get away from everyone, I walked around the grounds and found a small garden house for a retreat.

LIGHT SHINES INTO DARKNESS

I sat by a table sobbing, my head buried in my arms. Then, a hand gently touched my shoulder and a sweet voice comforted me about the loss of my mother. "You will see your mother again in God's kingdom," assured this fourteen-year-old girl. My interest was immediately aroused. How did she know that? I wondered. So I began asking questions, and the resurrection and other promises of the Bible sounded so wonderfully comforting as she explained them to me. We became inseparable.

"Just wait until Sunday when my mother visits," she said to me that first day.

"She can really explain all of this to you, for she is an Earnest Bible Student." She really could, and every other Sunday we would read and study together with her. In the intervening weekends, when my folks came to see me, they would marvel at the continuing improvement I was making. When I explained the main reason for my happiness, they said nothing against it, for they were only too glad that happiness had returned to me.

I can recall my girl friend's mother telling about Bethel (meaning "house of God"), which was and is the Watch Tower Society's headquarters in Brooklyn, New York. "How I would love to work there!" I exclaimed vehemently. She smiled and said: "It would be wonderful if you could, but that is too far away, Irma, and they need strong, healthy people there." Nevertheless, the seed of hope had been planted, and it gradually took root.

When I was finally released from the sanatorium, my friend continued to visit me periodically. My family liked her, and father even allowed me to visit her home in an outlying small town from time to time. These were opportunities for me to attend Bible Student meetings, for at home father always expressed his dislike of "small sects." In time my father became really opposed; also my stepmother. But by that time I was already well grounded in my convictions, young as I was.

DEDICATION OPENS UP A NEW LIFE

I had already dedicated my life to God and his service in October 1918, but by reason of father's objections I could not symbolize that new relationship by baptism until 1920. That was the year I was introduced to Max Freschel. He helped me so greatly in my search for greater knowledge of God's will. Later he asked if I would be interested in serving full time at

the Swiss Bethel. I replied that this had been my goal from the first time I heard of Bethel. Still later he asked me to marry him and join him in the full-time ministry. Two wonderful opportunities at one and the same time! Imagine my great happiness!

We were married in October 1921, and soon after received an invitation to serve in the Watch Tower Society's Central European office in Zurich. Many were the privileges that now came to us. The Society's president, J. F. Rutherford, and other American brothers would visit from time to time, bringing great blessing and stimulus to us all. In 1925 we moved into our newly built Swiss Bethel at Bern, and Max and I served there for almost a year. We often think of the dear co-workers with whom we labored there. Many of them are still happily busied in the work at the Bern branch; others have gone to their heavenly reward.

In May 1926 Brother Rutherford visited the Swiss branch and at the same time we all attended a wonderful assembly at Basel. There had been some trouble and strife among some of the Swiss brothers; but Jehovah through his "faithful and discreet slave" organization kept us on the right path. Soon my husband received a telegram inviting both of us to serve at headquarters in Brooklyn. Can you picture our joy and the readiness with which we responded? Of course, it was not easy to leave our beloved friends and relatives in Switzerland, but we knew that, in accord with the promise of the Lord, many more brothers, sisters, fathers, mothers and children awaited us beyond the ocean.
—Matt. 19:29.

Landing at New York in July 1926, we found our old friend Charlie Eicher there to greet us at the pier. And how kindly we were received by Brother Rutherford and the smaller Bethel family of those days!

Though I spoke very little English, I had only to look in the eyes of the brothers and sisters to note the warmth of their welcome. It was not easy at first for a Swiss girl to get used to the grime of New York. And, too, I would often be lonesome and homesick when Max was out on the road as a "pilgrim" representative of the Society. But I kept reminding myself that I was indeed serving here at the very place I had longed to be since childhood.

I got a lot of encouragement from German-speaking co-workers in those first days, but then soon I began to learn English and to cultivate many deep friendships. At first I worked with Alberta Ford. We made beds and dusted and scrubbed together. She was swift and efficient, and must have needed lots of patience with me in those days. Her zeal, her devotion to Jehovah, and her strong desire to serve her brothers were a real inspiration to me. We were very close right up to her death in 1960.

Meantime, the years just flew by in our busy, joyful life in Bethel. As my husband likes to express it: "There never was a dull and empty moment in our lives." In 1941 we became American citizens and my husband changed his first name to Maxwell and our name to Friend, indicative of our greatest desire to be forever friends of our heavenly Father and his entire family in heaven and on earth.

HAPPILY SPENDING OURSELVES AT GILEAD

In 1943 Brother Knorr, now president of the Society, asked Maxwell if we would go to the Society's beautiful Kingdom Farm near Ithaca, New York, he to serve as instructor at the newly opened School of Gilead for missionaries, and I to serve as housekeeper. It was hard to leave Bethel, and I shed quite a few tears over the matter, but what a wonderful blessing was in store for us! After busy weeks of prepa-

ration, the first class of students arrived, and the very busy seventeen years of Gilead service started.

What a wonderful privilege we enjoyed, particularly as we became close friends to so many of the dear and faithful full-time ministers who offered themselves for missionary training! What an inspiration to be of some help to so many young men and women willing to leave behind home, friends and comforts, and spend themselves in behalf of peoples of many races and climates! For twenty-five years now I have enjoyed knowing many of them personally and I do love them all dearly. How their zeal and devotion have helped multitudes to believe in and serve Jehovah and his King!

During all those years my privileges have been rich and satisfying. I never did have to miss any of the large assemblies, and what overflowing blessings they have brought to us, and what a throng of friends we have gained through the years! I always thank Jehovah that he made us so wonderfully, so that, no matter how many friends we have, we still have room in our hearts for many more.

ANOTHER CHANGE, MORE JOYS

Kindly taking into account our advanced age, Brother Knorr called us back to Bethel headquarters, where we might have the joy of continuing to work without too much of the weight of responsibility. Again it was hard to leave our friends, but at least we could plan, as we have done, to make an annual "pilgrimage" to that lovely place.

Work at Bethel continues to be a real joy to me. It is so satisfying to expend one's strength in Jehovah's work and in behalf of his zealous worshipers, and to do so from the heart. Knowing as I do how hard our brothers and sisters work in the office and factory, I am always moved

to put forth even better efforts to make their rooms cozy, so they always have a comfortable resting-place after work. True, I often get tired physically; but each day Jehovah renews our strength, and if we use good sense to husband our energies and make wise use of rest periods it is amazing how we can keep going even as we grow older.

Not without health problems, it has been for me at times quite an uphill struggle; but, then, overseers have proved to be so kind and sympathetic, and they are always lending help when needed. And there was always some kind doctor brother who would help me meet some of the most trying situations. Truly, Jehovah has provided for all our needs. He keeps his loving promises if we faithfully discharge our undertakings relative to our dedication to him. It is so much, much better "to stand at the threshold in the house of [our] God rather than to move around in the tents of wickedness."—Ps. 84:10.

What has helped make those many years of full-time service happy and satisfying has been my dear husband's complete devotion to Jehovah and his organization. He has been a constant example to me. No matter how big a personal problem loomed, after I told him and talked it over with him it was no longer big. He just loves serving Jehovah and has always been satisfied with whatever place of service he has been assigned, serving there as a humble lover and friend of God and Christ. How could I not want to serve devotedly by his side all these years? I assured him back in 1920 that I wanted to do this, and I still feel the same way about it.

COMING IN THE NEXT ISSUE

- Empowering a Priesthood for Effectual Service.
- Is Your Religion the True One?
- Can You Too Have the Joys of the Missionary?
- Guard Against Coveting.

When I get tired, after doing what I can and wishing it could be more, I often think of Rebekah. She gladly served refreshing water to Abraham's servant, Eliezer, and when his thirst was quenched she eagerly went on drawing water for his ten camels. She must have been quite weary after all that labor, but she was contented; and what a rich reward she received! There is indeed deep content when we do what we can, even if it is not all we would like to do.

This satisfaction in doing what we can, be it in the field ministry, in missionary service, in the congregation or serving at Bethel, is so highly rewarding! Even though we are still unprofitable servants to Jehovah, it is so encouraging to re-

lect on the fact that he kindly affords us opportunity to be his fellow workers, even when our part is so infinitesimal when compared with the vast treasures of his kindness continually expended in our behalf.—1 Cor. 3:9.

Ever since that memorable day in 1917 when a young girl's hand and voice were used by Jehovah to bring me comfort from God's Word, the Bible, I have always wanted to extend the same blessing to others in need. Revelation 21:1-4 has been a favorite text of mine, and I have used it time and time again to rescue people in sorrow. I am so grateful to Jehovah for granting me the help necessary to be, not a missionary nurse, but one of his Kingdom messengers in this unique era. Jehovah has surely directed matters, and I shall ever be thankful to him and to his dear Son, my Savior, and to my brothers and sisters who have so lovingly aided me to stay on the road toward endless life and happiness.

Transformed by the Power of God's Word

HE apostle Paul counseled: "Be transformed by making your mind over," yes, "be made new in the force actuating your mind," clothing "yourselves with the new personality, which through accurate knowledge is being made new." (Rom. 12:2; Eph. 4:23; Col. 3:10) Does the application of these words in this modern age produce results? The following experience of one of Jehovah's witnesses gives the answer:

"While I was working as a secretary in a large firm, my work brought me into contact with a young man who was typical of this old system of things. He smoked constantly and, when irritated, his language was atrocious. His manner was crude and he made very cutting remarks. He spent his evenings and weekends in bad company and in bad places.

"One day at noon he came to my desk. I usually ate my dinner there so I could be alone and study. He milled around for a while as if he had something on his mind and finally said: 'May I ask you a question?' I replied that he could, whereupon he pulled a chair up to my desk and asked me what my religion was. At the time I did not know why he asked me this, but later I found out that he had noticed that I acted differently from the others in the office.

"I told him that I was one of Jehovah's witnesses, but this provoked no response, for his expression remained the same. He said that he had never heard of them and asked what made them so different from any other religion. Though I explained there were many differences, I emphasized the hope of eternal

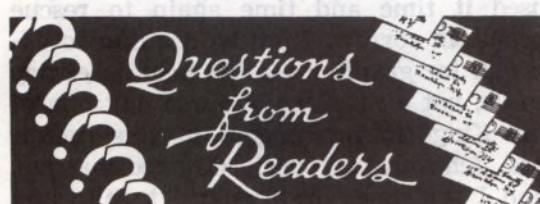
life on earth under God's kingdom. With my Bible, I gave him the Scriptural proof. Soon it was time to return to work, but the next day he came back to continue our discussion. The lady he worked with later told me of his reaction to our first talk together. He told her that he had spent the whole dinner hour talking religion with me. When she asked him what religion I belonged to, he replied: 'I do not remember exactly, but whatever it is, they have it!'

"After a while he quit working there and I suggested that he have a regular home Bible study. I made arrangements for the presiding minister of the congregation of Jehovah's witnesses in his vicinity to call on him and to help him. He never had the chance to do this, for the young man looked up the Kingdom Hall himself and arranged for a Bible study.

"How thrilled I was to see him attending all the sessions of our circuit assembly! Imagine the joy I felt in hearing him give his first talk in the Theocratic Ministry School in his congregation! Soon he was baptized. Later I had the added joy of hearing him deliver his first public lecture. As I sat listening to him, I could not help but remember what he used to be like back there at work—his bad habits and his foul language. Now here before me was the same person transformed by the powerful Word of God into a qualified minister. He continued to advance so that now he is devoting himself full time to the work of helping others to 'put on the new personality which was created according to God's will in true righteousness and loyalty.'—Eph. 4:24."

While it is generally agreed that the book of Psalms originally contained 150 psalms, there is some uncertainty as to how they were divided. This is illustrated when one compares Psalms in the King James or Authorized Version (AV), with Psalms in the Roman Catholic Douay Version (Dy). Both have 150 psalms, but their numbering is not the same.

The *Authorized Version* follows the arrangement in the Hebrew Masoretic text (M). Since the *New World Translation of the Holy Scriptures*



- Why do certain Bible translations differ as to the numbering of the Psalms, and where exactly do they differ?—J. C., U.S.A.

tures (NW) was translated directly from the original languages, it also follows the Hebrew enumeration. However, the ancient translation of the Hebrew Scriptures into Greek, called the Greek Septuagint (LXX), arranges some of the psalms differently. It unites Psalms 9 and 10 as well as 114 and 115, and it divides both 116 and 147. Yet, the total is the same. The Latin *Vulgate* (Vg) continues the divisions found in the Greek. Since the *Douay* and many other Catholic translations are based primarily on the *Vulgate*, the numbering in these translations is different from that found in translations following the Hebrew text.

There are reasons offered to support both sides of the question of whether the Greek *Septuagint* is correct or not. And it must be admitted that no man today can be absolutely certain how these few controversial psalms were originally arranged. But many scholars acknowledge the weight of authority of the Masoretic text. Even if it is not as old as extant copies of the *Septuagint*, it is not a translation into another language, as is the Greek *Septuagint*.

The following chart presents the two most common arrangements:

<i>M, NW, AV, etc.</i>	<i>LXX, Vg, Dy, etc.</i>
Psalm	Psalm
1-8	1-8
9, 10	9
11-113	10-112
114, 115	113
116	114, 115
117-146	116-145
147	146, 147
148-150	148-150

It is evident from the above that if one is accustomed to using a translation following the Hebrew arrangement, he might have difficulty in locating a certain psalm in the *Douay Version* or another translation following the *Septuagint* arrangement. As a general guide, he could try the psalm with the next lower number. If he commonly used the *Douay*, he could increase the number by one when seeking most of the psalms in translations following the Hebrew arrangement.

One other noteworthy variation in certain translations involves the verse numbers. Some translations at times number the superscription or introductory remarks for certain psalms as verse one in those psalms. So, if one located the correct psalm, but the verse seemed in error, it might well be one verse later in that translation. It might even be two verses later if the

title or superscription was long and was counted as verses one and two in that psalm, such as in Psalm 52 (Psalm 51 in the *Douay Version*).

- Since the Jewish priests wore head coverings when serving in the temple, why did the apostle Paul later write that men should not wear a head covering, but, rather, that women should? —L. H., U.S.A.

These two directions were under different arrangements. It was not until the conclusion of the Jewish arrangement, with its systems of priests, sacrifices and temple worship, that Paul explained what God desired concerning head coverings under the Christian arrangement. (Heb. 9:26) Just as Jehovah had the right to alter his procedure of true worship, he could make a change in regard to who should wear a head covering.—Dan. 4:35.

The wearing of head coverings on the part of Israelite priests was not a matter of personal choice; it was by directive from God. The high priest had to wear a special turban. A small gold plate engraved with the words "Holiness belongs to Jehovah" was fastened to the forefront of the turban and thus came to be upon the high priest's forehead. (Ex. 28:4, 36-38) The underpriests wore headgears of a somewhat different type. (Ex. 28:40) In both cases the head coverings would serve as a sign of submission to Jehovah, as well as being "for glory and beauty." (Ex. 28:2, 40) Thus the priests wore head coverings out of obedience to their God and Lawgiver.

However, in describing what was proper in the Christian congregation, the apostle Paul showed that women praying or prophesying in the congregation, where a male would normally do that, should wear a head covering. For the male ministerial servant in the congregation, a head covering would be improper; it would shame his head, Christ. (1 Cor. 11:3-16) Let us note, though, that there was a difference here. At the temple or tabernacle under the Jewish arrangement, no women performed priestly duties, so there was no need to draw a distinction between male and female. But in the Christian congregation both males and females might be serving. So, by inspiration, Paul appropriately pointed out that under certain circumstances a Christian woman was to "have a sign of authority upon her head because of the angels," whereas the men who were directly representing Christ were to do so bare-headed.

In both cases, under the Jewish priestly arrangement and under the Christian arrangement, the head covering served as a sign of submission. But there was double reason for the women serving in the Christian congregation to have a head covering. They thus pictured the subjection of the congregation to Christ, and, additionally, by wearing a head covering they acknowledged the headship of the male in God's arrangement.—1 Cor. 11:8, 9; Eph. 5:21-24.

- What does the Bible mean when it speaks of Christians' 'greeting one another with a holy kiss'?—L. L., Canada.

In the conclusions to four of his letters, the apostle Paul encouraged Christians in the first century to "greet one another with a holy kiss." (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26) And in a similar vein, the apostle Peter urged: "Greet one another with a kiss of love." (1 Pet. 5:14) Though the Bible does not provide details about this practice among first-century Christians, a brief look at the custom of kissing among the Hebrews sheds some light on the matter.

In Biblical times affection, respect or peace was often shown by kissing on the cheek,

forehead, lips or hand. This could be done without any romantic or erotic overtones. There are Bible examples of male relatives kissing, and of kisses between male and female relatives. (Gen. 29:11, 13; Ex. 18:7) Also, kissing was a gesture of affection between men who were very good friends. (2 Sam. 19:39; Acts 20:37) These tokens of friendship and affection might seem unusual to persons who have been trained to be more reserved with their feelings. But to those people it was no more unusual than is a hearty handshake between close friends today.

So Paul and Peter were not establishing any new Christian custom or solemn religious rite. Rather, they were drawing upon a form of greeting that was already common in their day. Among Christians this would not be a mere formalism, but would truly reflect the brotherhood and spiritual oneness of those united by true worship. When fellow Christians greeted "one another with a holy kiss" there would be no improper familiarity or scandal, but a demonstration of chaste, godly affection. This same close, warm and chaste spiritual affection and brotherhood is cultivated among true Christians today, even though local customary greetings usually take some other form.—John 13:34, 35.



ANNOUNCEMENTS



FIELD MINISTRY

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"WATCHTOWER" STUDIES FOR THE WEEKS
 July 7: A Heavenly Priesthood—God's Provision for Life Seekers. Page 364. Songs to Be Used: 64, 48.
 July 14: Regulations for the Heavenly Priesthood. Page 371. Songs to Be Used: 61, 13.