



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

APRIL 1, 1957

Semimonthly

GUARD YOUR CHRISTIAN TRUST

—
**THE CHRISTIAN'S RESPONSIBILITY
TOWARD OTHERS**

—
"THE LORD'S EVENING MEAL"

—
WHAT IS EASTER ALL ABOUT?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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

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

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Do YOU know? Actually almost all people who celebrate Easter know little about it. In fact, about all they know is that it is supposed to commemorate the resurrection of Christ Jesus. They do not know the answers to vital questions pertaining to Christendom's greatest festival, questions such as: Where did the name "Easter" come from? How did Easter get started? What is the meaning of Easter's curious customs? Above all, what does the Bible disclose about the Easter festival?

The word "Easter" appears in the King James Bible at Acts 12:4; this, however, is an error of the translators. The original Bible word *pascha* simply means "pass-over," and that is the way modern translations render it. So Easter is not really

mentioned in the original Greek of the Christian Scriptures. But does not the Bible command Christians to commemorate some event concerning Christ?

Yes, Jesus told his followers to remember his death, which occurred on Nisan 14, A.D. 33. His followers were to celebrate his death by keeping the Lord's evening meal each year at that date. "Keep doing this," said Jesus, "in remembrance of me." (1 Cor. 11:24, NW) What about his resurrection on Nisan 16, A.D. 33? Jesus gave no command to celebrate it. Nor did the apostles who talked with the resurrected Christ give any command to celebrate his resurrection. His death was the only event to be memorialized by a Christian feast.

Since Easter is not authorized by the Bible, where did it and its name come from? In the book *Great Catholic Festivals*, by Jesuit James L. Monks, there are some clues. This book, bearing the imprimatur of Cardinal Spellman, tells us on page 33: "It often happens that when pagans are converted to Christianity they retain some of the customs of their former life and Christianize them, as it were. The pagan Anglo-Saxons used to celebrate a festival of their goddess of spring, who was named *Eôstre*. When they became Christians and celebrated our great festival, which always comes in the spring, they kept the old name which became our Easter."

It becomes apparent, then, that Easter is a pagan name and that the event is

associated with a pagan goddess of spring. But let us now go back to the time when Easter got its official start. It was A.D. 325, long after Christ's resurrection. By now apostasy had set in and there were many false Christians, Christians in name only. The pagan emperor Constantine was one of them. Constantine, who was still chief priest of the Roman pagan religion, assembled a large number of these apostate Christians together at the Council of Nicaea. What was this pagan priest's motive?

He wanted harmony in religion for political reasons. And so, as the book *A General History of Rome* tells us, "he combined in his own mind the two hostile faiths rather than balanced them against another—a state of feeling rather than of opinion, which is more common, perhaps, than is generally supposed." Constantine thus blended the two religions, the Roman pagan religion and apostate Christianity. One of the results was that Constantine decreed that "everywhere the Great Feast of Easter" was to be observed.

This appealed to the pagans, since they had long been used to worshipping a springtime goddess of fruitfulness. To the Greeks and Romans her name was Astarte. The Babylonians had worshiped her by the name Ishtar and the Phoenicians by the name Ashtoreth.

It was natural that the customs and rites pertaining to these springtime goddesses and their worship would surround Easter. Thus archaeologists have uncovered carvings of the fertility goddess Ishtar. They found her holding an egg in her hand and a rabbit at her feet. Thus the book *Great Catholic Festivals* comments on Easter: "The eating of eggs on this day is said to have come down from pagan usage of the egg as a symbol of fertility." And *The Catholic Encyclopedia* says under

"Easter": "The rabbit is a pagan symbol and has always been an emblem of fertility."

Worshippers of the springtime goddess Ashtoreth had a custom of eating cakes in her honor. They called the goddess "queen of heaven." Of Ashtoreth and her worshippers the Bible says: "The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." (Jer. 7:18, AS) Jehovah's anger was kindled against his people whenever they adopted these pagan customs. But those who adopted the pagan Easter festival were not interested in following the Bible. They Christianized the pagan cakes, so they thought, by marking a cross on the top of them, thus the hot cross buns.

Even the wearing of new clothes and the Easter parade were part of the pagan rites. European pagans believed that wearing a new bonnet on Easter brought happiness in love. The Easter parade is a late addition to the festival, according to some authorities, who say that it comes from an ancient Chinese spring procession. Rich mandarins donned their finest robes and then displayed them en masse to one and all. "Such things as Easter-eggs, Easter-fires, Easter-games and Easter-laughter," concludes the book *Easter*, "all seem to have a heathen origin."

Though Protestants for a long time took no notice of the Catholic Church festival Easter, within the past seventy-five years virtually all Protestant churches have begun to observe Easter. Of the United States, the book *The American Book of Days* says: "It was during the Civil War that the nonritualistic churches began to observe Easter. So many men were killed and so many homes were made desolate that the churches strove to bring all the con-

solations of religion to the bereaved. In the Presbyterian churches first, and in the others later."

Knowing what Easter is all about, what does the true Christian do? He knows the Bible rule: "What fellowship does light have with darkness?" And he follows God's

command: "'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'" There is no reason to follow the Easter paraders. Follow Jehovah. Separate yourself from Easter and its unclean pagan practices.—2 Cor. 6:14, 17, NW.

"the LORD'S EVENING MEAL"



This evening meal is also known as "the Lord's Supper," as "the Eucharist," and as "the Communion." What does the Bible say concerning its meaning?

all that the Devil could do. He also provided the basis for deliverance of all mankind from bondage to sin, death and the Devil as the "Lamb of God."—John 1:29.

Among those who recorded the event is Matthew, who was present: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disci-

IT IS but fitting that God's act be memorialized or annually called to mind by suitable celebration. That is why God commanded his people Israel to memorialize their miraculous deliverance from Egyptian bondage by an annual passover celebration. In obedience to that command Jesus and his apostles came together in Jerusalem on Nisan 14, A.D. 33, to celebrate the passover.

At its close Jesus instituted something new. It was to be a memorial of his death, replacing the passover celebration. And was it not most fitting that Jesus' death should be memorialized? Did it not mark an even greater victory for Jehovah God than did the deliverance of the Israelites from Egyptian bondage? It did, for on that occasion Jesus proved that a perfect man could be faithful until death in spite of

ples, he said: 'Take, eat. This means my body.' Also he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant" which is to be poured out in behalf of many for forgiveness of sins.' The accounts of Luke and Paul tell of Jesus' further instructions: "Keep doing this in remembrance of me."—Matt. 26:26-28; 1 Cor. 11:24, NW.

What did Jesus mean by his words and how did he intend his followers to commemorate his death? Is this evening meal a sacrament? How often should Jesus' death be memorialized? What is represented by partaking of the emblems of bread and wine? Who may properly partake and what are the obligations of those who partake?

The Lord's evening meal is not a sacrament. It does not impart grace or special blessing from God by one's partaking of it. Not even the thought, let alone the term "sacrament," is found in God's Word. In fact, unless one partakes of it worthily, one eats and drinks condemnation unto himself. There is no virtue in the act itself save that all obedience merits God's blessing and approval.

THE BREAD AND THE WINE

Jesus used unleavened bread. That was the only kind the Jews were permitted to have in their homes at passovertime. In view of his example, as well as the words of the apostle Paul, likening malice, wickedness and injuriousness to leaven or yeast, it is but fitting that the bread used at the Lord's evening meal be made without yeast. Because bread made thus is hard and brittle we read of Jesus' breaking it. We need not, therefore, attach any symbolic meaning to Jesus' breaking the bread.

Because of the great harm done by the liquor traffic, some have insisted that Jesus used grape juice and that it, rather than wine, should be used. But since there was no way in which to preserve grape juice in his day, the fruit of the vine must have been fermented wine, even as the word Jesus used indicates. And while some question its color, in view of Jesus' likening it to blood it is reasonable to conclude that it was red wine.

Some theologians have stated that it is not necessary for those receiving the emblems to receive both the bread and the wine. There is no Scriptural justification for this, however, since Jesus gave the eleven apostles present (Judas having left previously) both the bread and the wine. Such a custom is merely a device to make more prominent the unscriptural distinction of clergy and laity. Many battles were fought and many lives lost on this very

question, the Hussites insisting on receiving both emblems and the church of Rome wanting to deny them the wine.

HOW OFTEN CELEBRATED

Many religious authorities claim that the early Christians observed the Lord's evening meal daily, citing such texts as Acts 2:42, 46. However, since wine is not mentioned in such instances it does not seem that such "breaking of bread" was a celebration of the Lord's evening meal, but rather the taking of nourishment. Thus after Paul and his fellow travelers on a disabled ship had not eaten for many days Paul urged them all to eat. After which "he also took a loaf, gave thanks to God before them all and broke it and started eating."—Acts 27:35, NW.

Since Jesus instituted the memorial of his death on passover night, is it not reasonable to conclude that he intended it to be celebrated annually, even as was the passover? Yes, it is, and that is why one Canon Foxley observed "we might have thought that the Christian Eucharist was meant to be annual like the Passover." Foxley, however, missed the truth because he confused other "breaking of bread" with the Lord's evening meal.—*The Apostolic Age*, Bartlett.

Besides, just as the passover had to be celebrated on the fourteenth of Nisan, Nisan being the first month of the Jewish year, which began in the spring, so it is but reasonable that the memorial of Jesus' death be on its anniversary, Nisan 14. And that it was to be a memorial is clear from Paul's further words: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives."—1 Cor. 11:26, NW.

WHO MAY PARTAKE

What is pictured by one's partaking of the bread and wine of the Lord's evening

meal? It shows that those partaking have exercised faith in Jesus' shed blood and have accepted the benefits of his sacrifice in their behalf. As Jesus stated on another occasion: "He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day."—John 6:54, NW.

Jesus further said that the wine represented his blood that made valid a new covenant in behalf of his followers. This calls to mind the blood of bulls and goats that made valid the old law covenant. It therefore follows that only those who belong to spiritual Israel, or Christ's body, may properly partake. "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf."—1 Cor. 10:16, 17, NW.

Are not all dedicated Christians members of Christ's body? No, they are not. The Scriptures show that Christ has a "little flock" as well as a "great crowd" of other sheep. To become a member of either class one must come in touch with God's Word and with his servants, must exercise faith, repent of his former course and dedicate himself to do God's will and to follow in Jesus' footsteps. That dedication must be followed by water baptism in obedience to Jesus' command.—Luke 12:32; Rev. 7:9; John 10:16, NW.

These steps all Christ's sheep must take. However, those who become members of the little flock of Christ's body have God specially act on their behalf. In what way? In first declaring them righteous by reason of their faith in Christ's blood; in beget-

ting them as spiritual sons by means of His holy spirit and in calling them to a heavenly calling as heirs of God and joint heirs with Christ, with whom they will rule as kings and priests for a thousand years. Limited to 144,000, they are truly a little flock.—Rev. 20:5, 6; 14:1, 3.

These only are the ones "born again." To them alone apply Paul's words: "You received a spirit of adoption as sons, by which spirit we cry out, 'Abba, Father!' The spirit itself bears witness with our spirit that we are God's children." These have a sure, living hope of heavenly glory.—John 3:7; Rom. 8:15-17; 1 Pet. 1:3, 4, NW.

These must 'keep presenting their bodies as a living sacrifice to God'; like Jesus, they must faithfully witness to God's name and kingdom; and they must lead clean, exemplary lives.—Rom. 12:1; John 18:37; Gal. 5:19-21, NW.

Those who comprise the great crowd of other sheep, not being members of Christ's body, do not partake of the Lord's evening meal. However, they will benefit from Christ's sacrifice and Kingdom rule, gaining everlasting life on the paradise earth of Jehovah's new world.

Though not partaking of the Lord's evening meal, these are nevertheless keenly interested in it and in those who do partake. All these, together with all men of good will, are invited to come together with the Christian witnesses of Jehovah on April 14, after 6 p.m., to observe the Lord's evening meal being celebrated and to have recounted to them the importance of Christ's death, to the vindication of Jehovah's name and to their own gaining of everlasting life.

Look! I am come . . . to do your will, O God.

—Heb. 10:7, NW.

Gilead Graduates Its 28th Class

ON FEBRUARY 3, 1957, one hundred and five students were graduated from the Watchtower Bible School of Gilead. There were forty-seven non-Americans in the class, who came from twenty-one countries. The student body of men and women ranged in age from twenty to fifty-nine. Some were married couples, others were single. Within five and a half months they mastered as much material as the average college requires a year to cover.

To witness the graduation exercises were friends and relatives who came from eighteen states and three provinces of Canada. There were persons present from Oklahoma and California, and a special bus brought forty-one eager witnesses from Montreal.

On Saturday night N. H. Knorr, president of Gilead school and of the Watch Tower Society, conducted the weekly *Watchtower* study, which was followed by a musical program by a number of students. President Knorr then concluded the program by relating high lights from his recent trip to Europe, the Middle East and Asia.

The Sunday morning program began at 9 a.m. with song and prayer. Kingdom Farm manager John Markus and the four instructors, Karl Adams, Harold Jackson, Maxwell Friend and registrar A. D. Schroeder, gave the graduates departing words of counsel.

Markus advised the graduating twenty-eighth class to work or plow in hope in their missionary fields, so as to be partakers of the harvest. (1 Cor. 9:10) Jackson told the class to let their boasting be, not, I have been to Gilead, but in the right fruits that Gilead training will help them produce. (2 Cor. 1:12-14) Adams counseled the students to keep their joy alive. 'What-

ever you do, do it whole-souled as to Jehovah,' he said. (Eph. 6:6-8) Friend encouraged all to carry on with the highest education, which is fulfilling the perfect law. (Matt. 22:37-39) Registrar Schroeder lovingly urged the students to remain steadfast to their dedication, that five elements would help them: be joyful, be restored, be comforted, have unity and live peaceably.

Now it was time to hear from Gilead's president N. H. Knorr, who spoke on "Are You Qualified to Teach?" based on the scripture at 2 Timothy 2:24. "There is no end to learning," he said. "You must always seek knowledge from Jehovah, always be learners. But you must always be teachers at the same time." He encouraged the students to "keep humble, meek and instruct in mildness." He assured the new missionaries that Jehovah God would back them up even though this wicked system of things would bring opposition and persecution upon them.

After the talk the students filed up to receive their diplomas and to learn where they would be sent. They were assigned to thirty-three lands, which include Bolivia, Liberia, Puerto Rico, Mauritius, Cyprus, Honduras, North Borneo, Gold Coast, Lebanon, Canada, India, Venezuela, Morocco, Paraguay, Belgium, Hawaii, France, Northern Rhodesia, British Guiana, Panama, Peru, Brazil, West Germany, Nicaragua, Denmark, Norway, Sweden, Eire, Newfoundland, Nyasaland, Chile, the United States and Austria.

In the afternoon, during a one-hour program, students gave warm expressions of their appreciation and personal experiences from the platform. This was a lovely climax to a heart-warming winter graduation for the 2,154 that attended the exercises.

Pursuing my Purpose in Life

As told by Doris Monroe

TWO milestones in my spiritual growth were passed before I finally chose pioneering as a life career. The first was having a part in bringing the truth to a former school chum of my sister. Although opposed at home, she began to come to meetings with us. In helping her we were actually building up our own faith.

The second milestone: About this time special pioneers were sent to our suburb, near Chicago. Meetings were held in a home and evening booklet work was begun. What a thrill for us to take our first publisher in the service! In spite of very limited training at the time, she continued on, soon was immersed and now had become our spiritual sister. That was the beginning of a close friendship that resulted in our sharing ten years of pioneering, graduation from Gilead and service in a foreign country.

When the special pioneers left I began my first study with a small elderly woman. She had gone through only the second grade. For her learning was difficult, but soon she was coming to meetings; and then one evening when we assembled for street magazine work she came

also, having heard the announcement and being eager to take part.

The Society's frequent letters calling for pioneers seemed to be directed to us. Though obstacles were in our way, these seemed to vanish as we reflected on what service privileges we had been using; so in the summer of 1943 three of us decided to pioneer, to begin January 1, 1944. That first year flew by. That summer we were happy to attend our first assembly as pioneers at Buffalo. In December came the Society's letter inviting us to become special pioneers. We accepted, and finally our assignment came; we were to replace a couple who were being called to Gilead from Washington, Iowa. After having lived in Chicago, this Iowa town of 5,000 population seemed terribly small to us; the contrast was overwhelming. That was in March, 1945. We had arrived in a pouring rain, had no names of persons of good will and no place to go except a hotel. But next day was sunny and before evening we had found a place to live. So at last we were ready to begin our first special assignment.

No, we did not form a congregation or find much interest. Special pioneers had worked there before with little success.

But within two months before the couple had gone to Gilead they called on a woman who took a booklet. She had come into the truth and now she accompanied us from door to door and studied *The Watchtower* with us on Sundays. Though we had no congregation, we tried to keep the schedule of a congregation and we grew in appreciation of the essential part it plays in one's life as a Christian.



In August, 1945, we went to a larger territory, Ottumwa, Iowa. In this city of 40,000 we were glad to associate again with a congregation. A month after we arrived there the sister in Washington wrote us that one of the persons of good will left in her care was now in the truth. We could hardly believe it, but a few weeks later they both came to spend the day with us in the service at Ottumwa.

Now our days at Gilead were nearing—the eighth class, to begin after the 1946 assembly at Cleveland, which we attended. How thrilling it was to be of this first international class—to hear much about India, Africa, Finland, Ireland and other lands! One evening when experiences were being related a Finnish brother told those of a brother who had actually faced a firing squad in a prison camp. Then he pointed out the brother, one of our fellow students. Another grand moment was the evening the foreign brothers received their assignments to China, Africa, the Philippines, Fiji Islands, Malta—to mention just a few places they would soon be off to. Everyone was talking at once; the halls resounded with laughter. The rest of us longed to be receiving our assignments too. Finally came graduation day, and everyone left, wondering when we should meet again.

By now our threesome had increased; four of us were assigned to work with one of the New York city congregations. Months sped by, highlighted by a trek across the continent in August to the assembly at Los Angeles. We had hardly resumed work in New York when we were called to Philadelphia for preconvention duty for two months. While there we received our foreign assignment. Excitedly we tore open the envelope, one remarking we would probably go to Chile—it was farthest away. Sure enough, Chile it was!

Sailing from New York, seventeen days later we arrived at Valparaiso, our first assignment. This unusual city, Chile's second largest, is built on forty hills, each named. On our arrival there was a congregation, very small. Often only one other person would attend besides the missionaries. During the first year our big problem was the language. Upon presenting our brief prepared testimony and pausing, the householder would begin to talk at what seemed a terrific rate of speed, using words that seemed miles long. But little by little we began to pick out the words and use them ourselves. Everyone was wonderfully patient with us. I used to marvel at how they could refrain from laughing at some of our funny mistakes; yet with a straight face they would correct us. Then several months later they laughed with us as they told us they hardly understood a thing we had said at first. Yes, some of the people we visited that first year are now publishers.

Brother Knorr's visit to Chile in March, 1949, and our wonderful Santiago assembly then, with a peak attendance of 450, are delightful memories. Five years later when he came our attendance was over a thousand. When we came to Chile the average number of publishers was 200. This year we passed the 1200 mark. Sometimes progress seems slow when it is viewed from day to day, but as we look back over the years the results inspire us.

In January, 1950, we were assigned to Chile's capital, Santiago. Six months later sixteen of us were on our way to the Yankee Stadium assembly. Thrilled beyond description to be there and to receive new instruments to use in the service, upon returning we resettled to our work. In the next three years our congregation kept growing. Encouraging it was to see how many of the publishers were maturing. But disappointments there were, too, as

students would take hold for a while, then drop away. Here for many the love of the truth is not strong enough to make a change in their personal lives. Moral standards are not very high and an inborn tendency is to take an easy course through life. But in spite of this there are those who let the truth become the first thing in their lives. To have a share in aiding such ones is a happy privilege.

Yankee Stadium 1953—yes, we went by chartered plane. For all Chilean delegates an assembly high light was graduation there of Chile's first missionary. He had been contacted by one of the missionaries during her first months here. Happy we were, too, to talk again at Yankee Stadium with our classmates serving in various parts of the world, hearing about their work; and it was quite evident that each one considered his assignment the best. We all agreed we would not want to go back to our first pioneer assignment.

On returning to Chile I made a back-call on a *Watchtower* subscriber. She told me she had been lending the magazines to an interested friend. Calling upon that friend, I found she had absorbed much of the truth. We began studying and after a few

months she accompanied me in the service and was baptized at the next assembly. Another student who had begun to go with me from door to door asked me to accompany her to the home of a friend to whom she had witnessed. We placed a set of three books and a Bible and obtained a *Watchtower* subscription on the first call, and the following week began a study. Now she is ready to go with us in the service.

Kingdom service is the only worthwhile activity, giving greatest happiness and comfort, not only to others but to us. Recently this was forcibly brought home to me when my sister, with whom I had shared ten years of pioneering, was suddenly killed, just a few months after going to Africa to marry another missionary and continue full-time service there. Truly nothing was as sustaining to me then as having my days filled in the service, pursuing my purpose in life, bringing comforting news of the incoming glorious new world to the sheep. As I look back over my twelve years of pioneering I find that they have been, indeed, the richest years of my life. Joyously I look forward to the privileges of the next twelve, as well as countless ones beyond.

Communist Hypocrisy

❧ "Why do we not declare in our program that we are atheists?" asked Nikolai Lenin in 1905. The Communists, of course, thought they would get more adherents by not advertising their atheism. But when it suits them and when it makes their propaganda more effective, Communists do not hesitate to call on God. Recently Soviet leader Nikita S. Khrushchev said that though Stalin made mistakes, they had not been essential, and asked that "God grant that every Communist should be able to fight like Stalin." Khrushchev's calling on God to make all Communists like Stalin prompts the quoting of a passage from Robert E. Sherwood's book *Roosevelt and Hopkins*: "Suddenly Stalin exclaimed, 'May God help this enterprise to succeed!' (The translation of this remark, as given by Churchill to Roosevelt, was: 'May God prosper this undertaking!') I have been told that it was by no means unusual for Stalin, who had been educated for a time in a religious seminary, to invoke the aid of the Deity." Hypocrisy knows no boundaries in the realm of communism.



GUARD YOUR CHRISTIAN TRUST

his beautiful trust guard through the holy spirit

which is dwelling in us.”—2 Tim. 1:14, NW.

THESE are the inspired words of the apostle Paul to his associate minister Timothy. Timothy was given a beautiful trust to guard. What is a trust? Of what trust was Paul writing? A trust is that which has been committed to one's care for profitable use or for safekeeping, for which an account has to be rendered. Something given in confidence to be used for the benefit of another is a trust. It is a duty incumbent on one, something that one is bound in duty and honor to keep inviolate. Therefore a trust is not to be taken lightly.

² An excellent Scriptural example of a trust is found at Matthew 25:14-30. Jesus showed in parable how a man gave a trust to three of his slaves. What was given was not theirs, but was to be used as the master desired. Two of the slaves increased the money entrusted to them, while the third buried his in the ground. When the time came to give account to the owner the third slave proved good-for-nothing and unfaithful to his trust, and he lost his position. A trustee must comply with the terms of his trust and prove trustworthy or suffer the consequences.

³ Timothy's trust was similar to what Paul himself had. In the preceding verse Paul had said: “Keep holding the pattern of healthful words which you heard from me with the faith and love that are in connection with Christ Jesus.” The pattern

came from Paul, who had written previously about “the glorious good news of the happy God, with which I was entrusted. I am grateful to Christ Jesus our Lord, who delegated power to me, because he considered me trustworthy by assigning me to a ministry.” Paul and Timothy served together under the trust and at Thessalonica “mustered up boldness by means of our God to speak to you the good news of God with a great deal of struggling. . . . we have been proved by God as fit to be entrusted with the good news.” So it is made clear: The ministry of the glorious good news is a sacred trust from Jehovah, of which every true Christian is a trustee.—2 Tim. 1:13; 1 Tim. 1:11, 12; 1 Thess. 2:2, 4; Tit. 1:3, NW.

⁴ To be entrusted with anything by the Most High God is an unspeakable privilege. Indeed, the greatest honor that could be given to any man is for him to hold and guard this beautiful trust of the ministry; yet we are humble before our God. “We are . . . ambassadors substituting for Christ, as though God were making entreaty through us.” No Christian should ever forget his position. It must always be foremost in his thoughts. The honor is great; it is accompanied by great responsibility. It was so for the apostle Paul, it was so for Timothy, and today it is so for all Christians, including us. When one is given much, more is required of him. The ministry is not to be taken lightly. It must

1. What is a trust?
2. How is Matthew 25:14-30 an example of a trust?
3. What sacred trust was given to Timothy?

4. How should the Christian view his ministry?

be viewed seriously and recognized as a precious treasure that sparkles like a beautifully cut diamond, with many sides or facets. Many things go to make up the ministry, and each one is to be guarded as a valued part of the great treasure that the ministry truly is.—2 Cor. 5:20; 4:1, 7; Luke 12:48, NW.

⁵ The name *Timothy*, or *Timotheus*, means “honoring God,” and indeed he was, because he kept his many obligations before Jehovah under the sacred trust. The things he was required to do are of interest to Christians now, who also have part in the ministry and who wish to prove themselves faithful and therefore dear to God. All Christians have part in some of them. Each has his assigned place from Jehovah through the theocratic organization. As Timothy followed the pattern set by Paul, so must Christians today. “Become imitators of me, even as I am of Christ,” said Paul.—1 Cor. 11:1; Phil. 3:17; 2 Thess. 3:7, 9, NW.

PERSONAL PREPARATION

⁶ A Christian is a minister of God and he must therefore train and equip himself, aiming in the right direction for success. His mind is kept clear and his eye sharply fixed on his goal of godly devotion. “Be training yourself with godly devotion as your aim.” Always the Christian is governed by the fear of Jehovah as he prepares himself and guides his course through a dedicated lifetime of ministry. He learns much about godly devotion as he proceeds in God’s service; so the closer he applies himself to this training the more

beneficial results he attains. The more conscientiously an athlete prepares his body by training, the more benefit he gains and it is beneficial for a little while. This is compared to the benefits of godly devotion. “Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come.” To be fit the athlete concentrates on his training and allows nothing else to become of greater import to him, to bar his success. Godly devotion can be developed too when one avoids having his attention distracted from what he is doing. Taking only occasional interest in godly devotion and service could not lead Timothy to success. The Kingdom demands first consideration, without wavering. In the ministry you must “pay constant attention to yourself and to your teaching. Stay by these things.” Constant attention is a primary requirement.—Matt. 6:33; 1 Tim. 4:7, 8, 16, NW.

⁷ For one to demonstrate that he has prepared himself well he must be able to show he has the favor and blessing of the Owner of the trust, Jehovah. The Owner of the trust promises life to come and has raised in his servants a strong hope for the future. Jehovah expects his servants to produce results and, with the hope they have spurring them, they work hard and exert themselves in the ministry. The true Christian minister does not complete a course of theological training, nor does he sit back relaxed as an accepted minister of Jehovah at some church or building. His Scriptural preparation for successful ministry must continue and he must al-



5. Why should we be especially interested in what Timothy did?

6. By what kind of training does the minister equip himself, and of what benefit is it to him?

7, 8. (a) How is continual training related to guarding the Christian trust? (b) What will result from proper use of the Bible in our training?

ways progress in maturity. He is a diligent student and a field worker. Hence Paul advises: "Continue applying yourself to public reading, to exhortation, to teaching." From time to time you may see someone who does not continue to apply himself in the ministry and you will find him weak in hope and weak in faith, no more fit for the ministry than the athlete who has neglected his training for some other interest or because of sheer laziness or indifference is fit to contend in the games. He no longer has godly devotion as his aim and in his weakness he is in danger of losing his ministry and even his life. It could hardly be said that he is a strong, wide-awake guard of his Christian trust. By becoming unproductive he is in a position like the slave who buried the money that was entrusted to him and worked not at all with what the Master had given him. The Master of the sacred trust may take it from the unproductive servant whenever he wishes; so being unproductive is not guarding your trust.—1 Tim. 4:10, 13, 14, NW.

⁸ The Word of God has been provided as an instrument for our instruction and for the help of others. We use it in our public reading, in exhortation to godly devotion and in teaching the people of good will. To accomplish these requisites of the ministry we must know how to use the Bible and advance in the skillful handling of it. This is a continual effort on our part, requiring study and participation in discussions of the truth in meetings and with fellow Christians. As we make progress we shall be able to deal with spiritual matters in our battle against error and shall learn how to work with the Word powerfully, to the honor of Jehovah's name, not ashamed because of failure in knowing our hope or in finding means of expressing the truth. Not that we want to have men look at us with praise and ap-

proval, but the trusted minister is told: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." We need Jehovah's approval.—2 Tim. 2:15, NW.

⁹ Spiritual food is essential to the welfare of the Christian trustee. Every witness of Jehovah finds it necessary to devote a great portion of his life to consuming the nourishment provided for the spiritual man. He must "keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus." This is spiritual power, essential to the success of guarding the Christian trust. Now, as never before, we need this spiritual power. We are in the midst of a great spiritual warfare, and our real enemies are the invisible demon hosts. They know they have a short time, and they would like to destroy Jehovah's servants. Just as Timothy did, we must "go on waging the right warfare, holding faith and a good conscience."—2 Tim. 2:1; 2 Cor. 10:4; 1 Tim. 1:18, 19, NW.

¹⁰ The spiritual power is acquired by taking advantage of all the provisions Jehovah has made for his servants. To be able to stand firm against the machinations of Satan we need the truth, love of righteousness, the good news, faith, knowledge of salvation, and the Word of God. Paul mentioned these as the full suit of armor from God. Even as a suit of armor was put on by a warrior, so the Christian is obliged to do so spiritually. The spiritual armor is put on through regular private study and meditation on the truth, by sharing the good spiritual things in congregational study meetings, and through continual discussions of Jehovah's purposes with fellow Christians and, among the public,

9. Why do we need spiritual power, and how can it be obtained?

10. How does a Christian guard against the machinations of the Devil?

wielding the "sword of the spirit." In the same way the armor is kept on and our guard is kept up.—Eph. 6:10-18, NW.

¹¹ Under the Giver of truth we are trained. Our minds are shaped and molded by him so we can recognize what is good and for the upbuilding of ourselves and others. The truth constitutes healthful words; by holding to the truth we keep spiritually healthy and avoid that which is misleading, harmful and untrue. It is impossible to be a right kind of minister without closely adhering to the correct teaching. "Be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely." We must take the ministry seriously, partaking of the right teaching and following it closely. Are you doing this? Do you take the ministry seriously? Is it the most important thing in your life? Are you nourishing yourself with the words of the faith? Or do you pass over Bible study and the *Watchtower* studies superficially, not equipping yourself to give good advice to others?—1 Tim. 4:6, NW.

PREACH THE WORD

¹² Timothy was shown another facet of this gem of the ministry: "Preach the word, be at it urgently in favorable season, in troublesome season." The healthful words that Timothy had learned from Paul were to be passed on to others. This brought some personal suffering to Timothy, who, for the sake of tactfully preaching to the Jews, submitted to the painful circumcision. He was tactful like Paul, who said: "To the Jews I became as a Jew, that I might gain Jews; . . . I do all things for the sake of the good news, that I may

become a sharer of it with others." From house to house and publicly Paul had set the example in preaching urgently. For Timothy it was urgent too. It had to be done whether conditions were favorable or not. Even in times of comparatively peaceful conditions the message remains urgent, for this is the day of salvation for all men who live, whether they realize it or not. Timothy did not live in the time when Armageddon was to be fought and yet it was urgently necessary for him to preach the Word. Then how much more urgent it is now when the foretold great battle of the day of God Almighty is impending in our generation. Merely because there is a period of no persecution in a community or a country is no reason for the mature minister to conclude it is time to slack off on the preaching of the good news with which he has been entrusted. Rather, the mature person will be grateful to Jehovah and will work all the harder in the ministry while the way is held open by Jehovah.—2 Tim. 4:2; Acts 16:3; 20:20; 1 Cor. 9:20-23, NW.

¹³ A state of war now exists between Jehovah's reigning King and the forces of Satan. Lull in the battle is not an indication that a soldier is no longer in the war. It is on such occasions that the soldier must be ever alert to watch for the sniper and a sudden surprise attack or, better still, to be preparing for an attack and making the attack while the enemy is on the run. It is a known fact that the best defense in warfare is a good offense. Being active in the ministry is our safeguard. Inactive ones grow spiritually weak, unable to defend themselves or their ministry. Active ones keep the shield of faith always up in place, guarding their Christian trust. The time of apparent lack of organized opposition in some lands is not the signal to quit the fighting forces of Jehovah or even to emphasize the preach-

11. What is a right kind of minister?

12, 13. (a) In gladly taking his ministerial responsibilities how did Timothy set a good example for us? (b) If a Christian is not persecuted can he afford to relax his guard? Why?

ing work less and undertake some activity in the world for selfish reasons. Fight as the right kind of soldier of Christ Jesus with the eye fixed upon the final victory, not becoming sidetracked by any involvements with this world. "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may meet the approval of the one who enrolled him as a soldier."—2 Tim. 2:4, NW.

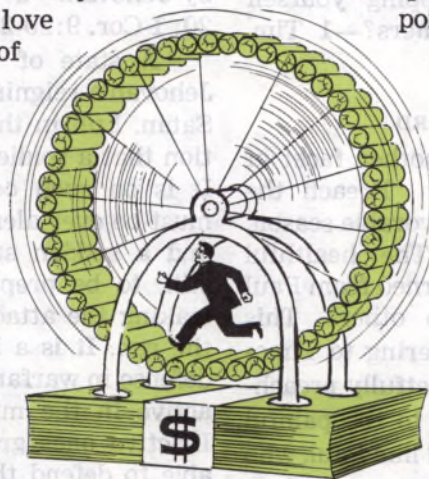
¹⁴ While Satan may not succeed in overcoming us with a violent frontal assault of persecution, we must be on guard vigilantly that none of his infiltration forces of a more subtle nature break through our spiritual armor. The spiritual warrior is not pursuing a life of ease in this old world, but he fights on under the Commander to the peoples, Christ Jesus, allowing no love of money-gaining enterprises to capture him or his fancy in this time of spiritual warfare. Admittedly the commercial businesses of life are a subtle means of overcoming many persons, little by little building up in one a love of material things and of the riches that may obtain the luxuries of this life. A true soldier does not expect luxuries and the Christian warrior now does not seek the so-called security that the riches of this world may offer, for he knows that all he now requires are the necessities of sustaining life and contentment along with them as he forges ahead in the preaching of the Word in favorable season or in troublesome season. Whatever material things he has are accepted as Je-

hovah's provision to keep him going in the warfare.

¹⁵ There is no point in accumulating a mass of material things, which we shall not be able to take along with us into the New World anyway; but let us be content with the necessities of life and make the material things work for us to keep us in the ministry. "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. However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." Do not think yourself immune to these snares.

Keep the mature Christian viewpoint of life, and while you have to provide for the necessities of life be watchful that increased commercial activities do not hurt you. If this viewpoint is firmly held to by more dedicated servants of Jehovah there is every reason to expect that more individuals will undertake the full-time ministry, and pioneers are urgently needed right now.—1 Tim. 6:7-10, NW.

¹⁶ With inflationary tendencies throughout the world in these perilous days, some



14. What subtle snare can break through the Christian soldier's guard?

15. Contrast the use of material things to bring success or failure in the ministry.

16. (a) How are some Christians now suffering much pain or ruin through love of material things? (b) What part does holy spirit play in guarding our trust?

Christians have let themselves in for spiritual weakening and difficulties by sacrificing valuable time in order to hold two secular positions in the world, leaving practically no time for preaching the Word, attending congregational meetings or for the vital personal study. Some married couples neglect not only their own personal welfare but that of their children; they both go out and find secular jobs so they can indulge themselves in expensive clothing and household luxuries, as well as the fruitless entertainments this world offers through its propaganda media. Their increased income is not used to give increased support to the ministry. The love of material things grows in them and soon they are finding no time to train up their children in the proper way of life, at the same time surrounding them with so much of the old-world influences that the children lose any appreciation they had of the truth and eventually go wrong, much to the pain and distress of the dedicated parents. Sometimes even the parents are led astray from the faith, eventually plunging themselves into destruction and ruin. Who is to blame for one's getting himself thus cut off from the faith and losing a share in the victory? We are advised to guard our Christian trust, which means from direct frontal attack or from any other danger, especially from the spirit of worldliness. Through the holy spirit from Jehovah, not the spirit of this old world, we guard our Christian trust. Filling our hearts and minds with appreciation of the things of Jehovah's Word and work will keep us attuned to holy spirit from him.—2 Tim. 1:14, NW.

¹⁷ We must remember we have a Commander who has enrolled us as soldiers, who is much more skilled in defeating Satan's snares than we are. He is the victori-

ous King of kings and Lord of lords. Our wish must always be to meet his approval, and success will come our way only if we follow the instructions from him. We are assured: "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." When we started out in the ministry we did it not in ignorance but with full knowledge of the rules of the spiritual warfare, and we must stick in the right contest and live according to the rules to guard our Christian trust successfully against Satan's snares. "You, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly before many witnesses." Victory lies in keeping affection on things above.—2 Tim. 2:5; 1 Tim. 6:11, 12, NW.

¹⁸ Guarding the ministry is not entirely on our own. We are not fighting a lone battle, but we are part of a great fighting force under Jehovah; so we must seek the One who has given us the trust. Prayer is required and emphasized in the Word. It is good for us to pray when we wake up in the morning, before we partake of spiritual and material food, before we go to bed at night and before we undertake special activities in the ministry. If we are seriously endeavoring to fulfill our dedication we shall daily offer our petitions to Jehovah. It is a privilege. In many circumstances we can pray, and we should never underestimate the power of prayer. It is another evidence to us of our strong faith. When we go into our room and privately petition Jehovah, it is because we believe in him. We have faith in God. There could be no other reason. It is not that we

17. Why does sticking to the rules of spiritual warfare bring eventual victory? What must we seek to win?

18. Why is prayer essential to guarding the ministry?

wish to be seen of men and appear religious. Jehovah will help us in times of trial.—1 Tim. 2:1, 8, NW.

¹⁹ Persecution also comes to test our guard. The Christian trust must be guarded in times of suffering. Paul wrote: "Take your part in suffering evil. . . . Remember that Christ Jesus was raised up from the dead and was of David's seed, according to the good news I preach, and in connection with which I am suffering evil to the point of prison bonds as an evildoer. Nevertheless, the word of God is not bound." It is a great honor to suffer for the Christian ministry and we may not drop our guard when trials come. The preaching of the good news is not halted by persecution. Let us rejoice when we see Jehovah's hand with us in giving a witness to his honor and let us glory in the suffering that comes to us as Christians, for it is our privilege to prove integrity. Remember, other people suffer much for unworthy things with no future reward in this world. Suffering for the ministry works out endurance. Endurance we need for faithful trusteeship.—2 Tim. 2:3, 8, 9; 3:11, 12; Heb. 10:39, NW.

CONTINUE IN THE THINGS YOU LEARNED

²⁰ Timothy learned from the older minister Paul, and he gained faith from association with his grandmother, Lois, and his mother, Eunice. Taking up the ministry is one thing; completing it with success is another. Timothy knew it. He was told: "Continue in the things you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings which are able to make you wise for salvation through the faith in con-

nection with Christ Jesus. All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." Timothy did just that; so should we today. And the youth among Jehovah's witnesses would do well to follow a similar course, learning the faith through their dedicated parents with due respect and pursuing a course of ministry comparable to that undertaken by Timothy.—2 Tim. 1:5; 3:14-17, NW.

²¹ The time to begin the ministry is when you are young, or as soon as you hear the truth. It is wise to remember the Creator in the days of your youth, and as you grow in knowledge, faith and privileges of service let nothing stumble you. First Timothy chapter 5 shows that all kinds of people—young and old, men and women—are employed in the ministry. Everyone can be useful, even the children or the feeble ones. A young or immature person might allow illness to hold him back from the ministry, but not so with Timothy. He determinedly pushed on in the face of frequent cases of sickness. He had other Christian ministers as fine examples of serving in spite of illness and pain. So let us in this day be of mature mind and serve in spite of any illness or pain that may come our way. Be patient with yourself, remembering that you are not perfect. Look to Jehovah, do your best and you will succeed in guarding your Christian trust through any stormy periods of illness.—Eccl. 12: 1; 2 Cor. 12:7; Gal. 4:13; Phil. 2:26; 1 Tim. 5:23, NW.

²² Nor should anyone who is young in the truth feel himself of no use to the Owner of the trust. If you are young you may not have had time to study all that

19. How does persecution test individuals who are guarding the trust?

20, 21. (a) What must be done to complete the ministry successfully? (b) How was Timothy an excellent example of perseverance to young and old?

22. Why should the Christian never feel inadequate or useless in the ministry?

has been published on Jehovah's purposes, but you have a place in the service of God. The good news is to be told to everyone, and whatever we have learned we ought to tell out to others. Paul, who set a pattern for Timothy, acknowledged his dependence upon help from above, and are we any different? It is evident from the two letters Paul wrote to him that Timothy had more to learn, and not one of us ever completes his learning either. You must know you do not know before you can learn. So do not feel discouraged if you find you do not know all the answers, but take your part in the ministry and as you do progress in learning. Try hard to equip yourself for every good work and fix the righteous principles of Jehovah firmly in your mind. Then serve in accord therewith. "Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." We are happy to see that today there are many youthful ones associated with the New World society who have become such examples to the faithful ones.—Phil. 4:13; 1 Tim. 4:12; 2 Tim. 4:17, NW.

²³ Part of guarding your ministry is watching your behavior. The ministry can be lost by you if you do not conduct yourself properly. God's Word gives us the necessary instruction. Timothy read in Paul's letter: "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household." The uninstructed youth often causes trouble in a household by not making a mature evaluation of spiritual things, loving pleasures only. One keeps his Christian ministry inviolate by shunning the desires that spring from spiritual immaturity. "Flee from the desires incidental to youth, but pursue righteousness, faith,

love, peace, along with those who call upon the Lord out of a clean heart." —1 Tim. 3:14, 15; 5:1, 2; 6:14; 2 Tim. 2:22, NW.

²⁴ Right conduct will result from studying God's Word and from seeking good association in the congregation, association with those who are conscientiously devoted to Jehovah's service, who encourage you to preach publicly and from house to house. If someone in the congregation shows spiritual immaturity by following a course of misconduct, rather than joining in such misconduct you should seek a good association "with those who call upon the Lord out of a clean heart." "Neither be a sharer in the sins of others; preserve yourself pure." For your own good, avoid troublemakers. Do not be surprised if you find one sometime. They had some in the early Christian congregations, and there will be some showing themselves in our times too. Paul wrote Timothy about Alexander the coppersmith: "You, too, be on guard against" such a one. But if someone does show the worldly spirit and does treat you wrongly, never become offended against God's organization or service and quit the ministry. Avoid as much personal difficulty as possible by remembering that any who resist God's Word or who lead others into worldliness or immorality are not good company and will not help improve your conduct in the household of God. Walk uprightly and let no evildoers upset your spiritual balance. We were warned that some "will turn their ears away from the truth, . . . You, though, keep your balance in all things, . . . thoroughly accomplish your ministry."—Rom. 16:17, 18; 1 Cor. 15:33; 1 Tim. 5:22; 6:11; 2 Tim. 4:14, 15; 4:1-5, NW.

²⁵ Nothing is to be permitted to interfere

23, 24. (a) What part does proper behavior play in guarding the trust? (b) What course of action must be taken to maintain right conduct?

25, 26. (a) How do we thoroughly accomplish our personal ministry and successfully guard the Christian trust? (b) What questions should we be able to answer individually after self-examination?

with our personal preparation and carrying out of the ministry. We are obliged to accomplish our ministry *thoroughly*. That requires our constant attention. To be thorough we must complete the work assigned. Any work worth doing is worth doing right and the ministry is the most worthy work in the world. Dedication to this ministerial service entails much personal examination and reflection. The most serious step we make in life is the dedicating of ourselves to Jehovah's service and the accepting of the trust at his hands. Then we must be absorbed in our dedication and service, especially now. We have a precious treasure to guard and if we become in the least spiritually sleepy, indifferently careless or even distracted for a moment, what we have may be taken away from us. "Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons." What we have undertaken we must keep on doing, advancing, seeking the guidance

of Jehovah's holy spirit in guarding the trust we have been given. Our guard must be kept up continually. Never for a moment may we entertain contradictory or false knowledge, but with close adherence to the Word and spirit we shall guard well what is laid up in trust with us.—1 Tim. 4:13, 15; 6:2, 20; 2 Tim. 3:14, NW.

²⁶ Are you daily practicing Christianity? Have you regulated your personal life to conform to ministerial standards? Are you alertly guarding what is given you in trust, or do outside matters hold your interest? Are you keeping active in the ministry, or have you 'buried' your trust? What kind of account can you render to the Owner of the trust, Jehovah? Do you find yourself measuring up to the personal requirements of the ministry and, like Paul, Silvanus and Timothy, "proved by God as fit to be entrusted with the good news"? Then give consideration to the next article and check yourself on your responsibilities toward others.—1 Thess. 2:4, NW.

The Christian's Responsibility Toward Others



TIMOTHY was one of Paul's most constant companions in the ministry. Together they engaged in extensive missionary activity. It was while they were visiting Corinth that Paul dispatched his letter to the Christians at Rome. Among other things he told them

that "we . . . who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself." Paul shouldered his part of Christian responsibility toward others, and through example and exhortation impressed upon other dedicated persons that

1. What should every Christian do?

they ought to do the same. The same sentiment is echoed in the letter of Paul (and Timothy) to the Philippians: "Have the same love, being joined together in soul, holding the one thought in mind, doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." True Christianity is practiced only when the interests of others are embraced and the fellow servants near to us are built up in godly service. Even as Christ did not please himself, so we must be loving extroverts to prove ourselves his followers.—Rom. 15:1-3; Phil. 2:2-4; John 13:34, 35, NW.

² This godly action of looking out for the interests of others in the worship of God was not new even then. Long before the time of Christ Jehovah gave a service to the sons of Levi as a sacred trust. Aaron and the others in his family were responsible for more than their own personal worshiping of Jehovah. They served in the interests of all Israel in building up and maintaining pure worship of Jehovah and had to answer to Jehovah for how everything was done.—Numbers 18.

³ Worshipers of Jehovah God do not isolate themselves in monastic perches high in the mountains. They associate together regularly in congregational worship and in organized preaching of the good news of the Kingdom for the benefit of others. In this way they are able to bear the weaknesses of one another and not just please themselves. Christian association is practical and meets with the blessing of the King, who said: "Where there are two or three met together in my name, there I am in their midst." It is practical be-

cause each one can help the other keep strong and ward off the attacks of the enemy. And if one should stumble the other stands ready to lift him up.—Matt. 18:20, NW; Eccl. 4:9-12.

⁴ The truth is Jehovah's. It is given to us as a trust to be used for the benefit of others, and an account must be rendered to the Owner of the truth, the Source of all truth in the heavens, Jehovah. The truth is to be shared. This applies to all who know something about the truth, whether little or much. We must pass on what we know. The Christian is under obligation to be teaching others what he has learned. Others must be built up in the ministry; as Paul wrote Timothy: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." Once he has started, the Christian must go on teaching these things and giving these exhortations. This is Jehovah's arrangement for building up world-wide praise in these last days of Satan's rule and for announcement of the good news of the Kingdom. When anyone learns the truth, Jehovah expects him to train up others in the way of true worship. Each one helps one or more and so the theocratic organization, the New World society, flourishes everywhere. This is how in the last ten years over half a million new witnesses of Jehovah have been added to the ranks of the New World society, and this is pleasing to Jehovah.—2 Tim. 2:2, NW.

⁵ Congregations of Jehovah's witnesses now number 16,240 throughout the world, an increase of more than 1,500 in one year. These congregations hold regular Bible studies and meetings to discuss Christian service. Through these assemblies the truth

2. Did Jehovah have any arrangement for helping others before the time of Christ?

3. Is it Christian to isolate oneself from others?

4. What does the Christian do with the things he learns, and how does this produce fruit?

5. How do meetings fit in with the Christian responsibility toward others?

is committed to individuals who become adequately qualified to teach others. In a spiritual sense Christ Jesus is in their midst. This is Jehovah's provision for the continual building up of his servants and each one should fully appreciate his need to be present. All can learn, and at the same time each one can help one by holding "fast the public declaration of our hope without wavering, . . . And let us consider one another to incite to love and right 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." Every gathering is edifying. Occasionally one may be found who has an independent feeling and who makes excuses for not participating in a meeting. Paul said some have the custom. Pride is sometimes in the way, one thinking he is too advanced to participate. But this is selfishness, for each one is to help one, and when anyone knows much he should be ready to bear the weaknesses of those not so strong and not just please himself. It is the occasion to incite to love and right works. A man may resent being given counsel in the theocratic ministry school and may absent himself, but instead of setting himself apart in the eyes of others as an advanced veteran of many years of preaching, as he would like it to appear, he demonstrates lack of maturity, and, beyond that, shows an indifference and lack of love for the whole association of brothers. He does not want to take on his share of the responsibility of a Christian toward others.—Heb. 10:23-25, NW.

⁶ Outside of the congregational meetings there are many opportunities for building up others too. Those stronger can aid the less mature ones in preparation of their study lessons or ministry school assignments before congregational meetings.

6. What proves one a right kind of minister?

There are occasions when Christians may visit each other socially and find opportunities to discuss spiritual things in preference to gossip and unprofitable talk. The truth constitutes healthful words, but things that are misleading, harmful or untrue avoid. Especially when some fall away from the faith and bring in misleading utterances, the mature Christian is under obligation to prepare himself thoroughly to refute any false teachings and bolster up the spiritual strength of those not so strong who might yield unsuspectingly to the error. We can help our fellow Christians by discussing with them the upbuilding things of God's Word of truth. The Scriptures contain the best advice in the world. "By giving these advices to the brothers you will be a right kind of minister of Christ Jesus, one nourished with the words of the faith and of the right teaching which you have followed closely." Do not think it is only the overseers in the congregations who give the advice, but be ready yourself to bear some of the weaknesses of others and give good advice, but be sure it is from the Scriptures.—Eph. 4:29; 1 Tim. 4:1, 6, NW.

⁷ As the minister is equipped to help others stick to right doctrine, he will, like Timothy, be able to tell "certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith." It is impractical for groups of Jehovah's witnesses to allow themselves to be drawn into profitless discussions or speculations. Good examples are the racial and nationalistic questions that are so easily fanned into flames of dissension throughout the world. The commission of the Christian minister is not

7. In association with others what kind of discussions should be avoided?

to straighten out the world's problems and, in fact, he cannot by all his preaching solve the racial problem in any part of the world. Nor may he try to prove that one nation is better than another, perhaps being drawn into political conflicts. It is clear to all thinking persons that all nations are part of Satan's domain and that the only solution for mankind's problems lies in the new world of Jehovah's creation. By preaching the good news of the kingdom of God the minister does the practical act and accomplishes the most good. He helps people to grow in faith and see a clear picture of Jehovah's purposes, at the same time avoiding many difficulties for himself. By training himself in godly devotion and learning right doctrine, the minister guards his trust and does not become embroiled in any "fight about words, a thing of no usefulness at all because it overturns those listening."—1 Tim. 1:3, 4; 2 Tim. 2:14, NW.

TRAINING ONE ANOTHER

⁸ Maintaining right doctrine is but one responsibility toward others. Our principal work is the ministry. In this field we are called upon to exert ourselves most strenuously. Each one of us is constantly seeking to accomplish his ministry thoroughly. To do that we need the help Jehovah provides. Now, as never before in modern times, he has provided the world-wide training program, wherein all ministers associated with a congregation of Jehovah's witnesses give help to one another. It is the responsibility of all, not merely the overseers, lovingly to aid their neighbors to advance to maturity in God's service. This is accomplished in an organized way. In the early Christian times it was more than just the apostles who trained ministers. Christ "gave some as apostles,

some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work." All were used in the training work, making a unity in faith and in organization acceptable to Jehovah. Unity gets results. Some may prefer to be always alone, purposely arranging to hold Bible studies Sunday mornings or whenever groups are working together. But there is no Scriptural precedent to support them. Paul the apostle and Timothy the missionary worked hard to train others. Every Christian ought thus to bear the weaknesses of others and not just please himself. Build up every one in the congregation.—1 Cor. 14:12; Eph. 4:11, 12; 1 Thess. 5:11, NW.

⁹ Jesus sent out some of the early ministers by twos. Obviously it was not done merely for sociability or to keep each other company. They had need of more experience in house-to-house and village-to-village preaching and each one could help the other. They did not balk at Jesus' arrangement in assigning them two by two, but were thankful for the provision so lovingly made. Surely no one then objected to a work of helpful counsel on meeting the people or tactfully overcoming the objections to the good work. Now just because Jesus is not on the earth directing the work where we can see him, but in the heavens where we do not see him, is no reason for taking a different viewpoint of the work. Every preacher of the good news now needs and benefits by the counsel of others. The circuit servants in the theocratic organization regularly visit the congregations for the purpose of assisting all to become more capable ministers, working with them from house to house. Before they depart to visit another congregation they make arrangements for

8. How has Jehovah provided for the training of his ministers?

9. (a) What program that Jesus began is now being conducted world-wide? (b) Why should every minister take advantage of it?

members of the congregations to assist one another in the field service. Since this program of training was instituted in 1953, great advances have been made in capable use of the Bible in delivering sermons at the doors. It is a part of every Christian's responsibility toward others to share in this training program for the common good of the New World society. What are you doing in this training program? Would you permit Paul or Timothy to give you helpful counsel if they were on earth today?—Luke 10:1.

CONGREGATIONS' RESPONSIBILITIES

¹⁰ Many organizational matters required the attention of willing minister Timothy besides his enforcing right doctrine and seeing that the brothers received proper training. The mature minister willingly takes on organizational responsibilities. In order to serve the theocratic organization well Timothy had to keep abreast with the latest instructions from the governing body. Under Paul's direction Timothy participated in the laying on of hands. This meant making theocratic appointments, as the Society now does. Only the right kind of ministers were to be appointed in the congregation. That required careful consideration: "Never lay your hands hastily upon any man." Before one could be appointed as a servant in the congregation he had to meet the requirements. These requirements Paul outlined at 1 Timothy 3:1-13, and to this day they govern the appointment of servants in the congregations, as the Society discharges its responsibility in this respect. Every appointed servant ought to be thoroughly familiar with them. Today the Society delegates authority to some ministers, such as branch servants, to make appointments in the theocratic organization, and

these are always made in accord with the advice of the Scriptures, never hastily. And those making the appointments must be examples of those who meet the qualifications of servants, just as Timothy was.—1 Tim. 5:22, NW.

¹¹ Timothy's responsibilities did not end there. The clean organization is what pleases God. A guard had to be maintained so the organization would not become corrupt. Wrongdoing could not be winked at or overlooked. The overseer must "reprove before all onlookers persons who practice sin, that the rest also may have fear." Surely it was unpleasant to encounter sin in any congregation and to have to give reproof, but the responsibility could not be side-stepped by God's minister. The reproof was given after having a hearing, as Paul instructed: "Do not admit an accusation against an older man, except only on the evidence of two or three witnesses." Even though a close friendship may have been built up over the years or the offender might have been a member of the family, the overseer was obliged to see that Jehovah's law was honored, "doing nothing according to a biased leaning." No servant or any Christian may shield a wrongdoer from deserved punishment and expect Jehovah's blessing. It is not a question of butting into the personal business of another, but when any uncleanness is permitted in a congregation or country the work does not prosper. Remember Achan had to be cleaned out of Israel before prosperity was restored and victory won. So for the sake of the organization and for the salvation of one who may have started going in the wrong way, never shield a wrongdoer, even though he be a close friend or member of the family. It is part of the Christian responsibility to keep the

10. Who are given added responsibilities, and how are they appointed?

11, 12. (a) How and why do the servants keep the organization clean? (b) What co-operation is to be expected from all associated therewith?

organization clean.—1 Tim. 5:19-21; Josh. 7:25, NW.

¹² In dealing with organizational matters the minister may run up against individuals who do not wish to follow theocratic instruction from Almighty God. The minister must keep his faculties under control and deal tactfully and kindly, with patience, long-suffering and the art of teaching. "A slave of the Lord does not need to fight, but needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed." It is not easy to deal with troublemakers, but ministers must take on this load of responsibility also when called upon by Jehovah to do so.—2 Tim. 2:24, NW.



¹³ Timothy was a young man made wise by the Word of God given to him through Paul. In the congregation he encountered many older brothers. The older ones in the congregation are worthy of the respect of everyone. Many have literally worn themselves out physically in the service of Jehovah. In their older years they merit the respect of the youths, especially so those who are taking a good lead in the service. "Let the older men who preside in a right way be reckoned worthy of double honor, especially those who work hard in speaking and teaching. Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." These words increased Timothy's understanding. The youth who now associate with the New World society must learn respect for the

theocratic organization and respect for the older brothers and sisters in the organization. And the association of all should be above reproach, without hypocrisy, with genuine Christian love.—1 Tim. 5:1, 2, 17, NW.

¹⁴ Another duty in the Christian congregation fell upon Timothy, and that was to clarify the position of woman in the congregation and see that proper organization was maintained. He was also to look after the interests of the widows in the congregation and see that provision was made for them. He was to decide which ones were worthy of the help of the congregation. Likewise, ministers in modern times must maintain proper congregational organization. Any worthy ones who are destitute or sick will be visited and given attention by the congregation and such responsibility must not be side-stepped by the publishers.—1 Tim. 2:11; 5:5, NW.

MISSIONARY ASPECTS

¹⁵ Among Jehovah's witnesses a record is kept of the amount of time devoted to field service. The individual field record is important to each publisher of the good news, but this does not mean that he will shirk responsibility toward his brothers merely for the sake of making a strong personal showing, in which he might chance to take pride publicly. Even though full-time ministers are given a minimum hour quota they are expected to do more than merely their personal field service. Many duties and obligations fall upon the individual Christian that do not come with-

13. The example of Timothy demonstrates what proper attitude for Christians serving in the theocratic organization today?

14. What is another example of Timothy's accepting theocratic responsibility?

15. (a) Is the individual's service record the important thing? (b) How must we regard our natural abilities and use them to help others?

in the scope of field service. Visiting the sick members of the congregation is one. Comforting those in tribulation is one. Attending meetings is another. But there is also much preparation to be made for the benefit of others. One may be assigned to deliver a public talk or take part in a service meeting. While he may not report time spent on this, it should be just as important to him as any other assignment and should be done well. In some lands the education of the people is very limited and many do not read. When these become interested in the truth someone has to pay special attention to them and try to aid them to become literate. So it is that Jehovah's witnesses in many lands hold literacy classes, and these have had the blessing of Jehovah. Some who at one time could not read are now full-time servants. Anyone who will put forth the effort can learn to read the Bible and write notes of his own at the meetings, but it takes time, patience and someone to help. If ten others can be helped by one to become mature enough to share in the service the eleven together will do much more praising of Jehovah than only one, and that is why it is important to consider others and not just ourselves. The organization must be considered. For example, we may be able to aid our brothers with legal matters when they are arrested for the sake of the truth. If we have natural abilities we are obligated to use them in Jehovah's service and to help our brothers rather than gaining something for ourselves. It should not make us want to appear better than the others, but rather we ought to view natural abilities, whatever they may be, as with respect to God only a trust, we being required to use all we may possess in his service.—1 Thess. 3:2, 3, NW.

¹⁶ Helping others usually means giving

16. (a) How is Timothy's disposition an outstanding example for us? (b) What did Paul put up with for the sake of the congregations?

of our time, our energy, our strength, ourselves. Again we turn to devoted Timothy as one example. Of him Paul told the Philippians: "I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." Paul could have used more men with this disposition, for they are always required by the theocratic organization. Timothy's frequent cases of stomach trouble must have been the result of his missionary travels, sometimes taking contaminated water and insufficient or irregular meals; but the missionary work was the assignment he had received and he offered himself willingly for the sake of others and in the interests of the organization as a whole. And Paul even more so, saying: "I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in travels often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." This was not done out of the spirit of adventure, but Paul put up with them all for the sake of those to whom he ministered. And even when he

might have become centered in self on account of his suffering or privations, his great concern was for all the congregations, to strengthen them and keep them from stumbling. He was devoted to his brothers for the sake of Jehovah's honor and the ministry. Jehovah blessed him richly for this love.—Acts 19:22; 1 Cor. 4:17; Phil. 2:19-22; 1 Tim. 5:23; 2 Cor. 11:24-28, NW.

¹⁷ Have you, for the sake of being of service to other Christians and people of good will, suffered even one of the things Paul did? Do you have the true missionary spirit of love that would make you willing to do so? Perhaps you have not individually put up with all of this, but fellow Christians throughout the world have. Missionaries have been graduated from the Watchtower Bible School of Gilead with one goal in view, and that is to undertake the ministry in distant lands, often under strange and primitive conditions. Many circuit and district servants have also served with hazards. They have risked health many times through working in lands without necessary sanitary standards and have suffered from tropical diseases, even to loss of life itself. Some have lived amidst riots and violence, even being forcibly evacuated from territories because of war. They have gone without sleep and without proper food and safe drinking water, contracting stomach disorders, like Timothy. They have slept in native jungle huts and were bitten by fever-bearing insects. Some have been arrested or deported when opposition to the ministry arose. Others persevere in Arctic weather, carrying the truth to scattered northern peoples, without drawing back on account of cold or danger. And even to this day many suffer from the effects of their years in missionary service,

17. How are many full-time servants in the modern-day organization of Christians showing the same missionary disposition as Paul and Timothy?

but they have not complained and will not withdraw any more than Paul and Timothy did. They have the same spirit of Jehovah upon them and the same regard for the needs of others; so they receive the same kind of rich blessing from Jehovah. Such faithful missionary workers deserve the encouragement of others, which can come by letters sent from fellow Christians in lands they have left behind. Missionaries are busy and may not always have time to answer such letters, but a word of joy and relating a few experiences in a letter will always be appreciated and can be provided out of love, without expecting a return. The missionaries have learned that the joy of giving is greater than that of receiving and any who encourage them will experience the same joy.—Phil. 2:17; 4:10-16; Acts 20:34, 35; 1 Cor. 16:10, 11; Heb. 13:12, NW.

LOYAL AND UNASHAMED

¹⁸ In these final days of the existence of Satan's system of things, whether one is a missionary or working near his home, great reproach comes upon those in the ministry of Christ Jesus. It is as much a part of our ministry as it was Paul's, who exclaimed: "On this account I go on enduring all things for the sake of the chosen ones, that they, too, may obtain the salvation that is in union with Christ Jesus . . . if we go on enduring, we shall also rule together as kings." We too should be willing to suffer for the sake of serving others. Many of our brothers are imprisoned for their integrity, just as the apostle Paul was when he wrote Second Timothy. It is a great honor to be associated with faithful brothers who stand for the principles of God's Word, for righteousness, even though they are reproached by godless communistic persecutors, reli-

18. Why does the true Christian take part in suffering and reproaches?

gious leaders or evil men. Satan would like to discourage us in the ministry, inducing us to avoid the reproach that comes through being connected with the persecuted brothers. But we are not going to bow before this satanic snare. "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God." We are not ashamed to be Jehovah's witnesses in times of persecution and do not withdraw from the association of our brothers to avoid reproach. Our standing with Jehovah, not men, is what counts. If we must go to prison for our faith we can continue preaching among prisoners. After release we shall resume serving our brothers, as Timothy set the good example. We are proud to be associates of the persecuted Christ Jesus, the apostle Paul, the thousands of our brothers imprisoned throughout the world in these evil days. We too should guard our Christianity and ministry and be determined to do so through whatever reproach or imprisonment may come our way, by the help of Jehovah. —2 Tim. 2:10, 12; 1:7, 8, 12, 16; Heb. 13:23, NW.

¹⁹ Undaunted and undiscouraged we will be, even if some quit the ministry under persecution. We will go on. Paul told Timothy some "men have deviated from the truth." "All the men in the province of Asia have turned away from me." Paul knew what it was to be injured through false brothers, yet it did not shatter his faith and trust in Jehovah, nor did it slow him down in his service of Jehovah. There in prison at Rome he might easily have become depressed when many that he had

associated with him in more favorable times left the faith. He knew he always had our true Friend on his side: "They all went to forsaking me—may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be completely accomplished and all the nations might hear it." While some fall away, the great work of preaching the good news is accomplished. Paul had Timothy, Onesiphorus, Prisca, Aquila, Luke, Titus, Crescens and many others still at unity with him in the service, and he rejoiced. How we rejoice that many thousands have been added to the New World society in this day! While a few may prove to be false brothers and betrayers, as in Russia, Czechoslovakia and Poland, many others are faithful. And in such lands, even if the work is disrupted momentarily, or for six months, the faithful ministers continue true to their dedication and keep on telling the good news until they can again reorganize their meetings and resume communications with others in the New World society. It is our responsibility to keep on going, remembering that, though at Jesus' death there was a short period of disruption in preaching, Jehovah's spirit at Pentecost showed the way and it does so in our day also. We rejoice and give thanks to Jehovah that he has given us so many loyal, happy companions in the ministry. —2 Tim. 2:18; 1:15; 4:11, 16, 17, 19, 20, NW.

²⁰ The records concerning the ministerial responsibilities and service to others rendered by Paul and Timothy as followers of Christ Jesus should make all of us today appreciate the ministry all the more. It is a precious treasure. We are guarding this trust world-wide today in the presence of our God as a group of his servants dedi-

19. How does the example of Paul guide us now in times of persecution or betrayal in dictatorial lands?

20. Considering the records of Paul and Timothy in taking on ministerial responsibilities is of what benefit to us?

cated to his service. The dedication that each one has made is real and lasting. Now we must be serious about it, willing, ready to do all we are called upon to perform under the trust, just as Paul and Timothy were. Place the highest value on every opportunity of theocratic service that comes your way. Jehovah expects us to do something with the treasure he has entrusted to us.—2 Cor. 4:5-7, NW.

²¹ Under the King Christ Jesus each of us has been given a responsibility. We have a close and intimate relationship with Christ and God as stewards of Jehovah's goods. We are expected to increase what is committed to us. As we do, more privileges and responsibilities are added, and they are gladly accepted. We are part of a vast world-wide organization of praisers of Jehovah, the New World society. This New World society is growing very quickly now. From every land and every class of people come forth thousands of new praisers each month. They need someone more mature than they are to aid them. What are we doing about it? Are we equipped to give them spiritual advice and comfort? Do we minister to them, putting our own desires aside? Do we give our full support to the New World society, setting a fine example for our new brothers and sisters? Now as never before in the history of Jehovah's servants there is a need for mature brothers and sisters who will take the lead in the ministry and assist others in the way of true worship.

21. With the New World society growing rapidly now, what responsibility falls on every dedicated servant of Jehovah?

The "other sheep" are coming in like flocks of doves. Who is going to help them? There is one answer: We are, under the direction of the King. There is a great work to be done and we have been given the trust. Let us show we are stewards worthy of it. Our actions will speak, telling what we are doing. "Let a man so appraise us as being subordinates of Christ and stewards of sacred secrets of God . . . what is looked for in stewards is for a man to be found faithful."—Luke 19:13, 25, 26; 1 Cor. 4:1, 2; Col. 1:24-29, NW.

²² We do not deserve what Jehovah has given us. There is much for which to thank him humbly. "He saved us . . . not by reason of our works, but by reason of his own purpose and undeserved kindness. This was given us in connection with Christ Jesus before times long lasting." As we are today, let us always be grateful for the undeserved kindness toward us and the beautiful trust committed into our hands. Let us show appreciation for the confidence and honor Jehovah has placed in us, considering us trustworthy by assigning us to the ministry. It is the time not to please just ourselves but to keep active in the ministry. Not as compelled, but willingly, out of love and consideration, eagerly accept responsibility and cast aside all things that do not build one another up. "All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person."—2 Tim. 1:9; 1 Pet. 5:2, 3; 1 Cor. 10:23, 24, NW.

22. What is the best way to demonstrate our appreciation for the trust Jehovah has given?

Likewise keep on exhorting the younger men to be sound in mind, in all things showing yourself an example of right works, showing uncorruptness in your teaching, seriousness, wholesome speech which cannot be condemned, so that the man on the opposing side may get ashamed, having nothing vile to say about us.—Titus 2:6-8, NW.

Share with Jehovah, Not with Demons

HOW can we human creatures on earth be commanded to share a meal with Jehovah God when he is the great divine invisible Spirit? Evidently we can, for the apostle Paul wrote: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Cor. 10:21, NW.*

We shall appreciate the point Paul is making when we call to mind the communion sacrifices of the Mosaic Law arrangement. In these the one offering or bringing the animal to be sacrificed was said to share with or have communion with Jehovah God and the priests. How so? Jehovah shared in the sacrifice in that its blood was sprinkled upon his altar and the fat was consumed by its flames. The priest shared in that he (and his family) literally ate the breast and right leg, and the offerer shared by eating the rest. (Lev. 7:11-36) As with other features of the Law, all this was pictorial of better things to come.

These better things are the sacrifices that Christ's followers are offering, "a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." To share with Jehovah at his altar means to give him the kind of worship that he requires, as exemplified by Jesus and his apostles. They devoted their lives to bringing to others the good news about God's name and kingdom. Such worship must be "with spirit and truth"; that is, sincere and based on God's Word of truth, the Bible. That such worship is well described as sharing in a meal can be seen from Jesus' words: "My food is for me to do the will of him that sent me and to finish his work."—Heb. 13:15; John 4:24, 34, NW.

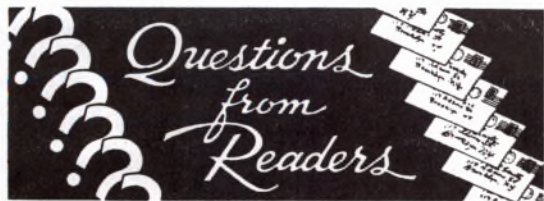
On the other hand, to share with the demons means to serve the interests of anything or everything opposed to Jehovah God and all of which is under the control of the chief demon, Satan the Devil, for "the whole world is lying in the power of the wicked one." That means that as Christians we cannot participate or share in the sacrifices that the nations of the world are offering to their gods of Riches, war, world rule and world religion. It also means avoiding propaganda put forth by the "wicked slave," the faithless theologians, the agnostics, atheists and worldly philosophers. If we want life we must avoid sharing with demons and share only with Jehovah.—1 John 5:19, NW.

If we wish to share with Jehovah there may be no lukewarmness on our part, no limping on two different opinions, as with crutches. We cannot divide our worship and service between him and his enemies, for he is a God that rightfully exacts exclusive devotion of us. We can no more share with Jehovah and with demons at the same time than we can walk both eastward and westward at the same time.

That is why the apostle Paul counsels: "Do not become unevenly yoked with unbelievers. For . . . what fellowship does light have with darkness? . . . And what agreement does God's temple have with idols?" They have absolutely nothing in common. For us to share with Jehovah and try to share with demons at the same time would be "inciting Jehovah to jealousy." That would be sheer folly, for "we are not stronger than he is, are we?"—2 Cor. 6:14-16; 1 Cor. 10:22, NW.

The counsel "Share with Jehovah, Not with Demons," is especially appropriate during April, when Christ's death will be memorialized by "the Lord's evening meal."

* For details see *The Watchtower*, January 15, 1956.



● Deuteronomy 30:13 is referred to on page 117, paragraph 14, of the book *You May Survive Armageddon into God's New World*. What is the full application of that scripture to the paragraph?—P. S., United States.

The paragraph in question, which deals with the condition of Jehovah's people in 1918, reads, in part: "And when they have finished their witnessing [thus in sackcloth], the wild beast [Satan's visible organization of nations] that ascends out of the abyss [the sea] will make war with them and conquer them and kill them." "(Revelation 11:7-10; 13:1; Romans 10:7, NW; Deuteronomy 30:13)"

To appreciate why Deuteronomy 30:13 is cited we must first note how Revelation 13:1 (NW) reads: "And I saw a wild beast ascending out

of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names." The context of this prophecy indicates that this wild beast and the sea out of which it came are the same as the wild beast and the abyss mentioned at Revelation 11:7 and quoted in the preceding paragraph.

Deuteronomy 30:13 and Romans 10:7 are cited because the latter, by the apostle Paul, quotes from the former but uses the term "abyss" instead of "sea." Thus these two scriptures support the fact that the "abyss" and the "sea" are the same and are cited for that purpose. McClintock and Strong's *Cyclopædia* shows that these two terms were used interchangeably because it was thought that the seas or oceans were without a bottom, which is the literal meaning of abyss. The *Septuagint* uses the Greek word *abyssos* at Genesis 1:2 in referring to the primeval ocean or the "surging waters" of the *New World Translation*. See footnote c. So Deuteronomy 30:13 and Romans 10:7 combine to prove the correctness of the paragraph in using "the sea" and "the abyss" interchangeably.



"Made Me Ashamed"

THE *Word and Way*, the "Missouri Baptist Journal," of August 23, 1956, had a brief article in it entitled "She Sent Me Back to My Bible." It was written by D. R. Bledsoe, a clergyman in Kansas City, Missouri, about his encounter with one of Jehovah's witnesses.

❧ "Many times we sit quite complacent and smug with our statement that we are Baptists and take all of the Bible. We must not be too satisfied that we are the only group who use the Bible. There are those who do so with sincerity and with much more fervor and dedication to their cause than we do.

❧ "The Lord led me into one of our Sunday School homes recently where a 'Jehovah's Witness' witness was propounding a 'Bible Lesson' to a searching young mother, a displaced Baptist. I'm sure the 'Pastor's Study' sign in our front yard has protected me from such an encounter before but inasmuch as I was

there the guns were turned on me. I pray I am not boasting when I say that I was and am quite confident in my systematic theology and scriptural understanding, but this 40-year-old Jehovah's Witness housewife made me ashamed of my limited scriptural acumen . . .

❧ "I learned very quickly that 90 percent of my 'average' church membership would stand refuted and fouled up in such an entanglement. I learned that my people had to be indoctrinated and that beyond devotional sermonettes.

❧ "You will probably smile and maybe laugh out loud at my experience, but brother, all you need to bring you out of shock and shake you to your consciousness is a contact like I had and you'd be sent back to your Bible." Truly the words of Isaiah 56:10 about Israel's watchmen loving to slumber apply to the spiritual watchmen of Christendom!

of the sea with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names." The context of this prophecy indicates that this wild beast and the sea out of which it came are the same as the wild beast and the abyss mentioned at Revelation 11:7 and quoted in the preceding paragraph.

Deuteronomy 30:13 and Romans 10:7 are cited because the latter by the apostle Paul, quotes from the former between the two "abyss" instead of "sea". Thus these two scriptures support the fact that the "abyss" and the "sea" are the same and are cited for that purpose. McClellan and Strong's Concordance shows that these two terms were used interchangeably because it was thought that the seas or oceans were without a bottom, which is the literal meaning of abyss. The Concordance uses the Greek word abyss at Genesis 1:2 in referring to the primeval ocean or the "watery waters" of the World World Translation. See footnote c. 30 Deuteronomy 30:13 and Romans 10:7, combined to prove the correctness of the paragraph in using "the sea" and "the abyss" interchangeably.



Deuteronomy 30:13 is referred to on page 117, paragraph 14 of the book You May Say One Word—God's New World. What is the full application of that scripture to the paragraph—P. 2, United States.

The paragraph in question, which deals with the condition of Jehovah's people in 1918, reads in part: "And when they have finished their witnessing (from in sackcloth), the wild beast (Jehovah's visible organization of nations) that sends out of the abyss (the sea) will make war with them and conquer them and kill them." Revelation 11:7-10; 13:1-8; Romans 10:10.

- "WATCHTOWER" STUDIES FOR THE WEEKS**
- May 5: Guard Your Christian Trust, ¶1-19. Page 204.
- May 12: Guard Your Christian Trust, ¶20-26, and The Christian's Responsibility Toward Others, ¶1-9. Page 210.
- May 19: The Christian's Responsibility Toward Others, ¶10-22. Page 216.

✓✓ CHECK YOUR MEMORY ✓✓

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

- ✓ What pagan background mars the Easter celebration? P. 196, ¶4.
- ✓ Whether the Lord's evening meal is a sacrament? P. 198, ¶1.
- ✓ Who only may properly partake of the bread and wine? P. 199, ¶1.
- ✓ What sound counsel the school's instructors gave Gilead's graduating twenty-eighth class? P. 200, ¶5.
- ✓ What wonderful increase a missionary witnessed since being assigned to Chile? P. 202, ¶5.
- ✓ How our training is like an athlete's? P. 205, ¶6.
- ✓ How to obtain spiritual power? P. 206, ¶10.
- ✓ Why we should never feel useless in God's service? P. 210, ¶22.
- ✓ Why we must not isolate ourselves from others? P. 213, ¶3.
- ✓ Why the Christian organization must be kept clean of all wrongdoing? P. 216, ¶11.
- ✓ What examples Timothy and Paul set us regarding Christian responsibilities? P. 218, ¶16.
- ✓ How to share with Jehovah on his altar? P. 222, ¶3.
- ✓ Who admitted his religious knowledge was put to shame by a 40-year-old housewife? P. 223, ¶7.