The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1965
Semimonthly

WHAT COMES FIRST IN YOUR LIFE?

JEHOVAH BLESSES THE PUTTING OF HIS KINGDOM FIRST

GOD'S KINGDOM AND CHRIST'S TRANSFIGURATION

TRUE WORSHIP MEANS ACTION

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

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

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JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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			Hebrew	Pangasinan	Turkish
			Hungarian	Papiamento	Ukrainian
			Ibanag	Polish	Urdu
			Ibo		Yoruba

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

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

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

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

Vol. LXXXVI September 1, 1965 Number 17

GOD'S KINGDOM and Christ's Transfiguration

Why did the transfiguration miracle take place? What meaning has it for us today?

MANY are the forms of government that man has tried and is trying. Though some of these have represented the good intentions of men, impartial judgment must admit that each form of human government has its serious shortcomings. But let men take hope; the Creator, Jehovah God, has purposed a righteous government for humankind. That government is the kingdom for which Christians have been praying for some nineteen centuries.—Matt. 6:10.

When on earth Jesus Christ, the Son of God, began his ministry by preaching, "The kingdom of the heavens has drawn near." After training his twelve apostles for a time he sent them forth with this identical message and later he sent forth the seventy evangelizers to preach the same thing. In fact, Jesus made that government or kingdom the theme of his ministry.—Matt. 4:17; 10:7; 13:24; Luke 10:9.

Just how far superior to human governments Jesus' government or kingdom would be, he illustrated repeatedly. It would eliminate all physical disease, for Jesus, the one anointed as king, went about "curing every sort of disease and every sort of infirmity among the people." That in his kingdom mankind would never suffer from a shortage of food he indicated by miraculously feeding thousands with a mere handful of loaves and fishes on at least two occasions. And that, among many other blessings, even the dead would be raised so as to be able to benefit from his kingdom Jesus showed by raising persons from the dead.—Matt. 4:23; 14:14-20; John 11:43, 44.

After more than two years of preaching the kingdom of God and of performing miracles illustrating its blessings, "Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up." This was indeed something unexpected. No wonder Peter raised strenuous objections. He and the rest of Jesus' disciples were looking forward to an earthly, visible government

to be established in the immediate future. —Matt. 16:21-23; Acts 1:6.

In this connection Jesus further told his disciples: "Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom." Doubtless here was to be something that would reassure those who saw it as to the reality of the kingdom that Jesus and they had been preaching. How were those words of his fulfilled?—Matt. 16:28.

THE TRANSFIGURATION SCENE

Without doubt Jesus had reference to the transfiguration scene that took place about a week later, for Matthew, Mark and Luke all record it in detail immediately after those words of Jesus. More than that, the apostle Peter indicates the same in his reference to it. (2 Pet. 1:16-19) Matthew's account of it reads:

> "Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. And he was transfigured* before them, and his face shone as the sun, and his outer garments became brilliant as the light. And, look! there appeared to them Moses and Elijah, conversing with him. Responsively Peter said to Jesus: 'Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for Elijah.' While he was yet speaking, look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saying: 'This is my Son, the beloved, whom I have approved; listen to him.' At hearing this the disciples fell upon their faces and became very much afraid. Then Jesus came near and, touching them, said: 'Get up and have no fear.' When they raised their eyes, they saw no one but Jesus himself only."—Matt. 17:1-8.

* The Greek word here translated "transfigured" is *metamorphóo*, and means "to change into another form (*metá*, implying change, and *morphé*, form)." It is the same word used at Romans 12:2 where Christians are counseled to "be *transformed* by making your mind over." The Greek word has been carried over into the English with metamorphosis.—*Expository Dictionary of New Testament Words* (1940) Vine, Vol. 4, pp. 148, 149.

Truly this was an unusual incident; but was not the ministry of Jesus filled with unusual incidents? It was no mere dream, as is shown by the fact that three men witnessed it at the same time. This account fits in perfectly with the context, both as to what is recorded before it and what is recorded after. Its various detailed features also stamp it as truth. And we have the inspired record of it by three Gospel writers, Matthew, Mark and Luke, as well as the apostle Peter's reference to it.—Mark 9:1-8; Luke 9:28-36; 2 Pet. 1:16-19.

Where did the transfiguration take place? While the accounts do not name the place, it most likely was on a ridge of Mount Hermon, it being a lofty mountain and in the vicinity where Jesus and his apostles were at the time. Also, it appears that the transfiguration took place at night—a reasonable deduction in view of what the Gospel writer Luke tells us: "Now Peter and those with him were weighed down with sleep," and that they came down from the mountain on the succeeding day. This would make the transfiguration of Christ so much more striking and memorable, for it was intended to be something truly outstanding.—Luke 9:32, 37.

Were Moses and Elijah actually there in person, as some in Christendom teach?* How could they have been there when the Bible tells us that Jesus Christ is "the first-born from the dead"? And *did not* Peter tell the Jews that even God-fearing David had not been raised from the dead but "his tomb is among us to this day"? If David was still sleeping in death, so were Moses and Elijah.—Rev. 1:5; Acts 2:29.

Then how are we to account for the appearance of Moses and Elijah on that

* See Dr. Adam Clarke's *Commentary* on Matthew 17:3.

mountain? Jesus explains by his words to his three apostles: "Tell the vision to no one until the Son of man is raised up from the dead." There we have it: it was a "vision" as far as the presence of Moses and Elijah was concerned. And what was the purpose of it?—Matt. 17:9.

ITS PURPOSE

Clearly the purpose of the transfiguration scene was to strengthen the faith of those who witnessed it, that Jesus Christ was indeed God's Son and the King of God's kingdom and that that Kingdom would truly be a glorious one. It also served to strengthen their faith in all that the Scriptures had said regarding these men and to make the inspired Word of prophecy more firm. As the apostle Peter well noted:

> "No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence. For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: 'This is my son, my beloved, whom I myself have approved.' Yes, these words we heard borne from heaven while we were with him in the holy mountain. Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts."—2 Pet. 1:16-19.

Jehovah God himself had borne similar testimony when Jesus was baptized, but this time there were three witnesses instead of only one (John the Baptist), and they were given the instruction: "Listen to him." Unquestionably this glorious transfiguration scene, with Jesus' face shining as the very sun and his garments glistening white, "far whiter than any clothes cleaner on earth could whiten them," and with the very sound of Jehovah's voice bearing testimony to his Son —with what power it must have spoken! —greatly strengthened the faith of those three apostles.—Mark 9:3.

WHY MOSES AND ELIJAH?

But why were Moses and Elijah shown with Jesus? Moses was the greatest prophet Israel ever had; he was also their deliverer, their lawgiver, their mediator or go-between in the Law covenant made between Jehovah God and the nation of Israel, their military commander (for the Israelites fought battles under his command) and their leader for forty years, all through the wilderness. Moses was also greatly used by Jehovah to make a name for Him before Israel, before Pharaoh and his Egyptians as well as before others.—Ex. 9:16, 17; 1 Sam. 6:6.

By having Moses appear in a vision with Jesus Christ, Jehovah God was calling attention to the fact that Jesus in his heavenly kingdom would be serving in all these capacities, even as God had foretold by his prophet Moses; but it would be on a far larger and grander scale, as indicated by Jesus' being transfigured. Through Moses, Jehovah had foretold: "A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." Leaving no doubt that this prophecy referred to Jesus Christ are the words of the apostle Peter to that effect.—Deut. 18:18; Acts 3:20-23.

Among other similarities that might be mentioned between Moses and the Prophet greater than Moses are: The lives of both were put in jeopardy while they were infants, theirs being uniquely or singularly spared; both spent forty days fasting at the beginning of careers as Jehovah's special servants; both were strongly opposed by leaders of false religion; both were used by Jehovah to feed his people miraculously, and both appeared with supernatural glory.

Why did the prophet Elijah appear in the transfiguration vision? For one thing, he did a great work of restoring pure worship and vindicating Jehovah's name among his people Israel, even as Jesus Christ did while on earth and will yet do by means of his kingdom. More than that, Elijah's work foreshadowed work to be done in the future, as indicated by the prophet Malachi: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction." —Mal. 4:5, 6.

This prophecy had fulfillment in the work that John the Baptist did, even as Jesus showed right after the transfiguration scene; for in answer to his disciples' question as to why the scribes said that Elijah must first come, Jesus answered: " 'Elijah, indeed, is coming and will restore all things. However, I say to you that Elijah has already come and they did not recognize him but did with him the things they wanted. In this way also the Son of man is destined to suffer at their hands.' Then the disciples perceived that he spoke to them about John the Baptist." —Matt. 17:10-13.

Since an Elijah-like work by means of John the Baptist was done to introduce Jesus Christ, it was fitting that in the transfiguration vision Elijah should appear with Jesus. However, what John the Baptist did was merely a small-scale, miniature fulfillment of the prophecy of Malachi. How can that be said? Because that prophecy said that such a work would be done preceding "the great and fear-inspiring day of Jehovah," which day is rapidly approaching and which includes "the war of the great day of God the Almighty," Armageddon. Besides, the fact that Elijah was shown speaking with Jesus after the death of John the Baptist would imply that there would be an Elijah-like work to be done in the future. It meant that the then future establishment of God's kingdom in Christ's hand would be preceded by a forerunner like Elijah and that in connection with the kingdom of the Son of God a work would be carried on that would correspond with the work of Elijah and his successor Elisha. The facts show that for the past eighty years the Christian witnesses of Jehovah have indeed been carrying on a work of restoring pure worship and exalting the name of Jehovah.—Matt. 24:14; Rev. 16: 14, 16.

The transfiguration scene, by showing Jesus in such a dazzling way, represented his presence in Kingdom power and showed that he would do a work like that of both Moses and Elijah. It powerfully reinforced in the minds of those that witnessed it the testimony that Jesus gave as to his kingdom and kingship by means of his preaching and his miracles. It might also be said to have been perfectly timed; so as to strengthen their faith right after Jesus had commenced telling them that he was destined to suffer and die, whereas they were expecting the immediate establishment of God's kingdom upon earth. Cer-

tainly Jesus' being transfigured so that his face shone as the very sun and his garments glistened exceedingly white and the direct testimony of Jehovah himself that Jesus was his beloved Son to whom they should listen most effectively served its purpose.

Since, as the apostle Peter wrote, the transfiguration vision made the prophetic Word of God more sure, it is indeed the course of wisdom to pay attention to that Word as to a lamp shining in the darkness of this world. What it says about Christ's kingdom government and the blessings it will bring is certain to come to pass. It is therefore the course of wisdom for you to learn more about Christ the King and his kingdom and give your allegiance to his kingdom, letting it come first in your life. Heed the admonition of Jesus Christ to 'keep on seeking first the kingdom of God and His righteousness.' Then the shortcomings of human governments will not unduly disturb you, but you will see in the worsening world conditions evidence of the nearness of God's kingdom government.—Matt. 6:33; Luke 21:25-28.

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

● Who will be resurrected from the dead?

All persons in Sheol-Hades, the common grave of dead mankind, will receive a resurrection.—P. 74.*

● Of what is Gehenna a symbol?

Jesus used Gehenna, a valley near Jerusalem that served as an incinerator, to symbolize complete, endless destruction with no hope of a resurrection.—Pp. 107-110.

● What steps could one take to find answers to one's Bible questions?

You could refer to the Subject Index or Scripture Index in the *Watch Tower Publications Index* and also consult Bible dictionaries and concordances. If the questions were relative to one particular text, you would do well to read the context.—Pp. 124-127.

● Why is materialism a deadly philosophy?

It causes people to forget God and to concentrate on material things, which cannot give them eternal life.—Pp. 133, 134.

● What steps can a Christian take to settle a personal difficulty with another person?

(1) Go to the other person and discuss the matter. (2) If he does not listen, take along one or two mature Christian brothers as witnesses. (3) Speak to the representatives of the congregation about the matter.—P. 298.

● What is the "new commandment" of love?

It is that Christians love to the extent of being willing to give up their lives for one another, as Jesus did.—Pp. 210, 211.

● How, in the near future, will God provide a banquet for all the peoples, as promised at Isaiah 25:6?

In God's righteous new order there will be provided sufficient rich spiritual and material food to satisfy all persons then alive.—Pp. 244-246.

● What are the four words the Greeks use to express the idea of love?

(1) *Agápe*—principled, godly love is a fruitage of God's spirit. (2) *Philia*—affection felt for friends. (3) *Storgé*—natural affection between family members. (4) *Éros*—romantic love between the sexes.—P. 203.

● Why can it be said that Jehovah's witnesses are unworldly and yet not antisocial?

They refuse to share in the immoral practices, degraded entertainment and false religion of the world. So it can properly be said that they are unworldly. However, they do not take part in social or political revolutions, and thus they are not antisocial, against society.—Pp. 421-423.

● What motivates some persons to return to God's organization after they at one time drifted away from it?

They experience the frustrations and spiritual famine of the world, and they hear of the happiness and spiritual prosperity in Jehovah's organization.—P. 488.

* Page numbers refer to *The Watchtower* for 1965.

What Comes First in YOUR LIFE?

"Keep on, then, seeking first the kingdom and [God's] righteousness." —Matt. 6:33.

WHAT comes first in *your* life? To give a correct answer to that question may be more difficult than you think. Why? Because it is so easy to deceive oneself, even as God's Word tells: "The heart is more treacherous than anything else and is desperate. Who can know it?" Yes, who *can* know it? "I, Jehovah, am searching the heart, . . . even to give to each one according to his ways, according to the fruitage of his dealings."—Jer. 17:9, 10.

[2] Why is this so? Largely because of inherited selfishness. (Gen. 8:21) That is why the Creator provided us with his Word, concerning which it itself tells us: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern thoughts and intentions of the heart." A politician may deceive *himself* into thinking that he is putting the interests of his country first when, in fact, what people *think* of him is that a lust for power comes first. The religious leaders in Jesus' day put great stress on God's righteousness, but their response to Jesus' ministry revealed that what came first in their lives was selfish gain.—Heb. 4:12; Luke 16:14; John 5:44.

[3] What comes first in your life you betray in various ways. For example, you betray what comes first in your life by what you keep thinking about. It may even affect your unconscious mind so that you dream about it. A man or woman in love —you know what occupies their thoughts and dreams. The same is true of the man who speculates in stocks; each day he eagerly peruses the newspapers to see whether his stocks are worth more or less. That is why you are counseled: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." —Prov. 4:23.

CHRISTIAN MINISTRY

[4] Your speech also betrays what comes first in your life. Your favorite subject of conversation, be it money, or clothes, food, health, amusements, sex, or the Christian ministry, is therefore very revealing. This is borne out by studies that have shown that among men the most popular subjects of conversation are business and sports, whereas among women they are

1, 2. (a) Why is it not easy to answer the question as to what comes first in our lives? (b) How can this difficulty be illustrated?

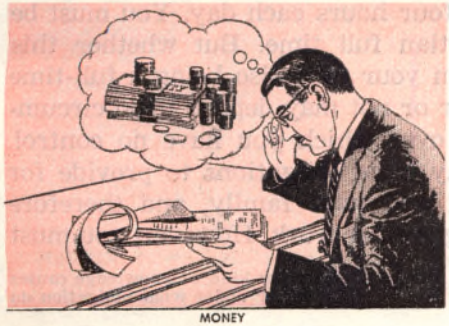
3, 4. What are two ways by which we show what comes first in our lives?

men and clothes. Yes, as Jesus said: "A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks."—Luke 6:45.

[5] Then again, are you especially sensitive about a certain subject or issue, such as racial equality? If so, thereby you also reveal what comes first in your life, what is O so important to you, although it may be quite unimportant in the eyes of God. Today many lands are filled with strife and friction because people, not appreciating true values, are letting comparatively unimportant things come first in their lives.

[6] And, of course, you betray what comes first in your life by that on which you spend your time, energy and means. Though we take for granted that you may have to spend most of your time and strength in earning a living, in making 'honest provision in the sight of Jehovah as well as in the sight of all men,' as the apostle Paul says at 2 Corinthians 8:21, the question remains, What are you doing with the time, the strength and the means that are at your disposal? By the way you use these you also show what comes first in your life, whether you are obeying Jesus' command to 'keep on seeking first God's kingdom and his righteousness,' or not.—Matt. 6:33.

5, 6. In what other ways do we show what comes first in our lives?



MONEY

RECREATION

THE FOLLY OF PUTTING OTHER THINGS FIRST

[7] Ever so many persons put first in their lives the acquiring of material possessions. They work hard from early to late, overtime, or hold down two jobs so as to achieve financial security or affluence. How foolish to put first in your life such a pursuit! After all, what will it all amount to? As wise King Solomon observes at Ecclesiastes 2:22, 23—and he certainly was in position to know what he was talking about—"For what does a man come to have for all his hard work and for the striving of his heart with which he is working hard under the sun? For all his days his occupation means pains and vexation, also during the night his heart just does not lie down. This too is mere vanity."

NEW CLOTHES

[8] With others fine food and drink come first, such as choice steaks, costly liquor and suchlike. These are the things for which they live. Of them it might well be said, "their god is their belly." With still others, amusements or entertainment comes first. They suffer from an addiction to the theater, or to playing cards, or to following certain sports; obviously, they are "lovers of pleasures rather than lovers of God." And with not a few, sex comes first. Sex interest determines their choice of television programs, moving pictures

7-9. What personal interests do many persons let come first in their lives? with what result?

and the stage plays that they see, of the books and magazines they read. It determines their vacations, their parties, their dancing. Putting such things first in your life not only means incurring God's displeasure but also means running afoul of his immutable laws and reaping frustration, if not also corruption, from the flesh. We cannot escape it: "Whatever a man is sowing, this he will also reap."—Phil. 3:19; 2 Tim. 3:4; Gal. 6:7, 8.

[9] Then again, still others, perhaps a little more enlightened, but basically also selfish, make physical health and strength the first things in their lives. They think, talk and work at it. They are always dieting, or taking treatments, or trying out some new health gadget. They are so concerned with their physical health that they neglect their spiritual health. Such persons overlook that man does not live on food alone but "by every expression of Jehovah's mouth." For a Christian, a healthy body should not be his goal but, at best, merely an aid to realizing his goals.—Deut. 8:3.

WHAT SHOULD COME FIRST? THE KINGDOM

[10] What should come first in your life? That all depends upon what you want. Do you want to reap frustration, anxiety and perhaps corruption from the flesh? Or do you want to gain God's approval and everlasting life in his new order of righteousness? If this is what you want, then you must let God's kingdom come first in your life.

[11] Of course, for you to be able to let God's kingdom come first in your life you must first of all take in knowledge. You must make your mind over so as to prove to yourself what is the good and acceptable and perfect will of God for you, even as noted at Romans 12:2. That knowledge can be gained only by a study of God's Word. It alone can serve as 'a lamp to your feet, a light to your roadway.' It alone is able to "make you wise for salvation." It alone "is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness," that you may be "completely equipped for every good work."—Ps. 119:105; 2 Tim. 3:15-17.

[12] Not, however, that you can gain this help from God's Word unaided. You must avail yourself of the assistance God has providentially arranged for you in this day and age. Even as God used certain ones in the days of the apostles to dispense spiritual food to Christians then, so in our day there is a body of dedicated, consecrated and anointed Christians whom Christ is using to give to his followers their spiritual food at the proper time and whom he has appointed over all the earthly interests of his kingdom.—Matt. 24:45-47.

[13] Taking in the right kind of knowledge will make you mindful of the Kingdom, it will help you to appreciate its importance and how great the privilege is to serve God's kingdom. Then, like Jesus, you will gladly sell all you have, as it were, to inherit that kingdom. In other words, it will cause you to dedicate yourself to serve God, to do his will and to follow in Jesus' footsteps.—Matt. 16:24.

[14] Having thus dedicated yourself to God, you have the obligation to be a Christian twenty-four hours each day. You must be a Christian full time. But whether this means in your case also being a full-time preacher or not may depend upon circumstances over which you have no control. You may have obligations to provide for yourself and your family, and therefore be doing secular work. However, you must

10. What should come first in our lives, and why?
11, 12. (a) What must we first of all take in if we would let God's kingdom come first in our lives? (b) What aids has God provided in this respect?

13, 14. (a) Taking in the right kind of knowledge causes us to do what? (b) Thereafter under what obligation do we come?

be living a Christian life and putting Kingdom interests first in your life.

AIDS TO PUTTING GOD'S KINGDOM FIRST

15 Putting God's kingdom first in your life is not easy in this present system of things, and for this reason you will need to cultivate Christian virtues, among the chief of which is faith. Faith will give you an unshakable conviction that God exists and that he will reward those earnestly seeking him. Faith will enable you to step out on the promise that, if you keep on seeking first God's kingdom, 'all other necessary things will be provided.' Faith will enable you to put first God's kingdom and to be loyal to it even in the face of persecution and death.—Matt. 6:33; 1 Cor. 15:58; Heb. 11:6.

16 Honesty or conscientiousness will also aid you in letting God's kingdom come first in your life. Strictly speaking, you have a moral obligation to serve God. After all, 'he made us and not we ourselves,' and your life depends upon Him. You are therefore in debt to God, and every honest man will want to pay his debts. The dedication of yourself to the doing of God's will makes the paying of this debt even more imperative.—Ps. 100:1-3.

17 Aiding you also in letting God's kingdom come first in your life are the fine qualities of godly devotion and self-sufficiency. Godly devotion will enable you to evaluate properly the material things of this life as compared with spiritual things. Self-sufficiency will enable you to have peace of mind and happiness with a minimum of this world's means of life. How wise is Paul's counsel: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things"!—1 Tim. 6:6-8.

18 Among other Christian qualities that will help you in letting God's kingdom come first in your life is modesty. Modesty means to evaluate, measure, yourself and your abilities correctly. It means 'not to think more highly of yourself than it is necessary to think.' Modesty will keep you from taking yourself too seriously as well as from taking the failings of others too seriously. Modesty will make it easy for you to submit to God's will and to those who are taking the lead and to be obedient to them for the sake of the interests of God's kingdom. Modesty helps you to fit in your place, minimizing friction.—Rom. 12:3; Heb. 13:7, 17.

19 But most important of all Christian qualities is love, for, of 'faith, hope and love,' the greatest is love. Love for Jehovah God will make you want to please him, to have his smile of approval. To the extent that you love God with all your heart, mind, soul and strength, to that extent you will find it easy to let his kingdom come first, come ahead of all else that may seem desirable to you. Love of neighbor will also aid you, for it will make you active in telling him about that kingdom and its blessings.—Prov. 27:11; Mark 12:29-31; 1 Cor. 13:13.

USING YOUR TIME WISELY

20 To have God's kingdom come first in your life you must be a wise steward of your time, for it is indeed limited. People you meet at the doors say that they are too busy to listen to you, and they do have much to take up their time. But if they knew how valuable, how important your

15, 16. (a) What part does faith play in discharging that obligation? (b) How will honesty aid us?
17, 18. (a) How can godly devotion and self-sufficiency aid us in this respect? (b) How can modesty help us?
19. Above all, what quality will aid us in letting God's kingdom come first in our lives?
20-22. Letting God's kingdom come first in our lives requires what of us as regards our time?

message from God's Word was they would take time to listen to you.

[21] Do you appreciate the importance of the words of the apostle Paul at Ephesians 5:15-17 about the use of time? They were never more pertinent than they are right now. If you do appreciate them you will apply them to your daily life: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is."

[22] Buy out the opportune time for what? For personal study, for one thing. It is every bit as important as attendance at congregational meetings, for which you also must buy out time. To make the best use of your time, study and listen, not only with the thought of using it in the ministry to teach others, but also to teach yourself, applying to yourself what you hear and see. And as for your attendance at meetings, are you letting God's kingdom come first in your life when you let a little bad weather keep you from attending?—Rom. 2:21.

[23] For you to let God's kingdom come first in your life you must also buy out time for the Christian ministry. Are you devoting all the time you could for incidental, street, and house-to-house preaching of the everlasting good news, in making return visits and in conducting Bible studies in the homes of interested people? Surely the suggested minimum goal for this, twenty minutes a day, two and a half hours a week or ten hours a month, is a reasonable one for a mature Christian. Jehovah's witnesses try to devote at least ten hours a month to their field ministry. Many of the persons they visit think that this is too much time because, in some countries, the visits seem to them to be too often.

23. In what other way will we be alert to use our time if we let God's kingdom come first in our lives?

USING YOUR PHYSICAL AND FINANCIAL ASSETS WISELY

[24] You also show what comes first in your life by how you expend your physical energies. Your time is valuable only to the extent that you have mental and physical strength to make use of it. Since your strength is limited, you want to be careful not to waste it by overindulgence in food or drink, in keeping late hours or by undue excitement. You can even waste a lot of nervous energy by talking too much, even though the muscles of the tongue may never tire!

[25] In using your physical energies you want to avoid both extremes. On the one hand, do not become a fanatic, for, as God assures us at Psalm 103:14, he is an understanding Father; "he himself well knows the formation of us, remembering that we are dust." You need sufficient rest; go at your work with poise, self-control, with the spirit of a sound mind. On the other hand, avoid the extreme of being overly concerned with your physical well-being, as if it were the chief thing in life. Strive for balance, for reasonableness, just as God's Word counsels at Philippians 4:5: "Let your reasonableness become known to all men."

[26] And, of course, the same applies to your use of your financial means, your money and other material possessions. Today, the love of money is a particularly powerful and subtle snare that can easily interfere with your letting God's kingdom come first in your life. Remember, "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into

24, 25. Letting God's kingdom come first in our lives dictates what regarding our physical energies?
26-28. How will we use our financial assets if God's kingdom comes first with us?

destruction and ruin. For the love of money," or love of the things you can get for money, "is a root of all sorts of injurious things."—1 Tim. 6:9, 10.

[27] True, you have the obligation to provide honestly for yourself and your own. But if, to be satisfied, you have to have the finest or near-finest in the way of home, clothing and automobile, it may well be asked, Are you letting God's kingdom come first? Those who have such an outlook deserve the rebuke Paul gave the Corinthian Christians, who obviously were fleshly-minded and materialistic: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. . . . We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. . . . I am writing these things, not to shame you, but to admonish you as my beloved children." Those Corinthian Christians were not letting God's kingdom come first in their lives.—1 Cor. 4:8-14.

[28] Yes, to the extent that you let God's kingdom come first in your life, to that extent you will be modest in the material possessions you acquire and enjoy. Then you will have more "Mammon" available for making friends with God and Jesus Christ, by contributing toward the interests of His kingdom on earth and your needy brothers.—Luke 16:9.

KEEPING RELAXATION AND ENTERTAINMENT IN THEIR PLACE

[29] Letting God's kingdom come first in your life does not rule out relaxation and entertainment. It does not mean that you may never see a moving picture, never spend any time on the bathing beach, never attend a party, wedding or baseball game. But you will want to be careful not to let these things interfere unduly with your personal Bible study, with your attendance of congregational meetings, with your Christian ministry. Here again, it is a question of balance. For many, these things may serve a good purpose, if kept in their place, but do not put them in the first place.

[30] Yes, such things are not ruled out for Christians if kept in their place and if they are kept clean. But so much of today's entertainment is unclean, even morally filthy, especially moving pictures and stage plays. The same caution applies to parties. They can either be an excuse for indulging the desires of the flesh or be an occasion for wholesome relaxation, getting to know each other better and for building up one another. Do not be like the clergyman who at a party was asked a Bible question by a person looking for the truth and who replied, "Aw come on now! Let's not mix business with pleasure!" Do not rule out Christian conversation at social gatherings. By what you like to talk about on such occasions you also show what comes first in your life!

[31] There are so many things that make demands on your time, your money and your energies, and yet that make life most interesting. You must provide things honest in the sight of all men for yourself and those that are your own; there is so much personal Bible studying to be done; there are five weekly Christian congregational meetings to prepare for and attend; there is so much to do in the Christian ministry, and then there is also the need for relaxation and diversion. It certainly will take wisdom to give each its due; but if some-

29. Where do relaxation and entertainment fit in?

30. What things should be taken into consideration as regards our entertainment?

31. If we truly let God's kingdom come first, what most likely will not and what most likely will suffer some neglect or lack of time and energy?

thing is going to be neglected, what will it be? Will you let relaxation and diversion repeatedly interfere with your Christian obligations so that your Christianity is often merely a matter of good intentions? Or will your interest in your Christian activities be such that perhaps relaxation and diversion suffer some neglect?

32-34. For what three good reasons should we let God's kingdom come first in our lives?

32 Letting God's kingdom come first in your life is the wise, the just and the loving thing to do. Thereby you bring honor to Jehovah God and share in the vindication of his name, making his heart, the heart of the Universal Sovereign, glad.

33 By letting God's kingdom come first in your life you also bring the greatest possible lasting benefit to others; to those of your family, to those in your congregation with whom you regularly worship and to the interested persons outside to whom you minister.

34 And by letting God's kingdom come first in your life you stand to benefit yourself; not only will you escape frustrations and sorrows that befall those who follow selfish pursuits, but you will gain many blessings, such as a clean conscience, satisfaction as you note your progress to spiritual maturity, and joy at seeing the fruits of your labors, in your fellow Christians and in men whose interest is being aroused in God. Additionally, you can look forward to endless life in happiness in the new system of things, as a part either of the new heavens or of the new earth in which righteousness is to dwell.—2 Pet. 3:13.

THE PUTTING OF HIS KINGDOM FIRST

"No one has left house or brothers or sisters or mother or father . . . for the sake of the good news who will not get a hundredfold now in this period of time, . . . and in the coming system of things everlasting life."
—Mark 10:29, 30.

JESUS CHRIST, in his sermon on the mount, admonished: "Keep on, then, seeking first the kingdom and his righteousness." In thus urging his followers he was encouraging them to take not only the right and loving, unselfish course, but also the wise course.—Matt. 6:33.

1. What may be said about the course that Jesus urged upon his followers at Matthew 6:33?

2 That putting God's cause and kingdom first in our lives is the course of true wisdom is repeatedly brought to our attention in the Scriptures. Thus the apostle Paul admonishes us: "God is not unrighteous so as to forget your work and the love you showed for his name . . . But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." —Heb. 6:10-12.

3 Not that the blessings for putting God's king-

2, 3. What future and present rewards does God's Word promise us if we put God's kingdom first?

dom first are limited to the future. By no means! Jehovah also has present blessings in store for those who put his kingdom first. Yes, "godly devotion is beneficial for all things, as it holds promise," not only for the life "which is to come," but also for "the life now." Even during this present wicked system of things it is true that "the generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." Besides, did not Jesus promise that those who had left all for the sake of the good news would "get a hundredfold now in this period of time"? And did not Paul write that "he that sows bountifully will also reap bountifully"? Surely!—1 Tim. 4:8; Prov. 11:25; Mark 10:29, 30; 2 Cor. 9:6.

SCRIPTURAL EXAMPLES

[4] Bearing out these Scriptural principles and promises are the examples found in the Word of God. To note just one in the Hebrew Scriptures, there was the prophet Moses. "Because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt," what great privileges were his! He was used by Jehovah to bring ten devastating plagues upon the world power of Egypt, to deliver his people from bondage to Egypt and to lead them safely through the Red Sea, which sea closed in on the Egyptians when Moses merely stretched out his hand over it. Twice he spent forty days in the "mount of God," conversing with Jehovah by means of an angel. He might be said to have been the lawgiver *par excellence;* at the same time he was privileged to write down more of God's Word than any other human that ever lived. Space prevents listing still more of his privileges and blessings, not to say anything about those still in store for him: an early resurrection and the privilege of serving as a prince in God's new order of things. All this because Moses put God's cause first!—Heb. 11:26; Ex. 24:18; 34:28.

[5] Then there are the examples in the Christian Greek Scriptures of Jesus and his apostles. What blessings, what joys, came to Jesus because, at the age of thirty years, he chose to do God's will instead of following a self-seeking materialistic course! The Bible record does not give us many details, but we do not need a particularly fertile and vivid imagination to see in its record how full of joy Jesus' life must have been. Today a physician or surgeon is very happy when he has been able to restore to health and vigor one who was seriously ill or incapacitated and seemingly incurable. Yet Jesus was able to do this day after day, doubtless many thousands of times during the three and a half years of his ministry. What a joy it must have brought to his heart to see all sorts of diseases disappear at the touch of his hand! And to raise even dead persons! —Matt. 11:5.

[6] More important still was his spiritual healing program. What a joy it must have brought him to see the poor Lazarus class, the sincere and faithful but despised and lowly Jews, brought into a condition of God's favor pictured by Abraham's bosom! Still more precious was his privilege of dying to ransom humankind, and, above all, what a privilege he had to honor his Father's name and vindicate it by keeping integrity in spite of all that Satan the Devil was able to bring against him! Since, as he himself said, there is more happiness in giving than there is in receiving, how much happiness he must have had, his life being so full of giving! No question about it that Jehovah God was richly blessing his Son Jesus for heeding his own advice to keep on seeking first God kingdom.

4. For having put God's cause first in his life, what rewards did Moses receive and will he yet receive?

5, 6. What blessings did Jesus receive for following his own advice recorded at Matthew 6:33?

7 The apostles followed Jesus' example in this, and did Jehovah also bless them for it? He certainly did. What able, bold and fearless ministers those four lowly fishermen became! On the day of Pentecost in 33 C.E. alone "three thousand souls were added," and shortly thereafter their number "became about five thousand." "More than that, believers in the Lord kept on being added, multitudes both of men and of women." "Consequently the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much," and even "a great crowd of priests began to be obedient to the faith." And what about all the miracles the apostles were able to perform?—Acts 2:41; 4:4; 5:14; 6:7; 3:1-10; 9:32-42.

JEHOVAH BLESSES HIS VISIBLE ORGANIZATION TODAY

8 Jehovah God has ever had his work on earth carried on in an orderly, organized and harmonious manner. Noah's family cooperated with him, even as Abraham's large household cooperated with him; and beginning with Moses, Jehovah God had an entire nation representing him, working together to forward his purpose in the earth. The same was true in the days of Christ and in the days of his apostles, and the same is true today. The facts show that there is an organization of Christian witnesses of Jehovah that is preaching the everlasting good news, and Jehovah is blessing it. These Christians have as their publishing agency the Watch Tower Bible and Tract Society of Pennsylvania, and they themselves are being directed by a group of dedicated and anointed footstep followers of Christ, termed by Jesus "the faithful and discreet slave."—Matt. 24:45-47.

7. How did Jehovah bless the apostles for letting God's kingdom come first in their lives?
8. In what way does Jehovah carry on his work in the earth, as seen by what Scriptural and current examples?

9 In the year 1964 there were upward of a million proclaimers throughout the world preaching "the everlasting good news" for "a witness to all the nations." In 194 lands and islands of the seas they preached and distributed Bibles and Bible literature in 162 different languages, devoting upward of 162 million hours thereto. They made some 55 million return visits on people, and there were conducted upward of 740,000 Bible studies in the homes of the people from one to four times each month. —Rev. 14:6; Matt. 24:14.

10 Because of their zeal they have come to the attention of the public over the radio, on television programs and in the newspapers. More and more the secular authorities recognize their methods of carrying on their work, and more and more people read about them in encyclopedias and dictionaries. Only Jehovah's blessing upon them for putting his kingdom first can account for such results in the face of the strong opposition they encounter. —Isa. 54:17.

11 That Jehovah's blessing is upon the organization that puts his kingdom first is also seen in the many joyous assemblies that these have been able to hold year after year—circuit, district, national and international assemblies. These have served to advertise Jehovah's name and kingdom and to stimulate greatly the Christian ministers attending them. This was especially true of the twenty-four assemblies held around the world during the summer of 1963.

12 Further testifying to Jehovah's blessing upon these Christians are the many legal battles they have fought and won in many lands in their efforts to defend and legally establish the good news. Nor to be

9. To what extent did Jehovah bless the organized effort of his people to let his kingdom come first in their lives in 1964?
10-12. What blessings have come to God's people for following this course?

overlooked is their enduring mob action and other forms of persecution. This was especially true in the United States and Canada during World War II and shortly afterward. In just the past year or two priest-inspired mobs have mistreated the Witnesses in Mexico and Cyprus, and violence against them has erupted recently in various parts of Africa, while they keep on being harassed in such lands as Spain, Portugal and Cuba.—Matt. 24:9; Phil. 1:7.

BEHIND THE IRON CURTAIN

13 A particularly striking example of how Jehovah blesses the putting first of his kingdom is furnished by the witnesses of Jehovah in Russia and in other lands behind the Iron Curtain. Testifying to this fact is Walter Kolarz, an authority on modern Russia, in his book *Religion in the Soviet Union,* in which he devotes eight and a half pages to Jehovah's witnesses and the efforts of the Communist government to suppress them. Among other things, he states:

14 "In deporting them the Soviet Government could have done nothing better for the dissemination of their faith. Out of their village isolation the 'Witnesses' were brought into a wider world, even if this was only the terrible world of the concentration and slave labor camps . . . With the proclamation of the Soviet amnesty in 1955 . . . they reappeared in all Western Soviet Republics. They established new organizations in . . . the Far East and the Komi Republic, . . . in Siberia and Kazakhstan, where they are particularly numerous. . . . In the mining towns of Karaganda and Dzhezgan and in Tekeli in the Taldy-Kurgan Province which borders on China . . . In short, the Russian branch of the Jehovah's Witnesses may be regarded as one of the strongest in the world, and there is certainly no branch anywhere which receives so much adverse publicity from the secular power. . . .

15 "The various branches of the 'Witnesses' in USSR keep in close touch with one another. Contact is maintained with the help of letters in which a simple but highly characteristic code language is used. 'Family' stands for the Jehovist branch organization, 'mother' for the organization as a whole, 'food' for Jehovist literature and 'harvesters' for those who receive this literature. The Soviet authorities are given the Bible name 'Ammonites.' This last code word was hardly chosen fortuitously. It seems that the Jehovists had in mind a passage of Ezekiel (25:2) 'Son of man, turn thy regard toward the Ammonites and prophesy their doom.' . . .

16 "But for the photographs accompanying the press articles against the Jehovists, the public would have found it difficult to believe that anybody in the Soviet Union would dare to produce and distribute anti-regime periodicals. Indeed, no other group in Soviet Russia, whether of religious or political inspiration, has ever thought of embarking on such an extensive and illegal propaganda and publishing work. The fervor and courage of the Jehovah's Witnesses in propagating their faith has likewise its roots in their strange [?] theology . . .

17 "They keep precise statistics of their members, the literature distributed, the hours devoted to Bible study and even the extent to which the traditional Jehovah's Witnesses' door to door propaganda is carried out. It is astonishing that the latter should be possible at all in Soviet conditions, considering the risk it involves for an illegal organization. Nevertheless, in at least one of the trials involving Jehovah's

13, 14. What effect has persecution of the Witnesses in Russia had?

15. How have the Witnesses in Russia proved themselves to be as cautious as serpents?

16-18. What testimony is there as to the organized and courageous zeal of Jehovah's people in Russia?

Witnesses they were alleged to be molesting peaceful citizens in their homes . . . [Jehovah's Witnesses] in Russia take advantage, as they do elsewhere, of every opportunity to advertise the kingdom of Jehovah. They try to proselyte wherever they are, in shops and coal mines, in buses and in streets. . . .

18 "It is these beliefs which give the 'Witnesses' their moral and ideological strength and which have enabled them to form the most efficient and widespread illegal organization that has ever existed under Soviet rule . . . In Kazakhstan even tape recorders were found, used for recording sermons."

19 In the face of such a record, who can deny that Jehovah blesses his people when they put his kingdom first? All of this has been done not in their own strength but by God's holy spirit, even as we read: " 'Not by a military force, nor by power, but by my spirit,' Jehovah of armies has said."—Zech. 4:6.

JEHOVAH'S BLESSING UPON INDIVIDUALS

20 Since Jehovah God so blesses the organization that puts his kingdom first, is it not reasonable to expect that he would also bless individuals who do the same and who comprise such an organization? Most certainly, and that is exactly what the facts show. These individual Christians serve in various capacities, and with each kind of service go blessings peculiar to it, or in keeping with the opportunities available and taken advantage of. This is in line with the principles Jesus stated: "Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him," and, "There is more happiness in giving than there is in receiving."—Luke 12:48; Acts 20:35.

21 By far the greater number of those Christians who share in preaching the everlasting good news of God's kingdom can devote only a small part of their waking hours thereto. This may be due to family obligations such as fathers and mothers have, or because of tender years or extreme old age, and then again it may be because of physical infirmity. However, whatever the reason, about 96 percent of the some one million who share in preaching are such part-time ministers or congregational publishers, and have as a suggested preaching goal ten hours a month.

22 But though limited in time, they are not limited in love, devotion and zeal, and so make wise use of each and every opportunity that comes their way. Many are the interesting experiences enjoyed by these as they preach from house to house, to professional or business men that may call on them or with whom they have business, and to associates at their places of employment. By letting God's kingdom come first in their lives these receive many blessings from Jehovah. Thus one Latin-American father of ten children devotes more than fifty hours each month to preaching the everlasting good news, conducting five weekly Bible studies in addition to placing much Bible literature with the people each week. But whether devoting fifty or five hours a month, all such part-time ministers receive comfort from the Scriptural principle that God requires of each one "according to what a person has, not according to what a person does not have." —2 Cor. 8:12.

THE FULL-TIME MINISTRY

23 Much more favored in every way are

19. What does the record Jehovah's witnesses are making in Russia show?
20. What Scriptural principles apply to the responsibility and the reward of Jehovah's servants?
21, 22. (a) What valid reasons are there for not all being full-time preachers? (b) Yet what blessings are theirs if they put God's kingdom first in their lives?
23. What blessings are the lot of the full-time traveling representatives of the Watch Tower Society?

those whose circumstances permit them to manifest their zeal and appreciation by engaging in the full-time ministry, such as the some two thousand ministers that are able to serve as traveling representatives of the Watch Tower Society. Many are their privileges and joys as they visit the various congregations and circuits and minister to the individual ministers, helping them to grow toward maturity as well as ministering to the congregations and at assemblies of Jehovah's people. No question about their being blessed by Jehovah and about their leading rich and full lives for letting God's kingdom come first in their lives.

[24] Some 1,500 Christian ministers are privileged to serve in what are known as Bethel homes, which are attached to branch offices. These devote upward of forty-eight hours weekly doing office or factory work, supplying Christian ministers with Bibles and Bible literature, or rendering other assistance. Others in these homes look after the needs of their brothers so engaged, serving as cooks, nurses and housekeepers. They likewise are greatly blessed, being able to live in a Christian environment as part of a Christian family, which may range in size from a mere handful to more than seven hundred, being able to devote all their energies to God's kingdom work, not needing to be concerned about their material necessities. At the same time these ministers are able to share in the field ministry to an even fuller extent than most of their brothers are.

[25] Then there are those who serve full time in the field ministry, known as pioneers. Among this number are some 7,900 who devote 150 hours or more each month to the field ministry and who are free to serve wherever they are needed and who receive financial assistance so that they can devote so much of their time to their ministry, either as missionaries or as special pioneers. Among the many joys these have is serving in foreign lands or serving where there is no organized congregation, literally pioneering, even as the apostle Paul did, or else aiding weak congregations, in addition to their field ministry. —2 Cor. 10:16.

[26] The great majority of full-time ministers, however, are pioneer ministers, upward of 35,000, who devote each month some one hundred hours or more to the ministry and at the same time usually provide for themselves by part-time work or by taking care of their family duties, as in the case of housewives that serve as pioneers. Many are their blessings as they daily go from house to house, make return visits and conduct home Bible studies, train less experienced ones and discharge their obligations to the local congregation, often as overseers or one of the ministerial assistants.—Phil. 1:1.

THE VACATION PIONEER MINISTRY

[27] Still another blessed privilege that ever more Witnesses are seeing their privilege to take advantage of is the vacation pioneer ministry by means of which part-time ministers can experience the joys and blessings of the full-time ministry for one or for several months. Its minimum requirements are one's having been an active baptized minister for six months and being able to devote fifty hours to preaching in two weeks and twenty-five hours more for

24. In what way are the full-time ministers serving at Bethel homes especially blessed?

25. (a) How many serve as missionaries and special pioneers? (b) What requirements do they have to meet, and what blessings are theirs?

26. How many serve as general pioneers, what is their goal of hours, and what blessings come to them?

27, 28. (a) By what provision have part-time ministers been able to enjoy the full-time ministry temporarily, and what are its requirements? (b) For whom is it especially available?

the remaining two weeks of a month. Most vacation pioneers devote a hundred hours in preaching, much of it from house to house.

[28] Not a few have taken advantage of this provision while engaged in secular work eight hours a day five days a week. However, it is a privilege that is especially recommended for those still going to school when they have their vacations, for housewives, seasonal and retired workers; all who can see their way clear to thus 'buy out the opportune time for themselves.' Some have taken advantage of it during a temporary layoff or when they are rendered idle because of a strike. Many have also seen their privilege to take advantage of this ministry when the traveling representative of the Society, the circuit minister, visited their congregation.

[29] In April 1965, there were 25,448 of such vacation pioneers enrolled in the United States alone. Such added activity, putting God's interests first in their lives, worked to the good of all. Many of those who have served as vacation pioneers have ever after been able to do more in the ministry, as one such minister who previously had averaged 9.6 hours monthly increased his average hours to 21; and, in particular, has the quality of their ministry improved. Then again, others, as a result of serving as vacation pioneers, have seen their privilege to become regular full-time pioneer ministers. It has also been an easy step for youths who served as vacation pioneers during their school years to enter the full-time ministry upon completing their schooling.

[30] That some were able to serve as vacation pioneers has also worked out well for the others in the congregation with which they were associated. Vacation pioneers were able to assist in training others, inspire others to more zeal, to do more and better preaching, with the result that entire congregations greatly improved in all features of the Kingdom ministry. In particular have there been good results where this feature of the ministry was given good support by the congregation overseer.

[31] No question about it, Jehovah is true to his promises. He has said in his Word that those who sow bountifully will reap bountifully, and the experiences of his Kingdom publishers in our day fully bear this out. At the same time he also assures us that he expects of each one only according to what one has and not according to what one does not have. The widow's two coins of very small value dropped into the temple treasury chest in Jerusalem while Jesus was watching are every bit as acceptable to God as the many dollars, marks or pounds of the well-to-do of today, and that principle also applies to our time and energy. (Luke 21:1-4) To the extent that each one gives according to what he is able to give, to that extent he can expect to be richly blessed by Jehovah with 'a blessing that makes rich and to which Jehovah adds no pain.' Many individual Christian ministers so serving together constitute an organization that will be, yes, that is, blessed by Jehovah.—Prov. 10:22.

29, 30. How many vacation pioneers served during April 1965, and in what ways has their activity benefited them and others?

31. How does Jehovah show himself true to his promises and principles?

True Worship Means ACTION

WHAT does your religion mean to you? Do you look upon religion as something good to have but which does not affect to any great extent your other activities, such as business or social affairs? Do you feel it is part of a good community spirit to attend church on Sundays and to contribute toward the church or some welfare activities that it is doing and perhaps engage from time to time in some community effort that the church is sponsoring? If you view your religion this way, there is something wrong with your worship. If your religion does not completely absorb you, mold every phase of your life's activity twenty-four hours a day and energize you into real, live activity, then there is something lacking, for the true worship of the Almighty God is vibrant, vitalizing, a worship of constant action. Do you know that if you are a true worshiper of God you must be a *publisher,* and that publishing must be your chief concern?

Of what is the true worshiper a publisher, and to what extent must the publication be done? It is a proclamation in the widest sense, by the use of every proper means, in a loving manner to all creation. (Col. 1:23) The publication of the name of the Almighty, the Creator of heaven and earth, must be done, and this must be done in a way that makes his name known aright. This God whose name alone is Jehovah was the God of the ancient Hebrews, the God who sent Jesus to earth and the God of Christians in this day. Jehovah's dealings with his people of ancient times were a small-scale pattern of what he requires of his people in this time and were written down for our comfort and instruction. When we learn of the publishing work that he required of his people back there it gives us some idea of the work that is to be done today, only on a far greater scale. —Rom. 15:4; 1 Cor. 10:11.

ALERT TO DISCERN GOOD NEWS

There was a time when God's people forgot his name, that is, they forgot to appreciate what it stood for, and, as a result, lost the privilege of publishing that name and went into captivity to a pagan world power, that of Babylon. Jehovah gave his people advance warning before they went into captivity and, to cheer the hearts of sincere ones among them, he foretold their release and described the action they should take upon being released. He did this through his prophet Isaiah, whom he used to speak like a farsighted watchman standing at the desolated location of the city of Zion, which would lie desolate for seventy years. The watchman would be eagerly waiting for the release and return of the Jews to rebuild the temple of Jehovah and the city of Zion. We can imagine ourselves standing at the desolated place, hearing the watchman exclaim: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing

good news of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!' "—Isa. 52:7.

From the location of Zion or Jerusalem, about 2,000 feet above the Mediterranean Sea level, the messenger coming with exciting news could be seen in the far distance as he approached. What was the news he published? It was news of Jehovah's peaceful purpose toward Zion, his goodwill, the end of his disfavor upon his people. To the captives in Babylon who loved the worship of God and who loved Zion, it was exciting news, good news. It was something that they needed—a delight, a joy to them.

What was the content of the message? It had to do with Jehovah's rulership and name. During the seventy years of captivity, Jerusalem, the city of "Jehovah's throne" upon which the kings of the line of David had sat, was desolated, devoid of all God's people, who were in captivity. No inhabitants at all were in the land of Judah. Therefore it appeared that, instead of Jehovah's being the real invisible King, Marduk, the chief god of Babylon, was king. However, now the tables were turned and, with the "city of the great King" reestablished with its temple inside it, Jerusalem could be again told: "Your God has become king!" Even though the kings of the line of David were not reestablished upon the throne, yet Jehovah's people were free and able to rebuild the city of Zion. So in a sense the fall of Babylon meant the establishment of the kingdom of God. The feet of the messenger coming with this wonderful news, though dusty and tired, would appear lovely to those who loved Zion and Jehovah God.

MODERN-DAY MESSENGERS

This prophetic messenger of the good news was a figure of something greater, just as Babylon was a picture of a much more extensive Babylon mentioned in Revelation as "Babylon the Great," which is the world empire of false religion. The greater messenger is primarily the promised Messiah, the Anointed One of prophecy, the Christ, as the Greek-speaking Jews called him. His anointed footstep followers must copy him and follow in his footsteps; therefore they too must become messengers of the good news, with him as their leader. That this application is correct is proved by the statement of the apostle Paul at Romans 10:13-15: "For 'everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth? Just as it is written: 'How comely are the feet of those who declare good news of good things!' "

Isaiah continues the vision as though there were watchmen in Jerusalem awaiting this glorious messenger and says, at Isaiah 52:8: "Listen! Your own watchmen have raised their voice. In unison they keep crying out joyfully; for it will be face to face that they will see when Jehovah gathers back Zion." So the watchmen of Jerusalem would be those Israelites who got the news regarding Zion's restoration in advance of others and became responsible to pass the news on to the rest of Zion's children. They were the ones to raise their voice together, with a loud cry. They would shout in unison so that others could know of the joyous news that God has become King! When Babylon fell in 539 B.C.E., faithful Jews knew, from Jeremiah's prophecy, that it would soon be time for their liberation. (Jer. 25:11-14) When they actually saw Babylon fall into

the hands of Cyrus, there was no doubt about it that this was Jehovah's doing. It was not Cyrus the Persian who accomplished this by his own power, although he was a capable general. It was only Jehovah God himself who could have opened the gates of Babylon and delivered them from this mighty world power. So it was just as if the watchmen were seeing Jehovah face to face or eye to eye, that is, as if with eyes toward one another, as if their eyes were looking into his eyes, thus establishing a close, personal contact. —Num. 14:14.

A TIME FOR VIGOROUS ACTION

Therefore, it was no time for mourning nor any time for indifference or indolence. It was time for action. Isaiah continues: "Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem. Jehovah has bared his holy arm before the eyes of all the nations; and all the ends of the earth must see the salvation of our God." (Isa. 52:9, 10) Yes, it was a time for cheer, a time for joy and therefore a time for publishing this good news for all who would hear. Jehovah had, as it were, rolled up his sleeve and bared his arm in order to work at saving his people from Babylon. He did not do this inconspicuously or in secret but before all, and those living in the extremities of the inhabited earth must hear and see what God did to deliver his people. This meant that God's name would be lifted up and he would be accepted by men as the living and true God and the Universal Sovereign.

At the time this took place there were many of the Jews living in different parts throughout the inhabited earth. These Jews of the *Diaspora,* or dispersion, must hear and they would give testimony to others concerning their salvation and could truly say: "This is our God." Added to the weight of this international witness was the fact itself that Zion was reestablished and rebuilt, proving their words true about the power and might of their God.

Besides talking, there was action to be taken on the part of those exiled in Babylon. Isaiah prophetically shows them their responsibility, saying: "Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah. For you people will get out in no panic, and you will go in no flight. For Jehovah will be going even before you, and the God of Israel will be your rear guard."—Isa. 52:11, 12.

CLEANSING FROM FALSE RELIGION ESSENTIAL

This required prompt, positive action. When the decree of Cyrus was given in 537 B.C.E., they must act immediately and turn away from Babylon and get out of this unclean place of false worship. They understood that God said, in effect: 'Let go of all of Babylon's religious uncleanness. Do not let any of it cling to you. Return to God's pure worship. Get out of the midst of her and her idolatrous, God-defaming atmosphere. Go to the place where you can serve God and be clean religiously—the place of Jehovah's worship.'

The most important reason for this admonition to be clean religiously and morally was the fact that these Israelites were to carry back the holy utensils that had been stolen by Nebuchadnezzar from Jehovah's temple. Cyrus had permitted these to be released also, and the ones who were carrying them must cleanse themselves from any defilement from Babylon's unclean religion. This must be not only in an outward, ceremonial way, but primarily in heart. Those who got away from Babylon must be going back holy to re-

establish Jehovah's worship; and it had to be so, for Jerusalem was at that time desolate and those returning were only those who were fully devoted and fully absorbed in seeing that Jehovah's name was exalted. They had no political or materialistic motives.

Jehovah's people knew what they were doing. They knew that he had delivered them and was with them. So, while their leaving Babylon was done quickly, there was no panicky flight. There was no attempt on their own part to establish their freedom. They had waited until God had caused the Babylonian Third World Power to fall. Thus neither they nor Cyrus were the ones to be given the credit for their release. We find that it was not like their departure 976 years earlier from the land of Egypt, where Pharaoh had urged them out, thrust them out, as Jehovah had foretold. While there was no disorder in the flight out of Egypt, still the Israelites were in some difficulty because of the haste, as Exodus 12:30-34, 39, states; they were driven out of Egypt and had not been able to linger. They had not had time to prepare provisions for themselves. They even carried their flour dough before it was leavened and their kneading troughs wrapped up in their mantles upon their shoulders. Nevertheless, the departure was orderly, as described at Exodus 13:18: "But it was in battle formation that the sons of Israel went up out of the land of Egypt [that is, like an army in five parts, with a van, a rear, a main body, and two wings]." (*Margin* of 1953 edition) Differently, for the departure from Babylon, they could make fuller advance preparations, and with Jehovah as their rear guard and protector they went out with dignity, orderliness and calm courage.

Those who left Babylon were assured that they would be able to reach Zion safely even though it was over a wilderness route stretching for hundreds of miles. With Jehovah before them as their leader the watchmen would, as it were, see face to face with Jehovah as he gathered them back to Zion. What a joyful occasion it must have been to the repatriates when the hill of Jerusalem or Zion appeared, just as it was a joyful sight to the watchmen when they saw the messenger of deliverance coming.—Isa. 52:8.

ACTION MORE THAN EVER REQUIRED OF CHRISTIANS

That all this was prophetic for Christians is shown by the apostle Paul when he quotes from Isaiah 52:11 and enlarges upon the meaning of these words, saying: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' '"Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing."'"—2 Cor. 6:14-17.

Today there is action for those who are Christians. There is a vast publishing work to do, not only over a small area of the world, but over the entire inhabited earth. (Matt. 24:14) God's people are watchmen. They see that Babylon the Great, the world empire of false religion, has fallen. It is exposed. Its false doctrines and fear of man, which once held them, can no longer hold back them or any other honest person who wishes to get out into the glorious freedom that comes to those who worship the true God Jehovah. Soon Babylon the

Great will be completely destroyed. Therefore it is urgent for everyone who claims to be a worshiper of God to examine his religion and see whether he has this good news to publish. He must also check to see whether his organization is publishing this good news or not, to the greatest possible extent, namely, to the ends of the earth. And he must, as the faithful Jews did in returning to Zion, have his whole heart, mind and soul absorbed in publishing this information to others. If your religion is not a religion of action in publishing the name of Jehovah, it is death-dealing. Flee from it as a part of modern Babylon the Great. It is no place for worshipers of the true God. Come into the joyful position of proclaiming the good news that Jehovah God has become King. Soon his kingdom will bless those who hear and rise to action as publishers of the good news with life on an earth beautified with the peace and prosperity that only its Creator can give.

"Forget Not All His Benefits"

As told by ALBERT WANDRES

WHEN I was seven years old my mother died in Strassburg. My father was completely absorbed in his business life and had little time for us children. Nonetheless, it was our custom to read a chapter in the Bible in the evening. No comments were given, but this book gradually began to influence my way of thinking very strongly. Psalm 103 moved me tremendously and later I often thought about it, particularly verse two: "Bless Jehovah, O my soul, and forget not all his benefits."—*AS.*

When I graduated from school in 1916, war was being glorified and youths were encouraged to register as volunteers for the army. This, however, did not coincide with what I had read in the Bible. Love is the Bible's theme and not hate. On a clear starlit night I prayed: "Make known to me the way in which I should walk, for to you I have lifted up my soul. Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:8, 10) It seemed like a nightmare to me when I heard reports of thousands of casualties on the battlefields. My attitude was: If one believes in God, then he should listen to him. Why do those professing to believe in God not obey him?

THROUGH DARKNESS AND LIGHT

Suddenly the first world war ended. The following year the Photo-Drama of Creation was shown in Kehl, where we lived. It was a beautiful motion picture that showed God's purpose for mankind. It began with the preparation of the earth for man, and showed the history of the human family from its start until the time, yet in the future, when God's kingdom will

shower eternal blessings on mankind. I enthusiastically responded to this message. It was just what I had been looking for! So immediately I ordered an Elberfelder Bible, and all seven volumes of the Bible-study aids called "Studies in the Scriptures." Repeatedly I read the wonderful chapters in the first volume, *The Divine Plan of the Ages,* which showed how the dark period of sin upon the earth would end in a joyous morning. How happy I was to have the heavenly calling clearly explained! I learned many paragraphs by heart.

After several weeks I was visited by a minister who gave me assistance. Soon I began attending the Bible meetings regularly, but my father did not approve. Once while I was studying until midnight he broke open the door and demanded that I immediately turn out the light. He was a well-known merchant in the community, and did not have any desire to be laughed at because of me. He threatened to drive me out of the house.

I was determined to maintain a tight hold on the truths that I had learned, and therefore dedicated my life to Jehovah. I was baptized one year later. My father continually brought pressure, but Psalm 27:10 was a strength to me: "In case my own father . . . did leave me, even Jehovah himself would take me up."

In 1920 I became acquainted with a full-time preacher of the good news who witnessed through my hometown. He gave me much encouragement. In time, circumstances made it necessary for me to leave home, but in the city of Mannheim I found work immediately. I thanked Jehovah that he provided spiritual strength when I needed it most.

At last I had much time at my disposal, so I studied diligently and soon took up the ministry. The opposition had actually served to strengthen me in my resolve to continue in the things I had learned. I was filled with gratitude and never wanted to forget the benefits Jehovah had shown. In Mannheim I again met the minister that had witnessed in my hometown and who had been such a help to me, and we often worked together in the field ministry. Years later he died in the Mauthausen concentration camp, remaining faithful to God until death.

It was now my desire to become a full-time preacher of the good news. The heart-gripping article in the *Watchtower* issue of January 15, 1923 (German), entitled "The Kingdom of Heaven Is at Hand," gave me the needed encouragement. It stated:

"Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message. . . . Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns. You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom." This *Watchtower* was my continual companion for several months until there was only a bundle of loose pages.

HEEDING THE CALL

On January 1, 1924, when twenty-two years of age, I took up the full-time ministry and rejoiced greatly at being able to devote my entire time in bringing Bible truths to others. In this way I wanted to show that I had not forgotten the benefits Jehovah had shown me.

During a baptismal service friends from Mainz and Wiesbaden urged me to come and help them organize a congregation

there. I gladly accepted, and soon afterward was appointed congregation overseer of Mainz and Wiesbaden, where I remained until 1933. I repeatedly covered the territory with the Kingdom message, and gave Bible lectures.

More study groups were formed and some of the persons to whom we witnessed still belong to the congregations in Wiesbaden, Mainz and Bad Kreuznach—others have fallen asleep in death. At that time we did not have any cars. All our travel was done by bicycle, and often we rode from fifty to ninety kilometers in a single day to share in the ministry. But the enthusiasm for doing the preaching was always great.

During this time I also shared in preaching in Rheinhausen, Hessen-Nassau, Taunus, Hunsrück, Nahetal and parts of Saarbrücken. When looking back I can only gratefully say that Jehovah provided wonderfully for all my needs. I never experienced lack of life's necessities and was always richly rewarded for what I had left behind, just as the Lord said in Matthew 19:29: "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life." Today I can see the marvelous growth of God's organization. New ministers have come out of every territory to which I was assigned, and some of them are in the full-time preaching work. I rejoice at the part Jehovah has given me in this increase.

PREACHING UNDERGROUND

The year 1933 marked the beginning of the Hitler regime and a complete change in our method of service. In the summer of 1934 we had to go underground, carrying the preaching work on secretly. I could plainly see that it would be a hard fight, but the promise at Revelation 2:11 strengthened me: "He that conquers will by no means be harmed by the second death."

Where the enemy inflicted deep wounds in the congregations, the most pressing work was that of comforting, upbuilding, and supplying the brothers with the essential spiritual food with which Jehovah faithfully kept supplying us. Many brothers risked their lives to see that the Bible literature was distributed. Jehovah was our refuge and our source of strength in all times of distress.—Ps. 46:1.

Bible literature was secretly brought in from Switzerland, Holland and the Saar territory. This was not restricted to *The Watchtower,* but included also bound books such as *Preservation* and *Preparation.* The brothers manifested deep appreciation for this spiritual food, and their joy repaid us for all the discomforts and dangers encountered. Several times I was offered the opportunity of staying in beautiful Switzerland. But I replied that I could not possibly leave my brothers, who had not bowed their knees to Baal.

Since the Gestapo was looking for me and had a warrant for my arrest, I had difficulty in crossing the border. In one instance two of us were walking along playing our harmonicas when a Swiss guard called out to us. We identified ourselves as lost wanderers, and were able to get across the border successfully. Often I did not know where to spend the night, for the brothers with whom I associated were themselves being watched. Many times I slept in traveling trains, but checks were made there too. Jehovah's protecting hand could often be seen at work. My faith brought me ever closer to Him, as he was the only One upon whom I could rely. As the apostle Paul said: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out."—2 Cor. 4:8.

NARROW ESCAPES

One day in Karlsruhe I visited my sister who was also a Bible student. As I approached the house I saw a man in plain dress waiting in front. I went past him and on through the yard to the house. The door opened and a second man came out. I called to him, asking him to hold the door for me. When my sister saw me she almost fainted. I understood what was happening right away, so turned around and walked right past the two men who were still standing in the yard, and headed to the railway station. My sister told me later that the men were Gestapo officers, and they were looking for me!

At the many court trials of fellow ministers my name was often mentioned, since I was well known because of my many years of preaching. The Gestapo were at my heels all the time, and they only needed to close the net at times. However, Jehovah demonstrated his protecting power.

On one occasion I had two cases loaded with Bible literature that I had brought across the border to deliver in Bonn and Cassel. Late in the evening I arrived in Bonn and had the cases put in the congregation overseer's basement. The next morning at five-thirty the doorbell rang. It was the Gestapo. The congregation overseer knocked on my door to tell me that they were here. Since there was no time to leave, we just had to wait and see what would happen.

When they got to my door they asked what I was doing here. I replied that I was taking a trip down the Rhine River and wanted to visit the botanical gardens in Bonn. My papers were then checked, and skeptically returned. The congregation overseer was told to get ready to go with them. Later he told me that when they arrived at the police station the officer asked: "There was another fellow too. Where do you have him?"

"We didn't bring him along," was the answer. "Should we go and get him?"

"Get him?" asked the officer, surprised at their stupidity. "Do you think he will wait for you to return?"

Of course, I had not waited, but had left immediately with the Bible literature for Cassel.

On another occasion I brought two heavy cases filled with Bible literature to Burgsolms near Wetzlar. It was about eleven o'clock on a pitch-black night. I did not see or hear anyone, but, nevertheless, had the feeling I was being watched. When I arrived at the brother's home, I immediately had him hide the cases in a safe place. At five-thirty the following morning the police came. I was standing directly in the middle of the room, and was just preparing to wash myself.

"Last night a man came here with two large cases. You no doubt received books again. Where are they?"

The woman of the house, who had answered the door, replied: "My husband is already at work and I don't know what happened last night as I wasn't at home."

The policeman was unconvinced. "If you don't give me the cases, then I'll have to search the house." When she made no move, he charged: "Don't you leave. I am going to get the mayor to obtain permission to search."

During the conversation I was standing in the middle of the room, and wondered why he did not see me. I suppose that he must have been blinded to my presence. When he left to get the mayor I went out the back way. The neighbors must have watched, for they were jubilant at my escaping, so I was told later. In the woods I finished dressing, and went to the next railway station, where I continued my trip.

ARREST AND IMPRISONMENT

In the summer of 1937 I had the privilege of attending a Bible assembly in Paris and speaking to the Watch Tower Society's president, J. F. Rutherford, about the preaching work in Germany. In the meantime most of the brothers in Sachsen had been arrested. So when I returned I endeavored to reorganize things there. But on the second day of our activity I and the brother accompanying me were arrested. We were taken to the Gestapo in Berlin, where a forty-day questioning session ensued, the first ten days of which were most gruesome. Then we were transferred to the special court in Frankfurt am Main and I was given a sentence of five years' imprisonment.

During the course of the trial I was asked why I would not serve Adolf Hitler. I answered: "As far as I know Adolf Hitler demands 100-percent participation." The response was, "Yes, indeed!" I replied: "Then, Mr. Judge, could you please tell me what remains for God, when it says: 'Give Caesar's things to Caesar, but God's things to God'?" There was only an embarrassed clearing of his throat in answer. I was very thankful to Jehovah that he gave me the courage to represent him worthily with freeness of speech. My previous study of the Bible was a real source of strength to me.

Thankfully, while I was in solitary confinement for the next two and a half years, I could continue my prayerful reading of the Bible, for I was able to acquire a copy from the prison officials. I read it clear through two times, and read the Christian Greek Scriptures nearly ten times.

Later, with a group of fifteen others, I was put to work in the prison tailor shop. There plenty of opportunities were presented to give a witness. On one occasion I was able to give a talk on the subject "Where Are the Dead?", and a Catholic clergyman, who was also a prisoner, was supposed to express his thoughts about the subject afterward. The eyes of many were opened as they heard the clergyman finally say in desperation: "All heathens believe in life after death; why shouldn't we also believe it?" The answer was: "O do they read the Bible too?"

Shortly before my prison term ended I carefully reviewed appropriate Bible texts because I expected to be brought before the Gestapo again. This happened, and during the course of three days I was able to give a good witness and shatter the arguments of the opposers, just as Jesus had promised: "I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute." —Luke 21:15.

I was then taken to the Mauthausen concentration camp. They said it was for the purpose of "blotting me off the earth." But here again the hand of Jehovah was not short, and I will never forget the benefits he showed me during this time. I was put on the road-building crew, and with a diet of turnips and black coffee my strength was exhausted in three months. I weighed only seventy-five pounds and was prepared to die at any time. But then the order came: "Twenty-one prisoners from Barracks I report to the kitchen." I was among them. Soon I began to regain my strength, and I thanked Jehovah for his merciful direction. After eight and a half years the doors were opened in 1945, and we were again free.

THE WORK OF REORGANIZING

In August I arrived in Wiesbaden, and in September we began with the job of reorganizing. Since many organizational instructions were issued during the years we had been working underground, we first received a refresher course in Magdeburg. Arrangements were made to have circuit

and district ministers regularly visit the congregations. By applying the instructions received, the preaching work in Germany moved ahead marvelously. Here again I could see Jehovah's undeserved kindness in the way he leads his people by means of his organization.

Twenty years have now passed since our release from Hitler's concentration camps. During this time I have had the privilege of serving in district and circuit work. It has been a ministry that Jehovah has richly blessed and has brought me great joy. Brothers often say: "Can you remember when you placed the first Bible-study aid with me?" or, "You were the first one to visit me." From time to time we had additional refresher courses, the most impressive and instructive of which was at the Kingdom Ministry School, which I was privileged to attend in 1960. How much we appreciated the loving explanations of our instructor! We have since endeavored to apply the things learned, to the blessing of our brothers.

It was a special joy and surprise to me when I received the invitation to the Theocracy's Increase Assembly in New York in 1950. The flight across the great ocean, the huge city of New York with its many sights, the immense convention in Yankee Stadium, eight days filled with wonderful instructions—all these impressions are unforgettable. A sister translated the talks into German for us, and we took many notes so that we could help our brothers at home. Since I had done work in connection with assemblies in Germany, I was especially interested in observing the smooth-running organization of this assembly and watched everything closely.

A couple of years later I was overjoyed to hear that there was to be another international assembly of Jehovah's people in New York City during the summer of 1953. By Jehovah's undeserved kindness I was again able to be present. Truly here were a people who were separated from the world to serve Jehovah's interests. Later in the year, at a convention in Nuremburg, I became acquainted with a zealous and diligent sister who was engaged in the full-time ministry. In 1954 we were married, and since then she has accompanied me in the circuit ministry. It was our privilege to attend together the unforgettable Divine Will Assembly in New York City in 1958. Here we also received blessings that encouraged us to remain awake and fulfill our obligation never to forget the benefits Jehovah has shown us.

I experienced the happiest hours of my life at these three international conventions in New York. I never would have tasted all these good things if I had not grasped the opportunity of full-time service when I was a young man. Time and time again I saw that it is not difficult for Jehovah to help us with much or little.

All the past years have proved that I can have peace of heart and satisfaction if I do my best and fulfill my obligations by putting the Kingdom interests first. True, there are hindrances, but when these have been overcome they contribute greatly to our spiritual strength.

It is my sincere prayer and desire that my love and faithfulness may continue to increase in order that, when I grow older and my strength and health dwindle, I may continue to be rich in works of praise to Jehovah, who has shown me so many benefits.

COMING IN THE NEXT ISSUE

- Marriage in the New World Society.
- Weighing Wedlock in These Last Days.
- The Worthy Art of Paying Attention.
- Does God Have a Son?
- Why Continue to Preach?

Boldly Speaking God's Word with His Spirit

SPEAKING boldly means speaking courageously, speaking without fear, speaking with confidence. It means being outspoken, having freeness of speech.

Boldly speaking God's Word certainly is what the early Christians did. Note Peter's outspokenness when asked by the officials by what authority a man lame from birth had been healed: 'If you are asking us about a good deed done to an ailing man, let all of you know that it was done in the name of the man you recently impaled but whom God raised from the dead, yes, Jesus Christ!' And when charged no more to speak in Jesus' name, the apostles replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:7-20; 5:29.

What accounted for their boldness? For one thing, their having been with Jesus, even as their foes were obliged to acknowledge. (Acts 4:13) Also, their being filled with God's holy spirit: "They were one and all filled with the holy spirit and were speaking the word of God with boldness." (Acts 4:31*) Not one whit behind the other apostles was Paul. No sooner had he been converted than he began "speaking boldly" God's Word to the Jews, and he kept on speaking boldly, even as the inspired record repeatedly states.—Acts 9:28; 13:46; 14:3.

Just as the opposition of rulers, religious and political, did not stop the early Christians, so it is not stopping those who are sincerely and intelligently following in their footsteps today. Eloquent proof of this is being given by Jehovah's witnesses behind the Iron Curtain and in such lands as Spain and Portugal. We have an important message to give, to the honor of Jehovah and the salvation of men, and there is not much time left for giving it. Some of our enemies threaten physical violence, others use ridicule, but, not fearing what men may think or do, we must continue to speak God's Word with boldness.—Jer. 1:17.

If we have this boldness, we will not be waiting for opportunities to come to us to speak God's Word, but we will be making them by sharing in the house-to-house ministry and by incidental witnessing. So let all Christian ministers be boldly speaking God's Word with holy spirit, in particular during the month of September, in keeping with its theme.

* For details see *The Watchtower*, January 1, 1964.

● In view of what is stated at Hebrews 10:26, 27, will dedicated and baptized Christians with hopes of earthly life have a resurrection if they fall away from true worship and die before Armageddon?—P.G., U.S.A.

That scripture reads: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." An examination of the context shows that the apostle Paul was writing this to Christians who were in the new covenant, had been "sanctified" and so were in line to rule with Christ in heaven. (Heb. 10:15-18, 29; Rom. 8:16, 17; Rev. 5:10) Earlier in the same letter he wrote: "It is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit, and who have tasted the fine word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame."—Heb. 6:4-6.

While, in Hebrews chapters six and ten, Paul the apostle was discussing anointed Christians with heavenly hopes who "sin willfully" and refuse to repent, it is reasonable to conclude that the same principle would apply to those of the "great crowd" of "other sheep" with earthly hopes. (Rev. 7:9; John 10:16) If any *dedicated*

Christian who had God's spirit and the blessing of serving Jehovah turned his back on God, 'sinned willfully,' and died still refusing to repent, there is nothing in the Scriptures to indicate that that person would receive a resurrection.

Their situation is not like that of persons before Christ's time who for a time served God and then fell away. Since we are all sinners condemned to death, the basis for any hope of a resurrection is the ransom sacrifice of Jesus Christ. (Rom. 3:23, 24) Once a person has availed himself of that provision and then later rejects it, on what basis can he gain a right standing with God? What other sacrifice is there that can work in his behalf? If he commits some sin, he can seek forgiveness through Christ; but if he rejects Christ, there is no other provision that God has made. The apostle Paul wrote about such ones: "There is no longer any sacrifice for sins left." That would appear to be true whether the individual formerly had the hope of life in heaven or hope of eternal life on earth.

Christians, then, 'have need of endurance, in order that, after they have done the will of God, they may receive the fulfillment of the promise.' So let us earnestly endeavor to be faithful in our service to God—"not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."—Heb. 10:36, 39.

ANNOUNCEMENTS

FIELD MINISTRY

A person who believes God's Word has every reason to speak boldly when he shares its message with others. This does not mean that he lacks kindness and consideration for others, but he is not apologetic about the teachings of the Bible. He knows that they are the truth, and he confidently shares them with others. This Jehovah's witnesses will continue to do during September as they call on people everywhere to share with them the good news that the Bible contains, doing so both by their spoken word and by offering Bible literature to interested persons on a small contribution.

ANNUAL MEETING OF MEMBERS

Watch Tower Bible and Tract Society of Pennsylvania is a corporation formed and used by Jehovah's witnesses for the advancement of the Society's work of preaching the "everlasting good news" in conformity with the holy word of Jehovah God, the great Provider of the Kingdom and the Kingdom message. Yearly this corporation has its business meeting, which in 1965 falls on Friday, October 1, 1965, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mailing address of the member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

DOES YOUR RELIGION SUSTAIN YOU?

What does your religion mean to you? Is it a serious part of your life? Do you depend upon it to sustain you? Then take this matter to heart: The Bible foretells the complete downfall of the religious systems of both Christendom and the pagan world! In addition, prophecy warns of the desolate condition of those who have relied upon them. Why would God allow this? What must you do to have God's protection? You need the 704-page hardbound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Send only 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 26: What Comes First in Your Life? Page 520.

October 3: Jehovah Blesses the Putting of His Kingdom First. Page 526.