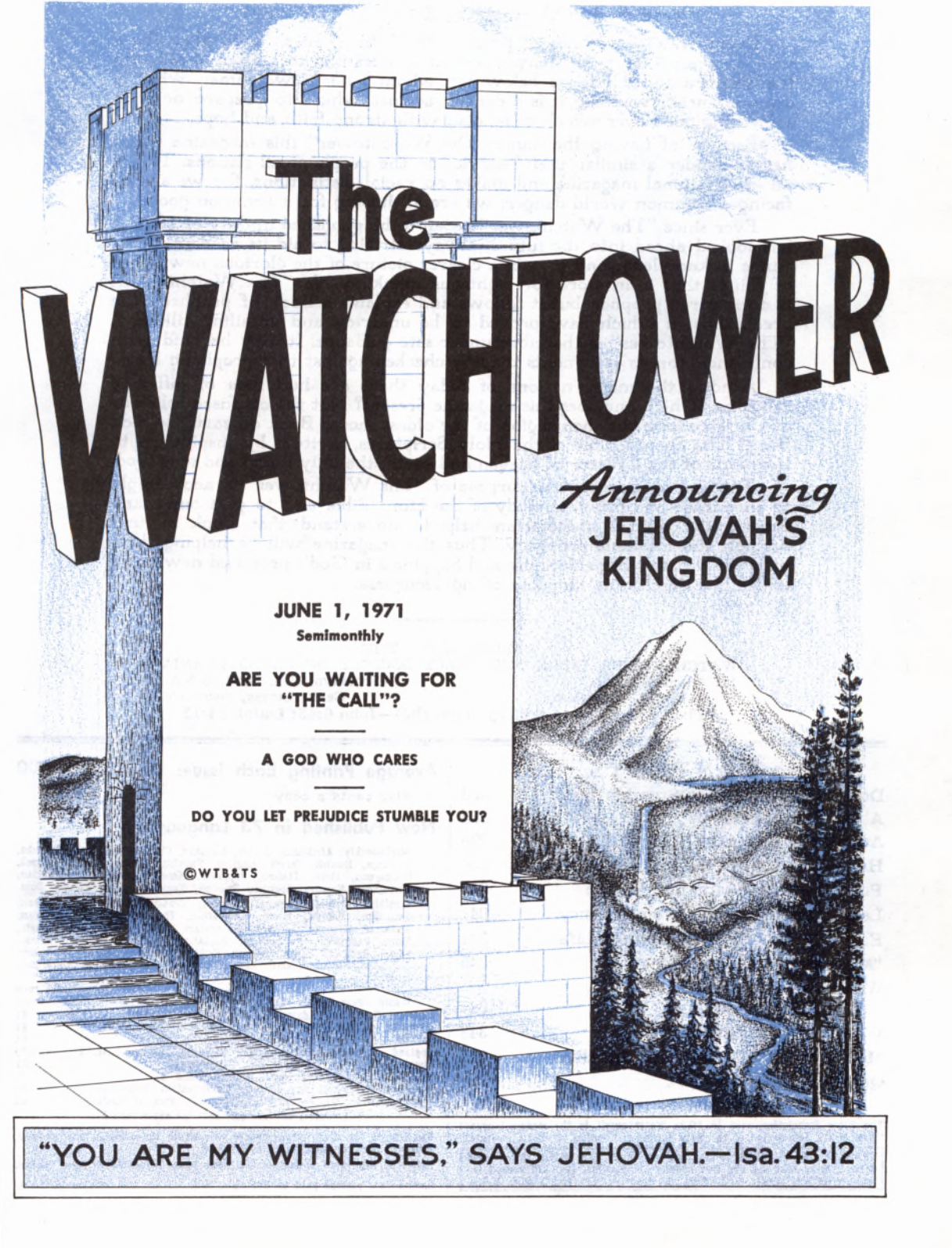




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1971
Semimonthly

**ARE YOU WAITING FOR
"THE CALL"?**

—
A GOD WHO CARES
—

DO YOU LET PREJUDICE STUMBLE YOU?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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DO YOU LET PREJUDICE STUMBLE YOU?

PEOPLE with cataracts on their eyes have cloudy, fuzzy vision. This in turn affects their judgment; they often stumble, fall and hurt themselves. In like fashion some people's mental vision is beclouded by figurative cataracts, by prejudice caused by self-interest or some other emotional factor. Judgments based on such factors are said to be *subjective*, not objective judgments. If you act on such judgments you also could stumble, fall and hurt yourself.

Jesus Christ, the Son of God, when upon the earth, repeatedly met up with persons exercising subjective judgments because of prejudice. Jesus was reared in Galilee, a Roman province peopled mostly by humble farmers and fishermen. This fact served as an excuse for religious leaders of his time not to listen to him. Thus when Nicodemus, a ruler and a member of the Jewish supreme court, requested a fair hearing for Jesus, his colleagues sneered: "You are not also out of Galilee, are you? Search and see that no prophet is to be raised up out of Galilee."—John 7:50-52.

Did the mere fact that the Bible did not foretell in so many words that a prophet would come out of Galilee mean that none ever would? By no means! In fact, the prophet Isaiah did foretell that a "great light" would be seen in this region.—Isa. 9:1, 2; Matt. 4:13-17.

That it was indeed self-interest that prejudiced the Jewish leaders against Jesus is clear from his words rebuking them: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" Because of their selfish desire to have the praise of men they could not see the obvious evidence that Jesus Christ was indeed their long-promised Messiah, the great Prophet, the Son of God. To acknowledge Jesus would have cost them their reputation among the higher classes. So because they could not see the truth that was so obvious to many of the common people, the religious leaders as a class stumbled at Jesus.—John 5:44; Luke 7:11, 16.

The apostle Paul met up with people having the same type of fuzzy mental vision. Most of the philosophers who listened to him on Mars Hill betrayed a judgment beclouded by prejudice, as the record shows: "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.'" That someone should actually rise from the dead seemed to them too ridiculous even

to consider, and so they refused to examine the evidence that Jesus Christ had in fact been raised from the dead. A few of Paul's listeners on that occasion, however, were willing to reason on what he had told them. Because of being open-minded, free from bias, they were able to focus their perceptive powers on this great truth. The results? They were persuaded and became believers.—Acts 17:32-34.

The same situation prevails in modern times. Viewing things subjectively or in a prejudiced way still causes many people to reject God's Word the Bible. What about you in this regard? Do you maintain clear thinking ability, free of prejudices, or do you allow the opinions of others to becloud your vision? Many persons have been influenced by such Bible critics as the German theologian J. Wellhausen, who died in 1918. Of him we read, in the 1959 edition of a popular encyclopedia, that he "made his name famous by . . . the uncompromising scientific attitude he adopted" in analyzing the Bible.—*Encyclopaedia Britannica*, Vol. 23, p. 498.

But any "scientific" methods he may have used were nullified by his unscientific motives. He was not scientific, objective, but subjective, for he let emotional factors warp his judgment. He let his vision be beclouded by prejudice against anything that claimed to be a revealed religion. He therefore proceeded on the premise that many books of the Bible were pious frauds. Because of this, as American archaeologist Albright so well noted: "Wellhausen . . . greatly exaggerated the resemblance between the Hebrews of the Mosaic age and the pagan Arabs . . . nearly 2,000 years later." Moreover, Albright showed that there was absolutely no evidence to support Wellhausen's theory of ancient pious fraudulent literature.—*The American Scholar*, Vol. 7, No. 2, p. 183.

Thus also H. F. Hahn, writing in *Essays on Jewish Life and Thought* (1959), states regarding Wellhausen, "It is only fair to say that his work was not 'scientific.' . . . Wellhausen . . . wrote from the conviction that the most important task of the historian was interpretation. . . . His history of Israel's religion, therefore, was not so much a scientific study as a philosophical view of history." Yes, this Bible critic's preconceived ideas beclouded his judgment.

Today the Christian witnesses of Jehovah go from house to house, even as did the apostle Paul and others, declaring the good news of God's kingdom. (Matt. 24:14; Acts 5:42; 20:20) Sincerely, yet calmly, they point out the wisdom of Bible principles, the reasonableness of Bible teachings, and the certitude of Bible prophecies. But many persons, because of having their vision beclouded by prejudice, turn a deaf ear to the message that the Witnesses bring.

Why? Some do so because among the Witnesses comparatively few highly educated are to be found. But such biased persons overlook the fact that the same was true among the apostles and other early Christians. Some turn a deaf ear because the message of the Witnesses is based on the Bible, which they hold to be unscientific. But as Professor Brobeck of the University of Pennsylvania once observed: "True, most scientists do not accept the Bible, but not because they are scientists. Most other people do not accept the Bible either."—John 7:48; 1 Cor. 1:26-29.

So do not let prejudice or preconceived ideas or the uninformed opinions of others becloud your vision. Investigate for yourself. Give the Witnesses an impartial hearing. Ever so many who have done so are most thankful that they did. Yes, "make sure of all things; hold fast to what is fine."—1 Thess. 5:21.

A God Who Cares

HOW do we know that God is good? Why could not the Almighty God just as well be bad, or at least have some bad in him? How do we know he has a genuine care for humankind?

These are questions that might run through a person's mind when he considers the psalmist's statement: "Good and upright is Jehovah," and Jesus' words: "Nobody is good, except one, God."—Ps. 25:8; Mark 10:18.

For God to be good, he certainly must be a God who cares about his creation, every part of it. He must be a God who makes arrangements for their subsistence.

Moreover, if God is good he must supply more than mere physical subsistence for his human creation. He must additionally provide arrangements for feeding the mind through the five senses. God's intelligent creatures obviously are not made to carry on a drab, monotonous life—mere existence; they possess the ability to appreciate and enjoy their surroundings. In the case of man, his home the earth should have the things that will give him joy and happiness. Is this what the facts show?

CARE MANIFEST IN CREATION

First, a look at creation will enlighten us. Consider earth's productivity. When properly cultivated and cared for, it yields in a marvelously abundant fashion. Ponder on the miracle of a fruit tree. Such trees are literally fruit "factories." Their boughs

are burdened with an amazing number of their nutritious products. They operate quietly and without pollution: no smoke, radiation or disturbance. Imagine what a man-made factory would be like (if one could be invented) that produced the crop of a fruit orchard. Just think what noise, pollution and unsightliness there would be!

Fruit trees, as they produce food, are at the same time a delight to see, to stroll among. And they provide shade, as well as refreshment for the atmosphere, giving off oxygen as they do.

But, in addition, their fruit is more than mere sustenance. It is delicious, a joy to eat, as is all food that God has provided.

Then there are the gorgeous displays of color throughout creation, the fragrance and beauty of flowers, the marvelous sunsets, and innumerable other things on earth in the greatest variety. All these enjoyable things are "extras," special "bonus" gifts, as it were, for the delight of the senses.

Still, some may object, saying that the fragrance of flowers, the colors, and so forth, are a necessity, for they attract insects that pollinate the plants. Perhaps that is true. But if that functional purpose is the only reason for the existence of these "extras," why is it that they are also a source of such delight, such peace of mind and such a feeling of well-being for man?

The Bible tells us that man is made in God's image and likeness, having qualities of appreciation like his Creator. (Gen. 1: 26) The supplying of these beautiful, enjoyable things is proof that God loves and cares for his creation in the most minute way. No God of evil, or possessing any evil, could or would provide so fully and lovingly, even beyond the imagination of his creatures to conceive.

Moreover, think of the great care with which the earth, and particularly the living things on it, are designed. Each fits the conditions in which it lives, and enjoys them. Man adapts to the various climates of the earth, but most creatures are not so comfortable and happy out of their natural habitat, and some cannot survive if removed. The complexity and intricacy, the interdependence, the absolute necessity of each kind of living thing to the lives of other kinds, could not be the production of a God who does not care.

PROOF FROM ECOLOGY

Ecologists are scientists who make a study of how all living things in an area, the *biological* or *biotic environment*, are related to one another and to the *physical environment* of earth, water, air and energy. There is a cycle of energy in the "food chain." Moreover, the ecologists have found that, the more deeply one studies a certain animal, the more clearly it is seen that that kind of animal is a vital essential to the ecology of the area. One kind of animal life cannot survive when certain other kinds are taken away; and an upset of the ecological balance means calamity for other forms of life, reaching up to man.

Consider, as just one example, the lowly insect. Generally when insects are mentioned, there is a feeling of revulsion and the word "pest" comes to mind. But when

the insect world, having a far greater number of kinds than all other animal life, is investigated, it becomes apparent that there is no area of natural creation, except in humankind itself, where God's care is more evident. Meditate upon what was written in the Annual Report of the Smithsonian Institute (1947) by Carl D. Duncan, Professor of Entomology and Botany, San Jose State College:

"The insect species which are injurious or antagonistic to human welfare actually constitute only a small proportion of the total of insect life and . . . the great majority of insects are either directly or indirectly beneficial to man or enjoy a neutral status. Dr. Frank Lutz has estimated that not more than one-half of 1 percent of all the insects in the United States are actually pests."

Regarding the services rendered to forests by insects, the article says:

"It is obvious, therefore, that without the beneficial services of numerous forest insects our forests would never have attained to their present magnificence, their productivity would be far less than it now is, lumber would be inferior, they would be less suitable as homes for valuable wildlife, and their esthetic and recreational values would be far less than they now are. They would, moreover, be filled with a tangled maze of dead branches and small trees that would constitute a fire hazard far greater than any now known, or what is more probable, they would be swept by destructive fires of such frequency as never to attain the status of forest maturity as we now know it."

And on the insects' contribution to soil fertility, Paul Knight is quoted as saying:

"(1) Soil organisms cause a continual interchange of soil particles by bringing to the surface particles of subsoil. The gradual enrichment of these soil particles increases the thickness of the rich top layer. (2) The burrows of soil organisms allow better drainage and aeration. (3) The dead bodies of animals such as insects and worms add a large amount of organic material to the earth. (4) The excreta of insects compares

favorably in fertilizing value with the digestive wastes of other animals. Though the digestive waste of one insect is infinitesimal, the aggregate mass of all insect excreta probably exceeds that of the larger animals and is an important factor in soil fertility."

Professor Duncan concludes: "It is not too much to say that insects determine the character of man's world to a far greater extent than he does himself, and that if they were suddenly to disappear completely the world would be changed so extensively that it is extremely doubtful that man would be able to maintain any sort of organized society whatever."

After Adam's sin and consequent loss of direction from God, the unbalance brought about by man's dealing with the earth and animal life has caused certain animals, particularly insects, to become "pests." Also, man's filthiness and pollution and his upsetting of the ecology by destruction of some life-forms have resulted in the vast increase of certain kinds of insects. Observation will reveal that it is primarily the waste, or the diseased or rotten portions of a plant or animal that insects attack. To a great extent they are useful scavengers. But the unbalance man brings about manifests itself in such swarms of insects that they overflow into man's personal domain. Insects then invade and destroy man's food supplies and foul up his property. An example is found in big cities, where garbage and sewage may attract huge swarms of flies, as well as rats and other rodents.

JOB TAUGHT THAT GOD CARES

Jehovah God the Creator spoke out of a windstorm to his servant Job, calling attention to His creative works and His use of them for the benefit of earth and its creatures. (Job, chaps. 38, 39) He asked Job:

"Can you hunt prey for a lion itself
And can you satisfy the lively appetite
of young lions,
When they crouch in the hiding places,
Or keep lying in the covert for an
ambush?"

Who prepares for the raven its food
When its own young ones cry to God
for help?"

—Job 38:39-41.

Bible commentator Matthew Henry writes: "God here shows Job what little acquaintance he had with the untamed creatures that run wild in the deserts, and live at large, but are the care of the Divine Providence."

Since God has provided so carefully for the animals, how much more does he have a heartfelt care for man! Jesus Christ, who knew the Father better than any other person did, comforted his disciples with the words: "Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's knowledge. Therefore have no fear: you are worth more than many sparrows."—Matt. 10:29, 31; 11:27.

In appreciation of the surpassing loving care that God has manifested in the creation alone, how zealous we should be in looking more deeply, not only into creation, but particularly into God's Word, which is his direct communication to us, whom he loves. There we find his grand purpose for those who serve him, a purpose which human eyes themselves could never envision, and human minds never conceive. (1 Cor. 2:9, 10) Yes, to the one who learns about Him and gets heart appreciation, it is obvious that He is indeed as the psalmist describes Him:

"You are my Divine One, and I shall laud you;

My God—I shall exalt you.

Give thanks to Jehovah, you people, for he is good;

For his loving-kindness is to time indefinite."

—Ps. 118:28, 29.

ARE YOU WAITING *for*

"Shout in triumph to Jehovah, all you people
of the earth. Serve Jehovah with rejoicing.

... Know that Jehovah is God."

—Ps. 100:1-3.

"The Call"?

MANY people find that it is very difficult to direct their lives in the way they would like. They are caught up in the stream of life and carried along, concerned with the problems that face them from day to day like rocks and eddies in a stream, sometimes losing sight of their personal goals and desires. Youngsters frequently have fanciful goals, something that has aroused their interest or respect. But many are not able to achieve these early wishes. They often find it is a struggle just earning a living, and so they fall far short of the goals they originally hoped to attain.

² Why is it that so many are disappointed with what they accomplish in life? Is something missing, or are they pursuing the wrong goal? Have they missed their 'calling'?

³ Certainly it is not for lack of governmental agencies and guidance counselors, as there are many serving to help young people make the best use of their talents. All kinds of tests have been devised to determine what work or skill a person might best pursue. And even the Scriptures make clear that man's Creator has given him a tremendous variety of work to enjoy. The fourth chapter of Genesis alludes to the construction trades in connection with city building; it mentions livestock raising and farming, also mu-

sicians and metal craftsmen. So what is lacking? Why do many feel dissatisfied even when in the successful pursuit of their chosen career?

⁴ Modern society is oriented toward materialism. A man is not considered successful in many places if he does not have a fine home, modern conveniences, and a late-model car. Affluence is equated with success in life. Yet as Andrew Carnegie said, "I would gladly sell everything to have my life over again." Others remember the saying, "You can't take it with you," and are frustrated that their successes and pleasures in life are so short-lived. Certainly happiness cannot be measured in terms of wealth or even by the rung of the employment ladder that one reaches.

⁵ The goals men set in life fall far short of bringing lasting happiness, particularly as they get farther and farther from applying God's Word in their lives. (Jer. 10: 23) With good reason, then, the aged apostle John wrote: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is pass-

1, 2. (a) What difficulty do many people find in life?
(b) What questions might be asked?
3. What indicates whether God purposed for men to enjoy a variety of occupations?

4. Why are many men who are successful by worldly standards not truly happy?
5. (a) What good counsel is found at 1 John 2:15-17?
(b) What questions do we do well to consider?

ing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) So it is good to ask ourselves, How much do these things influence our lives—the desire of the flesh, the desire of the eyes, the showy display of one's means of life? Do the TV set, the plush home, the modern car, the pursuit of fleshly pleasures mean much to you? Do you devote your life to these things? Or are you more concerned with doing the will of God?

A MEANINGFUL GOAL IN LIFE

* It is doing the will of God that can make life fuller and more rewarding so that we need not feel, at the close of life, "look! everything was vanity and a striving after wind." While many have felt that they could best serve God by developing their own talents and inclinations, whether in the arts or in education or medicine, still we find no indication in the Scriptures that these things will lead to everlasting life. While hard work is called "the gift of God" and can bring joy to the person accomplishing it, still as Solomon said, he hated the thought of leaving it all behind at death for someone who would follow him. So how much better it is to devote our principal efforts to accomplish a work with a future, a work that leads to everlasting life. There is no vanity in this. Difficult circumstances may come to one who does good just as much as to the wicked one, but still his life has a goal, a purpose and Jehovah's direction and blessing.—Eccl. 2:10, 11, 18; 3:13; 8:14.

† Christendom has taught that the service of God is not for all, and that one must receive a special call for the ministry. While a "call" is mentioned in the Bible, it is not referring to an invitation

to share in the ministry, for none were excluded from worshiping and praising their Creator—a fact well understood by early Christians. Rather this call is to become one of the "little flock" referred to by Jesus to be associated with him as kings and priests in his heavenly kingdom as part of the select group of faithful, spirit-anointed ones who make up the 144,000 who are "bought from the earth." (Luke 12:32; Rev. 14:1-3) Paul referred to this at Philippians 3:14 as "the prize of the upward call of God by means of Christ Jesus." Romans 8:30 shows that such ones are declared righteous by God and are glorified. To these Peter wrote: "Do your utmost to make the calling and choosing of you sure . . . thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

‡ But no special divine call is required for one to enter the ministry. God does not whisper to some, "This is for you," and ignore others. Nor does he withhold a call from some because finances make seminary training an impossibility. The churches in Christendom are becoming concerned because many of their parishioners are reluctant to consider entering the ministry even when invited to do so by their religious organizations. Some report that the low income is a factor. Others are concerned about the changes they see taking place. They may oppose priestly celibacy, or they are confused by the changes in their church, with "saints" being dropped from the religious calendar, modern-language masses, jazz services, priests and ministers on picket lines, birth-control questions, religious intervention in social matters and political issues, even attempts to exchange Scripture principles for a "modern morality." These and other ideas have caused some to turn their backs

6. What did wise King Solomon have to say about human pursuits?

7. (a) What teaching of Christendom as to serving God runs counter to the Bible? (b) What do the Scriptures say about "the upward call"?

8. What are some reasons why so few are interested in the ministry?

on the churches, as they feel they no longer have a message of significance for them. They hear no call from God. In fact, some think God is dead.

9 As Dean William Cannon of Emory University said, "Fewer and fewer students in our colleges are indicating any interest in the ministry." *U.S. News & World Report* declared: "Ministers by the thousands are leaving the church entirely . . . All together, statistics released by the National Association for Pastoral Renewal in September show, the rate of priests' departure from the active ministry so far this year is up 31 per cent over 1967 . . . thousands of nuns—an estimated 3,600 in 1966—are also quitting their orders." The report continues to say that the United Methodist Church has been trying to raise funds to train new ministers, as they have only 33,000 clergymen for their 42,000 congregations. With this trend in many churches it is not surprising to find mention in the *New York Times* of March 8, 1969, of a national organization with fourteen offices in major U.S. cities designed to help priests and nuns who are leaving religious work to find secular employment.

10 Another reason why many feel there is no place for them in the service of God is due to the clergy-laity distinction that is fostered in the churches. However, there was no clergy-laity division in early Christianity, and there is none today in true Christianity. Whether one has a heavenly hope or one hopes to live forever on the paradise earth when God's will is fully done here, still each one has a responsibility before God as a minister in harmony with what is set out in the Scriptures. The setting apart of a clergy class dates back to Babylonish, pagan worship. No prece-

dent for it is found in the ministry of Jesus or his disciples. As M'Clintock and Strong's *Cyclopædia* says, "The great commission in Matt. xxviii, 19, 20 was not delivered to the eleven apostles merely, but to the general body of the disciples . . . So on the day of Pentecost the whole mass of believers at Jerusalem seem to have been inspired with preaching powers." While referring to a "technical distinction between clergy and laity," they go on to say that this "is almost ignored in the New Testament, and we find members of the Church, whether official or private, male or female, freely exercising their liberty in proclaiming Jesus everywhere."

AN OPEN DOOR TO SERVICE

11 It is noteworthy in this connection that a writer on early church history says, "Celsus, the first writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel." What counted was not their education (were not the first disciples humble fishermen?) but their faith and willingness to serve God. Far from making a "technical distinction between clergy and laity," Jesus condemned this very thing as practiced by the scribes and Pharisees. (Matt. 23: 1-33) He referred to their hypocrisy, their practicing works to be seen of men, their ornate religious vestments, the prominent place they took in local affairs and the titles they adopted. To his followers he emphasized, "all you are brothers"—yes, brothers in the faith and brothers in the ministry, including the preaching of God's Word. The fact that some served as shepherds and teachers and ministerial servants did not elevate them over the flock, but gave them responsibilities in

9. What trend is reported among students and among the clergy?

10. Is there a basis in early Christianity for the clergy-laity distinction?

11. Did Jesus or the early Christians advocate a distinction between clergy and laity?

addition to the commission for all Christians to "make disciples of people of all the nations."—Matt. 23:8; 28:19; Phil. 2:3, 4.

¹² Jehovah's witnesses, young and old, men and women, have been happy to accept this commission to share in the Christian ministry. They do not say as do the people of Christendom, "That is for my minister or priest to care for; he has studied those things and is qualified." No, they know that the qualification for the ministry comes from Jehovah and by his spirit. So they do not agree with

the viewpoint of one ecclesiastical writer who said, "While preaching the Gospel in some form, and as a specific work, is the general duty of all believers, it is the sole or exclusive duty of those only who, by undoubted internal and external marks, are divinely called to the office, and sanctioned in it by the Church at large." In fact, Jehovah's witnesses recognize that this teaching has been responsible to some degree for turning sincere persons away from the ministry. How many in the churches of Christendom feel that preaching the gospel as a specific work is their general duty? How many actually engage in the preaching of the good news? Do not many rather say they prefer not to talk about religion? Do not most parishioners leave any sharing in the ministry to their priests and ministers?

¹³ However, such a viewpoint is quite contrary to the direction of God's spirit, which was poured out at Pentecost "upon every sort of flesh." Peter indicated that

12. Unlike most persons in Christendom, what responsibility have Jehovah's witnesses been happy to accept?

13. Why is it important to 'call on the name of Jehovah'? And how can this be done?

this prophecy as recorded by Joel would have an application "in the last days" when "your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams . . . And everyone who calls on the name of Jehovah will be saved." (Acts 2:17-21) So in fulfillment of this prophecy we see Jehovah's people world wide sharing the

prophetic word with others, calling on Jehovah's name in prayer and in their public ministry, making God's name known, even as Jesus did. They are happy to share in the "public declaration for salvation" and to take part in declaring "good news of good things" as Paul encouraged all believers to do. (Rom. 10:8-15) Impelled by the spirit of God, they not only study his Word, but apply it in their lives and "publicly declare that 'word in your own mouth,' that Jesus is Lord." In 1970, 1,483,430 were active with Jehovah's witnesses as proclaimers of the good news.

¹⁴ Yes, they appreciate the need to put to use what they have learned from God's Word. In his illustration of the talents Jesus commended those who used well the knowledge of the Kingdom with which they were entrusted, but the one who hid his talent in the ground was condemned as a wicked and sluggish slave. (Matt. 25:14-27) In the book of Revelation the apostle John tells of an "angel flying in midheaven" who has everlasting good news to declare to "every nation and tribe and tongue and people." With a loud voice he urges: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who

14. What call is open to all, and why do you say so?

THE NEXT ISSUE

- "Let No Man Ever Look Down on Your Youth."
- Fear of God's Anger Is Wisdom.
- "Happy Are the Peaceable."

made the heaven and the earth and sea and fountains of waters." (Rev. 14:6, 7) The response is outstanding. A "great crowd . . . out of all nations and tribes and peoples and tongues" answer the invitation. They openly share in the worship of Jehovah, not in some secluded spot out of public view. As reported at Revelation 7:10, "they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" Are you one of that "great crowd" who is making public expression of your faith?

HOW QUALIFIED?

¹⁵ How are such ones qualified for this service? Well, how were Jesus' fisherman apostles qualified?—or Luke, who was a physician rather than a minister when he learned the truth of God's Word? How was it that Paul could write to Timothy: "For the purpose of this witness I was appointed a preacher and an apostle—I am telling the truth, I am not lying—a teacher of nations in the matter of faith and truth." (1 Tim. 2:7) Who was it that gave him this appointment if it was not from God? Certainly Peter did not appoint Paul to his ministry as some might like to think. Paul himself explained, "Our being adequately qualified issues from God." (2 Cor. 3:5) Those men who were fishermen like James and John must have recognized that their being adequately qualified for the ministry issued from God. Yet they had a background for this service. As Jews they had been taught by their parents in the Law and the Prophets. They felt that God's Word was a 'lamp to their foot and a light to their roadway.' They must have prayed, "Instruct me, O Jehovah, in the way of your regulations." (Ps. 119:105, 33) And now they

had the privilege of associating with the one who was outstandingly a teacher of truth. (John 13:13) When the application of the Scriptures in the life of Jesus was made clear to them, they were ready to share what they knew with others. (Matt. 4:18-22) Their clear understanding of the Scriptures and the direction of Jehovah's spirit in their ministry made it possible for these apostles and disciples to speak with authority so that even the rulers took note that "they used to be with Jesus." (Acts 4:13) Jehovah had seen to it that they were adequately qualified for the ministry.

¹⁶ Similarly today Jehovah holds open a door to the Christian ministry to people in all walks of life, to those with all levels of educational achievement who have a zeal for the Lord. (2 Ki. 10:15; John 4:34) Just as with the early Christians they may come from various occupations. But they recognize the need for taking in accurate knowledge of God's Word. They are not burdened down with years of fruitless training in philosophy and higher criticism, but their training and instruction for the ministry help to build their faith and adequately equip them to share the truth with others. They recognize the wisdom of Paul's words: "Do you, however, the one teaching someone else, not teach yourself?" (Rom. 2:21) So in addition to personal home study of the Bible, they associate regularly in the five meetings each week provided in the 26,524 congregations of Jehovah's witnesses throughout the world, including the Theocratic Ministry School, to become well equipped in using the "sword of the spirit," God's Word.—Col. 2:8; 2 Tim. 2:15.

¹⁷ Since the goal of a Christian is to

16. What provisions to qualify for the ministry does Jehovah make for true worshipers today?

17. (a) Did James try to discourage others from becoming teachers of truth, and what argues against such a viewpoint? (b) What then was the point of his comment that "not many . . . should become teachers"?

15. How did the early Christians become qualified to share in the preaching of the good news?

fulfill Jesus' mandate to "make disciples of people of all the nations . . . teaching them to observe all the things" he had commanded them, why is it that James 3:1 says, "Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment"? Is not this contrary to Jesus' own instruction? Certainly James was not advocating that parents should not teach their own children or that the discipling work should not go forward. He would not be encouraging some to hold back from using the Kingdom talents entrusted to them in serving their Creator fully when the way was open to them for service. That was not the course he followed as an overseer and teacher of the Christian congregation. In fact he had just been discussing the fact that faith without works is dead. But in this scripture he was speaking of the wise use of the tongue and the need for those with special responsibilities as teachers within the Christian congregation to be sure to instruct in accurate knowledge. He recognized the fact, as set out at Ephesians 4:11, that God "gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers." So there would be various services to be shared in in the Christian organization. There would be only twelve apostles of the Lamb, but others might serve as prophets or evangelizers. In the early congregations some took the lead in instruction as teachers and shepherds of the flock just as in the days of the kingdom of Israel when there were schools of the prophets. Similarly Jesus' ministry included the training and instruction of his apostles to carry on the work after his death. And the apostles imitated Jesus in giving instruction to those who were younger. (2 Tim. 2:2) Today in the congregations of Jehovah's people there are servants who take

the lead in giving instruction to the congregation. Others serve as teachers for missionary service at Gilead School, or for congregational activity at the Kingdom Ministry School. Some brothers have the responsibility of preparing the material to be used by the congregations in their educational program. But the purpose of it all is as Ephesians 4:12 says: "with a view to the readjustment of the holy ones, for ministerial work." So while some serve in more specialized capacities as teachers, this does not exclude any from serving as ministers or teachers of the good news among the nations as Jesus commanded. —Heb. 5:12.

"SEEKING FIRST THE KINGDOM"

¹⁸ There is no finer way in which a man or woman can spend his life than this. It is a wonderful privilege to serve Jehovah and to do so full time. It is the way of life that has Jehovah's approval and that helps others on the way to eternal life as well as giving much personal satisfaction. The goal is not one of financial reward, but rather results in heaping up treasures in heaven. The true minister of the gospel, like Paul, will "consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus." They do not have "their minds upon things on the earth" but rather follow Jesus' example in "seeking first the kingdom and [God's] righteousness."—Matt. 6:33; Phil. 3:8, 19.

¹⁹ Can you do the same? Certainly the requirements are not difficult for those who sincerely love Jehovah and appreciate the rightness of his ways. You must have a spirit of willingness. (Ps. 110:3) As Jesus did, you must get baptized in symbol of your decision to do Jehovah's will as set out in the Scriptures. You must live in accord with Jehovah's righteous

18. (a) What recommendation did Jesus make concerning a goal in life? (b) Why is it a wise objective?
19. What are some requirements for those taking up the ministry?

requirements. A person who takes up the service of Jehovah must do it full time, living in accord with His Word every day of his life. Preaching is by no means all there is to the service of God, but it certainly is a prominent part of that service. Those who 'get the sense' of God's Word do not keep it to themselves; they produce good Kingdom fruits, thirty, sixty or a hundredfold, as Jesus encouraged. (Matt.

13:23) Are you producing that? Can you do it more fully? The call for more workers in the Kingdom proclamation has gone out. The work is urgent. If you respond wholeheartedly, Jehovah will bless you richly, because, whether the actual hours that you are able to spend in preaching to others are many or few, you will be proving yourself to be a full-time servant of the true God.—1 Cor. 15:58.

How to Succeed in the

PIONEER SERVICE

IN 1864 the world's record for running a mile was four minutes and fifty-six seconds. No one dreamed of running a mile in less than four minutes. Even in 1923 when Paavo Nurmi ran it in four minutes and ten seconds, they said it could not be done. But then in 1954 Roger Bannister of Britain ran it in 3:59.4. Since then the race has speeded up even more, with eight new records. Now the time for the mile is 3:51.1.

² Everyone in Jehovah's service is running in a race for everlasting life, and their service is on a full-time basis, but some have accepted the challenge of the "pioneer" service. In this service the pace is stepped up, more ground is covered and it requires endurance. Not all find they can continue at this increased pace of theocratic activity. Yet this does not discourage others from trying. They see the

urgency of the time and are encouraged to get in the pioneer service. It is wonderful to see that in 1966 there were over 47,000 pioneers in the world; in 1967, over 53,700; in 1968, 63,800 shared in this work, and in 1969 the average number was 76,500. Then in 1970 the pioneers increased to 88,871. In some countries as many as one out of every five publishers are in the pioneer service. So do not think this is not for you. Fathers, mothers, elderly persons as well as the young have found it possible to share in this ministry full time. Even some who are blind or crippled find this pace to their taste. But still the call is going out. More help is needed in the field to care for interested ones. It is a privilege of service that deserves careful consideration.—Acts 16:9, 10.

³ How do you feel about the pioneer ministry? Do you say to yourself, I couldn't possibly do it? Perhaps you feel you could not keep the pace or that the obstacles in

1. What viewpoint did men have for many years toward running a four-minute mile, but was it the right viewpoint?

2. (a) What race is everyone who is serving Jehovah engaged in running? (b) What privilege deserves our consideration, and what response to the call has there been?

3. What are some viewpoints with regard to the pioneer service, and what problems have some faced?

your way are too great. Some young publishers just finishing high school and who are desirous of entering the pioneer ministry are discouraged by unbelieving parents. Others are under pressure to continue on with a college education. Some have even been put out of their homes for pursuing their plans for the ministry. Others feel that problems of health or limited employment prospects or lack of transportation make pioneering as difficult for them as running a four-minute mile. Yet these obstacles have been overcome by many with Jehovah's help. They feel as Paul did, saying: "For a large door that leads to activity has been opened to me, but there are many opposers."—1 Cor. 16:9.

* This race of being a loyal Christian has no ending this side of the "great tribulation," and to win means to continue running with effectiveness in the ministry. (Matt. 10:22) Many have worked hard for years to get ahead in some profession, but when they learn the truth they decide that nothing can compare with this privilege of serving Jehovah and many of them do it as full-time pioneers. Those who have been a long time in the pioneer service will tell you that their desire to continue and their appreciation for the ministry increase the longer they continue. They speak of the joys of service and how it has helped them. How happy they are to be able to help one or two or even more persons on the way to life each year as many pioneers do. Compared with the average of about ten hours spent in the service by many congregation publishers—which is good—the pioneer is able to spend ten to fifteen times as much time in helping others, and as a result the blessings multiply. Personal appreciation and ability in using the Scriptures and in teaching others also increase rapidly.

4. What good reasons for staying in the pioneer ministry have some expressed?

* It is interesting to know that throughout the world there were 13,426 in special pioneer service during 1970 spending, on an average, approximately 150 hours a month in the ministry, and this number includes many who are serving as missionaries in foreign lands. Additionally, there were 75,445 spending upward of 100 hours a month as vacation pioneers and regular pioneers. This includes 2,326 serving as traveling ministers or circuit servants and another 290 in the district work. Additionally, 2,304 served throughout the world as full-time ministers at the Society's 93 offices producing literature and supervising the ministry of Jehovah's witnesses. So, truly, as Paul said, a large door leading to activity is open. Will you pass through it?

OVERCOMING OBSTACLES

* How can you be sure you will be able to run the race successfully and not become a discouraged dropout? What are some obstacles that may confront you? One reason why many either give up this service or are disqualified is that they do not reach the service goals. This takes planning. In any race the runner must get a good start, otherwise he may fall so far behind that he becomes discouraged. A good runner will never enter a race without training first, and the same principle applies to the pioneer ministry. It is not easy to jump from a pace of ten hours a month as a congregation publisher to one hundred hours a month on the pioneer track. So it is good to build up your service first. This will also make it possible for you to meet the entrance qualifications for the pioneer service. Many find it good to vacation pioneer for a while before becoming a regular pioneer. Then

5. Mention various branches of the full-time service in which many share.

6. What preparation for regular pioneer service helps many to succeed?

they find the pace is not really so difficult. After all, being a regular pioneer minister does not mean spending six or eight hours a day preaching, but only four hours on the average.

⁷ Even so, a practical schedule is essential. This is true of both congregation publishers and pioneers. You may have seen a race where a runner starts out so slowly that even though he picks up speed as the race progresses, he still loses out. Well, to be a good pioneer, it is important to get off to a good start and at a good pace; then you will not be disqualified and dropped from the Society's list for not reaching the goals. One pioneer said he felt he should be businesslike about his service. In secular work he would have to be at the office at 9 a.m., so as a pioneer he always got to the first door by 9 a.m., and he made a good pioneer. In some territories one can start at 7 a.m. Jehovah set the pattern for us in this. As Jeremiah said: "And Jehovah sent to you all his servants the prophets, rising up early and sending them." Note how Jeremiah followed this example in his ministry: "I kept speaking to you people, rising up early and speaking." (Jer. 25:3, 4) So get an early start rather than a late one.

⁸ Many pioneers pace themselves during the month by planning on spending thirty hours a week in the ministry. They like to get their time in early, leaving a few days at the end of the month for other things that may become necessary. If you do this, then you will never come down the homestretch at the end of the month going at top speed, only to be exhausted at the start of the next lap the following month. Getting a slow start in the service makes each month a race at the finish, with the pioneer often not even reaching his goal of hours. How much better to

finish the month well ahead in time devoted to the field ministry and ready to get a good start the following month.

⁹ One thing is sure: the full-time pioneer ministry is not for lazy people. A minister who is a regular pioneer has a requirement to spend 1,200 hours a year in the field ministry. Having the right viewpoint on this is a great help to continuing. If one considers this to be a burden or weight, it will slow one down in running well. But if he appreciates that he is not in the service just to be putting in time or setting records but because of valuing the opportunity to increase his ministry, to share more fully in the worship of Jehovah, then this hour requirement will be a goal to be exceeded if possible. So, instead of offering the sacrifice of praise, the fruit of lips, ten hours a month in the field ministry as a congregation publisher might, pioneers can heap up ten times that praise to Jehovah during just one month.—Heb. 13:15.

¹⁰ The other goals suggested for regular pioneers, such as placing 100 magazines a month, making 35 back-calls or return visits on interested people and conducting seven home Bible studies each week, are really recommendations from practical experience to help pioneers be productive and fruitful in their ministry. Many pioneers, really putting their heart in their work, spend not just 100 hours a month, but 110, 120, even 150 hours a month. Why? Because they see the need, the urgency of our times, and they want to help as many as possible to appreciate the truth and get on the road to life. Besides that, a pioneer who is always ahead in reaching his goal of hours knows that he will never have difficulty in reaching the goal later in the year if he gets sick

7, 8. What helps in meeting a good pioneer schedule? Give an example.

9. How should the hour requirement for the field ministry be viewed?

10. How are the goals suggested for pioneers helpful?

some month or wants to take a vacation. He is ready for any emergency.

¹¹ However, you can be sure that Satan will be out on the track, trying to slow you down. He may put hurdles in your way, or pitfalls that have to be skirted or jumped, or he may try to get you off the course on a sidetrack through materialism. To run a good race it is necessary to avoid distractions. Could you imagine a runner in a cross-country race suddenly stopping to inspect a car that catches his eye, or pausing to gaze in a store window as he goes through town, only to let others pass him by? Instead he should follow the counsel of Proverbs 4:25-27: "As for your eyes, straight ahead they should look, yes, your own beaming eyes should gaze straight in front of you. Smooth out the course of your foot, and may all your own ways be firmly established. Do not incline to the right hand or to the left." That counsel applies, not only to pioneers, but to every servant of Jehovah. Yet some do drop out of the service because they do not keep their eyes straight ahead on their goal. They become enmeshed in materialism, and soon drop out of the race for life. Some pioneers decide to pick up heavy loads to carry, trying to pioneer while buying a car or trailer, something that may not be really needed. But it does not have to be that way. If you keep your eye on the goal and are determined to continue, you can with Jehovah's help. Just do not pick up those extra weights. Instead, "let us also put off every weight . . . and let us run with endurance the race that is set before us."—Heb. 12:1.

¹² One big hurdle for many is suitable work to provide the needed income. Some say, It is all right to serve God, but who is going to feed you? Well Jehovah is see-

ing to it that over 88,000 in the full-time ministry as pioneers and Bethel family members are being fed and clothed and provided for, and the number is growing. It is necessary to have some income to maintain oneself. However, good balance is necessary to keep any needed secular work secondary and the ministry uppermost. Jesus had that balance, and we do well to listen to his counsel. As he said, "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' . . . For your heavenly Father knows you need all these things." (Matt. 6:31, 32) So we do not need to worry, but we do want to plan wisely.—Prov. 20:4; Phil. 4:11-13.

¹³ Those in school who are planning to pioneer do well to learn a practical trade such as stenography or carpentry—something that will provide part-time work, perhaps some skill that is needed in the area where they live. Some pioneer ministers do cleaning, painting, gardening, washing windows, selling, and so forth. Sisters may do typing, ironing, sewing, washing, baby-sitting. As one brother said, "You can usually find *something*, if you are willing to do *anything*." And he was willing because he wanted to continue as a pioneer. Of course, a pioneer needs to consider not just his income, but also his outgo. This is just as important. If a car costs more than the pioneer can afford, why be forced to stop the pioneer ministry just to have a car? Many find it possible to pioneer even in rural territory without a car by traveling with others or using public transportation or riding a bicycle or just by walking. After all, Jesus did not have a car or even a bicycle to get around the territory where he preached, and much of it was rural territory. All in the full-time ministry, whether congregation publishers or pioneers, do well to

11. (a) How does materialism turn some aside from their service? (b) What Scriptural counsel is helpful in determining the course to follow?

12. Does Jehovah provide materially for those who serve him?

13. As to employment and transportation, what do pioneers and prospective pioneers do well to consider?

cultivate the attitude of the apostle Paul, who said, "So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:8) Paul did not worry about getting a racing chariot to help him in his travels.

¹⁴ Perhaps you have a good start as a pioneer. You may have a good schedule, a part-time job; you are putting the Kingdom interests first. Could you be deterred from running the race successfully? Some can be. They fail to avoid the snares of Satan and are tripped by improper conduct. Yet to continue in the pioneer service one must be "free from accusation." For all true Christians it is necessary, as Titus 2:12 says, to "repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things." The apostle Paul was aware of this, for he wrote: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) It is a shame to help others on the way to life, only to be disqualified personally. How much better to go on to greater privileges, perhaps entering the special pioneer ministry, or becoming a missionary serving in a foreign land, or receiving a call to be a traveling circuit minister of the Society or to serve at the Bethel headquarters of the Lord's organization.—Heb. 6:1, 10-12; Titus 1:5, 6.

¹⁵ Last year hundreds came to Bethel and many entered the missionary service, while others moved on their own to help with the work in foreign fields. In such service they may find the race even more demanding than in their homeland, but the rewards are often greater too. It is encouraging, too, to note that in some months there are as many sharing in the

vacation pioneer service for two weeks or a month as there are on the regular pioneer list, showing the desire of many brothers to expand their share in the ministry. In some countries as many as one out of ten or even one out of five publishers of the good news are engaged in the pioneer ministry.

COULD YOU PIONEER?

¹⁶ Could you be among the six out of every one hundred publishers of the good news who share in the pioneer ministry on the average? It is something to consider. Jehovah can strengthen you to succeed. Why is it, then, that some in this service become discouraged and even drop out of the pioneer service? Perhaps it is due to lack of a partner in service, or maybe because of incurring too many bills, taking on more than one can handle so that the schedule becomes too crowded and there is too much extra work. As a result the ministry begins to suffer and the joy of service is diminished just as when a runner tires during a long race. Every pioneer knows what it is that gives him problems. There it is like a hurdle across his path. Can it be overcome? Usually it can. Do not underestimate the importance of prayer. Jehovah knows our needs and helps us when we seek his assistance.—Ps. 145:18, 19.

¹⁷ It is good to talk to other pioneers or the servants in the congregation or perhaps to the circuit servant to try to find a solution to what hinders you in your service. If the problem is due to working alone, then take the initiative, and try to make appointments to work with others. If you do not succeed at first, do not be discouraged, but try again. Find who can work with you on certain days. En-

14, 15. (a) How may Satan use misconduct to stop some from running a good race? (b) What happy course have many followed?

16. (a) Mention other obstacles to continuing in the pioneer service. (b) What is a great help in overcoming problems?

17. How can arrangements be made to work with others in the field service?

courage others to consider pioneering with you. Rich blessings result from sharing fully in the service of God. As Proverbs 11:30 declares: "The fruitage of the righteous one is a tree of life, and he that is winning souls is wise."

¹⁸ Many have arranged their affairs so as to pioneer, and their experiences are very encouraging. One sister started pioneering at fifty-seven and is continuing now at seventy-two years of age. Sometimes during the winter, illness keeps her in bed, but she has been able to have those with whom she is studying the Bible come to her home for their studies. And she has even kept in touch by phone and by mail with those on whom she usually calls and those to whom she regularly delivers the *Watchtower* and *Awake!* magazines. She finds it good to work in territory near her home so she can rest at noon and get something to eat to keep her strength up. Another sister who is now seventy-four years old has been a pioneer since 1912. She has been a special pioneer since 1941 and is still spending 150 hours in the service. A brother who has been a pioneer for forty years continues to serve faithfully at eighty-seven.

¹⁹ Becoming a pioneer does not release a person from his responsibilities in the family, whether as the head of the family or as the wife or a child. Those who are married need to consider family matters such as the care of the children, the schedule for secular work or cooking and housework and how it can be done without harming family interests. One brother has been able to continue pioneering despite raising a family and encountering serious illness. While recognizing his family obligations, he reports that good co-

operation on the part of his wife and working closely with the congregation have helped him to continue. Sisters, even with large families, sometimes find that with good family support they can pioneer. One sister with six children and another with eight work together as pioneers since their children are now in school most of the time. Many other examples might be mentioned. Old and young, single and married, these pioneers are following the course of wisdom. So if you are not a pioneer but could be, then consider Jesus' words at Matthew 6:19-21: "Stop storing up for yourselves treasures upon the earth . . . Rather, store up for yourselves treasures in heaven . . . For where your treasure is, there your heart will be also."

²⁰ For you who are in the full-time service as pioneers or missionaries, in the circuit or district service or at Bethel—whatever may be your privilege of service, do not give up the race, for the end of this system of things is getting close. Look to Jehovah to help you to pass the pitfalls and hurdles that stop others along the way. You are not in a race to run the mile in four minutes, but you are in a race with the goal of everlasting life in view. So do not let anything or anyone discourage you or turn you aside from this wonderful privilege of service. Not everyone can pioneer, but you who can, keep the pace and continue the race. Remember, in the ministry, whether as a congregation publisher or as a pioneer, the race is not for the swift, the young, the strong, but for all who trust in Jehovah. (Isa. 40:28-31) It is not the speed but the endurance that counts in this race. We encourage all who can, not only to start, but more importantly to stay in the wonderful service of our God Jehovah.

18. Relate an encouraging example of someone who has continued in the pioneer service.

19. What responsibilities must one in pioneer service not overlook, and how can these be met?

20. What encouragement do we have to continue the race as Jehovah's servants?

Pontius Pilate—Roman Politician

IN 1961, at the site of the ancient coastal city of Caesarea, situated about fifty-four miles north-northwest of Jerusalem, a partially damaged inscription was found. This inscription bears the name "[Pon]tius Pilatus." It was before this Pontius Pilate that Jewish leaders falsely accused Jesus Christ of subversion, of advocating nonpayment of taxes and making himself a king rivaling Caesar. But who was this man that finally yielded to their demands for Jesus to be impaled? Why did he do so?

Tiberius Caesar appointed Pilate as governor of Judea in 26 C.E. According to the historian Josephus, Pilate offended his subjects. One night he sent Roman soldiers into Jerusalem with standards bearing images of the emperor. Subsequently a delegation of Jews traveled to Caesarea to protest the presence of the standards and call for their removal. After five days of discussion, Pilate sought to frighten the petitioners with the threat of execution by his soldiers, but their determined refusal to yield caused him to accede to their request. (*Antiquities of the Jews*, Book XVIII, chap. III, par. 1) Philo, a Jewish writer of the first century C.E. in Alexandria, Egypt, describes a somewhat similar act by Pilate that involved gold shields bearing the names of Pilate and Tiberius.—*De Legatione ad Gaium*, XXXVIII.

Josephus records still another disturbance. To construct an aqueduct to bring water into Jerusalem for a distance of about twenty-five miles, Pilate used money from the temple treasury at Jerusalem. When he made a visit to the city, large crowds clamored against this act. Pilate then sent disguised soldiers to mingle among the multitude and, at a signal, to attack the Jews. (*Antiquities of the Jews*, Book XVIII, chap. III, par. 2; *Wars of the Jews*, Book II, chap. IX, par. 4) If Luke 13:1 does not refer to another incident, it may have been at this time that Pilate 'mixed the blood of Galileans with their sacrifices.' This seems to imply that he had them slain right in the temple area. Since the Galileans were subjects of Herod Antipas, the district ruler of Galilee, this slaughter may have been at least a contributing factor in the enmity existing between Pilate and Herod up until the time of Jesus' trial.—Luke 23:6-12.

On Nisan 14, 33 C.E., at dawn, Jesus was

brought by the Jewish leaders to Pilate. Told to take Jesus and judge him themselves, the accusers replied that it was not lawful for them to execute anyone. Pilate then took Jesus into the palace and questioned him concerning the charges. It was evident that Jesus was innocent. However, repeated attempts by Pilate to free the accused brought only an increase in the shouting for Jesus' impalement. Fearing a riot and seeking to placate the crowd, Pilate acceded to their wishes, washing his hands as though cleansing himself from bloodguilt.

Pilate now had Jesus whipped and the soldiers placed a crown of thorns on Jesus' head and dressed him with royal robes. But again Pilate appeared before the crowd, making known that he found no fault in Jesus. The leaders of the people continued to shout for Jesus' impalement, now revealing for the first time their charge of blasphemy. Their reference to Jesus as making himself "God's son" added to Pilate's apprehension, and he took Jesus inside for further questioning. Final efforts at releasing him brought the warning by the Jewish opposers that Pilate was becoming vulnerable to the charge of opposing Caesar. After hearing this threat, Pilate seated himself on the judgment seat. When the chief priests again rejected Jesus as king and declared, "We have no king but Caesar," Pilate handed Jesus over to them to be impaled.—Matt. 27:1-31; Mark 15:1-20; Luke 23:1-25; John 18:28-40; 19:1-16.

The foregoing illustrates that Pilate was a typical Roman ruler. Though obviously not the condescending type, Pilate displayed lack of integrity. He was primarily concerned about his position, about what his superiors would say if they heard of further disturbances in his province. He was fearful of appearing to be overly lenient toward those accused of sedition. Pilate recognized Jesus' innocence and the envy that motivated his accusers. Nevertheless, rather than risking damage to his political career, he gave in to the crowd and had an innocent man put to death.

Josephus reports that Pilate's later removal from office resulted from complaints lodged by the Samaritans with Pilate's superior, the governor of Syria. The historian Eusebius claims that Pilate died a suicide.

LEARNING GOD'S WAYS

from infancy

As told by
Kathryn Glass

"NOW that you have begun to study the Bible and are learning about Jehovah's purposes, there is something you should do. Keep talking about these things to your little children."

"But they are so little! Why, the girl is only four and the boy just past a year. These are deep things we are learning!"

How often parents express themselves in this way! But is it true that little children cannot understand the Bible's teachings? Well, I have often used Proverbs 22:6 to answer that question for many mothers. It reads: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." From my own experience that counsel has proved to be sound in modern times.

EARLY TRAINING

It was back in 1911 that my parents began studying the Bible with the help of the set of books called "Studies in the Scriptures," published by the International Bible Students Association. I was not quite four years of age. I had a little brother, and my parents taught us about the joyful hope of God's kingdom and Jehovah's requirements for little children from the very beginning. Later another brother and sister were added to the family, and they, too, learned along with the rest of us. Thus we grew up with God's purposes and promises always in our minds.

Each summer morning, before most of us reached school age, mother would assemble us along with some neighborhood children

and we would sing a song from the book *Hymns of Millennial Dawn*. Then she would lead us in a short prayer, following which there would be a Bible story. More than that, she would encourage a little discussion, so we would get the deeper meaning. How we enjoyed those occasions! And they helped us to appreciate the role of the various Bible characters in Jehovah's purposes.

The congregation of Jehovah's people in our town of Vincennes, Indiana, met in our home. We children were taught to get a drink of water and go to the bathroom before each meeting, so we would not disturb anyone later. We learned to sit quietly and listen. Then, when I was in third grade I was given my own copy of the Bible study aid and I would take my turn in reading the paragraphs.

Our home was always "open house" to the pioneers (then known as colporteurs) who were engaged full time in distributing the Watch Tower Society's literature, and to the traveling representatives of the Society whom we then knew as "pilgrim brothers." We profited much from those visits as we listened to their experiences.

DECISION AT TEN

My memory of one such visit still stands out clearly in my mind. I was ten years old. The visitor was a "pilgrim" named W. J. Thorn. For some reason mother and we children were the only ones at one of his meetings, so he decided to direct

his remarks to us young ones particularly. He spoke about dedication, and he made it so clear and desirable that I was deeply impressed. When I went to bed that night, part of my prayer was to offer myself to God to be used as he saw fit. I never told anyone about that dedication, but all through my adolescent years it was uppermost in my mind and often guided me in decisions I had to make.

Some two years later we moved to a small town in Ohio where there was no congregation of Jehovah's people. Although we still had some Bible study, it was no longer regular. Sickness, the struggle to raise a family, the cares of life, and father often having to be away on business, hindered spiritually healthful association with others of God's people for a number of years. But that early training had had profound effect on us youngsters. It had sent down deep roots in our hearts. One after another we dedicated our lives to God. I was baptized, together with my sister, in 1936. Our brothers had already embarked on the full-time preaching work, pioneer service, and Gertrude and I had plans to do the same.

A LIFEWORK BEGINS

In December 1938 we both entered the pioneer service, preaching God's Word full time. By this time our home was in Cleveland, Ohio, so we served there for a few months before accepting an assignment to work in Brookville, Pennsylvania. Those were stirring times. Jehovah's witnesses in many places were the targets of persecution during World War II. Gertrude and I spent several days in jail for preaching God's Word. Then the Society obtained an injunction against a number of towns in Pennsylvania, and we were free to engage in our preaching work without interference.

It was while we were serving in Warren, Pennsylvania, that the Society's then president, J. F. Rutherford, announced a new arrangement for "special pioneers," whereby the Society would afford some financial support to those pioneers who would go into communities where there was special need for Kingdom preaching. What a thrill we got when letters came to us inviting us to share in this special preaching activity!

In December 1941, four of us pioneers commenced under the new arrangement at Salamanca, New York. Later, a fifth girl joined us there. A congregation was soon established, a Kingdom Hall was located and furnished, and it was time for us to move on to another assignment. In the meantime my sister Gertrude found it advisable to return home to care for mother in her final illness. Dorothy Lawrence and I were sent to Penn Yan, New York, in 1944, but not for long. We were both invited to attend the Fourth Class of the Watch Tower Society's missionary training school, the School of Gilead. We have been partners and companions ever since then.

GILEAD AND ONWARD

We did notice that many in our class at Gilead had known about Jehovah's purposes since childhood. Here, too, we met the former "pilgrim" W. J. Thorn again. Though old and failing in health, he was still able to work every day at the Watchtower Society's Kingdom Farm, where Gilead School was then located. When I reminded him of his words that had influenced me in early childhood, he told me that he had often used that theme when talking to youngsters.

I could write a book about our grand experiences at Gilead, but then Gilead was but a springboard to greater things ahead. Our first assignment was to Cuba, where

we arrived on the first of the year, 1946. We were to help strengthen a small congregation at a place called Cienfuegos. The Kingdom Hall or meeting place was the large living room of our missionary home. Some in the congregation were confused; others had discontinued association due to evil influences, so it was our job to visit and build up as many as possible. With Jehovah's help we succeeded measurably.

A DIFFERENT ASSIGNMENT

Our next major assignment was to the Dominican Republic. Hardly were we settled and granted permanent residence when trouble came. A ban was imposed on our work. Dictator Trujillo ordered all Kingdom Halls closed, and our preaching work was prohibited. Some of the missionaries were withdrawn, but Dorothy and I were happy that we could remain. The work was reorganized along new lines. We were counseled to take up secular employment and live as ordinary residents.

That was quite a change. We found a comfortable apartment facing the Caribbean, and taught English in order to keep going. Our students were mostly business people and diplomats from various lands. At the same time we had a small group of Witnesses assigned to us, and we met in our apartment for meetings and Bible studies. In this way police spies could never be sure which were bona fide students of English and which were our spiritual sisters coming and going from our home.

We had a large bathtub in our apartment, and this proved to be very serviceable, since it was not possible to have public baptisms during those years of ban. From around the city candidates came to be baptized here, and incidentally we were able to keep in touch with what was going on in other parts of the city and country. I know of fifty or more, including many

young persons, who were immersed in that tub.

Once at Memorial celebration our apartment was crowded with Witnesses. There was heavy rain and everyone came in soaked to the skin, but we had towels ready to help them dry off. And that rain proved to be a blessing, because it made it impossible for the official spies to sit on the low wall in front of our house to watch what went on.

THEN TO PUERTO RICO

In 1957 all of us missionaries were deported from the Dominican Republic; so we were assigned next to Puerto Rico, our specific assignment being the small town of Adjuntas in the mountains. We worked hard and made progress despite opposition. The religious clergy, Catholic and Protestant, brought pressure on the people. People were expected to stay with the church in which they had been brought up. Even the efforts of the Greek Orthodox Church to gain a foothold there were thwarted. But not Jehovah's people, for we befriended many and we had many sympathizers, including even prominent persons.

One happy experience here had to do with a young boy of fourteen who presented himself at a home where I was conducting a Bible study saying he had come to study. He made many comments and asked numerous questions. He had a happy nature and was chatting and laughing most of the time. Not being quite sure of his sincerity, I made some inquiries and found that his schoolteacher was already studying the Bible with me, and she had aroused his interest. She assured me that he really was sincere.

Sure enough, he made remarkable progress. When he went to a larger city to finish schooling, he kept up his Bible studies, shared in the field ministry and

was eventually baptized. He had to continue with his family for a time to help raise several younger brothers and sisters. In due time he arranged his affairs to enter the full-time pioneer ministry. Later, he was invited into the special pioneer service and is now an overseer in the congregation where he serves as a pioneer minister.

I must tell you another experience involving a young girl in our territory. The girl had been brought up rather permissively. Her outspokenness, though sincere and honest, might lead people to consider her disrespectful, even impudent. The mother was really concerned about her. One day she had come home from school announcing that she was through with the Catholic Church, though her mother still was going to mass at the time. On her own she withdrew from the Catholic school and chose to be graduated from a public school.

But then, when the mother started to have Bible studies with us, the girl hotly denounced the idea. Efforts to have her at least read the book *The Truth That Leads to Eternal Life* were to no avail. In desperation the mother made a deal with her. It seems that she had been promised a trip to Spain, so the mother now told her that if she would study the book before she went, she would give her an additional amount of money for travel expenses. She did not have to believe the book, her moth-

er told her, just as long as she completed a regular study of it. The girl agreed, and the mother asked me to conduct the course of study.

It was difficult. The girl would try to refute the simplest of statements. I tried to keep calm and endeavored to answer all her objections, and since she had a good sense of humor I tried to keep it light, though at the same time maintaining the dignity worthy of the "good news." As we neared the end of the book, I felt that she had not accepted its message from the Bible. I had rather questioned the mother's judgment in making such a deal with her daughter. However, to my surprise one day she asked which book we were going to study next! Jehovah had certainly made the seed to grow!—1 Cor. 3:7.

When I look back over the past thirty-one years of full-time service in the interest of God's kingdom, I can only rejoice at the full life that has been mine. Why, in a sense, I am richer than King Solomon. And as I observe families with small children at the Kingdom Hall here in the Río Piedras congregation in San Juan, I cannot but think of the blessings that will result to parents who heed the counsel at Proverbs 22:6.

I, for one, give thanks to Jehovah and to my parents for such good, thorough training from infancy, a training that molded me to accept God's way with pleasure.

Early Christianity's Regard for Life

✓ The ancient Roman world reveled in bloodshed. However, in the book *The Catacombs of Rome*, W. H. Withrow points out that early Christianity "gave a new sanctity to human life, and even denounced as murder the heathen custom of destroying the unborn child. The [killing by] exposure of infants was a fearfully prevalent pagan practice, which even Plato and Aristotle permitted. We have had evidences of the tender charity of the Christians in rescuing these foundlings from death, or from a fate more dreadful still—a life of infamy. Christians also emphatically affirmed the Almighty's 'canon 'gainst self-slaughter,' [suicide] which crime the pagans had even exalted into a virtue. It taught that a patient endurance of suffering, like Job's, exhibited a loftier courage than Cato's renunciation of life."

"MORE HAPPINESS *in Giving*"

I KNOW a secret. Would you like to hear it? It is the secret of happiness. There are a lot of people who are not happy. They look sad most of the time. They are often the kind of people whose happiness depends too much on what other people do. If someone gives them something nice, they are happy. But they spend most of their life waiting to get things that just don't come.

Now, here is the secret. The Great Teacher said: "There is more happiness in giving than there is in receiving." (Acts 20:35) So, the one who is most happy is not the person who gets gifts, but the one who gives things to other people. Did you know that? Now, that is not the kind of secret that you can't tell to anyone else. But it is a secret because it is something that not many people really know.

Just think about what it means. Did Jesus say that a person who received a gift would not be happy? No. You like to get gifts, don't you? And so do I. We are happy when we receive nice things.

But Jesus said that there is even more happiness when we give. And Jesus was always right, wasn't he?

Jesus knows someone who does more giving than anyone else. Do you know

who he is? Jehovah God has given us all the good things that we have. He gives us water to drink. He makes plants grow so that we have food to eat. The Bible says that God gives to everyone "life and breath and all things."

—Acts 17:25.

**An article specially designed for
parents to read with their children**

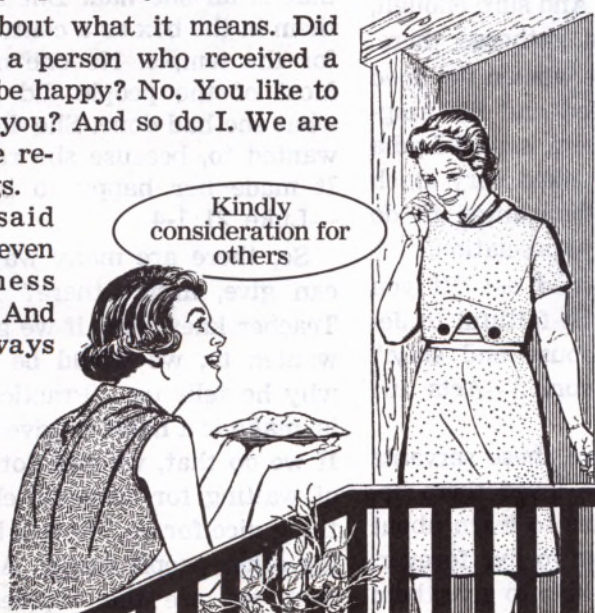
And Jesus knows that his Father in heaven is happy. The Bible even says that he is "the happy God." (1 Tim. 1:11) Giving to others is one of the things that makes God happy. And when we give, it can make us happy too.

Now, what is there that we can give to other people? What would you suggest?

Sometimes when you want to give a gift, it costs money. If it is a gift that you get in a store, you will have to pay for it. So, if you want to give that kind of gift, you may have to save money until you get enough to buy the gift.

But not all gifts come from stores. Let me explain. On a hot day there is nothing as good as a cold glass of fresh water. You don't have to go to the store for it. Yet when you give it to someone who is thirsty, you can have the happiness that comes from giving.

Someday maybe you and your mother can bake some cookies. That can be fun. And when they



first come out of the oven, they taste specially good. But what might we do with some of those cookies that would make us even happier than eating all of them ourselves?

Yes, the greater happiness comes from giving. We can have a good time eating some ourselves. But, if we want even more happiness, then we might wrap up some of them and make a gift of them to one of our friends. Would you like to do that sometime?

The apostle Paul was one who knew the happiness of giving. What did he give to other people? He had the best thing in the world to give. He knew the truth about God and about Jesus. Gladly he shared it with others. And he did it without letting anyone give him money for the help that he offered.

One time the apostle Paul and his companion Luke met a woman who also wanted to have the happiness of giving. They met her down by a river. Paul and Luke had come there because they heard that it was a place of prayer. And sure enough, they found some women gathered there.

Paul began to tell these women the good things about Jehovah God and his kingdom. A certain one of them named Lydia paid close attention. She liked very much what she heard. And she wanted to do something to show her appreciation.

Luke tells us: 'She urged us: "If you men have judged me to be faithful to Jehovah, enter into my house and stay." And she just made us come.'—Acts 16: 13-15.

Lydia was glad to have these servants of God in her home. She loved them because they had helped her to learn about God's provision for people to live forever. It made her happy to be able to give them food to eat and a place to rest.

So, Lydia's giving made her happy because she really wanted to give. And that is something that we ought to remember. Someone tells us to give a gift. But if we really don't want to do it, the giving will not make us happy.

For example, what if you had a bar of candy that you wanted to eat? If I told you that you had to give it to another child, would it make you happy to give it away? But you may have a bar of candy when you meet a friend that you like very much. If you got the idea all by yourself that it would be nice to split the candy bar with your friend, then you would be happy about it, wouldn't you?

And, do you know that sometimes we love a person so much that we want to give him everything, and not keep back anything for ourselves? As we grow in love, that is the way we should feel about God.

The Great Teacher knew a woman who felt that way. He saw her in the temple in Jerusalem. She had just two small coins; that is all she had. But she put both of them in the box as a contribution or a gift for the temple. No one made her do it. Most of the people did not even know what she had done. She did it because she wanted to, because she really loved God. It made her happy to be able to give. —Luke 21:1-4.

So, there are many ways in which we can give, aren't there? And the Great Teacher knew that if we gave because we wanted to, we would be happy. That is why he tells us: "Practice giving." That is, make it a habit to give to other people. If we do that, we will not be sad because of waiting for someone else to do something nice for us. We will be busy at making other people happy. And when we do that, we are the happiest ones of all! —Luke 6:38.

Work with Counselors of the New Order Society

What is the New Order society?

The "new order" refers to the new system of things that will follow the end of the present wicked system after the abysing of Satan. It consists of a "new heavens and a new earth." The New Order society is that group of men and women today who are living by the principles of that new order and who hope to gain entrance into it and live forever in it. Those principles and that hope are found in God's Word, the Holy Bible.—Isa. 65:17; 2 Pet. 3:13; Rev. 21:4.

Who are the "counselors" of the New Order society?

The "counselors" of the New Order society are the overseers and other servants in the various congregations of the Christian witnesses of Jehovah who have been appointed to take the lead. Additionally, these have the obligation to keep Jehovah's organization clean. Such "counselors" are set in position by the "faithful and discreet slave" organization whom Jesus appointed over all his belongings. (Matt. 24:45-47) These counselors are mature men who have proved faithful over the years, who love justice and mercy, and who are therefore qualified to safeguard the congregation's doctrinal and moral purity as well as its harmonious functioning.

The provision for counselors is no modern innovation. A similar arrangement was in effect in the days of the early Christian congregation. The twelve apostles and certain other older men served as counselors and judges. They gave counsel by word of mouth and eight of them had a share in providing the inspired counsel found in the Christian Greek Scriptures. In addition, these also served as judges to keep the organization free from sexual and other forms of immorality and from apostasy. The record shows that the apostles Paul and Peter in particular served in this capacity, as can be seen from Acts 5:1-11; 1 Corinthians 5:1-13.

The presence of these "counselors" both in the early Christian congregation and in modern times was foretold by Jehovah's prophet Isaiah: "I will bring back again judges for you as at the first, and counselors for you as at the start. After this you will be called City of Righteousness, Faithful Town."—Isa. 1:26.*

* For details see *The Watchtower*, July 1, 1970.

How can members of a Christian congregation work with their "counselors," their servant body?

They can do this by taking to heart the principles, laws and counsel that these men teach from God's Word and applying it in their own lives. At times the counsel given may be in the form of correction, admonition or discipline. Of course, as the apostle Paul shows at Hebrews 12:11, discipline is not a pleasant thing to receive. But if the Christian recognizes the source of the counsel or discipline being given him, it will help to overcome any barrier of pride that one might be inclined to erect. Without any such barrier one is truly able to benefit from the disciplinary counsel given.

Members of a Christian congregation also work with and not against their "counselors" when they encourage their fellow Christians to accept counsel. Especially can this be done when difficulties arise because some do not work with their "counselors." And when there are serious cases of wrongdoing they can show their loyal support by being willing to testify to the extent that they are familiar with the facts, and then by acquiescing to the Scripturally based judgment of these "counselors."

Individual Christians in the congregations can also work with their "counselors" by visiting the homes of those who are not getting to the congregation meetings, so as to pass on to these the "counsel" they have received and thus strengthen the faith of such absent ones.—1 Thess. 5:14.

The words spoken by these "counselors" at the weekly meetings of the Christian witnesses of Jehovah are of importance not only to dedicated Christians but also to all other righteously disposed persons. Christians can therefore work with their "counselors" by having an active share in the field ministry, and by pointing out the Scriptural things they learn at these meetings to all whom they find hungering for truth and righteousness; being ready to make return visits upon these and study the Bible with them.

In all such ways the dedicated Christian witnesses of Jehovah can show their appreciation to Jehovah for having provided "judges for you as at the first, and counselors for you as at the start."

Who Were the Hittites?

THE Hittites are identified in an ancient book that traces the history of mankind to its very beginning. This book, the Bible, reveals that they were the descendants of Noah's great-grandson Heth. Since Heth was a son of Canaan and a grandson of Ham, the Hittites were Canaanites.—Gen. 10:1, 6, 15.

Even before the patriarch Abraham moved to Canaan in 1943 B.C.E., the Hittites were well established there. They are known to have lived in the mountainous region of southern Palestine, more specifically in Hebron and its vicinity. (Gen. 15:18-20; 23:2-20) Centuries later they were still to be found inhabiting mountainous regions, but the extent of their territory is not precisely described in the Bible.—Num. 13:29; Josh. 11:3.

Of the Canaanites, seemingly only the Hittites maintained prominence and strength as a nation for a considerable period after the Israelite conquest. (1 Ki. 10:29) They are mentioned in the Scriptures as having kings and military strength as late as the reign of King Jehoram of Israel (c. 917-905 B.C.E.). (2 Ki. 7:6) However, the Syrian, Assyrian and Babylonian conquests of the land apparently shattered their power.

In view of the prominence of the Hittites in ancient times, one might expect that archaeological findings have provided additional details. Numerous reference works indicate that this is the case and that archaeology has, in fact, vindicated the Bible's testimony concerning the existence of the Hittites. This gives rise to the question, Does the archaeological evidence rest on a solid foundation or is it subject to question?

References to "Hatti" in Assyrian cuneiform texts usually place it in Syria or

Palestine and, therefore, may allude to the Biblical Hittites. On the basis of the name "Hatti," certain scholars, however, have gone beyond the Assyrian cuneiform texts and tried to link the Hittites of the Bible record with an empire that had its capital in Asia Minor, far to the north and west of the land of Canaan.

At Bogazkoy (formerly called Hattusas), the site of what is thought to have been the capital of this empire, many ancient texts have been unearthed. Based on the similarity of the sound of the words "Hattusas" and "Hatti," some scholars have called the language of certain texts discovered at Bogazkoy "Hattic" or "Hittite." Modern theory holds that the early inhabitants of the area were overrun by conquerors who brought in a different language. This language used cuneiform script. Later still another language, one using hieroglyphic script, superseded the cuneiform script. It has been suggested that the three different languages represent three groups of people.

But there is no way to establish with certainty that any of these groups should be identified with the Hittites of the Bible. Acknowledging the difficulty of identification, one historian, E. A. Speiser, observes: "The problem of the Hittites in the Bible is . . . complex. To begin with, there is the question as to which type of Hittites may be involved in any given Biblical passage: Hattians, Indo-European Hittites of the cuneiform records, or hieroglyphic Hittites."—*The World History of the Jewish People*, 1964, Vol. One, p. 160.

It is also noteworthy that none of the cuneiform texts found at Bogazkoy in themselves refer to the language as being "Hittite." This is merely the conclusion drawn by some scholars. And, concerning

the "Hittite" hieroglyphic writing, I. J. Gelb states: "The beginnings of the Hittite hieroglyphic writing are still rather obscure, but all indications point toward the Aegean cultural area as its source of origin." (*A Study of Writing*, 1952, p. 83) The Aegean Sea lies between Asia Minor and Greece. This would seem to remove it from the realm of the Hittites of the Bible.

From the foregoing it can be seen that any identification of the Hittites of the Bible with the "Hittite Empire" that had as its capital city Hattusas cannot be established with certainty. The similarity between the names "Hittite" and "Hattu-

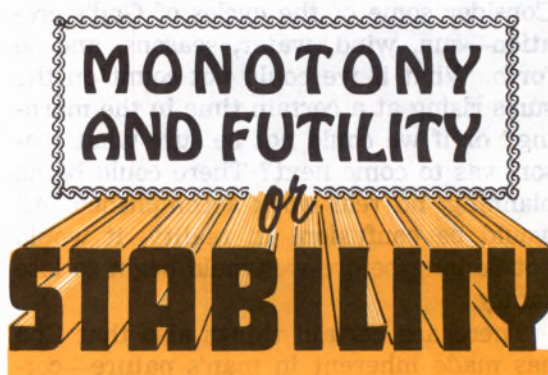
sas" can hardly be considered strong evidence for making an identification.

However, the fact that extra-Biblical sources do not provide certain identification should not be a cause for concern. Since archaeological findings are often subject to various interpretations, they are not a sound foundation for basing one's belief in the Holy Scriptures. Right within the pages of the Bible there is ample evidence that it is a book of truth. One cannot help but notice the wisdom and practicality of its counsel for daily living, its candor and its harmony, as well as its many prophecies and their fulfillment.

LONG ago, King Solomon, a great observer of nature, and endowed with unusual wisdom from God, wrote:

"The sun . . . has flashed forth, and the sun has set, and it is coming panting to its place where it is going to flash forth. The wind is going to the south, and it is circling around to the north. Round and round it is continually circling, and right back to its circlings the wind is returning. All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth. All things are wearisome; no one is able to speak of it. The eye is not satisfied at seeing, neither is the ear filled from hearing."—Eccl. 1:5-8.

The eye and ear being constantly confronted with this restless procession of repetitious events, and the life-span of imperfect man being so short, the appearance may be that all is monotony and ends up in vanity. But as Solomon went on to show, the real cause of frustration is the situation man has made for himself, seeking out many things that he really does not need. Solomon proved it to himself by experience, amassing wealth, houses, gar-



dens, servants, even singers to entertain him. But as he discovered, this was "a striving after wind."—Eccl. 2:3-23.

An illustration of this in modern times can be seen in man's getting away from a natural life in this industrial age, and developing an artificial technological society that has in many cases created a life of drudgery and monotony. How so?

While a life of sheer poverty is obviously undesirable and brings drudgery, the prosperity of the industrial age has not been without its own drudgery. Mass production has tied many persons to jobs in which they repeat one small operation hundreds of times daily, with nothing to

advance the worker mentally or spiritually. And in the business world the unrelenting pressure to excel in profit making creates a treadmill that wears men out.

The futility of this kind of life, with all its routine sameness, brevity and emptiness, is causing many persons to ask, Is this all there is to life? Is this what God has provided for mankind? No, and a consideration of the cycles that God has set in natural things, described by Solomon, shows this. In reality, they provide stability and security, not monotony.

REPETITIVE CYCLES A BLESSING

There are certain factors of sameness that are essential for balanced human life. Consider some of the cycles of God's creation—sun, wind, water, seasons, and so forth. What if we could not count on the sun's rising at a certain time in the morning? or if we could not be sure what season was to come next? There could be no planning, no real work accomplished. All would be confusion. In reality, it would not be long before we would begin to lose sanity.

There are certain things also that God has made inherent in man's nature—certain repetitions, without which neither man's mind nor his body will function properly. A few of these are: regular eating, bathing, dressing, going to bed and rising, having a regular amount of work to perform each day. Some may seem to be chores at the time, but one would soon be sick if their regularity should be seriously broken up.

Furthermore, the regularity of things that God has placed upon man tends to cause him to desire an established place to dwell, a home. There are things that constantly need attention around the home that center his interests there. This works toward stability in home or family life, adding a feeling of security.

There is another aspect in which the repetition of natural things is seen to be a blessing, in fact, a necessity. The earth is actually a giant spaceship. In its cycles of wind, water and seasons, it has its own magnificent purification system by which it can keep a supply of pure air, water and food for its inhabitants.

Consider earth's water cycle. Only about 3 percent of earth's water is fresh water, 2 percent being locked in ice caps, and only about 1 percent existing in the lakes, rivers and underground, and as vapor in the air. The oceans are salty, but water evaporated from them by the sun is sweet, for the salt stays behind. The sun, in its daily path over the oceans, pulls up this water at the rate of nearly 15,000,000 tons a second. The 'ever-circling' wind currents carry it over the land, where it condenses and falls as rain. The water thus precipitated to earth flows back into the oceans. On this cycle man is dependent for water supplies, for growth of plants for food and for weather conditions suitable for living.—Ps. 147:18; Prov. 25:23.

JEHOVAH THE SOURCE OF STABILITY

Additionally, if man is to continue living he must regularly draw on a stable source of spiritual and physical energy. God is that unchangeable Source. He calls attention to the visible heavenly bodies and says: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing. . . . Jehovah, the Creator of the extremities of the earth, is a God to time indefinite. He does not tire out or grow weary. . . . He is giving to the tired one power; and to the one without dynamic energy he makes full might abound. . . . those who

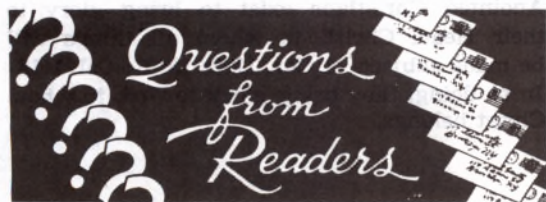
are hoping in Jehovah will regain power." —Isa. 40:26-31.

All this reveals that there is a God who loves man and has an interest in him. He is the Center of the universe, the Provider of stability and security. He purposes to provide through his Son "a kingdom that cannot be shaken" to bless mankind. Jesus pointed to the work that does not end in frustration: "Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you."—Heb. 12:28; John 6:27.

Consequently, for stability and security free of monotony and futility, the best thing that one can do is to abandon the race to get ahead in this system of things and enter into God's service of declaring the good news of the Messianic kingdom. For "the scene of this world is changing." Simplify your life, do your work within

the normal cycles God has arranged, enjoy your work and wait upon God to bring permanency for you in a system free from the artificiality and futility of this present order of things.—1 Cor. 7:31.

It was with divine wisdom, therefore, that King Solomon concluded: "With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. . . . For to the man that is good before him he has given wisdom and knowledge and rejoicing, but to the sinner he has given the occupation of gathering and bringing together merely to give to the one that is good before the true God." With this the words of Jesus Christ agree: "Come to me, all you who are toiling and loaded down, and I will refresh you. . . . For my yoke is kindly and my load is light."—Eccl. 2:24-26; Matt. 11:28-30.



● What did the apostle Paul mean when he wrote the Corinthians, "All things belong to you"?—B. B., England.

Essentially, he meant that all things God has made or arranged are at the disposal of Christians, to serve for their benefit.

The words in question occur twice in the last three verses of First Corinthians chapter three. We read: "Hence let no one be boasting in men; for all things belong to you, whether Paul or Apollos or Cephas or the world or life or death or things now here or things to come, all things belong to you; in turn you belong to Christ; Christ, in turn, belongs to God."—1 Cor. 3:21-23.

Similarly at 2 Corinthians 4:15 the apostle wrote: "All things are for your sakes." Here Paul was speaking of all the labors and suffer-

ings he and his companions had undergone in behalf of the Corinthian congregation.

The situation at Corinth was that some of the Christians there had become fleshly in their thinking, not spiritual. (1 Cor. 3:14) They had begun to favor certain leading men such as Apollos, Cephas (Peter) or Paul, and to feel that they were followers of these men, or belonged to them. This brought dissension. (1 Cor. 1:10-13) The congregation should realize that all these men were "one," that is, all working at unity to the same end, to build up the congregation as a whole, spiritually. Actually, all these men belonged to the congregation, as a gift of God for their welfare.—1 Cor. 3:5-8; Eph. 4:8-12.

Paul emphasized that the congregation constituted a temple of the living God, in which God dwells by spirit. Therefore boasting in prominent men was foolishness and those doing so were degrading their own position as members of that temple of God.—1 Cor. 3:16-19.

As Paul wrote to the congregation at Rome: "Now we know that God makes all his works co-operate together for the good of those who

love God, those who are the ones called according to his purpose." (Rom. 8:28, 29) Christians should realize this and not let themselves come to 'belong' to or be the followers or servants of any man or group of men, or of the world or the things in it.—1 Cor. 7:23.

Consequently the "world" belongs to these spirit-begotten Christians in the sense that the things arranged among mankind are for the use of God's people. For example, the Bible says of the "superior authorities," the political rulers in the world, that "it [the authority] is God's minister, an avenger to express wrath upon the one practicing what is bad." They are "God's public servants constantly serving this very purpose." (Rom. 13:1-4, 6) Such authorities serve the Christian's interests when they keep law and order, so that the Christian "may go on leading a calm and quiet life with full godly devotion and seriousness."—1 Tim. 2:1, 2.

Christians can accordingly use the transportation systems, the mail service, the police, and any other lawful things as 'belonging' to them, in carrying on proper living and preaching the good news. However, as a warning Paul later counsels that "those making use of the world [should be] as those not using it to the full." (1 Cor. 7:31) All such things should be used only to the extent that they serve Christian interests.

"Life" belongs to the Christian because it is a gift of God that can be used in service to

God. "Godly devotion," Timothy was told, "holds promise of the *life now* and that which is *to come*." (1 Tim. 4:8) The life that the Christian lives now, though there are persecutions, is far better than a life without God and without hope. He is living a life, not of vanity, but of purpose.

"Death" belongs to the Christian, though he does not court death. The anointed Christian, the spirit-begotten one, with hope of heavenly life, knows that it is necessary for him to die in order to be resurrected to heaven in the spirit, to be with Christ. Thus he will enjoy triumph over death.—1 Cor. 15:35, 36, 42, 54-57.

The "things now here," events, conditions and situations in this present system of things, are subject to God's maneuvering so that they will not be allowed to overwhelm the Christian in his integrity. Christians can also use to His glory whatever God permits to come into their possession. And the "things to come," in their service of God, either in the heavens or on earth, will certainly be for their joy, upbuilding and eternal benefit.

As to *belonging*, therefore, Christians do not belong to any man or anything of this world. They do belong to Christ, who bought them with his blood. (John 6:51; 1 Pet. 1:18, 19) Anointed Christians exist to bring glory to their Head, Christ, to whom all things will be made subject. (1 Cor. 11:3; 15:27; Col. 1:18) In so doing, they bring glory to God, to whom Christ belongs.

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