The WATCHTOWER

Preventing A GENERATION GAP in Your Home

Is the Use of THE ROSARY Scriptural?

MAY 1, 1974

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ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

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Is the Use of THE ROSARY Scriptural?

MILLIONS of professed Christians have never given any serious thought to their use of the rosary. They have taken it for granted that there is nothing objectionable about counting prayers with a string of beads. They believe that this is a Christian practice.

Many are therefore surprised to learn that the same practice is common among Hindus, Buddhists and Mohammedans. Its earliest origins are, in fact, non-Christian. Roman Catholic Bishop Fulton J. Sheen acknowledged: "Prayer beads . . . were probably first used by the Buddhists. Both Buddhists and Moslems make use of them in their prayers." But none of the apostles of Jesus Christ nor their fellow believers in the first century used a rosary.

Is there anything objectionable about its use today? To determine this, we do well to consider what is involved in the use of the rosary and to do so in the light of Bible principles.

The rosary that is commonly used by many Roman Catholics consists of five groups of ten small beads, marked off by four larger beads and joined by a medal bearing an imprint of Mary. From this medal hangs a pendant or small chain consisting of three small beads between two larger beads and terminating in a crucifix.

A Hindu sadhu praying in Mahalaxmi Temple in Bombay, using prayer beads

As to the procedure for saying the rosary, this varies. The booklet *The Fifteen Mysteries of the Holy Rosary* (published in the United States) outlines the following: The person using the rosary blesses himself with the crucifix and, at the same time, says: "Incline unto my aid, O God, O Lord, make haste to help me." He then proceeds to recite the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father." These prayers, said on the small chain or pendant, are optional. Those recited as the remainder of the beads are fingered, however, cannot be omitted. First, the "Our Father" is recited. This is followed by ten "Hail Marys." The "Glory be to the Father" brings the decade to its conclusion.

All the other decades call for the repetition of the identical words, with the exception that a different mystery is reflected upon. After having completed the decades of the rosary, the "Hail Holy Queen" and the "Litany of the Blessed Virgin" may be recited. To say the complete rosary of fifteen decades requires going around the usual circle of beads three times.

The saying of the rosary attaches the greatest importance to Mary, as most of the prayers are directed to her. Is this in harmony with the teachings of Jesus?

On one occasion a woman, moved by emotion on hearing Jesus' teaching, exclaimed: "Blest is the womb that

bore you and the breasts that nursed you!" Is this not the sentiment that is given greatest prominence when the rosary is said? But did Jesus go along with this emotional expression? No. " 'Rather,' he replied, 'blest are they who hear the word of God and keep it.' "—Luke 11:27, 28, the Catholic *New American Bible.*

Jesus Christ never showed any special favoritism toward Mary. He did not imply that she should be given special honor. When she and her other children* interrupted his teaching, sending word that they wanted to speak with him, Jesus responded: " 'Who is my mother, and who are my brothers?' And extending his hand toward his disciples, he said: 'Look! My mother and my brothers! For whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother.' "—Matt. 12:48-50.

Mary, too, showed a humble attitude. When the angel Gabriel revealed to her God's purpose regarding the birth of his Son, she replied: "I am the handmaid of the Lord." (Luke 1:38, the Catholic *New Jerusalem Bible*) Her attitude was much like that of the angel before whom the apostle John prostrated himself after receiving the revelation. That angel cautioned John, saying: "All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God."—Rev. 19:10.

Is not the saying of the rosary contrary to the angelic admonition, "Worship God"? Are not most of the prayerful expressions directed to Mary? Yet that is not all.

Advocates of the rosary are forced to admit that many gain no benefit from it. Observes the publication *The Fifteen Mysteries of the Holy Rosary:* "Many . . . reduce the Rosary to a mechanical recitation of Our Fathers and Hail Marys with the result that it becomes a tedious practice especially for young people."

Truly a tremendous amount of repetition is involved in saying the rosary. To go through the fifteen decades of the rosary calls for saying the "Our Father" or "Lord's Prayer," as recorded at Matthew 6:9-13, fifteen times. The following words of the "Glory be to the Father" are likewise said fifteen times: "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen." Ten times as often the words of the "Hail Mary" are spoken: "Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

Is such repetitious saying of prayers in agreement with the Bible? Note what Jesus Christ said: "In your prayer do not rattle on like the pagans. They think they will win a hearing by the sheer multiplication of words. Do not imitate them." —Matt. 6:7, 8, *New American Bible.*

Is not the saying of the rosary a "sheer multiplication of words"? Does it not imitate the pagans who were using the rosary long before professed Christians began to do so?

There can be no question, therefore, that the use of the rosary is unscriptural. It is out of harmony with Jesus' words *about* prayer and is contrary to the admonition to "worship God" alone. Instead of continuing to use the rosary, persons seeking divine approval need to make heartfelt expressions in prayer to God through his Son Jesus Christ.

* For the evidence that Mary had other children, see *Aid to Bible Understanding,* pages 262 and 263.

SHOULD THERE BE A GENERATION GAP IN THE CHRISTIAN HOME?

"QUIT BEING FASHIONED AFTER THIS SYSTEM OF THINGS."—ROM. 12:2.

"WHAT struck me during my last visits to America," said historian Arnold Toynbee, "was the widening gap between the rising generation and their parents' generation." Such reference to the generation gap is not uncommon in the news today. The generation gap is more than a figure of speech. It is a cold, hard fact of this system of things. It is found not just in North America but in many parts of the world, such as Europe and Asia. "The Generation Gap in Japan," reported the New York *Times*, "Is Almost an Abyss." And a long article in the Soviet Communist newspaper *Pravda* noted that the generation gap is a major problem of Soviet society. Social scientist Margaret Mead speaks of a "deep, new, unprecedented world-wide generation gap."

[2] Just what is this gap? It is a gap or breakdown in communication and understanding between youths and adults. Many youths feel that adults have made a miserable world and that there must be a better way and that they must find it. Often these youths rebel against anything the older generation likes or stands for. Older people, on the other hand, tend to feel that many youths are irresponsible, spoiled, selfish and ungrateful. The gap thus represents a wide difference in thinking between two generations.

[3] World wide though this gap may be, what about Christian homes? Just because this system of things has an appalling generation gap, should there be the same gap in the Christian home? Well, are true Christians part of the world? Jesus Christ made it very clear that Christians should be "no part of the world." (John 15:19) So if you are a true Christian, whether young or old, you want "no part" of this generation gap in your home, do you?

[4] But we have to face the fact that Christian youths, as well as adults, can be influenced by worldly people around them. Worldly thinking can be adopted, and, if a person is not on guard, he can be fashioned by this system of things. The danger for Christians is there, and it can be a real battle. It is not to be minimized. It is a struggle against worldly ideas, goals and ambitions and against imitating worldly people, whether young or old. Young Christians especially need to heed the words of the Christian apostle Paul, who warned: "Do not imitate the way of this world." —Rom. 12:2, Lamsa translation.

[5] Now, how can you Christian youths be helped in this struggle so that you do not become fashioned by the world and end up victims of the generation gap? In seeking

1. What do news reports and various authorities have to say about a widespread generation gap?
2, 3. (a) What is the generation gap? (b) Should there be a generation gap in the Christian home? Why?

4, 5. (a) What dangers are there for young Christians, and so what counsel do they need to heed? (b) What important question now arises?

an answer to that question, it is good to examine the reasons for this gap.

TREMENDOUS CHANGES A FACTOR

[6] Tremendous changes and happenings in the last fifty to sixty years are a major reason for the generation gap. At no time before have young people known and experienced such rapid changes. Half a century ago there were still lots of horses and buggies in use, and life was not so rushed. The development of jet airliners has had the effect of shrinking the globe so that travel from one continent to another takes only a few hours. Other technological developments allow men to walk on the moon, and to talk to us as they do so.

Influences such as these—all of them developments in recent decades—are a major cause of the generation gap

[7] And there have been stupendous changes in communication as well as in the field of entertainment. The birth of radio and television has occurred in this same period. Both are powerful weapons in the hands of propagandists and specialists in mass psychology. Says long-time Juvenile Court Judge P. Gilliam of Portland, Oregon: "The communications explosion is the major factor in delinquency. In every . . . home is a television set—instant violence all around." Crime was not the great problem fifty years ago that it is today. Immorality was not so prevalent.

[8] Consider, too, the changes in popular music. "Nothing, perhaps, reflects the gap between generations more strikingly than the new music," said *The National Observer*. "It echoes all the other manifestations of youth's rebellion against the established order—the hippie movement, drug use, social protest . . . widespread rejection of religion and moral convention, and chronic aversion to combs, barbers and beauty shops." Not only is there the loud, pulsating beat, but the lyrics of many rock 'n' roll songs blaspheme the Creator, pour contempt on parents, preach rebellion, encourage immorality and the use of dangerous drugs. As one song says: "Living for today because tomorrow may never happen." Thus a large part of rock 'n' roll stars and their fans share what one writer called a "manic disregard for the future." This, of course, is the "wisdom" of this old system, which the Bible describes at James 3:15 as "earthly, animal, demonic."

[9] So all these changes and happenings have had a profound effect upon youths. Two world wars have plagued this generation, and this fact cannot be concealed from youths. "We have had two world wars—two fatal mistakes—and youth knows it," said the Philippine's foreign minister, Carlos P. Romulo. "They want to fashion their own world after their own dreams." Today's youths are living more than ever before in what is called "the age of violence," and this violence continues to reach new peaks. To offset the hatreds of the world, many youths stage what are called "love-ins" or they seek a life of escapism through drugs. They show con-

6, 7. What changes have contributed to the generation gap?

8. How does popular music reflect the generation gap, and what is the Scriptural view of much of such music?

9. What cannot be concealed from youths, and how do many youths react to present unsatisfactory conditions?

tempt for the Establishment by following what is called the "new morality," which is no morality at all. Rebellion against past "standards" of social conduct is the battle cry of many of the world's young people.

ADULT FAILURE A REASON

[10] It is evident to young people that adults in general have failed to set the ideal example for youths. "We see the world as a huge rumble as it swiftly goes by with wars, poverty, prejudice, and the lack of understanding among people and nations," wrote a fifteen-year-old boy from Texas. In this essay the boy further observes, "We see the huge rat race of arguing people trying to beat their fellow man out. All this builds up, causing unrest between nations and in the home." Thus adult failure is a big reason for the generation gap.

[11] Many adults, for example, though professing to be Christians, have turned away from the Bible; they seldom if ever read it and do not follow its principles. So what incentive, even to look into the Bible, do such parents give their children? Moreover, the youths hear clergymen of all kinds of religious denominations downgrade the Bible, speak of it as "myth," and so forth. As historian Arnold Toynbee said: "In the past, we were told what the truth was. 'This is the Bible, this is the truth about God and the world.' Now, we don't know the truth about the most important things. Children are going to question things because their parents question things."—*Look,* March 18, 1969.

[12] The hypocrisy of many adults is what troubles so many youths. A seventeen-year-old high-school honor student commented on this worldly society. Writing in the Chicago *Tribune* of April 26, 1970, this teen-ager said, under the heading "Voice of Youth":

> "Teen-agers easily see thru the double standards of their elders. Six days a week they see them directly or indirectly covet, lie, steal, and worship a false god, the almighty dollar. Then, come Sunday or Saturday, these same people suddenly become thoughtful for an hour or so while attending religious services. The remainder of the day they continue hypocritical ways. . . . Sometimes parents don't even try to hide the fact they belong to a religious group only for the social prestige or to avoid disapproval of peers. Teen doubts about religion also stem from general observations. The vast array of religious organizations with so many opposing and contradicting views, each claiming to be the chosen church, makes a teen from even the most religious background think twice about the value of pursuing a religious life."

The hypocrisy and contradictions of worldly religion thus do not escape notice by teen-agers, and this failure of religion and of the adult generation widens the gap between older persons and youths. Youths of the world, in seeing these things, take off

Young folks see the hypocrisy of those who pretend to be religious one day of the week and who gossip and cheat at other times

10, 11. (a) What is a big reason for the generation gap, as youths themselves see it? (b) What adult attitude toward the Bible has contributed to the generation gap?
12. What did a seventeen-year-old student say about the present adult generation and its worldly religion, and how does this relate to the generation gap?

in a different direction, seeking a better way of life.

YOUTHS' RESPONSIBILITY

[13] But in going their own way and seeking something different, have youths found the happiness they seek? Not really, and in widening the generation gap they miss out on the joy of communicating with their parents. The gulf between parents and youths has widened to the point where, in many families, it seems impossible to build a bridge of communication between the two generations. As one twenty-two-year-old Hollywood starlet said: "It's hopeless now between my parents and me. . . . We still communicate, but we have to censor things. . . . It's just that there's an incredible gap, and they think my generation is crazy." But we ask: What does this starlet and others like her have with their "free love" and different view of things? Do they have peace of mind with contentment? Do they have hope in the future? That same girl says: "Today I am terrified at the thought of being thirty. The thought of age, and even more the thought of dying, overwhelms me. And because I'm not religious, I have nothing to cling to when death comes." Does this sound like the way of happiness?

[14] How different it is with a Christian youth, for he has the hope of living forever in God's new order of righteousness! (2 Pet. 3:13; Rev. 21:3-5) He is not terrified at the thought of being thirty years old! Why should he be? He has the hope of an eternity of time ahead of him, if he obeys his Creator now and continues to do so. (Eccl. 12:1, 13; Titus 1:2) Moreover, he can see the hypocrisy of the materialistic way of life that the adults of this world have created for themselves. But a Christian must draw different conclusions than do the youths of the world. He knows that the "love of money is a root of all sorts of injurious things" and that many persons have "stabbed themselves all over with many pains" by loving money and the things it will buy. (1 Tim. 6:10) He also abhors hatred and violence, and he shows it by unselfishly doing good to others, even loving his enemies, and not by selfish gratification of his own sensual appetites.—Gál. 6:10; Matt. 5:44; Col. 3:5.

[15] So for Christian youths there will be a grand tomorrow if they avoid "the spirit of the world" and its generation gap! (1 Cor. 2:12) However, it means a tremendous struggle for young people. They have to put up a real battle against tendencies, temptations, enticements, allurements and pressures that their parents may never have had when they were young. More than ever before it is necessary to "put up a hard fight for the faith that was once for all time delivered to the holy ones." —Jude 3.

[16] Actually a great responsibility for avoiding the generation gap in the home rests on youths. How, then, will you who are Christian youths discharge this responsibility? First of all, do what the apostle Paul says at Romans 12:2: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." This has to do with how you think on matters. What is your attitude toward materialism? What do you think about the use of drugs for "kicks" or as an escape from the troubles of the world? What do you think of the immorality and promiscuousness of modern society? What do you

13. (a) How does a young movie starlet describe the present-day generation gap, and so what joy is being missed? (b) In going their own way, have youths found the happiness they seek, and what about hope in the future?

14, 15. (a) What different view of the future do Christian youths have, and what different conclusions do they draw? (b) For a grand future, what must Christian youths avoid, this requiring what struggle?

16, 17. (a) Upon whom does a great responsibility rest for avoiding the generation gap? (b) How should Christian youths think on matters so as to avoid a generation gap and its disastrous results?

think of the music and entertainment sought after by youths of the world?

17 You must not, you cannot, think on these matters as adults and youths think who are part of this wicked system of things. The way we act starts with how we think. "Quit being fashioned [in your thinking] after this system of things." Resist worldly thinking and pressures: "Don't let the world around you squeeze you into its own mold." (Rom. 12:2, J. B. Phillips' translation) Fashioning your thinking by the Word of God is the most important step if you will keep yourself in line with the "acceptable and perfect will of God" and avoid a generation gap.—1 Pet. 1:14-16; Eph. 4:22-24.

18 You young people who want to do the will of God should cultivate a love for God's Word the Bible. Study it, ponder over what it says, treasure up its truths, obey its commandments and live by its principles of righteousness. Do what Proverbs 3:5-7 says: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad." What does it mean to 'take notice of Jehovah' in all your ways? It means to acknowledge Jehovah, especially by doing what he says we should do, to follow his ways. If you do that, he will direct and guide your paths and you will have good success and enjoy divine favor.

19 Following that good advice, you will not become rebellious because of the many evils of this present system of things. You well know that this wicked system of things cannot be reformed, so there is no need to become heated up in anger and engage in violent protest. To the contrary, listen to and follow the wise counsel of Psalm 37:8, 9: "Let anger alone and leave rage; do not show yourself heated up only to do evil. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth."

18. What good counsel should young people follow if they wish to have success?
19. What should be the Christian youths' attitude toward the evils of this worldly system?

BENEFIT FROM THE OLDER ONES IN GOD'S ORGANIZATION

20 Are you young folks among "those hoping in Jehovah," and who will shortly now be "the ones that will possess the earth"? If so, there is another Bible commandment you must not overlook. At Ephesians 6:2, 3 Christian youths are told: " 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' " Especially is this important if your father and mother are dedicated, baptized followers of God's Son, Jesus Christ, for then they are part of that large adult segment of God's organization to whom 1 Peter 5:5 refers when it says: "You younger men, be in subjection to the older men." The principle is also stated at Leviticus 19:32: "Before gray hair you should rise up, and you must show consideration for the person of an old man."

21 Here, then, is a basic Bible truth that applies both to you younger ones and to you older ones if you believe the Bible. There must not be a generation gap between you, as there is in the world. You youths should put real confidence in these adults in the Christian congregation, especially the "older men" or elders. Like many of you, they too are dedicated servants of the Most High God. The main difference is that they have many more years of experience—experience from which you

20. What should be the attitude of Christian youths toward their parents 'in the Lord' and the older men in God's organization?
21. How and why can Christian youths benefit from older ones in God's organization?

can profit, if only you will ask them for their advice and counsel. If you have never repaired an auto you can certainly learn a lot from the oldtimer who has spent much of his life as a mechanic. If you have never made a dress, you can avoid many pitfalls and learn the shortcuts to success as a seamstress from a mother who has made the family's clothes for many years. Profit by the experience of older ones, who have a more balanced outlook on life. Their experience has changed their sense of values. The older folks were young once; they know what that is like. But you younger ones have never been old yet and so you know nothing of the outlook on life that comes with older years. So appreciate the benefit that comes from those with older years.

[22] Some worldly young folks today say they are willing to talk to people over thirty years of age, but only if the older ones refrain from giving advice. It is this spirit that makes many youths victims of the generation gap. But you Christian youths, do not be that way. Do not resent helpful advice, just because you did not ask for it! Sometimes we do not know that we need counsel. At a time like that it is most helpful when some mature one kindly speaks up and offers it to us. It can save us heartaches if we listen to counsel. Tragedy can often be avoided.—Prov. 10:17; 12:1; 13:18; 15:31-33.

[23] Often young people go to their youthful companions and seek their advice and counsel, ignoring what their parents and older men who are Christians say. Such youths remind one of young King Rehoboam. You can read about him in First Kings, chapter twelve. After the death of his father Solomon, Rehoboam asked for, but then ignored, the advice of the older men who had been advisers and counselors to his father. Rehoboam also went to the young men with whom he grew up and asked their counsel and advice. They offered him bad advice and encouraged him to take a harsh, unkind course of action. The result? In following the advice of the younger persons instead of the older men, King Rehoboam lost five sixths of his kingdom, and he had nothing but sorrow and trouble the rest of his life.

[24] On the other hand, there was an older man, the apostle Paul, who did not hesitate to give the young man Timothy good counsel, which he gladly accepted and from which he greatly benefited. How many of you Christian youths are Timothys at heart?—1 Tim. 4:12-16.

[25] So, all you young people, benefit from the good counsel of the mature ones who are Jehovah's witnesses. Work hard at avoiding the generation gap and becoming victims of it. Being a victim means only disappointment and death. The apostle John wrote: "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:15-17.

[26] Do you want to remain forever? Of course you do! Then do the will of God. Stick close to his Word and his organization of dedicated, baptized people. And think of the rewards that can be yours if you avoid the generation gap! Right now you can enjoy many happy experiences if only you will reach out and seize hold of the theocratic privileges being extended to Christian youths. And in the future?

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22. What worldly attitude makes many youths victims of the generation gap, and so how can Christian youths avoid tragedy?

23. What mistake do many young people make when it comes to seeking advice, and what Bible example shows the unwisdom of this course?

24, 25. (a) What Christian youth of the first century gladly accepted good counsel from an older man? (b) Why should Christian youths work hard at avoiding the generation gap?

26, 27. What are the rewards for avoiding the generation gap, and what question now needs to be considered?

Well, Proverbs 3:1, 2 says: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."

[27] Parents, however, can do much to prevent a generation gap from arising in the first place. The following article will help them to discharge their responsibility to the rising generation.

Preventing A Generation Gap IN YOUR HOME

"Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Prov. 22:6.

ADULTS today cannot escape their share of blame for the worldwide generation gap. Many parents, for example, have shown an overly permissive attitude toward their children, with bad results. (Prov. 29:15) Not only has there been a resultant generation gap, but young people who "have gone their own way" have often made a mess of their lives. In fact, we now live in what has been called "the Age of the Slob." Recently, Theodore M. Black, a member of the New York State Board of Regents, while discussing Regents examinations as yardsticks for measuring educational accomplishment, expressed this thought:

[2] "At least in part because of our own negligence and permissiveness we find ourselves living in what I am compelled to label the Age of the Slob—a time when slovenliness in personal hygiene, appearance, speech and habits, immorality and obscenity publicly flaunted, a slothful disinterested shoddiness in the performance of one's tasks and a monumental self-centeredness which manifests itself not merely in discourtesy but in a churlish disregard of the rights of others and the niceties of human relationships in a truly civilized society—all seem to be the order of the day."—New York *Times*, June 24, 1972.

[3] Parents who care about their children do not want them to grow up that way. But if a child is to grow up with high moral standards, showing Christian qualities, including industriousness, kindness, goodness and love, the Christian parent cannot wait till the child is old enough to go to school to train him in the right way —God's way. No, but as was true with the young Christian man Timothy, so it is advisable today. Of him, the apostle Paul said: "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3: 15) It is important to start training chil-

1, 2. (a) Who cannot escape a share of the blame for the generation gap, and why? (b) What comment has been made about many of today's youths?

3. If a child is to grow up with fine Christian qualities, what must the parents do, and when?

dren, then, when they are infants. Godly principles are not born into children. Instead, "foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) From an early age they need proper training and discipline to counteract wrong tendencies.

4 That is why the Bible counsels: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Or as the *New English Bible* renders that verse: "Start a boy on the right road, and even in old age he will not leave it." Another translation of this verse reads: "Educate a child according to his life requirements; even when he is old he will not veer from it."—*The New Berkeley Version.*

5 However, some parents might say: "I know of children who were trained in the Bible's ways, but they turned out bad." Does the deviation of some youths from God's truths nullify the scripture? No! What the Bible has stated at Proverbs 22:6 is a general rule. There are exceptions, just as there are exceptions to what is stated at Proverbs 15:1: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." This is not always true; sometimes a person will continue in his angry way no matter how mild our answer might be. But the rule is a good one and brings excellent results in the majority of cases.

6 The general rule applies: there is great benefit in training up a boy or girl in Jehovah's ways from infancy. Early training is vital, because the first four or five years of a child's life are crucial ones. During this time his mental patterns and abilities are becoming established. Says Dr. Joseph M. Hunt of the University of Illinois: "It is during the first four or five years of life that a child's development is most rapid and most subject to modification. During this period a child acquires the abilities on which his later abilities will be based. Perhaps 20 percent of those basic abilities are developed before his first birthday, perhaps half before he reaches four."

7 Taking the time, then, to instill godly principles into young children is vital. The results will be that, if the child has a good heart, he will go in the right way when older. He is helped to avoid being a victim of the widespread generation gap. —Eph. 6:4; Deut. 6:6, 7.

KEEP THE CHANNEL OF COMMUNICATION OPEN

8 There are many things that parents can do to establish and maintain the channel of communication with their children. Generally, family ties are stronger if parents provide close personal supervision, instead of relying largely on training from schools, relatives, nurses, and so forth. It is important to begin as early as possible to talk freely with a child. Equally important is the need to answer a child's questions, especially from God's Word the Bible, when that is possible. (2 Tim. 3:16, 17) This requires listening with genuine regard to what a youngster has to say. So you parents need to learn to listen. Find out what your child's problems are. Never think that his problems are too trifling for you to bother with.

9 Communication is maintained better when parents keep in mind that children are not perfect, even as they themselves are not perfect. In fact, a youngster has to be prepared for imperfections—in himself, in his family, and in others. So it is

4, 5. (a) What fine counsel does Proverbs 22:6 give? (b) When there are exceptions to what is stated in God's Word, why does this not nullify the scripture?
6, 7. Why is early training of children so vital, and with what likely result?

8. What can parents do to establish and maintain the channel of communication with their children?
9, 10. (a) How can a youngster be prepared to face life realistically? (b) How can parents encourage their children and maintain free communication?

well to bring up a child with full realization that he will make mistakes. This is unavoidable in imperfection and in this system of things. (Ps. 51:5; Rom. 3:23; Jas. 3:2) But parents can encourage their child to keep on improving, and to keep working at cultivating Christian qualities. (Col. 3:12-15) Give credit and praise when such are due.

[10] To facilitate free communication between parents and children, it is beneficial for the family to share meals together rather than developing the habit of eating separately. Regular conversing at meals improves family communication.

[11] Parents need to express and encourage continuing love. The strong bond of love will unite Christian families. (Eph. 5:25; Titus 2:4) With love the channel of communication remains open. Sometimes children become self-centered if the parents are always speaking critically of others, downgrading others, or digging up what is bad. (Prov. 12:18; 16:27) But parents who smooth over the foibles and faults of others, and who take a kind, loving attitude, help their children to be loving and forgiving, and to take an interest in other people. (Eph. 4:32) When parents show hospitality, even asking their children, "What can we do for So and So?" they are not only building up the joy of giving but also keeping open the channel of communication, so necessary in preventing a generation gap. If parents learn God's truth when the children are in the teens, a steady effort will help to reopen the lines of communication.

UNFAVORABLE COMPARISONS TEND TO BE SELF-DEFEATING

[12] It is interesting to note what young people say when there are group discussions of their problems in communicating with their parents. One teen-age girl revealed: "My sister's the type that is always volunteering to help. Honestly—she likes housework. Then my mother says to me, 'Look how much your sister does. Why can't you be like her?' " This teen-age girl found such comparisons to be discouraging and hampered communication with her parents.

[13] Another girl commented: "It isn't fair. I'll carry out the trash and do the dishes and straighten my room, and the next day my mother says, 'Good grief, the dog does more around here than you do.' Other kids get compared to their brothers and sisters, but I even get compared to the dog."

[14] Most parents, of course, know that children in the same family will differ in likes and dislikes and in personalities and qualities. Yet at times, especially when under pressure, parents may forget that very thing, as they try to motivate one youth to imitate others whose behavior is more desirable in a certain respect. But such efforts are likely to be self-defeating. Says the volume *Today's Teen-Agers:* "Teachers have found that unfavorable comparisons tend to discourage rather than inspire students in the classroom."

[15] Parents do well to imitate the elders in the Christian congregation who always endeavor to apply Bible principles. These older men know how unwise it would be to compare one Christian to another, or to ask a person: "Why can't you do more? Brother So and So, who has more responsibilities than you, does this and this." Would such a comparison inspire any Christian? Or would it discourage?

[16] And what if such unfavorable com-

11. What can parents do to keep the channel of communication open and to prevent children from becoming self-centered?

12, 13. What comments have some young people made when discussing their problems in communicating with their parents?

14. (a) When trying to encourage their children, what might parents forget at times? (b) How do teen-agers in school generally respond to unfavorable comparisons?

15-18. (a) How might parents benefit from the example of elders in the Christian congregation and from the viewpoint expressed by Jesus as recorded at Matthew 13:23? (b) To whom as examples are all in the Christian congregation encouraged to look? (c) So, how should Christian parents want to treat their children?

parisons were made publicly, in the hearing of others? Would not this have a doubly discouraging effect, proving to be utterly self-defeating as a means for encouraging someone?

17 Elders in the Christian congregation do not make such comparisons. They know that the Lord Jesus Christ spoke favorably of those Christians sharing the good news of God's Word, whether thirtyfold, sixtyfold or a hundredfold. (Matt. 13:23) Moreover, in the Christian congregation, elders encourage the congregation to "become imitators of God, as beloved children," also to be imitators of Christ, and to imitate fellow Christians only as they imitate Christ. (Eph. 5:1; 1 Cor. 11:1) From this we see that the ones we should look to and measure ourselves with should be Jehovah God and the Lord Jesus Christ. The faithful example of fellow Christians can encourage us, but comparisons with other Christians are not to be used to make us think we are inferior to or better than others. (2 Cor. 10:12; Gal. 6:4) We look to the perfect examples to imitate.

18 So, since it has proved unwise in the Christian congregation, as well as in worldly schoolrooms, to make unfavorable comparisons rather than treating all as individuals, Christian parents who want to avoid a generation gap do well to think twice before using such comparisons.

SPEND TIME WITH YOUR CHILDREN

19 Parents need to show loving concern for their children. They cannot expect their children to turn out well if they themselves are lovers of pleasures or of wealth more than lovers of their own children. (1 Tim. 6:9, 10) Thus, regarding a teenager who became a victim of the generation gap and who went wrong, we are told: "Leon was alienated from his parents, both of whom worked and who were too busy to give him the attention he craved."

20 Today's way of life with its many pressures and distractions makes it hard for parents to spend time with their children. But time has to be spent. Professor Urie Bronfenbrenner in the book *Two Worlds of Childhood: U.S. and U.S.S.R.* contends that too many parents have withdrawn from the lives of their children, leaving a moral vacuum that is filled by their peers and television. Writes Dr. Bronfenbrenner:

> "We are experiencing a breakdown in the process of making human beings human. What is needed is a change in our ways of living that will once again bring adults back into the lives of children and children back into the lives of adults. . . . If adults do not once again become involved in the lives of our children, there is trouble ahead."

21 And McCann wrote in *Delinquency—Sickness or Sin?:* "The dockets of our juvenile courts . . . reveal in one child after another a common experience: parental indifference, neglect, rejection."

22 Trouble came to one well-known forty-four-year-old television entertainer whose sons turned to drugs. He explained later to the press: "The average father doesn't lead my life, but it's the same thing. He goes to work, comes home, says he doesn't want to hear about the little problems because he's had a tough day at the office, puts on the television and then goes to bed. . . . I see successful men running companies with hundreds of men; they know how to deal with every situation, how to discipline and reward in the business world. But the biggest business they are running is their family and they fail it. . . . I thought because I was a success at an early age, I knew it all. I knew nothing."—New York *Times,* August 1, 1972, p. 26.

19-21. Why is it so important for parents to show loving concern for their children by spending time with them, and what have some authorities said about the consequences of parental neglect?

22. What happened to the sons of a television entertainer when he failed to spend enough time with them, and how did he describe the situation with himself and many fathers?

[23] Thus, when children are left on their own and little interest is shown in them and their activities, a generation gap results, with serious consequences. Recently the findings of a veteran San Antonio, Texas, narcotics detective-investigator were made public. After nine months as an undercover agent gathering information, he learned that many young people taking drugs seemed to make no attempt to conceal the fact that they were users of drugs. The conclusion reached by this investigator was that the use of drugs by the young is, to a large degree, the result of parental indifference. He told of young people talking about their parents' giving them money and then leaving them alone to do as they wished on weekends. "It seems like the kids couldn't understand why their parents didn't want to spend time with them," said the detective-investigator.—San Antonio *News*, January 28, 1972.

[24] How important it is, then, for parents to spend time with their children! Spending time together makes communication natural, and helps parents to get the youngsters' views. Much good results when the father spends time with both sons and daughters in working around the home. Sharing in work, as well as in recreation, trains the family to enjoy things with others, not just pursuing personal interests.

[25] And, of course, spending time together in private and in congregational Bible instruction is vital. God established that principle in ancient Israel. He commanded parents, not only to teach children God's ways at home, but also to take their children with them when going to the assemblies that were held for the purpose of worshiping and praising Jehovah. The divine command through Moses was: "Congregate the people, the men and the women and the little ones . . . in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." The "little ones" were not left at home. Likewise today children need to accompany their parents to attend meetings of the Christian congregation. —Deut. 31:12, 13; Neh. 12:43; Luke 2: 41-50; Matt. 19:13, 14.

[26] Parents who follow God's Word have divine wisdom to help them to rear their children, and if they train their children up in the way they should go, spending time with them, teaching them to be imitators of God and of his beloved Son, they will likely succeed.

WATCHING THEIR ASSOCIATION

[27] Parents who want their children to avoid being victims of the generation gap, with consequential plunges into the abyss of drug taking or immorality, need to appreciate the importance of watching the young ones' associations. The Bible clearly states the principle for success: "Do not be misled. Bad associations spoil useful habits." "Bad company ruins good morals" (*Revised Standard Version*).—1 Cor. 15: 33.

[28] What the apostle Paul is warning against here is not mere contact with worldly persons. How so? Well, what is association? The Greek term means "being in company with" or "a having intercourse with." The English word is derived from a Latin word meaning "joined to, united with," "joined with, allied." In other words, you become a companion or an ally of someone whose companionship you are seeking. It is fraternizing, entering into the pursuits and pleasures of those with

23. What did one investigator find as to the consequences of parental indifference?

24-26. (a) When might parents advantageously spend time with their children? (b) What principle did God establish in ancient Israel that relates to "little ones" in Christian families today?

27-29. (a) What Scriptural principle did the apostle Paul state about association? (b) What is association, and when is it bad?

whom you are associating. This is a bad thing if the association is with worldly persons, since good morals and habits will suffer.

[29] Sometimes parents find out in the hard way that watching their children's association is the key to avoiding heartache. But why learn things in the hard way? Jehovah's Word contains the guidance that parents need to bring up children successfully.

BLESSINGS FROM RIGHT TRAINING

[30] What rewards there are for parents who train up their children in the way they should go! They attain to great joy and avoid the grief and heartache and shame that are certain to come when a child becomes a victim of the generation gap and goes his own way. (Prov. 17:21; 29:15) During a class discussion of social problems in a girls' class at high school the matter of the generation gap was introduced. The discussion was one-sided, so the girls were invited to bring their parents at the next session. The parents of a Witness student arranged to be present. Said the father:

"We were the only parents present. Two teachers were also present. The discussion began by the girls' raising their hands and asking questions when called upon by us. The girls were interested in our attitudes toward discipline, punishment, freedom, recreation, causes for the generation gap, and so forth. Our answers were based on the Bible, to which we referred as the occasion required.

"We pointed out that when a family lives by Bible principles there is no generation gap. The girls appeared to be deeply impressed, and at the end of the forty-minute period asked if we could stay for a second period, which we did.

"It was obvious to the girls that there was no communication gap in our home. After we left, some of the girls commented to our daughter that they wished they could trade parents with her. Many agreed that they would rather live in a home where there was discipline coupled with love than in a home where parents and children could not communicate."

[31] Yes, the Bible's excellent principles furnish the bridge over which parents and children can intercommunicate, while realizing that both adults and teen-agers are children of a Great Father who knows how to discipline in love. So train children from infancy, and do your best to keep the channel of communication open, encouraging them, not by self-defeating unfavorable comparisons, but with the Highest Examples for us to imitate. Spend time with your children, and watch their association. Then the blessings for such right training will be yours, for "the father of a righteous one will without fail be joyful; the one becoming father to a wise one will also rejoice in him. Your father and your mother will rejoice, and she that gave birth to you will be joyful."—Prov. 23: 24, 25.

30. (a) What rewards come to parents who give their children right training from infancy? (b) How is this illustrated by an experience in high school?

31. Restate the fine principles that will help parents to prevent a generation gap in their home.

TV "DUNCES"

● The danger caused to children by excessive TV viewing may be more than wrong moral influences and a factor in the generation gap. Phyllis Dolhinow of the University of California, at Berkeley, explains: "The child sits passively in front of a television set, uninvolved in social interaction or creative use of the intellect." Referring to such children as 'telly dunces,' the London *Daily Mirror* noted the concern of British scientists for many aged nine to eleven whose reading age is less than six. "They are likely to wind up as illiterate adults—because they come from homes where their main . . . source of information is television and pop records."

Insight on the News

Barrier Going Down?

● In March a joint commission of Roman Catholic and Lutheran theologians of the United States issued a statement that the 'primacy of the pope' need no longer be a "barrier to reconciliation" of their respective churches.

Many today do not realize that the sixteenth-century Protestant breakaway was more of a protest against Church government than against doctrine. Back in the fifth century, Leo "the Great," bishop of Rome, had claimed superiority over all other bishops. Enforcing this, the fifteenth-century Council of Florence officially pronounced the bishop of Rome to be "the true vicar [administrative representative] of Christ," having "full power of feeding, ruling, and governing the whole Church." Protestants of the following century rejected such papal rule as unscriptural. Any hope of reconciliation darkened when, in July 1870, Vatican Council I took the further step of declaring that the pope was "infallible" in defining doctrine of faith and morals.

How, then, does this Catholic-Lutheran commission a hundred years later propose that the impasse be solved? First, Lutherans would be asked to accept the pope's primacy in the sense of his being a 'special minister' having a 'special responsibility' and as symbolizing the global Christian unity. Then, the Roman Catholic Church would be asked to accept the Lutherans as a self-governing "sister-church" in a "larger communion." The issue of papal infallibility? Well, the theologians would just leave that for 'future decision.'

Unity of true Christians is both Scriptural and desirable. It comes, however, not by compromise and evasion, but by holding to the straight teaching of God's Word. The Bible makes no man, but only Christ Jesus the head of the Christian congregation or church.—1 Cor. 3:11; Eph. 5:23.

Space Fantasies

● Recently, through books, newspaper reports and motion pictures, there have been attempts to tie in the Bible with an imagined "space visit" to earth some thousands of years ago. Ezekiel chapter one, containing a vision of a celestial chariot, is highlighted in the attempt to prove existence of spacecraft millenniums ago. Supposedly based on this, "scientific" drawings of such spaceship have been published.

Comparison between the claims and the facts shows the absurdity of the whole idea. In one case, "four living creatures" described by Ezekiel become—in the "scientist's" mind—four propulsion motors for the spacecraft! Ezekiel chapter ten shows that they were—not metal propulsion motors—but "cherubs," living angelic messengers of God. The prophetic vision is clearly symbolic, not of a space venture, but of divine destruction then approaching apostate Jerusalem.

Similarly, many puzzles of the past—astonishingly immense constructions found in ancient civilizations; their amazingly fine work in metals; their astronomical calculations—are piled together in an effort to support the theory of a visit by superintelligent persons from outer space. But today's ignorance of ancient capabilities does not prove the theory of the moneymaking books and films. The problem lies largely with the false idea that man has been "evolving," a theory that fails to credit men of the past with the intelligence the Bible shows they possessed.—Gen. 4:21, 22.

All of which goes to show that what makes money today does not necessarily make sense.

Shifting Values

● The way people use their leisure time is a fair index of what their set of values is. There was a time when people used evening hours for family association and recreation, for reading, including the reading of the Bible. What is the situation today?

A recent Gallup poll in the United States posed the question, "What is your favorite way of spending an evening?" Of those interviewed, almost half listed "watching television." Less than one out of seven preferred reading, only one out of ten included "engaging in family activities at home." One wonders, too, what type of reading is done by those who do prefer it. The improbability of its including any consideration of God's Word is indicated by the fact that less than one out of thirty gave 'attendance at religious meetings' as a preferred way of spending an evening. The rule applies to the use of leisure time also that 'you reap what you sow.' —Gal. 6:7.

WHAT KIND OF A *Wedding?*

NEWS reports from various lands tell of weddings taking many forms. For instance, two German acrobats were wed while on a trapeze high above a town square. Then there was a pair of skydivers who parachuted to earth, followed by a priest who married them on the spot where they landed.

Though these may be rare, publicity-motivated examples, more and more couples desiring to marry have decided to express their individuality in other ways. Such "individualists" have observed that many conventional weddings are extremely formal and costly affairs, where the emphasis is placed on etiquette, seemingly endless details and custom-bound ritual just to impress friends and relatives. Without question such preoccupation with "showy display" often detracts from the real significance and pleasure of the occasion.

In rebellion against such, the so-called "New Wedding" has developed in the past decade. In it the couple often disregard established customs and the opinions of their conservative seniors. They may get married on a mountainside, at the beach or in a cave, instead of in a church or a judge's chambers. At a "New Wedding" the couple might read a piece of poetry instead of repeating the conventional wedding vows (imitating a wedding staged in a recent motion picture). At one such wedding near Los Angeles, California, a couple recited the following:

> "I do my thing, and you do your thing. I am not in this world to live up to your expectations. And you are not in this world to live up to mine. You are you and I am I and if by chance we find each other, it's beautiful."

Now, in your opinion, no doubt, both extremes are undesirable. Likely you will agree that there is no need to be an abject slave of the "rules of etiquette" covering every detail. But you also probably believe that a wedding should not be a "do-it-yourself" stunt that disregards the feelings of others and the nature and dignity of the occasion.

What, then, is a reasonable course between these extremes? When planning a wedding, Christian witnesses of Jehovah give thought to what is actually necessary and what will be a modest and dignified wedding. That is why observers are often impressed with what they see when they attend weddings in Kingdom Halls.

EMPHASIS ON THE BIBLE

While the Kingdom Hall of Jehovah's Witnesses is essentially a place where the congregation meets for study of the Bible, some-

times weddings are held there too.* This is appropriate since the Bible itself shows that marriage is a divine institution. —Gen. 2:24.

As is fitting for a ceremony in the Kingdom Hall, a Scriptural talk is given on the meaning of marriage and the privileges and responsibilities of husband and wife. Then, at the conclusion of the upbuilding talk, there may be a vow taken or agreed to, conforming to what the local law requires.

In El Salvador and some other lands a marriage cannot take place in a religious building. It must be performed by a civil magistrate, such as at the *Alcaldía* (mayor's office). Yet, in such lands Jehovah's witnesses will often follow that civil marriage with a Scriptural talk at the Kingdom Hall. This, though not necessary, is a fine step. The day of one's wedding is a happy time, and also an appropriate time to have in mind the wise counsel from the Originator of marriage.—Ps. 119:1.

MARRIAGE VOW

As mentioned, sometimes local law requires that the bride and groom make a public statement or vow in the presence of others, and Jehovah's witnesses comply with the law. But even in lands where it is not required, it is often customary for the couple to repeat or agree to a marriage vow.

The "New Wedding" example quoted earlier illustrates that even in regard to the marriage vow there is a trend to "do your own thing." Sometimes the couple make up their own vow; in other cases the clergyman does so. Thus in one church the minister "married" two lesbians for "as long as there's love." Another pastor married a naked couple for "as long as you dig it."

* Naturally, a wedding and any preparation for it would be arranged around the normal schedule of services at the Hall.

In refreshing contrast to such trends, which dishonor the God-given state of marriage, Jehovah's witnesses use the following vow, as was recommended in *The Watchtower* of March 15, 1969:

> For the groom: "I——— take you——— to be my wedded wife, to love and to cherish in accordance with the divine law as set forth in the Holy Scriptures for Christian husbands, for as long as we both shall live together on earth according to God's marital arrangement."
>
> For the bride: "I——— take you——— to be my wedded husband, to love and to cherish and deeply respect, in accordance with the divine law as set forth in the Holy Scriptures for Christian wives, for as long as we both shall live together on earth according to God's marital arrangement."

But is there more to a Kingdom Hall wedding?

HAPPY, DIGNIFIED AND PERSONAL

One reporter observed: "The American wedding is a reflection of our dominant concerns: love and money, involving big doses of romanticism and status-seeking." This may often be true in other lands too. However, Christians in all lands place the emphasis on the Biblical, spiritual aspects of the wedding. This, in turn, helps them to be moderate and balanced, to 'let their reasonableness be known to all.'—Phil. 4:5.

Does this mean that weddings at the Kingdom Hall are all the same, or that they are somber or spartan affairs? No, not at all. These weddings are dignified yet joyful occasions, just as weddings were in Bible times. (Ps. 45:13-15; Isa. 62:5; Rev. 19:7, 8) Often there are special attire, flowers and pleasant, Bible-based music from the songbook used at the Kingdom Hall; these all help to make it a festive affair.

And there is variety according to individual taste. In Bible times the bride was decked with various ornaments and festive garments. (Isa. 49:18; 61:10; Rev. 21:2)

So too at a Kingdom Hall wedding, variety may be observed in such things. For instance, the bride may be wearing a special bridal gown, or she may choose to wear something that will also be suitable to wear on future festive occasions.

There may be variety too as to those participating in the wedding. In Lebanon the bride and groom normally each have one close friend to serve as a companion. (Matt. 25:1; John 3:29) Usually those chosen to be the very close companions on this happy occasion are spiritual brothers and sisters, ones also hoping to serve Jehovah eternally. Elsewhere, it may be customary for a parent to appear in the wedding party. But if there are no legal requirements, just how the couple arrange this aspect of their wedding can reflect their personal taste.

Similarly, the couple can plan what they would like as to other matters. Whether they will exchange rings, come into the hall in any certain way, have refreshments at another location after the wedding, and so forth, are things for them to decide. They are aware of local customs, but need not be slavishly bound to tradition.* More important will be having a happy, dignified wedding that all who attend will find pleasant and spiritually upbuilding.

WHO MAY USE THE HALL?

There is, of course, no objection to Jehovah's witnesses being married at a home or in some place where civil marriages are performed. But if they are interested in having a wedding at the Kingdom Hall, they should contact the congregation's committee of three ministers who are responsible for such matters.

These ministers will make sure that both prospective mates are Scripturally free to marry and are in good standing in the congregation. Also, they will determine from the couple the type of ceremony they have in mind. The committee recognize that personal tastes differ, and they do not want to impose their preferences on anyone. Still they will check to make sure that nothing planned seems as if it would cause stumbling or take away from the peace and unity of the congregation. —1 Cor. 1:10; 14:33.

In line with the Bible's clear counsel—'marry only in the Lord'—Jehovah's witnesses definitely do not encourage the marriage of a Christian to one who is not yet baptized and serving Jehovah. (1 Cor. 7:39) If someone does not follow that Bible advice, he or she faces the likelihood of many problems and much grief, as the experiences of others have proved. (Neh. 13:25-27) But would such a marriage be permitted at the Kingdom Hall?

The committee of overseers are the ones to decide on that. One case may involve a new Christian who is going ahead with plans to marry a person to whom he or she was engaged before learning the truth of God's Word. In the next case the circumstances may be much different. Consequently, each situation is weighed individually. Since these ministers know the facts and the possible reactions locally, they can determine what is in the best interest of all.

In certain instances couples who are still studying the Bible with the Witnesses have been wed at the Kingdom Hall. For example, a couple in Denmark wanted to have a wedding talk in a Kingdom Hall near the home of the bride, before they moved to his homeland, Spain. The ministers caring for the congregation gave permission. They saw that the couple were making real progress toward becoming Christians and believed that the couple and their friends and relatives would benefit from the Bible counsel given in the marriage talk.

* More detailed observations about wedding customs appeared on pages 57 to 61 of *The Watchtower* of January 15, 1969. Information about receptions was published in the issue of May 1, 1969, pages 283 to 286.

Hence, if you have occasion to attend a wedding at a Kingdom Hall, you should find it an enjoyable, dignified, happy and spiritually beneficial affair. There may be some features that reflect the local customs of the area. Other aspects will likely evidence the personal tastes of the groom and his bride. But you will also hear a helpful and upbuilding talk about marriage based on God's inspired Word.

A JUDGMENT THAT BALANCES JUSTICE WITH MERCY

WHEN you think of going before a judge, what picture comes to your *mind*?

Perhaps you envision a harsh, strict, unbending individual who listens to the charges and the evidence against you, but gives you no chance to explain your position and the reason for your failures.

This is the picture that the religious churches of Christendom often paint of Christ as judge. For example, a mural in the Sistine Chapel in Rome depicts Christ pronouncing judgment. He is making a sweeping gesture as he utters condemnation to the "damned" for their past sins, sending them to a hell of eternal torment. So harsh and terrifying is his expression that his mother Mary, shown alongside him, is cringing, as if she were more righteous and merciful than he—that Christ's judgment is inhumanly cruel.

Nothing could be farther from the truth than such a picture. Of the one appointed as Head Judge, the apostle John wrote: "He was full of *undeserved kindness* and truth." (John 1:14) And at the time of judgment he will have with him as associate judges 144,000 heavenly persons, of whom the Bible says: "No falsehood was found in their mouths; they are without blemish."—Rev. 14:1, 5.

Furthermore, the Judgment Day the Bible describes is not one twenty-four-hour day, in which all the billions of humanity are paraded before the throne to have their past sins rehearsed and to receive a final, irrevocable judgment then and there. The judgment day during which Christ and his 144,000 associates serve as judges occupies a full thousand years.—Rev. 20:6, 12, 13.

WHAT IS A "JUDGE" IN THE BIBLE SENSE?

When we examine the Bible account, we see that judges were not men who merely sat to hear and weigh evidence and then pronounced a judgment or sentence. Judges were appointed as leaders, helpers, deliverers of the people. (Judg. 2:18) They not only judged violators of law; they also helped the people to know and to apply

God's law in their lives—they were like "fathers" to the people.

Take, for example, Judge Gideon. He was an unassuming man, a farmer, but well informed on the law. With three hundred men of faith in God he delivered Israel out of the oppressive hand of the Midianites. Then he led and judged the nation in righteousness for forty years, during which time the land was without disturbance. —Judg. chaps. 6-8.

Then there was Jephthah, an outcast man, who relieved Israel from the oppression of the Ammonites. His zeal for God's cause was so fervent that he vowed of his own accord to sacrifice whoever came out of his house to greet him on his victorious return from battle. (This vow was not to burn anyone literally, but to devote the individual to a life of service at the tabernacle of God.) To do this was his right as head of his household. Jephthah faithfully fulfilled his vow when his own daughter, his only child, proved to be the one. Afterward he "continued to judge Israel for six years" until his death.—Judg. chaps. 11, 12.

The apostle Paul names a number of these judges and says that they "effected righteousness." (Heb. 11:33) How? They acted to restore pure worship of God; they served to clean up the nation and to bring it back into favor with God, with resultant peace and prosperity. (Judg. 6:28-32) They counseled and directed so that individuals could bring their lives into harmony with God and thereby secure prosperous and happy living.—Isa. 1:26.

Other judges in ancient Israel were also elders in their communities. They handled legal cases, but that was only one feature of their work. Much of their time was spent in directing the affairs of the community, seeing to the welfare of all, in harmony with the arrangements that God had established. They helped the people to learn and abide by the law, thus reducing the number of legal cases that would otherwise arise.—Prov. 8:15, 16.

Kings of Israel were also judges. Israel requested "a king to judge us like all the nations." Though the king had responsibility for the welfare of all the population on his shoulders at all times, sitting in judgment of judicial cases was, of course, an important part of his work.—1 Sam. 8:4, 5; 2 Chron. 1:9-12.

MANKIND'S JUDGMENT DAY

The apostle Paul told an audience in Athens: "[God] has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:31) That "man" is the Lord Jesus Christ. His resurrection is a guarantee of the resurrection of the dead, as Paul wrote to his fellow minister Timothy: "I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom." —2 Tim. 4:1; 1 Cor. 15:12-19.

Jesus Christ can judge all mankind, including the resurrected dead, because of purchasing the human race by his ransom sacrifice. He said: "Just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. For the Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him. And he has given him authority to do judging, because Son of man he is. Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things

to a resurrection of life, those who practiced vile things to a resurrection of judgment. I cannot do a single thing of my own initiative; just as I hear [from the Father], I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me."—John 5:21-23, 27-30.

Having been a perfect man on earth as was Adam, who lost life for the human race, Jesus Christ is the "Son of man." He stands in the position of blood relative and repurchaser, as foreshadowed by the Law. He can repurchase humankind and thereby deliver them from the bondage to sin and death, even from the grave.—Lev. 25:47-49; Rom. 5:14.

The millennial Judgment Day will be resurrection day for all those in the memorial tombs. This means all of redeemed mankind aside from Christ's spiritual "brothers," his 144,000 associate kings and priests, who will also be judges during that "day." This is because these associates will have an earlier resurrection, since they share in the "first resurrection," a resurrection to heaven.—Rev. 20:4-6; Phil. 3:11.

This resurrection will be not only of those reckoned as righteous but also of those who are called "unrighteous" in comparison. "There is going to be a resurrection of both the righteous and the unrighteous," the apostle Paul declared. We have no fears for the "righteous," but what of the "unrighteous"?—Acts 24:15.

THE "UNRIGHTEOUS"

We need not have fears for the "unrighteous" either. It is up to them, during the Judgment Day, to accept or to reject Christ's ransom when they are given an understanding of it. The very fact that a thousand years are set aside for the Judgment Day indicates that it consists of more than a mere pronouncement of verdicts and sentences. It is a merciful arrangement. *All resurrected will need help,* and one of the very purposes of the thousand years is to *give* them that help.

The "unrighteous" will need more help than the "righteous." During their lifetime they did not hear of God's provision, or else they did not heed when the good news came to their attention. Circumstances and environment had much to do with their attitudes. Some did not even know that there is a Christ. Others were so hindered by worldly pressures and cares that the "seed" of the good news did not take permanent root in their hearts. (Matt. 13:18-22) The present system of things under the invisible influence of Satan the Devil has "blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:4) It is not a 'second chance' for those resurrected ones. It is their first real opportunity to get eternal life on earth through faith in Jesus Christ.

The "unrighteous" will have far to go to reach perfection. But, under the far better, merciful conditions of Judgment Day, with Satan and his demons out of the way, and the present evil system gone, they will not again be hindered by outside obstacles. They will hear the good news under these better conditions and may accept or reject it. Those who reject it will die; theirs will be a 'resurrection followed by conduct that brings on them condemnatory judgment.' Those who accept it will have to begin making their minds over. (Rom. 12:1, 2) It will take time for them to do this.

THE "RIGHTEOUS"

On the other hand, the "righteous" who are brought back in the earthly resurrection will have a 'head start.' But the judges will have to devote time to them also.

All of them died because of inheriting sin and its penalty death from the disobedient Adam and Eve. So they all died without having any righteousness of their own. (Rom. 5:12; 3:23) Their righteousness in God's eyes was due, not to moral and physical perfection, but to the fact that they were men and women of integrity toward God, as the patriarch Job was.—Job 2:3, 9, 10; 27:5; Jas. 5:11.

Accordingly, when the "righteous" come back to earth in the resurrection, untransformed as to their personal characteristics, even they will not be free from imperfection and sinfulness. This was true in the cases of those men and women whom the prophets Elijah and Elisha and the Lord Jesus Christ and his apostles resurrected, brought back to life on earth.

In view of that, the "righteous" ones just as well as the "unrighteous" will need more than just liberation from the memorial tombs by resurrection from the dead. The "righteous" will also need liberation from sinfulness and human imperfection. Consequently, the heavenly Judge Jesus Christ cannot pronounce them at once actually innocent, perfect, free from condemnable sinfulness and on their very day of resurrection hand down the decision that they are fit for eternal life on earth. They will mercifully be given the benefits of Christ's atonement sacrifice so that they can come to human perfection, spiritually and physically. If they are obedient they will not die again. That is why the resurrection of the Judgment Day is called "a better resurrection" than that experienced by those resurrected in Bible days.—Heb. 11:35.

Those who, as a "great crowd," survive the destruction of this system of things will be in a like position. (Rev. 7:9, 10, 13-15) They will still have their inherited sinfulness, though they have made good progress in putting on the new personality. (Eph. 4:22-24) They are on the way to life, and will have to keep on, under the merciful guidance and care of the heavenly judges, until these judges have delivered them completely from sinfulness, weaknesses and the dying state.

WILL YOU BE THERE?

So there is no reason to fear the Judgment Day of a thousand years. It is something to look forward to with all our heart. Imagine being on the scene to welcome back your loved ones to an opportunity to live under conditions in which one would really *want* to keep on living!

The question set before each of us today is, Will I be there to welcome back relatives and friends in the resurrection? For now is our time of opportunity for life. We know about God's arrangements through his kingdom under Christ, the Judge for a thousand years. Our taking hold of the truth, learning more about God and his good purposes toward us, and making the truth our *way of life,* will work toward our survival.—Zeph. 2:2, 3.

Even if we should die while serving God in the short time this system of things has left, we can be assured of an early resurrection. So the question is raised, Will I be there? This is answerable in large measure by oneself, for God now holds the opportunity before us.—John 11:25, 26.

In Coming Issues

- **The Purpose of the Transfiguration.**
- **Practicing Bible Principles in the Home.**
- **What Is Behind This Fascination with the Occult?**

Tenderly Compassionate —LIKE OUR GOD

JEHOVAH our God is compassionate beyond compare. In all our troubles and difficulties we can have confidence that his view of his erring human children will be tempered by a warm tenderness that moves him to work out ways for alleviating sorrow and bestowing blessings on them. The basis for such confidence is our knowledge of his dealings in the past, as recorded in the Bible.

Whose compassion, do you suppose, was extended to the disobedient people of Israel, giving them warning after warning by a long line of prophets? Even when that people had reached a low ebb, morally *and religiously*, it was Jehovah who held forth the promise: "I will show compassion upon them, just as a man shows compassion upon his son who is serving him." —Mal. 3:17.

God's only-begotten Son, while on earth in the form of a man, demonstrated this same godly quality of tender compassion. The record of his ministry tells how he felt pity for the crowds "because they were skinned and thrown about like sheep without a shepherd." (Matt. 9:35, 36) His was not a pity that was satisfied by mere oral expression. It was a deep compassion that moved him to cure sick ones, to heal the maimed, to feed the hungry, to give sight to the blind and hearing to the deaf. But it did not stop there. He well knew that the urgent need of the people was for them to be shepherded, safely led, and protected against the evil influences of a godless world. So he trained his disciples to be compassionate shepherds.

In order to be effective those shepherds serving under Christ must act as he did and from the same motives. They must learn to be tenderly compassionate, particularly toward those conscious of their spiritual need. And this is all the more true in our day, for now we are living in the most distressing times of all. Multitudes are spiritually blind and lame and deaf and hungry, in dire need of the fine shepherding that Jesus had in mind for them. If you are a follower of Christ, do you see yourself following his example in this respect? Are you also keenly concerned about the crowds that are "skinned and thrown about"? Are you taking hold of such practical means as are at your disposal to alleviate their spiritually impoverished condition?

True, you may feel that you are very limited as to opportunities to put your compassion to work. Perhaps you are able to share personally in the preaching of the Kingdom to people in their homes. It is not always easy, but it does show that your pity for the needy ones is more than just talk. And as to the worldwide field, you can reach out and aid multitudes in faraway places too. How? Just as many Christians are doing and have been doing for many decades. They have recognized that one religious organization amid the many operating around the earth stands out in stark contrast. It is an organization whose sole purpose is to promote the shepherding service that Jesus inaugurated nineteen centuries ago. How is it recognized?

It is a body of men and women scattered

throughout the nations of earth working together in the service of God's kingdom, magnifying the name of their God, the compassionate God, Jehovah. They are united in their worship and they pool their resources in a unique manner to support and maintain the work of aiding humble, sheeplike persons who hunger and thirst for peace and righteousness. They use the Watch Tower Bible and Tract Society of Pennsylvania, with its central office in Brooklyn, New York, and its many branch offices around the world, as their instrument for getting this vital work done. Their small contributions are sent to that Society in the confident knowledge that they will be used, not for promotional schemes or to pay high salaries to administrative experts, but for the spread of the life-giving message of truth in printed form and by oral communication.

This body of men and women are well aware that the Society's offices around the world, in some 90 countries and islands, are manned by people who have the same compassionate outlook, who are unsalaried, who gladly give of their time and energies for the advancement of this shepherding work. All together, these Christians, whether inside or outside the Society's branch premises, give of their means and of their energies generously, for they all worship the same compassionate God and are desirous of sharing to the extent possible in His work of extending peace and hope to all peoples by means of the good news of the Kingdom.

Long ago, by his prophet Ezekiel, the compassionate God foretold this great work of finding lost "sheep" and caring for them. He declared: "Here I am, I myself, and I will search for my sheep and care for them." (Ezek. 34:11) Again, by his prophet Jeremiah, God spoke these words that now have fulfillment: "I myself shall collect together the remnant of my sheep out of all the lands . . . And I will raise up over them shepherds who will actually shepherd them; and they will be afraid no more, neither will they be struck with any terror, and none will be missing."—Jer. 23:3, 4.

For well over a half century now there have been indications of the progress of just such a shepherding work among the peoples of all nations. Thereby vast throngs have received the tender care of the compassionate God. They, in turn, have learned to be "tenderly compassionate," to be "keeping an eye, not in personal interest upon just [their] own matters, but also in personal interest upon those of the others." (Phil. 2:4; 1 Pet. 3:8) That tender solicitude finds expression in their efforts to bear the message of the Kingdom to the homes of their neighbors, and in their money donations toward the advancement of the same service in every continent.

Little wonder that the service of shepherding by means of the worldwide preaching by Jehovah's servants continues unhindered by any lack of finances. *The blessing* of the compassionate God is without doubt on their generous-minded activity. He sees that it is in their hearts to reach out with spiritual help to those in need. He observes how they work cooperatively, using the Watch Tower Society as their instrument, to reach into every corner of the earth. He knows that their gifts and services are not out of compulsion or from some sense of duty, but issue forth from hearts that are touched by the urgent need of those who hunger and thirst after righteousness.

For those who compassionately give of their energies and means for the furtherance of the Kingdom-preaching work, there is rich satisfaction. Not at all a selfish satisfaction, for it is the realization that the grateful recipients of their spiritual help will come to appreciate the deep and tender compassions of our God—truly a satisfying reward in itself.

Serving Jehovah *with* A WHOLE HEART

As told by Grace E. Lounsbury

WHEN I was a young woman, my mother died. This shocked me greatly, and I began to ask, "Why? Why?" Two years later a friend died, and I attended the funeral, which was conducted by a Bible Student, one of Jehovah's witnesses. My brother, who was interested in their Bible message, invited the speaker to stay overnight at our home. We asked many questions about death and received satisfying answers from the Bible; we learned about the grand hope of the resurrection of the dead.—Eccl. 9:5; John 5:28, 29.

From then on I began to read the Watch Tower Society's books *Studies in the Scriptures*. I became so engrossed in them that I read late into the night.

Soon a decision had to be made. I decided to do Jehovah's will wholeheartedly. When I was twenty-seven years old, I dedicated myself with all my heart to God, and in 1914 I was baptized in symbol of that dedication.

STARTING A NEW LIFE

From then on, my goal was to do God's will wholeheartedly. My desire was to be a colporteur (pioneer), preaching God's Word full time under the direction of the Watch Tower Society. In June-July 1914 I attended a convention of Bible Students at Columbus, Ohio. The Society's president, C. T. Russell, was the main speaker. What a thrill it was to be at this assembly of about 2,000 fellow believers! Here I found a companion with whom to preach God's Word full time in Canada, where I lived.

Our first assignment was in London, Ontario, where we served as ushers in connection with the showing of the Photo-Drama of Creation, a slide, motion picture and sound production outlining the divine purpose for the earth and mankind. We made visits on those who showed interest and left with them the volumes *Studies in the Scriptures*.

At the close of 1914 my companion got married, so I returned to my brother's home in Saint Catharines, Ontario, where I continued in the full-time preaching work alone. Next year I received an assignment to preach in Niagara-on-the-Lake, a beautiful town at the mouth of the Niagara River. But, having no companion, I found it a big test to go alone and locate a place to stay, especially since no Bible Students lived there. I prayed for strength and help from Jehovah.

As I was leaving, I noticed a calendar on the back of the door. On it was a Bible text that read: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isa. 41:13) A thrill went through me. It was as though God had spoken and had taken me by the

hand. When I arrived at my assignment, I had no difficulty in finding a place to live. That first morning in the field ministry I took orders for three sets of books. Since then I have learned that facing obstacles successfully strengthens heart devotion.

PREACHING IN QUEBEC

In 1918 I became very ill with the Spanish flu. When I recovered, I discontinued the full-time preaching work for a time. But in 1922 I attended the Cedar Point, Ohio, assembly and heard the stirring talk encouraging us to "Advertise, advertise, advertise, the King and his Kingdom." I realized that I must get back to full-time preaching as soon as possible. In 1924 I was assigned to the province of Quebec as a full-time preacher. So I joined two of my Christian sisters in Saint-Hyacinthe. They had been stopped by the police from preaching in the city, so we packed our bags and lunches and walked long distances into the country, from farm to farm. We met many friendly persons who accepted Bible literature.

We preached in many small towns that summer. Having no car, we found moving quite a chore. After packing our suitcases and cartons of books, we would hire someone to take them to the station. We also ordered books from the Society to be shipped ahead of us so that we could get them from the freight shed upon arrival.

When the cold weather came, we moved to Montreal. Here there were many obstacles to preaching the good news. Arrests were common. Sometimes we were out on bail; sometimes we were released; sometimes children chased after us with mud or stones until we were forced to leave the vicinity—at least for the time being.

We had exciting times distributing the tract *Ecclesiastics Indicted* in the French language during the early summer of 1925. We were given a routing of towns and villages for ten days. Beginning at 6 a.m., we worked as quickly as possible, leaving the tract at every door. It was not unexpected when we met opposition.

While in the tract work in Thetford Mines, we had a threatening mob of some fifty persons follow us. We went to the police station, asking for protection. Reluctantly, the chief of police finally dispersed the mob.

In the summer of 1932, I had the privilege of doing rural witnessing in Quebec Province. We generally had four or five cars in the group, with two or three persons to a car. Often we experienced opposition. For example, a priest and the mayor of a little town once followed us from farm to farm, taking away the Bible literature that we had left with the people. When we found this out, we gave them the slip by running our car into some bushland until they had passed by; then we turned back, making our calls along another road.

In September 1933 we learned about a special distribution of Bible literature to be made in the city of Quebec. A large number of car drivers volunteered to go with four occupants to a car. We started distribution at 6 a.m., leaving three booklets at every door. By 8 a.m. thirty of us had been taken to the police station. We were held all day without food. Finally, at 5 p.m., we were charged with "seditious conspiracy" and locked up.

On the third day we were released on bail. At the trial five of us were found guilty. But on appeal, the case went finally to the Superior Court, where the decision was rendered in our favor.

WORKING UNDER BAN

We full-time preachers were assigned out of the Province of Quebec. In July we were startled with the news that the

Watch Tower Society was banned in Canada. In September many Witness children in London and Hamilton, Ontario, were expelled from school for conscientious refusal to salute the flag. I was assigned, along with another sister, as a schoolteacher for these children. Although I was not able now to do full-time preaching, I would engage in the preaching work during the evenings and on weekends, using only the Bible. Preaching the good news of God's kingdom is a work commanded in the Bible, and I was determined to "obey God as ruler rather than men."—Acts 5:29.

In November we distributed a special booklet entitled "End of Nazism," which plainly declared that God's kingdom would destroy all totalitarian power. Our instructions were to start at 3 a.m. Four of us women left in a car to do three villages. We worked swiftly that cold, snowy morning, concerned that a dog might bark and arouse suspicion. When my companion and I passed a well-lighted store, a man came out and stared at us, but we kept right on walking. He must have wondered what two women were doing at that hour, walking out of the village into the blackness of a country road. We finished the distribution successfully. However, on the way to the next village, we had car trouble, and it was all that we could do to get back home.

RETURNING TO THE FULL-TIME PREACHING WORK

After the ban on the work of Jehovah's witnesses was lifted, the way was open for me to return to the full-time preaching work. I was now in my sixtieth year, and the thought came to me: "Maybe pioneering will be too strenuous for you. Why not be just a good publisher?" But my Bible-trained mind said: "How can you say it would be too difficult till you have tried?" So it was that I became a full-time preacher of God's Word in Toronto. What a blessed and happy time I had serving there for three and a half years! I saw five persons with whom I studied the Bible there symbolize their dedication to Jehovah.

In November 1950 I was assigned to Montreal, where I am still in the full-time preaching work. At first we still suffered persecutions and arrests. So we distributed pamphlets very carefully, taking only five or six at a time, and leaving one at every third or fourth door. Then we would leave the area as quickly as possible.

On returning from this distribution one Sunday morning I had just entered my living quarters when two policemen arrived, demanding that I show them what was in my purse and in the pockets of my coat. They seemed very disappointed when they found no Bible pamphlets at all.

I have been in an English-speaking congregation since then, and have had the privilege of helping many of those with whom I have studied to become witnesses of Jehovah. By now there are many congregations in Montreal, both French- and English-speaking, and I am happy that I have had a small share in contributing to this increase.

Having had a major operation four years ago, and due to advancing age, being in my eighty-seventh year, I have slowed up a little. However, with the help of Jehovah and his spirit, I am still able to pioneer. Every day I thank Jehovah for his undeserved kindness to me, keeping me close to his organization, and for his help to serve him with my whole heart. Truly, it is as the apostle Paul wrote: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

Gilead Graduates Urged to Imitate Ancient Gileadites

GOING out to serve as a missionary in a foreign land is not an easy thing. It means leaving behind friends, relatives and familiar surroundings. It requires adjusting to new circumstances and possibly facing unfamiliar problems. But there are abundant blessings that await those willing and able to make sacrifices in helping honest-hearted people to become devoted servants of Jehovah God.

The fifty young men and women who graduated from the Watchtower Bible School of Gilead on March 4, 1974, have reason to look forward to these blessings. This is because most of them received assignments to serve as missionaries in foreign fields.

The discourses given during the graduation exercises on Monday afternoon encouraged them to stick to their assignments so that they would not lose out on the joys of missionary service. One speaker admonished the graduates to keep as their goal the advancement of true worship, not allowing themselves to be sidetracked. Another stressed the importance of their having courage, imitating men like Joshua of old. Still another called attention to the need for using wisdom in pursuing each step they would be taking and not permitting their mental eyes to look behind them.

F. W. Franz, basing his remarks on 1 Chronicles chapter 5, pointed to the ancient Gileadites as an example worthy of imitation.

In the days of King Saul the Israelites inhabiting the land of Gilead east of the Jordan were enjoying great prosperity. Their livestock had become very numerous. So they courageously pressed forward in expanding their territory beyond the land of Gilead, toward the river Euphrates. This they did in harmony with God's promise made to their forefather Abraham.—Gen. 15:18; 1 Chron. 5:10.

Hence, they came into conflict with the Hagrites (possibly descendants of Hagar and thus descendants of her son Ishmael, hence Ismaelites). The Gileadites faced tremendous odds. They numbered 44,760. But in the ensuing conflict they took 100,000 living captives. This was by no means the complete Hagrite force, for the Bible reports that 'many had fallen slain.' Manifestly the Gileadites could not have gained the victory in their own strength, and they did not do so. They looked to Jehovah God to help them. "It was to God that they called for aid in the war," says the Bible account, "and he let himself be entreated in their favor because they trusted in him."—1 Chron. 5:18-22.

Making application to the Gilead graduates, F. W. Franz urged them likewise to trust in Jehovah as they, equipped with the shield of faith and the sword of the spirit, God's Word, would engage, not in physical warfare, but in spiritual warfare against great odds.

Following up F. W. Franz' remarks, N. H. Knorr, president of the Watchtower Bible School of Gilead, presented stirring admonition to keep on preaching in imitation of Jesus Christ, his apostles and other disciples. In the concluding portion of his talk, he related modern examples of the fine work done by missionaries and others in preaching the "good news."

Thereafter the graduates received an envelope containing their diploma, and the president of the School announced their assignments of service in seventeen different lands.

In the evening the graduates of Gilead's fifty-sixth class put on a most enjoyable program, featuring music from Europe, the Middle East and North America as well as two thought-provoking Bible dramas. The first of these dramas aided the audience to benefit from what happened to a prophet whose activities are related at 1 Kings 13:1-32; the other drama portrayed outstanding experiences of the Israelites during their forty years in the wilderness. Both were excellently done!

There can be little question that the graduates and others who shared in the joy of the occasion were impressed with the need to keep on preaching, imitating the courage and devotion of God's servants of ancient times.

● What evidence is there that those spoken of at John 10:16 as "other sheep" are persons who will live on earth in God's new order?—Italy.

The identity of the "other sheep" can be determined by considering the context in the light of other scriptures.

Jesus Christ said: "I am the fine shepherd, and I know my sheep and my sheep know me, just as the Father knows me and I know the Father; and I surrender my soul in behalf of the sheep. And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd."—John 10:14-16.

These words reveal that Jesus views as his "sheep" only those who *know his voice,* that is, who recognize his authority over them as their shepherd. This makes it clear that the fold of "sheep" that Jesus contrasted with the "other sheep" could not have been the nation *of Israel,* for only a small remnant of that nation recognized Jesus Christ as their shepherd. Who, then, were the "sheep" of the fold that would form "one flock" with the "other sheep"? Would they be the Jewish disciples, whereas the "other sheep" would be the Gentiles who, in time, were accepted as anointed Christians? Though commentators of Christendom often present this explanation, it does not harmonize with other scriptures.

Back in the time of Jesus' earthly ministry, all who accepted him as their shepherd came in line for membership in the heavenly kingdom. Jesus said to his disciples: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) At other times Jesus Christ referred to this "little flock" of disciples as his "brothers." (Matt. 12:49; Mark 3:34; Luke 8:21; John 20:17) When, in time, Gentiles were accepted by God, anointed with his holy spirit and called to heavenly life, they also were "joint heirs with Christ," his "brothers." (Gal. 3:27-29; Rom. 8:17) Logically, then, the "other sheep" would be persons who are not his "brothers" but who are brought into close association with them.

The words of Jesus Christ regarding his coming in Kingdom glory confirm this. We read: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left.

"Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.' Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? When did we see you a stranger and receive you hospitably, or naked, and clothe you? When did we see you sick or in prison and go to you?' And in reply the king will say to them, 'Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me.' "—Matt. 25:31-40.

The "sheep" here mentioned are revealed to be different from Christ's brothers. Yet, like Christ's brothers, they recognize him as their "Lord" or shepherd. Both being submissive to him, both groups form just one flock. The sheep here mentioned cooperate fully with Christ's brothers, giving active support to them. But how do they differ from Christ's brothers?

What the King Jesus Christ said to them helps us to understand that two distinct classes are involved. His words to the "sheep" were: "Inherit the kingdom prepared for you *from* the founding of the world." (Matt. 25:34) That is different from what is said of Christ's "brothers." The membership for the heavenly kingdom that these "brothers" were to inherit was foreknown *before* the "founding of the world," that is, before the world of mankind came into being through the birth of children to the first human pair, Adam and Eve. The apostle Paul, writing to fellow Christians, states: "[God] chose us in union with [Christ] *before* the founding of the world."—Eph. 1:4, 5.

The difference in the time element regarding the foreordination of the reward definitely points to two different destinies. Concerning the inheritance of Jesus' "brothers," the apostle Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you." (1 Pet. 1:3, 4) That heavenly inheritance involves rulership, for Revelation 5:10 says: "[Christ] made them to be a kingdom and priests to our God, and they are to rule as kings over the earth."

But over whom will Christ's "brothers" rule? Over mankind on earth. This is in agreement with Revelation 21:3, 4.

Not being Christ's brothers, the "other sheep" are evidently in line for the blessings of an earth free from sorrow and death. That will be their reward under the rulership of Jesus Christ and his joint heirs. It is for this reason that they are spoken of as 'inheriting the kingdom prepared for them from the founding of the world.' The original Greek word for kingdom not only means a government but can also refer to "reign" or "being ruled by a kingdom." Thus, the "other sheep" inherit the state of being ruled by the King Jesus Christ and his associate kings, his "brothers." As soon as there began to be born to Adam and Eve children who would have an opportunity to come under Kingdom rule, God's promise regarding such rule took effect. In this sense, the "kingdom," that is, the state of being ruled by the kingdom, was prepared for humankind "*from* the founding of the world."

The testimony of the Bible as a whole thus points to the "other sheep" as persons who will gain life on earth under the rule of God's kingdom by Christ, whether of the "great crowd" of "tribulation" survivors or of the resurrected dead ones of mankind.—Acts 24:15.

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