

JULY 15, 1979

THE WATCHTOWER

Announcing Jehovah's Kingdom

FREE!

AFTER 20 YEARS
IN DETENTION



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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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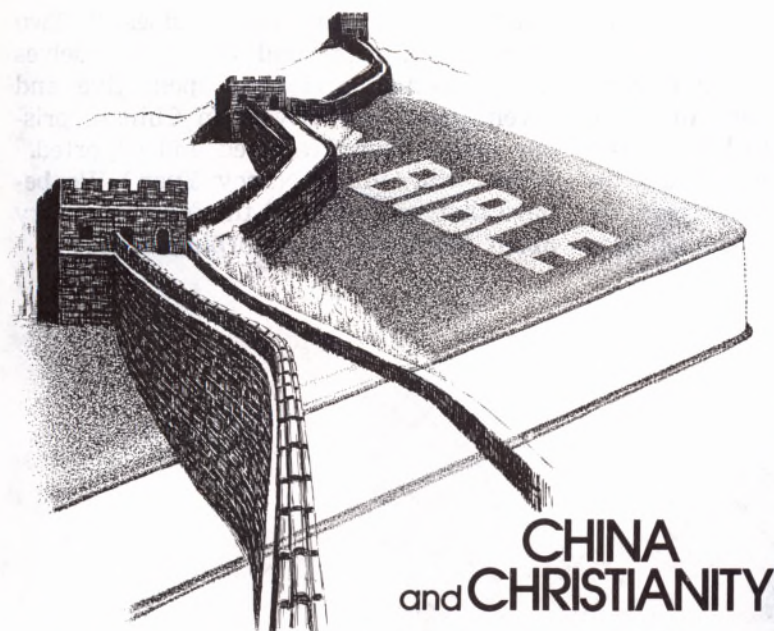
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CHINA and CHRISTIANITY

THOUSANDS are visiting China—an estimated 10,000 tourists this year. “What you will find,” reports an article for tourists in *The Wall Street Journal*, “are spacious rooms, comfortable trains, familiarly crowded airplanes, . . . excellent tea and some of the most courteous and friendly people you will meet anywhere.” But what about religion, and, in particular, Christianity?

Religion is not popular—except for “red religion.” Christianity is now practically nonexistent. An Associated Press dispatch from Peking last July 31 notes: “Most churches have been converted to other uses, as schools, garages or warehouses. There are two Christian churches in Peking, primarily used now by foreign residents and visitors. One is Roman Catholic and the other Protestant.”

Why is there such little interest in Jesus and his teachings? Communism in China, of course, has suppressed such religion. But there is more to it than that. The churches have misrepresented the teachings of Christ, as the *New York Times* of January 15, 1979, stated: “The image of

the Western missionary has been equated with Western politics since the first Presbyterian, Methodist and Roman Catholic missionaries moved into the country late in the 19th century.”

Yes, many missionaries appear to have served as advocates more of their national governments than of the kingdom of God. According to an earlier *New York Times* report, an international theological conference lamented: “It is unfortunate that Chris-

tianity being the official religion of the West was made to justify in various ways imperialism, feudalism, colonialism and bourgeois capitalism.”

In June 1947, however, two Christian missionaries, of a sort entirely different from the missionaries of Christendom’s churches, entered China. They were Harold King and Stanley Jones, graduates of the eighth class of the Watchtower Bible School of Gilead. They joined the small group of Jehovah’s Witnesses in Shanghai, China, sharing with them in preaching about the kingdom of God from house to house.

In time, Stanley Jones met housewife Nancy Yuen during his house-to-house calls. Although her husband was not interested in the Bible, Nancy was, and she immediately saw the difference between Christendom and the Bible-based teaching of Jehovah’s Witnesses. Soon she became a most active Witness herself. She progressed rapidly, proving to be very zealous in house-to-house preaching and in conducting Bible studies, all in the Chinese language.

In the early 1950's, as many as 175 attended meetings in Shanghai, although restrictions had been placed on the activity of Jehovah's Witnesses. Then, in 1956, Nancy Yuen was arrested and held by the authorities. When King and Jones inquired as to her welfare, they were rebuffed with the words: "This is a Chinese

affair. Mind your own business." Two years later, King and Jones themselves were arrested, and they spent five and seven years respectively in Chinese prisons before being released and deported.

But what about Nancy Yuen? We believe that you will find the following story about her to be of absorbing interest.



FREE!

AFTER 20 YEARS IN DETENTION

As told by Nancy Yuen

"AWAKE!" correspondent in Hong Kong writes:

Our family at the branch home of the Watch Tower Bible and Tract Society in Hong Kong is quite accustomed to having visitors from abroad. But Thursday, February 15, 1979, was a very special occasion. Our guest was Nancy Yuen, a faithful witness of Jehovah who had just come out of China after 20 years in detention. "I am so happy to be with you. I have found my family," she said.

We had all known of Nancy Yuen and her record of faithfulness, but now she was with us in person and we could hear her story firsthand. Taking us back to the year 1949, she began that story. This is what she told us:

IT WAS about 30 years ago when Stanley Jones, a Watch Tower missionary, first visited our home in Shanghai, China. By then I was married and had two children. The message he brought about Jehovah God and His purpose for mankind greatly interested me.

I was baptized in 1950 and continued to study diligently to improve my knowledge and understanding. I am so happy that in those early years I took my Chris-

tian responsibilities very seriously, for had I not done so, I would never have withstood the trials that lay ahead of me.

By 1954 I had four young children and was also having an active share in proclaiming the good news of Jehovah's kingdom. By early 1956, the Communist government was in firm control of Shanghai. We began to get warnings to stop our preaching and confine our activity to the Kingdom Hall. However, I felt that I had

to carry out our God-given commission to preach, so I continued to engage in the door-to-door work.

I was repeatedly arrested and detained for questioning, the detention sometimes lasting for five hours and sometimes up to three days. In the meantime, because my husband had moved to Hong Kong in 1953, I applied for permission to join him there. The authorities said they would issue my exit permit on the condition that I stop preaching. I refused to stop and consequently never obtained the permit.

The Communist officials were exasperated by my firm determination to keep on preaching. During one of the interrogation sessions, I was told that I must be the most stubborn person in the whole of China. Finally, in the latter part of 1956, after being arrested six times for preaching, I was again detained when a householder notified the authorities that I was preaching from house to house. After that I was not released.

DETENTION BEGINS

I had grown up in a happy family and had a young family of my own. Now I was separated from them all and was sitting handcuffed in a dark cell. I burst into tears. I felt so weak and helpless! There *seemed to be no* way out. Very soon, Bible thoughts came to mind about Jehovah's being "the God of all comfort," who gives strength to his servants. (2 Cor. 1:3, 4) It was then that I turned to him in earnest prayer.

From that time on I regularly talked to Jehovah in prayer and felt myself becoming stronger and stronger each day. Because the warders noticed that I prayed with my hands in front of me, especially at mealtimes, I had to suffer having my arms being pulled behind my back and handcuffs being placed above the elbows for three days until my arms and hands were quite swollen. Of course, this did not

stop me from praying. But to this very day you can see those marks above my elbows.

I spent four years in detention, during which time I was constantly interrogated. They wanted me to betray the two missionary brothers and to say that the Watch Tower Bible and Tract Society was an agent of imperialism. This I would not do. I used these opportunities to give a witness to the officials and to tell them what God's Word had to say. One official commented that he had handled all the different religious groups, and all of them had compromised. But he admired my courage and zeal. He said: "It is a great pity that you were not converted to Communism before you were converted to Christianity, because our party needs people of real conviction like you." In 1960 I was sentenced to 10 years in prison, the sentence to begin from my detention in 1956.

In 1961 I was moved to a labor camp out in the country, and there I had opportunities to share the "good news" with fellow prisoners. I never stopped my preaching work and, as time went on, I became bolder. On one occasion, I preached to a group of 12 persons who listened attentively. This did not go unnoticed. I was then put in the county gaol for 19 days, and they added another two years to my original sentence. Those 12 years soon passed.

RELEASE AND BACK TO PRISON

In 1968 I was released from the labor camp, although my movements were restricted. I was now able to work and receive a wage of less than \$10 a month. During this time I was allowed to transfer from one labor group to another and my mother moved into the same district to be near me.

Being given the freedom to move from place to place, I started out on a trip that took me to a number of cities, including

Anching, Hangchow, Nanking and Shanghai. I visited friends and relatives and shared the Kingdom truths that I knew with them and with all their acquaintances to whom they introduced me. Almost a year went by and I again applied to leave China and join my husband in Hong Kong. To get the permit, I was asked to go back to the district of Chinsang where I had worked and where my mother lived. However, before reaching Chinsang I was arrested, taken to a police station and detained for 10 days. The police interrogated two families to whom I had preached. The result was that I was sent back to Chinsang and put in detention after having been free for two years.

PUBLIC TRIAL

Again I was under constant interrogation. The police chief denounced me as stubborn and told me that I had better confess to all my "crimes" or it would go very hard with me. I told him all that

I was then paraded through the streets with nine male prisoners. Their offenses varied from theft to murder and rape. Each of us had on a placard listing our crimes. Then in the presence of a thousand people in the large courtyard of a school, the police chief read my "crimes" over the public-address system. He read all that I had said. I was happy to see that he had, in effect, been able to give a good witness to more people in that city than I had.

Later, I learned that investigations into my preaching activity had involved more than 100 persons in nine different provinces. An official at a lower level had said that I was a most stubborn person, could not be reformed and so should be executed. But a much higher official would not agree to that and I was to be sentenced for the second time, to 20 years in prison.

For the next four years, each day was routine. I was allowed out of my cell early in the morning to wash some clothes and bathe, being put back in my cell until evening, when I was allowed out again for a short time to collect my washing. I was then locked in my cell for the night.

On November 1, 1978, word came that I would be allowed to leave China and join my husband in Hong Kong. So it was that at the end of January 1979, my husband, I and our four children were together again as a family for the first time in 26 years!

JEHOVAH SUSTAINED ME

Life in prison and in the labor camp was very austere, although I always had enough to eat and to wear. The diet was mainly rice and vegetables, with some meat about four times a year. It was a healthful diet, and I was able to keep fit and well. I kept my mind active, recalling Bible verses and truths that I had learned in my early years. I always looked for opportunities to share my hope with others and this enabled me to keep busy and happy.

In Coming Issues

- **Saying "Peace!" When There Is None**
- **The "King of the Nations" —Our Only Help**
- **Are You a Well-armed Peacemaker?**

I had said in the course of talking to others, doing so in such a way as to give him a good witness about God's kingdom and His coming new order of things. I made it clear to the chief of police that all governments must make way for God's kingdom. (Dan. 2:44) Careful note was taken of all of this.

In all my trials, I never felt abandoned. I prayed regularly for guidance that I might always do the right thing. I prayed for strength and courage to bear up. After praying, I always felt reassured that I had not made a mistake and that the course I was taking was the right one. I can truthfully say that prayer helped me to draw close to Jehovah, so close that at times I felt I could almost see him. Many times I remembered the assurance at Isaiah 66:2, that God looks "to the one afflicted and contrite in spirit." This was always a source of strength and great comfort to me.

Asked if she found the constant interrogation by officials and police hard to bear, Nancy Yuen replied:

At first it took a little getting used to. But as I adjusted my thinking to the situation, it was not so bad. It is very important to get the right view of matters. Quite early in my detention I recalled these words of Jesus recorded at Luke 21:14, 15: "Settle it in your hearts not to rehearse beforehand how to make your defense, for I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute." So I learned never to worry about the interrogations. I looked upon them as opportunities to give a witness to the officials. I always had something to tell them about Jehovah God and his purpose for mankind, and the right scripture always seemed to come to mind for the occasion.

Looking back, how does she feel about her 20 years in detention? She says:

It was all worth while and I am grateful to my God, Jehovah, for the opportunity I had to show my love and devotion to him. As recorded at Matthew 13:45, 46,

Jesus likened the Kingdom to a traveling merchant seeking fine pearls. On finding one of high value, he sold all the things he had and bought it. I had to give up everything, even my little children, to be loyal to my God. Jehovah has in no way let me down. He sustained me and cared for my family in his own wonderful way.

Asked if she had any good advice to give her fellow Christians, Nancy Yuen replied thoughtfully:

Never be apprehensive or fearful of trials that may come upon you. We should all expect trials in one way or another. They are good for us. They discipline and refine us and show what kind of Christians we really are. Trials show us how strong our faith really is and where it can be strengthened. I feel much stronger in the faith today as a result of my trials. So never be fearful. On many occasions I took great comfort from the apostle Peter's words 'to cast all your anxieties upon Jehovah, because he cares for you.' (1 Pet. 5:6, 7) You could do the same.

This devoted sister's example of endurance and loyalty is both encouraging and faith-strengthening. In their prayers to Jehovah God, for more than two decades Jehovah's Witnesses around the world have remembered their dear brothers and sisters in China. Now we are learning firsthand how he has lovingly cared for and sustained them till now.

Nancy Yuen visited the Hong Kong branch office of the Watch Tower Society on February 15, 1979, attended her first Christian meeting in 22 years on February 16 and was again sharing with her brothers proclaiming God's kingdom from house to house on February 17. We are moved to thank Jehovah for such modern examples of faithfulness that encourage all true Christians to remain loyal to their God, Jehovah.



ZEAL FOR JEHOVAH'S HOUSE

"Sheer zeal for your house has eaten me up."—Ps. 69:9.

IT IS spring of the year 29 C.E. In the wilderness of Judea appears a striking figure with camel's hair clothing and a leather girdle. He is John the Baptizer. Hear his electrifying message!—"Repent, for the kingdom of the heavens has drawn near." Among those who come to the baptism are many of the Sadducees and Phari-

sees, John does not mince words as he puts these religious hypocrites in their place. "You offspring of vipers," he calls them. And he makes it clear that the coming King will baptize with holy spirit and with fire—that wheatlike persons will be gathered for preservation, but worthless chaff-like ones for a fiery judgment of eternal destruction.—Matt. 3:2-12.

1. What powerful message was proclaimed in the spring of 29 C.E.?



As did Jesus' apostles, present-day Christians search "from house to house" for those worthy of receiving the "good news"

² It becomes autumn, and the King-designate appears. John baptizes this perfect One, upon whom God's spirit now descends like a dove. Jehovah's own voice is heard from heaven, declaring: "This is my Son, the beloved, whom I have approved."—Matt. 3:13-17.

³ Again it is spring, of the year 30 C.E. The Passover has been celebrated. And once more, in Galilee, those challenging words ring out!—"Repent, you people, for the kingdom of the heavens has drawn near." (Matt. 4:17) Who is the proclaimer of this kingdom? It is none other than the anointed King himself, who has now drawn near. Back in Jerusalem, on the occasion of the Passover, he had indicated his love of righteousness by driving out of Jehovah's temple those merchants who were trying to commercialize God's worship. It was then that the disciples of this man, Jesus, recalled that the psalmist had written of him, "Sheer zeal for [Jehovah's] house has eaten me up."—Ps. 69:9; John 2:13-17.

ZEALOUS IN PRAYER AND ACTIVITY

⁴ Jesus was always zealous for Jehovah's name and reputation. He taught his disciples to pray for that name to be hal- lowed, or sanctified. (Luke 11:2) And in prayer to Jehovah, before being parted from his disciples, he said: "I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them." (John 17:26) Jesus was deeply concerned about seeing his Father's name cleared of all reproach—vindicated.

⁵ This pioneering minister came with a world-shaking message. (Compare Hebrews 2:10; 12:2, *Revised Standard Version*.) His was a dynamic preaching of the

Kingdom for which he also taught his disciples to pray, "Let your kingdom come." On that same occasion, on a mountain of Galilee, he counseled his listeners not to set their hearts on material things but, rather, to 'keep on seeking God's kingdom and his righteousness.' (Matt. 6:10, 19-21, 24-34) Jesus came to minister to mankind, of whom he is the future king. Also, he came "to give his soul a ransom in exchange for many." (Matt. 20:28) All who would exercise faith in his ransom sacrifice would find everlasting life in the realm of his kingdom.—John 17:3.

⁶ What glorious "good news" this was! Jesus engaged in preaching it through the length and the breadth of the land of Palestine. On the mountainside, in private houses, in the synagogues, in the temple, on the seashore and in other public places, he preached.* He also performed miracles of healing, thus demonstrating how, in his kingdom, he would heal all mankind upon this earth. Thus he would bring them back to perfection of life in a global paradise. The record states:

"Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity. On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. Then he said to his disciples: 'Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.'" (Matt. 9:35-38)

How were such prayers for "workers" answered?

MORE 'WORKERS FOR THE HARVEST'

⁷ Jesus himself started to meet the need

* Matt. 5:1; 9:10, 28, 35; 12:9; 13:54; 15:29; 21:23; Mark 1:21, 38, 39; 2:13; 3:19, 20; Luke 4:15, 16; 5:1-3; 7:36; 8:1; 13:22; 19:1-6, 47; John 4:7-15; 7:14; 18:20.

6. Where and how did Jesus preach, and with what exemplary attitude?

7. (a) How were the twelve disciples to carry out their work? (b) Where would they find deserving persons?

2. How was the King identified?

3. (a) What challenging words rang out in the spring of 30 C.E.? (b) How had God's anointed one already shown zeal for his Father's house?

4. How did Jesus show his deep concern for the vindication of his Father's name?

5. (a) On what did Jesus' ministry focus? (b) For what other beneficial purpose had he come?

by instructing and sending forth those twelve disciples. And how were they to carry out their work? Why, with the same zeal that their Master had demonstrated! He told them: "Into whatever city or village you enter, search out who in it is deserving." This would necessitate their going to the people's homes, where "deserving" persons would heed the "good news." In this way, those disciples would also find lodging for the night. But some cities would not show them hospitality. Thus, Jesus said: "Wherever you enter into a home, stay there and leave from there. And wherever people do not receive you, on going out of that city shake the dust off your feet for a witness against them."—Matt. 10:11-15; Luke 9:1-6.

⁸ Those who received the twelve with kindness placed themselves in line to receive blessings from Jehovah through his Son, just as Jesus told those disciples, saying:

"He that receives you receives me also, and he that receives me receives him also that sent me forth. . . . And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward." (Matt. 10:40-42)

Back there, as has so often happened also in modern times, a householder's meek and considerate attitude would open the way for him to receive spiritual blessings with the prospect of everlasting life.—Compare Matthew 25:34-40.

⁹ However, still more workers had to be trained for the harvest. So, "after these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come." Whether they went to the synagogues or market-

places, the record does not say. But they *were* instructed to go to the houses of the people. Jesus said to them: "Wherever you enter into a house say first, 'May this house have peace.' And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you." The disciples were to accept gratefully the hospitality of those householders who listened to the "good news." But if a household, or even an entire city, refused to heed the message, the disciples were at least to warn the people, saying: "Keep this in mind, that the kingdom of God has come near." They thus established a pattern that Jehovah's Witnesses seek to follow today. They pioneered a twofold work of teaching those households that gladly received them and of warning those who spurned the "good news" about God's judgments to come.—Luke 10:1-16.

¹⁰ The record tells us that "the seventy returned with joy" because the demons had been made subject to them by the use of Jesus' name. But Christ showed that his disciples should, rather, rejoice in their heavenly prospects and their spiritual enlightenment. (Luke 10:17-24) Likewise today, Christians who expend themselves in teaching and preaching at the homes of the people have reasons for a great deal of joy because of their own relationship with God, their knowledge of his purposes and Jehovah's blessing on their efforts to declare the "good news" to others.

"JOY WITH HOLY SPIRIT"

¹¹ The scene shifts to Pentecost of 33 C.E. and thereafter. The responsibility to proclaim the "good news" now rested squarely on the newly formed Christian congregation. Immediately, it met up with persecutions. But these only served to

8. (a) What further indicates that home visits were made? (b) Then, and also now, how might the householder's kindly attitude result to his blessing?

9. Where did the 70 carry on harvesting activity, and with what twofold purpose?

10. How may Jehovah's Witnesses today find joy like that of the 70?

11. How did the new Christian congregation react to persecutions?

sharpen appreciation of its mission in upholding the sovereignty of Jehovah and in preaching his kingdom by Christ. Boldly Peter and John declared: "As for us, we cannot stop speaking about the things we have seen and heard." Along with the other believers, they praised Jehovah and petitioned him as the "Sovereign Lord, . . . the One who made the heaven and the earth and the sea and all the things in them."—Acts 4:18-24.

¹² When a further wave of persecution struck those followers of Christ, they gave bold testimony before the religious Sanhedrin, saying:

"We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake. God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. And we are witnesses of these matters, and so is the holy spirit, which God has given to those obeying him as ruler." (Acts 5: 29-32)

So long as those apostles remained unflinching in their support of the Sovereign Lord Jehovah and his Chief Agent, Jesus Christ, they would have holy spirit to help them in their preaching and teaching work.

¹³ During that crucial period, there was no time for disputes about foods and other trivia. They had to close ranks and present a united front against the enemy without. So doing, they experienced that of which the apostle Paul later wrote, saying: "The kingdom of God . . . means righteousness and peace and joy with holy spirit." (Rom. 14:17) To this day, Christians who boldly proclaim Jehovah's sovereignty and kingdom, while upholding right principles in unity with their brothers, are assured of the help of holy spirit and of joy in their work.—Compare Matthew 25:21.

12. What exemplary stand did the apostles take in the face of persecutions, and with what result?

13. How may Christians to this day maintain "joy with holy spirit"?

'CONTINUING WITHOUT LETUP'

¹⁴ The "good news" was spreading like wildfire. There was no dampening the joy and zeal of the apostles. When lawyer Gamaliel's wise advice to "let them alone" was heeded, they "went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of [Jesus'] name." And how did they react to the Sanhedrin's order to "stop speaking upon the basis of Jesus' name"? The account tells us that "every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:38-42.

¹⁵ Like those apostles, where we have the freedom we search "from house to house" for those who are worthy to receive the "good news." When we find them, we can revisit them and aid them through a free Bible study in the home. Of course, certain aspects of our work are different today, in that we do not go to temples or synagogues to preach. Also, we now have the help of the printed page, automobiles and other means of travel to facilitate our work. Thus home visits are an admirable way of distributing the printed message and returning to teach God's Word to those who respond to the "good news."

'DO NOT HOLD BACK'

¹⁶ The apostle Paul also set a fine example in public preaching. In the synagogues, in the marketplace, on a riverbank—wherever he could find Jews and others to talk to—Paul witnessed. For two years, in a school auditorium in Ephesus, he gave daily talks to new "disciples." (Acts 16:13; 18:4; 19:9) And later, to those who had become elders in the con-

14. Though ordered to "stop speaking," how did those disciples pursue their divine commission?

15. Though some aspects of our work may be different, what basic activity can we carry on, after the apostles' pattern?

16. (a) Where did Paul witness and teach? (b) What indicates that Paul made home visits similar to our house-to-house activity today?

gregation at Ephesus, Paul said: "From the very first day that I stepped into the district of Asia . . . I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. But I thoroughly bore witness." To whom? Only to those who ultimately became elders? No, for Paul adds that he witnessed "both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus." So, new persons who needed to know the elementary teachings on repentance and faith were included among those who were taught "publicly and from house to house" right from the start of Paul's missionary service in Ephesus.—Acts 20:18-21; 18:19; 19:1-7; compare Hebrews 6:1.

¹⁷ This phrase "from house to house" is translated from the Greek *kat' oikous*. Though there are other renderings, many well-known versions of the Bible use this expression—"from house to house."* This is because the Greek preposition *kata* is in a "distributive" sense. (Compare the similar use of *kata* at Luke 8:1—"from city to city," "from village to village"; and at Acts 15:21—"in city after city.") Thus it may be said that Paul's 'thorough witnessing' was *distributed* house after house. Bible scholar Dr. A. T. Robertson comments as follows on Acts 20:20:

"By (according to) houses. It is worth noting that this greatest of all preachers preached from house to house and did not make his visits mere social calls."

* The New World Translation, Authorized Version, Catholic Douay Version, American Standard Version, New American Standard Bible, English Revised Version, Revised Standard Version of 1952, The Holy Bible from Ancient Eastern Manuscripts (the Peshitta) by George M. Lamsa, A New Translation of the Bible (Moffatt), the Spanish Versión Moderna, the New Testament in an Improved Version (Newcomb), The New Testament (Spencer), The Englishman's Greek New Testament (Interlinear), the Catholic Confraternity translation of The New Testament, The Westminster Version of the Sacred Scriptures, The Riverside New Testament (Ballantine), New International Version, The New New Testament (Interlinear).

17. (a) What is the basis for many Bible translations' rendering the Greek *kat' oikous* "from house to house"? (b) What would Paul's 'thorough witnessing' indicate that Christian witnessing would include?

As Paul "thoroughly bore witness," Christians today search for spiritually inclined householders, making return visits to those homes and studying with interested persons. Later, as necessary, shepherding calls are made by faithful overseers.*

¹⁸ There was every reason why Paul and other Christians of his day should 'not hold back' in their house-to-house preaching and teaching. Those were critical times. The Jewish system of things was fast approaching its destruction. The Roman emperors were encouraging idolatry. By peoples who were "given to the fear of the deities," there was a pressing need to seek "the God that made the world and all the things in it," the One who was then "telling mankind that they should all everywhere repent."—Acts 17:22-31.

¹⁹ The need for 'thorough witnessing'—from house to house, by informal witnessing, in the marketplaces, by making return visits, by conducting regular Bible studies in the homes—is urgent today. True, as in the apostle Paul's day, the "good news" has been "preached in all creation that is under heaven." But there is the need for further intensive effort before the "great tribulation" strikes. As the apostle Paul told those Colossian Christians, it is necessary for all of us to "*continue in the faith*," established on the foundation and steadfast and not being shifted away from the hope of that good news."—Col. 1:23; Matt. 24:21.

²⁰ As in the heyday of the Roman Empire, so today, worldly pressure is aimed at making Christians abandon themselves to the pleasures, so-called "recreation" and immoralities of godless people—"those who

* For a more detailed discussion of the subject, please see the article "From House to House" in *The Watchtower*, August 15, 1961, p. 503.

18. Why would Paul and his companions not have held back from house-to-house preaching and teaching?

19. (a) Why is the need for house-to-house witnessing, as well as other witnessing activity, most urgent today? (b) In what will our zealous 'continuing in the faith' result?

20. How can whole-souled house-to-house preaching serve as a protection today?

do not know God and those who do not obey the good news about our Lord Jesus"—the very ones who are about to "undergo the judicial punishment of everlasting destruction." (2 Thess. 1:6-9) Our protection lies in working as did Paul and all other zealous Christians of his time, in "always having plenty to do in the work of the Lord," in working "whole-souled as to Jehovah, and not to men." (1 Cor. 15:58; Col. 3:23) Great satisfaction and joy are

to be found in working after the pattern of the apostle Paul and others of the first-century congregation, publicly and "from house to house" and in bearing 'thorough witness' that others may learn about "repentance toward God and faith in our Lord Jesus." (Acts 20:20, 21) As we thus serve, may it always be said of us, as it was of our Master: "The zeal for Jehovah's house of worship has eaten me up."—John 2:17.

PREACHING IN A LAWLESS WORLD

"Because of the increasing of lawlessness the love of the greater number will cool off. But he that has endured to the end is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:12-14.

DO YOU see lawlessness on the increase today? In many parts of the earth disrespect for law and order is rising to a flood tide. Crime is rampant in most big cities. It is no longer safe to walk the streets. In recent years, many governments have been toppled by revolutions, and others are arming to the teeth against rebellion from within and threats from the outside. Even the Communist world is having difficulties, as nationalism takes precedence over socialistic "unity."

² What of Christendom? As Jesus prophesied for our day, "the increasing of lawlessness" has had a devastating effect on many of her sects. The Bible, which advocates proper respect for law and order, is now regarded by many as "out of date." Numerous churches have gone along with the permissive society of the day, winking

at immorality, homosexuality and corruption—thus producing a crop of counterfeit Christians, of the kind that will not "inherit God's kingdom."
—Matt. 24:12; 1 Cor. 6:9, 10.

³ Lawless persons have even tried to penetrate the true Christian congregation, arguing that the "promised presence" of our Lord is not in this day. They ridicule the elders and dispute the Master's appointment of "the faithful and discreet slave" to care for his Kingdom interests on earth. (2 Pet. 3:3, 4; Matt. 24:45-47) Persons of this kind are included in Jesus' warning recorded at Matthew 7:15-23: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. . . . [In that day] I will confess to them: I never knew you! Get away from me, you workers of lawlessness."

⁴ However, Jesus stated concerning truly "sheeplike" ones: "He that has endured to the end is the one that will be saved."

1. To what extent is lawlessness taking over in the world today? (2 Tim. 3:1-5)

2. How has lawlessness permeated many of the sects of Christendom?

3. How have lawless ones tried to penetrate the Christian congregation, and what does Jesus say concerning such persons?

4. What quality are we encouraged to cultivate, and how may we demonstrate it?



How may we demonstrate that we have this quality of endurance? Why, by sharing in the fulfillment of Jesus' further words: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:13, 14) It is by our endurance in proclaiming "this good news of the kingdom" that we may attain to salvation.

⁵ We are not alone in doing this work, for Jesus' prophecy on this "conclusion of the system of things" goes on to tell us

5. (a) Why can it be said that we are not alone in our work? (b) What judging is now being done, and by whom?

that "when the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne." From the invisible heavens he directs a work of judgment, in which he separates the people of the nations "just as a shepherd separates the sheep from the goats." This separating work is climaxed by the "great tribulation," at which time the unresponsive "goats" depart "into everlasting cutting-off," whereas the obedient "sheep" are invited to inherit the kingdom that the Father has prepared for them "from the founding of the world."—Matt. 24:3, 21; 25:31-46.

⁶How do the "sheep" and the "goats" identify themselves as such? This is a consequence of a work of witnessing carried out on earth by the spirit-anointed "brothers" of the king and their companions, a work that reaches "to the most distant part of the earth." (Acts 1:8) In the main, this has been a global campaign of preaching from house to house. Such activity results in the appreciative response to spiritual things that is suggested by the King's words to the "sheep" class: "I was a stranger and you received me hospitably." (Matt. 25:35) He counts their receiving his "brothers" as something being done to him. It is in contrast to the reception given by stubborn persons who pay no attention to spiritual matters. This separating work has indeed been carried forward under angelic direction. (Matt. 25:31, 32) And in conjunction with it there has been angelic aid in declaring the "good news," for how often it has happened that a sincere person has prayed to God for help, only to find one of Jehovah's Witnesses standing at his door! And how often has a Witness been guided by some unusual circumstance to call at a home when spiritual aid is needed the most! Being aware of the support of the myriads of heavenly angels, may we never let up in searching out worthy persons by zealous house-to-house preaching.

FOLLOWING THE FIRST-CENTURY PATTERN

⁷ Among the early Christians there was no division into clergy and laity. Those believers in the Lord Jesus Christ were not merely pew-sitters. They were men and women of action, intensely involved in witnessing "publicly and from house to house."

6. (a) How have the "sheep" and the "goats" been made to identify themselves? (b) How has angelic direction of our house-to-house service often been demonstrated?

7. (a) What indicates that the early Christians were intensely involved in witnessing "publicly and from house to house"? (b) What other comparison may be made between first-century and modern-day Christians?

(Acts 20:20) They literally 'filled Jerusalem with their teaching' and preached the good news "in all creation that is under heaven." (Acts 5:28; Col. 1:23) They were successful because, as historian E. Arnold notes in his book *The Early Christians*: "Even the most simple members of their communities were messengers, spreading the truth entrusted to them." It must be the same today, for these words of Paul apply to all believing Christians: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." And again the result is that multitudes are hearing the "good news," for, "in fact, 'into all the earth their sound went out, and to the extremities of the inhabited earth their utterances.'"—Rom. 10:10, 18.

⁸ How different the prophetic message of true Christians from the formalistic ceremonies of Christendom! Historian H. G. Wells noted this difference in his *Outline of History*, as follows:

"It is necessary that we should recall the reader's attention to the profound differences between this fully developed Christianity of Nicæa [of 325 C.E.] and the teaching of Jesus of Nazareth. . . . What is clearly apparent is that the teaching of Jesus of Nazareth was a *prophetic teaching* of the new type that began with the Hebrew prophets. . . . Its only organization was an organization of preachers, and its chief function was the sermon. But the fully fledged Christianity of the fourth century . . . was mainly a *priestly religion* of a type already familiar to the world for thousands of years. . . . it had a rapidly developing organization of deacons, priests, and bishops."

For their prophetic teaching today, true Christians have the precious good news of the established kingdom, which must be 'preached first in all the nations' before the end comes.—Mark 13:10.

8. What sharp contrast is to be seen between Christendom's religions and true Christianity?

⁹ This modern-day preaching of the "good news" received added impulse after announcement of the projected new magazine *The Golden Age* at the Cedar Point, Ohio, U.S.A., convention on September 5, 1919. This magazine is now called by the Scriptural title "Awake!" (Rom. 13:11) It became the instrument for a special work announced by the Watch Tower Society at that convention:

"THE GOLDEN AGE work is a house-to-house canvass with the kingdom message, proclaiming the day of vengeance of our God and comforting those that mourn."

To this day, the house-to-house work with *Awake!*, and also with the *Watchtower* magazine, continues to be one of the most valuable methods of reaching the people regularly with the "good news."

¹⁰ The house-to-house service of Jehovah's Witnesses gained further impetus from the second Cedar Point convention in 1922, where this memorable call to action sounded forth:

"Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom."

One day of that convention was set aside for house-to-house group witnessing, and it was reported that 10,000 books were distributed by the Kingdom publishers. Down to this day, special programs of house-to-house preaching at conventions add to the joy of those assembled.

A 'LOCUST' ARMY ADVANCES

¹¹ During the 1920's and 1930's this vig-

9. What house-to-house service that was started in 1919 continues with success to this day?

10. What stirring call to action was given in 1922, and how was house-to-house activity tied in?

11. (a) To what was the army of Witnesses Scripturally likened in their house-to-house preaching work? (b) How has this 'locust' activity affected (i) the clergy, (ii) honest-hearted people?

orous witnessing from house to house was like a locust plague passing through Christendom. As Revelation 9:7-10 puts it, "the likenesses of the locusts resembled horses prepared for battle . . . And the sound of their wings was as the sound of chariots of many horses running into battle. Also, they have tails and stings like scorpions." A "mighty" army of zealous Witnesses swarmed through the cities and towns of Christendom, exposing wrong doctrines and hypocritical religious practices. This often stung the clergy into active opposition. The 'locust' band gave notice concerning the approaching day of Jehovah's vengeance on all defamers of his name, and comforted honest-hearted ones with the glad tidings of a paradise earth to be restored under God's sovereignty.—Isa. 61:2.

¹² These "last days" are no time for complacency. (2 Tim. 3:1) As God's prophet Joel declares: "The day of Jehovah is coming, for it is near!" (Joel 2:1) Though this is to be a day of gloom and anguish for false religionists, those who love God can rejoice now in spiritual enlightenment that is like the "light of dawn spread out upon the mountains." (Joel 2:2a) As a 'locust' army, they carried the Kingdom message from house to house. God's prophet describes their zealous action in these striking words:

"There is a people numerous and mighty; one like it has not been made to exist from the indefinite past, and after it there will be none again to the years of generation after generation. Ahead of it a fire has devoured, and behind it a flame consumes. Like the garden of Eden the land is ahead of it; but behind it is a desolate wilderness, and there has also proved to be nothing thereof escaping." (Joel 2:2b, 3)

True, there has never been a spiritual army like these anointed witnesses of Jehovah! They have marched through the earth, exposing the error of Babylonish

12. (a) Why are these "last days" no time for complacency? (b) How may Joel's words concerning the 'locust' army be applied to the activity of Jehovah's Witnesses?

religions, completely devastating any Eden-like appearance of their realm of activity, but bringing comfort to those homes that receive the "good news." Through Joel, Jehovah God says of this witness band:

"Like powerful men they run. Like men of war they go up a wall. . . . On the houses they go up. Through the windows they go in like the thief. . . . And Jehovah himself will certainly give forth his voice before his military force, for his camp is very numerous. For he who is carrying out his word is mighty; for the day of Jehovah is great and very fear-inspiring, and who can hold up under it?" (Joel 2:7-11)

Protected by the myriads of heavenly angels, these spiritual 'locusts' have carried forward their house-to-house visits. The common people have heard them gladly, as the 'fear-inspiring day of Jehovah' draws close.—See *Religion*, chaps. 6 and 7 (1940 C.E.); also *The Watchtower*, issues of June 15 to July 15, 1939, under "Doom of Religion."

¹³ The prophet Joel envisioned this 'locust' army as running like "horses" prepared for the battle, making a sound like that of many chariots. (Joel 2:4-6) A great army indeed are these worldwide proclaimers of the Kingdom, as they carry on spiritual warfare, preaching "from house to house"! And John's vision proceeds to describe mounted horses making up "armies of cavalry" to the number of "two myriads of myriads"—200,000,000! (Rev. 9:16-19) Powerful instrumentalities these "horses" have been for helping with the proclamation of Jehovah's judgments! How well they compare to the millions upon millions of Bibles, books and magazines that the 'locust' band has distributed during these years in their house-to-house activity! (See "*Then Is Finished the Mystery of God*," chap. 17.) In the year 1978 alone, they, accompanied by the "great

crowd" of Revelation 7:9-17, distributed to the homes 216,709,937 copies of the *Watchtower* and *Awake!* magazines. The 'locust' army's house-to-house preaching certainly gives a grand witness.

SURMOUNTING PERSECUTION

¹⁴ Enemies of truth have tried to stop this preaching activity. In many countries, nationalistic rulers have proclaimed a ban against this 'locust' work. They have tried to erect a "wall" against the Kingdom-preaching activity. But the 'locust' army climbs such walls "like men of war." In some towns where the work is under ban, local interested persons have joined with the Witnesses, guiding them to those homes where they know the people to be friendly. At times they will witness to one or two homes in one block and then move over to do the same in another block of houses. Often they witness with the Bible only. In other lands the Witnesses carry on an effective work informally, while they yearn for the day when restrictive shackles may be broken, so that they may freely go from house to house again.

¹⁵ During World War II, religious clergymen in the United States did their utmost to get the house-to-house activity of Jehovah's Witnesses banned. However, on many occasions, the Supreme Court of the United States acknowledged that this house-to-house preaching was supported by the constitutional guarantees of the free exercise of religion and freedom of speech and press. Drawing attention to the Scriptural basis of the activity of Jehovah's Witnesses, the Supreme Court stated, in its majority opinion in *Murdock v. Commonwealth of Pennsylvania*, in May 1943:

"They claim to follow the example of Paul, teaching 'publicly, and from house

13. What "horses" have served today as the instrumentalities of the 'locust' army, and what grand house-to-house witness has resulted?

14. How may Joel 2:7 have application with regard to the activity of Jehovah's Witnesses under ban?

15. How did the United States Supreme Court come out in support of our house-to-house preaching?

to house.' Acts 20:20. They take literally the mandate of the Scriptures, 'Go ye into all the world, and preach the gospel to every creature.' Mark 16:15. . . . This form of evangelism is utilized today on a large scale by various religious sects whose colporteurs carry the Gospel to thousands upon thousands of homes and seek through personal visitations to win adherents to their faith. It is more than preaching; it is more than distribution of religious literature. It is a combination of both."

Truly, the 'locust' army and their companions have been successful in climbing over legal walls that enemies have tried to raise against their house-to-house work.

"FROM HOUSE TO HOUSE" WORLD WIDE

¹⁶ In explaining one of his parables, Jesus said: "The field is the world . . . The harvest is a conclusion of a system of things, and the reapers are angels." (Matt. 13:38, 39) The apostle John also saw in vision angelic activity at this 'time of the end,' and so he wrote:

"I saw another angel flying in mid-heaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters.' And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the wine of the anger of her fornication!'" (Rev. 14:6-8)

How could all peoples of mankind be advised of the everlasting good news concerning God's Kingdom rule, and of the impending fall of the world empire of false religion and its destruction? Would it be by Christendom's method of going into so-called "pagan" lands, building schools, hospitals and relief centers and

incidentally preaching to the "rice Christians" that came to them? No, for such methods could never succeed. They have not succeeded, and the religions of Christendom, which have been partners in gun-running and colonial warfare through the centuries, are held in very poor esteem throughout many of the non-Christian countries of earth.

¹⁷ The angels of heaven have guided a far different missionary service in recent years. Starting in the year 1943, Jehovah's Witnesses have been operating the Watchtower Bible School of Gilead (originally at South Lansing, New York, U.S.A.) for the express purpose of training missionaries for the world field. And these missionaries have been sent forth, to preach "publicly and from house to house," conduct home Bible studies and gather interested persons into new congregations. Has this public preaching "from house to house" been successful? Surely it has. In 1943, 126,329 Jehovah's Witnesses throughout 54 countries and territories of earth were serving in 6,310 congregations. In 1978, 35 years later, there were 2,182,341 active Witnesses, in 205 countries, organized into 42,255 congregations.

¹⁸ As "the hour of the judgment" by God hastens nearer, so must this house-to-house activity by those of you who are home missionaries and foreign missionaries hasten on to its conclusion. (Rev. 14:7) Though many persons today may show a "goatlike" disposition, there are still "sheep" waiting in your territories. As you courageously continue your house-to-house activity, heavenly angels will see that you are guided to these "sheep." The enthroned King, Christ Je-

17. What methods have been used by the missionaries of Jehovah's Witnesses, and with what result?

16. (a) What angelic activity now takes in the world field? (b) Why have the "preaching" methods of Christendom's missionaries proved unsuccessful?

18. (a) Is house-to-house witnessing important today, and why do you so answer? (b) How should Jehovah's people regard their role in connection with the judgment work? (c) What must we do to be assured of happiness as the final outcome?

sus, is the Judge. We are simply humble servants privileged to play a role in connection with his judgment work, and we may do so by 'thoroughly bearing witness and teaching publicly and from house to house.' (Acts 20:20, 21) Very soon the

lawless cities of Christendom and of the entire earth will "actually crash in ruins, to be without an inhabitant." Then, happy will be those who answered the call to Jehovah's service, saying: "Here I am! Send me."—Isa. 6:8-11.

They **Preached** from **House to House**

BACK in 1956, two full-time preachers of Jehovah's Witnesses were assigned to work in the small town of Princeton, Kentucky, where no Witnesses lived. It made sense that, to cover the territory effectively, they should live right in Princeton. They had no car, and it was difficult to commute from the distant town where they were staying with some Witnesses. How would they arrange for accommodations?

Well, they went from house to house, as was their custom, preaching the good news of God's kingdom. When they found persons who manifested some interest, they explained their need for a place to stay, so that they could thereby serve the community more effectively in their Bible educational work. Unfortunately, however, none had any extra room to accommodate them.

"It was getting toward evening," Katie Williams, one of the full-time Kingdom proclaimers, explained recently at a circuit assembly, "and we came to the last house at the end of the street we were working." After informing the lady that they were Bible students, and briefly telling her about the nature of their work, Katie and her companion explained their need for rooming accommodations.

At that, the lady called out to her husband: "Here are some Bible students, and they are looking for a place to stay."

"Bible students?" he asked. "Let them come in. This is what we need." The two girls were a little surprised by the warm reception. But then the lady said: "We need you to help us motivate our congregation."

They soon learned that her husband, Frank Wattle, a man about 70 years of age, was a local Baptist minister. "They had welcomed us so warmly," Katie explained, "that we accepted

their invitation to stay." Later, Frank informed the girls that what he really had in mind was converting them to his religion.

From the first morning, Katie and her partner began the day's activities by discussing a Bible text, inviting the Wattleys to sit in and share. The older couple readily accepted the invitation. One morning a text under consideration was Ezekiel 18:4, which says: "The soul that is sinning—it itself will die."

"What? You mean the soul dies?" Frank asked. "Just wait a minute. I need to learn something more about this." So a regular Bible study was begun with him and his wife. After becoming convinced regarding the Bible's teaching about the soul, Frank said: "Listen, girls, I can never go back to teaching my congregation the immortality-of-the-soul doctrine." So he and his wife left the Church and began preaching from house to house along with Katie and her partner. But that was not all.

A number of the members of Frank's former congregation began to study the Bible with them. In time, meetings were arranged in the Wattle home and, as the group increased in size, a store was rented for the meetings. Many, including the Wattleys, soon were baptized. A Witness from another town would come over and conduct the meetings. Eventually a new congregation of Jehovah's Witnesses was formed.

When their place of meeting became too crowded, Frank said: "We want to donate a lot to the congregation." In time, a Kingdom Hall was built on that location. Frank Wattle remained a faithful witness of Jehovah until his death, and Katie Williams is now in her 32nd year of pioneering, still regularly preaching from house to house.

What others have said about house-to-house WITNESSING

When it came time for Jehovah to execute judgment on the apostate city of Jerusalem, he gave his prophet Ezekiel a vision, in which he saw a man clothed with linen and having a writer's inkhorn. To this man Jehovah gave the commission: "Pass through the midst of the city, through the midst of Jerusalem, and you must put a mark on the foreheads of the men that are sighing and groaning over all the detestable things that are being done in the midst of it." The ones who received a mark of approval were spared at the time of destruction. All others perished.—Ezek. 9:2-11.

A similar marking work is being done today, identifying those who are distressed over the hypocrisy, corruption and bloodguilt that they find in Christendom, and who are willing to put on the true Christian personality—with everlasting life in view. Throughout the realm of Christendom, this marking work is being accomplished by Jehovah's Witnesses under the leadership of the class pictured by the "man . . . clothed with linen" and largely by a vigorous campaign of preaching "this good news of the kingdom" from house to house. (Matt. 24:14; Acts 20:20) How has this witnessing campaign been received by the people?

As in Ezekiel's day, some have been willing to receive the mark of true Christianity. Others have bitterly opposed the message. Still others have spoken words of commendation for the Witnesses and their preaching methods. For example, Catholic priest John A. O'Brien told some 200 priests at St. Joseph's Seminary in New York:

"In recruiting converts and reclaiming lapsed members, nothing beats personal contact. This is achieved by the tactful, courteous, well trained door-bell apostle. The secret of the phenomenal success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that the apostolic method is now used by non-Catholic sects, especially Jehovah's Witnesses, whose numerous converts put us Catholics to shame."—"The Monitor," July 7, 1961.

A similar note was sounded by Catholic priest J. S. Kennedy, who said, in writing about Jehovah's Witnesses:

"Their door-to-door canvass in pursuit of converts is intensive and never stops. . . . their zeal and self-sacrifice should give us pause."—"Our Sunday Visitor," June 3, 1962.

And more recently, a conference of religious leaders in Spain noted the following:

"Perhaps [the churches] are excessively neglectful about that which precisely constitutes the greatest preoccupation of the Witnesses—the home visit, that comes within the apostolic methodology of the primitive church. While the churches, on not a few occasions, limit themselves to constructing their temples, ringing their bells to attract the people and to preaching inside their places of meeting, [the Witnesses] follow the apostolic method of going from house to house and of taking advantage of every occasion to witness."—"El Catholicismo," Bogotá, Colombia, September 14, 1975.

While orthodox religions wait for people to come to them, Jehovah's Witnesses follow the example of Jesus and the apostles in going to the people. Even under ban or persecutions, they keep on proclaiming the "good news," as did Christ's early followers, of whom it was said:

"Great persecution arose against the congregation that was in Jerusalem; all except the apostles were scattered throughout the regions of Judea and Samaria. However, those who had been scattered went through the land declaring the good news of the word."—Acts 8:1, 4.

There was no stopping the preaching of God's kingdom back there.

ON A WORLDWIDE SCALE

In modern times, an extensive witness was given in Christendom up until World War II. This witness was expanded greatly as missionaries were trained and sent forth from the Watchtower Bible School of Gilead, South Lansing, New York, from 1943 onward. In country after country, they carried out intensive

house-to-house preaching, following through with many home Bible studies. And the result? As early as the year 1950, a professor of religious history at Northwestern University, U.S.A., wrote the following:

"Jehovah's Witnesses have literally covered the earth with their witnessing. . . . It may be truly said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses. . . . This movement will very likely go on from strength to strength."—C. S. Braden, in his book "These Also Believe."

Others have also made a study of the missionary activity of Jehovah's Witnesses. One of these scholars, Bryan Wilson, a professor at All Souls College, Oxford University, England, visited Japan, where he studied what he terms "the recent rapid growth" in the ranks of Jehovah's Witnesses. The results of his studies were published in the "Social Compass" of January 1977, and interesting comments such as the following were made:

"Witnesses offer a wide range of practical advice, couched in language of authority, on marital relations, moral issues, the rearing of children, and other practical matters. . . . [For parents] the Witnesses have a great deal to offer by way of firm advice substantiated in Holy Writ and integrated into a coherent philosophy of life dominated by single-minded purpose. . . . Furthermore, the advice of the Witnesses has the added cachet of being offered uniformly and without concessions to local cultural preoccupations. It is offered without being patronizing and without privilege or prejudice, and it has the strength of being uncompromising. . . . No one adopts Watch Tower religion explicitly for its beneficial consequences: its teachings with respect to the upbringing of children cannot be regarded as an analogue of rice in the recruitment of natives by the old Catholic and Protestant missions."

Today, in Japan, more than 48,000 native Jehovah's Witnesses are preaching the grand hope of God's kingdom from house to house. In a survey of 377 of these Witnesses in Tokyo, Professor Wilson found that 58.3 percent became interested through house-to-house calls, whereas 34.3 percent were first witnessed to by a relative, friend or acquaintance. Thus, it can be appreciated how effective house-to-house calls have proved to be in this missionary field. The professor also asked those interviewed

what it was that first attracted them to Jehovah's Witnesses, and typical replies were the following:

"The kindness of the Witnesses." "The lack of any smell of religious formalism and the absence of show." "The warmth of the Witnesses attracted me, their neatness, their desire to help and the good relationships among them." "The attitude and personality of the publisher who first talked to me." "The quality in the congregation." "I was surprised to find such meek people." "I was impressed by the polite speech of the Witnesses. When I attended the 1973 Assembly, I was impressed by the unity of the organization: I thought I was observing well-trained soldiers." "The people were loving and kind; and they enjoyed the meeting, and they sincerely tried to apply Bible principles in their lives." "The love and warmth among Jehovah's Witnesses."

Returning now to the Western world, let us examine an article appearing in "U.S. Catholic" of January 1979. It was written by William J. Whalen and is entitled "Jehovah's Witnesses: Gonna Take a Fundamental Journey." The sub-heading asks the question: "Does door-to-door religion work?" Then the article proceeds to an impartial discussion of the history and activities of Jehovah's Witnesses. In conclusion, the writer says:

"A hundred years ago a young man [Charles Taze Russell] left his clothing store and started to teach his interpretation of the Bible. Since then hundreds of people have died rather than deny what they understand to be the will of Jehovah. Others have risked their lives and those of their children rather than accept a blood transfusion. Many have spent long years in prisons and concentration camps.

"In 1962 I concluded a study of Jehovah's Witnesses with this observation: 'That the New World Society will suddenly run out of steam is doubtful. Whether Armageddon lies around the corner or not, hundreds of thousands if not millions of people live each day in the belief that it does.' Armageddon is still just around the corner, and there are well over twice as many Witnesses today as then. All signs indicate the Watchtower Society will probably double again in size during the next decade."

Obviously, in the opinion of the writer just quoted, "door-to-door religion" does work. But most important of all is Jehovah's spirit and blessing upon his people.—Zech. 4:6; John 14:15-17.

It is filling a need!

AT LAST year's "Victorious Faith" conventions, *My Book of Bible Stories* was released. This is a publication totally different from any produced before by Jehovah's Witnesses. It has large print and easy-to-understand language, and is illustrated with over 125 beautiful, large, full-color pictures. "It is a book for which there is a need," the speakers at those conventions said.

Those words have indeed proved true. About six million copies of the book have already been printed in 10 languages. And at the Watch Tower Society's offices in Brooklyn, New York, hundreds of letters of appreciation have been received for it. One woman wrote: "My son, who is a printer, has expressed his professional admiration for the quality of workmanship it contains."

HOLDING INTEREST EVEN OF INFANTS

In this age of television and picture books, the capturing and holding of attention with the printed page is a real challenge. But this new book, which gives the reader an idea of what the Bible is all about, has been doing this. "Our two-year-old son takes it with him wherever he goes," writes a couple from Ontario, Canada. "He was watching TV with his book by his side when, in the midst of his favorite TV program, he said: 'Mommy read me a story.' Off went the TV!"

A mother from Virginia reports: "Every day since the release we go out onto the porch and read the new book. No matter what he is doing, my son drops it and comes running, saying, 'Bible,' and sits on my lap to listen to the reading. This really

thrills me, to see such an interest." How old is this boy? *Only 16 months!*

The value of teaching children from infancy cannot be overemphasized. (2 Tim. 3:15) A young couple, who began studying the Bible with Jehovah's Witnesses about the time their son was born, took seriously the Scriptural encouragement to begin teaching him early. A friend says: "When Joshua was eight months old, he and his parents went out for a meal. They began to eat, forgetting to pray. When they began to feed Joshua, he refused to eat, persistently grabbing for the person's hand next to him to cover his eyes. Soon the father realized that Joshua wanted to pray. After the prayer, he ate all his food."

"John and Barbara worked hard with Joshua," the friend continues, "and with the wonderful aid for teaching, *My Book of Bible Stories*, he can tell you all the Bible characters and lessons to be learned in it from creation to the crossing of the Jordan River. When Joshua is asked why he loves Jehovah, he replies, 'Because Jehovah's laws are righteous.'"

A mother from California expresses warm appreciation for the new book, explaining: "My son Joel, who is almost two, understands speech well enough to catch the drift of a conversation. But he isn't patient enough to sit still for the whole story. Tonight, before bed, we looked at some of the pictures, and I explained the ones that interested him. When he'd had enough, he closed the book, looked up at me and said, 'Prayer?' This from a child who doesn't even say two-word sentences."

A letter from a family in Arkansas tells about a unique way that the book is being

used. "Some parents here are taping the stories for busy hours when mom can't sit down to read to small ones. Soon they will have it memorized! Our baby Samuel is 18 months old and can't say much yet. But he understands the meaning behind the beautiful *large* pictures. He knows, for example, not to hit kitty with a stick because Jehovah didn't like Cain anymore after he did that to Abel."

VALUE OF THE PICTURES

The teaching value of the book's pictures is indeed great, giving truth to the saying "A picture is worth a thousand words." "The pictures hold our son's attention while we read to him," parents from California write. "Any information the story leaves out, the picture supplies. Kelly can tell us something about every picture in the book. We are amazed at the way the pictures vividly recall the stories to his mind."

An experience of a New York mother also underscores the value of the pictures. "When *My Book of Bible Stories* was released," she explains, "I showed it to Sy and we talked about it quite a bit. He asked some questions in his three-year-old way, and I assumed that that was that. What a surprise I had!"

"One night after I put him to bed and we said our prayer, I left the room. In a few minutes he called, 'Bring *My Book of Bible Stories*.' I said to myself, 'Fine,' figuring that within a few seconds it would be thrown out of the crib onto the floor. Well, after five minutes and not a squeak, I looked in. There he was studying the pages. Ten minutes went by—15 minutes—close to 20 minutes! Twenty minutes of complete silence 'studying' this publication! This practice has been fairly regular ever since the convention."

Many parents report similar experiences of youngsters really becoming absorbed in the book. "Now that all have received

their own personal copies," writes a Florida mother, "I am the one who is being asked to sit down, literally for hours at a time, to explain the meaning of each picture and re-read each story."

Referring to previous publications of Jehovah's Witnesses, a couple from Puerto Rico writes: "It isn't that our children didn't like the *Paradise* book or the *Great Teacher* book. But the illustrations just didn't have the same appeal as those in children's storybooks, and they always tended to look for those books first. Now they enjoy more their new book of Bible stories, and for this we are very grateful."

A Michigan housewife, in a moving letter of thanks, says that she long desired to have such a book. "Needless to say, how pleased I was," she remarks. "The book was so masterfully compiled, so beautifully illustrated to enhance our imaginations, and so diligently designed to be enjoyed by all! My children now choose that book over all others to be read to them every evening."

OLDER CHILDREN BENEFITING

The book is of equal, if not greater, interest to children who already have learned to read. "Our six-year-old daughter completed reading the *Bible Story* book on her own," reports a sister who was truly amazed at how much knowledge her daughter had gained. Referring to the family Bible reading for the Theocratic School, the mother explains: "Quite often, upon pausing to catch my breath, our little six-year-old would continue the Bible history in her own words. Needless to say, the undivided attention my husband and I now get while reading the Bible with our children is noteworthy."

The book is also helping youngsters to talk to others about the Bible. A Canadian mother writes: "Our boy, who is nine and a half, never really was interested and never enjoyed sitting down to study. But

I'm happy to say that yesterday he came into the house and said: 'Mom, will you get me my new book? I want to show George.' And that's not all. He came in about 30 minutes later and asked if his friend George could have a study too. So we all sat down at our table and had a study. We all looked up the Bible citations and, best of all, we all enjoyed it."



What children read in the book is strongly motivating some of them. "I have read it five times now," writes a nine-year-old from Virginia. "I am now reading it to my four-year-old

brother. The book gave me confidence to place magazines. The thing that gave me the faith was the stories about Enoch and Noah, who had to be brave." An Illinois eight-year-old says: "I talk to the kids in my school and they really like what I teach them, and I use the *Bible Story* book to help me."

TEEN-AGERS BENEFITING TOO

Is it only younger children that enjoy information that is written in a concise, simple style and is illustrated with many large pictures? Not at all! "I know that this book was especially made for the younger children," writes a 15-year-old from Iowa, "and I don't consider myself a young child. But from the bottom of my heart I can say that next to the Bible this is the finest book I've ever read."

A 16-year-old Californian explains: "The illustrations in this book caught my attention and have encouraged me to do more personal Bible reading." She adds: "I wish the studies would keep going on and on. I've read the *Paradise* book, the *Great Teacher* book and the *Youth* book over the years; but this is my favorite."

The Bible information learned from *My Book of Bible Stories* and the lessons taught in it are beneficial, regardless of a person's age. A 17-year-old Michigan girl writes: "I really appreciated the story 'Dinah Gets into Trouble.' I learned that it's very important to stay where you belong and never venture out where there is danger, because if we do something that we're not supposed to do, Jehovah will not protect us when we get into trouble."

FOR ADULTS AS WELL?

Can it really be said that *My Book of Bible Stories* fills a need for adults as well? Yes, it can. How so? Well, for one thing, the Bible accounts are presented in the order that they happened. And a mother from Pennsylvania explains: "I have such a problem placing people and things in

their right place in history. So it's a real help to me." Not a few of the hundreds of letters received express thanks for this feature of the book. But that is not the only reason older ones say that the book fills a need for them.

"I am an old lady," a letter from Texas says, "but I want to thank you for *My Book of Bible Stories*. I appreciate the big print and lovely pictures. This makes it easy to read at night when I am very tired." She adds: "The basic message of the book, which is, 'If Jehovah says "No!" don't do it; if he says to do something, do it!' comes through loud enough for even old ladies to hear."

Another letter says: "Although my husband and I have no children, I must tell you how very much I appreciate this new book. It has always been difficult for me to picture Bible events. So I feel that even for an adult this publication will be a valued and beneficial Bible aid."

Happily, some who are not Witnesses are realizing this. "My husband is not in the truth," writes a Michigan Witness, "but upon receiving *My Book of Bible Stories* he immediately sat down and read with the children all the stories dealing with Moses. He said that he intended to study with them from this book on a regular basis, saying that he thought it would really help him also! I pray our family may be united at last in Jehovah's pure worship."

Actually, the book contains many details from God's Word that even veteran Bible students may not remember. A 57-year-old Indiana Witness writes: "I appreciate how detailed it is. For instance, a sister pointed out how her granddaughter asked her mother, 'Who in the Bible had seven braids?' I'm glad she didn't ask me. Since then I read the account in the book and looked it up in the Bible and I enjoy bringing this out to others."—Judg. 16:13-19.

Emphasizing the value of the book, a letter from Utah says: "As a family we have tried to read from it every night and we find it very enjoyable. The thing I thought you would find interesting about all of this is our family circumstance. I am 31 years old and an elder in our congregation. My wife is 24 and we have no children. Yet we consider this book to be one of the finest publications we have ever received. So while it was written for children, all can benefit from this new release because of the simple and straightforward way in which it is written."

USE IN THE FIELD SERVICE

Surely, this is a fine book to offer to persons who desire to learn more about God's Word. "In more than 28 years of field service, I have never seen anything this easy to place with the public," writes an elder in Mississippi. "Last Friday (Dec. 22, 1978) our car group of four placed

16 books, which was all we had, and this has proved to be a typical day with this publication. The public is thrilled with this new book, as are we."

Another Witness, in New Jersey, says: "The return visits on [individuals obtaining] that book have been fantastic, with persons making comments like: 'Now I know that God's name is Jehovah.' 'My children have practically read the ink off the pages.' 'I couldn't put it down.' 'My children go to bed without any trouble if I promise to read to them from the *Bible Story* book.' One lady said, 'I thought nothing could get me away from the soap operas.'"

Jehovah's Witnesses will be featuring *My Book of Bible Stories* in their public witnessing work. Do your friends, neighbors and relatives have a copy? Why not offer them one? Many persons undoubtedly will benefit from receiving a copy, for the book does indeed fill a need today.

Written Reviews for Children

Reviews are acknowledged as a valuable teaching tool. That is why, every few weeks, Jehovah's Witnesses have a written review in their Theocratic School. This provides opportunity for students to examine how much they are learning and remembering. But what about the young children? The reviews are generally too difficult for them.

A Witness in Illinois (U.S.A.) writes: "Lately, for the little ones, we've been making up our own written review papers based on 'My Book of Bible Stories.' The children think it's great. It gives them something to do during written review time, and it lets us see how much they're learning."



INSIGHT ON THE NEWS

● In the recent flurry of published information celebrating Albert Einstein's centennial, news

columnist Joseph Kraft wrote concerning Einstein's views on nationalism:

"Measles of the Human Race"

"[Einstein] set an example in renouncing nationalism.

'I never identified myself with any particular country,' he once wrote. He called nationalism 'an infantile disease . . . the measles of the human race.'"

Similarly, in a letter to the editor of Bombay's "Indian Express" newspaper, an Indian man stated: "I do not believe in patriotism. It is an opium innovated by the politicians to serve their ugly ends. It is for their prosperity. It is for their betterment. It is for their aggrandizement. It is never for the country. It is never for the nation. It is never never for common men and women like you and I. . . . This sinister politician-invented wall shall divide man from man—and brother from brother; till one day it shall bring about man's doom by man. Patriotism or nationalism, to my mind, is an idiotic exercise in artificial loyalty. . . . I take no hypocritical pride in being petty this or that. I belong to mankind."

● Why did the recently published "New International Version" (NIV) of the Bible

Hiding the Truth

fail to use the name of God where it appears about 7,000 times in ancient Bible manuscripts? In response to a person who inquired about this, Edwin H. Palmer, Th.D., Executive Secretary for the

NIV's committee wrote:

"Here is why we did not: You are right that Jehovah is a distinctive name for God and ideally we should have used it. But we put 2 1/4 million dollars into this translation and a sure way of throwing that down the drain is to translate, for example, Psalm 23 as, 'Yahweh is my shepherd.' Immediately, we would have translated for nothing. Nobody would have used it. Oh, maybe you and a handful [of] others. But a Christian has to be also wise and practical. We are the victims of 350 years of the King James tradition. It is far better to get two million to read it

—that is how many have bought it to date —and to follow the King James, than to have two thousand buy it and have the correct translation of Yahweh. . . . It was a hard decision, and many of our translators agree with you."

Palmer cites "King James tradition" as well as mercenary considerations to rationalize removing God's name from His own book. However, it is of interest that even the "King James Version" itself puts such reasoning to rout when saying of God's opposers: "Fill their faces with shame; that they may seek thy name, O LORD. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."—Ps. 83:16-18.

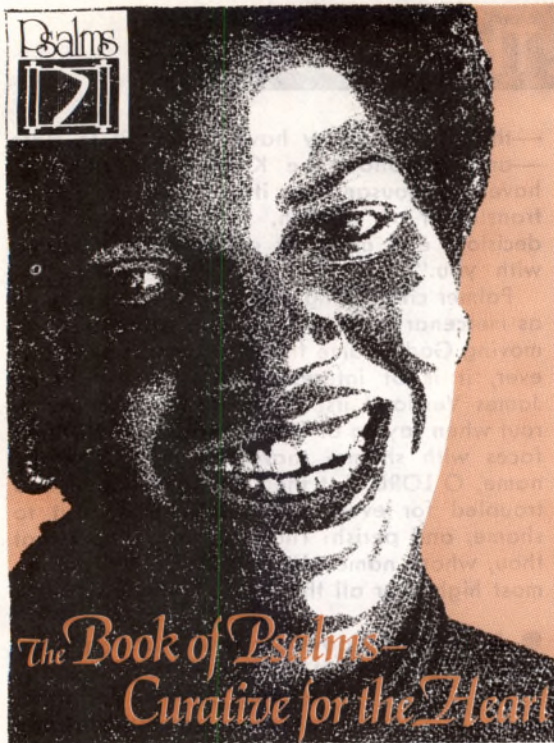
● Since taking power a few years ago, the Frelimo rulers of Mozambique have steadily moved against religion.

Getting 'Burned' in Mozambique

"A renewed anti-Christian drive is gaining momentum," reports "To the Point International" news-magazine. The article expresses surprise at the "re-

lentless onslaught on the Christian churches from which the [Frelimo] insurgents received widespread support" when taking over the country. "Led by the influential Roman Catholic bishop of Nampula, Dom Manuel Vieira Pinto, who declared himself openly on Frelimo's side, many missionaries and priests gave assistance to the terrorists, aiding them at home and promoting their cause abroad." In one instance, "Pope Paul VI welcomed to Rome a deputation of top leaders of the guerrilla movements, including Frelimo's vice-president Marcelino dos Santos." But "the Christian churches' open sympathy for the so-called 'liberation movements,' has apparently paid no dividends," observes "To the Point." In fact, the clergymen mentioned above "all have now fled the country or been expelled by the new rulers whom they helped to achieve power."

The Bible shows that similarly the world's rulers will turn against all religions world wide that have prostituted themselves to carry political favor.—Rev. 17:1-3, 16.



THE book of Psalms constituted the book of poetry and song of the ancient Hebrew nation. Its lyrics were set to music and were used in the worship of Jehovah at the temple in Jerusalem, as well as being the primary songs in the homes and hearts of individual Israelites. The poetry was not based on the rhyming of words, nor altogether on meter. Often, there is parallelism in thought, sometimes synonymous, sometimes contrasting. This enables the mind and the spirit of the reader to follow the thought smoothly so that much better understanding and motivation result. The repetitive effect, along with the variation in expression, emphasizes the truths expressed, while making them stand out in greater fullness and clarity. These few examples from the thousands available will well illustrate:

"The law of Jehovah is perfect, bringing back the soul.

The reminder of Jehovah is trustworthy, making the inexperienced one wise."—Ps. 19:7.

"The wicked one is borrowing and does not pay back,

But the righteous one is showing favor and is making gifts."—Ps. 37:21.

"If I should walk in the midst of distress, you will preserve me alive.

Because of the anger of my enemies you will thrust out your hand, And your right hand will save me."—Ps. 138:7.

The Psalms are directed to the heart. The profound influence they exert is due to the fact that, through the Psalms, God lays bare the human heart, touching upon its every emotion and trial. Love, joy, ecstasy, praise, sorrow, discouragement, repentance, hope—the reader can identify with all of them. The depression that comes with sickness, bitter enmity on the part of associates, disappointment in a trusted friend turned traitor, the feeling of dejection and the fear of God when a person has sinned, the elation when an individual has a knowledge of forgiveness of his sin—all of these and the thousand other emotions caused by the vicissitudes of life are not only read by the reader, but also felt.

For these reasons the Psalms are an integral, indispensable part of the Word of God, which is able to make the man of God "fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) The book deals with human nature realistically and brings comfort to the reader on every human problem, making the Psalms timeless, as applicable to today's living as they were thousands of years ago.

GOD'S GLORY AND MAJESTY

The Psalms powerfully express the attributes of God—his glory and perfection. The beauty of Jehovah's eternity, majesty and omnipotence are magnificently portrayed. A glimpse can be seen in these three brief excerpts:

"O Jehovah, you yourself have proved to be a real dwelling for us

During generation after generation.

Before the mountains themselves were born, Or you proceeded to bring forth as with labor pains the earth and the productive land, Even from time indefinite to time indefinite you are God. . . .

For a thousand years are in your eyes but as yesterday when it is past, And as a watch during the night."—Ps. 90:1-4.

"Long ago you laid the foundations of the earth itself,

And the heavens are the work of your hands. They themselves will perish, but you yourself will keep standing;

And just like a garment they will all of them wear out.

Just like clothing you will replace them, and they will finish their turn.

But you are the same, and your own years will not be completed."—Ps. 102:25-27.

"Clouds and thick gloom are all around him; Righteousness and judgment are the established place of his throne.

Before him a very fire goes,

And it consumes his adversaries all around. His lightnings lighted up the productive land; The earth saw and came to be in severe pains.

The mountains themselves proceeded to melt just like wax on account of Jehovah,

On account of the Lord of the whole earth."
—Ps. 97:2-5.

Similarly, God's close relationship with his people permeates the Psalms, as the next few subheadings demonstrate:

HIS LOVING CARE FOR HIS PEOPLE

"Because you said: 'Jehovah is my refuge,'

You have made the Most High himself your dwelling;

No calamity will befall you,

And not even a plague will draw near to your tent.

For he will give his own angels a command concerning you,

To guard you in all your ways.

Upon their hands they will carry you,

That you may not strike your foot against any stone."—Ps. 91:9-12.

HIS MERCY

"As a father shows mercy to his sons,

Jehovah has shown mercy to those fearing him.

For he himself well knows the formation of us, Remembering that we are dust."—Ps. 103:13, 14.

"If errors were what you watch, O Jah,

O Jehovah, who could stand?

For there is the true forgiveness with you,

In order that you may be feared.

I have hoped, O Jehovah, my soul has hoped, And for his word I have waited."—Ps. 130:3-5.

MAN'S SINFULNESS AND NEED OF REPENTANCE AND FORGIVENESS

"Do not enter into judgment with your servant; For before you no one alive can be righteous."—Ps. 143:2.

"O Jehovah, do not in your indignation reprove me,

Nor in your rage correct me.

For your own arrows have sunk themselves deep into me,

And upon me your hand is come down.

There is no sound spot in my flesh because of your denunciation.

There is no peace in my bones on account of my sin.

For my own errors have passed over my head; Like a heavy load they are too heavy for me.

My wounds have become stinky, they have festered,

Because of my foolishness.

I have become disconcerted, I have bowed low to an extreme degree;

All day long I have walked about sad."
—Ps. 38:1-6.

"Look! With error I was brought forth with birth pains,

And in sin my mother conceived me."

"May you purify me from sin with hyssop, that I may be clean;

May you wash me, that I may become whiter even than snow."

"Conceal your face from my sins,

And wipe out even all my errors."—Ps. 51:5, 7, 9.

"Happy is the one whose revolt is pardoned, whose sin is covered.

Happy is the man to whose account Jehovah does not put error,

And in whose spirit there is no deceit. . . .

My sin I finally confessed to you, and my error I did not cover.

I said: 'I shall make confession over my transgressions to Jehovah.'

And you yourself pardoned the error of my sins."—Ps. 32:1-5.

HOPE AND CONFIDENCE IN GOD

"Blessed be Jehovah, who daily carries the load for us,

The true God of our salvation.

Selah.

The true God is for us a God of saving acts;
And to Jehovah the Sovereign Lord belong the ways out from death."—Ps. 68: 19, 20.

"Whom do I have in the heavens?

And besides you I do have no other delight on the earth.

My organism and my heart have failed.

God is the rock of my heart and my share to time indefinite.

For, look! the very ones keeping away from you will perish.

You will certainly silence every one immorally leaving you.

But as for me, the drawing near to God is good for me.

In the Sovereign Lord Jehovah I have placed my refuge,

To declare all your works."—Ps. 73:25-28.

"In God I have put my trust. I shall not be afraid.

What can earthling man do to me?"—Ps. 56:11.

"For this God is our God to time indefinite, even forever.

He himself will guide us until we die."—Ps. 48:14.

THE MESSIANIC KINGDOM

The Psalms have much to say about Christ Jesus and the Messianic kingdom, not mentioning him by name, but describing him, particularly as a glorious king governing the entire earth in peace and righteousness. Some psalms seem to prophesy directly about the Messiah, as, for example, Psalms 2 and 110. In many cases other psalms speak of the Messiah, not directly, but *typically* and *figuratively*. That is, the psalmist had his own problems or the affairs of the nation immediately in mind, and what he said applied directly to his own time. But in *principle*, or in a second and *complete* or *final fulfillment*, what he said is made applicable to Christ by writers of the Christian Greek Scriptures. Very likely the psalmist did not always have the Messiah in mind, nor did he fully understand the typical or figurative application, even as the apostle Peter says that the prophets did not by any

means fully understand the meaning of all the things they prophesied.—1 Pet. 1:10-12.

An example of this is found at Psalm 102: 25-27, quoted above. Verse one of the psalm shows that the psalmist was speaking to Jehovah. But in Hebrews 1:10-12 the apostle Paul attributes these qualities to Jesus Christ, because Jesus is the one whom God used in the work of creation and to whom he has now committed all authority "in heaven and on the earth." (Matt. 28:18; Col. 1:15-17) Jesus represents God to us fully in all his qualities and actions.

Psalm 22, attributed to David, relates, partly in figurative language, some of the sufferings of Christ. (Compare Psalm 22:1 with Mark 15:34; also compare the entire psalm with the four gospel accounts of Jesus' trial and impalement.) The description of the events is couched in such language as to have a fuller fulfillment in Christ's life.

However, some understanding of the application of their writings to the Messiah was held by the psalmists. When David wrote Psalm 16, he was inspired to prophesy about the Messiah whose soul was not to be abandoned to She'ol or Ha'des (the grave) *forever*, neither was his buried flesh to undergo complete corruption. (Acts 2:31, *New International Version*; *The Jerusalem Bible*; *Revised Standard Version*) Accordingly, the apostle Peter, speaking to thousands of Jews on the day of Pentecost, pointed out that the reference was to the Messiah, when he said: "Therefore, because he [David] was a prophet and knew that God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des [*Hebrew, She'ol*] nor did his flesh see corruption."—Acts 2:30, 31.

Before the assembled Jews, who fully accepted the Psalms as inspired, Peter used this argument very forcefully, along with the Messianic 110th Psalm, to prove that Christ was referred to and that he had been resurrected from Ha'des (She'ol). He said that David himself died and was buried and that his tomb was right then among the Jews as evidence of this fact. They knew that he went to She'ol, or Ha'des, and that his flesh did see corruption, or decay. They then understood that David was not speaking about himself. So, since this was true, David, being a prophet, was speaking of one of his own offspring to

whom this would occur. The evidence consisting of the events in connection with Jesus' death and resurrection was also before the Jews right then, proving clearly that David was speaking prophetically of Christ, a descendant of David. (1 Pet. 1:10-12) This argument had a powerful effect on the Jews listening to Peter's speech.—Acts 2:29-36.

In every way the Psalms exalt God and his Son and help us to come to know better those of whom it is said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) The Psalms describe the trials common to all humankind and show us how to pray in happy and in troublesome times. Whatever problem we may have, there is a psalm to assist us and to offer soothing balm to the heart.

QUESTIONS from READERS

● Why could the apostle Paul say: "As for me, through law I died toward law"?—Gal. 2:19.

The apostle's words form part of an argument showing that a man cannot make himself righteous before God through "works of law." Paul wrote: "We who are Jews by nature, and not sinners from the nations [that did not have the Mosaic law and that conducted themselves in a lawless way from the standpoint of the Jews], knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous."—Gal. 2:15, 16.

The Law made Paul aware of the fact that he simply could not keep it perfectly. It condemned him as a sinner who was deserving of death. No matter how scrupulously he might try to observe the requirements of the Law,

The apostle Paul spoke of needing help in prayer, saying: "What we should pray for as we need to we do not know." (Rom. 8:26) This is often true of every Christian. Many times from the book of Psalms we can get the needed help to express our innermost thoughts and desires more fully to God.—Compare Ephesians 5:19; Colossians 3:16.

The Psalms, by touching on the various human emotions, create a warm personal appeal. The reader can see himself and feels that they are speaking to him, or for him. His innermost thoughts and motivations are touched, and his heart is searched. He is moved to make adjustments in his life. In doing so he is enriched, and comes closer to a knowledge of God. Everyone should read the Psalms through from the first to the last. No one can read them without benefit to himself.

he would find himself falling short. (Rom. 7:7-11) Thus, "through law I died toward law." Or, as *Today's English Version* words it: "So far as the Law is concerned, however, I am dead—killed by the Law itself—in order that I might live for God." By accepting, in faith, Jehovah's arrangement for salvation through Christ, Paul was justified by God to live again. Thus he came to life spiritually. As a result of his faith, the apostle came under the influence of the holy spirit, with its fruitage being displayed in his life. That is why Paul added, "that I might become alive toward God."—Gal. 2:19.

● Why did Solomon state: "Jehovah himself said he was to reside in the thick gloom"?—1 Ki. 8:12.

King Solomon made this statement after the priests deposited the sacred Ark in the Most Holy of the temple and when, subsequently thereto, the cloud filled the sanctuary. (1 Ki. 8:6-11) It was this cloud that reminded Solomon of the manner in which Jehovah God had earlier revealed his presence. For example, Moses was told: "Look! I am coming to you in a dark cloud." (Ex. 19:9) When referring to this on another occasion, Moses stated: "There was darkness, cloud and thick gloom." (Deut. 4:11) In view of the fact that the Most High associated his presence with a cloud, Solomon could rightly speak of 'Jehovah's residing in the thick gloom.'

Kindness Has Power

In El Salvador, two special pioneers (full-time Kingdom proclaimers) were assigned to witness in a town high in the hills. One of their neighbors there was a staunch Roman Catholic who daily attended Mass. On one occasion, this lady got very sick and the pioneer girls heard her groans. Immediately, they went to her aid, and, while helping her, they gave a short witness. The woman had not been interested in Bible truth, but her attitude was different from that day onward.

This woman compared the kindness of the pioneers with the actions of another neighbor—a lady with whom she went to Mass each day. Although this Catholic neighbor knew about the woman's illness, she had not bothered to visit her and offer help.

However, the kindness shown by the pioneers had quite an effect. The woman accepted the offer of a Bible study, conducted by one of the pioneers, and encouraged her two daughters to participate in it. One of the daughters encountered opposition from her husband, but love for Jehovah gave her the strength to continue making spiritual progress. In time, the mother and the two daughters were baptized as Christians.

The wife of the opposed man took advantage of opportunities to witness to him, and the pioneers also spoke to him in a kind and friendly manner. Some time later, the man and his wife moved to another area. There he studied the Bible and began declaring the "good news" to others. In fact, he himself started Bible studies with various interested persons. Both he and these Bible students were learning at the same time. Eventually, he and two individuals with whom he conducted studies took the step of undergoing baptism at a district assembly.

These fine developments all had their start with one kind act. How appropriate it is for Christians to follow the counsel to 'clothe themselves with kindness'!—Col. 3:12.

"WATCHTOWER" STUDIES FOR THE WEEKS

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Why did the apostle Paul say, 'As for me, I shall toward law?'—Gal. 2:12.

The apostle's words form part of an argument showing that a man can make himself righteous before God through 'works of law.' Paul writes: 'We who are Jews by nature and not converts from the nations, that still have the Jewish law and that continued to observe it in a lawless way from the beginning of the world, know that we do this as men are bound to do, not due to works of law but only through faith toward Christ Jesus, even we have not been able to bring that we may be justified righteous due to faith toward Christ and not due to works of law, because that to works of law we have been dedicated from birth.'—Gal. 2:14, 15.

The law made Paul aware of the fact that he simply could not have it perfectly. It even damned him as a sinner who was deserving of death. No matter how accurately he might try to observe the requirements of the law, he would be guilty of sin.

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