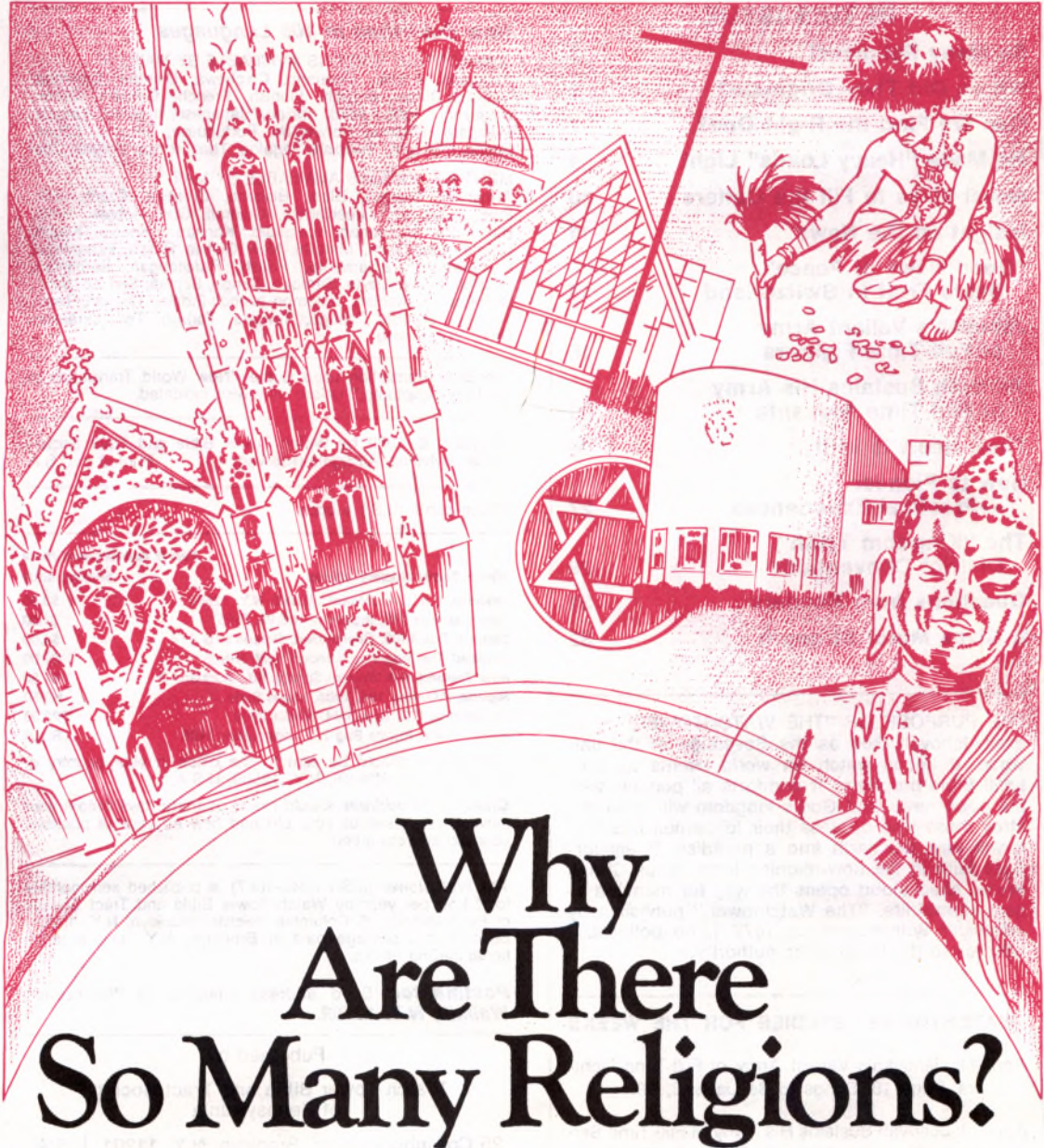


March 1, 1982

The Watchtower

Announcing Jehovah's Kingdom



Why
Are There
So Many Religions?

The Watchtower[®]

Announcing Jehovah's Kingdom

March 1, 1982
Vol. 103, No. 5

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning king, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses since 1879, is nonpolitical. It adheres to the Bible as its authority.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 11: Jehovah's Valiant Army of Full-Time Fighters. Page 16. Songs to Be Used: 3, 90.

April 18: Jehovah Sustains His Army of Full-Time Servants. Page 21. Songs to Be Used: 12, 44.

Average Printing Each Issue: 9,300,000

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The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

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Fifteen cents (U.S.) a copy

Yearly subscription rates

Watch Tower Society offices	Semimonthly
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50
Australia , Box 280, Ingleburn, N.S.W. 2565	\$3.50
Canada , Box 4100, Georgetown, Ontario L7G 4Y4	\$4.00
England , The Ridgeway, London NW7 1RN	£4.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$4.50
Nigeria , P.O. Box 194, Yaba, Lagos State	₦2.50
Philippines , P.O. Box 2044, Manila 2800	₱25.00
South Africa , Private Bag 2, Elandsfontein, 1406	R3,60

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Changes of address should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$3.50 per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

Watch Tower Bible and Tract Society
of Pennsylvania

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President Grant Suiter, Secretary

So Many Religions!

IF THERE is only one God, why are there so many religions? Have you ever wondered about this? Most thinking people have. And the answer is not easy to find. The religious situation in the world is about as confused as it could be. Just consider some facts.

How Many Religions Are There? That is difficult to say. But there is a wide variety. Some native tribes worship local deities. Many Orientals worship their ancestors. Some have only one god; Hindus have millions. Most people in Christendom believe in a trinity—three persons in one god. Some people are religious without having a positive belief in any god at all.

Are All Religions Different Ways of Worshipping One God? This is widely believed. But as the facts just presented show, this cannot be true. Besides, even the characteristics of the gods worshiped are different. Some religions have gods that are believed to be indifferent to mankind. Others have vindictive gods, and yet others view their gods as benevolent. Evidently, these religions are not all speaking about the same god.

Are There Things in Common Among All Religions? In spite of the differences, there *are* widespread similarities that we will discuss later. However, for now, let us just say this: Most religions teach that there is an authority above that of man (although they do not agree on what that authority is). Most religions offer guidance as to how to conduct oneself in this present life (although that guidance differs from religion to religion). And most religions teach some kind of “salvation,” or the hope of a life in which our present tribulations will be no more (although they differ as to the nature of that “salvation”).

Can We Learn Anything from This? Mankind as a whole evidently senses the possibility of enjoying a better kind of life than they have right now. However, individuals feel inadequate to face the problems that confront them and see the need of a higher authority to help them.

But with so many religions offering contradictory advice, where should a person go for this help that he obviously needs? Where did all these contradictory religions come from anyway? Is there any way of telling which one is right?

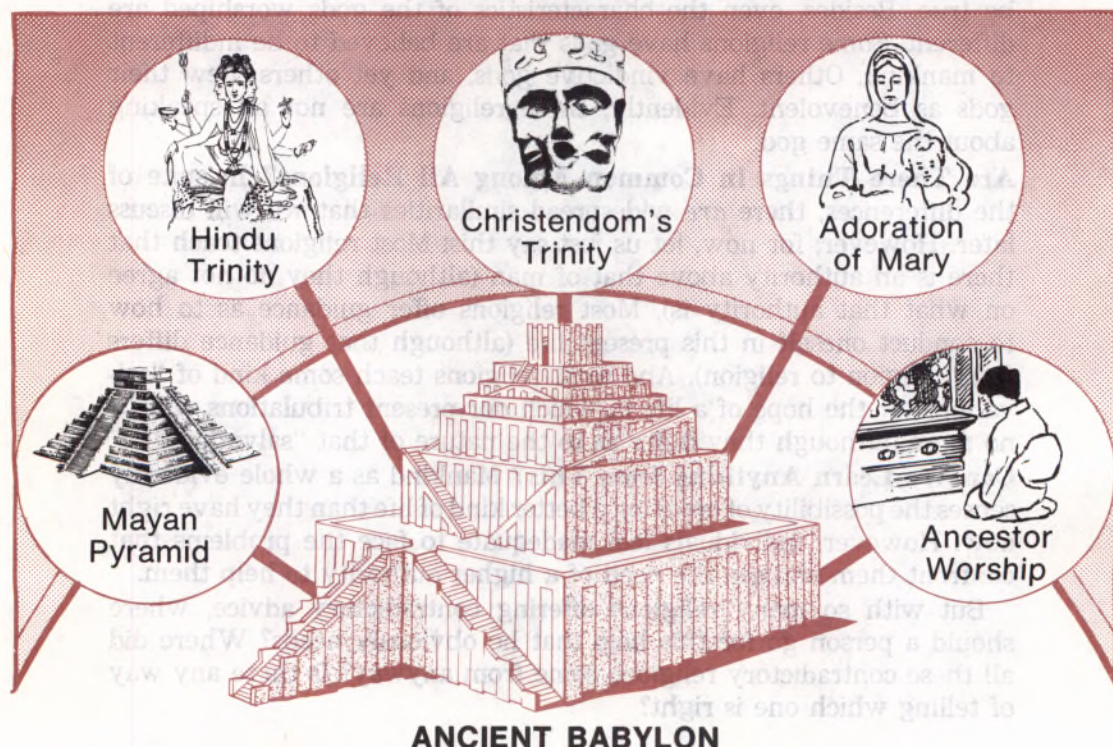
Where Did They Originate?

WHILE the religions of the world are very diverse, there are certain widespread similarities. For example, the voodoo religions of South America, the tribal religions of Africa, the great religions of the East, the aboriginal religions of Australia—in fact, nearly all religions—believe that there is a spiritual part of man that survives the death of the fleshly body. Also, most religions have beliefs about the existence of unseen

spirits that can affect mankind for good or for bad.

Have you noticed, too, how widespread is the use of religious images? Also, many religions practice divination or astrology. And a surprising number of religions throughout history have had triads of gods, similar to Christendom's Trinity.

Do you think it is possible that all these religions developed such similar religious practices independently of one



another? Or is it more likely that they somehow got their ideas from a common source? Surely, this is more reasonable. But what was that common source?

To answer this, we have to discuss the question of where religion came from. This is a subject that students of history do not understand well. *The World Book Encyclopedia* states: "Certain scholars have developed theories on how religion began in prehistoric times. No one theory has been accepted by all scholars." However, there is a good authority that tells us about the origin of religion. That authority is the Bible.

The Start of It All

As you know, the Bible is a book that at one time was widely respected. In these days, unfortunately, fewer and fewer people read it. Yet when we are discussing religion, we cannot do so in a satisfying way if we fail to refer to the Bible, because, religiously speaking, it has had more effect on mankind than any other book.

Also, apart from anything else, the Bible's explanation of how religion started carries weight because it was recorded by men who lived at a time much closer to the actual events than we do. Let us consider what the Bible says and compare our findings with some of the theories of modern scholars.

The Bible tells us that man originally believed in only one God. This was not his own idea. According to the record, God revealed himself to man at the very beginning as the great Source of life. He offered help and guidance, so that

man could make his way successfully in life. (Genesis 1:26-2:25) Hence, everything started with just one religion. How, then, did today's confused situation come about?

According to the Bible, this stemmed from a rebellion against that one original Source. In a document that is more than 3,000 years old, a man named Nimrod is identified as initiating this rebellion. Nimrod became a city builder, constructing cities in the ancient region known as Mesopotamia. Today that area is a part of Iraq. Some of the cities that he built were named Babel, Erech, Accad and Calneh.—Genesis 10:10-12.

Dr. Robert M. Adams, writing in the magazine *Scientific American*, called the building of cities "the second great 'revolution' in human culture." Since the cities that Nimrod built were among the earliest ones noted in the Bible, we can appreciate the influence this man must have had.

At what eventually became the greatest of these ancient cities, Babel (or, Babylon), the Bible tells of an effort to thwart God's express will that mankind should spread around the earth and populate it. The people said: "Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." (Genesis 11:4) However, because of divine intervention they failed in their purpose and gradually dispersed to different parts of the earth. In doing so, they carried their rebellious religious ideas with them.

Triads of gods. Use of images. Astrology. Existence of unseen spirits. A spiritual part of man that survives death. These beliefs are common to religions in most lands

How does this compare with the current theories of scholars?

First: The *Encyclopedia Americana* says: "Scholars nearly all agree that the earliest civilization of which we have knowledge arose among the Sumerians in Mesopotamia." Dr. Gideon Sjoberg, in an article in the *Scientific American*, agrees, saying: "As far as is known, the world's first cities took shape . . . in the Fertile Crescent, the eastern segment of which includes Mesopotamia." Hence, scientists feel that mankind started to build major cities in just about the same area where the Bible says they did.

Second: The names and locations of most of those cities that the Bible says were built by Nimrod are familiar to archaeologists.

Third: The inhabitants of Mesopotamia were known to build large towers for religious purposes. They called them *ziggurats*. Of course, the actual tower referred to in Genesis chapter 11 was not finished. But archaeologists have uncovered many completed towers that were probably similar to it.

Fourth: The name "Nimrod" has not been discovered outside the Bible itself, but some encyclopedias associate it with the name of the chief Babylonian god, Marduk. The letters "MRD," which appear in each name, seem to be the root, or meaningful part, of both words. If this association is correct, then Nimrod eventually was worshiped as a god just as, in later years, the Caesars of Rome and the Pharaohs of Egypt were worshiped as gods.

Of course, archaeologists are limited in what they can discover about things that happened so long ago. Many of the ruins that they dig up are in poor condition, and it is difficult to interpret them correctly. Doubtless much important evidence has been lost forever. Hence, a Bible student does not rely on archaeology

to prove the truth of the Bible record.* Nevertheless, it is noteworthy that this science has confirmed the general outline of the events recorded in the Bible.

It is also noteworthy that this ancient history helps us to understand features about the religious scene of the world today. How? In that the inhabitants of Mesopotamia were very religious after that original rebellion. They believed that there was a spirit part of man that survived death. They had a strong belief in demons. They used images. They practiced divination and astrology, and they even had triads of gods. These are some of the same beliefs that are held in common by so many today.

Does this mean that the religion of ancient Mesopotamia spread and influenced religions around the world? Many scholars have come to that conclusion. In *Handbooks of the History of Religions*, Prof. Morris Jastrow spoke of "the profound impression made upon the ancient world by the remarkable manifestations of religious thought in Babylonia."

In the book *The Worship of the Dead*, Col. J. Garnier wrote: "Not merely Egyptians, Chaldeans, Phoenicians, Greeks and Romans, but also the Hindus, the Buddhists, . . . the Goths, Anglo-Saxons, Druids, Mexicans and Peruvians . . . must have all derived their religious ideas from a common source and a common centre. Everywhere we find the most startling coincidences in rites, ceremonies, customs, traditions, and in the names and relations of their respective gods and goddesses." Evidently, when those early Babylonians were forced to migrate around the earth, they carried their religious ideas with them to their new homes.

But can this information help us to locate the right religion today?

* For further solid reasons why the Bible should be accepted as truth, see the book *Is the Bible Really the Word of God?*, published by the Watchtower Bible and Tract Society of New York, Inc.

Can We Find the Right One?

WHEN we know where all this religious diversity started, it becomes easier to answer this question: Which is the right religion? Clearly, the true religion is the one that cannot be traced back to that ancient rebellion against the true Source of life.

The *Encyclopedia of World Religions* makes an interesting comment that can help us here. It says: "The religions of the world may be roughly divided into two types—the prophetic and the mystical. . . . the prophetic [ultimately derives] from the Jews."

According to the Biblical record, the ancestors of the Jews did not join in the rebellion at Babel against the true Source of life. Their ancestral line includes such men as Shem, Abraham, Isaac and Jacob, who were known for sticking to the pure worship of God. In fact, Abraham is called "Jehovah's friend." "Jehovah" is the name of the true God, as specifically stated in the Bible. (Exodus 6:3; Psalm 83:18; James 2:23) Do any people today worship Jehovah in the way that Abraham did?

A Line of True Worshipers

Because of Abraham's faithfulness, Jehovah God promised that his descendants would eventually become a special nation in His eyes. This promise was fulfilled in the ancient Israelites. They heard God say: "If you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peo-

ples, because the whole earth belongs to me."—Exodus 19:5.

For many years the worship of Jehovah was kept alive on earth by means of the Jews, although they often fell into sin and apostasy. Nevertheless, Jehovah repeatedly told them that he was going to send a special messenger who would bring salvation to mankind. After 1,500 years, this one appeared. He was Jesus Christ.

Unfortunately, by the time Jesus arrived, the Jews had strayed a long way from Jehovah. They still claimed to worship him, but, as Jesus told some of their religious leaders: "You have made the word of God invalid because of your tradition." (Matthew 15:1, 6) Because the Jews opposed Jesus, they were rejected by God. Jesus warned them: "The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matthew 21:43.

Christianity

That "nation" turned out to be the Christian congregation. These were the ones who accepted Jesus Christ when the Jews, as a whole, rejected him, and God blessed the loyal ones for their faith. Not long after Jesus' death, God miraculously empowered Jesus' true followers to speak in foreign tongues—not in senseless gibberish, but in actual languages that others could understand. Healings, resurrections and other miracles added weight to the fact that here, indeed, was the "nation" that God was using.—He-

IDENTIFYING MARKS OF TRUE RELIGION

- Those who practice it have genuine love among themselves.—John 13:35.
- All their beliefs are based on the Bible.—John 17:17; 2 Timothy 3:16, 17.
- They pray for God to sanctify his name.—Matthew 6:9; Psalm 83:18.
- They proclaim God's kingdom in all the earth.—Matthew 24:14.
- They keep separate from the world's affairs.—James 1:27; John 17:14.
- They put God's kingdom and righteousness first in life.—Matthew 6:33.
- They cultivate the fruitage of God's spirit.—Galatians 5:22, 23.
- They obey all human laws not contrary to God's law.—Romans 13:1-7.

brews 2:4; compare Acts 2:1-4; 3:1-10; 9:32-41; 20:7-12.

'But surely,' you might say, 'Christianity is as confused today as the rest of the world's religions. Hundreds of groups call themselves Christian, yet they all differ from one another and contradict one another. How did this come about?'

History shows that many Christians did exactly the same as the Jews had done. They apostatized. They mixed Jesus' message with doctrines from other religions. Thus they started to teach doctrines, such as three persons in one god (the Trinity), that originated from non-Christian and non-Jewish sources.

From where, actually, did those teachings come? Regarding the Trinity, one scholar wrote: "Nowhere in the New Testament does the word 'Trinity' appear. The idea was only adopted by the Church three hundred years after the death of our Lord; and the origin of the conception is entirely pagan." (*The Paganism in Our Christianity*, by Arthur Weigall) The same can be said for the doctrine of the immortal soul, the widespread use of images, the popularity of astrology

and many other familiar teachings and practices of Christendom. They can be traced not to the original worship of the true Source of life but to that ancient religious rebellion in Mesopotamia.

However, not all Christians were corrupted. Jesus himself warned of this very apostasy, but promised that true religion would survive right to the end. (Matthew 13:18-30) How, then, can we locate it today?

Finding the True Religion

Jesus gave a rule for recognizing true religion. He said: "Every good tree produces fine fruit." Bad fruitage would identify the false religion, and good fruits would reveal the true.—Matthew 7:15-20.

What is the fruitage that the true religion will bring forth? The accompanying box contains a list of some such fruits, as told to us in the Bible. If you compare this list with all the religions you are acquainted with, we are sure you will quickly recognize which does and which does not have the truth.

However, you will need to examine the list carefully. For example, you will

note that one mark of true religion is 'having genuine love.' Now, most religions say they have such love. But if cheating in business, immorality, or selfishness are widespread among the members of a religion, do they really love one another? And if they are prepared to kill one another in revolutions or wars, how genuine is their love? Similarly, another mark is that "all their beliefs are based on the Bible." Of course, members of most religions in Christendom think that theirs is. But do you know a religion where *all* members have taken the trouble to open their Bibles to see if this is true of their beliefs?

If you have any problems in your search, Jehovah's Witnesses will be glad to help you.

It is, indeed, worth the effort to seek for the true religion. Man instinctively feels the need of a better life than he now enjoys. The true religion can point us toward that life. We naturally ask such questions as these: "Why are we here?" "What is the purpose of life?" True religion can put us in touch with the Source of all life, Jehovah God, who will answer those questions for us. Moreover, sometimes all of us desperately need guidance in solving the problems we face from day to day. True religion can give us that guidance.

Yes, there *is* a true religion, and we *can* find it. Our doing so will bring eternal benefits, for the Bible promises us: "As for those seeking Jehovah, they will not lack anything good."—Psalm 34:10.

He Made "Heavy Loads" Light

JESUS said concerning the scribes and Pharisees: "They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger." (Matthew 23:4) As evidence of how that proved to be true, we read the following in *A Dictionary of the Bible*, edited by James Hastings:

"The scribes were not philosophers; they were interpreters of the sacred Law. . . . Every department of life was regulated by it. . . . Every biblical commandment was surrounded by a network of petty regulations. No allowance was made for changing circumstances; full obedience to the Law in all its particulars was inexorably demanded of every Jew. To the precepts of the Written Law were added those of the 'Halakha' or Traditional Law, which was handed down as a sacred trust from generation to generation, and ultimately embodied in the Talmud. . . . An attempt was thus made to bring every conceivable case within the scope of the Law, and

with merciless logic to regulate the whole of human conduct by strict rule of thumb. Legal details were multiplied until religion became a trade, and life an intolerable burden. Men were reduced to moral automatons. The voice of conscience was stifled; the living power of the Divine word was neutralized and smothered beneath a mass of eternal rules. Hence our Lord's accusation against the Pharisees, that by their traditions they made void the Law."

How encouraging it must have been for humble, sincere people to learn that the Son of God did not view worship in that way! How delightful they must have found his words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light!"—Matthew 11:28-30.

Novel Ways to Fill the Coffers

SERMONS from the pulpit asking for money are nothing new. But apparently times of inflation and tight purse strings are hitting the churches so hard that clergymen everywhere are scrambling for new ways to fill their coffers. Here are a few of the more novel ones.

Hard pressed by the labor and expense of sending out 1,600 solicitation envelopes every week, a Catholic church in Dubuque, Iowa, now has an arrangement whereby parishioners can have their bank make regular deductions from their checking accounts and forward the funds to the church. For those who may feel uncomfortable about not putting anything in the collection baskets during services, the church provides plastic cards saying that they gave at the bank. They can drop them into the baskets.

A clergyman in Phoenix, Arizona, sent out this intriguing letter to everyone on his mailing list: "Is the devil disturbing you or one of your loved ones? God has shown me how to stop the devil from disturbing you. I have prepared a Do Not Disturb sign with the 91st Psalm on it for you to use for protection against the devil troubling you. Prove God NOW with an offering of at least \$20." To keep things simple, the instructions say: "Fill out the enclosed prayer sheet with the Do Not Disturb sign on it and send it back to me today. . . . I'm going to hang your Do Not Disturb sign on the door of my Miracle Prayer Garden for 7

days and 7 nights. Then I am going to send it back to you as a reminder that the devil is defeated and cannot disturb you. Don't wait any longer . . . with your offering of \$20."

A prestigious Baptist church in Dallas, Texas, is facing grave financial crises. It carries a \$10.3-million debt on four buildings it owns downtown. To "liberate the church from the blood-draining \$1.4 million a year we pay in interest," the minister urged that members help pay off a \$7.5-million 1,100-space parking building. "Parking is increasingly needed," the minister said in an emotional "liberation appeal." "This building is a blessing of God. . . . Take a parking space for \$7,000 and pay for it. Some will take several, others just a part. Give anything just so it is a sacrifice."

In Nairobi, Kenya, members of an Anglican church were shocked when their minister told them that donations in copper coins were no longer acceptable. He insisted on silver. In his sermon the minister informed the congregation that it had been decided that no true Christian should offer copper coins to God.—Compare Luke 21:1-4.

How different all these money-making schemes are from what the apostle Paul told the first-century Christian congregation in Corinth, Greece. "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion," he said, "for God loves a cheerful giver."—2 Corinthians 9:7.

Insight on the News

Conscience or Jobs

Recently the 500 Roman Catholic workers at a nuclear weapons assembly plant in Amarillo, Texas, were faced with a difficult question of conscience. Bishop Leroy T. Matthiesen urged all 2,400 workers at the plant to resign in protest over the American decision to stockpile the neutron bomb. As reported in the *National Catholic Reporter*, one church deacon who works at the plant said: "You know what your moral position would be if you were the guy to pull the trigger, but it is less clear if you are assembling parts. . . . If the church thought my work was immoral, why wasn't something said seven years ago when I applied to the diaconate program?"

While any outcry against implements of war is commendable, the deacon's question indicates that his bishop's urgings were motivated more by neutron-bomb politics than conscientious qualms about making weapons. Instead of leaving one's conscience in such a quandary, the Bible clearly foretold what can be expected from those who truly would be serving God in the "days to come." Through the prophet Isaiah, God gave a preview of our day when "many peoples" among the nations "will hammer their swords into ploughshares, their spears into sickles" (rather than assemble weapons of war) and "there will be no more training for war" among them.—Isaiah 2:1-4, *Catholic Jerusalem Bible*.

Pope to 'Save World'?

"A sense of divine mission thrusts the Pontiff ever more deeply into the politics of Poland," declared a recent *Newsweek* article entitled "The Pope's Divisions." The article notes that "during his first return to Poland he declared that the Holy Spirit intended that 'this Polish Pope, this Slav Pope should at this precise moment manifest the spiritual unity of Eastern Europe.'" And, in a recent address to European theologians, the pope contended that "the problem that assails us is really to save Europe and the world from the final catastrophe."

In keeping with this goal, *Newsweek* notes, the pope has been spending a good deal of time with political figures, including "one of the longest audiences he has ever granted to a foreign official"—the Polish foreign minister. But is such politically oriented activity truly a "calling from God" to 'save the world from final catastrophe'? Indeed, is it in keeping with God's purpose at all to 'save the world' as we know it? "Saint" Peter, through whom the pope claims apostolic authority, answers No. Peter foretold that just as "the world that then was [before Noah's flood], being overflowed with water, perished," so too, "the heavens and the earth which are now, by the same word are kept in store" for God's fiery judgment against "ungodly men."—2 Peter 3:6, 7, *Catholic Douay Version*.

U.S. President on Armageddon

As reported in the *New York Times*, after a recent discussion with President Reagan, Alabama Senator Howell Heflin told newsmen: "We got off into the Bible a little bit. We were talking about the fact that the Middle East, according to the Bible, would be the place where Armageddon would start. . . . He interprets the Bible and Armageddon to mean that Russia is going to get involved in it."

It is commendable that such high-ranking public officials do not dismiss lightly what the Bible says about Armageddon. However, is Armageddon actually a catastrophic final war between blocs of nations as these officials apparently believe? Well, the Bible's reference to the word "Armageddon" includes not just the Eastern bloc of nations, but also the Western bloc when it depicts "the kings of the earth and of the whole world" all gathered on one side of the great battle. The forces on the other side are those of God himself, since the conflict is called "the battle of that great day of God Almighty." Hence, the great war at the figurative "place called in the Hebrew tongue Armageddon" will not be a nuclear holocaust between national groups. Rather, it is a selective war in which God will use his power to cleanse the earth of wickedness.—Revelation 16:14, 16, *Authorized Version*; compare Revelation 19:11-19.

"Good News of Peace" Bears Fruit in Switzerland

IN HISTORY Switzerland has often been described as an "Isle of Peace." True enough, ever since Napoleon changed the face of Europe in the early 19th century, the country has not been involved in warfare.

Today, Switzerland's 6,000,000 inhabitants enjoy one of the world's highest standards of living. Moreover, this prosperity has been attained without conventional natural resources. In an exceptionally peaceful environment, hard work, coupled with scrupulous precision, was bound to produce results. Scratch the surface of this apparent idyll, however, and the problems inherent to the Western world's life-style come to the fore. Here, too, one finds shattered marriages and drug-addicted teenagers. Sincere persons are truly alarmed, and "the good news of peace" based on God's Word the Bible is good news to the Swiss "Isle of Peace" too.—Ephesians 6:15.

"The Good News of Peace" Reaches Switzerland

When Charles Taze Russell, the first president of the Watch Tower Society, initially visited Switzerland in 1891, he got the impression that 'the harvest was ripe.' (Matthew 9:37, 38; John 4:35-38) But who would help to bring in this harvest? It turned out that Adolf Weber was to be instrumental in this work. As a young man, Weber had left his mother country for the United States. There he learned about Bible truth, subsequently

working as C. T. Russell's gardener. But then he took to heart the encouragement to return to Switzerland as a "gardener in the vineyard of the Lord."

In his small hometown of Les Convers, Weber found employment as a gardener and forester. He was now back in the canton of Neuchâtel, up in the Jura range with its secluded, wood-lined valleys where hardly a river forms because rainwater quickly seeps through the porous limestone. Where does the water go? The beautiful lakes of Neuchâtel and Bienne at the southern foot of the Jura mountains are part of the answer.

However, Adolf Weber did not spend his time contemplating the tranquil scenery. During the long winter months, in particular, he made his way around the lowlands either on foot or by pedaling his bicycle, everywhere preaching "the good news of peace." His activity was by no means restricted to western, French-speaking Switzerland and the bordering territory in France. Weber's knowledge of German and Italian enabled him to spread the Kingdom message clear across Switzerland to the Gotthard mountain range and over the Alps to Milan in northern Italy. Jehovah did not fail to bless him and other wholehearted workers in the harvest.

The Message Bears Fruit

In the year 1899, 14 persons in the rural town of Thun, 30 kilometers (19 miles) southeast of the country's capital,

Bern, reported celebrating the Memorial of Jesus Christ's death. Later, other study groups formed both in the German and the French parts of the country, and before long two branch offices of the Watch Tower Society were supervising the Kingdom-preaching work according to languages. Then, in the 1920's, supervision was entrusted to the enlarged branch office in Bern, to which a sizable printery had been added. Half a century later, a large branch facility was constructed in Thun, where it has been functioning for several years now.

Preaching to the several hundred thousand foreign workers also brought a blessing. As a result, Italian and Spanish are the languages of many witnesses of Jehovah in this country. Individuals of many different nationalities have been attracted by the power of "the good news of peace." Of Switzerland's more than 11,000 Kingdom proclaimers, half are of German tongue, one third Italian or Spanish and barely one fifth French. In 1981 a total of 19,785 persons attended the Memorial celebration in 231 congregations here.

A Remarkable Change of Life-Style

The circumstances under which "the good news of peace" has reached the hearts of some often has been quite extraordinary. For instance, a certain young man from Spain arrived in Geneva, together with a close friend. Drug addiction had already become their principal vice and they operated as big-time shoplifters. One day the young man's friend was caught and imprisoned, but the young man nonetheless continued his shoplifting. Soon solitude induced him to reflect on the true meaning of life. He often browsed through a Bible and the book *The Truth That Leads to Eternal Life*, a Watch Tower publication he had ob-

tained in Spain. Gradually, he developed a high opinion of the publishers and began looking for Jehovah's Witnesses. Hence, the day that he saw two well-dressed men with briefcases leaving the house where he lived, he summoned his courage and approached them, asking: "Are you Jehovah's Witnesses?" Imagine his joy when they answered, Yes! A Bible study was started immediately.

After four months the young man had learned enough to make important changes in his life. He told the Witnesses

**"I have never seen
such an honest thief!"
the lawyer exclaimed**

with whom he was studying the story of his shoplifting career and led them to the stolen goods still hidden in his cellar: coats, suits, ties and even radio receivers and television sets. He sincerely wished to restore the wares to their owners. It seemed preferable to contact a lawyer, who was so astounded that he offered his help free of charge. "I have never seen such an honest thief!" he exclaimed. When returning the stolen items, the lawyer always explained that a Bible study had led to this unexpected turn of events, and thus an excellent witness was given. (Hebrews 13:18) Shortly thereafter, the young man was baptized as one of Jehovah's Witnesses.

Spreading the "Good News" in Isolated Mountain Valleys

Between the Jura to the west and the Alps to the east, one third of Swiss territory is taken in by softly rolling farmland known as *Mittelland*, the "middle country," where the greater part of the popu-

lation has settled. Drawing closer to the alpine foothills and the Alps, however, traditional forms of life, often linked with the Catholic religion, prevail. Frequently of humble means, people here live in small village communities. Fear of neighbors is a particularly treacherous snare in these parts. (Proverbs 29:25) Although congregations of Jehovah's Witnesses are small and few in these regions, no effort is shunned to reach the mountain population with "the good news of peace." For instance, a few years ago hundreds of Witnesses from the plains took part in a special early-summer campaign.

At that time, zealous Witnesses also were active in the trilingual southeastern canton of Grisons. For a film showing, a hall was rented in a new hotel in world-famous St. Moritz. Near this alpine resort German, Italian and Romansh language areas merge. In the surprisingly large audience attending the Italian program were the hotel manager and his family. After the session he thanked the brothers warmly, and he even refused to accept payment for the meeting hall.

Leaving St. Moritz behind, two different roads lead to Italy. By way of the Maloja Pass the traveler descends into the predominantly Protestant Bregaglia Valley, whereas if he chooses to cross the Bernina Pass—in full view of magnificent 4,049-meter (13,284-foot) Piz Bernina—he will enter the valley of Poschiavo, a Catholic stronghold. Italian is spoken in both valleys. Close to the village of Poschiavo, a tiny lake mirrors the surrounding mountains. Nearby, a family—the father a professed Catholic and the mother one of the rare local Protestants—began studying the Bible. Their contact with Jehovah's Witnesses did not go unnoticed, and in due time the ministers of both churches called. Although this family was put under considerable pres-

sure, Bible truth finally prevailed. Today the parents are baptized Witnesses, and they and their three children regularly meet with fellow Christians across the border in Italy.

However, from the pulpit of his church the Catholic priest encouraged the parishioners to boycott this brother's business. Numerous relatives in the village community stopped associating with the family. (Matthew 10:35) Nevertheless, the immediate members of this family are grateful for their relationship with Jehovah. Also, they love their fellowman and, as far as it depends upon them, they are peaceable toward all.—Romans 12:18.

Overcoming Drug Addiction

A young man from Zurich was an enthusiastic athlete and soccer player. He believed that giving his very best on track and football fields would give

Not drugs but a copy of *Kingdom News* helped a young athlete find lasting relief from depression

meaning to his life. But rivalry and even hatred among fellow athletes often depressed him. Also, there was the constant pressure for better performance as well as the glorification of track records and champions, while the efforts of the less successful simply were ignored. These circumstances largely contributed to his accepting drugs offered one day by a former school friend. The drugs did seem to lessen his problems temporarily, but naturally they did not solve them.

Returning from work one evening, the young man found that he had been left a copy of *Kingdom News*. The things he

read about the coming end of this system of things kindled his interest. He ordered the books mentioned in the tract and eagerly studied their contents. Before long, an elderly brother and his wife called on him. The sister had quite recently commenced studying with this same young man's mother. The son, in turn, agreed to study the Bible and soon made progress, giving up drugs and tobacco. His mother, too, made good spiritual progress and both of them were baptized at the 1977 district assembly in Zurich. For a time, this young man served as a diligent member of the Thun Bethel family.

A Happy Bethel Family

"God is a God, not of disorder, but of peace," wrote the apostle Paul. (1 Corinthians 14:33) Since numerous incentives for the spreading of "the good news of peace" issue from the Watch Tower Society's Thun branch office, it is important that the co-workers there maintain order and peace within the Bethel family. Day after day the marvelous natural setting around the branch building contributes to their deeply felt appreciation for the "God of peace" whom they serve. (Philippians 4:9) How superb is the panorama of snowcapped mountains! From the penthouse terrace, the eye catches a glimpse of Lake Thun, only to be captivated by the impressive centerpiece of the Bernese Alps, the trio of Eiger, Mönch and Jungfrau.

Not surprisingly, the Bethel family is as multilingual as the field it serves. Family members of German, French, Italian and Spanish tongue belong to eight different nationalities. The youngest worker is barely 20 and the oldest—a brother baptized in 1909—is over 92.

Spiritual assistance of the congregations grouped in 13 circuits (six German,

four Italian, two French and one Spanish) is one aspect of branch activities. Another is its printing output. Presently, 18,000,000 magazines are printed and mailed every year. Mainly, this promotes the preaching of "the good news of peace" in Switzerland, Austria, Belgium, Portugal, Spain and the French-speaking states of Africa. During the year 1978, the Thun branch office was expanded, creating additional working space for future use.

Continuing to Bear Peaceable Fruit

Jehovah's people in Switzerland are hard at work. And upright individuals continue to realize that God's "good news of peace" is of vital importance to the inhabitants of the alpine "Isle of Peace," if they are to enjoy everlasting happiness.

On Friday evening, January 26, 1979, a half-hour documentary shown by Switzerland's Italian-language television station was devoted to Jehovah's Witnesses in this country. The remarkably fair program reflected favorably on the life and activity of the Witnesses. It was touching to hear a 97-year-old sister answer the interviewer's question about how her life had been changed since accepting the truth at the age of 80. "I'm happy!" was her spontaneous reply. And such are the feelings of all the thousands of Jehovah's servants and of their friends. Continuously, new home Bible studies are started. How will these persons, and how will still many more, profit from God's long-suffering? The future will tell.

In the meantime, Jehovah's people in Switzerland will persevere in declaring the Kingdom message. They will continue to carry "the good news of peace" to men of all kinds, whether they live in towns and villages of the lowlands or in out-of-the-way places and quiet valleys hidden in the mountains.

Jehovah's Valiant Army of Full-Time Fighters

"[Be] a good soldier of Christ Jesus. In the army, no soldier gets himself mixed up in civilian life, because he must be at the disposal of the man who enlisted him."—2 Timothy 2:3, 4, *The Jerusalem Bible*.

“WANTED 1,000 PREACHERS” This headline appeared in a publication some 100 years ago, but this unusual notice was not part of any newspaper “want ad.” Furthermore, the response was far beyond the publisher’s expectation. Who put out that call, and who responded? Also, how are you involved today?

² It was during the second year of its publication that the magazine now known worldwide as *The Watchtower* carried the stirring call for preachers. But this search was not for clergymen to fill church pulpits. The Bible projects no such profile for those who would serve as preachers of God’s message. Rather, in 1881 the publishers of *The Watchtower* were looking for persons willing to “go forth into large or small cities, according to your ability, as Colporteurs or Evangelists.” The call was for those willing and able to devote their full time to preaching Bible truth. Those who responded began as a small trickle, a few here, a few there, finally reaching 300 by

1885. However, they have now swelled to thousands, tens of thousands, on up to an average of 151,180 during 1981.

³ Jehovah’s Witnesses no longer designate such full-time preachers as “colporteurs,” a French term that stressed only one aspect of their work, distributing Bibles and related literature. That is incidental to their main activity. Another word gives fuller meaning to the work of this spiritual army of evangelizers, bearing the “good news.” (2 Timothy 2:3, 4; Luke 8:1; 10:1) The word is “pioneer.”

Pioneer Warriors in a Spiritual Army

⁴ Why is “pioneer” an appropriate designation for Jehovah’s Witnesses who can be full-time preachers? The word originally had a military connotation, relating to a soldier, though not an ordinary foot soldier. It connoted a military engineer, one who preceded the main body and built bridges, roads and trenches. Hence, “to pioneer” came to mean to prepare or open the way, and a “pioneer” was one

1, 2. What call for preachers went out 100 years ago, and with what result?

3. How has the designation for such preachers changed?

4. What is the background and meaning of the word “pioneer”?

who took the lead, forging ahead in the face of odds or opposition, as the early settlers of the North American West did. The term suggests an individual who is intrepid, one who presses ahead until his goal is realized. What an apt description this is for those who are self-sacrificing "soldiers" of Christ Jesus full time!*

⁵ All true Christians can be likened to soldiers who are involved in spiritual warfare. (1 Timothy 6:12; 2 Timothy 4:7; Jude 3) We have a common enemy bent on our destruction—Satan. He has marshaled his host of invisible demonic forces, along with his visible wicked system of

* As one of the definitions under "pioneer," *Webster's Third New International Dictionary* states: "a full-time worker of the Jehovah's Witnesses."

5. Why can Christians be called "soldiers"? (Philemon 2; Philippians 2:25)



Why are Christians fittingly likened to valiant soldiers?

things, into a formidable army to oppose the true disciples of Christ. Yet, earth wide, some 2,300,000 Christians are responding to the inspired command: "Take your stand against [the Devil], solid in the faith." (1 Peter 5:9) These are Jehovah's Witnesses who, though weak and insignificant in themselves, are succeeding in the spiritual warfare against their formidable enemy.—James 4:7, 8, 10.

⁶ A soldier in combat has but one thing in mind, the battle at hand. He cannot afford to be distracted by less important matters. The apostle Paul said to a younger Christian associate, Timothy: "Put up with your share of difficulties, like a good soldier of Christ Jesus. In the army, no soldier gets himself mixed up in civilian life, because he must be at the disposal of the man who enlisted him." (2 Timothy 2:3, 4, *JB*) Of course, Paul and Timothy were not military men for some nation or worldly empire. W. E. Vine's *An Expository Dictionary of New Testament Words* says that "soldier" here applies "metaphorically of one who endures hardship in the cause of Christ."

⁷ Among these millions of successful, Christian fighters is an advance corps, the full-time ministers. Many of them truly have "pioneered" in the sense of having gone ahead of the main body, opening the way. Often pioneers have gone into territories where the good news of God's established kingdom has never been preached. Some pioneer missionaries have gone to foreign lands where they had to learn strange customs and difficult languages, facing inconveniences, diseases and demonic religions. They have built bridges across all these barriers, made inroads with spiritual weapons and established "bridgeheads" that have de-

6. How else is the word "soldier" an appropriate term for Christians?

7. What role have pioneers had in the Christian army of spiritual fighters?

veloped into strong congregations. They have opened the way into areas where a few years later a whole army of Christian warriors preaches Christ's message of spiritual liberation.—Isaiah 60:22.

⁸ Last year there were, on the average, 151,180 of these full-time fighters in the worldwide field each month. All are volunteers and there are no mercenaries. (Psalm 110:3) That is fitting, because soldiers who are inducted into any army against their will, or who serve for profit, often prove to be indecisive ones in the heat of battle. They lose courage and capitulate or desert. But why, if the pioneers are volunteers, without tangible rewards, would they devote their full time whereas there are millions of devoted Christians who are not doing so? Does it mean that they are pioneering because they expect in the future some greater reward than those whose circumstances will permit them to spend but 10, 20, 30 or so hours each month in the ministry? No, sincere pioneers are exerting themselves in this way as a reflection of their whole-souled devotion to Jehovah God. As with every truly dedicated

8. What is the advantage of volunteers in this spiritual army? (Judges 7:3)

In Coming Issues

■ Loyalty to "the Kingdom of Our Lord and of His Christ"

■ Survival or Destruction at the "Great Tribulation"

■ Enduring Joyfully Despite Persecution

Christian, they want to do all they can in serving our loving God. Who, then, can and should pioneer? Please reflect on your own situation and outlook.

Counting the Cost

⁹ As a person analyzes whether he might or should be a pioneer minister, a number of factors ought to be considered. His personal circumstances in life naturally would have a bearing. There are obligations that must take priority over full-time preaching. (Deuteronomy 24:5) The apostle Paul wrote that a Christian who would not provide the material necessities for his household "has disowned the faith and is worse than a person without faith." (1 Timothy 5:8) So, for some, family obligations may make pioneering impossible at present. Circumstances of a different nature concern health and age. These have to be considered, though there are many with poor health, or elderly ones, who serve as pioneers.

¹⁰ Also, the pioneer soldier must have firm faith, for serving in that capacity is not easy. Paul directly links such faith and a Christian's publicly declaring the truth, writing: "Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses." (1 Timothy 6:12) Though faith is required of *all* in God's army, there is a difference between demonstrating faith in the preaching work occasionally and doing so many hours each day. However, it might be mentioned that frequent involvement in speaking the truth to others can increase a person's faith.—2 Thessalonians 1:3.

¹¹ There is, too, the matter of sacrifice.

9. Why may some Christians not be able to pioneer?

10. How is faith involved in pioneering?

11. (a) All Christians render what kind of sacrifice? (b) What additional sacrifice may be required in pioneering?

In one sense all service rendered to God in purity and sincerity can be considered as offering a sacrifice to him. (Hebrews 13:15) Hence, pioneering with the right motive—to praise God and to help other persons to escape from bondage to Satan's system—is surely a fine sacrifice. Yet pioneering involves sacrifice from another standpoint. Time that a Christian once used for more personal pursuits must, when he becomes a pioneer, be channeled into preaching and teaching. Time that was used to acquire and pay for material things may now have to be curtailed. Yes, *self-sacrifice* is involved with pioneering. Thousands of pioneers have been content to limit their economic and material situation—working secularly one, two or perhaps three days a week to sustain themselves and still reserve sufficient time for their ministry. —2 Timothy 2:4.



How may serving as a pioneer contribute to happiness and good health?

Doing More—As Nazirites Did

¹² Many who have taken up the pioneer service have been impelled by a desire to do more. It is not a competitive or prideful desire to do more than their Christian brothers and sisters, but a desire to do more in manifesting love for Jehovah and their neighbors. (Matthew 22:37-39) We have an interesting Biblical example in the Nazirites. Ancient Israelite men and women could volunteer to be Nazirites, which name comes from the Hebrew word *na·zir*′, meaning dedicated, separated, singled out. Being a Nazirite required taking a vow, but we should not try to parallel this with a Christian's decision to pioneer, for that does not involve a vow with resulting solemn obligations. Still, we can think about certain instructive similarities between the Nazirites and the pioneers.

¹³ An Israelite who volunteered to serve as a Nazirite accepted certain restrictions that helped to emphasize his "separated" or "singled out" role in worshiping Jehovah. One restriction involved food and drink, as explained at Numbers 6:3, 4. A Nazirite could not consume intoxicating beverages or the products of the grapevine. (Psalm 104:15) While there was a degree of self-denial, no necessary food was forbidden. Thus this restriction did not impose suffering.

¹⁴ Successful pioneers center their life, not around material things such as food or luxurious possessions, but around their service to God's praise. This is an essential for a deep-seated and abiding joy that is the envy of many persons who might seem, from a material standpoint, to have a "better" life. (Compare Luke 12:16-21.) Living a simpler or more materially limited life also may bring ben-

12. Why do some pioneer, and how were some ancient Israelites able to do more in their worship?
13, 14. (a) Explain one of the restrictions on the Nazirites. (b) What parallel is there with pioneers?

efits that are easily overlooked. Health experts report on the many-sided dangers of a diet with much rich food and drink. But a pioneer who normally has rather simple meals, though balanced and nutritious, and who combines that with plenty of walking in his house-to-house preaching, likely will have better health. Persons who have large homes, the latest in mechanical or electronic devices, and many other possessions, know that these things bring with them recurring "headaches," or problems. The parallels between Numbers 6:3, 4 and pioneering are worthy of our consideration.

¹⁵ The second restriction for Nazirites was that they could not cut the hair of their heads. (Numbers 6:5) Their long hair was a crowning sign from which others could recognize them. Paul later explained that a Christian woman's long hair was a reminder of her situation as to submission. (1 Corinthians 11:3-15) Having in mind the Nazirites' long hair, can we not agree that a Christian brother or sister who volunteers to pioneer is manifesting, to a considerable degree, submission to Jehovah God? Many personal interests are set aside or given a secondary role so that the ministry re-

15. What pattern is there in the restriction about the Nazirites' hair?

HAVE YOU FIXED IN MIND . . .

- ☐ Why full-time ministers are appropriately called pioneers?
- ☐ Why the Bible likens Christians to soldiers?
- ☐ What factors you should think about as to becoming a pioneer?
- ☐ How the Nazirites provide an example regarding pioneers?

ceives first attention. The pioneer learns to depend on God, to submit to God.

¹⁶ A final requirement for Nazirites was that they must not touch any dead body, not even if a close relative such as a parent died. (Numbers 6:6, 7) Thus a Nazirite was to remain holy and clean, undefiled. (Compare the requirement for the high priest at Leviticus 21:10, 11.) Today no Christian, including any pioneer, is forbidden to arrange for or attend the funeral of a close relative. But, as with the Nazirites, pioneers want to avoid any questionable practice or course that might disqualify them. They want to be exemplary. And if a pioneer, who loves his family, is in a distant assignment and thus not able to visit them as much as might otherwise be possible, he draws satisfaction from knowing that Jehovah recognizes this sacrifice.

¹⁷ The Bible shows that an Israelite who became a Nazirite was not going through some mere religious ritual. Rather, he was undertaking an important, satisfying way of life, for God spoke of such a man as 'living as a Nazirite to Jehovah.' (Numbers 6:2) Similarly, the pioneer service today is a way of life and a happy one at that!

'Can I Pioneer?'

¹⁸ All Christians are united in worshiping God. We are a single army of fighters for the truth. It should be our desire to do all we can in that fight. It is our desire to do all we can. Thus, each one of us can ask the timely question: 'Can I serve as a pioneer?' In thinking about that, the following article will help you to see how Jehovah can sustain you if you are able to share in the pioneer ministry.

16. What might we appreciate from the situation of the Nazirites as to dead bodies?

17. Why was being a Nazirite not a mere ritual? What about pioneering?

18. What question should all of us ask? Why?

Jehovah Sustains His Army of Full-Time Servants

**"Your own loving-kindness, O Jehovah,
kept sustaining me."—Psalm 94:18.**

"ALL day long I will bless you, and I will praise your name to time indefinite, even forever." (Psalm 145:2) Can you imagine how close to God King David, who wrote those words, must have felt? You can feel his appreciation, his depth of devotion. More than that, he was voicing the fear and respect he had for his Creator, the One who had done so much for him.

² As Psalm 145:2 shows, at times David's appreciation for God's goodness overflowed in words and songs of praise. But these words and songs were also borne out by his life's course. Consider some evidence. He had wanted to build a temple for God, but when this privilege was denied him, David provided vast amounts of money and material for its preparation. He was not content until he had pushed all of God's enemies out of the Promised Land. For a period he endured hardship and privation, even persecution, rather than displease God by taking vengeance on God's anointed one, King Saul. David could recall the time when he fought Goliath and slew a lion and a bear. Yes, God sustained David.

1. What drew King David close to Jehovah?
2. How did David manifest his appreciation for God's goodness?

³ Have you ever felt as David did, overwhelmed with appreciation for God's goodness toward you? You may even have been frustrated because you wanted to show your appreciation to a greater extent than you were doing. At such times it is comforting to remember that Jehovah is pleased with whole-souled service regardless of how much that service may be limited due to your having other Scriptural obligations. (Compare Colossians 3:23.) However, many Christians have prayerfully analyzed their lives to see where room could be made to do more in showing their love and devotion to God. Thousands have been able to arrange to get into the work of preaching and teaching the Bible full time, the pioneer service.

Young Ones Draw Close to Jehovah

⁴ Many who have been drawn to Jehovah in recent years have been young persons. They have seen the hypocrisy of false religion and its failure to stem the tide of wickedness that floods the earth. They have noted the utter failure of

3. How do you feel about God's goodness, and how might this be shown?

4. (a) What have many youths observed, moving them to do what? (b) The *Organization* book makes what suggestion on this?

man to govern himself successfully and have been appalled at the ruining of our precious earth by greedy commercialists. Upon learning the Bible's satisfying solution to these problems, they have taken the advice of the wise writer, who said: "Remember, now, your Grand Creator in the days of your young manhood." (Ecclesiastes 12:1) Serving as a pioneer minister has often resulted. Why? The book *Organization for Kingdom-preaching and Disciple-making* comments on this: "Every young person ought to give serious consideration to this field of service [pioneering]. When he completes his years of required secular education, what is he going to do with his life? Does he truly love Jehovah and feel compassion for those people who are unwillingly in bondage to the old system of things? If he is a dedicated, baptized praiser of Jehovah, there should be no doubt. His heart will move him to serve Jehovah whole-souled."—Page 136.

⁵ One teenager in Japan was so moved by the Scriptural truth he had learned that he auxiliary pioneered 19 times following his baptism in 1978. Then in December 1980, at the age of 18, three months before he was graduated from school, he became a regular pioneer. When his mother, also a pioneer, asked him about his plans for the future, his immediate response was that right now there was nothing more important than getting the preaching done and surviving the "great tribulation." (Matthew 24:21) Similar appreciation was shown by a pioneer in the Netherlands, who started nine years ago at the age of 19. When asked the reason why he took up the full-time service, he replied: "My conscience gave me trouble because I was totally swallowed up by my job and I gave only the time that was *left* to Jehovah."

5. How did two young persons view their situation?

How Jehovah Sustains Them

⁶ Such conscientious drawing close to God brings a response from him. The disciple James tells us: "Draw close to God, and he will draw close to you." (James 4:8) Just think of that! The Almighty Sovereign of the universe will actually draw close to a person who sincerely reaches out to him in acts of deep devotion. How does God do that? In part he does so by sustaining the person spiritually and even materially if necessary. (Psalm 34:10; 146:7) A 71-year-old pioneer sister from the Philippines, who has been a very fruitful pioneer for 31 years, writes: "With little income we are able to provide for our needs and my pioneer work. I have never felt weakened spiritually."

⁷ Another way that Jehovah sustains his army of full-time servants is by imparting JOY, a fruit of his spirit. (Galatians 5:22, 23) The apostle Paul lists it second only to love as he enumerates the fruits of the spirit, and that is fitting. Joy imparts strength, without which no "soldier" could endure. Nehemiah 8:10 says: "The joy of Jehovah is your stronghold [or, "will make you strong," *Today's English Version*]." The truthfulness of this is borne out by the comment of a Christian sister in Los Angeles, California:

"I just wanted to let you know how happy I am. I got my application to pioneer from the circuit overseer . . . and made plans to begin on January 1, 1981. When January came I was very shaky, but I prayed to Jehovah that he bless my efforts and please let me find someone who really wanted to study and wanted the truth. Well, 'my cup ran over.' In addition to finding many interested persons, my report for January 1981 was 102 hours in the preaching work, 135 magazines, 23 books, 47 return visits, 2 booklets, 3 subscriptions

6. Why can you be sure of God's sustaining power?
7. (a) How are joy and spiritual strength related?
(b) In what way has this proved true with two sisters?

and 9 Bible studies. The floodgates of heaven just opened up and the blessing from Jehovah has me so full that I feel my heart is going to jump right out of me."

This strengthening joy is expressed also by a 14-year-old sister from Brazil who used her school vacation to auxiliary pioneer with her mother. She explains:

"Every time that I go out in the field service, I feel encouraged, and as I continue to preach I note that it is easier for me to contact people. It is a service that gives me great joy, knowing that I am pleasing Jehovah and that it is the best way to take advantage of my youth."

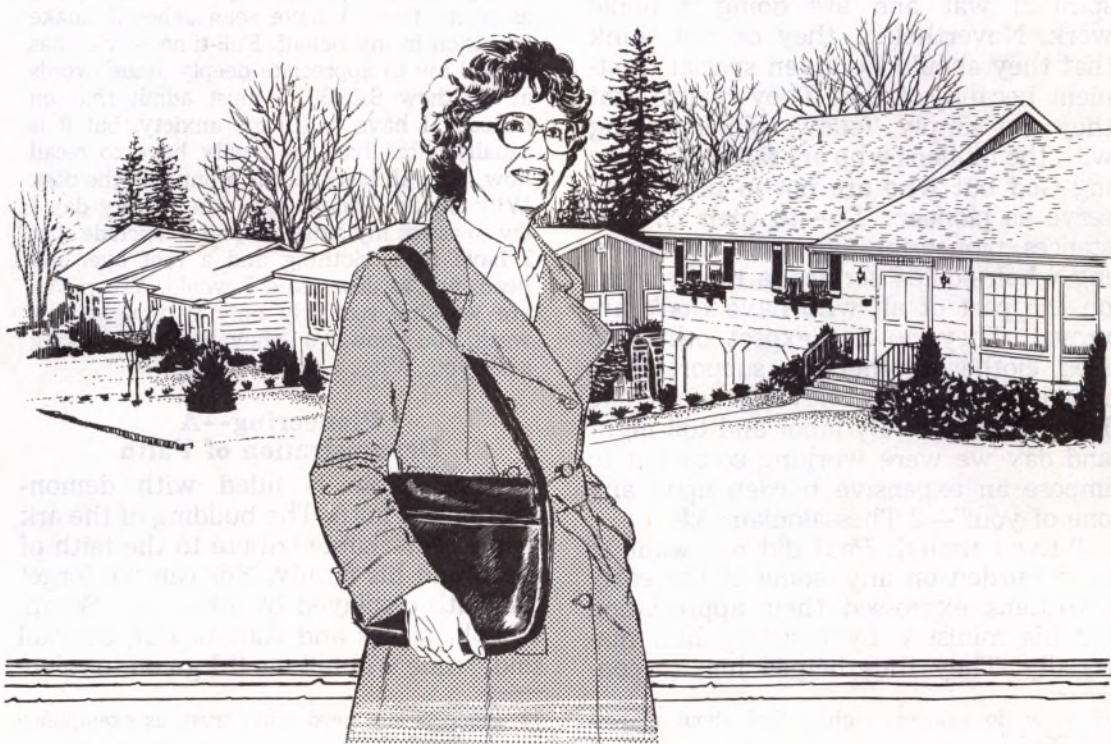
⁸ Did you note what the young sister said about its getting easier to contact people as she 'continued to preach'? Have you experienced that? Many pioneers

8. Pioneering can have what effect on your public preaching?

have verified this fact, stating that they really began to enjoy the field service so much more when they were able to do it on a day-to-day basis. Why? Well, many Christians who can participate in it only occasionally find that they have a bit of apprehension each time they begin preaching from door to door. Once the first few calls are behind them they truly find it pleasurable. Pioneers, however, share in the public preaching and teaching daily, and they have developed considerable skill at it, so it is easier and more enjoyable.

⁹ A traveling overseer in the United States realized that many would no doubt make fine pioneers if they could

9. What suggestion did one traveling overseer have as regards pioneering?



Pioneers find the public preaching work enjoyable and often become very effective

just taste the joy and strength pioneering provides and could have confidence that they could continue as pioneers. He explains what he suggested:

"It seems as though quite a few who have the pioneer spirit are holding off, fearful that they could not continue in that field of service. I have suggested that they set a goal to be pioneers for *one year*; then they can see how their health, schedule, and so forth, work out. If, at the end of the year they feel they cannot continue, they will still have had a fine year of pioneering that they will never forget. However, many are able to continue, *once they have tasted the joys of it.*"

The auxiliary pioneer arrangement, in which a Christian may serve for a minimum of one month or for as many months as he chooses, has often been the stepping-stone to regular pioneering.

¹⁰ Pioneers are in the forefront of the spiritual war and are doing a noble work. Nevertheless, they do not think that they should be given special treatment because of this. They realize that they are simply 'fellow soldiers' along with the millions who are faithfully serving God but who are not in position to serve as pioneers. Due to their circumstances, pioneering aids them in rendering whole-souled service, a requirement on the part of all who have God's approval. They do not expect others to feed, clothe or otherwise support them in a material way. They feel much like Paul, who said: "By labor and toil night and day we were working so as not to impose an expensive burden upon any one of you."—2 Thessalonians 3:8.

¹¹ Even though Paul did not want to be a burden on any, some of the early Christians expressed their appreciation for his ministry by assisting him materially. They thus helped him to con-

tinue to do what they might not then have been able to do. (Philippians 4:14-19; 2 Corinthians 11:8) Similarly, there are many Christians today who truly are working toward the goal of pioneering, but whose circumstances make that impossible at present. Often these voluntarily share materially with those who are now able to pioneer, and this generosity, though not expected, is much appreciated by the pioneers.

¹² Even with the generosity of many Christian associates, pioneers need to trust in God's ability to help them. A pioneer recently wrote the following:

"I have had the pleasure of regular pioneering for three full years. They have been the best years of my life. I am very thankful to Jehovah for allowing me to serve him in this capacity. It has been the most faith-strengthening aspect of my life in the truth, as many times I have seen Jehovah make provision in my behalf. Full-time service has helped me to appreciate deeply Jesus' words at Matthew 6:25-33. I must admit that on occasion I have had some anxiety, but it is usually short-lived, as I only have to recall how Jehovah has kept his promise in the past. Why should I doubt him now? Every day I try to assess my situation and I conclude that I have food, clothing and a roof over my head, just as Jesus said I would. When you are working secularly only two nights per week, you know it's Jehovah who is looking after you. What a secure feeling!"

Pioneering—A Demonstration of Faith

¹³ The Bible is filled with demonstrations of faith. The building of the ark was a remarkable tribute to the faith of Noah and his family. Nor can we forget the faith displayed by Abraham, Sarah, Joseph, Moses and Rahab. But, as Paul said, "time will fail me if I go on to relate

10. How do pioneers rightly feel about material support?

11. Why do many Christians delight to help those in the full-time ministry?

12. Pioneers still need what trust, as exemplified by one sister?

13. What lessons of demonstrated faith do we find in the Bible?

about Gideon, Barak, Samson, Jephthah, David as well as Samuel and the other prophets." (Hebrews 11:32) Their works of faith were out of the ordinary, what some might be inclined to describe as 'beyond the call of duty.' However, it was not merely a sense of duty that motivated them. Their love for God and their *faith* in him, including the fact that God had in mind a "better place" for them, moved them to 'declare publicly' their faith. How did Jehovah feel about their acts of faith? His Word replies: "God is not ashamed of them, to be called upon as their God, for he has made a city ready for them."—Hebrews 11:13-16.

¹⁴ What out-of-the-ordinary works of

14. How might pioneering be a work of faith for you today?

faith may be performed today? For many the answer includes *full-time service*, the pioneer ministry. Understandably, not all making up the "whole association of brothers" in the world can pioneer or even auxiliary pioneer regularly. (1 Peter 2:17) But even for those whose circumstances permit it, faith is required. A brother in Europe writes: "Many advised me not to become a pioneer, because that is for strong people. I am not physically strong, and, in fact, have a humped back. Still, I began and with the help of Jehovah I have been a pioneer for 30 years now." He adds that 'he has found much satisfaction from having a full schedule that helps him to come close to Jehovah.' Certainly Jehovah has sustained this brother in the pioneer service.



Many who cannot pioneer right now are able to share material things with those in full-time service

¹⁵ Nor is demonstrating faith in the pioneer ministry reserved for those of one particular age group. A brother in Japan learned the Christian truth after retiring as a schoolteacher, was soon baptized at the age of 60, and went right into the auxiliary pioneer work. Becoming a regular pioneer minister at the age of 61, he thought about the mountain town he had grown up in where there were none of Jehovah's Witnesses. He and his wife, also a pioneer, sold their house in the city and moved to that town. With money from the sale of their home, the family built a Kingdom Hall there, and they have had the blessing of seeing a congregation formed.

¹⁶ Time is fast running out for the present wicked system of things. As the Israelites increased their march around the wicked city of Jericho just before its destruction, so now, just before Jehovah destroys the present system, he is inviting people to give a mighty shout. (Joshua 6:20) Are you in a position to share more fully in that shout of victory by becoming a pioneer? If you could arrange your circumstances to allow for that, do you have the faith to do so? Be

15. In what way did a brother in Japan manifest his faith?

16, 17. Why is it now an appropriate time for you to consider seriously becoming a pioneer?

COULD YOU EXPLAIN . . .

- ☐ Why it is appropriate for young Christians to consider pioneering?
- ☐ How Jehovah sustains his full-time servants?
- ☐ Why pioneering is a special demonstration of faith?

sure that Jehovah will do his part, sustaining you and adding to your joy. He will bless your efforts. You may prove to be like the sister who has pioneered for 10 years in the Netherlands, who said: "My conscience began to speak to me because I *did* have the time. I started to pioneer to silence my troubled conscience and to show myself that my bad health would not permit me to continue as a pioneer. I am still pioneering."

¹⁷ Yes, Jehovah is accomplishing great things in the "last days" of the present wicked system of things. Now is the time to draw close to him and to bless his name *all day long*, as David did. Put faith in God's promise to sustain you. David wrote: "When I said: 'My foot will certainly move unsteadily,' your own loving-kindness, O Jehovah, kept sustaining me."—Psalm 94:18.

Their Heart Is in It

Each year tens of thousands who cannot be regular pioneers enroll as auxiliary pioneers for one or more months so they can have an increased part in sharing the Kingdom good news with their neighbors. Many are planning to do it this year. What about you?

Those who do it all agree, 'It takes careful planning and a realistic schedule.' Many of them are still attending school, but their school

schedule is such that, if they get up early and use their time well, they can also devote two hours a day to the field ministry. Thousands of young Witnesses find great pleasure in using vacation periods for such service.

Asked why he put forth the added effort to auxiliary pioneer, one Witness said: "It is my way of saying, 'Thank you, Jehovah, for all the things that you have done for me.'"

How to Pioneer

—Practical Experiences

"WHAT prevents me . . ." was part of a question about baptism that an Ethiopian asked Philip the evangelizer.—Acts 8:36.

But we might ask a similar important question affecting many Christians today. You may already have considered the question yourself. It is: *'What prevents me' from pioneering?*

In your case the thrust of the question may be: 'What prevents me from *entering* the pioneer service?' Or you may feel that the issue really is: 'How could I *continue* as a pioneer?' From either angle some true-life experiences of some Christians can help us. Let us, then, listen to some successful and happy pioneers.

Making Adjustments—Time and Money

In order to become a pioneer and continue as one you must have a loving desire to serve Jehovah with your whole heart, soul, mind and strength. (Matthew 22:37-39) You must keenly feel the importance of spreading God's warning message today and aiding persons on the road to life while there is yet time. And you certainly need God's holy spirit and blessing. Yet certain concerns may come to your mind, such as how to have enough time and money. Many have had to adjust their life and schedule to make time for pioneering. Connected with that, you may need to adjust your employment so you can still support yourself while pioneering. Is that possible?

A couple in Pomona, California, faced that question. The brother explains that he had not been taking the truth seriously and "was heavily involved in hard rock music and some rather heavy drinking." But a talk at a circuit assembly in 1979 made him ask himself seriously: 'Does my life reflect a real desire for the present unclean system of things to

be replaced?' After he and his wife talked it over, they realized that in a number of areas they had not been applying godly counsel, so they resolved to adjust their life-style and work toward pioneering. He writes: "You wouldn't believe all the adjustments we had to make. We sold our house and moved into a house trailer. We cut out our lavish nights of entertainment. I sold my business, which had been grossing over \$2,000 a month, and found employment that would allow me to work only two days a week." Now that they have been pioneering for almost two years, he says: "I feel like a tremendous weight has been lifted off our shoulders; like we've been set free from a trap that had closed in on us."

A blind brother in Yucatán, Mexico, is 56 years old and has a wife and children to support. What does he do for work? Eleuterio Pinto rises at 5 a.m. to prepare coconuts. He chops off the outside shell with a machete (a large, heavy knife) and with an ice pick makes a hole in the coconut so that customers can drink the refreshing milk inside. Brother Pinto sells his merchandise from 8 a.m. until after lunch and then shares in the pioneer ministry, which he has been enjoying for five years.

In South Africa, V. Standley had planned to follow university studies with a career in agriculture. But after becoming a Witness he served for years at the Watch Tower printery and later he and his wife were special pioneers. Then pregnancy called for adjustments. They located an inexpensive flat and Brother Standley found part-time work with a firm doing office cleaning. More recently they moved to an area where pioneers were needed more, and he was able to open up a branch for the same firm, still working part time. He reports: "Today we

have a very pleasant home, our material needs are adequately met and we still have the privilege of full-time service. I have proved over and over the validity of David's words about being young and growing old and never seeing 'anyone righteous left entirely.' "—Psalm 37:25.

Would retirement be a perfect time to pioneer? It has been for many. But even here special effort and adjustments may be needed. For instance, Brother Balmaceda retired from government work in the Philippine Islands and looked forward to pioneering. What, though, could he do to care for his financial needs? He found that raising hogs works out well for him, providing income and yet a rather free schedule. This 70-year-old pioneer says that he 'feels closer to Jehovah than ever before,' and he has seen his pioneer spirit stimulate three of his family to take up that privileged service.

Adjustments might be in order even if you are a company official earning a 'good living.' That was the situation of Shozo Mima, the president of a prospering Japanese firm involved with trucking produce. Having the pioneer spirit, Brother Mima began to pioneer while still the company president. However, he started to "feel that in his position as a president of a company and as a pioneer he was slaving for both riches and Jehovah." (Matthew 6:24) So gradually he shifted his work to others and found employment that did not require so much time and attention. With what he earned and what he had saved he was able to care for his family and to pioneer. Yes, he felt that he should apply himself not in making a company prosper but in serving Jehovah more fully.

Family Cooperation

You may feel that becoming or remaining a pioneer is just too big an undertaking for you alone. Well, then, it may be that you can succeed with cooperation from your family, including your children. Many experiences show that joint family effort to help one or more to pioneer brings success, and produces very happy families too.

Brother Kozo Sato in Japan has a wife, and two children in high school. He discussed with them his intense desire to set a fine example as an elder. What was the decision? He quit his employment with a company that required eight-hour workdays. Then he started his own business. Doing what? Four days a week for a few hours he collects used newspapers, magazines and other paper to be sold to recyclers. And each morning *all four in the family* spend an hour or so delivering newspapers. By this, along with cutting down on expenses, Brother Sato is able to pioneer regularly and his two children also have that as their goal.

In the same land Sister Toshiko Zenko no longer had a husband but had to provide for three growing children. She received some money from a small piece of land, and that cared for her rent. To pay for food and other expenses, she works two days a week and still is able to pioneer. 'Where does family cooperation come in?' you might wonder. She explains that her two boys 'cooperate very well in shopping, doing work at home and can even change the wick in the kerosene stove and the washers in the faucets.' Her daughter helps, too, with cooking and cleaning. The girl did some part-time jobs after school hours, but now that she has graduated, she has begun pioneering, alternating workdays with her mother. In fact, all four in the family plan to be pioneering together soon.

Yes, if you have a family, then pioneering will likely require the cooperation and support of all. But what joy and satisfaction it can bring! And a side product may be additional pioneer ministers.

Naturally, your circumstances are different from those of another person. Yet if you are moved by love and devotion to want to pioneer, that goal may be possible even if there are obstacles to overcome. Speak to other Christians about it, especially to those who are or have been successful pioneers. They may have additional practical suggestions on how you can pioneer.

The "Kingdom Truth" District Conventions

JEHOVAH is "the God of truth." (Psalm 31:5) His Son, Jesus Christ, said of himself: "I am the way and the truth and the life." (John 14:6) Of his Father's Word, he said, "Your word is truth." (John 17:17) And the Christian congregation is "a pillar and support of the truth." —1 Timothy 3:15.

But what is *Kingdom truth*? It is the theme that runs right through the Bible from Genesis to Revelation. Jehovah God uttered the first Kingdom truth when he told the Serpent in the garden of Eden: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Genesis 3:15) Among the last Kingdom truths recorded in God's Word is that found at Revelation 21:4: "[God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."

What a privilege is ours as Christian witnesses of Jehovah to make known the Kingdom truth to others! How important it is that we do so! Truth-hungry persons sigh and groan because of the abominations they see taking place. (Ezekiel 9:4) Many say they are without hope. By sharing in the fulfillment of Jesus' prophecy at Matthew 24:14 we can bring comfort and hope to all who really yearn for truth.

That we might better appreciate what Kingdom truth is all about and what our obligations are in relation to it, and that we might be stirred to do all we can in publishing Kingdom truth, "Kingdom Truth" has been made the theme for our 1982 district conventions of Jehovah's Witnesses to be held earth wide. The program will begin on Thursday *afternoon* and last until Sunday evening. Make plans now to attend at least one of the "Kingdom Truth" district conventions from the beginning to the end.

Convention Locations

The letter (T) indicates arrangements that are still tentative.

United States

June 10-13: AMARILLO, TEX., Civic Center Coliseum, 3rd & Buchanan Sts. BILOXI, MISS., Mississippi Coast Coliseum, 3800 W. Beach Blvd. CICERO, ILL., Hawthorne Race Course, 35th & Cicero Ave. DENVER, COLO., McNichols Sports Arena, 1635 Clay St. DES MOINES, IOWA, Veterans Memorial Auditorium, 833 5th Ave. EAST RUTHERFORD, N.J. (Chinese and Sign language also), Giants Stadium, New Jersey Sports Complex. HUNTINGTON, W. VA., Civic Center Arena, 8th St. & 3rd Ave. PROVIDENCE, R.I., Civic Center, One LaSalle Sq. SEATTLE, WASH., Seattle Center Coliseum, 305 Harrison. SOUTH BEND, IND., N.D.U. Athletic Center, Juniper Rd. TAMPA, FLA., Sun Dome, University of South Florida. TUCSON, ARIZ., Community Center, 260 S. Church. WASHINGTON, D.C. (Korean and Sign language also), RFK Memorial Stadium, E. Capitol & 22nd Sts. N.E.

June 17-20: AUGUSTA, GA., Civic Center Arena, 601 7th St. BATON ROUGE, LA. (Sign language also), Assembly Center, Louisiana State University. BIRMINGHAM, ALA., Civic Center Coliseum, 1 Civic Center Plaza. CICERO, ILL. (Sign language also), Hawthorne Race Course, 35th & Cicero Ave. CORVALLIS, ORE., Gill Coliseum, 600 S.W. 26th St. DENVER, COLO. (Sign language also), McNichols Sports Arena, 1635 Clay St. GREENVILLE, S.C., Greenville Memorial Auditorium, 300 E. North St.

HUNTINGTON, W. VA., Civic Center Arena, 8th St. & 3rd Ave. LOS ANGELES, CALIF., Dodger Stadium, 1000 Elysian Park Ave. OGDEN, UTAH, Dee Events Center, 4600 South 1400 East. PHILADELPHIA, PA., Veterans Stadium, S. Broad & Pattison Ave. PROVIDENCE, R.I. (Sign language also), Civic Center, One LaSalle Sq. RICHFIELD, OHIO, The Coliseum, 2923 Streetsboro Rd. ST. LOUIS, MO., The Checkerdome, 5700 Oakland Ave. SAN ANTONIO, TEX., Convention Center Arena, S. Alamo & Market Sts. TAMPA, FLA. (Sign language also), Sun Dome, University of South Florida. WHEELING, W. VA., Civic Center, Two 14th St.

June 24-27: CICERO, ILL., Hawthorne Race Course, 35th & Cicero Ave. DALLAS, TEX., State Fair Coliseum, State Fair Park. GREENSBORO, N.C., Greensboro Coliseum, 1921 W. Lee St. GREENVILLE, S.C., Greenville Memorial Auditorium, 300 E. North St. JACKSONVILLE, FLA., Memorial Coliseum, Gator Bowl Sports Complex. LOS ANGELES, CALIF. (Japanese and Sign language also), Dodger Stadium, 1000 Elysian Park Ave. PHOENIX, ARIZ. (Sign language also), Veterans Memorial Coliseum, 1826 W. McDowell Rd. PINE BLUFF, ARK., Convention Center, 500 E. 8th Ave. PONTIAC, MICH., Silverdome, 1200 Featherstone. PORTLAND, ME., Cumberland County Civic Center, One Civic Square. RICHFIELD, OHIO (Sign language also), The Coliseum, 2923

Streetsboro Rd. SEATTLE, WASH. (Sign language also), Seattle Center Coliseum, 305 Harrison. SPRINGFIELD, MASS., Civic Center, 1277 Main St. TAMPA, FLA., Sun Dome, University of South Florida. WHEELING, W. VA., Civic Center, Two 14th St. WICHITA, KANS., Kansas Coliseum, I-135 at 85th St. N.

July 1-4: BEAUMONT, TEX. (Spanish only), Civic Center Assembly Hall, 701 Main St. CICERO, ILL. (Spanish only), Hawthorne Race Course, 35th & Cicero Ave. DALLAS, TEX. (Sign language also), State Fair Coliseum, State Fair Park. HOUSTON, TEX., Astroarena, Fannin & 610 S. Loop Fwy. INDIANAPOLIS, IND. (Sign language also), Market Square Arena, 300 E. Market St. MACON, GA., Macon Coliseum, 200 Coliseum Dr. NEW HAVEN, CONN., Veterans Memorial Coliseum, 275 S. Orange. NIAGARA FALLS, N.Y., International Convention Center, 300 4th St. PEORIA, ILL., Civic Center, 201 S.W. Jefferson. PINE BLUFF, ARK., Convention Center, 500 E. 8th Ave. ROANOKE, VA., Civic Center, 710 Williamson Rd. N.E. ROCHESTER, N.Y., Memorial Auditorium, 100 Exchange St. SAN FRANCISCO, CALIF., Cow Palace, Geneva Ave. SAVANNAH, GA., Civic Center Arena, Orleans Square. TALLAHASSEE, FLA., Civic Center Arena, 555 W. Pensacola.

July 8-11: BILLINGS, MONT., Yellowstone Metra, Hwy. #10. CORVALLIS, ORE., Gill Coliseum, 600 S.W. 26th St. FRESNO, CALIF., Convention Center, 700 "M" St. GLENS FALLS, N.Y., Civic Center, 1 Civic Center Plaza. GREEN BAY, WIS., Memorial Arena, 1901 S. Oneida St. HAMPTON, VA., Hampton Coliseum, 1000 Coliseum Dr. HOLLYWOOD, FLA., Sportatorium, 16661 Hollywood Blvd. HOUSTON, TEX., Astroarena, Fannin & 610 S. Loop Fwy. JOHNSON CITY, TENN., Freedom Hall Civic Center, Liberty Bell Blvd. LOS ANGELES, CALIF. (Spanish only), Dodger Stadium, 1000 Elysian Park Ave. MACON, GA. (Sign language also), Macon Coliseum, 200 Coliseum Dr. MONROE, LA., Civic Center Arena, Civic Center Expressway. OKLAHOMA CITY, OKLA., Myriad, One Myriad Gardens. RENO, NEV., Centennial Coliseum, 4590 S. Virginia St. SAN FRANCISCO, CALIF. (Chinese and Sign language also), Cow Palace, Geneva Ave. UTICA, N.Y., Memorial Auditorium, Oriskany St. W.

July 15-18: CORVALLIS, ORE., Gill Coliseum, 600 S.W. 26th St. E. RUTHERFORD, N.J. (Spanish only), Giants Stadium, New Jersey Sports Complex. EL PASO, TEX. (Spanish only), Special Events Center, Baltimore at Mesa. FREMONT, CALIF. (Korean only), Jehovah's Witnesses Assembly Hall, 43400 Osgood Rd. FRESNO, CALIF., Convention Center, 700 "M" St. GREEN BAY, WIS., Memorial Arena, 1901 S. Oneida St. HAMPTON, VA., Hampton Coliseum, 1000 Coliseum Dr. HOLLYWOOD, FLA. (Spanish only), Sportatorium, 16661 Hollywood Blvd. HOUSTON, TEX., Astroarena, Fannin & 610 S. Loop Fwy. LOUISVILLE, KY., Coliseum, Kentucky Fair & Exposition Center. MEMPHIS, TENN., Mid-South Coliseum, Mid-South Fairgrounds. MIAMI, FLA. (French only), Joseph Caleb Community Center, 5400 N.W. 22nd Ave. NATICK, MASS. (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. SAN ANTONIO, TEX. (Spanish only), Convention Center Arena, S. Alamo & Market Sts. SAN FRANCISCO, CALIF., Cow Palace, Geneva Ave.

July 22-25: FRESNO, CALIF. Convention Center, 700 "M" St. LINCOLN, NEBR. (Sign language also), Devaney Sports Center, 16th & Military. LONG ISLAND CITY, N.Y. (French only), Jehovah's Witnesses Assem-

bly Hall, 44-17 Greenpoint Ave. NASHVILLE, TENN., Municipal Auditorium, 417 4th Ave. NATICK, MASS. (Greek only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. ST. PAUL, MINN., Civic Center, 143 W. 4th St. SAN FRANCISCO, CALIF., Cow Palace, Geneva Ave. WOODBURN, ORE. (Spanish only), Jehovah's Witnesses Assembly Hall, 1510 N. Pacific Hwy.

July 29-August 1: FRESNO, CALIF. (Spanish only), Convention Center, 700 "M" St. LONG ISLAND CITY, N.Y. (Italian only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. RENO, NEV., Centennial Coliseum, 4590 S. Virginia St.

August 5-8: FRESNO, CALIF. (Spanish only), Convention Center, 700 "M" St.

Britain

June 24-27: GLASGOW, Ibrox Stadium, Edmiston Dr.

July 1-4: BOLTON, Bolton Wanderers Football Club, Burnden Park. PLYMOUTH, Plymouth Argyle Football Club, Home Park.

July 8-11: SHEFFIELD, Sheffield Wednesday Football Club, Hillsborough. CARDIFF, Welsh National Rugby Union Ground, Cardiff Arms Park.

July 15-18: LONDON (Italian only), North London Assembly Hall, 174 Bowes Rd., N 11. NORWICH, Norwich City Football Club, Carrow Rd. WOLVERHAMPTON, Wolverhampton Wanderers Football Club, Molineux.

July 29-August 1: LONDON (Spanish also), Rugby Union Ground, Whiston Rd., Twickenham.

Ireland

July 8-11: DUBLIN, R.D.S. Main Hall, Ballsbridge.

Canada

July 1-4: BRAMPTON, ONT. (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy 7, 1 Mile West of Mississauga Rd., Norval, Ont. EDMONTON, ALTA. (Ukrainian also), Edmonton Northlands Coliseum, 75th St. & 118 Ave. OTTAWA, ONT. (Arabic also), Civic Centre Arena, Lansdowne Park. REGINA, SASK. (Ukrainian also), The Agrodome, Exhibition Grounds.

July 8-11: CAMPBELLVILLE, ONT. (Korean & Ukrainian also) (T), Mohawk Raceway. LONDON, ONT., Grandstand Western Fairgrounds, Queen's Park. ST. JOHN'S, NFLD., Memorial Stadium. VICTORIA, B.C., Victoria Memorial Arena, 1925 Blanshard St. WINNIPEG, MAN. (Ukrainian also), Winnipeg Convention Centre, 375 York Ave.

July 15-18, BRAMPTON, ONT. (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy 7, 1 Mile West of Mississauga Rd., Norval, Ont. CAMPBELLVILLE, ONT. (T), Mohawk Raceway. HALIFAX, N.S., Halifax Metro Centre, Duke St. KAMLOOPS, B.C., McArthur Island Sports Centre. QUEBEC CITY, QUE., Colisée, Parc de l'Exposition, 2205, av. du Colisée. VANCOUVER, B.C. (Korean & Portuguese also), Pacific Coliseum, Exhibition Park.

July 22-25: CAMPBELLVILLE, ONT. (Greek only) (T), Mohawk Raceway. CAMPBELLVILLE, ONT. (Italian only) (T), Mohawk Raceway. MONTREAL, QUE. (French only), Vélodrome (Parc Olympique), 4445, av. Pierre-de-Coubertin. MONTREAL, QUE. (Italian only), Centre Pierre-Charbonneau, 3000, rue Viau. PRINCE GEORGE, B.C., Kin Centre Arenas I & II, 4100 18 Ave. SUD-BURY, ONT., Garson Community Center, Church St.

Questions from Readers

■ What should be used for the emblems at the celebration of the Lord's Evening Meal, and how should these emblems be treated?

The yearly commemoration of the Lord's Evening Meal (the Memorial) is the only celebration that Christians are Scripturally commanded to observe. Jesus instituted it on the night of Nisan 14, 33 C.E., after celebrating the Jewish Passover. In front of him were the various food items used in the Passover meal. Luke's account says:

"[Jesus] took a loaf, gave thanks, broke it, and gave it to them, saying: 'This means my body which is to be given in your behalf. Keep doing this in remembrance of me.' Also, the cup in the same way after they had the evening meal, he saying: 'This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.'"—Luke 22:19, 20.

God had directed the Jews to use "unfermented cakes" during the Passover. (Exodus 12:8) Thus the 'loaves' that Jesus had available were unfermented cakes. They were made of wheat flour without any salt or other seasoning, for they represented the "bread of affliction."—Deuteronomy 16:3.

Jehovah's Witnesses today use similar "bread." In some cases Jewish matzos are purchased and used, with care being taken to obtain matzos that have not been made with extra ingredients, such as onions, malt or eggs. Flat, dry, unseasoned matzos are appro-

priate. Or an unleavened bread can be made. A small amount of whole wheat flour* can be mixed with a little water. The slightly moist dough is rolled thin and then baked on a flat (slightly oiled) cooking sheet until the bread is dry and crisp.

What about the other emblem? By the first century C.E. the Jews had accepted the use of wine in the Passover meal. Jesus spoke of "the product of the vine" used in that celebration. (Luke 22:18) Some persons claim that Jesus was speaking not of wine but of unfermented grape juice. However, plain grape juice would not have kept unfermented from the fall harvest until Passover in the spring, so Jesus must have meant wine. Red grape wine would fittingly represent Jesus' blood. Since Christ's "precious blood" was fully adequate, at the Memorial it would not be appropriate to use a wine fortified or altered with brandy, such as sherry, port and muscatel, or certain other "dessert" wines. (1 Peter 1:19) Nor would it be proper to use a wine with spices or herbs added, such as vermouth and Dubonnet, or many other "appetizer" or "aperitif" wines. Rather, an unsweetened red wine like Chianti,

* Wheat flour is preferable, for that is what the Jews used for their unfermented cakes. But if it is very difficult to obtain wheat flour, unfermented "bread" made from rice, corn or other grain flour could be used.

Burgundy or claret is appropriate, or a homemade red wine that is not sweetened, spiced or fortified.

The elders in a congregation of Jehovah's Witnesses should arrange beforehand to obtain unleavened bread and red wine, checking to be sure that what they get is suitable. In the days following the celebration of the Lord's Evening Meal there is no need to view the remaining bread and wine as special or sanctified, for they continue to be just ordinary food products. Also, there is no reason to keep a certain bottle of wine from year to year for the celebration, unless a difficulty in obtaining suitable wine makes that advisable.

Some individuals, when handed the emblems during the Memorial celebration, have acted as if these had special powers. For example, a few persons have deliberately inclined their head toward or smelled the emblems. This is not fitting.

During the celebration of the Lord's Evening Meal, the bread and the wine are emblematic of Jesus' fleshly body and his precious blood. (Matthew 26:26-28) Accordingly, as they are passed, each individual should give respectful attention to what the bread and the wine represent. Those in the audience who do not partake can simply hand the plate and glass on to the next person, keeping in mind primarily Jesus' sacrifice, which can cover our sins and makes available the prospect of everlasting life.—1 John 2:2; 1 Corinthians 11:23-26.

YOUR YOUTH

*Getting
the Best out of It*

IT GIVES MORAL STRENGTH

A youth from Brazil described how the book *Your Youth—Getting the Best out of It* does just that. He wrote:

“Some weeks ago I was invited by a friend to read an immoral book and I refused. Another schoolmate present was surprised at my refusal and asked for my reasons for not reading it. I explained to him what the Bible says about this type of reading and, noting his interest, I went on to explain what the Bible says about homosexuality and masturbation.

“‘Where did you learn all that?’ he asked.

“I showed him the *Your Youth* book, which he accepted, and a Bible study was started with him during our noon recess. This 14-year-old friend of mine has already given up smoking, after just a few weeks of study.”

