



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1973

Semimonthly

**WHAT ARE YOU DOING
WITH YOUR LIFE?**

**WITCHCRAFT BECOMES POPULAR
—IS IT DANGEROUS?**

HOW WILL YOU REACT TO PRESSURE?

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, President

Brooklyn, N.Y. 11201, U.S.A.

GRANT SUITER, Secretary

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

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The WATCHTOWER

Announcing
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KINGDOM

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WITCHCRAFT

BECOMES POPULAR

-Is It Dangerous?



IN RECENT times the practice of witchcraft has reared its head in sophisticated society. Witchcraft or sorcery, of course, is nothing new.

The Bible mentions sorcerers as well as magic-practicing priests in Egypt back in the sixteenth century B.C.E. (Ex. 7: 11) During the Middle Ages in Europe, those suspected of witchcraft were put to death. However, for centuries witchcraft and voodoo have been more or less freely practiced in Africa, Asia, South America and islands of the sea as major religions.

But what is the reason for its prominence and increasing acceptance in Western countries, such as the United States, where, according to one report, there are "tens of thousands . . . dabbling in Satanism, witchcraft, voodoo and other forms of black or white magic"?

Mysticism, witchcraft and the occult have presented a strong appeal to youth. They are quite common on the college campus today. One investigator claims that there is "at least one witch and sometimes

a coven, or organized assembly of witches," on each campus. While only a minority of the students actually engage in witchcraft rites, many view it with favor. They say they are searching for something to hold onto, that they need to be recognized, wanted and loved. They feel, as they say, the need to 'return to the sacred.'

CHURCHES, SCIENCE FAIL TO SUPPLY NEED

Why, then, have these youths not gone back to the organized religions of Christendom? As reported by Dr. Andrew M. Greeley, a Roman Catholic priest who is in the National Opinion Research Center, University of Chicago, one student voiced the reason when he said:

"Who in the world would expect to find anything sacred in the churches?"

But have not science and the rationalistic, materialistic approach given the answers? No. In fact, their failure is cited as one of the strongest reasons for the

'return to the sacred.' As another student expressed himself:

"Let's face it, science is dead. While the newspapers and magazines were giving all the attention to the death of God, science was really the one that was dying."

Another added:

"Science hasn't ended war, it hasn't ended injustices, and it doesn't respond to most of man's needs."

We cannot deny the fact that man's needs and problems cannot be met by materialistic philosophy. By no means all the things man needs are suppliable by modern-day computerized science. Man has a spiritual side to his life, an awareness that there are powers superior to himself. He must have a reason for living, and a hope. He must also have love, which finds no place in materialistic philosophy. And since Christendom's religions have become an integral part of this materialistic world, they too have failed to bring any real answers. They have not come to grips with reality. Said a student:

"What we're really concerned about is whether anything is real, I mean, whether it is *really* real. Is there something that is so powerful that it can even make us real?"

DANGERS

In this search, have those turning to witchcraft or the occult found the answer? Or is there a real danger in getting involved in these things, even to experiment with them? A warning to all who dabble in witchcraft is contained in the words of Dr. Greeley, who says: "Satanism can be dangerous, as the Manson case and other ritual murders should make clear."

Some of those professing witchcraft claim they practice "white magic," but avoid "black magic." (Black magic includes casting harmful spells, conducting rituals or making potions to harm others.) Nevertheless, there is a great deal

of similarity between much of their ritual and that of the 'black magicians,' many of whom are "Satanists." Witchcraft's degrading peril was pointed out by one of the "black magic" witches himself, who admitted that witchcraft "can be extremely dangerous even if you don't believe in it. . . . It can freak you out simply because it renounces God and brotherhood and every good concept that is natural in a person."

There is danger from many directions for those engaging in any form of witchcraft. Often their leaders merely want to exploit them. The witch is not really concerned with those on whom he practices his art. One expressed the true nature of the practice when he said: "I've found I have more power over people from it. You can con them and play games with them. It's an excellent ego trip."

More than this, there is strong probability that those dabbling in witchcraft will be drawn into the use of drugs and into degraded, immoral and disgusting sex practices. Above all, they are in the greatest peril of coming completely under the control of the demons, where they may commit almost any crime, including suicide or murder, or may go insane.

Are these "demons" actual persons, real personalities? Or are they mere forces of evil in man, as some say? Let no one be deceived into thinking they are not actual persons. The Bible corroborates what has been said about the dangers involved in witchcraft and gives us definite identification of the demons. It shows that the demons are spirit persons, chief of whom is Satan the Devil. Some may deny his existence, which makes them more vulnerable to his deceptions. Belief in God's Word is a safeguard, "that we may not be overreached by Satan, for we [who be-

lieve what that Word says] are not ignorant of his designs."—2 Cor. 2:11.

ORIGIN OF THE DEMONS

The Bible makes clear that Satan is the archenemy of God and man. God's Son, who had been alongside his Father in heaven before coming to earth, had seen and encountered the Devil personally. He called Satan "the father of the lie." (John 8:44; 17:5; Job 1:6; Jude 9) This one rebelled against God, challenging God's sovereignty and inducing the original human pair to sin. (Gen. 3:1-5) In the days of Noah, before the global flood, an unstated number of other angels also pursued a rebellious course, leaving their position in God's service and their proper place in the invisible spirit realm. They took on human bodies in order to indulge a perverted passion, marrying humans though they themselves were from the spirit realm. (Gen. 6:4, 5) This explains why the rituals of witchcraft are so often accompanied by nudity, fertility symbols and dances, even sex orgies.

The apostle Peter wrote: "God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment." Peter goes on to speak of God's destruction of that demon-corrupted pre-Flood world. (2 Pet. 2:4, 5) Jesus' half brother Jude also spoke of the judgment passed on these angels, saying: "The angels that did not keep their original position but forsook their own proper dwelling place [God] has reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6) They have not been allowed by God to have any further divine enlightenment and service assignment, and are restricted. There is evidence that,

since the Flood, they have not been able to materialize, but, in order to indulge their perverted desire for fleshly connections, they have possessed or inhabited and controlled humans. When God's Son Jesus Christ was on earth, he encountered such possessed persons in pitiful condition and healed them, expelling the demons.—Matt. 12:22; Mark 5:1-6.

The resurgence of witchcraft, voodooism and other forms of demonism in these times is truly a fulfillment of the Scriptural description of the "last days" of this system of things. The demons know they are soon to be destroyed, and so whip up violence and corruption in the earth in order to carry everyone to destruction with them, if possible.—2 Tim. 3:1-5; Rev. 12:9, 12; Matt. 8:29-32; Mark 1:23, 24.

GOD PROTECTS THE TRUE CHRISTIAN

Should the true Christian living in a community where witchcraft or voodoo is practiced fear the god or demon worshiped, or the witch? No, for "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection." (Prov. 18:10) Jehovah the Almighty God is the One who has sentenced the demons to destruction. The true Christian, therefore, by prayer to Jehovah in Christ's name can rely on that power to protect him from any demon or any spell cast by a witch. God's Word the Bible comfortingly tells us: "The angel of Jehovah is camping all around those fearing him, and he rescues them."—Ps. 34:7.

Accordingly, one putting trust in God will take the course that Jehovah's witnesses take in all parts of the earth. They do not cringe in fear or follow the customs of the fearful ones around them. They follow the Bible command: "This is what Jehovah has said: 'Do not learn the

way of the nations at all, and do not be struck with terror . . . For the customs of the peoples are just an exhalation.” —Jer. 10:2, 3.

For instance, in Africa the children of Jehovah’s witnesses are not seen with black and white threads on their necks or wrists to protect them from the god “Sambio.” They do not join the villagers in breaking off branches of trees, throwing stones or cursing, to prevent certain night birds called “witch birds” from resting in the trees, in order to keep death from striking the village. Christians know that these birds are God’s creations, coming forth in the nighttime to search for insects or rodents. Neither do they refrain from catching so-called “sacred” fish to eat. They have ignored the local custom and have recognized the local gods as really no gods at all, and such worship as worship of demons. (Gal. 4:8; 1 Cor. 10:20; Jer. 16:20; Ps. 96:5) The village people have waited expectantly for the Witnesses to die. But when they did not die, many of the people began to listen to Bible truth from the Witnesses and have broken free from their superstitious bondage.

An example of the freedom with which the truth has set thousands of persons free from witchcraft and superstition is a man named Fallah John, formerly a fetish priest who headed a secret African bush society. He relates:

“I exercised tremendous influence among my elders and among people in many villages over a wide area in our chieftdom. I had uncanny power and strength to fight up to twenty-five persons at one time. My ‘medicine’ was partly made with a portion of a cremated human body. Because of this special power given me by the demons I was especially fond of fighting and was esteemed, yet dreaded, by my fellow tribesmen. When Jehovah’s witnesses came with the Bible message and explained who

Jehovah is and what his purpose is, I accepted their invitation to have a Bible study in my home. I came to know that Jehovah’s power is far superior to that of Satan and his demons. It was not long before I made up my mind that instead of being a devil’s priest, I wanted to serve Jehovah and draw on his strength.”

Fallah John is now serving as a full-time pioneer minister of Jehovah’s witnesses. He is now a peacemaker.

Today many persons see the failure of this world’s religions and philosophies. They are hunting for something that gives them a firm hope. Jehovah’s witnesses have made such a search, and they have found something real to believe in. They enjoy associations in which they are wanted and loved. Outsiders, observing their local and international assemblies, have remarked on the peace, unity and brotherhood of the Witnesses as, from all races and backgrounds, they gather and work together. One who visited an assembly in North Carolina, viewing “the higher ratio of ethnic mixture than most other religious groups,” wrote: “The business of ‘brother and sister’ is not pretended.” “They witness to a happy deity,” commented a staff writer for the Shreveport, Louisiana, *Journal*. And the news director of an Atlanta, Georgia, radio station concluded: “Your young folks not only have answers about the Bible, but they also have answers concerning the drug problem.”

Jehovah’s witnesses have found that which thousands of disillusioned young people are actually seeking. Why not visit the Kingdom Hall of Jehovah’s Witnesses in your community, to see for yourself? You will be warmly welcomed, and will be under no obligation but to listen to the educational, upbuilding discussion of the things that lead to life and peace.

FINDING

A Meaningful Life

MANY people are searching for real meaning in life. They are confused and disillusioned by the hatred and corruption that are so prevalent today. In their search for something better, large numbers of persons have got involved with occult practices and drugs, only to experience greater frustrations and disappointments. Happily, some of these people have eventually found the way in which life can indeed be meaningful.

A young German woman who, after working for a time in the German embassy in Tunisia, moved to California to study, tells her experience:

"My college studies left me disappointed. So, I turned to another field. I met a girl who read my Tarot cards (cards of divination) and told me that I would meet a man with whom I would begin a relationship on a 'higher level.'"

"Well, I met a man while hitchhiking, and I felt that he was the one of whom the cards spoke. We began living together in a common-law relationship. Together we began to study the occult mysteries—astrology, magic and divination. For over a year I studied these things with great intensity, looking for the answers about the laws of the universe. I experimented heavily with so-called mind-expanding drugs. I smoked 'grass' almost every day and took LSD often.

"All this time I was looking for the answers to the mystery of life and the laws of the universe. The drugs used seemed to give deeper insight each time. Nevertheless, I studied Buddhism and the theory of meditation, for my goal was to achieve enlightenment through meditation without drugs.

"I had a baby by the man with whom I was living, but our relationship was extremely strained. I felt that somebody had put a spell on him and that was the reason it did not work. We had several violent encounters and I tried to leave, but was not strong enough to do so.

"Later, some of Jehovah's witnesses came by and talked to my baby's father, and he asked them into the house. When I heard that they were neutral in politics, I was very angry. We told them we planned to move and gave them a very vague description of the new house." The Witnesses returned, however, and, as an excuse, were told to come back when the baby's father would be home.

She continues: "They came back at that time, but he was not in yet. However, just before they came I had thought that since I had studied everything that was to be studied and had tried anything that came by, I should at least have an open mind to what they had to say.

"So as the ladies were waiting for him, I very arrogantly talked about the pollution problem and the health-food 'kick' I was on. They patiently listened, so after I had talked for a while, I realized my arrogance, and thought, 'Well, I'll let them talk'—and did they! I had never studied the Bible and was amazed at what it had to say about the world situation. I awaited the next visit with eagerness, and we studied the chapter in the *Truth* book on 'Building a Happy Family Life.' I could barely hold my tears back because it had everything in there that I have ever wanted, but could not put into words.

"That evening I talked about legalizing our marriage relationship, but found that the chapter did not have the same effect on my baby's father. The next day we had another potentially violent situation. So I just packed a few things and moved to a hotel.

"Having gone to an assembly of Jehovah's witnesses and to the Kingdom Hall and a book study, I realized that this was what I had been looking for all my life. I knew that this was the truth, and I hoped in my heart that I would not find any catch to it, financial or otherwise. I burned all my magical cards and books and all the things pertaining to demonism.

"I finally had found people who love and whom I could love; who help when it is needed in a selfless way and who practice what they preach. And, of course, the 'good news of the kingdom' is a never-ending joy to my ears. I can truly say that I have found peace of mind and an answer to all my questions. It is a continuous joy to help others learn the 'good news of the kingdom.'"

If what this woman found appeals to you, why not avail yourself of the opportunity to study the Bible with Jehovah's witnesses?

WHAT ARE YOU DOING

WITH

Your Life?

DO YOU appreciate the fact that you are alive? Have you ever given thought to the great prize that life is? As life is passed on from parents to children the variety of combinations of traits and qualities transmitted through the genetic arrangement is astronomical in number. Out of a long chain of circumstances affecting your forefathers, you have come to be. It is really something to be thankful for, because, for example, had your parents or grandparents married different mates, you would never have been born. Or if your mother had conceived at a different time, the one born would have been another child, not you.

² Jehovah is the Source and Giver of life. (Ps. 36:9) He endowed Adam and Eve, as his direct creations, with the power to transmit life to their children. At John 1:13 the apostle points out that humans are born according to "a fleshly will," the will of their parents. Accordingly, the personalities brought forth are not predestined by God, nor does he have any direct hand in the conception and birth of children. Time and circumstances govern the combinations of factors in the reproductive cell. Therefore a person should highly appreciate that he exists, that he has a place among those who have life.

³ Jehovah greatly values life. He is the happy God, and he wants others to be happy. (1 Tim. 1:11) He takes pleasure

1-3. (a) Why should we appreciate the life that we have now? (b) Does God have a direct hand in the birth of every child? (c) Why does Jehovah give life to others?

"[Wisdom] is a tree of life to those taking hold of it."—Prov. 3:18.

in seeing others enjoy living. He therefore gives life to others for a purpose. What importance he attaches to living in the right way! If humans do not waste their lives in foolish pursuits, but live in the way God made them to live, he will give them everlasting life.

WHAT IS NEEDED FOR LIFE

⁴ It is necessary for the body to be constantly nourished by breathing, drinking and eating. But there is something far more essential for continuance of life. What is this? Well, of all God's earthly creation, only man was made

in the image and likeness of God. (Gen. 1:26, 27) Different, then, from the "unreasoning animals," man had the far higher attributes of love, justice, wisdom and other qualities of God. (2 Pet. 2:12) He had the capacity for spirituality. He could reason as to why he had been created; he could learn of his relationship to God. And as he progressed in knowledge of God, the fine attributes God gave him would deepen in him.

⁵ Moreover, man's capacity to take in knowledge of God, to progress mentally and spiritually, was unlimited. God,

4-6. (a) What besides material food does man need for life? (b) Why does man need spiritual energy from God?

from His boundless, fathomless storehouse would continue to supply man with these essential things throughout eternity. So the spirituality and wisdom of God would be ever expanded in man.—Rom. 11:33-36.

⁶ According to his created constitution, man, in order to keep living, had to have a constant supply of spiritual energy from Jehovah. He needed spiritual connections with God. Even perfect man, with all material necessities, would die without spiritual food. If man took in spiritual food, God would supply the material things, just as he did for Adam and Eve.—Gen. 1:29; 2:9; Matt. 6:33.

⁷ Readers of the Bible know that Adam did not continue to stay close to God in

7. What wrong course did Adam take, and did this cause God to abandon his purpose toward mankind?

obedience and wisdom and to increase his spirituality, but instead cut himself off from God and brought sin and death on the human race. (Rom. 5:12) Nevertheless, God did not abandon his purpose toward mankind. He will bring to obedient mankind what he purposed for them. For this reason he has caused the Bible to be written and has sent his Son as a sacrifice to benefit those who desire to serve Him.—Rom. 5:8.

PROVERBS GIVE PRINCIPLES FOR LIVING

⁸ The Bible book of Proverbs gives us the basic principles for living. King Solomon of Israel, the main producer of

8-10. Why did the principal writer of the Bible book of Proverbs have a fine opportunity to know about life, and to what depth did his knowledge go?



The proverbs of Solomon provide the basic principles for living; with God-given wisdom he spoke about the ways of animals and traits of plants, also the wise and unwise courses of humankind

Proverbs, certainly had a grasp of life in its many aspects. He had time and opportunity to observe life, and he did much meditation and investigation. And not to be overlooked is the fact that God, who created all things by his wisdom, gave Solomon wisdom so that he could have understanding of these things.—Prov. 3: 19, 20; 1 Ki. 3:11-14.

⁹ Though Solomon's kingdom comprised only a small area in the Middle East, his wisdom was recognized by people of many nations, as it is said of him:

"Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt. . . . And he could speak three thousand proverbs, and his songs came to be a thousand and five. And he would speak about the trees, from the cedar that is in Lebanon to the hyssop that is coming forth on the wall; and he would speak about the beasts and about the flying creatures and about the moving things and about the fishes. And they kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom."—1 Ki. 4:30-34.

¹⁰ Now, Solomon did not merely *mention* these creations of God in his speech; he also *understood* them and their growth, habits and ways, as well as their place in God's creative works. The books of Proverbs and Ecclesiastes also reveal his insight into man and his desires and ways. Solomon understood the wise and unwise courses that man could take, with their consequences.

¹¹ Furthermore, God purposed that Solomon speak and write for our benefit, and by His spirit he guided Solomon's words so that they are much more than the wisdom of a mere man. They are fit to be recorded as inspired words in the Bible, God's Word of truth.

11. Why can we have full confidence in applying Solomon's words in our lives?

¹² What does Jehovah God require of man to come into good relationship with Him and to have a hope for everlasting life? Solomon tells us: "To carry on righteousness and judgment is more preferable to Jehovah than sacrifice." (Prov. 21:3) God has not asked man to do something impossible. Through his prophet Micah, Jehovah corroborated Solomon's words, saying: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" How can you do this?—Mic. 6:8.

¹³ Perhaps you have observed the world and life as it is now lived by the majority. You see frustration, injustice and futility. Many hardworking people are, in effect, on a "treadmill," and today no one knows what will happen next. Even the rich and the mighty ones of earth can do nothing to stave off old age and death. King Solomon observed this, and he said:

"I hated life, because the work that has been done under the sun was calamitous from my standpoint, for everything was vanity and a striving after wind. And I, even I, hated all my hard work at which I was working hard under the sun, that I would leave behind for the man who would come to be after me. And who is there knowing whether he will prove to be wise or foolish? Yet he will take control over all my hard work at which I worked hard and at which I showed wisdom under the sun. This too is vanity."—Eccl. 2:17-19.

¹⁴ Solomon did not hate life itself, but life as it is lived under the present system of things. Jesus Christ, who was greater than Solomon, showed that this system of things is under the control of Satan the Devil. After his faithful course, in which he "conquered the world" by maintaining faithfulness to God, he said: "Now there

12. What does God require of man to get His favor for everlasting life?

13, 14. What conclusion did Solomon reach about life, and why?

is a judging of this world; now the ruler of this world will be cast out." Again he said that the ruler of this world had no hold on him. Soon this system of things with its ruler will be destroyed.—John 16:33; 12:31; 14:30; 2 Cor. 4:4; Rev. 11:18; 12:9.

¹⁵ How, then, can we live so as to avoid control by the "ruler of this world" and be pleasing to God, to live on earth under a righteous new order when the ruler of this world is removed from his invisible controlling position of this system of things?

¹⁶ Let us turn again to the wise words of Solomon for answer. He tells us: "The fear of Jehovah is the beginning of knowledge." (Prov. 1:7) To fear Jehovah is to put him first in a person's life, to learn his ways and principles and obey him above all others. With this attitude a person is in the position where he sees his spiritual need, the need of spiritual food from God in order to live. (Matt. 5:3) Then Solomon says of seeking Jehovah's wisdom: "If you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." —Prov. 2:3-5.

BIBLE STUDY WILL CHANGE YOUR LIFE

¹⁷ This is very plain and simple. It means that, to get life, you *must* study the

15, 16. What is the first thing one needs in order to get on the road-way to life?

17. What questions must a person seriously ask himself, if he wants life?



Personal study of God's Word
is important for adults . . .

Bible. True, everyone is busy. But note that we must *want* wisdom as a treasure, as a treasure hunter is willing to sacrifice time and energy and to *dig* for it. So, ask yourself, 'What am I doing with my life? Am I occupying my time altogether with things that do not fill my need for spiritual connections with God?' If so, and if you 'cannot find time' for Bible study, then you are, in effect, saying

that you do not want life. No one can schedule your time for you; you have to take time somehow to do it. Others can then help you.—Eph. 5:15, 16.

¹⁸ As you begin to get this wisdom from the Bible, you find the Bible very simple and straightforward. "To the understanding one knowledge is an easy thing," says the proverb. (14:6) This is true. After studying for a while you begin to connect new information to things you already know. The truth of the Bible is so logical, so interrelated, that the 'pieces' begin to fit together very rapidly, and the whole purpose of Jehovah begins to become clear. "You will understand righteousness and judgment and uprightness, the entire course of what is good," says Solomon.

—Prov. 2:9.

¹⁹ As you continue studying, it becomes easier for you to set aside time for good things. Also, your newfound wisdom will steer you away from unprofitable things. No longer are bad



. . . and for children

18. Why is it not difficult to get a knowledge of the Bible?

19. As you begin to understand the Bible, how will this knowledge begin to help you?

language or bad jokes part of your speech. You avoid doing even the "little" things that are dishonest. Many things that you desired in the past are now seen to be things of no real, lasting value. Solomon expressed this truth, saying: "When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way, from the man speaking perverse things, from those leaving the paths of uprightness to walk in the ways of darkness."—Prov. 2:10-13.

²⁰ As these bad habits are thrown aside you begin to desire association with those whose conversation is good, those who can upbuild you. Such associations begin to become really enjoyable. Perhaps someone studies the Bible with you. He and others of like faith will be of great help and protection to you, for it is true that "he that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." Here the Hebrew word for "stupid" implies, not merely one who lacks knowledge, but one who is ungodly, insensible to moral truth.—Prov. 13:20; compare Proverbs 10:23; 13:19; 14:8.

²¹ From time to time your new Christian associates may kindly call to your attention something that will help you to come more into line with God's view of things. It may be some habit you have, some practice common to the world, that is called to your attention. Perhaps they point you to certain scriptures dealing with the matter. Instead of feeling hurt or offended, keep in mind that you, like all Christians, have come out of a world

that does not know God, a world habitually doing things displeasing to God. You are in the process of "making your mind over." (Rom. 12:2) You are learning God's law, and of this the wise man says: "For the commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life."—Prov. 6:23.

JEHOVAH HELPS OBEDIENT ONES

²² God wants us to become obedient to him, as a son to a fine father, and, as the ancient Hebrew father counseled his son, so God says to us: "The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure." (Prov. 3:11, 12) As one striving to be an obedient son, you are thankful that the matter was called to your attention, that someone was interested enough in you to set you right. Far better that we be corrected early in a wrong course than to go our own way unchecked, for the wise inspired writer tells us: "His own errors will catch the wicked one, and in the ropes of his own sin he will be taken hold of. He will be the one to die because there is no discipline, and because in the abundance of his foolishness he goes astray."—Prov. 5:22, 23.

²³ Everyone meets problems in taking a Christian course, perhaps in his own family, in relations with workmates or friends. But you can take comfort from the wise counsel: "Roll your works upon Jehovah himself and your plans will be firmly established." (Prov. 16:3) You can take your problems to Jehovah in prayer with assurance that he will answer you. "The prayer of the upright ones is a pleasure to

20. Aside from knowledge of the Bible, what other help do you receive as you study?

21. How should you view correction offered to you by your Christian associates?

22. How do the Proverbs show the importance of discipline?

23. Why is prayer essential in meeting the problems of life?

him" and "the prayer of the righteous ones he hears." (Prov. 15:8, 29) Jehovah will strengthen you and 'firmly establish' the plans you make to serve him acceptably.—Eccl. 4:9-12.

²⁴ In the past, perhaps you gave primary attention to the material needs of your household. But now you see their spiritual need. The Bible gives the balanced view, as it says: "Prepare your work out of doors, and make it ready for yourself in the field. Afterward you must also build up your household." (Prov. 24:27) Just as the Hebrew farmer would take care of his field, preparing it for planting and harvesting of crops, so you, by secular work, provide material things for your family. But there your responsibility does not end. The need of building up your household spiritually is equally important. This, you find, is much more enjoyable than your secular work, and more rewarding, for you know that you are saving, not only yourself, but also those you love most dearly.—Compare 1 Timothy 4:15, 16.

²⁵ You also come to realize the true meaning of the proverb: "Honor Jehovah with your valuable things and with the firstfruits of all your produce." Just as the Israelites brought their best to Jehovah, so the Christian does in all facets of his life. "Then," says the wisdom from God, "your stores of supply will be filled with plenty; and with new wine your own press vats will overflow." (Prov. 3:9, 10) This does not have primary reference to material riches, though God assures his people that their necessities of life will be provided. Mainly it refers to spiritual riches, along with the joy and security these bring. "Whenever you lie down you will feel no dread; and you will certainly lie down, and your sleep must be pleasurable.

You will not need to be afraid of any sudden dreadful thing, nor of the storm upon the wicked ones, because it is coming. For Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot against capture."—Prov. 3:24-26.

²⁶ As you take this course, you develop in your life the fruits of God's spirit. (Gal. 5:22, 23) You learn to love to talk about good things, about God's purposes. You develop the desire to help others and you talk about these things to others who do not know of God's fine provisions. As the proverb says: "The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness." (Prov. 15:2) You learn to keep out of trouble by minding your own business, because you know that "the one guarding his mouth is keeping his soul. The one opening wide his lips—he will have ruin," and "a false word is what the righteous hates." You come to realize that, "he that is slow to anger is abundant in discernment."—Prov. 13:3, 5; 14:29; 16:32.

THE WAY OF HAPPINESS

²⁷ Pursuing this newfound way of life, you begin to have a cheerful, optimistic outlook. "Happy is he that is trusting in Jehovah," said Solomon. (Prov. 16:20) You rejoice, not in a superficial way, as the world does, but deep in your heart, because you are enlightened by the truth. "The brightness of the eyes makes the heart rejoice." (Prov. 15:30) Your change in expression is noticed by your acquaintances. You even find benefits to your health, for medical doctors acknowledge the truth of the proverbs: "A calm heart

24. What responsibility is pointed out at Proverbs 24:27?

25. What results to the person who 'honors Jehovah with his valuable things'?

26. In gaining wisdom from God, what things do you learn about the use of the tongue?

27. What change in attitude and outlook does a person gain by getting wisdom from God, and with what benefits?

is the life of the fleshly organism," and "a heart that is joyful does good as a curer." (Prov. 14:30; 17:22) While the world in general is sad, even in difficulties yours is not the hopeless sadness of the world. (Compare 1 Thessalonians 4:13.) Jehovah's witnesses, as they serve God, have found it true that "the one that is good at heart has a feast constantly." (Prov. 15:15) And about three times a year, at the assemblies of Jehovah's witnesses, all enjoy a *special* fine time, a "feast," taking in Bible knowledge, enjoying good association and travel.

²⁸ You come to have many associates in the Christian congregation that are spiritually "brothers and sisters." As the apostle Paul said, 'not many wise in a fleshly way, not many powerful, not many of noble birth' are among them. (1 Cor. 1:26-29) But rich or poor, they are lowly in heart, as Jesus was. Additionally, you find others in the world who are in a saddened state because of the increasing distress in the earth. These are lowly ones also. As you do good to these, Jehovah sees your

28. Explain Proverbs 19:17: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him."

kindness. The wise writer tells us: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him." (Prov. 19:17) Though the lowly one may be unable to repay in any way, Jehovah counts the good done as obligating Him to repay, and he does so bountifully.

²⁹ So, what are you doing with your life? or how do you want your life to turn out? Do you appreciate having a measure of life now? Are you willing to put forth a reasonable effort to learn of God's provisions and requirements for everlasting life? If so, are you willing then to continue on the right course, keeping up your spirituality by studying the Bible, associating and sharing regularly with those who are serving God in declaring the good news of God's kingdom? Are you willing to dedicate your life to Jehovah God, living in whole-souled devotion to him? If so, Jehovah God and his Son will love you, as will all those who are serving God, and they will help you to get on the pathway and stay in the course leading to everlasting life.

29. Upon what thoughts should a person meditate, as to what he is doing with his life?

ARE YOU

**LOOKING INTENTLY
TOWARD THE INHERITANCE?**

DO YOU know that you can have an inheritance to which to look forward? Not an inheritance of mere money, which can bring trouble with it. Not the kind of inheritance that often causes rela-

1-3. (a) Why is the inheritance that we have opportunity to look forward to more important than money or property? (b) What inheritances does the Bible show are ahead for those serving God?

"Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world.' "—Matt. 25:34.

tives to become enemies. No, rather, this inheritance is one that all the prospective heirs try to help one another to obtain fully.

² The apostles of Jesus Christ often spoke of the inheritance ahead for the

spiritual brothers of this Son of God—an inheritance in the heavens with Christ. These are to share in his kingdom reign. As such, their inheritance includes the gifts of incorruption and immortality. —1 Cor. 6:9, 10; 15:50; Eph. 1:14; 1 Pet. 1:4.

³ Then there is an inheritance ahead for others. In one of his illustrations Jesus spoke of those who would show loving-kindness to his spiritual brothers, the heavenly heirs. He said to these kind-hearted persons: "Inherit the kingdom prepared for you from the founding of the world." He stated that this would mean everlasting life for them. This inheritance would not be as that of heavenly heirs, but as that of those sharing in the earthly realm to be ruled over by Christ's kingdom during his thousand-year reign. —Matt. 25:34, 46; Rev. 20:4, 6.

⁴ The Greek word the Bible uses for "inherit" is *kleronomeo*. In the above-mentioned usage it does not refer to something that one receives as a right merely because of relationship, as a son receiving an inheritance from his father. Rather, it means something that is given as a *reward*, a gift bestowed because of things done in faith toward Jehovah's provision through Jesus Christ.

⁵ All those who have approached Jehovah God on the basis of Jesus Christ's sacrifice and who are living dedicated lives are in line for such an inheritance. What a fine prospect to which to look forward! It is an inheritance with which no earthly inheritance from parents can compare.

THOSE WHO LOOKED CENTURIES AHEAD

⁶ What would you undergo to receive the inheritance, the reward of everlasting life? The apostle Paul describes the way faith-

ful men of old, centuries away from the inheritance, viewed it. Of Abraham, he writes: "By faith Abraham . . . obeyed in going out into a place . . . although not knowing where he was going. . . . For he was awaiting the city [the Kingdom] having real foundations, the builder and maker of which city is God." "By faith [he] . . . as good as offered up Isaac."—Heb. 11:8-10, 17.

⁷ Of another man who prized the godly inheritance above all other things, Paul says: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, . . . for he looked intently toward the payment of the reward."—Heb. 11:23-26.

⁸ These men, and many others like them, were zealous, not for an earthly inheritance in this system of things, but for an inheritance in God's new order. Paul says: "They did not get the fulfillment of the promises, but they saw them afar off and welcomed them . . . Hence God is not ashamed of them, to be called upon as their God, for he has made a city [the Kingdom] ready for them."—Heb. 11:13-16.

⁹ All those who are Jehovah's witnesses know that there is the wonderful inheritance, the reward, ahead, and all desire to enter into it. In fact, we do not have to look so far ahead—we are now on the threshold. But is there a danger that one might look down upon the inheritance, despise it and lose out? There is. It requires constant attention to keep the love of the inheritance in the proper place, because it must be not only in our minds but also in our hearts. That each of us may examine ourselves, it will be good to re-

4, 5. What is the sense of the Greek word translated "inherit" in the Bible?

6-8. (a) Describe how faithful men of old viewed the inheritance. (b) Where and when did these men expect to receive the inheritance?

9. Though Jehovah's witnesses are nearer to the realization of the reward than were those ancient faithful men, are they more sure of receiving it?

view a Bible account that emphasizes the importance of the inheritance. It is the record of the twin brothers Jacob and Esau.

¹⁰ We break in on the account when the boys were growing up. Both were raised by their father Isaac and their mother Rebekah to know about the promised "seed" that would bless all families of the earth. (Gen. 3:15) Both knew that their grandfather Abraham had been told that the "seed" would come through his line of descent, through Isaac, and that the blessing of God had been on their father Isaac. (Gen. 21:12; 22:15-18; 25:11; 26:24) This was an inheritance of tremendous significance. Isaac was also a materially wealthy man. This wealth the boys would also inherit, the firstborn receiving a double portion. But which boy would qualify to receive the inheritance, particularly the promise of the "seed" through the family line? Esau, the firstborn, stood in

10. What inheritance of great value was possessed by Isaac?

the favored position from a human point of view.—Gen. 25:25, 26.

¹¹ The Bible record reads: "And the boys got bigger, and Esau became a man knowing how to hunt, a man of the field, but Jacob a blameless man, dwelling in tents."—Gen. 25:27.

¹² How do these words shed light on the attitude of the boys? They reveal what was in the heart of each. Esau was a man of hunting prowess. He spent his time out in the field learning the art of the hunter. Jacob, on the other hand, was concerned with the family household. The Hebrew word here rendered "blameless" means "sound," "innocent," "complete." Jacob, though not making a show of his strength or ability as Esau likely did, was nonetheless no weakling, for Jehovah later spoke of him as having "dynamic energy." (Hos. 12:3) The fact is that Jacob prized the covenant promise to Abraham above everything else and devoted all he had to learning about the promise from his father.

He devoted himself to taking care of the interests of this family that God had designated as heirs. He wanted to stay close to those whom God was blessing, although he did look on Esau as the one ahead of him, since Esau was the firstborn.

¹³ Later the two boys gave stronger evidence of their attitudes. We read:



Jacob prized the covenant promise to Abraham, but Esau sold his inheritance for one meal. Do you appreciate sacred things, as Jacob did? Do you look intently toward the inheritance of life in God's new order and show it by what you do with your life?

11, 12. Describe the attitudes of the boys Jacob and Esau as they grew up.

13. How, later, did the boys give a very strong evidence of their attitudes toward the inheritance?

"Once Jacob was boiling up some stew, when Esau came along from the field and he was tired. So Esau said to Jacob: 'Quick, please, give me a swallow of the red—the red there, for I am tired!' . . . To this Jacob said: 'Sell me, first of all, your right as first-born!' And Esau continued: 'Here I am simply going to die, and of what benefit to me is a birthright?' And Jacob added: 'Swear to me first of all!' And he proceeded to swear to him and to sell his right as firstborn to Jacob. And Jacob gave Esau bread and lentil stew, and he went to eating and drinking. Then he got up and went his way."—Gen. 25:29-34.

A QUESTION OF APPRECIATION

¹⁴ Was Jacob selfish, taking wrongful advantage of Esau? It might appear so. But consider: Did Esau really appreciate the wonderful things for which his birthright stood? He was not actually near death, as he said. This is shown by his getting up after eating and going his way. The Bible says, "he was tired." Why was Esau motivated to do what he did? The account tells us: "So Esau despised the birthright." The apostle Paul corroborated this statement when he called Esau one "not appreciating sacred things, . . . who in exchange for one meal gave away his rights as firstborn."—Gen. 25:34; Heb. 12:16.

¹⁵ All this proved God's judgment right when, foreseeing the characteristics of the boys, he had said to their mother Rebekah before they were born: "The older will serve the younger."—Gen. 25:23; Rom. 9:12.

¹⁶ Jacob possessed the right of firstborn now by two things: by the promise of God, and by right of purchase. But he did not yet have Isaac's blessing upon the firstborn. Still Jacob evidently was acting unselfishly, not making any moves to get

ahead of Esau in this. Undoubtedly he was waiting on Jehovah. Isaac was now blind, and not fully aware of the events occurring. No doubt moved by Jehovah to act, Rebekah, remembering God's words to her before the boys' birth, instructed Jacob so as to get the blessing for him.

¹⁷ In what followed, some Bible readers charge Rebekah and Jacob with trickery and dishonesty. But is it so? Who at this point really occupied the position of firstborn by every right? Who cared for the inheritance? Why did Esau withhold from Isaac knowledge of the fact that Jacob had bought the birthright, but instead tried to get the blessing for himself? Isaac, it is true, blessed Jacob, mistakenly thinking he was blessing Esau. But later he recognized that the action of Jacob and Rebekah was right. He saw the hand of Jehovah in the matter, again blessing Jacob, this time knowingly, with a prophecy concerning the "seed." Then he gave Jacob instructions and sent him away for safety from his angry brother Esau. Additionally, God himself blessed Jacob with the promise that the "seed" would come through his line of descent.—Genesis chap. 27; 28:1-4.

¹⁸ Further proving that Jacob's action was not for selfish gain is the fact that he left home, not taking charge of the household property. And there is no evidence that he ever claimed his double portion. What was of surpassing value to him was the inheritance to come. He wanted God's covenant to stay with the family. His appreciation of Jehovah and His promise overshadowed every other consideration.

¹⁹ In contrast with the lack of appreciation that Esau had shown, the great regard that Jacob had for the inheritance of God

14, 15. Was Jacob taking selfish advantage of Esau in buying the birthright, and how was Jehovah's judgment vindicated by the transaction?

16. Why did Jacob have the right to receive the blessing of the firstborn from his father, but why, apparently, did he not take the initiative to ask for it?

17, 18. Show that Rebekah and Jacob were not dishonest, and that Jehovah's hand was in the matter of Jacob's getting the blessing.

19. (a) How did Jacob feel when he was about to meet up again with Esau? (b) What very unusual circumstance occurred before Jacob met Esau?

was again made evident by something that took place when Jacob returned home twenty years later to visit his father. Jacob had reason to believe that Esau might harm him, and for this reason was somewhat fearful and cautious. He sent a gift to Esau ahead of his migrating household. If Esau accepted it, this would mean that there was peace between them. But before the meeting took place, a very unusual circumstance occurred. The Bible reports:

"Later during that night [Jacob] rose and took his two wives and his two maid-servants and his eleven young sons and crossed over the ford of Jabbok. So he took them and brought them over the torrent valley, and he brought over what he had. Finally Jacob was left by himself. Then a man began to grapple with him until the dawn ascended. When he got to see that he had not prevailed over him, then he touched the socket of his thigh joint; and the socket of Jacob's thigh joint got out of place during his grappling with him. After that he said: 'Let me go, for the dawn has ascended.' To this he said: 'I am not going to let you go until you first bless me.' So he said to him: 'What is your name?' to which he said: 'Jacob.' Then he said: 'Your name will no longer be called Jacob but Israel, for you have contended with God and with men so that you at last prevailed.' In turn Jacob inquired and said: 'Tell me, please, your name.' However, he said: 'Why is it that you inquire for my name?' With that he blessed him there. Hence Jacob called the name of the place Peniel, because, to quote him, 'I have seen God face to face and yet my soul was delivered.' And the sun began to flash upon him as soon as he passed by Peniel, but he was limping upon his thigh."—Gen. 32:22-31.

²⁰ Here is revealed the great difference in the attitudes of Jacob and Esau as to the inheritance. Whereas Esau would not suffer even a little hunger for the birthright, Jacob wrestled all night with an angel of God who had materialized as a man. This Jacob did in order to get a word of blessing from Jehovah through the an-

gel. Doubtless Jacob knew that the angel appeared for a purpose, and he was aware that in past appearances of angels they had brought a blessing or a command in confirmation of the Abrahamic covenant. (Gen. 28:10-15; 31:11-13) He therefore was so desirous of God's continuing with him, just as God had been with his father and grandfather, that he exerted himself in vigorous, exhausting wrestling with the angel, holding onto him. Jacob thereby demonstrated his great heart desire for God's favor.—Compare Genesis 28:20-22.

²¹ Of course, Jacob did not actually overcome or overpower the angel of God. The incident served as a test of Jacob's desire with all his heart to be found pleasing to God. Actually, with just one touch the angel, with superhuman power, caused Jacob's thigh joint to be thrown out of place so that he limped thereafter. This served as a humbling factor, a protection to Jacob. It was a reminder to teach Jacob that it was through God's undeserved kindness, and not through any strength or merit on Jacob's part, that God had blessed and used him. Compare the apostle Paul's experience, recorded at 2 Corinthians 12:6-10.

²² The outcome for Jacob and for Esau provides us with a very strong incentive to be faithful, to hold onto the hope of the reward. Jacob was blessed with being the progenitor of a great nation. But more importantly, it was the nation that Jehovah used in his working out of salvation for the human race. The "seed," the Messiah, came through Jacob's line of descent. Because of his strong faith Jacob 'lives' in God's eyes, and his resurrection to the inheritance, a share in the earthly realm of God's kingdom, is sure to him. He will doubtless be one of the "princes" that Je-

21. What was the angel's reason for throwing Jacob's thigh joint out of place?

22. What blessings then came and will come to Jacob because of his great respect for the inheritance from God?

20. Why did Jacob grapple with the angel all night?

sus Christ will appoint as an overseer and shepherd of his people.—Luke 20:37, 38; Ps. 45:16.

HOW DO YOU FEEL ABOUT THE INHERITANCE?

²³ Viewing the lives of Jacob and Esau, each one of us can ask, 'What am I doing with my life? How much do I appreciate the promised inheritance of life in God's new order? Am I willing to put myself to inconvenience in behalf of the inheritance? Do I want to hold onto it with all my might?'

²⁴ Just as Jacob did, we can make the inheritance sure. His mind and heart were on the promises from his youth. He evidently spent his time learning all he could about God's dealings with his father Isaac and his grandfather Abraham. He was a man who prayed to God. He worked hard and endured many trials but, throughout, maintained mildness of spirit and strong faith.

²⁵ Jehovah has been very kind in providing for our spiritual need. Are you like Jacob in appreciating it? Do you read the Bible itself regularly? Do you read *The Watchtower*, not merely the study articles but also the other articles therein? There is much fine information there that you would not otherwise get.

²⁶ Are you patient and unselfish, as was Jacob? Are you willing to serve wholeheartedly, waiting on Jehovah to bless you? Jacob did not chafe because, at the

age of seventy-seven years, he was counseled by his father to leave home, taking nothing of the inheritance with him. In attitude he was the direct opposite of the prodigal son of Jesus' illustration, who wanted to leave home and also wanted his inheritance, to spend it on his own desires. Jacob was ninety-seven years old when he started back home, not because of desire to claim an earthly inheritance, but at God's command.—Gen. 31:3.

²⁷ Jesus Christ said: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with per-

secutions, and in the coming system of things everlasting life." (Mark 10:29, 30) Jacob felt this way.

²⁸ So it is a matter, not of serving with a time limit in mind, or of looking for material comforts and conveniences for ourselves or merely enduring under a few tests. It is a lifetime matter, a keeping of the inheritance constantly before our eyes.

²⁹ It is a question of holding onto the inheritance, vigorously and exhaustingly doing what our hands find to do, just as Jacob wrestled all night with the angel. (Eccl. 9:10) And everything Jacob did he did well, with all his might. Also, he put the other person's interests ahead of his own. Look how hard Jacob worked in the interests of Laban his relative and employer. He said:

28, 29. How does Jacob's example show the constancy with which we should look intently toward the inheritance?

THE NEXT ISSUE

- A Language for All Peoples.
- How Do You React to Racial Differences?
- Changing from Girlhood to Womanhood.

23, 24. What questions can we ask ourselves, and can we make the inheritance sure to ourselves?

25. What questions can we ask to determine whether we appreciate our spiritual need?

26, 27. How was Jacob an example of patience in waiting on Jehovah for the inheritance?

"These twenty years I have been with you. Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. Any animal torn to pieces I did not bring to you. I myself would stand the loss of it. Whether one was stolen by day or was stolen by night, you would put in a claim for it from my hand. It has been my experience that by day the heat consumed me and the cold by night, and my sleep would flee from my eyes."—Gen. 31:38-40.

³⁰ Now Jacob was not doing secular work just to help Laban, nor to build up material wealth. Jacob was building up his flock with a view to going back home in time with a household of his own. Why? Because he knew that both Abraham and Isaac were strangers in the land and that God would eventually give it to Abraham's posterity. Jacob believed in this promise. His whole soul was wrapped up in it. He wanted to have a free household, one that could serve God wholly. And God blessed him so that his family, his twelve sons, really became the foundation for the great nation of Israel.

³¹ Christians today have a work to do that needs wholehearted attention. That work consists in taking care of the Kingdom interests. The good news is to be de-

30. Why did Jacob work so hard for Laban for twenty years?

31. What work do Christians have today that resembles Jacob's?

clared. Faithfulness is required. Shepherding work is to be done with the same zeal and vigor that Jacob exerted with the flocks of himself and Laban. Just as with Jacob, the inheritance ahead is worth looking *intently* toward. The Greek word translated "looked intently," at Hebrews 11:26, means to look away from all else and at one object.

³² With that intentness on the inheritance nothing will stumble us. Nothing will turn us aside. We will be assured of the grand inheritance, whether that be in the heavens, as in the case of the spirit-begotten brothers of Jesus Christ, or in the earthly realm of the Kingdom. This latter hope is entertained by the great majority of Jehovah's witnesses on earth today. Both groups have the attitude of the apostle Paul, who had the hope of the "upward" (heavenly) call. He wrote: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." Let all God's people maintain that *intentness*. —Phil. 3:13, 14.

32. What does it mean really to look *intently* toward the inheritance or reward?

ANNUAL MEETING, OCTOBER 1, 1973

● The annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at 10:00 a.m. on Monday, October 1, 1973, at the Society's Office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213. Will those brothers who are members of the Corporation please now see to it that the Secretary's Office has their present mailing addresses so that the regular letters

of notice and the proxies can be sent to them to reach them shortly after September 1. The proxies should be returned so as to reach the Office of the Secretary of the Society not later than September 15. As each member knows, he should complete and return his proxy promptly whether he is going to be at the annual meeting personally or not.

How Will YOU REACT

to PRESSURE?

EACH year tens of thousands of individuals learn about Jehovah God and begin to worship him along with his organized people. Often they experience opposition or pressure to compromise right from the start of their association with Jehovah's witnesses.

Has this been your experience? If so, it should come as no surprise. Jesus himself was opposed for his loyalty to God's truth and he warned his followers: "A slave is not greater than his master. If they have persecuted me, they will persecute you also."—John 15:20.

How will you react to this pressure to turn you aside from true worship? Will you become discouraged? Or will it be true of you as with Christians of the first century that "when being persecuted, we bear up"?—1 Cor. 4:12.

Before answering that question consider the one chiefly responsible for the pressure. First Peter 5:8 urges: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." As "the ruler of the world" of mankind, "the god of this system of things" and "the ruler of the demons," Satan can maneuver people and circumstances to strike at one's weakest point. (John 14:30; 2 Cor. 4:4; Matt. 12:24) He can even direct one's family, friends or close associates into an all-out effort to force one to quit associating with Jehovah's witnesses.

Often Satan's tactic is verbal abuse. Have your workmates, schoolmates or

other associates begun to ridicule or insult you? Do not be surprised. Keep in mind that you have begun to turn away from popular customs and practices that are unscriptural. The effect this would have on some of your associates is outlined at 1 Peter 4:4: "Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."

Be careful, though, not to "return evil for evil." (Rom. 12:17) Jesus, who himself "endured . . . contrary talk by sinners," advised: "Continue . . . to bless those cursing you, to pray for those who are insulting you." (Heb. 12:3; Luke 6:27, 28) Such a reaction to verbal abuse has often led to a change of heart on the part of opposers.

OPPOSITION FROM ONE'S FAMILY

Another pressure tactic is family opposition. Jesus forewarned his followers to expect this. (Matt. 10:35, 36) Members of your family may complain that your studying the Bible has caused tension in the household and that if you 'really loved them' you would give it up. Some have given in to this type of pressure, reasoning that it would be best to stop studying the Bible for a while in hopes that things would 'straighten out' later.

But is that reasoning sound? Can anything ever be straightened out by abandoning the study of the Bible, which is the

very thing "inspired of God and beneficial . . . for setting things straight"? (2 Tim. 3:16) Better to heed the advice at Galatians 6:9: "*Let us not give up* in doing what is fine, for in due season we shall reap if we do not tire out." And what you "reap" could well be the joy of seeing members of your family accept the truth because of your steadfast example. A witness of Jehovah relates how this proved true in her case:

"Almost from the beginning my husband opposed my attending the congregation Bible studies . . . I tried many times to reason with him, and even invited him to the meetings to see for himself the importance of the things discussed there, but to no avail." His opposition increased from verbal threats to physical blows. "But even that did not change my mind," she explained. What was the result of this woman's 'not giving up' Jehovah's worship? Her husband began attending meetings of Jehovah's witnesses to "investigate." He liked what he heard, talked with his sister about it and she, too, started to go to the Kingdom Hall. Shortly thereafter both the husband and his sister were baptized at the same assembly. What a marvelous outcome! And all because a Christian wife refused to succumb to the pressure of family opposition.

ECONOMIC ENTICEMENTS

How will you react if pressure to compromise comes from an economic direction? Perhaps just at the time that you are about to make up your mind to devote your life to Jehovah a promotion at your secular job comes along. It may include a tempting salary increase and/or other material benefits. Of course, there is nothing wrong with these things in themselves. But will it involve additional responsibilities or extra hours at work? Will it interfere with time set aside for per-

sonal Bible study, Christian meeting attendance and Kingdom-preaching activities?

Ask yourself, Why is such an offer coming right at this time? Who is it that would really take delight in my selling to secular interests time I have already 'bought out' for the worship of Jehovah God? (Eph. 5:16; Col. 4:5) Keep in mind that the Devil claims you are more interested in your own economic security than in God's worship, and that if the going gets rough you will abandon Jehovah. He made that claim in connection with God's servant Job. But, in spite of being deprived of family, friends and possessions, Job refused to bend to such a pressure tactic. He thus proved Satan's charge to be false. For faithful perseverance under pressure Jehovah "blessed the end of Job afterward more than his beginning." Will your reaction to economic pressure be the same as Job's? If so you can be assured of a comparable reward.—Job chapters 1 and 2; 42:12.

BREAKING FREE FROM AN IMMORAL WAY OF LIFE

Today's so-called "new morality" constitutes another area of pressure for people who desire to harmonize their lives with Bible teachings. For example, in some places it is common for couples to take up living together, even raising families, though unmarried.

When such people accept a Bible study with Jehovah's witnesses they learn that God classifies such consensual relationship as fornication. Jehovah's Word counsels: "Flee from fornication." (1 Cor. 6:18) Humble individuals throughout the world are obeying that command and are receiving bountiful blessings for doing so.

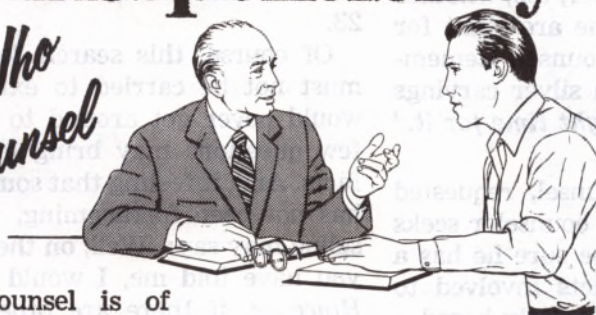
When Bible truth touched the heart of a woman in Surinam she decided to leave her consensual partner with whom she had

lived for five years, bearing him several children. He became enraged, beat her physically, even threatened to kill her if she left him. She did so anyway. The outcome? She says: "I must confess that the present happiness enjoyed by myself and my children far outweighs the difficulties through which we have come."

Indeed, remaining faithful to Jehovah under pressure is the only reasonable thing to do. It shows love for God and neighbor, proves the Devil a liar, ensures Jehovah's protection and blessing and can even help those close to you to investigate the truth seriously. In view of this, how will you react to pressure?

The Responsibility

*of Those Who
Give Counsel*



WISE counsel is of great value. People, past and present, have been willing to pay money for good advice, not only in such matters as law, but in many other facets of life. Kings and rulers have highly prized and employed men able to give wise counsel.

The most valuable counsel is that having to do with our finding and holding to the way of life in God's favor. And, even as ancient Israel had able counselors to aid the people, so today in the congregation of God's people on earth there are spiritually older men who have the responsibility of giving counsel. This is for the guidance, strengthening and protection of their Christian brothers.—1 Pet. 5:2, 3.

Giving such counsel is a privilege but also a weighty responsibility. Counseling is a form of teaching. And those who teach become accountable for what they teach and its effect on those taught.—Jas. 3:1.

Counsel can be corrective, in the form of a reproof. Proverbs 25:12 says: "An ear-

ring of gold, and an ornament of special gold, is a wise reprove upon the hearing ear." Note, however, that it says a *wise* reprove. It is not mere *willingness* to counsel that is important. A young, inexperienced person might be willing to counsel or attempt to counsel. But is he qualified? When

urging the giving of help to brothers who might make a false step, the apostle says: "You who have spiritual qualifications try to readjust such a man." (Gal. 6:1) Not all have such spiritual qualifications. So, when God caused Moses to arrange for men to care for problems among fleshly Israel, Moses directed that they be "wise and discreet and experienced men." (Deut. 1:13-15) Those serving as shepherds and overseers in the Christian congregation similarly are to be men who show spiritual wisdom and discretion and who have experience.

KNOWLEDGE ESSENTIAL TO WISE COUNSEL

Whether given to an individual or to a group, counsel is basically of two kinds: That given in answer to request for enlightenment or guidance, and unrequested counsel given due to an evident need for

such. In either case, there is necessity for due caution.

Particularly as regards unrequested counsel, one should consider first just how much it is really needed. How serious is the situation? Remember, the Pharisees of Jesus' day were inclined to make big issues of minor matters, sometimes of infractions of rules based on human standards and not on the instructions or principles of God's Word. By one-sidedly emphasizing minor things, they obscured the weightier things of God's Word. (Mark 7:1-9, 14, 15, 20-23; Matt. 23:23) Consider, too, whether the circumstances and time are right for giving such unrequested counsel. Remember, "As apples of gold in silver carvings is a word spoken *at the right time for it.*"—Prov. 25:11.

With both types of counsel, requested and unrequested, the wise counselor seeks knowledge—he wants to be sure he has a sufficient grasp of the facts involved to give counsel that is *right*, solidly based—not just half-right or one-sided. (Prov. 9:9; 18:17) He is not gullible or naïve. (Prov. 14:15) He *listens* well, is "swift about hearing, slow about speaking," for "when anyone is replying to a matter before he hears it [that is, before he hears the full statement and gets its import], that is foolishness on his part and a humiliation." (Jas. 1:19; Prov. 18:13; see also 29:20.) This concern for the 'complete picture' is essential if he is to manifest true understanding, insight, discernment in handling any question or problem.—Prov. 15:14; 18:15.

It is only when the wise person obtains such insight—as to the underlying circumstances, conditions and causes of a problem—that "he gets knowledge," that is, he now knows what conclusions to draw and what counsel to give. (Prov. 21:11) Though this may take time, it brings yet other benefits. When the counselor expresses

comprehension of the facts, a balanced view of matters, understanding of the individual's problem and the circumstances contributing to it, the one being counseled is much more likely to be receptive to the counsel given. Yes, for he will recognize that the counselor has a heartfelt interest in giving discerning help—he is not just parroting words, speaking in generalities or ignoring factors that may make this person's case different from that of others with a similar problem. All this adds real persuasiveness, yes, appealing 'sweetness,' to the counselor's words.—Prov. 16:20, 21, 23.

Of course, this search for information must not be carried to extremes or one would never get around to counseling. A few questions may bring out the needed facts. And, if feeling that some information has not been forthcoming, the one counseling may say: 'Well, on the basis of what you have told me, I would say this. . . . *However*, if there are other factors you have not mentioned, this might alter matters.' One should not pry to the point of unnecessary embarrassment. Point-blank questions implying suspicion of immoral or vile acts, where unwarranted, may cause severe wounds that can be long in healing. (Prov. 12:18) Remember, an elder's authority to counsel should be used to "build up and not to tear down." (2 Cor. 13:10) It is also the course of wisdom not to get overly involved in persons' private lives.

"The heart of the righteous one meditates so as to answer." (Prov. 15:28) Counsel that involves individuals' relationship to God demands such meditation. To benefit, the counsel must be correct, and that means it must be in harmony with God's Word. If questions about marriage, divorce, Christian neutrality and other serious matters are wrongly answered, great harm can result. A person's whole life may

be adversely affected. It is not human wisdom or philosophizing but the wisdom coming from the highest Counselors, Jehovah God and Christ Jesus, that is solid, enduring, eternally beneficial.—1 Cor. 2:4, 5; Ps. 33:11; Prov. 21:30; Isa. 9:6.

Never doubt this: There is no circumstance in life but what God's Word, the Bible, has principles for guiding, enabling the Christian to be "fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) So, there is never just cause for leaning on one's own wisdom in counseling. (Prov. 3:5-7) Rather than

getting off onto tangents due to personal ideas or theories, stick well to the 'middle of the road' by staying clearly within the limits of Scriptural counsel. (Prov. 8:20) Humble prayer to God should be the constant recourse of the one seeking to counsel in wisdom.—Jas. 1:5; 1 Ki. 3:7-12.

Christian counselors who show themselves submissive to the counsel of God's Word, will be a real blessing to their brothers. More than that, they will be prized by the great Kings, Jehovah God and his Son Christ Jesus.—Prov. 27:9; 14:35; 16:13.

RESIST

the **"Tendency to Envy"**

THERE is a strong inclination in imperfect mankind to envy those having prominence, greater successes or more material possessions. So powerful is this inclination that the Bible says: "It is with a tendency to envy that the spirit which has taken up residence within us keeps longing."—Jas. 4:5.

While the spirit, inclination or disposition to envy "resides" in all of us imperfect humans, this does not make envy something to be condoned in God's sight. Envy is condemned along with fornication, loose conduct and drunken bouts as debased practices of the flesh that would keep one from inheriting God's kingdom. (Gal. 5:19-21) But why does Jehovah God express such strong disapproval of envy?

Because envy is rooted in selfishness and is completely foreign to the personality, ways and dealings of the Creator. The dominant quality of Jehovah God is love, and only those manifesting like love does he recognize as his approved servants.

The envious person, lacking love, refuses to "rejoice with people who rejoice." (Rom. 12:15) He may even resort to fraud, robbery or other dishonest practices in an effort to seize what others have. Or, he may try to downgrade the object of his envy, minimizing the accomplishments of that one by undue criticism or by calling into question his abilities and motives. Thus envy gives birth to strife, dissension, quarrels, hatreds and even violent conflicts, destroying what might otherwise have been good relationships with fellow-

men. This is alluded to at James 4:1, 2, where we read: "From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members? You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain."

Of course, the tendency to envy is not limited to those who try to attain prominence and prosperity by dishonest methods. For example, hard work and efficiency are commendable. Yet a person may put great emphasis on these due to a tendency to envy. How so? Because he may be working hard, not simply to accomplish something worth while, but with a desire to outshine others in works, skill or productivity. Envy pushes him to reach what others have attained and, in fact, to surpass them. This aspect is acknowledged by the discerning writer of Ecclesiastes: "I myself have seen all the hard work and all the proficiency in work, that it means the rivalry of one toward another; this also is vanity and a striving after the wind." —Eccl. 4:4.

When a person's motivation in work is tainted by self-glorification, any concern and sympathy on his part for others are often eclipsed. Their physical and mental limitations receive little or no consideration. Competition and rivalry replace a spirit of friendly cooperation. An unfair standard of judgment may be used so that mere quantity becomes the standard for comparing, leaving out consideration of quality or the sincere, unselfish effort that went into another's work. The worth of a person may be judged primarily by what he can produce, rather than by what he himself is.

Certainly efforts to outshine others are injurious, and those putting forth such

efforts are 'striving after wind,' after sheer emptiness. One who publicizes his achievements and compares himself with others stirs up competition and envy. By trying to impress others with his own superiority, he enviously refuses to acknowledge the good qualities others may possess. He jealously guards his position, fearing that others might become his equals and, perhaps, even surpass him. All such action is contrary to the Scriptural injunction given to Christians: "Let us not become egotistical, stirring up competition with one another, envying one another."—Gal. 5:26.

In the congregations of God's people today, especially elders have to be careful that they do not begin to think too highly of themselves and their accomplishments. This could lead them to hold back others from sharing in certain privileges simply because they themselves want to remain notably prominent. They should always keep in mind that Jehovah God is the One who gives the increase. The congregation belongs, not to any man, but to God. —Acts 20:28; 1 Cor. 3:7.

For any man or a group of men to be reluctant to have others share in caring for responsibilities would be acting contrary to the leading of God's spirit. The apostle Paul instructed Timothy as an overseer to pass on what he had learned "to faithful men, who, in turn, will be adequately qualified to teach others." (2 Tim. 2:2) The right spirit, then, is for elders to work toward helping other men in the congregation to attain the needed qualifications to serve along with them in caring for congregational responsibilities. Were they to fail in this regard because of fearing, either consciously or subconsciously, that their importance would be minimized in the congregation, they would be working against, not only their own interests, but the interests of the

entire congregation. Obviously many qualified men can accomplish much more work than just one or a few. Also, the more qualified elders a congregation has, the greater will be the complement of fine qualities that can be pooled for the advancement of its spiritual interests.

The proper attitude toward having others share in privileges was expressed by Moses when he said to Joshua: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!"—Num. 11:29.

A failure to reflect this attitude can lead to serious consequences. During the time of his earthly ministry Jesus Christ made this very clear to his apostles. When a certain man, evidently empowered by God's spirit, expelled demons on the basis of Jesus' name, the apostle John and others tried to stop him because he was not accompanying them. Evidently they felt that

the man was not a part of their exclusive group and his performance of powerful works would therefore detract from their activity. On hearing this, Jesus corrected them. Then he added a strong warning: "Whoever stumbles one of these little ones that believe, it would be finer for him if a millstone such as is turned by an ass were put around his neck and he were actually pitched into the sea." (Mark 9:38-42) Yes, such a self-centered attitude as expressed by the apostles could have led to new and lowly ones' being stumbled. God would not view lightly any such harmful course.

If we desire an approved standing with Jehovah God, we should therefore recognize envy for what it is—sin against God and fellowmen, yes, an expression of an unloving spirit. In view of the bad fruitage that envy produces, we have good reason to hate it. This hatred can protect us from becoming envious ourselves and from stirring up competition and envy in others.

Success in Serving Jehovah

DESPITE OBSTACLES

As told by
Florentino Banda

WHEN I was a young man, there were two things that bothered me about religion. I could not accept the teaching that man has an immortal soul. And I was repelled by the preoccupation of the churches with money; it seemed that collections were always being taken. So I decided, more or less, to shun religion.

In 1923, I left Mexico and immigrated to the United States, where there is a great number of religious sects. On occasion, as I passed by churches, I would go inside

just to see what the people there were doing. Sure enough, from time to time they passed the collection plate! I would say to myself, "Exploiters!"

FINDING A RELIGION THAT DOES NOT EXPLOIT PEOPLE

I lived in Houston, Texas, in 1928, and on one occasion I passed by the home of some acquaintances as they were leaving. "Where are you going?" I asked. They told me: "We are going to a meeting. Won't

you come along?" I asked: "What is it all about? Because if it has to do with politics or religion, I don't like it." They answered: "It has to do with study of the Bible."

"Ah," I said, "religion! Maybe another time." And I left.

Several days passed, and I met these acquaintances again; they renewed their invitation for me to attend the meeting. This time, out of courtesy, I accepted.

We were received kindly by the Bible Students, as Jehovah's witnesses were then known. But I found it difficult to understand the Bible discussions. Despite this obstacle, I did find something rare. Do you know what? At this meeting no collection was taken!

When we were leaving, someone asked me, "What do you think about it?" Since I understood so little, my answer was: "Well, you are very kind." The next time there was no need for them to invite me. I came on my own, and fifteen minutes before the meeting time at that! Since I did not understand much about the Bible, why was I so eager and punctual? Well, I wanted to see if a collection was taken up *before* the meeting began. But none was.

During the four meetings I attended that month, I did not discover any collections being taken. So I asked one of the Bible Students: "Is this the only meeting you have?" He explained that there were others, such as one on Sunday morning. The next Sunday I was there, because I thought that this was the time for taking the collection! But even then no collections were taken.

Another month went by. I kept on attending meetings, but still no collections. When I asked again if they had any more meetings, they told me that they had another one on Thursday in the evening, but at another place. I made a note of it, saying to myself, "I am going to this

meeting because it must be that they take up the collection at this other place."

But no collection was taken at any of the meetings. After another month I asked one of the Bible Students: "Don't you pay rent for the hall? I have never seen any collections being taken, so who pays it?" He explained that there was a box for voluntary contributions.

When I saw that there was no exploitation and that love was manifested among them and for me too, I resolved to continue going to the meetings, even though some of my friends began to stop talking to me because of my association with these Bible students.

But how could I serve God successfully? I knew so little about the Bible. How could I succeed with such a handicap? I thought it over and said to myself: "Well, I don't know what it's all about, but I will continue attending the meetings and in time I will get to know."

LEARNING BIBLE TRUTH AND SHARING IT WITH OTHERS

About three months later, at one of the meetings, the Bible truth about the soul was explained. Now I could understand that the Bible does not teach the doctrine of the inherent immortality of the human soul. I knew now for a certainty that the churches were teaching a false doctrine, as I had suspected. I learned from Genesis 2:7 that "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." So, man himself *was* a soul; he did not have an immortal soul, some shadowy thing that merely inhabits the body or that can exist apart from a person!

I knew this Bible truth now, and I felt that even though I was extremely limited in Bible knowledge, still there was *something* I could share with people. I wanted

to tell others the truth about the soul, that your soul is really *you*, and that the soul can really die. (Ezek. 18:4, 20) And I wanted people to know that the churches were teaching a falsehood! So I immediately asked for some territory in which to work from house to house. Without anyone telling me what to say, I began knocking on doors. At each house I spoke about the soul and told them there was no such thing as an immortal soul, as the churches teach about humans.

In a short time people began to say about me, "There comes that one who takes away the soul." But I was not discouraged; my knowledge was increasing.

As I continued attending meetings, I learned that not all good people would go to heaven but that most of obedient mankind will gain everlasting life on earth. I also learned that the church teaching of the Trinity was not a true Bible teaching. Here was another falsehood that I wanted to expose. Little by little, the great obstacle of Bible ignorance was being overcome, and my knowledge increased so that I could help people by discussing a variety of subjects. No longer did I have to talk only about the soul.

I regularly talked about the Bible to one of my work companions, and he too progressed in Bible knowledge. Finally, in 1930, he told me that he would like to be baptized as a true Christian before he moved to Mexico. Later, when I also returned to Mexico, I had the joy of seeing him and his family preaching the Bible's truths from house to house.

I had now decided to serve Jehovah, and showed it by being baptized in water on February 2, 1931. By attending the meetings, and with the help of my Christian brothers, I learned how to use the Bible. What a blessing to overcome a great obstacle! Success in serving Jehovah was indeed possible!

Toward the end of 1931 I went to Corpus Christi, Texas. That same year there was an assembly of Jehovah's people in the English language, and since I was with a friend who could speak English as well as Spanish, he told me what was being said from the platform. I learned among other things that there was opportunity to be a pioneer or full-time preacher of God's Word under the direction of the Watch Tower Society, so I asked for an application. I was accepted, and in 1932 worked as a full-time preacher in the state of Texas.

SERVING WHERE THE NEED IS GREATER

In April 1932, I moved to Mexico, believing there was a greater need for preachers of God's truth there. While preaching in Gómez Palacio, Durango, I found an interested person and made return visits on him. Soon he went with me in the preaching work, and we invited another family to attend a Bible meeting. Thus we began to form a congregation. Some time later, I recommended him as the presiding overseer in that congregation. He is still teaching the Bible in that area.

In 1934 I was privileged to organize a congregation in San Pedro, Coahuila. Then later in 1935, I went to Parras, Coahuila, where I worked, along with my companions, for two months. Here the priest sent nuns ahead of us to warn the people, telling them that we had "atheistic books" and that they should not listen to us. Despite this obstacle, we went right ahead. When we knocked on the doors, some people did not come out, but from inside they would say: "We do not want anything; we know what you have." However, others said: "They just told us that you are bringing books and we want to know what kind of books they are." Many of these persons, their curiosity aroused by the nuns, would accept the Bible literature. So despite the

priest's false charges, we left many Bible publications with the people.

While preaching God's truth in the town of San Buenaventura, Coahuila, I bought two front wheels of an auto and made a cart with a box; then I bought a small burro. Now I did not have to carry all my things.

A SUCCESSFUL BOOKLET CAMPAIGN

I continued preaching in various towns and was told that there was a mining town at a certain distance. So I went there and started to talk to the people. At the time we had a campaign to place booklets. The first man I met took a book and I gave him the booklet *Who Is God?* I had some 250 copies of this booklet to distribute. How long would it take to distribute all of them? I wondered.

When I left the home of the first man I met, the church bells began to ring. It turned out that a priest had not been there for three years, and now he had come to do baptisms. But before he did, he collected enough money from the people to fill three little bags.

The following day, I began to call on more people in this mining town, wondering what the reception would be now that a priest had arrived. What a surprise I had when they began to ask me, "Do you have the booklet *Who Is God?*"! When I finished calling on people in the mining town, all my booklets were gone! But how did all the people know about this booklet? I found out later when I went to another small town, and they also asked me for this booklet. I asked a woman, "How did you know about the booklet?"

She answered: "The priest told us that the booklet is very good and we should read it." What happened was that the wife of the man who took the book and to whom I first gave the booklet went to the priest

to ask him if it was a good booklet. At that particular time, the priest was busy collecting money, and, not wanting to desist from this lucrative activity, simply told the woman, "Yes, it is very good, you can read it." And so the word spread, and I ran out of booklets in a short time.

PROVISION FOR OUR NEEDS

Later I went to Santiago Papasquiaro, Durango. My companion and I stayed there a month preaching the good news, and had good success. We left three books with the mayor among others, and made some return visits on him. When we finished this town, we began to go over the mountains. However, some people told us that it would be difficult because one could not find anything to eat there. Was the mountain range too big an obstacle for us? We thought not, and said, "Jehovah is the One who will make provision for us."

And so it was that in each town we came to, a man would be found who liked to hear the good news of God's kingdom. Sometimes after talking to a man, he would say: "We want you to stay here tonight to talk to us about these things." On one occasion a man kept us two days to talk about Jehovah's purposes, and he would not let us use any provisions we had brought along, but he took care of our food needs.

ADDED PRIVILEGES OF SERVICE

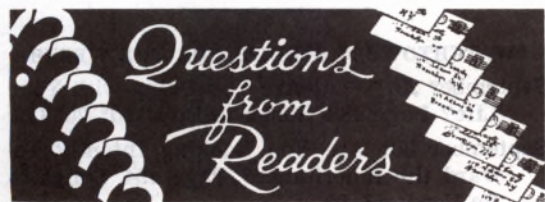
In 1942 I married, and we continued preaching the good news. But then in 1946 I became sick for three months. I missed the full-time preaching work. Could I overcome an obstacle and begin again? With Jehovah's help I did. In 1949 we were even able to take up special pioneer preaching privileges, thus devoting even more of our time to the field ministry. Thereafter, starting in May 1951, it was my joy to start

in the circuit work, visiting God's people in various congregations, to encourage and strengthen them. And we were assigned to many parts of Mexico over the years.

After eleven years of such service, problems of health, this time on the part of my wife, made it advisable to request service again as special pioneers. With the help of Jehovah, we have had the privilege of seeing increase in each of the congrega-

tions with which we have served since then.

At seventy-two years of age, I still have the energy to be a special pioneer minister, spending at least 150 hours every month to preach the good news. After many years of experience, I have come to be very confident that, despite obstacles, success is possible in Jehovah's service, with his help.



● Why is it that, even when a person is trying to fix his attention on good things, bad thoughts will come into his mind at times?—U.S.A.

This is because humans are imperfect, born in sin. Says First John 1:8: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us." Of his own struggle in connection with bad inclinations, the devoted apostle Paul wrote: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." This occasioned the apostle considerable misery.—Rom. 7:21-24.

Like Paul, we have to contend with sinful desires and passions, which prevent our adhering to divine requirements perfectly. Though we may really want to do what is right, repeatedly we find ourselves being hindered by inclinations of the sinful flesh. Appreciating the rightness and righteousness of God's law, we may find real delight and pleasure in it. Yet, in spite of this, we can be stimulated by circumstances, or suggestions can arise that stimulate us to give way to wrong thinking. The fact that we fall short of what we would like to do results in a painful conflict within

ourselves. Nevertheless, as in the case of Paul, on the basis of Christ's sacrifice, we can gain true forgiveness of sins and thereby maintain a clean conscience before God and men.

Also, if we allow ourselves to be led by God's spirit, we will not become *practicers* of sin. As we read at Galatians 5:16: "Keep walking by spirit and you will carry out no fleshly desire at all." That is, though desires of the sinful flesh may 'crop up' in our minds, we will reject them and thus will not fulfill or carry these desires to fruition. In view of our sinful tendencies, we must continue to work hard not to let wrong desires take root in the heart and become fertile so as to give birth to sin. (Jas. 1:14, 15) The apostle Paul admonishes from his own personal experience: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:27.

We should also keep in mind that there are

CORRECTION

In the May 15, 1973, issue of *The Watchtower*, on page 302, column 1, lines 12, 13, "indefinitely lasting covenant" should have read "commandment." And the word "commandment" should have been used instead of "covenant" on page 307, paragraph 5, line 10; page 308, column 2, line 21, also paragraph 8, line 9; page 309, paragraph 9, lines 1 and 15, and in study question "a." Why? Because what is stated at Genesis 9:4-6 is not a covenant, or an agreement, but is simply a commandment given by God to man.

wicked spirit forces, demons, that want Christians to deviate from the right course and start dwelling on wrong thoughts. We should not allow ourselves to come under their influence, but must resist them. "We have a wrestling, not against blood and flesh, but against . . . wicked spirit forces."—Eph. 6:12.

How can we be helped to keep our thoughts and desires under control? We must shun associations and circumstances that give rise to temptations. Should wrong desires or ideas come to mind, we should not give in to them, but exert ourselves to resist them. We should immediately try to switch our thoughts, forcing our mind to concentrate on good and upbuilding things. God's Word counsels: "Whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praise-worthy thing there is, continue considering these things."—Phil. 4:8.

It is also vital to appeal to Jehovah God for aid. We can rest assured that he will help us to avoid letting wrong desires and sinful passions gain the mastery over us. He will give us the needed wisdom to cope with trials and cause his spirit to move us to do what is right by bringing back to our minds Scriptural reasons for maintaining fine conduct. (Phil. 4:6, 7; Jas. 1:5) Then, too, any who are troubled because of wrong thoughts or desires can receive Scriptural help from men with spiritual qualifications, elders, in the congregations of Jehovah's Christian witnesses.—Jas. 5:14, 15.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 23: What Are You Doing with Your Life? Page 488. Songs to Be Used: 20, 112.

September 30: Are You Looking Intently Toward the Inheritance? Page 494. Songs to Be Used: 93, 82.

CORRECTION

In the May 15, 1973, issue of The Watchtower, on page 303, column 1, lines 12, 13, "indeed, lastly, covenant," should have read "commandment." And the word "commandment," should have been used instead of "covenant" on page 303, paragraph 2, line 10; page 308, column 2, line 23; also paragraph 2, line 9, page 303, paragraph 2, lines 1 and 12, and in study question "a." Why? Because what is stated at Genesis 2:4-6 is not a covenant or an agreement, but is simply a commandment given by God to man.

Why is it that even when a person is trying to fix his attention on good things, bad thoughts will come into the mind at times?—U.S.A.

This is because humans are imperfect. Born in sin, man is not perfect. "If we make the statement, 'We have no sin,' we are misleading ourselves and the truth is not in us." Of his own struggle in connection with bad inclinations, the devoted apostle Paul wrote: "I find then, this law in my case that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." This occasional apostolic combatable misery.—Rom. 7:12-26.

Like Paul, we have to contend with sinful desires and passions which prevent our adhering to divine requirements perfectly. Though we may really want to do what is right, we find ourselves being hindered by inclinations of the sinful flesh. Appreciating the righteousness and righteousness of God's law, we may find real delight and pleasure in it. Yet in spite of this, we can be stimulated by circumstances or suggestions that cause us to think of giving way to wrong thinking. The fact that we fall short of what we would like to do results in a painful conflict within.