The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

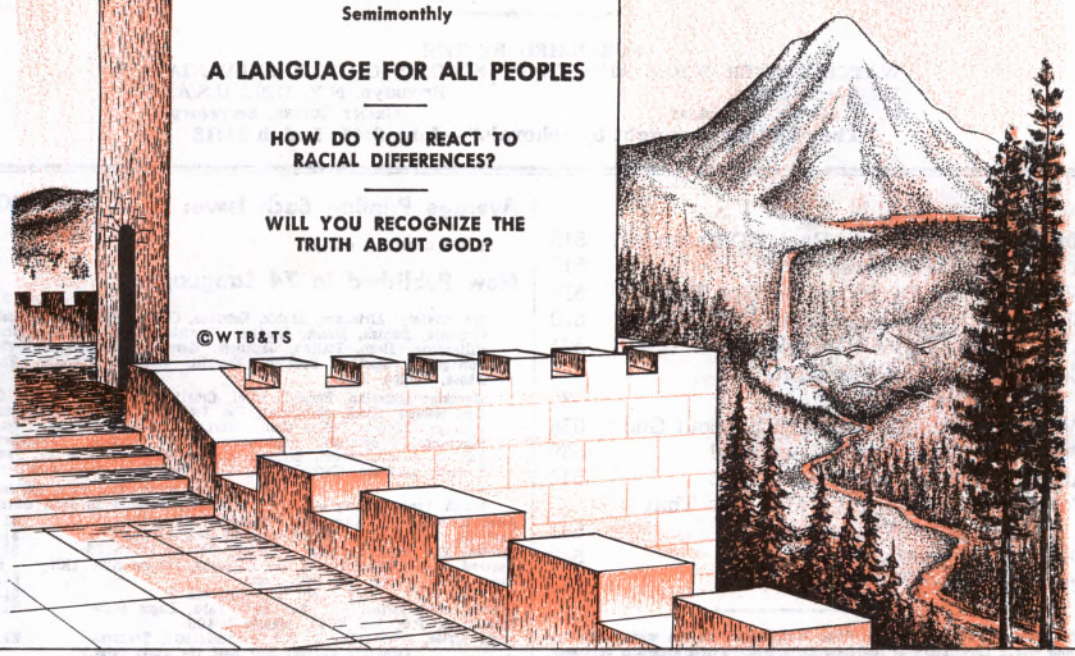
SEPTEMBER 1, 1973
Semimonthly

A LANGUAGE FOR ALL PEOPLES

HOW DO YOU REACT TO RACIAL DIFFERENCES?

WILL YOU RECOGNIZE THE TRUTH ABOUT GOD?

©WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

CONTENTS

How Do You React to Racial Differences? 515
A Place for All Races 518
Where Racial Divisions Do Not Exist 519
Changing from Girlhood to Womanhood 520
A Language for All Peoples 524
Equipped to Speak Delightful Words of Truth 530
Will You Recognize the Truth About God? 536
Beware of Adulterous Leanings! 538
Annual Meeting, October 1, 1973 540
Counselors Displaying "Mildness That Belongs to Wisdom" 541
Do You Remember? 543
Questions from Readers 543

The Bible translation used in "The Watchtower" is the modern-language "New World Translation of the Holy Scriptures," unless otherwise indicated.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Average Printing Each Issue: 7,850,000

Five cents a copy

Now Published in 74 Languages

Semimonthly: Afrikaans, Arabic, Cebuano, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu.

Monthly: Armenian, Bengali, Bicol, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Ibo, Icelandic, Indonesian, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Tamil, Tswana, Tumbuka, Turkish, Twi, Ukrainian, Urdu, Vietnamese.

Watch Tower Society offices	Yearly subscription rates for semimonthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	$1.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	$1.50
England, Watch Tower House, The Ridgeway, London NW7 1RN	65p
Ghana, West Africa, Box 760, Accra	¢1.90
New Zealand, 621 New North Rd., Auckland 3	$1.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	N1.05
Philippines, P.O. Box 2044, Manila D-406	P8
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	R1,10

(Monthly editions cost half the above rates.)

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn.

Notice of expiration is sent at least two issues before subscription expires.

Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCIV September 1, 1973 Number 17

How do you REACT to RACIAL DIFFERENCES?

RACIAL differences—how they have plagued mankind! But think for a moment: Is the real problem racial differences? Or is it the way men *react* to the differences?

Some have used this reaction as a hurtful political tool. For example, Adolf Hitler once remarked to former German politician Hermann Rauschning:

> "I know perfectly well . . . that in the scientific sense there is no such thing as race. . . . I as a politician need a conception which enables the [existing] order . . . to be abolished . . . With the conception of race National Socialism [Nazism] will carry its revolution abroad and recast the world."

In other words, Hitler knew that he had only to channel men's racial reactions to gain his political ends.

SOME SEARCHING QUESTIONS

How about you? Does prejudicial talk about racial differences sweep you along as it did those people? Could it cause you to stop judging individuals on their own merits? Do you view the high crime rate and the filth in many "ghetto" areas as evidences of racial inferiority?

Or does prejudice take a more subtle form? Might you outwardly appear to have no racial bias, yet inwardly feel yourself indulgent for having been kind to a person of another race? When you hear a report of wrongdoing, do you immediately identify the wrongdoer by his race?

On the other hand, if you believe you are a victim of prejudice, do you retaliate by developing prejudice of your own? Do you believe that the only reason for your oppression is racial? Are there no bad personal habits you may have that could be improved to gain more respect from others?

HOW HUMAN VARIETY CAME TO BE

It is apparent that a better understanding of racial differences is needed to help us to temper our reactions. An examination of how these differences originated will help us to react in a realistic and moral way, rather than to be swayed by extremists.

You might reasonably ask at this point, 'Where did the races with their clearly defined characteristics, so different from one another, come from? How do you explain the tall Scandinavians with their fair skin and blond hair, or the stocky Eskimo

with their thick black hair, flattened noses and slanted eyes, or the black-skinned Negroes with their short, curly hair and full lips?'

In answer, scientific studies have shown that differences among living things are, basically, a matter of genetics (genes are minute particles that determine heredity). The potential for variety is inherent in all living things, including man. Says Zoologist Ernst Mayr: "To speak of 'pure' races is sheer nonsense. Variability is inherent in any natural population."

Now to help understand how the races developed from this variability, let us illustrate: Did you know that horticulturists (plant scientists) have been able to isolate certain variations in plants, such as exceptional size? They can then develop strains of those plants that all have that same feature.

To apply this illustration to man, suppose a group of people were isolated geographically from the rest of the human family, just as the horticulturist isolates a strain of plants with which he is working. Certain characteristics among those people would become stronger, or "dominant," throughout the group's descendants. Eventually a new "race" would develop, yet it would remain human.

That this is exactly what happened is documented scientifically and historically. Professor S. A. Barnett, zoologist at the Australian National University, defines race as "a group which shares in common a certain set of genes, and which became distinct from other groups as a result of geographical isolation."

Scientists can only guess how this "geographical isolation" came about. But there is one historical source that fits all the facts available.

Let us focus our attention back on the time when there were not, as yet, any races. According to the historical report, it could be said of mankind that "they are all a single people with a single language!" (Genesis 11:6 in *The Jerusalem Bible*) In agreement with this, Professor of Zoology L. C. Dunn says that there "may have been a time when the human race was actually one marriage community, because even today all races have many of their genes in common, as though they had all obtained them from a common source."

However, an attempt was made to keep mankind in one location for religio-political purposes. (See Genesis 11:1-9.) It failed. Had this attempt been successful, men would not have spread rapidly over the earth. But the Creator's purpose for mankind differed. He expressed it not long before: "Be fruitful and become many and *fill the earth.*"—Gen. 9:1; see also 1:28.

Was this purpose to be realized? Yes, very effectively. The Creator suddenly caused men to speak different languages so they could not understand one another. What better way to make them separate?

Picture what must have taken place: Unable to communicate as one people, little groups, now isolated by the barrier of language, moved off on their own. As they spread farther afield, distance added another barrier to communication. The record of these events says that "Jehovah scattered them from there over all the surface of the earth." (Gen. 11:8) Isolated by location and by language, the descendants of each group multiplied and developed the distinct features of their "race."

A question that may come up here is: "Have the races become so different from one another that each one is another 'species'?" Zoologist Mayr makes this comment in answer:

> "All the different kinds of living man on the face of the earth belong to a *single species*. . . . As a matter of fact, the various races of man are less different from each other than are the subspecies of many . . . animals. Yet a few *misguided individuals*

have . . . divided him into five or six separate species by using such *artificial criteria* as white, yellow, red, or black skin color. Such a division . . . is *completely contrary to the biological species concept.*" (Italics ours)

Thus we can see how very accurately the Bible record parallels the known facts. As the apostle Paul plainly stated to the men of Athens in the first century of our Common Era, God "*made out of one man* every nation of men." Or, as *The New English Bible* puts it: "He created every race of men of one stock, to inhabit the whole earth's surface."—Acts 17:22-26.

'All humans descended from Adam and Eve,' says the Bible. "All the people of the earth are a single family and have a common origin," scientists acknowledge

DO PHYSICAL APPEARANCE AND MENTALITY GO TOGETHER?

Some persons argue that there is a direct relation between appearance and mental qualities. Therefore, they say, those that have an appearance that goes with "inferior" mentality should be separated from others. They presume that this will avoid genetic weakening of the "superior" race.

However, Professor Mayr calls it a "fallacy" to claim "an association between a particular color of the eyes or the hair and certain traits of the mind or the character. All available evidence negates the existence of such [correspondence]."

What does the evidence really show as to racial variety? Is any race "superior" to another? Theodosius Dobzhansky of Rockefeller University in New York says:

"The striking fact—which not even the racists can conceal—is that the race differences in the averages are much smaller than the variations within any race. In other words, large brains and high I.Q.'s of persons of every race are much larger and higher than the averages for their own or any other race."

What can we conclude from the foregoing? This: If some persons argue for the segregation of people because of claimed "inferior" mentality or culture, would it not be far more consistent to segregate *all people,* regardless of race, who fall below set "standards," rather than to separate them by their color? Thus they would be compelled to segregate many of their own race, and for exactly the same reasons that they wish to segregate others! Is that really what they want?

The issue that we must all face is whether we are willing to conform to God's viewpoint on this matter. It is nicely stated by the apostle Peter: " 'The truth I have

now come to realise,' he said, 'is that God does not have favourites, but that anybody of any nationality who fears God and does what is right is acceptable to him.' " (Acts 10:34, 35, *Jerusalem Bible*) Will you accept 'anybody of any nationality, or race, who does what is right'? That is the real point at issue, is it not?

APPRECIATING RACIAL VARIETY

Everything around us bespeaks abundant variety. What if this were not the case? Would you like to eat the same food every day? What if there were just one kind of animal, or bird, or tree in the forest? Suppose all flowers were the same color. Would you like that kind of world?

We do not live in such a world because our Creator lovingly gave living things the potential for variety. This variety provides never-ending stimulation to delight our senses. It brings fullness to life. Should it be different when it comes to variety among men? Can you imagine how offensive a lack of appreciation for variety is to the One who created it?

As Professor Dobzhansky points out: "Genetic diversity is a blessing, not a curse. Any society . . . has a multitude of diverse vocations and callings to be filled."

Interestingly, there is a society of people who really appreciate the variety among men. They are known as Jehovah's witnesses. They find it stimulating and beneficial. Within this society, all persons, without regard for their race, find fulfillment and opportunity to use their abilities to the full. They rejoice in the magnificent variety of personalities, culture, language, clothing, homes and food among people of all races.

When they travel abroad to attend international assemblies of Jehovah's witnesses, they know they will be fully accepted by their Christian brothers in any land. They will be on an equal footing of mutual love and respect. Religious writer G. Norman Eddy noted this about the Witnesses:

> "I am struck with their genuine high regard for the people of all races. Unlike some who pay lip service to the doctrine of racial brotherhood, the Witnesses welcome all to their society—even to places of outstanding leadership—without reference to color or feature."

Jehovah's witnesses realize that improvements need to be made in one's life, no matter what one's race is. So they work on improvements individually, on the basis of Christian principles. If a person is sloppy or uses bad language, if he has little respect for others or the law, if he drinks heavily or does not take care of his family responsibilities, he must make the necessary changes to conform to Christian standards. He 'puts on a new personality,' which anyone of any race can master if he wants to.—Col. 3:9, 10; Rom. 13:1; 2 Thess. 3:10.

The world that Adolf Hitler planned to "recast" with his "conception of race" would have been sterile and bleak, governed by the whims of only his one "master race." In contrast, God in his wisdom uses all of mankind's qualities to make a balanced, loving and useful organization. Why not share the pleasure of reacting with appreciation to racial variety?

A Place for All Races

That God's kingdom will include, both in its administration and among its subjects, people of all races is made very clear in the Bible. Revelation 5:9, 10 says that with his own blood Christ bought "persons for God out of every tribe and tongue and people and nation," and, under his direction, "they are to rule as kings." Over whom will they rule? Revelation 7:9 answers: "a great crowd . . . out of all nations and tribes and peoples and tongues," all of them worshipers of the true God.

Where RACIAL DIVISIONS DO NOT EXIST

TODAY racial and national feelings often run high. Time and again these feelings have contributed to injustice, ill will and even acts of violence. Many sincere people would like to see an end to such things. They are yearning to find people who have genuine love for fellow humans. But are there people today who manifest true love for fellowmen regardless of race, nationality or station in life? You, like *others*, may find the answer to this question by going to a Kingdom Hall of Jehovah's Witnesses.

A woman from the state of Virginia resisted her brother's efforts to tell her about the Bible truths he was learning from Jehovah's witnesses. Later, this woman and her husband moved to a new location, and were called on by Witnesses there. She relates: "I usually took their magazines, but I always threw them away. So I was very surprised to find that my husband had taken some publications and was actually reading them. I felt that he must be losing his mind and teased him about it a lot. Finally we sat down to talk about what he had read. When he brought up the facts that point to an intelligent Creator, I couldn't argue against this. I promised to attend a meeting with him, and at that meeting my viewpoint was changed. The people in this integrated congregation were genuinely friendly to me and were interested in me and my family."

This was quite different from what she had experienced in the past. As she put it: "We had had a colored woman in our church when I was young. But she always sat in a separate section."

When one of the Witnesses offered to study with her and her husband, they agreed. "Even though I wasn't convinced then that we had found the truth," she observes, "it was so wonderful just to be with such loving people."

A young Jewish man from the state of Massachusetts relates:

"My experience began while I was attending college. A fellow student, a girl [who was studying the Bible with Jehovah's witnesses], began asking me questions that I hadn't considered before, like, 'If God created this planet, why doesn't he do something to improve its condition?'

"Having been an Orthodox Jew and having seen the hypocrisy in so many religions, I wasn't interested in becoming involved with any religious organization, but I couldn't ignore her questions. She told me that these and many more questions could be answered for me by Jehovah's witnesses and, if I would go to one of their meetings, I would see something very unusual. So I attended one of them, and found out just what she meant.

"Having attended school in a ghetto area, I had seen much racial hatred. But here, right in the middle of the ghetto, was a group of people who knew there was only one race, the human race. They were considerate, kind and loving to one another and to me, despite my appearance [long hair and sideburns, mustache, blue jeans and sandals]. Soon a friend and I began studying with Jehovah's witnesses."

This friend then adds his own comments: "One day I was talking with a good friend of mine [the young Jew] about the Woodstock rock festival that I had attended. I told him how impressed I was that over 300,000 people were gathered there and yet there was so much love among the people. After I had finished telling him about it, he said, 'If you want to find out what love **really** is, come to a meeting of Jehovah's witnesses.' So I went, skeptical of how they were going to react to my unkempt appearance.

"I did not understand what was taking place on the platform, but I did observe the people. They were warm and sincere, and showed genuine love for one another regardless of color or age difference. I was overwhelmed by this. I couldn't even put into words what I felt."

Today both of these young men *are baptized* witnesses of Jehovah. Regarding them an elder in their congregation notes: "Both make a fine Christian and gentlemanly appearance. Indeed, the change in these two men shows the truth's transforming power, and the whole congregation enjoys their association very much."

If you are interested in associating with people who are not divided by racial barriers but who strive to cultivate love as commanded in the Bible, we encourage you to study the Holy Scriptures with Jehovah's witnesses. We are confident that what you learn will be a real source of spiritual uplift to you.

CHANGING FROM GIRLHOOD TO WOMANHOOD

SPRINGTIME eventually passes into summer; flowering trees in time become fruit-bearing trees. So, also, do young girls naturally become young women. It is as big a transition as from babyhood to childhood.

As when a bud opens up, revealing what the flower is like, so, too, when this period is over, the woman you are going to be becomes more clearly evident. Though curiosity may overwhelm you, you will have to wait to see. Yet there is much you can do to contribute toward happy results in this development.

Adolescence, as this period of transition is known, generally begins around the age of eleven for girls and may continue until about the age of seventeen or eighteen. It is a time that has its own joys and problems. The share you get of each can depend much on you. Knowing and understanding certain helpful points can aid you greatly.

Helpful facts that young people want to know

BODILY CHANGES AND THE REASON FOR THEM

One is the way your body changes and the reason for this. During your adolescent years, you not only grow taller, adding perhaps five or six inches to your height, but also become heavier, gaining about thirty-five pounds. As a rule, there will be a couple of years when you experience a "growth spurt," a time when your rate of growth in height and weight speeds up remarkably. Now, you may see other girls your same age suddenly outpacing you, or you may find yourself swiftly outpacing them. Either way, there is no need to become concerned about this. Each individual's time for this rapid growth period comes at its own point. Girls generally enter this "growth spurt" a year or two earlier than boys. There is, in fact, a time when girls may tend to be taller than boys of the same age. But the boys catch up and, since their growth continues longer than that of girls, generally the boys wind up taller—and stronger.

Sometimes this growth spurt is initially more prominent in one part of the body than in another. Your feet or hands may seem to become distressingly long in proportion to the rest of your body. But, in time, the rest of the body gets into the swing of growth and things equalize, usually the lengthening of the torso and the deepening of the chest developing last. Facial contours change, generally becoming more angular, the chin more pointed and the nose longer. At the same time other parts of the body begin to develop fatty deposits that give the characteristic rounded form of the feminine figure.

PREPARATION FOR A MAJOR ROLE IN LIFE

But another development takes place during feminine adolescence. It is the start of what Jacob's wife Rachel called "the

customary thing with women," menstruation. (Gen. 31:34, 35) In a sense, it is a thrilling moment—it shows that you have reached the threshold of womanhood. Hormone secretions have begun to work in your body. They stimulate the ovaries to begin releasing egg cells, quite irregularly at first, but then about once every four weeks. The egg cell when released passes down into the womb or uterus, which has been stimulated to develop a special lining for receiving the egg if it should become fertilized. When the egg remains infertile, this lining in time is discarded. This is what produces menstruation, the periodic discharge of blood, fluid and some tissue debris. So, while some accompanying pain or discomfort may be experienced, it is a normal process and should cause no undue concern.

When does this process begin? Its start varies from person to person. While in many lands the average is around thirteen, one girl may begin as early as ten years of age (some even earlier), while another may not begin until sixteen or even later. Similarly, the length of the menstrual flow may vary from three to five days.

Along with this there is a broadening of the hips, and the breasts begin to develop. These many developments, some visible, some invisible, are all preparations for the dual role in life that mankind's Creator has reserved for women—that of being a wife and a mother. The broader hips that girls develop not only aid in making childbirth easier but also facilitate the carrying of small children. During pregnancy the fatty deposits on the woman's body are a reserve supply that can be drawn on as she nourishes unborn or newly born children, and with birth the breasts begin producing milk.

ADDED RESPONSIBILITY RESULTS

The privileges granted to women by mankind's Creator, Jehovah God, carry with them responsibility to respect and act in harmony with the Creator's purpose. The mutual attraction that God has caused to exist between the sexes is largely related to procreation. As a girl's body develops so that she is capable of bearing children, she exerts a stronger attraction toward males who have reached the stage of being able to father children. But this attraction can be misused or abused. What, then, needs to be kept in mind so that you can take the right course, one that will assure God's blessing and favor and contribute to your lasting future happiness?

In the Bible book The Song of Solomon we find an interesting expression evidently made by the older brothers of a maiden from Shulem. First, one is quoted as saying: "We have a little sister that does not have any breasts. What shall we do for our sister on the day she will be spoken for?" That is, what would they do for their sister when she had ceased to be flat-chested, had grown up and someone now asked to arrange her marriage? Another brother answered, saying: "If she should be a wall, we shall build upon her a battlement of silver; but if she should be a door, we shall block her up with a cedar plank." (Song of Sol. 8:8, 9) What does this mean?

Their figurative language apparently meant that if their sister proved to be firm as a "wall" they would handsomely reward and honor her. How could she do that? By showing firm determination to remain chaste, showing strength in resisting any attempts to involve her in immoral conduct. When suitable for marriage, she would show herself steady and constant in holding to right principles. On the other hand, if she was like a "door" that swings open to anyone exerting a little strength toward it, even to someone un-

wholesome, then they would have to take steps to restrict her, in effect, to 'bar her shut' as someone not to be trusted as regards the opposite sex. She could also be like a door in swinging back and forth in her affections, becoming infatuated first with this person and then with that one.

The Shulammite maiden, now a matured woman with breasts, successfully passed this test and was able to say to her brothers: "I am a wall, and my breasts are like towers. In this case I have become in his eyes [that is, the eyes of her prospective husband] like her that is finding peace." —Song of Sol. 8:10.

You, too, face a similar test as you approach womanhood. If you want to enjoy true peace of mind, heart and conscience and protect yourself against experiencing peace-wrecking problems, you need to exercise self-control and show strength for what is right. (Ps. 119:165) Should you deliberately draw attention to those parts of your body that relate to motherhood by wearing short, snug-fitting skirts, low-cut blouses or tight sweaters? That would have a sexually stimulating effect on those of the opposite sex. Then what?

Well, will you have the firmness and strength to resist any advances that such emphasis on those body parts might induce? And, even though you show physical development, do you have the mental and emotional development you would need for marriage and possible motherhood? A cat is ready to have kittens at twelve months of age and instinctively can do a good job of caring for her offspring. But humans are not creatures of instinct like animals. Humans learn far more than they inherit, and learning takes time. To try to rush the process would be like trying to force the petals of a rosebud open before their time. That would only ruin the flower and damage any future beauty it might have. Remember, too, marriage is not just being a bride. It also means being a housekeeper, cook and clothes washer, while being a mother requires great patience and endurance in tireless attention toward children—all this in good times and bad, in sickness and in health.

Besides this, even though a young woman might feel she is prepared for marriage and the work and problems that go with it, what kind of husband does she want to try to attract? If a young man is attracted simply by what a girl appears to be able to give in the way of sexual satisfaction, is he likely to make a good husband? (Compare 2 Samuel 13:1-9.) Rather than try to attract on that basis, would you not do far better to seek enduring friendships on the basis of what you are as a *person* —in your mind and heart? You can do that by developing disposition and personality traits that are attractive to others. Also by such things as your conversation, by showing a wholesome, cheerful outlook on life, by showing that you appreciate such things as honesty, modesty, decency, kindness, unselfishness.

You can prove you are genuine in this by refusing to barter away these fine qualities for a few moments of pleasure that would only cheapen and lower you in your own estimation and in that of others whom you respect, admire and cherish. Especially by showing that you have truly worthwhile goals in life, that you want to 'remember your Creator in the days of your young womanhood,' can you gain as friends persons whose friendship you will always treasure inasmuch as it brings you real happiness.—Eccl. 12:1; 1 Tim. 2:9, 10.

STRIVING FOR EMOTIONAL BALANCE

The physical changes of adolescence have emotional repercussions. Even as a young girl may feel full of energy one minute and exhausted the next, so too her emotions may tend to fluctuate widely and

often unexplainedly. Periods of brightness and joy may be quickly followed by periods of gloom and depression. You may find yourself wondering if you are really normal or just what kind of person you are turning out to be. Especially in modern industrial societies, with their shifting sets of values, are adolescent girls subject to tension and uncertainty.

It would be easy to give in to this instability, become withdrawn, introverted, or become very independent and assertive. Some girls do give in to displays of rudeness, flashes of bad temper or coarse speech; others begin to make a pretense of being something they are not, becoming superficial. But this does not help; it only worsens matters. Now that you are coming out of childhood, it is a time to make serious personal effort to cultivate the fruits of God's spirit—love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.—Gal. 5:22, 23.

Cultivate, too, habits that contribute toward stability. Instead of letting your room become messy, keep it orderly and neat. Strive for regularity in sleeping and eating habits; your developing body needs all the help you can give it. The more you can do along these lines, the more calm and stable you will feel, and this will help to moderate your emotional experiences.

By all means do not let this period of transition cause you to pull away from your parents. They can provide the solid help and reliable firmness you need to lean on so as to keep your balance during this period of change. While you are subject to much "peer pressure"—pressure from others your age to be like them—realize that they themselves are changing. That is why what pleases them today may not please them at all tomorrow. To be overly concerned about what they think about you will only aggravate your problems. That is why, too, when you have personal, intimate questions, your parents are by far the better source of information. They can give you a much fuller, more balanced answer than another adolescent could ever give.—Prov. 6:20-23; 19:20, 21.

Just as early showers are followed by pretty flowers, so, too, if you learn to weather the storm and take things in your stride, you will find the way to stability and confidence. While you should be concerned about keeping yourself physically well and clean (by good diet and regular hygiene), you need to concentrate—not so much on what you are on the outside—but on what you are on the inside. The adornment of a "quiet and mild spirit" produced by the 'secret person of your heart' is what will make you truly attractive—in the eyes of God and of men. —1 Pet. 3:3, 4.

Do not be anxious or dissatisfied, then, with your physical form or face, as if your whole future depended on this. Look at the grown-ups around you—people you like and admire. Are not many, perhaps most of them, of rather ordinary appearance? Physical attractiveness is not the real key to future happiness.

And this is just as true of the girl who does have physical beauty. She should realize that many beautiful women wind up leading very empty, and often immoral, lives. (Compare Proverbs 6:24, 25; Ezekiel 16:15.) And how true that, "As a gold nose ring in the snout of a pig, so is a woman that is pretty but that is turning away from sensibleness." (Prov. 11:22) Yes, "charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself."—Prov. 31:30.

May you, then, turn out to be beautiful in the enduring qualities that really count. For these lead, not only to true enjoyment of life now, but to life everlasting in a new order of unending beauty and perfection.

A LANGUAGE for All Peoples

"For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder."—Zeph. 3:9.

DID language in fact have its origins in the distant past as men learned to communicate by imitating the grunts, groans and barks of the animal world? If early language was really this primitive, how is it possible that the earliest known languages had complicated grammars? And where did all the languages come from anyway? How did so many languages develop that today there are 2,796 or more spoken languages, with even the most primitive jungle tribe speaking a language? Is it possible that the world of mankind will ever be united by a common language, a language for all peoples, rather than being a world characterized and divided by language barriers?

[2] The Holy Scriptures, the earliest part of which writings dates back in present form as far as 1513 B.C.E., throws much light on the growth and spread of languages. It reveals that language originated with God. Even before man was created, there was language. Jehovah God is reported in the creation account as speaking to his firstborn Son in the heavenly realms and saying, "Let us make man in our image, according to our likeness." Appropriately, this Son of God came to be called the "Word" and served as spokesman for his Father, in communicating not only with other heavenly spirit creations but also with man.—Gen. 1:26; John 1:1-3.

[3] Centuries later the apostle Paul recognized the ability of those in the spirit realms to communicate, as shown by his reference to "tongues of men and of angels." (1 Cor. 13:1; compare Job 1:7-12; 2:2-6.) The Scriptural record verifies the fact that angels did communicate with men on various occasions. It was an angel who relayed Jehovah's words of blessing and promise to Abraham that through his seed all families of the earth would be blessed, while on another occasion Jehovah's angel announced the good news of Jesus' birth to shepherds near Bethlehem. —Gen. 22:15-18; Luke 2:8-11.

[4] Just as Jehovah endowed his spirit sons with this gift of expression, so he did for his human son Adam. Jehovah gave him the ability, not only to speak and understand speech, but also to form new words, thus adding to the language, as he did in naming the animals. (Gen. 2:19) The very fact that Jehovah instructed Adam in the work he should do in filling the earth, cultivating it and having dominion over the animals, as well as warning him against disobedience to His law, showed that God had provided Adam with the necessary vocabulary and knowledge

1. What questions arise concerning language?
2. How did language originate, and is its use confined to the earth?
3. On what occasions did the angels communicate with men?
4. What ability was given to Adam, and how do we know this?

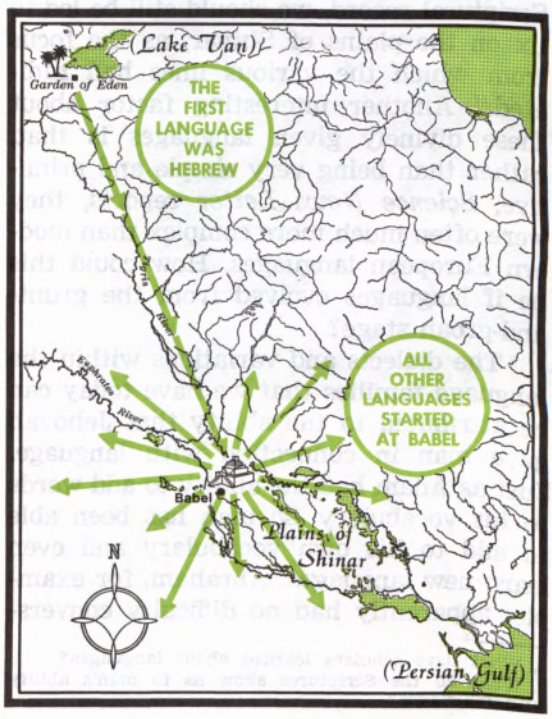
of language to permit him to comprehend these instructions.

6 However, this gift of language was not shared by the animals. While they may be able to express by sounds feelings of fear, anger, desire and satisfaction, still as lexicographer Koehler wrote: "They lack concept and thought, the essential domain of human language." So spoken language is a gift man shares with the angels, but not with lower forms of creation. Language is truly a key to knowledge and human cooperation, and forms the basis for the vast majority of all communications. As one encyclopedia states: "Thinking and words go together." Without words a person would be very limited in the instructions and thoughts he could share with someone else, as any traveler in a foreign land has found. Without words, it appears, we would be limited even in our thinking ability.

6 For over eighteen centuries after the creation of the first man Adam, all mankind spoke the language originally given him by God. (Gen. 11:1) Yet now we find close to 3,000 languages spoken throughout the world, not including numerous regional dialects. How did this occur? The Scripture record reports that it was on a plain in Shinar, after the Flood, that men decided to make a name for themselves by building a city with a tower reaching toward the heavens. Apparently it was to be a center of false worship, as their efforts were contrary to Jehovah's previous instructions to Noah and his three married sons to spread out and fill the earth. As a result, Jehovah said: " 'Look! They are one people and there is one language for them all, and this is what they start to do. . . . Let us go down and there confuse their language that they may not listen to one another's language.' That is why its name was called Babel, because there Jehovah had confused the language of all the earth, and Jehovah had scattered them from there over all the surface of the earth." —Gen. 11:6, 7, 9.

7 How did God confuse their understanding of the original Hebrew, causing mankind to divide up into different language groups? Apparently it was by blotting out the memory of their previous language and substituting in its place new vocabularies and grammars. As students of language recognize, there are various families of languages. There is no evidence that they all go back to the original language of Adam or that they are all variations of Hebrew, but, rather, they stem from the variety of languages that originated at the time of Babel. Each has its own vocabulary and way of forming thoughts, so that

5. Why is the knowledge of a language so important to us?
6. How and why did the great variety of languages come to be?
7. (a) What is meant by "families of languages"? (b) How many national and language groups spread out from Babel?



people actually think in different language patterns, depending on the grammar and word endings, for example. Thus Genesis chapter ten speaks of the seventy national groups that came from Noah and the languages that God gave at Babel, saying: "From these the population of the isles of the nations was spread about in their lands, each according to its tongue, according to their families, by their nations." —Gen. 10:5, 20, 31.

8 As time passed, dialects, even new languages related to these original languages, began to develop due to a variety of factors, such as geographical barriers, distance, association with other peoples and conquests. But, aside from Hebrew, all these language groups or families can be traced back to the cradle of the new languages of the world in the plains of Shinar. Thus language scholar Sir Henry Rawlinson noted: "If we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar, as the focus from which the various lines had radiated." Another interesting factor about these divinely given languages is that, rather than being very simple and primitive, *Science News Letter* reports, they were often much more complex than modern European languages. How could this be if languages evolved from the grunt-and-groan stage?

9 The dialects and variations within the language families that we have today can be attributed to the ability that Jehovah gave man in connection with language. Just as Adam had the ability to add words to his vocabulary, so man has been able to add to his own vocabulary and even learn new languages. Abraham, for example, apparently had no difficulty conversing with the Hamitic people of Canaan, and no use of interpreters is mentioned. (Gen. 23:7-15) Possibly he knew Akkadian, which was widely used in the area to which he moved. Later, the Biblical account indicates, Joseph learned Egyptian while in Egypt, very likely while a slave for Potiphar, and so he was able to converse freely with Pharaoh. But to avoid prematurely betraying his identity when first talking to his Hebrew brothers he resorted to an interpreter.—Gen. 42:23.

10 It was at Pentecost of the year 33 C.E. that Jehovah again demonstrated his awesome ability in connection with language as the early Christians in Jerusalem were suddenly gifted by the holy spirit with the ability to speak in many languages previously unknown to them. But this time Jehovah added to the knowledge of language that these disciples of Jesus already had, rather than blotting out of memory their native language, as he had done at Babel. The purpose of this gift of additional languages was different also —not to turn men aside from a wrong purpose, but to promote the spread of true worship and a knowledge of the Creator among people of many languages. (Acts 2:1-11) After the time of Pentecost, although those taking up pure worship did not all speak the same tongue, they were united by the common bond of their knowledge of God's purposes.

UNITING FORCE OF TRUTH

11 Jesus had told the apostles in advance that the "helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:26) It was under the direction of this spirit that Peter gave the power-

8. What have scholars learned about languages?
9. What do the Scriptures show as to man's ability with languages?
10. How and why did Jehovah demonstrate his ability with languages at Pentecost?
11. In what two ways did the spirit of God act upon the disciples at Pentecost?

ful witness to the purposes of Jehovah that he did at Pentecost, resulting in the baptism of about three thousand new adherents to the Christian faith. Reverent Jews from at least fifteen different lands who had gathered at Jerusalem were astonished to hear the one hundred and twenty disciples speaking in the many languages of their countries. As they said: "See here, all these who are speaking are Galileans, are they not? And yet how is it we are hearing, each one of us, his own language in which we were born? . . . we hear them speaking in our tongues about the magnificent things of God."—Acts 2: 7, 8, 11, 41.

12 Peter proceeded in Hebrew to explain this astonishing event by quoting Joel's prophecy concerning the outpouring of God's spirit. He emphasized that Jehovah was the one providing the way to salvation, as he highlighted the prophet's reference to the "last days," at which time "everyone who calls on the name of Jehovah will be saved." While calling attention to the powerful works Jesus had performed leading up to his death and miraculous resurrection, Peter highlighted the preeminent position of Jehovah as the Supreme Sovereign. He applied to Jesus the words of David, "I had Jehovah constantly before my eyes; because he is at my right hand that I may never be shaken." This powerful message moved thousands to embrace heartily the Scriptural hope that was presented to them and their children, even though in time it brought opposition and persecution upon them. —Acts 2:17, 21, 25; Joel 2:32.

13 The uniting effect of the message there proclaimed was remarkable. People of many lands were brought together as one in faith. As Paul later explained: "You are all, in fact, sons of God through your faith in Christ Jesus. There is neither Jew nor Greek . . . for you are all one person in union with Christ Jesus." (Gal. 3:26, 28) Though they spoke many languages, their message was the same. As Paul stressed to the Greek brothers at Corinth, all should "speak in agreement" and be "fitly united in the same mind and in the same line of thought."—1 Cor. 1:10.

14 The important thing in the minds of Jesus and his early disciples was to use their tongue to praise their Creator. They felt as David had when he prayed, "O Jehovah, may you open these lips of mine, that my own mouth may tell forth your praise." (Ps. 51:15) Even though told by the rulers to desist from their ministry, they declared: "We cannot stop speaking about the things we have seen and heard." (Acts 4:20) However, it was not just by speaking of things pertaining to God's purposes that they showed their desire for right speech, but also by their manner of speech in everything. As Paul counseled the Ephesian congregation: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."—Eph. 4:29.

15 Can we use the gift of language from Jehovah in a similar way today? Certainly we can, and the prophecy of Zephaniah foretold that it would be done. The context shows that Jehovah has determined to gather the nations to pour out upon them his burning anger, which results from his judicial decision against them. Will some escape this judicial decision and Jehovah's anger? That we can enjoy his favor is seen by his prophetic assurance: "For then [or during the "last days"] I [Jehovah] shall give to peoples the change

12. To what did Peter bear witness, and with what result?
13. How was Christianity shown to be a uniting force?
14. How should our gift of speech be used, according to David and Paul?
15. What promise is given in Zephaniah 3:9, and why is it important to us?

to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder." Indeed, if it were not for speaking the pure language and calling on Jehovah's name, as Peter had explained, there would be no way to escape Jehovah's denunciation upon the nations. Yet Joel assures us: "There will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling." —Zeph. 3:8, 9; Joel 2:32.

16 Have you been learning the "pure language" necessary for survival? Just as each language has a distinct pattern of words and grammar, so the truth, as it comes in God's word the Bible and as he has revealed its understanding to us in these "last days," has a pattern that we can come to learn, an inner harmony. It is based on the theme of God's kingdom of righteousness. Once a person learns this "pattern of healthful words," as Paul described it, by coming to an accurate knowledge of the Scriptures, then he can speak it without hesitation to others, not accenting or coloring it with unsound doctrinal twistings. (2 Tim. 1:13; 2 Pet. 3:16) That Christendom has not learned this "pure language" is clear from the confusing mixture of Scriptural and philosophical "dialects" she speaks. And far from calling on "the name of Jehovah," orthodox religionists of Christendom prefer to reject that name for the ambiguous term "the Lord." —2 Pet. 2:1; Matt. 7:15-23.

17 How happy we can be to realize that Jehovah does have faithful witnesses throughout the earth who have learned this "pure language"—over one million six hundred thousand of them in more than two hundred lands—who are pleased to call upon his name and to serve him "shoulder to shoulder," though they come from a great variety of national, racial and language groups. They are united as the early Christians were in a pure worship to Jehovah's praise. Regardless of their using any of the various translations of the Bible in the 1,500 languages into which it is translated, at least in part, they still speak with agreement on its basic teachings. Thus their language is "pure," not just in being acceptable to God-fearing people, but also in being unadulterated or uncorrupted in its presentation of Jehovah's purposes. —John 8:42-47; Jas. 3:10, 11.

18 The result of speaking the truth freely to others was well foretold in the words of Zechariah: "It will be in those days that ten men out of all the languages of the nations will take hold, yes, they will actually take hold of the skirt of a man who is a Jew, saying: 'We will go with you people, for we have heard that God is with you people.' " (Zech. 8:23) Have you, too, joined yourself with those whom Jehovah has been gathering out of all nations as his name people? It is urgent to do so now.—Acts 15:14.

19 Speaking any language, including the "pure language" of truth, does not come without effort. Before we can speak what is pleasing to our Creator we have to learn what it is. As in learning a new language, we find many previously strange expressions in the "pure language." We learn what the kingdom of God really is, about the "great crowd" who serve Jehovah in the "last days," about the impending destruction of "Babylon the Great" just before the rest of this worldly "system of things" goes down at "Armageddon." We are forewarned, too, about the coming attack of "Gog of Magog." We need not be discouraged if at first it is difficult to learn

16. (a) How can we learn the "pure language"? (b) What indicates that Christendom has not mastered it?
17. In what way is this language "pure," and how extensively is it spoken?
18. How did Zechariah foretell an addition to the work referred to at Acts 15:14 for our day?
19. How is the "pure language" made understandable to us?

some deep spiritual truths. It was only due to the outpouring of Jehovah's spirit that the clearer understanding of Jehovah's purpose was opened up to the early followers of Jesus at Pentecost, and today it is due to Jehovah's spirit upon the "faithful and discreet slave" class that we have the understanding of Jehovah's purposes, which we can share with others. —Matt. 24:45-47.

20 This heightened appreciation for Jehovah's Word and our relationship to him motivates us to "take refuge in the name of Jehovah." It brings about a change in our hope for the future, so that we put our trust now in Jehovah's kingdom of righteousness rather than in the things of this world. It moves us to share this wonderful prospect with others. We learn that those speaking the "pure language" must also live up to it. Such ones "will do no unrighteousness, nor speak a lie, nor will there be found in their mouths a tricky tongue." (Zeph. 3:12, 13) What a joy to be able to share with over one million six hundred thousand who have already learned this "pure language" in teaching it to others! Only this accurate knowledge of the truth as Jehovah is revealing it through his organization today can unite men of all nationalities and languages to work shoulder to shoulder "for the faith of the good news."—Phil. 1:27, 28.

OPPOSITION TO THE PURE LANGUAGE

21 Since Jesus encountered opposition from opposers of the truth, the same can be expected by those following his course now. (John 15:20) What will be our reaction? Remember that even though Peter and John were put in prison for declaring the good news of coming "seasons of refreshing" from Jehovah, they were not frightened into quitting, but continued the very next day giving a bold witness to the religious rulers of the people. Even after being strictly instructed not to say anything more, they declared: "We cannot stop speaking about the things we have seen and heard." In fact, they prayed that Jehovah would give them strength 'to keep speaking his word with all boldness.' —Acts 3:11, 19; 4:20, 29.

22 Efforts have been made in modern times also to stop the preaching of the good news. A report from Gabon in West Africa says: "Though conditions are still very difficult, the brothers are not discouraged. They are just learning to live with the new circumstances. One overseer explains: 'Jehovah's power is manifest and he strengthens us during our persecutions. The fear we had at the beginning of the ban is transformed into courage, and rashness into prudence. From a weakened state we have become strong and our unproductive state has changed to one of fruitfulness. In our congregation already we have seen the addition of ten new publishers in six months, and in less than a year we have baptized fourteen persons. Obedience to Jehovah has brought his blessing.' "

23 In neighboring Cameroon, eleven brothers were rounded up in their homes by the police and taken to jail. They had not even been holding a meeting or witnessing to others when arrested! For three weeks they were held in a little cell where the heat was almost unbearable. But they realized that this was an untouched field for preaching. So all day long they witnessed; as prisoners left and others replaced them, they just kept preaching to different persons, much the same as when they were free to go from house to house. At last report one brother still had not been released simply because Bible literature had been found in his home. But the ten who were released came out of prison

20. What is included in speaking the "pure language"?
21. How did the disciples of Jesus react to efforts to stop their ministry?
22, 23. How have efforts to stop the preaching of the good news been overcome in Gabon and Cameroon?

rejoicing over the privilege of having been entrusted with the good news about God's kingdom and having had opportunity to speak about it to others.—1 Thess. 2:1-4.

[24] Whether under opposition or not, the important thing for each of us is to use our gift of language to please our Creator. Having learned of Jehovah's wonderful purposes, we have the privilege to bring this message of hope and life to others. Whether we are well educated or not, Jehovah can strengthen us to share his purposes with those who love what is right. Despite the many languages spoken by Jehovah's servants throughout the world, still all are united by the "pure language" of Scriptural truth. If we are truly thankful for this gift of language, then we will want to use it to Jehovah's praise. If we do this now, then we can look forward to seeing the time during Christ's Kingdom rule when 'every tongue will openly acknowledge that Jesus is Lord to the glory of God the Father.' (Phil. 2:11) It seems reasonable to conclude that at that time all faithful mankind will be united not only by the bonds of pure worship but also by the further blessing of a single language for all peoples, understood by all, and made possible by the heavenly Kingdom rule of the grand Creator of language, Jehovah.

24. What effect has the "pure language" had on Jehovah's people, and to what do they look forward?

Equipped to Speak

Delightful Words of Truth

WHEN Jesus was resurrected from the dead and thereafter appeared to his eleven disciples at a mountain in Galilee, as he had promised, it showed he was indeed Jehovah's spokesman of the truth. What words of encouragement and instruction would he have? He declared to them: "All authority has been given me in heaven and on the earth." This authority on earth would include something very dear to his heart, the continuation of the preaching activity he had instituted. He proceeded to instruct the disciples: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:16-20; John 2:19-21.

[2] What a staggering command! Imagine telling a little group of eleven disciples to go and preach to people of all the nations, teaching and baptizing them! Just to illustrate it: today there are 149 languages each spoken by a million or more persons, 16 languages each of which is spoken by 50 million or more. What a task it would be for this little group just to learn that many languages or accurately to teach the way of life to the millions then living! They must have been amazed at the scope of these instructions. True, Jesus said he would be with them, but how could such a vast work be accomplished?

1, 2. (a) After his resurrection, what command did Jesus give his disciples when he met them in Galilee? (b) Why did they have reason to be amazed, but what assurance did Jesus give?

[3] It was just ten days after Jesus' ascension to heaven that about one hundred and twenty disciples were together in Jerusalem at the time of the festival of Pentecost. Suddenly, they heard a sound like that of a rushing stiff breeze and tongues as if of fire became visible over the heads of each of them. The meaning became clear as they were filled by God's holy spirit and began to speak in different languages. Just on that occasion about three thousand more embraced the message heartily and were baptized. This action not only confirmed that Jehovah's spirit and direction were now with this little group of faithful Christians; but also the door was opened for the message Jesus had been proclaiming to be spread rapidly to faithful Jews scattered throughout many nations.—Acts 2:1-4, 41.

[4] However, the message was not to be confined to persons of Jewish descent. Jesus had told his followers to "make disciples of people of all the nations." Thus, about three years and four months later, the holy spirit guided Peter to accept an invitation extended to him by the Italian centurion Cornelius. The conversion of this Gentile and his relatives and intimate friends marked the beginning of an extensive effort to spread the Kingdom message among people of all nations. Later, Paul and his companions pushed ahead on preaching tours throughout Asia Minor, Greece, Italy and perhaps as far as Spain. (Acts 10:1-35; 11:18; Rom. 15:24) The early disciples clearly felt the seriousness and importance of their evangelizing work. As Paul and Barnabas declared: "Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.' "—Acts 13:47; 1 Cor. 9:16.

[5] Do you share that feeling? Do you appreciate that Jesus is with his followers in our time, exercising authority in heaven and earth even during the conclusion of this system of things, in which time we now live? This means that Christians still have the assignment to carry on a disciple-making work! You may protest that you are no speaker or teacher, that you could not possibly do what the apostles did. But how did they feel about it? Remember that they were spoken of as "men unlettered and ordinary." Yet they learned to speak boldly so that even the rulers and elders of the Jews "began to recognize about them that they used to be with Jesus."—Acts 4:13.

[6] Even outstanding spokesmen and servants of Jehovah from times past such as Moses and Jeremiah felt their own inadequacy to carry out Jehovah's commands. When Jehovah directed Moses to speak to Pharaoh, he protested that he was "not a fluent speaker," being "slow of mouth and slow of tongue." (Ex. 4:10) In time, however, Moses was able to address hundreds of thousands under Jehovah's direction as he led the people of Israel to the Promised Land. Similarly, Jeremiah said: "Alas, O Sovereign Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." Yet Jehovah responded: "Do not say, 'I am but a boy.' But to all those to whom I shall send you, you should go; and everything that I shall command you, you should speak."—Jer. 1:6, 7.

[7] Even if we do feel we are unlettered like the apostles, or slow to speak like Moses, or too young like Jeremiah, the question really is, Do we have the desire to share in Jehovah's service? If so, then we

3. How did the outpouring of the holy spirit at Pentecost aid in the spread of the truth?
4. What opened up with the conversion of Cornelius?
5, 6. What examples are encouraging for us to consider even though we may not feel that we are well qualified to preach the truth to others?
7. What question is important to consider, and what shows that Jehovah's backing is sufficient?

can be assured that Jehovah will provide the training, strength and backing so we can share in the teaching and discipling work that Jesus commanded must be done and that is yet being done in this time of the end on a now-unprecedented scale. Young and old, over one million six hundred thousand strong, are now having a share in this ministerial activity in 208 countries and island groups of the world. But the conclusion of this work is rapidly approaching and more workers are needed. Will you have a share? (Matt. 9:37; 10:23) If you would like to enhance your ability as a speaker and teacher of the good news, you will enjoy considering how Jehovah provides the way.—2 Cor. 3:5.

THE NEXT ISSUE

- **What Kind of Training Do Children Need?**
- **A Bible in Every Catholic Home.**
- **Breaking Free of Self-Abuse—Why? How?**

HOME TRAINING

[8] Training for Jehovah's service from youth starts in the home, beginning even in infancy. (2 Tim. 3:14, 15) Jesus reminded the chief priests and the scribes: "Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise'?" (Matt. 21:15, 16) This requires much help and encouragement from the parents. Jesus must have received excellent home training, giving him familiarity with the Scriptures and faith in them, so that by the time he was just twelve years of age even the teachers in the temple were amazed at his understanding and answers. (Luke 2:47) Similarly today Christian families are encouraged to study and read together with a view to instructing their children in the ways of Jehovah.

[9] Jehovah's Word contains his guide for living, and so we do well to give it a prominent place in our family discussions. Since Jehovah himself directed the recording of the thoughts it contains, it gives us his viewpoint on vain and worthwhile works and provides a fine guide in upbuilding and meaningful speech. Many of Jehovah's witnesses enjoy regular family Bible reading together. They find that it not only improves their reading and speaking ability, but, even more important, strengthens their faith and their understanding of Jehovah's purposes and helps their children to get started "on the right foot" in life, with the desire to share the truth with others.

[10] But just reading is not enough. We should be interested in sharing in the latter-day evangelistic work under Jesus' direction, and it is necessary to remember what we read in order to be able to convey it to others. This takes concentration and repetition. Do you talk to others about the things you read? Why not make it a point to discuss with your family Scriptural and upbuilding matters that come to your attention? Most people are very busy these days, and not all have as much time to read as others, so, as opportunity affords, it is informative and beneficial if we share what we learn. Have you ever tried selecting a subject for general family discussion at mealtime? It may take some effort on the part of the parents to encourage all in the family to take part, but what a wonderful thing to see your children developing the ability to speak well, particularly about Scriptural matters and other things that are important in life. —Ex. 12:26, 27; Prov. 4:1, 4.

8. Is there Scriptural support for training youths to praise Jehovah?
9. Why is Bible reading important?
10. What ability should be developed, and how?

[11] A fine source of material for family discussion can be found in the weekly meetings of Jehovah's witnesses. Try to review what was presented. Or you may enjoy discussing the variety of articles contained in the *Watchtower* and *Awake!* magazines. After reading an article, talk to your family about the various points you found to be of interest. Many families also make a practice of discussing the Scripture text and comments for the day as found in the *Yearbook of Jehovah's Witnesses*. But do not let the conversation be one-sided on the part of the parents. Encourage your children to comment on the material you may be reading, or on the Scripture text for the day. Or try assigning something of particular interest to them that they can review with the family so they benefit by the experience and feel they are having a share too.

[12] Practice results in improvement. This was true in the case of an elderly witness of Jehovah who spent many years visiting congregations as a circuit overseer to build them up spiritually. Over the years he developed the ability to comment with much depth of thought on a wide variety of Scriptural matters. It was no problem for him to reply to a Bible question at considerable length and with many interesting details on any occasion, but it was because of his having put the time into private study and then repeating what he had learned, doing so time after time in private discussions, on Bible studies as well as in public lectures.

[13] Can you do the same? What about your children? Can they explain with more than a few brief words what they believe on various Bible topics? Most people enjoy what they do well, so with your help and by your developing constructive family discussions, your whole family can progress in thinking and speaking ability. Such ability, in turn, may help us to assist others on the way to everlasting life. (Prov. 15:2) Try to make it a point to speak about Scriptural truths each day with your family, thus contributing to their faith in Jehovah and their love for his purposes. Then they too will desire to share in the disciple-making work under Jesus' direction. In this way it will come to be true of your children as it is of those whom Jehovah accepts as his "sons": "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant."—Isa. 54:13.

11. What are some good sources for Scriptural discussions?
12. How was an older brother enabled to speak freely on Bible subjects?
13. How can we help our family to be "taught by Jehovah," and how will it benefit all?

CONGREGATION INSTRUCTION

[14] Besides encouraging such fine family training, congregations of Jehovah's witnesses provide weekly instruction with a view to training for ministerial service. Paul encouraged Timothy to become "a workman with nothing to be ashamed of, handling the word of the truth aright," and similar encouragement is given young people today. (2 Tim. 2:15) An outstanding provision that Jehovah has made through his organization to help all interested ones to become well qualified for the ministry of the "good news" is the Theocratic Ministry School. This weekly course of instruction has been arranged by the Watch Tower Society in over 28,000 congregations of Jehovah's witnesses world wide. All persons who want to be trained by Jehovah for the field ministry will benefit from this instructive program, thanks to the progressive training it offers. —Prov. 4:18.

[15] While no official figures for the number enrolled world wide are available, the

14. (a) What is the purpose of the Theocratic Ministry School? (b) Who can benefit, and where?
15. (a) How is appreciation for the school program shown? (b) What results has it had?

average attendance at the Theocratic Ministry School in the United States is currently above 100 percent of those sharing in the field ministry. This would indicate that there are now well over one million six hundred thousand persons throughout the world receiving training in speaking on Bible subjects to equip them for ministerial service. Is there any other school course with so many attending for training in the Christian ministry? Is there any other school that has produced so many public speakers world wide or so many effective teachers of the Word of God? During just one recent year, 1,190,748 public Bible lectures were given by persons trained in the Theocratic Ministry School. We have good reason to be thankful for the privilege that is offered to all associated with the congregations of Jehovah's witnesses to share in the Theocratic Ministry School.

The Theocratic Ministry School equips all interested persons to teach their own families as well as others the Word of God

[16] If you are not acquainted with this ministerial training course, you are invited to attend the local Kingdom Hall of Jehovah's Witnesses to enjoy its informative program without cost. You do not have to be one of Jehovah's witnesses to do so. Even those not enrolled in the school can benefit in a threefold way. How so? First, there is a weekly program of Bible reading, with supplementary material for personal home study available to all attenders. Next, there is the school itself with its weekly program of five Bible-related talks prepared by persons enrolled in the school, both young and old, men and women. These talks are accompanied by helpful suggestions for improvement offered by the minister assigned to conduct the course. Finally, as those enrolled in the school appreciate, there are many opportunities to use the assigned material to build up the faith of other persons.

[17] One Witness in Japan prepared a talk on the subject "God's People Instructed to Get Out of Babylon." (Rev. 18:4) She decided it would be good to review the material with an aquaintance who was a church member to get her reaction. So she made a special visit and rehearsed the talk for this person. As a result, the woman became very much interested in the Bible message and accepted a home Bible study.

[18] The Theocratic Ministry School highlights the Bible as our source of divine instruction. It concentrates on helping all interested per-

16. What threefold benefit does the Theocratic Ministry School provide?

17. Can material from the Ministry School be used in the field service? Explain.

18. What is highlighted in the school course, and with what goal?

There are over 1,600,000 persons attending the Theocratic Ministry School, both young and old, men and women

sons to become effective in teaching their own families as well as others the Word of God. (Heb. 5:12) It emphasizes the fact that we should not rely on our own wisdom in teaching others, but, rather, on God's Word, which is well described as the "word of life."—Phil. 2:16.

19 The pattern of teaching advocated in the Theocratic Ministry School is the same that Jesus used—his reliance on God's authoritative Word, the simplicity with which he spoke, and his use of illustrations. The fact that simplicity is a key to effective teaching is encouraging to many. As Paul explained, it has not been the highly educated or those "wise in a fleshly way" that God has called, "not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame . . . But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God." (1 Cor. 1:26-31) So lack of secular education should not deter one from enrolling in the Theocratic Ministry School or from sharing the truth with others.

20 Becoming effective in the ministry takes effort for everyone. Even of King Solomon it was written: "And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth." Those enrolled in the Theocratic Ministry School have a similar desire to teach Jehovah's Word to all who are searching for truth. They appreciate that this takes a thorough search and study of the Scriptures in order to find the delightful words that will make their message both interesting and instructive to their hearers. As Solomon observed, such well-chosen words can be as powerful as an oxgoad in directing people on the road to life.—Eccl. 12:9-11.

21 If our interest, like Solomon's, is in finding and using correct and delightful words of truth, then it should affect the way we speak every day. It should affect our conversation with our family and our friends, at work and in the field ministry, because Christians should not have two standards of speech. Fathers are told not to be 'irritating their children.' Wives are told to have "deep respect" for their husbands, children to 'honor their father and mother.' (Eph. 4:31–5:4, 33; 6:2-4; Titus 2:7, 8) Why should any speak in a way that causes unhappiness in their family, or take delight in spreading gossip, or enjoy making a cutting or sarcastic remark? As Jesus explained: "The things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man."—Matt. 15:18-20.

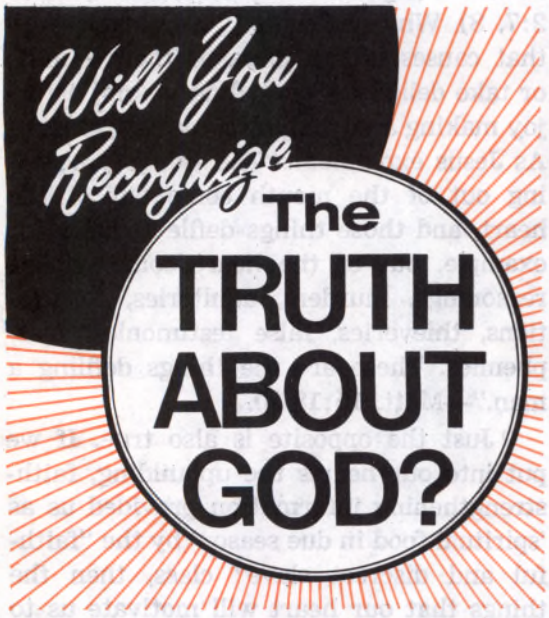
22 Just the opposite is also true. If we put into our hearts the upbuilding, faith-strengthening information provided us as 'spiritual food in due season' by the "faithful and discreet slave" class, then the things that our heart will motivate us to speak will be words of life that promote healing, peace, happiness and a reverence for our Creator. Is this the heart attitude you parents are building in your children?

19. (a) What effective pattern for teaching did Jesus establish? (b) Why should lack of secular education not deter one from sharing in this training?
20. What was necessary for Solomon in using delightful words in teaching others the truth?
21. How should we speak to our families, but what should we avoid?
22. In what way can our heart be motivated to speak things that are upbuilding?

Is it the attitude you are strengthening in yourself by a regular program of Bible reading and study? If so, you are following a course that will build in you a fine understanding of Jehovah's marvelous purposes and that will enable you to contribute both to the "upbuilding of the congregation" and to a happy family life.—1 Cor. 14:12; Ps. 19:14.

[23] If it is your desire to be able to speak delightful words of truth as Solomon did, Jehovah will help you to do so. Show it by the way you speak to your own family, and by expressing appreciation for the things Jehovah has provided. (Eph. 5:20)

23. In what still-continuing work should we desire to share, and how?



THE *Truth That Leads to Eternal Life.* A young man examined with interest the book bearing this title. He then asked the minister of Jehovah's witnesses who was presenting this Bible study aid to him, "By the way, where is this book published?" Upon learning that it was published in a large North American city he decided not to accept the book. Why? Possibly he thought it might be biased by capitalistic thinking. Whatever his reasoning was, his refusal to look into the matter prevented him from learning vital Bible truths.

Jewish Pharisees of the first century C.E. made the same mistake. They looked down upon Jesus Christ because he was from Galilee. (John 7:51, 52) As a result, they failed to heed Jesus' warning of the impending destruction of Jerusalem. This cost the lives of over a million Jews in 70 C.E.—Luke 19:41-44; 21:20, 21.

What about today? If Jesus were to appear on earth today, how would people react to him in Africa? In North and South America? In Europe? In Asia? Would they accept him on the basis of what he said and did, recognizing the truth for what it is? Or would they stumble over his Jewish descent?

Doubtless you can see the wrongness of prejudice. You realize, for example, how humankind would suffer if people evaluated medical or scientific literature on the

Direct the hearts and minds of your family and friends toward the Creator as you speak, "not with words taught by human wisdom, but with those taught by the spirit." (1 Cor. 2:13) By so doing you and your family will be motivated to share in the great evangelizing work foretold by Jehovah's spokesman for truth, Jesus, which work is now being accomplished world wide. On a scale never before seen Jehovah is equipping his people to make disciples of people of all nations. You too can share in this prophetic work by accepting the invitation of the psalmist: "Every breathing thing—let it praise Jah. Praise Jah, you people!"—Ps. 150:6.

basis of the author's nationality or where the information was published. And how wrong it would be, too, if people allowed their religious and political feelings toward the Middle East today to prevent them from reading the Holy Bible simply because it was produced by Jews living in that part of the earth!

IMITATE GOD BY BEING IMPARTIAL

Consider the words of the apostle Peter at Acts 10:34, 35: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." God does not view people according to race or nationality, and neither should we. As in the case of the young man mentioned above, for us to do so could prevent us from learning vital information about God.

Interesting in this connection was the reply of a young missionary of Jehovah's witnesses from Bogotá, Colombia, to a man who tried to berate her for her nationality: "My mother is Italian; my father is Irish; I was born in the United States; my husband is Greek; I live in Colombia, and in the house where I live are Germans and Danes. So, what am I?" Yes, it really mattered little where the missionary came from. What did matter was the Bible-based message she was bringing to the people. This would help them to recognize the truth about God.

AN INTERNATIONAL CHANNEL FOR DISPENSING BIBLE TRUTH

Because Jehovah God is not partial he purposed that Bible truth would be spread throughout the earth by means of a congregation made up of persons "out of every tribe and tongue and people and nation." (Rev. 5:9) Jesus referred to the Christian congregation collectively as "the faithful and discreet slave" who would dispense spiritual "food at the proper time" in the form of Bible truths about Jehovah God and his purpose for mankind.—Matt. 24:45-47.

At Revelation 7:4 and 14:1, 3, we learn that the full number of this congregation would be 144,000, a mere "little flock" compared with earth's population. (Luke 12:32) To this small congregation Jesus gave a big commission: "You will be witnesses of me . . . to the most distant part of the earth."—Acts 1:8.

How could a congregation of so few individuals carry out a witness work of such magnitude? Jehovah has provided for this in this generation by joining to them a "great crowd, which no man was able to number." As in the case of the "little flock," this "great crowd" is international, coming "out of all nations and tribes and peoples and tongues." (Rev. 7:9) Jehovah God now uses these dedicated witnesses from all nations to preach "this good news of the kingdom . . . in all the inhabited earth for a witness to all the nations." —Matt. 24:14.

Do you want to know the truth about God? Then you must come in contact with this international, interracial congregation of Christian witnesses of Jehovah. You must be impartial, willing to examine the Bible's message regardless of the nationality of the one bearing it or the location of the publishing house that prints it. To do otherwise could keep you from recognizing the truth about God.

The worldwide preaching work that Jesus outlined at Matthew 24:14 certainly requires organization. In the first century the international preaching activities of the Christian congregation were directed by a governing body made up of "the apostles and the older men" located in Jerusalem.—Acts 15:6.

Today, too, a governing body exists to oversee the preaching of the "good news" world wide. The Watch Tower Bible and Tract Society of Pennsylvania and other

legal corporations have been formed in many countries to facilitate the printing and distribution of Bible literature world wide. Printing facilities have been set up in the United States, Canada, Germany, France, Japan, Finland, Denmark, the Philippines, Australia, England, Ghana, Nigeria, South Africa, Switzerland, Sweden, Brazil and other lands. Each year Jehovah's witnesses print and ship from these locations millions of Bible study books, booklets, magazines and tracts in over 160 languages to help people to recognize the truth about God.

ORGANIZED TO PREACH BIBLE TRUTH, NOT POLITICS

The message contained in these publications has nothing to do with the politics of the countries in which they are printed. Jesus said that his true followers would be "no part of the world." (John 17:16) Jehovah's witnesses are neutral as to political and military issues. The Watch Tower Society has steadfastly refused to incorporate political propaganda into its publications, even though at times it was offered material benefits to do so.

The publications of Jehovah's witnesses contain Bible-based material that is of spiritual benefit to the reader. Some recent articles appearing in the *Watchtower* magazine were entitled: "Meeting the Challenge of Moral Principles," "Appreciating the Gift Called 'Work,'" "Will God Let Polluters Destroy the Earth?", "Can Your Family Life Be Improved?", "How Can We Make Right Decisions?" Millions of truth-hungry persons in every corner of the globe eagerly look forward to reading such articles. They acquaint people with the truth about God.

Do not imitate the young man who refused to read the book *The Truth That Leads to Eternal Life* because of the country in which it was published. Instead, ask yourself, "Does the place of publication really matter?" Make an impartial examination of the material itself. Heed the inspired advice at Proverbs 2:4, 5: "If you keep seeking for [the truth about God] 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." Let nothing prevent you from doing so.

BEWARE of Adulterous Leanings!

EARLY in 1972 a popular American picture magazine published a marriage questionnaire and invited its readers to fill it out and return it. Some six months later it reported that it had received 62,000 replies from readers whose responses amounted to "a sober, often enthusiastic, sometimes angry defense of traditional marriage." But it is one thing to be in "defense of traditional marriage" and quite another thing to live according to it. —*Life,* November 17, 1972.

For example, there was a very well-known and much-liked man. After serving

for some twenty years as presiding minister of a congregation he was excommunicated, disfellowshiped, as an unrepentant adulterer. It was not as if he had gone out of his way to sin. It was simply that he had been advanced in his place of secular employment to where he had prestige and was required to take long business trips. On these, there were wining and dining and socializing with people who had no qualms about committing adultery, and he succumbed to temptation.

As is usual in such cases, he kept the facts from his wife and from the Christian congregation, and so for a time he lived a lie. He ignored Scriptural warnings such as: "Know that your sin will catch up with you." "The sins of some men are publicly manifest, . . . as for other men their sins also become manifest later." No doubt about it, he nourished adulterous leanings, and when the opportunity came he satisfied them and persisted in doing so. What a tragedy, not only for himself but also for his family and the congregation! —Num. 32:23; 1 Tim. 5:24.

Testifying to the prevalence of adulterous leanings among menfolk is the popularity of certain men's magazines that feature pictures of nude women and dirty jokes. While one magazine after another fails because of rising costs and less interest in reading, those magazines that cater to lewdness keep increasing and boast of their multimillion circulations in spite of the high cost per copy.

As regards American wives, one of the foremost authors writing in a woman's magazine stated that "the best-kept secret of many American wives is . . . they daydream about men," immorally so. According to him, not only is this trait widespread, but there are those in the psychiatric profession who approve of such daydreaming. According to these psychiatrists, such daydreaming is an acceptable escape from boredom or the lack of romance in their lives. They do warn, however, that such fantasies can become so compulsive and demanding as to threaten the stability of one's marriage.

Adulterous leanings are a result of the sin of our first parents, for they are a form of selfishness, a putting of selfish desire ahead of the laws of God; even as Adam and Eve did when they transgressed.

No question about it, the Creator made the mating instinct in humans so strong that there would be no danger that the human family would die out. And wisely and lovingly he also made the sexes so that they can contribute much comfort, pleasure and happiness to each other.

But not only does the Creator give gifts, he also justly and wisely stipulates how these gifts should be used. Thus he provided that humankind should be kept alive by the pleasurable activity of eating and drinking, but he did not purpose that humans should be drunkards or gluttons; least of all did he purpose that they should steal or commit murder to get the food they wanted or needed. That is why his Word condemns gluttony and drunkenness, thievery and murder.—Ps. 104:15; Prov. 23:20; Phil. 3:19; 1 Pet. 4:15.

The same is true of God's gift of sex. He created man, male and female, and he alone has the right to tell man how this gift should be used. So his Word condemns adultery and fornication. (Heb. 13:4) Not only does the Bible warn against these sins; it also speaks out against the very leanings in their direction. Thus Jesus warned that when a married man kept looking at a woman, not merely to admire her beauty, but so as to have the desire to have relations with her, he was already committing adultery with her in his heart. —Matt. 5:28.

In a similar vein the apostle Paul warned, not only against the sins of for-

nication and adultery, but also against all uncleanness and loose conduct. All such things would debar a Christian from gaining everlasting life. (Gal. 5:19-21) His understanding of this matter and his serious concern with it are seen from the way he counseled his friend Timothy about such things. He admonished Timothy to treat older women as he would treat his own mother, with respect and kindness, and the younger women in the congregation as his own fleshly sisters. And how is that? "With all chasteness." Later, when writing Timothy a second time, he felt it necessary to counsel Timothy again along this line, saying: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." If the heart is filled with unclean thoughts or fantasies, how can one call upon Jehovah God in prayer out of a pure heart?—1 Tim. 5:2; 2 Tim. 2:22.

The very idea of romance is appealing to many married persons whose mates may be unresponsive, unimaginative or too preoccupied with business. But romance is a snare if it is outside of marriage or is not intended to lead to marriage. Thus Dr. Mace, in his book *Marriage —East and West,* tells of what an Oriental woman said in regard to her friend who was having an extramarital affair: "Please don't misunderstand me. I love my husband and value my home and have no intention of following her example." Then smiling, she added, "But it is a bit romantic, don't you think?"

The remedy? Above all, there is the need to guard the heart by being careful what the mind feeds upon. (Prov. 4:23) Avoid entertainment that countenances unchristian conduct; avoid reading about such things in newspapers, magazines or books. Instead of dwelling on "romantic" episodes, heed the apostolic advice: "Finally, brothers, 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 praiseworthy thing there is, continue considering these things." What an antidote for romantic daydreaming!—Phil. 4:8.

From God's Word we learn that such romantic liaisons are wrong, are bad, and it also tells us to hate what is bad. (Ps. 97:10) Even if we never translate romantic fantasies or daydreaming into actions, they still do harm. How so? In that they are bound to weaken one's love and respect for one's mate, cause one to grow careless as to pleasing the Creator in other matters, result in a guilty conscience and weaken one's zeal for righteousness.

Truly the Word of God clearly points out where the course of wisdom lies—not in yielding to unwise feelings and inclinations—but in disciplining ourselves, in following right principles, in taking delight in the law of God, meditating on it and being guided by it.—Ps. 1:1-6; Prov. 2:1-9.

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.

COUNSELORS DISPLAYING "Mildness that Belongs to Wisdom"

A CHRISTIAN congregation that has wise and understanding men within it is indeed richly blessed. For what is true of a family household is also true of the "household of God"—that "by wisdom a household will be built up, and by discernment it will prove firmly established. And by knowledge will the interior rooms be filled with all precious and pleasant things of value."—Eph. 2:19; Prov. 24:3, 4.

Those serving as Christian elders are privileged to give counsel from God's Word to their brothers. How can an elder prove himself "wise and understanding" in doing so? The disciple James answers: "Let him show out of his fine conduct his works with a *mildness that belongs to wisdom* ["in the humility of wisdom," *An American Translation;* "with the modesty that comes of wisdom," *New English Bible*]." Such mildness springs from a deep respect and appreciation for God's wisdom, the "wisdom from above," and a modest recognition of one's own limitations. This humble attitude will protect the counselor from committing damaging errors. It will add greatly to the effectiveness of his counsel.—Jas. 3:13, 17.

MILDNESS OF SPIRIT GUIDES THE WISE ONE'S COUNSEL

Occasionally an individual may approach an elder, or even go from one elder to another, seeking to find someone who will give him the answer he *wants*—not necessarily what is *right* according to Scriptural principles. This is similar to the tactics of some children who pit or play one parent against another. At times it may be that the elder will first want to ask the one seeking advice whether he has talked with others or not and what counsel they gave. Humility would cause him to be hesitant to contradict such counsel, especially if he has not had opportunity to talk first with the other counselor.

Mildness does not allow for being harsh or unnecessarily blunt. Nevertheless, an elder must be on guard that he does not let concern over personal friendship or having another's approval pressure him to give counsel designed to please, rather than straightforwardly presenting the counsel of God's Word. (Prov. 24:25, 26) We cannot weaken the force of God's Word to please individuals, watering down its principles to ease their conscience. What possible good could this bring, since it puts their life interests in danger? It could be like the counsel Amnon's cousin gave him. That counsel brought Amnon momentary success in satisfying his desire, but later it cost him his life.—2 Sam. 13:1-19, 28, 29.

Rather than 'tickle our brothers' ears,' we must faithfully speak "the Word," God's Word. (2 Tim. 4:1-4) Imitate the apostle Paul, who did not hold back from telling his brothers "all the counsel of God." Thereby you will stay free from possible bloodguilt before God. (Acts 20: 26, 27) A counselor having the "humility

of wisdom," then, will manifest godly fear and will counsel or, where necessary, reprove righteously, and, in the end, he will be more appreciated by his brothers than if he had indulged in flattery.—Prov. 28:23.

While not holding back in giving needed counsel, elders will also humbly recognize that they cannot make others' decisions for them. Where the Bible is specific, they can also be specific. But so many things are matters where the individual's conscience and personal judgment must determine what he will or will not do. To make his decision for him would bring the elder under responsibility for the results. He would share the blame for any bad that might come.—Gal. 6:5; Rom. 14:5, 12.

A fellow Christian may often be aided to arrive at a personal decision simply by questions that help him to think on the "pros" and "cons" of the matter and will aid him to weigh the probable outcomes of optional courses open to him.

"A TIME TO KEEP QUIET AND A TIME TO SPEAK"

An elder may simply not know the answer to certain questions put to him. Or he may be uncertain as to how Scriptural principles apply in a certain matter. What should he do?

One could easily let fear of 'losing face' or prestige in the eyes of the questioner pressure one to come out with some kind of answer. But this is not the 'mildness or humility of wisdom.' Presumption leads to dishonor; modesty shows wisdom. (Prov. 11:2) Proverbs 21:23 counsels: "He that is keeping his mouth and his tongue is keeping his soul from distresses." Far better to acknowledge that you do not know than to give a wrong answer that could result in distressing problems. Yes, there is a "time to keep quiet and a time to speak," and the time to speak is when you have had opportunity to find the correct answer.—Eccl. 3:7.

Actually, some questions are best left unanswered. They may be simply speculative, not dealing with any actual existing situation or problem. Such inquiries often "end up in nothing," only furnishing "questions for research rather than a dispensing of anything by God in connection with faith," yes, just "idle talk." (1 Tim. 1:4-7; 2 Tim. 2:14) Even though the questioner may be quite insistent, the discreet counselor may decide to hold back from involvement.—Prov. 12:8; 17:27.

"IN THE MULTITUDE OF COUNSELORS THERE IS ACCOMPLISHMENT"

When faced with difficult questions or thorny problems, prayer and personal study are always vital. Yet, the wise man will remember also that "in the multitude of counselors there is accomplishment." (Prov. 15:22) Consulting with others produces a pooling of wisdom and experience. (Prov. 13:10) A more balanced viewpoint may well result. Then, too, if another elder is invited to share in a discussion where someone is seeking advice on a serious matter, there is protection against an elder's later being misquoted, with resultant misrepresentation. (Deut. 19:15; compare Judges 12:1-3.) Just because you invite another elder to join you in considering someone's question is, however, no reason to cause the questioner to feel that he or she is now being involved in some kind of judicial "hearing." Rather, as the elder first approached, you can humbly acknowledge that you feel you could benefit from another's assistance.

Certain elders in a congregation are charged with the duty of serving as a judicial committee, yet this certainly does not preclude their seeking aid when faced with a difficult decision. They can avail themselves of the help of other elders, even

though making the final decision themselves. Interestingly, the Jewish Mishnah says that village courts in Israel varied in number according to the gravity of the case before them.—See *Aid to Bible Understanding*, p. 385.

There is indeed value in the "multitude of counselors." Yet numbers alone do not guarantee rightness. A majority can be wrong. The decisive factors assuring proper decisions are always the Bible and God's holy spirit. The mildness of true wisdom calls for humbly and modestly submitting to these.

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you will doubtless recall these points:

● In what way did Jesus make God's name "known" or "manifest" to his followers? —John 17:6, 26.

Not only did Jesus pronounce God's name correctly, but by what he was, said and did, Jesus revealed the attributes, law, will and purposes of his Father, thereby making known the person represented by the name. —P. 259.*

● How, as stated at 2 Corinthians 1:20, have God's promises 'become Yes by means of Jesus Christ'?

It is by means of Jesus Christ—by what he was as a person and by what he did—that all of God's promises are fulfilled. In laying down his life as a ransom for mankind, Jesus provided a *legal basis* for Jehovah God to carry out those promises.—Pp. 261, 262.

● When and in what sense does Jesus as High Priest die toward the survivors of the "great tribulation" who are in the antitypical city of refuge?

This takes place at the end of Jesus' thousand-year reign when such "tribulation" survivors have attained human perfection. Jesus dies to them in the sense that his priestly service of cleansing them with the blood of his sacrifice will no longer be needed. —P. 311.

● Why do Jehovah's witnesses not accept for baptism persons who are addicted to tobacco?

Tobacco befouls the body and is harmful to health; hence, its use reflects disrespect for the Giver of life, Jehovah God. The use of tobacco does not harmonize with the Biblical admonition for Christians to 'cleanse themselves of every defilement of flesh and spirit.' Then, too, tobacco contains an addictive drug, nicotine. Therefore tobacco can be classed with the addictive drugs like those that provided the source for the Greek term *phar·ma·ki'a*, "druggery." The Bible specifically states that "druggers," whether those who personally make a practice of using such drugs or those who urge others to indulge in such a practice, will not gain divine approval. (Gal. 5:20; Rev. 9:21; 2 Cor. 7:1)—Pp. 338, 339.

● How can we keep "close in mind the presence of the day of Jehovah"?—2 Pet. 3:12.

This we do by daily living as if Jehovah's day for judgment were to come very soon. We would not view it as being far off, allowing us ample time to engage in selfish pursuits and then still have time to turn around and escape the destructive fury of Jehovah's day.—P. 362.

* All references are to *The Watchtower* for 1973.

● Is a person free from accountability for violating God's law about the sanctity of blood if he receives a transfusion as a result of a court order that overrides his decision not to take blood?—U.S.A.

This would depend upon the circumstances. No court order, of course, can set aside the law of Jehovah God, the Supreme Lawgiver. (Acts 5:29) Obviously a Christian could never justify his committing murder or extortion or submitting to adultery even though a court ordered him to do so.

What, then, could bring accountability in

such cases of court-ordered transfusions? A patient's failure to speak with conviction when he had the opportunity, and then later failure to offer resistance, could contribute to his receiving an unwanted blood transfusion. One factor that has had a vital bearing on the decision of some judges has been the conviction of the patient, his feeling of accountability before God. Therefore, in cases where there is no indication that the patient will resist a court-ordered blood transfusion, judges have often been inclined to yield more readily to the appeals of doctors and hospitals.

In a number of cases Jehovah's Christian witnesses, when faced with the possibility of a court order for transfusion, have taken steps to avoid breaking God's law. Some have been able to transfer their family members or relatives to other hospitals, where treatment that did not violate God's law was administered. Should the condition of the patient be so critical as to make survival a virtual impossibility were he removed from the hospital for even a brief period, this avenue would manifestly be closed.

Of course, in some cases a person may have exhausted all mental and physical means to prevent such violation of God's law; he may even be unconscious. If, despite his every effort, a transfusion is forced on him, he must leave the matter in Jehovah's hands, trusting in his mercy. His position in this case is comparable to that of a woman who may be raped despite her continuous screams and physical efforts to resist her assailant. According to the Mosaic law, such a woman was guiltless. (Deut. 22:25-27) However, if she failed to scream, she was not blameless. (Deut. 22:23, 24) Accordingly, God would expect Christians today to take every step possible (that is not contrary to God's Word) in order to avoid being party to a violation of His law on blood.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 7: A Language for All Peoples. Page 524. Songs to Be Used: 102, 85.

October 14: Equipped to Speak Delightful Words of Truth. Page 530. Songs to Be Used: 58, 90.