The WATCHTOWER

Life Free From Injustice

– Is It Just A Dream?

Also In This Issue:

WHY SO MANY "CHRISTIAN" SECTS?

MARCH 15, 1975

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

March 15, 1975
Vol. 96, Number 6

A watchtower enables a person to see far into the distance and announce to others what is coming. Can a magazine serve similarly in our day? Yes, from its first issue (July 1879) onward, *The Watchtower*, published by Jehovah's witnesses, has done just that.

How can it benefit you? Consider: Do you long for a better world, one of true justice and free from sorrow, hatred and war? Do you want to live at a time when genuine peace and love prevail among people of all races? Then this magazine can aid you. Using God's Word, the Bible, as its authority, it points out the clear evidence that the present wicked system of things will soon end, destroyed by God. But it also announces the coming in of a righteous new order. There, under the rule of God's kingdom, his heavenly government, people will enjoy life forever in true peace, health and happiness on a paradise earth.

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We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. A minister of Jehovah's witnesses will be glad to call on you free of charge. To arrange for this, simply write the publishers of this magazine or contact Jehovah's witnesses locally.

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Life Free From Injustice

-Is It Just A Dream?

WOULD it not be a far pleasanter earth to live in if all persons, and especially those with authority, were truly impartial and just? What hope is there in our day of seeing a world free from injustice? How could it come about?

From what we see around us, the prospects may not look bright. Consider a few examples of the things causing many to feel both outraged and helpless.

On the one hand, people see wealthy persons and high public officials commit crimes and often come away almost untouched. Perhaps they pay a small fine, a mere 'slap on the wrist.'

For example, when a New York brokerage firm unlawfully funneled some $20,000,000 in stocks through secret Swiss bank accounts, the firm was fined $50,000. But it had received some $225,000 in illegal commissions. A senior partner of the firm perjured himself in grand jury investigations. He was fined $30,000 and given a one-year suspended sentence. He spent no time in jail.

One week later, an unemployed shipping clerk, married and the father of two children, was convicted for stealing a television set. He received a year's sentence in jail—from the same judge. Because such things happen so often, the feeling of many among the public may be: "The bigger you are, the lighter you fall and the easier your treatment."

In many lands, so-called "white-collar crimes" account for far greater losses than what is called "street crime." The U.S. Chamber of Commerce estimates that such "white-collar crimes" as bribery, kickbacks, consumer fraud and illegal competition, securities theft and fraud, all together cost some $42 billion a year. Yet those guilty of these crimes seldom receive severe punishment. And most of this hits the ordinary citizen heavily in the form of higher taxes, higher prices and higher insurance rates.

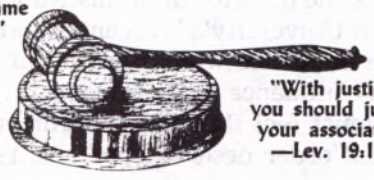
Tax laws may provide "loopholes" favoring the rich. In 1972 some 400 Americans with incomes of over $100,000 paid absolutely no federal taxes. Four of these had incomes of over $1,000,000.

So, prejudice and partiality because of station in life, wealth, race, color, nationality and language bring oppression and inequality to millions in many lands. To them, life free from injustice seems just a dream.

There is another side of the coin, however. At times those gaining authority will favor certain minorities only because they are minorities. The theory may prevail that "the 'underdog' is always right"—even when he is wrong. This is not justice either.

And what often happens when those who have been discriminated against in a land because of their race, color or nationality gain authority in that land? Do not they themselves often show prejudice

"You must not be partial in judgment. You should hear the little one the same as the great one." —Deut. 1:17.



"With justice you should judge your associate." —Lev. 19:15.

and partiality toward those not of their kind? Thus injustice persists, flourishes.

This situation is not new. Nearly three thousand years ago the inspired Bible writer set down these words: "If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked ["surprised," *New English Bible*] at the sight, for one official watches over another official, and there are higher officials over them."—Eccl. 5:8, *New American Standard Bible.*

Yes, corruption among local officials often just reflects that among the higher officials over them. It is not surprising, then, that the average citizen on the bottom gets severely squeezed.

What, then, is needed? How can a life free from injustice ever become a reality for people everywhere, of all kinds?

HOW THE "DREAM" WILL BECOME A REALITY

Obviously, something has to change. Actually a change is needed in the entire system of things now operating on earth. How great a change? Is it enough just to reform the system in certain aspects, making personnel and administration changes, or changes in certain laws?

No, what is really needed is a replacement of the entire present system with a new system established on a new foundation. We have seen all kinds of reforms, personnel and administration changes, new legislation, in country after country. But, in spite of these, corruption keeps cropping up in high levels of government. And where sincere individuals try to promote justice, often they find their efforts blocked by selfish interests.

As the director of an institute of Georgetown University's law center states, a "system of justice will work only if the public has confidence in its fairness. . . . the public must feel that the government and the social order deserve credence, respect and loyalty." How can such a system come about?

Because Jehovah God loves justice, he has promised a totally new system for this earth under the direction of a heaven-based government. Of the one appointed as head of that government, Christ Jesus, it was prophesied that "upon him the spirit of Jehovah must settle down," bringing wisdom, understanding, counsel, mightiness and knowledge, and "there will be enjoyment by him in the fear of Jehovah." What benefits will this bring to his subjects? The prophecy adds: "And he will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones."—Isa. 11:2-4.

When on earth Christ Jesus showed these very qualities that will characterize his Kingdom rule over earth. Looking at the crowds that gathered to hear him speak, "he felt pity for them, because they were skinned and thrown about like sheep without a shepherd," a large share of the blame for this resting with the hypocritical religious leaders of that day. (Matt. 9:36; compare Matthew 23:23, 24; Mark 12:38-40.) He taught his disciples to show love for all people, 'giving freely even as they had received freely.' (Matt. 5:43-48; 10:8) He proved his unselfish love by giving his life on behalf of all humankind.

The "spirit of Jehovah" that the Kingdom government will foster throughout the earth guarantees fairness and justice to all. Of God, the inspired apostle wrote: "For a certainty . . . God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

Take heart, then, and take time to learn from God's Word how you can gain life under the righteous rule of his Son when life free from injustice will be a reality.

A Most Important Observance

LAST year 4,550,457 persons attended a celebration of very great importance. It is an annual event, and we cordially invite you to be among those present this year.

This highly significant observance will be kept by the more than 34,500 congregations of Jehovah's witnesses earth wide on March 27, 1975, after sundown. Generally, the place of assembly will be the local Kingdom Hall of Jehovah's Witnesses.

WHAT IS THE OCCASION?

This very important observance will commemorate the death of the Lord Jesus Christ. Though he was the most significant man ever to live on earth, Jesus never asked anyone to celebrate his birthday. Rather, on the last night of his earthly life, Christ instructed his followers to commemorate his death. They were to do so "in remembrance" of him.—1 Cor. 11:23-25.

WHAT WILL IT BE LIKE?

Complying with Jesus' words, Jehovah's witnesses will commemorate Christ's death *sometime after* 6:00 p.m., Standard Time, on Thursday, March 27, 1975. This will mark the start of Nisan 14, according to Bible-related reckoning. It was on Thursday evening, Nisan 14, in the year 33 of our Common Era, that Jesus Christ celebrated the annual Passover with his apostles. (Luke 22:7-15; Ex. 12:1-14) Then, after dismissing traitorous Judas Iscariot, Jesus instituted something entirely new. (John 13:21-30) Known as the "Lord's Evening Meal," it is often called the "Memorial" and is celebrated in remembrance of Jesus Christ. He died later on the very day that he instituted this important meal.

Jehovah's witnesses will hold this yearly observance according to the pattern furnished by Jesus. With appropriate prayers, he gave his faithful apostles bread to eat and passed a cup of wine from which to drink. (Matt. 26:26-30) For mankind's benefit, Jesus Christ gave his perfect body, represented by the bread, and poured out his blood, symbolized by the wine. Only those to whom Christ holds out the hope of being kings and priests with him in the heavenly kingdom partake of these Memorial emblems. (Luke 22:28-30; Rev. 20:6) But by attending, you will learn much more about these significant matters.

WHAT WILL BE EXPECTED OF ME?

As at all meetings of Jehovah's witnesses, seats will be free. No collection plate will be passed and you will not be asked for a donation. Nor will you be required to participate in any religious ritual. Instead, you can merely be an observer and enjoy a spiritually rewarding Bible discourse of about an hour's length.

WHY ATTEND?

Your presence at the Memorial this year will enable you to "consider closely" the part Jesus Christ plays in Jehovah God's purposes. (Heb. 12:1-3) Through Jesus, God has made possible the solution of mankind's greatest problem—alienation from the Creator due to sin and death inherited from the rebellious first man, Adam. (Ps. 51:5; Rom. 5:12) Whereas Adam lost perfect life for us, Jesus "gave himself a corresponding ransom for all," opening the way for the human race to regain such life. (1 Tim. 2:5, 6) Would not anyone truly appreciating the love Jesus thus showed want to attend the commemoration of his death?

This extremely important occasion will also deepen one's love and appreciation for Jehovah God. He "loved the world [of mankind] so much that he gave his only-begotten Son [Jesus Christ], in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) Are you not thankful to God for this marvelous provision? If so, we are confident that you will be on hand for the Lord's Evening Meal this year.

Quite likely, you will have to put forth some effort to assemble with Jehovah's witnesses on this very important occasion. However, they earnestly hope that your love for God and Christ will move you to be present when the death of Jesus Christ is memorialized. Act on this sincere invitation and you will reap rich spiritual rewards and blessings.

Why So Many "CHRISTIAN" Sects?

YOU may have wondered why, since there is only one Bible, there are so many religious denominations claiming to follow it. Some persons try to answer the question by saying, 'All roads lead to the same place.'

But this saying is not true in actual life. Not all roads lead to the same city, particularly if some are at right angles to others and some are one-way roads in the opposite direction.

To anyone who examines Christendom's religions it is obvious that the 'roads' of the various sects are at right angles or running directly opposite to one another. In fact, the differences are often so great that fights, even major wars, have taken place as a result of disputes as to doctrine or practice. Certainly in fighting and killing one another they are not one flock, nor are they helping one another to salvation.

UNITY MAINTAINED IN EARLY CHRISTIANITY

However, the history of the first-century Christian congregation is not one of a variety of sects vying with one another for members or for domination. The apostles did not say that people could believe in any way they chose, taking the 'road' they made for themselves, or follow their own favorite prominent men, and still be God's true congregation. Christians were to be in union with and at peace with God and his Son Jesus Christ, as well as with one another. (2 Cor. 13:11) The apostle Paul wrote correcting the wrong view, which had caused sectarianism to raise its head in the congregation at Corinth. He argued:

"Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. For the disclosure was made to me about you, my brothers, by those of the house of Chloe, that dissensions exist among you. What I mean is this, that each one of you says: 'I belong to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' The Christ exists divided. Paul was not impaled for you, was he? Or were you baptized in the name of Paul?"—1 Cor. 1:10-13; compare Philippians 1:27.

What, then, happened to bring about the divisions of professed Christians into sects and denominations? Can we please God by allying ourselves with just any of them? Does the Bible help us to see how such sects began, and their destiny?

A REBELLION

The answer to these questions is found in the words of the apostles. It is obvious from the Scriptures that sectarianism was making an effort to come forth during the days of the apostles, but the strong spirituality of the apostles and their close adherence to the principles taught by Christ held down this divisive effort. The apostles kept the congregations strong

and unified. Nevertheless, they repeatedly warned of a split to come, an apostasy. Paul, in writing to the Thessalonian congregation, brought this to their attention. That congregation had mistakenly had the idea that the "day of Jehovah"—the day for his destruction of this world's system of things—was immediately at hand. They thought that they would be relieved of the persecutions they were then undergoing and would receive their heavenly reward very soon.

The apostle therefore wrote them: "Let no one seduce you in any manner, because [that "day of Jehovah"] will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction."—2 Thess. 2:3.

What is an "apostasy"? Is it a mere careless falling away or dropping off from Christian faith and practice? No. The word "apostasy" has a much stronger flavor. The Greek word used is defined as "a standing off from," "a departing," "a withdrawing." Moffatt's translation of the verb form at 1 Timothy 4:1 reads: "Certain people will rebel against the faith."

And at 2 Thessalonians 2:3, above quoted, the apostle said (as translated in the Roman Catholic *Jerusalem Bible*) that the "day of Jehovah" "cannot happen until the Great Revolt has taken place and the Rebel, the Lost One, has appeared." The *Revised Standard Version* reads: "For that day will not come, unless the rebellion comes first." *Moffatt* and *The New English Bible* also use the term "rebellion" in this text.

REBELLION AGAINST WHOM?

Against whom was this rebellion directed? Against certain individuals in authority in the church? Of course, in the apostles' days, their authority was questioned by individuals trying to bring about a rebellion. But the rebellion was actually against God. For it challenged, not only authority, but also doctrine, and additionally it tried to bring disunity and division in God's congregation. When anyone takes an unfaithful course, challenging Jehovah's word or arrangement, he is ranging himself up against God. The description of this rebellious development makes it plain that it is against Jehovah God.

Is the rebellious one, the "man of lawlessness," a literal man? No, for no one man could have lived over the long period of time that is embraced within the fulfillment of this prophecy. Quite in line with this explanation is the rendering of *An American Translation* that uses the expression "the embodiment of disobedience . . . who is doomed to destruction."

This rebellious "one" is not called "The Antichrist," though he turns out to be an antichrist, in harmony with the apostle John's description at 1 John 2:18, 22. He denies the authority of the Father, Jehovah God, and it follows that he therefore denies Christ, God's Son and anointed king. So he is really anti-God, a lawless one toward God. He is called the "son of destruction," which means that he is doomed to destruction, extinction. This will come upon him in the "day of Jehovah." He is to be fully revealed before that "day." —Compare John 17:12.

WITH WHOM APOSTASY BEGAN

Where would the apostasy begin? The apostle Paul revealed this when he spoke to the elders of Ephesus on his last trip to Jerusalem. He warned them: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and *from among you yourselves* men will rise and speak twisted things to draw away the disciples after themselves."—Acts 20:28-30.

Later, the apostle Peter wrote to Christians, calling to their attention that there

"came to be false prophets among the people [the Jewish nation], as there will also be false teachers among you. These very ones will *quietly bring in destructive sects* and will disown even the owner that bought them . . . Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also, with covetousness they will exploit you with counterfeit words."—2 Pet. 2:1-3.

Paul also apprised his co-worker Timothy of the apostasy to come. He exhorted Timothy with strong words as to proper conduct in the congregation, the high qualifications for overseers, the need for strong exhortation, the correction of wrongdoers and maintaining of pure Bible teaching. Paul warned: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 4:1.

Since "elders" or "overseers" were the ones to whom the apostle spoke, saying, "from among you yourselves men will rise and speak twisted things," it is clear that the apostasy would be started by professed religious leaders of the Christian congregation, those ordained or appointed to "shepherd" the congregation of God. They would be "false teachers," working to "draw away the disciples after themselves," (making Christ's disciples their own), thereby creating "destructive sects." These would be "oppressive wolves," who would not "treat the flock with tenderness." —Acts 20:29, 30.

IN COMING ISSUES

- **Coping with Shyness.**
- **The Voice of Conscience Within.**
- **Jesus Christ—A Historical Personage.**

MODERN-DAY RESULTS

We can observe the religious leaders of Christendom and ask: Who have done and are today doing these same things? Who have, by their religious teachings, disowned the heavenly "owner that bought them"? What religious leaders have been guilty of "loose conduct," and have condoned it among their flocks, so that "the way of the truth" has come to be "spoken of abusively"? What religious leaders have coveted the things that the people of their congregation possessed and then have 'exploited them with counterfeit words'?

The spiritual and moral condition of the people in the lands called "Christendom" is evidence that such has been the case among the sectarian religious leaders. And because of their greedy, haughty, materialistic attitude and actions, they have brought the hatred of peoples in "pagan" lands not only upon themselves and their flocks, but also upon God's Word, the Bible. For this they must answer to God.

By observing these facts it is clear why there are so many religious sects in Christendom. For our own safety and well-being we need to know the truth about them. This truth as to the position of Christendom's leaders in the sight of God is revealed in the apostle Paul's description of the "man of lawlessness." A consideration of this description will help us to see the danger of the philosophy that 'all roads lead to the same place.' It will enable us to identify the "man of lawlessness" and his destiny. To this end, succeeding issues of *The Watchtower* will discuss the apostle's words at 2 Thessalonians 2:3-12.

Jehovah's Witnesses Gain FREEDOM OF WORSHIP IN PORTUGAL

DECEMBER 18, 1974, proved to be a milestone in the history of Jehovah's witnesses in Portugal. On that day the Witnesses there gained legal recognition by registration of the Association of Jehovah's Witnesses. This ended a struggle for freedom of worship that had gone on for nearly fifty years.

Interestingly, the recognition was granted during the very week that N. H. Knorr and F. W. Franz, the president and vice president of the Watch Tower Society, were to visit Portugal. Special meetings were, therefore, arranged for Saturday and Sunday, December 21 and 22.

CAPACITY CROWDS TURN OUT

The Saturday meeting was held in Pôrto, where a crowd of 7,586 packed out the Sports Pavilion. The site of Sunday's meeting was the Estadio da Tapadinha, a football stadium in Lisbon with seating capacity for 22,000. The directors in charge of the stadium showed outstanding cooperation. They even rescheduled an afternoon football game to the morning so that Witnesses from distant congregations could make the trip and enjoy the program on Sunday afternoon.

When Brothers Knorr and Franz arrived, the stadium was already filled to capacity, with additional thousands still outside waiting to get in. Would insufficient seating capacity prevent them from getting in? Apparently stadium officials sensed the significance of the occasion. During Brother Franz' discourse in Portuguese on Psalm 91, they gave an unprecedented order that allowed overflow crowds to enter the playing field. It was truly a moving sight!

When the attendance was finally tallied, 39,284 had come to the Lisbon gathering, making a total of 46,870 for these two special meetings. That is three times the number of Jehovah's witnesses in Portugal. A sustained burst of applause followed the announcement that they would shortly be able to open up Kingdom Halls for congregation meetings.

But why did it take so long to gain legal recognition? A review of some history will prove interesting.

A CONSPIRACY TO SUPPRESS FREEDOM OF WORSHIP

Jehovah's witnesses have been preaching the "good news" of God's kingdom in Portugal since May of 1925. (Matt. 24:14) Their first public meeting was held that year in Lisbon's Luís Camões High School gymnasium with 2,000 present to hear J. F. Rutherford speak on the subject "How to Live on the Earth Forever."

Following this lecture, the Watch Tower Society opened an office on Rua Santa Justa, 95, in Lisbon. During the same year (1925) the *Watch Tower* magazine began to be published in that city. Other meetings were organized and conducted by

George Young, a Canadian who had been sent to Portugal to organize the work. But things can change quickly; and they did so the following year.

In 1926 the Republican government was overthrown and "O Novo Estado" (The New State) began its rule. This was a strict conservative government backed by the Roman Catholic Church. The dominant figure in this regime was Dr. Oliveira Salazar.

Immediately pressure was brought to bear upon Jehovah's witnesses. *The Watch Tower* came under government censorship and, just one year later, it was necessary to transfer its printing to Bern, Switzerland. In 1933 a new Constitution was adopted in Portugal and a strong dictatorial state emerged with absolute power over the people. In this same year all publication of literature by Jehovah's witnesses in Portugal was suspended and the Society's office was closed.

Thereafter repeated efforts were made to gain legal recognition. For example, on May 5, 1947, F. W. Franz visited Portugal along with the Watch Tower Society's attorney. Besides delivering a talk on organizational matters to a group of about twenty persons, the visiting brothers consulted a Lisbon lawyer about the possibility of obtaining legal recognition for the work of Jehovah's witnesses. But they were told flatly that the request would be denied, for the P.I.D.E. (secret police) worked arm in arm with the Catholic Church.

In spite of the governmental ban, Jehovah's witnesses in Portugal continued to speak to their neighbors about the incoming of a new order of peace and righteousness under God's Kingdom rule. (2 Pet. 3:13) By 1952 a peak of 53 Witnesses were active in Portugal. Once again lawyers were consulted about legal registration of a branch of the Watch Tower Society in Portugal. But after repeated interviews with government officials, the request was officially denied without any reason being given.

TERRORISM BREAKS OUT

Jehovah's witnesses continued to meet in private homes for Bible discussion. By January 1961 there were more than 1,000 Witnesses in Portugal. In that year another effort was made legally to register the organization, this time using a local association. But the Catholic hierarchy had become furious at the rapid growth of Jehovah's witnesses.

A wave of terrorism began in March 1961. Hundreds of Witnesses had their homes searched without warrant by P.I.D.E. agents. Their Bibles and Bible literature were confiscated; they were physically injured and thrown into prison. Many court cases resulted, one being appealed to the highest court of the land. The result? Witnesses of Jehovah, both men and women, were sentenced to prison for merely attending a Bible study in a private home. This terrorism kept up throughout the 1960's. Then a ray of hope flickered. How so?

Dictator Salazar suffered a stroke and a new prime minister was nominated. When the new government proclaimed religious liberty on August 21, 1971, it appeared that some changes were in the offing. Jehovah's witnesses gladly obtained the names of 500 brothers, which the law requires for classification as a "recognized religion" or "confession." Additionally, they submitted extensive documentation regarding their beliefs and organization to the Justice Ministry on November 14, 1972. But, as the weeks and months slipped by, it became apparent that once again the request had been "shelved."

A CHANGE AT LAST

When Salazar died back in 1970 many people expressed hope that Portugal would

end its tyranny and oppressive rule. Some members of Parliament openly pleaded for freedom of expression for the country's citizens. The younger generation, too, had become dissatisfied with the old regime. Then it happened: A military revolution, swiftly executed, took place on April 25, 1974. The 48-year-old dictatorship was overthrown in one day.

This brought with it welcome changes. For example, the military provisional government immediately announced the restoration of basic civil liberties in Portugal for the first time since 1926. On August 29, 1974, a law was passed granting the right for people to assemble freely without special permission.

How Jehovah's witnesses rejoiced at this news! They held an assembly of several congregations in Lisbon's University City Sports Pavilion with 1,211 attending. Seventeen similar conventions followed in quick succession, all in fine public places, with a grand total of 29,664 attending the public talk. And, as noted above, in December Portuguese Witnesses along with tens of thousands of interested persons turned out en masse for the two special meetings with traveling officials of the Watch Tower Society.

What a welcome change for Jehovah's witnesses now to receive protection, instead of opposition from the police! When a rowdy man tried to disrupt a meeting recently, complaint was made to the police. How interesting to hear the chief of police respond: "Imagine! We received orders to persecute you people under the previous regime. Now we are going to protect you. I'm going to dispatch two policemen to be on guard at the Kingdom Hall for your next meeting."

"YOUR GOD MUST REALLY BE DIFFERENT"

The Bible admonishes Christians: "Maintain your conduct fine among the nations, that . . . they may as a result of your fine works of which they are eyewitnesses glorify God." (1 Pet. 2:12) Is the conduct of Jehovah's witnesses of that "fine" type?

A football fan who had been at the Lisbon stadium all day on Sunday, December 22, commented: "It's amazing! During the morning football game, a crowd of only 5,000 people required a security force of 30 policemen to keep order. The police had to arrest one excited spectator who tried to attack the referee. But in the afternoon, with nearly 40,000 people, you don't even see a policeman in the stadium! And there wasn't a single disturbance!"

The wife of one of the caretakers who lives on the grounds remarked: "Why, just imagine, when they were cleaning up the stadium, they even took away the garbage I put here this morning in front of my door. Never have I seen people work together like this, without any problems or fuss."

When a representative of Jehovah's witnesses met with the board of directors to express appreciation for the use of the stadium, the president of the Club said: "Yesterday, this Club was dignified by the presence of your people. You have nothing to thank us for. You gave us a splendid lesson in civic conduct, cooperation and love." Another director exclaimed: "All I can say is that for you people to act as you do, your God must really be different."

Jehovah's witnesses are bursting with enthusiasm over recent developments in Portugal. In November they had a peak of 14,220 active in sharing Bible truth with others. And they conduct more than 14,160 free Bible studies with people in their homes. The people of Portugal are obviously thirsting for knowledge of the Word of God. Jehovah's witnesses are ready, anxious, and now legally able, to help them.

Insight on the News

● Of Christ Jesus, the Bible says: "Though he was rich he became poor for your sakes." (2 Cor. 8:9) How well do today's churches follow his example?

Money and the Church

Recently the Anglican Church of Perth, Australia, spent $6,000 to survey people's attitudes toward the Church. The result? According to the "West Australian" newspaper, the survey showed that "the Church has become a monolithic, money-hungry, incomprehensible institution for the average Anglican in Perth." This doubtless helps to explain why only 6 percent of Anglicans there are regular churchgoers.

In the United States, Boys Town, an institution in Nebraska for homeless and neglected boys and that is directed by Catholic Church officials, has received considerable publicity. In March 1972 reporters uncovered evidence showing that the institution had gained a net worth of $209 million. Yet every year 30 million letters went out requesting donations. In one year donations and investments brought in about $25 million, four times the town's expenses. Under the heading, "Boys Town, America's Wealthiest City?," newspapers showed that the town had a net worth of $190,000 for every inhabitant. Church officials quickly announced plans to use some of the wealth for new institutions and also to stop money requests. But a year later the letters requesting funds were going out again.

● Macumba is the general name given to a wide variety of rapidly spreading Afro-Brazilian cults. Brazil is the world's most populous Catholic country. But, as a Rio de Janeiro dispatch says, "millions of Brazilians who are Catholics on paper actually are more active practitioners of African-based voodoo cults." Many Brazilians attend Mass on Sunday and Macumba centers on week-nights; many give their children both Catholic and Macumba baptisms. These voodoo cults, in fact, merge Catholicism with their rites. Thus one goddess, Iemanjá, is worshiped simultaneously as a native Indian spirit, an African saint and the Virgin Mary. Rites include magic and spiritism.

Brazil's Macumba

What is the Church's view of this? Dominican friar Raimundo Cintra is quoted as saying: "We must not condemn the primitive religions but take lessons from them, adapt our religious language, ceremonies and liturgy to the needs of the people." Nineteen Brazilian bishops in a Council at Pôrto Alegre approved a motion to introduce cult songs and incantations in the Catholic liturgy.

To fellow Christians, the inspired apostle Paul wrote: "Do not become unevenly yoked with unbelievers. . . . what sharing does light have with darkness?" No, early Christians did not try to merge pagan practices with Christianity so as to gain or hold members. They knew that God wants pure worship rather than mere numbers.—2 Cor. 6:14-16.

● The world is in the grip of economic crisis. Yet, strangely enough, most exclusive clothing and jewelry shops in the U.S. say that business is better than ever. Dealers in luxury cars report growing sales and more customers buying high-priced optional equipment. Explaining this unusual situation, an industry spokesman says: "Inflation and bad economic conditions aren't going to affect the average [luxury car] customer as much as other people."

Living for Today

The vice-president of Cunard Lines puts it this way: "The economy, you know, begins to crumble at the bottom. The top is the last to be affected." Steamship business reflects this. During January, four around-the-world luxury cruises, lasting from 79 to 94 days, sailed with solid bookings. Rooms and suites on the "Queen Elizabeth 2" ranged from $10,000 to $97,035. The ship carried 5 tons of lobster, 15 tons of filet mignon, 17,000 bottles of wine and champagne. Passengers were promised seven meals a day (including tea).

This free-spending by the wealthy in the face of severe, worldwide financial crisis doubtless reflects a desire to shut out, for a time at least, the hard reality of present conditions. As the Bible expresses it, many say, "Let us eat and drink, for tomorrow we are to die."—1 Cor. 15:32.

A GRAND SPOKESMAN
—Who Is He?

A GRAND spokesman exists in the universe. He has tremendous power and authority. Your recognizing his position can lead to your enjoying an eternal future. Who is this spokesman?

The apostle John introduced him in the opening words of his Gospel. John called this one, who had become the man Jesus Christ, "the Word" (Greek, *lógos*). The apostle wrote: "In the beginning was the Word [*ho lógos*], and the Word was with God [*tòn theón,* accusative case of *ho theòs*], and the Word was God [*theòs*]." —John 1:1, *Revised Standard Version.*

Does this mean that the "Word" is the Almighty God, that he is the "second person" of Christendom's Trinity? That is what millions of people believe. Is this what you have been taught? Do you know on what this belief is based?

Consider a comment made in the *Encyclopædia Britannica* (1974 edition, Micropædia, Vol. VI, p. 302): "The identification of Jesus with the *logos,* which is implicitly stated in various places in the New Testament but very specifically in the Fourth Gospel, was further developed in the early church but *more on the basis of Greek philosophical ideas than on Old Testament motifs.* [Italics ours]"

Notice that Greek philosophy provided a basis for ideas about the *logos* or "Word." Might this not raise questions as to the correctness of common beliefs about Jesus Christ?—Col. 2:8.

Our getting to know the truth about the "Word" is not a matter of mere academic interest. It is something that has a bearing on our everlasting future. This is clear from Jesus' words: "Eternal life means knowing you as the only true God, and knowing Jesus your messenger as Christ." (John 17:3, *An American Translation*) Such knowing of God and Christ means knowing them as persons and enjoying a good relationship with them. Clearly, one who has a distorted view of Jesus' identity and position in relation to his Father would know neither the Father nor the Son. With interest, then, we consider just what the Bible, not Greek philosophy, reveals about the identity of "the Word."

IN WHAT SENSE GOD?

John 1:1 says that the "Word was with God." That statement indicates that two persons are involved—the Word and God. In what sense, then, is the Word "God"? The answer to this question becomes clear when we consider the way the term "God" is used in the Bible.

Psalm 8:5 says: "You [Jehovah] also proceeded to make him [man] a little less than godlike ones." In this case the expression "godlike ones" translates the Hebrew word *'elo·him',* which, depending upon the context, signifies "gods" or "God." The ones here called "gods" are angels, because, when quoted at Hebrews 2:7, Psalm 8:5 reads: "You made him a little

lower than angels." The term "god" is even applied to men, as, for example, at Psalm 82:1-6, which refers to human judges who failed to execute justice as "gods." Such references to angels and humans as "gods" pointed to their being (or their considering themselves to be) "mighty ones." Also, angels were God's representatives, and therefore humans spoke to them and of them as "God." —Judg. 13:21, 22.

In view of such use of the word "God," is the term not rightly applied to God's firstborn Son? Surely, for this Son is indeed a "mighty one" as well as being God's representative. (John 17:8) So when John 1:1 refers to Jesus as "God," there really is no basis for concluding that he is the "second person" of a triune God. The text itself does not say anything like that. The word "God" in this application to the "Word" simply calls attention to that one's divine nature, his being God-like, a mighty one, during his prehuman existence. This is evident from the omission in the original Greek text of the definite article before "God" in the phrase "the Word was God." As Greek scholar Westcott states: "It is necessarily without the article [*the·ós* not *ho the·ós*] inasmuch as it describes the nature of the Word and does not identify His Person."—Quoted from page 116 of *An Idiom Book of New Testament Greek,* by Professor C. F. D. Moule, 1963 reprint.

THE FATHER IS CHRIST'S GOD

If the "Word" were indeed the "second person" of a triune God, should we not expect the Bible to say this in clear terms? If Jesus of the "New Testament" is Jehovah of the "Old Testament," as many claim, should there not at least be one Biblical reference definitely saying that Jesus is Jehovah? Yet there is not one. In fact, Jesus himself recognized his Father as his God, saying to Mary Magdalene: "I am ascending to my Father and your Father and to my God and your God." —John 20:17.

Thus the Father alone is THE God, the Supreme One, to whom all owe worship and to whom all, including the Son, are rightly subject. Our God is therefore the same One who is the God of Jesus Christ. As the apostle Paul pointed out to fellow believers: "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." (1 Cor. 8:6) Does this not reveal a clear distinction between the Father and the Son as to their position, power and authority?

The Father and the Son are not equal, as Trinitarians claim. "The head of the Christ is God." (1 Cor. 11:3) As Christians are the property of Christ, so Christ is God's property. Wrote the inspired apostle Paul: "You belong to Christ; Christ, in turn, belongs to God." (1 Cor. 3:23) Does this not perhaps refer to Christ only while a human on earth? Though himself a Trinitarian, theologian C. F. Kling makes this comment about the apostle's words: "By belonging to Christ we indirectly belong to God . . . And so, on the one hand, we see our union to God to be mediated by Christ, and, on the other, that Christ is subordinated to the Father, as shown in xi. 3. To consider this subordination however as belonging solely to His human nature, would not accord with a correct view of the whole subject. It is the *whole Christ* that is here spoken of, and that too not simply as in His state of humiliation, but also in His state of glory." —*A Commentary on the Holy Scriptures,* by J. P. Lange and translated by P. Schaff.

Actually, everything that the Son has he has received from the Father. Note Jesus' own statements: "The Son cannot

do a single thing of his own initiative, but only what he beholds the Father doing. . . . For the Father judges no one at all, but he has committed all the judging to the Son . . . And he has given him authority to do judging, because Son of man he is." (John 5:19-27) "All authority has been given me in heaven and on the earth." (Matt. 28:18) That includes kingly authority, as is evident from Daniel 7:13, 14, which reads: "With the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him."

After accomplishing his millennial work as king toward humankind, Jesus Christ will 'hand over the kingdom to his God and Father.' As the Bible clearly states, he "will also subject himself to the One who subjected all things to him, that God may be all things to everyone." (1 Cor. 15:24-28) Obviously, then, the Son owes everything to his Father and rightly acknowledges that fact. He is not his Father's equal.

"IN THE BEGINNING"

Viewed from a language standpoint, the very fact that the "Word" is the "Son of God" indicates a beginning, as a son is always younger than his father. As for the Father, he has always existed. Of Him the inspired psalmist declared: "Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God." (Ps. 90:2) Can this be said of the Son when that very designation indicates otherwise? If so, there should be some indication that "son" when used with reference to the "firstborn Son" does not really mean "son." Is there proof for this? Or, to the contrary, are there Biblical statements that clearly point to a time when the Son did not exist?

At Revelation 3:14 the Son is called "the beginning of God's creation" (*Revised Standard Version*), "the origin of God's creation" (*An American Translation*) or "the beginning of the creation of God." (*Authorized Version*) Many argue that this means that the Son was the Originator or Author of the creation. But that is not what the text says. Even some Trinitarians admit that such an explanation is wrong.

Says theologian Albert Barnes regarding the Greek word translated "beginning" or "origin": "The word properly refers to the *commencement* of a thing, not its *authorship,* and denotes properly primacy in time, and primacy in rank, but not primacy in the sense of causing anything to exist. . . . The word is not, therefore, found in the sense of *authorship,* as denoting that one is the *beginning* of anything in the sense that he caused it to have an existence."—*Barnes' Notes on the New Testament,* p. 1569.

Thereafter this theologian acknowledges that Revelation 3:14 could properly mean that Christ was created, saying: "If it *were* demonstrated from other sources that Christ was, in fact, a created being, and the first that God had made, it cannot be denied that this language would appropriately *express* that fact."

Being a Trinitarian, he does not accept that fact, insisting that other scriptures prove that Jesus is himself *the* Creator, uncreated, eternal. This theologian therefore interprets Revelation 3:14 to mean that Christ is 'the beginning of God's creation' because of being the Prince or Head of creation. Let us, then, examine this

view in the light of the texts on which he claims to rely. Is Jesus really the Creator?

According to the rendering of the Catholic *Jerusalem Bible,* John 1:1-3 says: "In the beginning was the Word: the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him." Does this prove that "the Word" was *the* Creator? No. Why not? Because the creation was accomplished *through* him. The Word was therefore God's instrument for accomplishing the creative works. The same thought is expressed at Colossians 1:15, 16: "He is the image of the unseen God and the first-born of all creation, for in him were created all things in heaven and on earth: everything visible and everything invisible, Thrones, Dominations, Sovereignties, Powers—all things were created *through* him and for him."—*Jerusalem Bible.*

What is written at Hebrews 1:2 does not alter the picture. The Son is again presented as the instrument or agency used in creating. *The Jerusalem Bible* reads: "In our own time, the last days, he has spoken to us through his Son, the Son that he has appointed to inherit everything and *through* whom he made everything there is."

Thus these passages in John, Colossians and Hebrews in reality show that the Son is not *the* Creator and not equal to his Father. Of course, as the context reveals, these passages were not recorded to establish that the Son had or did not have a beginning but to point to his important position in God's purpose. Yet might they not provide indirect proof that the Son had a beginning? Since the Son received his position from his God and Father, there was obviously a time when he did not possess what he received. So, just as there was a time when the Son did not have what his Father gave him, could there not also have been a time when he did not exist and the Father was alone?

This is implied by the words of John 1:1, "in the beginning was the Word." That is quite different from saying 'the Word always existed.' In itself the word "beginning" conveys the idea of a start somewhere in the past. Biblical examples illustrate this. Unlike the Word, whose *existence* is linked with the beginning, God is referred to as *creating* in the beginning. Genesis 1:1 says: "In the beginning God created the heavens and the earth." Yet another beginning is mentioned at 1 John 3:8: "The Devil has been sinning from the beginning [that is, from the start of his rebellion against God]."

In view of such use of the word "beginning," what can we rightly conclude about the expression "in the beginning was the Word"? This: It means that the Word was with his Father for a time before being used in accomplishing the creative works. After creation began, he served as his Father's Spokesman or "Word" toward all intelligent creatures.

As Son and subordinate of his Father, the "Word" received life from the Father. Yet he occupies the unique position of being the only son produced directly by God. In all creation, the "Word" is indeed a grand Spokesman, having served as God's instrument in producing those to whom he thus ministers.

Your acceptance of Jesus Christ, not as the "second person" of a triune God, but as God's Son and Spokesman, involves your life. As the apostle John noted regarding what he recorded about Jesus' signs: "These have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life."—John 20:31.

"WORKING NIGHT AND DAY" TO *Make Disciples*

"Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. . . . It was with working night and day . . . that we preached the good news of God to you."—1 Thess. 2:8, 9.

JEHOVAH'S organization works with a sense of urgency. There is a job to get done. In harmony with the prayer that Jehovah's name be sanctified, devoted heavenly creatures "have no rest day and night as they say: 'Holy, holy, holy is Jehovah God, the Almighty.'" (Rev. 4:8; Matt. 6:9) Likewise, throughout the earth in this "time of the end," dedicated servants of God, although having human limitations, busy themselves in "holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, through which the heavens being on fire will be dissolved and the elements being intensely hot will melt!" How wonderful God's promise of righteous "new heavens and a new earth" that will follow that fiery "day"! —2 Pet. 3:11-13; Dan. 12:1-4.

[2] Service to God is not the daily humdrum of an ordinary secular job. It does not involve just a day shift or a night shift. It is a service that is motivated by intense desire to give of oneself "night and day" in obedience to Jesus' commands to preach and to make disciples, out of Christian love. (Matt. 24:14; 28:19; John 13:34) This does not mean that a person should ignore his need for rest and refreshment, as that would in time deplete his strength and health. But he should be willing and eager to help others spiritually at every opportunity, whether "day" or "night."

[3] The apostle Paul and his companions did just that! They were moved by "tender

1. (a) To what end does Jehovah's organization work? (b) At what should God's servants now busy themselves?
2. What is involved in service to God?

3. How did Paul and his companions regard the congregation at Thessalonica?

affection" for interested ones. When they formed a new congregation at Thessalonica, it quickly experienced trials and persecutions. But because of their integrity under trial, these new Christians "became beloved" to those who had studied with them. Paul and his fellow servants of God had been moved to impart, not only "good news," but also their "own souls" on behalf of the Thessalonians. While they were with the young congregation, they worked hard "night and day" to care for their own needs and, besides that, they spent much time in teaching the new disciples. In this way, they truly poured out their souls in night-and-day service to Jehovah.

[4] Is our concern for "sheeplike" ones in our own area that strong? We know we have divinely assigned work to do. But most of us work at secular jobs so as not to be a burden to others, or we care for our families, or we go to school. At other times we share in the field service. But how concerned are we about interested ones that we find as we preach? Do we truly have "tender affection" for them? We may devote quite a number of hours to the field service, and we rejoice to leave some books or magazines with kindly-disposed persons. We probably make some return visits. But sometimes a month or two may go by without returning to see how interested ones are faring. Are we really thinking in terms of lives? So that they may find the way to life, are we "well pleased to impart . . . not only the good news of God, but also our own souls"?

[5] Paul set a splendid pattern in expending himself on behalf of his new brothers and other interested ones. At his final parting with the elders of the Ephesus congregation, he said: "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' " (Acts 20:31, 35) If we, like Paul, have genuine concern for the "sheep," we will work heart and soul on ways to help them. We will endeavor to make return visits on them within a few days, if possible, or perhaps call them by phone to stimulate their interest. The Devil and his agents will try to destroy that interest, so we must be alert to help those "sheep."—Luke 8:11, 12.

4. What realistic attitude should we take toward our service today?
5. What can we learn from Paul's pattern?

KEEPING BUSY "NIGHT AND DAY"

[6] Fresh interest is being found as we keep preaching the good news. Hence the volume of work is always expanding. New congregations are being formed and more Bibles, books and magazines are being distributed—a total of 313,229,157 publications during the 1974 service year. Additionally, 2,387,904 new subscriptions for *The Watchtower* and *Awake!* were obtained. There is urgent need to revisit those who receive this literature.

[7] Some householders may not even accept literature. But they may make appreciative comments on the zeal of Jehovah's witnesses in calling so frequently at their homes. The concern of such people over the worsening corruption and unrighteousness in the earth opens the way to give them further help. More and more, righteously inclined persons are coming to appreciate that the selfish, heartless society of our day holds out absolutely no hope for the future. (Ps. 92:7) By repeated calls on such persons, we may convince them of a realistic hope. With that

6, 7. (a) What expansion is taking place, and what challenge does this pose? (b) Why should we make calls and return visits in our territory?

in view, "we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones."—1 Tim. 4:10.

[8] Keeping busy "night and day," we may find good response when we talk with workmates, neighbors or fellow students.

A congregation in a university city reports that recently six students have associated regularly in the meetings. One of these is now enjoying the regular pioneer service while attending university. Another student to whom this new Witness introduced the truth has returned to her hometown to take up the pioneer service, and still another that she taught has just been baptized.

There is fine counsel at Ecclesiastes 11:6: "In the morning sow your seed and until the evening do not let your hand rest; for you are not knowing where this will have success, either here or there, or whether both of them will alike be good." So by using every opportunity that comes along, "night and day," to converse with others about the glorious hope contained in "this good news of the kingdom," we will find here and there, and often in unexpected places, hearts responsive to the Kingdom message.

[9] Jehovah 'knows the hearts of all.' If we will but preach and teach diligently, the message will take root in honest hearts, and Jehovah will keep "making it grow." (Acts 1:24; 1 Cor. 3:6) We may meet with rebuffs and disappointments on the way, but we can look forward confidently to the fulfillment of Solomon's words: "Send out your bread upon the surface of the waters, for in the course of *many* days you will find it again."—Eccl. 11:1.

[10] Genuine concern should prompt all of Jehovah's witnesses to follow through on interest found. When that is the case, they do not merely note the name of the person, and then put the record in a book bag, forgetting it. Rather, they are deeply concerned to give these new ones needed help. So they do as Proverbs 3:27 instructs: "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it." Yes, do it! By purposefully calling again, as soon as possible, to continue your Bible-based conversation with the interested person, you can 'strike while the iron is hot,' as it were, enlarging that interest before opposers have time or opportunity to quench it.

A Kingdom publisher made a return visit on an interested person just one hour after the initial call. In a little more than a week, three more return visits were made for answering Bible questions, and then a home Bible study was started.

[11] Each year, many millions of publications, in more than a hundred and sixty languages, are left by Jehovah's witnesses in the homes of interested persons world wide. But people need more than literature in their homes to be spared through the coming "great tribulation." They need help in taking Bible truths into their minds and hearts. (Rom. 10:10-15; 12:1, 2) They need to receive the "mark" of the true Christian personality in their foreheads. (Ezek. 9:4; Eph. 4:24) It takes time to learn Bible principles and to put on this "new personality." The Christian servant of God must continue to give loving, patient, understanding help, so that newly interested ones may really learn the requirements for everlasting life, and make their minds over to Christian living. Are you willing to give them that help? Having constantly in mind the urgency of the times, and that it is a matter of life and death, let us expend ourselves prayerfully in their behalf while there is time.—John 9:4; Phil. 1:9-11.

8. What may result from applying the counsel of Ecclesiastes 11:6?
9. Why can we be confident of Jehovah's blessing?
10. How may we work with a purpose?
11. What is the great need of the people, and how can the Christian help to fill that need?

[12] Someone may say, "I do not have the ability to conduct a home Bible study." Or, "I just do not have the time to conduct a study with someone on a regular weekly basis." True, some of us are new or inexperienced, or we have not had the best education. With others, the pressure of making a living in this modern society may seem to limit time for other things. Still, can we not do the same as the apostles and other early disciples? Some of them had been occupied with fishing and other secular occupations. But they adjusted their way of life so that they could follow Jesus in learning how to preach and teach. They *made* time for it.—Mark 1: 16-20.

[13] Those apostles did not have great worldly education or knowledge. But they had God's spirit, and they accepted the training that Jehovah provided. In a short time, their zealous preaching and teaching resulted in a remarkable increase to "about five thousand" believers in the city of Jerusalem. The opposing rulers could do nothing to stop it. "Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus."—Acts 4:4, 13; John 7:46.

[14] Peter, John and the other disciples were interested in saving lives. That is our big interest, also, today. A doomed world stands on the brink of the "great tribulation"—"a time of distress such as has not been made to occur since there came to be a nation until that time." But the remaining ones of spiritual Israel expect to escape, and there will be rejoicing, too, when "a great crowd . . . out of all nations and tribes and peoples and tongues . . . come out of the great tribulation," because of having exercised faith in the shed blood of the Lamb, Christ Jesus, and by taking up the worship of Jehovah "day and night in his temple." (Dan. 12:1; Rev. 7:9-15) Do you believe this? Then why not make the necessary adjustments in your life so that you may expend yourself to the full in calling on and revisiting honest-hearted people, and studying with them till they have set their feet firmly on the way to salvation? The urgency of the time demands this effort!—Rom. 13: 11, 12.

[15] By all means, we should keep busy in aiding those who are genuinely interested in God's Word. If for some reason we are unable to make a return visit soon, we should ask another Kingdom proclaimer to help out. Elders and ministerial servants in the congregation will also be glad to assist in arranging for all interested ones to have proper attention. To all who are sharing in the Kingdom work, perhaps assisting for the first time in distributing *Kingdom News,* the call goes out to progress into other aspects of the field service, making return visits and conducting studies. Like the young overseer Timothy, you, too, can make progress, in line with Paul's admonition: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. . . . Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:15, 16.

ADAPTING TO NEEDS OF INTERESTED ONES

[16] The Christian servant of God needs to be flexible and discerning in starting and conducting studies in the Bible. People who know something about the Bible, or who have had contact with Christendom's religions, may be glad to study the Bible

12, 13. (a) What adjustments did the apostles and others make in order to share in disciple-making? (b) How may we enjoy similar blessings today?

14. (a) What is our big interest today, and why is it urgent? (b) Our belief in the prophecies should prompt us to do what?

15. In what ways may the discipling work be cultivated?

16. To what uses may the *Truth* and *Peace and Security* books be put?

with the aid of the book *The Truth That Leads to Eternal Life*. Or, if they are deeply concerned in finding the solution to world troubles or are disturbed by the bad conduct of people, a study in the book *True Peace and Security—From What Source?* may be appropriate. Before being baptized as a disciple of Jesus Christ, it would be beneficial for each new one to read both the above books, while making reference to the Bible, so as to understand clearly not only doctrine but also principles of Christian living.—Acts 17:11.

17 In some parts of the earth, the people may have had little, if any, education. Some do not even know how to read and write. But among these also are to be found honest-hearted ones who may be privileged to survive the "great tribulation." In some lands where there has been no written language, God's servants have used pictograms to convey vital Bible teachings. In many countries, new ones are taught by Jehovah's witnesses to read and write, so that they can advance in Bible study. Publications are provided in Braille for use of the blind. In Africa and in many countries of Christendom, the simply put booklet *"This Good News of the Kingdom"* has reached many hearts with a clear-cut message. In some Asiatic countries, the booklet *"Look! I Am Making All Things New"* has been very effective for instructing new ones who know nothing about the Bible and its background. For example:

> An Asiatic gentleman who held a prominent position in a bank bought a large plot of ground and made plans for building a beautiful home on it. But at this stage his wife started to study with Jehovah's witnesses. After some persuasion, he also started to study, using the booklet *"Look! I Am Making All Things New."* On studying up to paragraph 4, he decided that Jehovah's new order was what he was interested in. From that point he made very diligent study of the Bible. Not only did he give up his plans for building the new home, but he also resigned his position at the bank, so that he could better concentrate on his Bible studies. After two months of study, he became active in field service. He and his wife have moved to a smaller apartment so that they will be free of hindrances when they qualify shortly to enter the pioneer service. The pioneer who studies with them declares: "What a wonderful privilege it is to help these sheeplike ones!"

18 There are many Bible publications designed to capture the interest and meet the needs of new ones. Those who have a background in science or education may hesitate to study the Bible—the target of so much criticism. But discussions with them on material in the books *Is the Bible Really the Word of God?* and *Did Man Get Here by Evolution or by Creation?* may show them that the Bible provides the highest education and that it is not unscientific at all. Others can be reached by taking an interest in their children and showing parents how to study the book *Listening to the Great Teacher* with little ones. In time a regular study may be started with the entire family. So we need to be flexible in working toward this goal of conducting a study, and also in choosing the Bible study aid that will be most appropriate.

19 Sometimes adaptability is needed, too, in arranging when and where to study. For example, a Witness who studied with a fisherman had to arrange for evenings when the fishing boat was in from the sea, adjusting the time of his own family study to fit it in. Some have had to study during lunch hours at work, perhaps fitting in two brief studies each week. The study location may be a park bench, a parked automobile, or the home of the Witness, if there is opposition to studying elsewhere.

17. How may the teaching work be adjusted to situations throughout the earth?

18. How may we be flexible in working toward the goal of conducting a study?

19. How may we adapt to problem situations?

WHAT WILL YOU DO IN THIS WORK OF DISCIPLE-MAKING?

[20] What an individual can do may depend on varied circumstances, such as family responsibilities, health and other factors. But what is your desire? Is it to expand your field activity, so as really to succeed in disciple-making? Then apply yourself, having full trust in Jehovah. Here is how matters worked out for one who did so:

> A young lady who grew up in nominal Christianity felt that something was lacking. She was impressed by all the beauty in creation, but she was not praising the Creator. But from Jehovah's witnesses she learned of God's marvelous universal organization and his Kingdom purposes. She could hardly wait to be baptized and then to qualify as a regular pioneer. Before that her life had been molded to serve only her husband and her small children. With their cooperation, she could now adjust, not only to keep serving them, but also to serve Jehovah first and foremost. One by one, she solved her problems by reliance on Jehovah. Her husband consented to her relinquishing her work with him at his place of business, and on the same day he received a surprise in that his own income was unexpectedly doubled. At the end of a long day's field activity, she would be tired, but she let her husband see only her joy. Then, just when she needed it most, her husband provided her with a light car for her service. She never misses a meeting, and daily she reads the Bible, finding great encouragement in the faithful examples of Jehovah's servants of former days. On one occasion she traveled with her children more than a thousand miles, to preach in her home island, and there she located so much interest in the Bible that special pioneers were sent in to follow up. This young housewife was truly granted her life's desire.—Ps. 145:16.

[21] As this and many other real-life experiences illustrate, the vital work of Kingdom-preaching and disciple-making is not to be performed in our own strength. We must depend on Jehovah and keep on seeking his direction. He will help us to cultivate our abilities. Paul wrote to first-century Christians: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called." No, "but God chose the foolish things of the world, that he might put the wise men to shame." (1 Cor. 1:26, 27) It is the same today. Not those with a higher theological education, but humble people who love God and their fellowman, and who work night and day to make disciples—these are the ones who have success and joy in their service. Their genuine interest in others shines through, and "the glorious knowledge of God" that they have in their hearts also shines forth to others, by God's power, to recommend His truth.—2 Cor. 4:6, 7.

[22] Regardless of the response, our work is not in vain. (1 Cor. 15:58) Some of our greatest joys can come from disciple-making. A housewife, who faced opposition from her in-laws, but who courageously quit working in their restaurant business in order to enter the full-time pioneer service, writes concerning this joy:

> Though the parents were disappointed, they could see that their son's family had become more united and happy, and that their daughter-in-law, far from being lazy, was working hard from morning to night. Also, my activity became a blessing to our family. During the first year, our seven-year-old son became a publisher, and at nine he was baptized. He is zealously enjoying the service. In less than five years since starting in the pioneer service, I have aided nineteen persons to the point of baptism. In the first two months of this 1974 service year, three persons with whom I study have been baptized, and today all eight persons with whom I study attend meetings. Three more of these will start preaching in the near future. When I find others who are glad to study, I feel that Jehovah knows his sheep well and

20. To succeed in disciple-making, what is necessary? Illustrate.
21. Who may find real joy in the field service today?
22. (a) What assurance does 1 Corinthians 15:58 give to those who make the effort? (b) Illustrate by local or other experience the joy to be found in night and day service.

wants to have them gathered, so that I am really filled with joy. Sometimes I am so very busy, and at times I get tired, but then I read Isaiah 40:25-31 again and again. I give thanks for my privilege in making disciples, and feel satisfaction in living life to the full. If I had my life to live over again, I would choose the same work and way of life.

[23] Not all of us may be able to expand our service to the same extent. And some territories may be comparatively unresponsive. But all of us can work heart and soul in the preaching and teaching work, confident that Jehovah will lead us to those that belong to him. Many of us can be like Paul and Silas, who were pleased to work "night and day," not only at their secular occupation, but also to 'impart the good news of God along with their own souls' to beloved new disciples. And concerning these we can say, as did the apostle: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 2:7-9, 19, 20) And it will be a continuing joy. For after the "great tribulation" has passed, what joy it will be in the new system to have eternally the pleasant association of those we helped to know Jehovah!

23. (a) What encouragement may those in secular occupation receive from the example of Paul and Silas? (b) How may newly discipled ones become "our glory and joy"?

Walking Whole-Souled in the Way of Life

"'You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and, 'your neighbor as yourself.' . . . 'Keep on doing this and you will get life.' "—Luke 10:27, 28.

THROUGH his Son Jesus Christ, the Great Life-Giver, Jehovah, now offers mankind the "real life." It is a meaningful life, bringing peace and satisfaction. But many today choose a different kind of life. Their heart and soul are ruled by selfishness, and they squander strength and mind in pursuing the fleeting pleasures of the "modern" permissive society. Without hope for the future, they follow the line: "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32) Contrariwise, there are others who expect to live tomorrow, and forever. They are the ones who really love God and neighbor. They are zealous "to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future." And why? "In order that they may get a firm hold on the real life."—1 Tim. 6:18, 19; Ps. 36:7, 9; John 17:3.

[2] What God requires of those who will gain life is whole-souled service. This

1. What two contrasting ways of life are to be seen on earth today?

2. (a) What does God require of those who will gain life? (b) Why may we commend many whose field-service opportunities are limited?

means giving of our very selves as slaves of God, and of Christ. (Eph. 6:6; Col. 3: 23, 24) Service to God includes the vital work of preaching and disciple-making. Many Witnesses engage in this while taking care of a family or other Scriptural secular responsibilities. (1 Tim. 5:8) At times, these have to overcome great problems, such as very exacting daily tasks, persecution or poor health, in order to devote just a few hours to the field service. But even this dedicated service has great value in the eyes of God. It is like the widow's "two small coins" of which Jesus spoke so favorably at Mark 12:41-44. Those whose field service is limited because of such circumstances should never be discouraged that they are unable to become pioneers, devoting at least 1,200 hours each year in preaching and teaching God's Word to the public. The important thing is to serve God whole-souled, in whatever capacity.—Mark 12:30.

[3] However, for many dedicated servants of God, young and old, "a large door that leads to activity" lies wide open. (1 Cor. 16:9) It is the door into pioneer service. By taking a practical look at problems that hinder, and by exercising faith, many may be able to move even mountainlike obstacles out of the way in order to serve as pioneers.—Matt. 17:20.

[4] Let us ask ourselves some questions: Do we really recognize the urgency and the lateness of the hour? Do we "keep on making sure of what is acceptable to the Lord"? Does our present career harmonize fully with our dedication to Jehovah? Do we appreciate that undue concern over material things will get us absolutely nowhere? "The world is passing away and so is its desire, but he that does the will of God remains forever."—Eph. 5:10; 1 John 2:17; Luke 21:34-36.

3. How may it be possible to enter the door to greater activity?

4. Having in mind the words of Paul, John and Jesus, what questions may we now ask ourselves?

"KEEP ON DOING IT MORE FULLY"

[5] In order to qualify for baptism, many have made big changes in their lives. They have cleaned themselves up from worldly ways. They have repented of their former way of life, turned around, making a personal dedication to God and thus, on the basis of faith in Jesus' sacrificial blood, are seeking a good conscience with God. They no longer work out "the will of the nations." (1 Pet. 4:3, 7) But does progress stop with such dedication and baptism? It should not. At 1 Thessalonians 4:1, Paul admonished newly dedicated Christians: "Finally, brothers, we request you and exhort you by the Lord Jesus, just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, that you would *keep on doing it more fully.*" This means thinking and acting positively in order to enlarge, if possible, one's share in the work of God. A Christian overseer writes:

> Five years ago, when my wife first studied with Jehovah's witnesses, I opposed her. How grateful I am now that she did not give up! At that time my life was filled with playing golf, fishing, gambling at Mah-Jongg. I smoked forty cigarettes a day. But then the truth took root in *my* heart, too. I gave up all these things as empty and worthless. Former associates mocked me at first, but later they ceased their opposition and even encouraged me in my course. My mother and sister opposed me bitterly. But in order to enter the pioneer service, I took a part-time job that paid only one fifth of my previous salary. Supplementing this from my savings, I could take adequate care of my pioneer wife and young child. I came to learn how wonderfully Jehovah helps in various ways. Now I am conducting seven home Bible studies, and, from these, two persons are already serving as active publishers. My mother now praises our family for walking in the way of truth, and I pray that she, too, may soon become one of Jehovah's witnesses.

5. What should we be doing before baptism, and after? Illustrate by local or other experience.

This Witness did not stop at dedication. What joy has resulted!

6 All of us who make a dedication to Jehovah should reflect: Are we truly doing his will every day of our lives? Or are we still living largely for self, with no serious thought about God's will? Though it may call for sacrificing a career and material gains, the pioneer service brings spiritual blessings beyond comparison. The apostle Paul considered worldly gain to be "a lot of refuse," and so he stretched "forward to the things ahead." (Phil. 3:7, 8, 13) All who dedicate themselves to Jehovah today should consider seriously whether they, like Paul, can expand their activity.

A government official had worked for thirty-four years at his job, ten of these years in management. His wife and two daughters learned the truth and became pioneers. He also studied, and a "tug-of-war" began. While on a business trip to New York, he dropped in for a day at Yankee Stadium, where the 1969 International Assembly of Jehovah's Witnesses was being held. Seeing the unity, love and peace among the throngs at that assembly convinced him that the hope of a new order was more than a dream. Later that same year, he attended the entire assembly in Hawaii, together with his wife. The hospitality the Witnesses there showed him amid beautiful surroundings conveyed to him what paradise could be like. He made adjustments so that he could qualify to be baptized. But did he really need to do secular work at all? Actually not. The "Divine Victory" International Assembly in July 1973 convinced him that the pioneer service should be his vocation. Two days after the assembly, he resigned from his office, and one month later he joined his family in the regular pioneer activity. He has truly gained Jehovah's blessing—along with a healthy suntan.

7 It is dangerous to get involved in a materialistic way of life, setting our hearts on material possessions and pleasures, and letting such pursuits dominate our lives. The Bible counsels, not just to get rid of the materialistic "injurious things" that spring from "the love of money," but to *"flee* from these things." This means acting urgently, just as in 'fleeing' from wrong desires, 'fleeing' from fornication and 'fleeing' from idolatry. It will help us to *flee* from materialism if we take positive steps to hasten in the opposite direction, to *"pursue* righteousness, godly devotion, faith, love, endurance, mildness of temper." Many have done this by entering the pioneer service, which equips them wonderfully to "fight the fine fight of the faith" and to "get a firm hold" on everlasting life. (1 Tim. 6:10-12, 17-19; 2 Tim. 2:22; 1 Cor. 6:18; 10:14) A young sister writes:

"One obstacle I had to overcome to enter the pioneer service was my surroundings —wealth and materialism, accompanied by many worldly temptations. It was like Matthew 13:22—the seed sown among many thorns, but I kept thinking how fine it would be to show Moses' kind of strong faith. (Heb. 11:24-27)" So this sister resisted the social life connected with her family's internationally famous luxury hotel. When a prestigious marriage was planned for her, she declined this also. Along with her mother and younger sister, she cultivated the pioneer spirit. She took up the regular pioneer activity in unassigned territory bordering on a special pioneer assignment. She has shared with the other pioneers in the joy of developing this area, so that today they have a new congregation numbering 39 congregation publishers, along with seven pioneers, and with an attendance of 116 at the Memorial in 1974. She says: "The group in my territory continues to increase. We now have twenty attending our Tuesday evening meeting, and three new sisters were baptized at our circuit assembly. I am so thankful for the blessing and increase that Jehovah provides. My health, which I used to worry about, has become quite good, and I serve joyfully every day."

This young Witness did indeed choose "the real life."

6. Like Paul, how may we regard a career in the present system? Illustrate the practical application by local or other experience.

7. (a) According to Paul, from what things should we flee, and what things should we pursue? (b) Illustrate how Jehovah blesses the flight from materialism.

[8] Love for Jehovah should prompt us to use our strength and resources in his service. What golden opportunities lie before us while we are still young! "Remember, now, your Grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them.'" (Eccl. 12:1) By channeling youthful energy and abilities into helping others to learn God's will, young folks will find the most satisfying and rewarding occupation on earth today. Many older ones, too, despite diminishing energy, make a most creditable contribution.

An eighty-two-year-old regular pioneer sister is opposed by her family. But she rises at three o'clock in the morning to do her farmhouse chores, so that she will have time for the field service later in the day. On the average each month, she devotes more than 120 hours to the field activity, distributing 140 magazines and conducting several home Bible studies.

[9] Are you a parent with young children? Parents can do their children a great service by molding their thinking in line with Bible principles, wholeheartedly recommending to them a career as pioneers. Thus young ones gain a real goal in life, along with strong faith. (Heb. 11:6) If parents themselves can make room for the pioneer service, then the entire family benefits by the daily devotion to theocratic matters, and all may be aided thereby to grow together spiritually in the bond of true Christian love. (Col. 3:14-21) This example can have a wholesome effect, too, on the viewpoint of other families in the congregation.—Phil. 3:17; 1 Thess. 1:2-7.

One of Jehovah's witnesses gave up his job as an overseer in an auto factory, so that he and his wife could serve together as pioneers and bring up their young children with the same goal. After three years their funds gave out, but, in line with Matthew 6:33, they sought a way to remain in the pioneer service. Jehovah answered their prayers, and the husband, now a *Christian* overseer, was able to obtain suitable part-time work along with other brothers. He says that during his years in the pioneer activity he has learned not to look at things from a mere human viewpoint. He regards Hebrews 12:1, 2 as the signpost to successful pioneer service. One son now serves at Bethel in Japan, and the daughter is a regular pioneer. In July 1970, when this brother entered the pioneer service, the local congregation totaled just sixty publishers but in March 1974 they reported sixty-three *pioneers*, and in the same month fifty-one new ones from this congregation were baptized at a circuit assembly. In all, they now have 225 publishers. This one family has brought more than thirty new ones, including six other complete families, into association with the Christian congregation.

When the family pioneer spirit permeates a congregation, it truly brings a marvelous blessing from Jehovah.—Prov. 28:20.

[10] In divided families, too, young minds may be molded by the believing parent. How often it is that children choose to follow the life pattern of that parent! This is often due, no doubt, to the child's seeing and appreciating firsthand "the righteousness that issues from God on the basis of faith." (Phil. 3:9) By word and by example, devoted parents can encourage their children in preparing to make Jehovah's service their life's work, just as Eunice encouraged her son Timothy. —2 Tim. 1:5; 3:15; Prov. 4:1-9.

A young Witness was encouraged by his mother—herself a pioneer—to share in temporary pioneer service frequently during his three years at high school. He pleaded many times with his unbelieving father for permission to enter the regular pioneer service on graduation, but his father required that he

8. (a) What rewarding career awaits young people today? (b) How have many older ones, too, reawakened youthful joy?
9. (a) What great service may parents perform on behalf of their children? (b) How may the parents' own example benefit their families and others in the congregation?
10, 11. (a) How are believers in divided families often blessed? (b) Using local or other examples, show how pioneering brings blessings and protection.

go on to college. His teacher reproached him for his zealous preaching activity during the vacation when he could have been preparing for the university entrance examination. But unexpectedly, the test paper contained many general-knowledge questions about the Bible. So he could pass ahead of many of the other students. By planning on a not-too-heavy university schedule, he could now enroll as a regular pioneer. Among the many home Bible studies that he has conducted, four were held in the evenings with interested husbands of sisters in the congregation. Two of these husbands were baptized at the "Divine Victory" International Assembly.

[11] Serving month in, month out, year in, year out, in the pioneer service means a busy life. But this deep involvement in Kingdom activity can be a marvelous protection today.—Eph. 5:15-17.

MAKING ROOM FOR THE PIONEER SERVICE

[12] The apostle Paul set a splendid example in providing for his companions, as well as for himself, so that all could continue advancing spiritual interests to the full. He could say: "I have coveted no man's silver or gold or apparel. You yourselves know that these hands have attended to the needs of me and of those with me." (Acts 20:33, 34) The same principle can be applied to Christian families. It can be made a family project for one or more members of the family, or even the entire family, to enter the pioneer service. Even so, it is advisable for each one in the pioneer service to use his own hands in making some contribution toward his own support. All members of the family, whether actually in the pioneer service or not, should be interested in furthering pioneer activity and be willing to make sacrifices to that end.—2 Cor. 8:13-15.

[13] In order to enter the pioneer service, a husband may have to relinquish a high-paying job, or the family may have to give up some material luxuries. But spiritual blessings and the joy of this full-time service more than compensate.—Mark 10:29, 30; Rom. 14:17.

A young doctor, now an overseer in the Christian congregation, writes: "I had to work from early morning to late at night, including Sunday and holidays, at the University Hospital. However, I found part-time doctor's work in another city, that enabled me to start in the pioneer service. My wife had been brought up in a wealthy family, but to become a pioneer she gladly abandoned her prosperous way of life. She kept on using the clothes she had before entering the pioneer service, and was satisfied with simple meals. She well understood that in serving Jehovah the best of clothes and time-consuming cooking are not necessary. Her former frail health improved, and she has been able to enjoy her pioneer service, leading four persons to dedication, to become her true companions. I myself have been able to help the owner of a barbershop to dedication, and five persons from that shop have now become active publishers, taking turns in going out in the field service. They praise Jehovah in a family arrangement. Appreciating these wonderful blessings from Jehovah, we pray wholeheartedly that he will keep us in the pioneer service."

[14] How may pioneers cope with the economic problems that often arise? The main factor is faith, seeking first the Kingdom. (Matt. 6:33) Where there is faith, there is a way. A pioneer may have to deny himself certain things, but such sacrifices are pleasing to God.—Luke 9:23-25; 18:29, 30.

A former circuit overseer, who continues in the pioneer service with his wife while they also care for their young baby, reports: "The arrival of our child was a challenge to us to rely on Jehovah as we set out wholeheartedly to handle this responsibility. In line with Luke 14:28, 29, we worked out what the living expenses would be for the three of us. I got a job making early-morning paper deliveries, as this did not use up too much energy. Our child was born just two weeks before the 'Divine Victory' International As-

12. How may families cooperate so that one member or more may serve as pioneers?
13. What compensates for sacrifices made in order to enter the pioneer ranks? Illustrate.
14. (a) When economic problems arise, how may they be solved? (b) Illustrate the truthfulness of Philippians 4:13.

sembly, but though three weeks' rest had been advised, we made careful preparation for the 1,300-mile round-trip journey. Thus we were able to attend, and the baby returned home fat and well. In preaching from door to door, we each take a turn for an hour and a half with the baby. Because the baby is with us in service all day long, it sleeps soundly at night, and we do not have problems like others who have to get up during the night to care for a crying baby. We all sleep well. Seeing our example, other housewives in the congregation have now arranged to enter the pioneer service. Between the two of us, we are now conducting fifteen home Bible studies, and in September we were able to help two housewives and one husband start in the field service. Five others of our studies who are attending meetings are expected to start soon in the field activity. We have come to appreciate in our hearts that the Christian who faces up to a challenge can accomplish much in Jehovah's strength.—Phil. 4:13.

15 Strong faith and initiative are necessary in making adjustments to enter and to stay in the pioneer service. Jehovah can provide marvelously. Do not Jesus' words at Matthew 6:24-34 prove this to be so? All who are desirous of expanding their service to God should carefully consider this passage and the related scripture at Luke 12:22-31. This does not mean plunging into the pioneer work without making adequate preparation. It does not mean putting aside just enough funds to get through to some date in the mid-1970's. Rather, it means adjusting one's affairs so as to stay in full-time service, year after year, while at the same time taking proper care of family and other responsibilities. First, "calculate the expense," and then take practical steps to attain the goal of the pioneer service.—Luke 14:28; 17:5, 6.

16 For successful pioneering, it is important to maintain spirituality. Regular attendance at, and zealous participation in meetings, daily Bible reading and discussion of the text for the day from the *Yearbook of Jehovah's Witnesses*, a schedule for diligent personal study—these things can aid a pioneer to maintain his zeal and joy, and equip him to overcome unusual and unexpected problems. (Ps. 1:1-3) After ten years of most productive service as a pioneer, one sister writes:

Since my husband's job in TV requires him to move to a different part of the country every two years, I have served in nine congregations, five of them since I started in the regular pioneer service. I quickly give up studies that do not progress, and try to strengthen those who really do recognize Jehovah. In each place, our wonderful God has shown his hand, as I have aided an average of five persons to the truth. The first meeting I attended in one city was in a small mat room with five other persons. When I left there two years later, sixty-two were attending this meeting. In the next city I was able to help eight persons to become praisers of Jehovah, and I saw the meetings increase from twenty-five to about one hundred in attendance. In the next city, we started off with just two regular pioneers, but I saw ten more become pioneers. After attending all sessions of the "Freedom of the Sons of God" District Assembly in 1966, I gave birth the next morning to my third child. But I was able to report 1,294 hours of service for that year. Instead of being ruled by the baby, I adjusted my life with the baby to an appropriate pace, and was able to continue in the pioneer work. The persons with whom I have studied, too, have adjusted their lives after baptism to enter the temporary, and then the regular pioneer service. They, like myself, have learned never to neglect daily Bible reading, study and prayer, so that more-than-ordinary joy and strength continue to be renewed. In all situations, Jehovah, our Great Shepherd, is very near.—Isa. 40:11, 31.

17 Elders in the congregation have a great privilege in encouraging the pioneer service. They can often give practical sug-

15. (a) What assurance does Jesus give in the Sermon on the Mount? (b) What preparation should be made for pioneer service?

16. (a) How may pioneers sustain zeal and joy? (b) Illustrate how adjusting to problems may bring the Great Shepherd's blessing.

17. How may elders help pioneers and others to be industrious in God's service?

gestions and help, so that pioneers can stay in that field of activity. Also, they can enthusiastically advocate the pioneer service to others.—Compare Hebrews 6: 11, 12.

IS PIONEERING PRACTICAL FOR YOU?

[18] Only *you* can answer that question. How have you viewed the pioneer service until now? As something for others? Have you held back because you preferred secular work over daily preaching of the good news? Or have your circumstances really required what you are doing? Has "token" service seemed adequate? What does your heart move you to do now? After considering all things, can you say YES to the question, Is the pioneer service practical for you? If so, great indeed will be your blessing.—Mal. 3:10.

[19] But how about the great number of our readers who are not in a position to enter the regular pioneer service? Should they be discouraged when they see others taking up this field of activity? Not at all! One and all of Jehovah's people can and should be whole-souled in Jehovah's service. At times they may be able to adjust their affairs to spend two weeks, or a month or more, in temporary pioneer service, and this also will bring a great blessing. Others can give themselves to preaching and teaching whole-souled as congregation publishers.

[20] "Jehovah knows those who belong to him," and all of these he blesses, no matter how limited their actual field service may be. (2 Tim. 2:19; Prov. 10:22) He can even bless those who, due to sickness, old age, persecutions or other reasons, are not able to share in organized field service with other publishers. Jehovah knows their hearts.—Compare 1 Samuel 16:7.

A high-school girl learned the truth and started in house-to-house service. But her father violently opposed her and forbade her taking part in any activity with Jehovah's witnesses. What could she do? She witnessed to her classmates at school, and started many Bible studies in her own and other classes. The happy result? Three of those with whom she formerly studied are now very active in the truth—one sister as a special pioneer, one brother as a regular pioneer and a ministerial servant, and another brother as a regular pioneer and an overseer. Now, many years later, this faithful sister has been able to break free from the opposition, and is herself sharing in the temporary pioneer service.

Jehovah blesses whole-souled service.

[21] When Paul encouraged believers, 'As Christ's slaves, do the will of God whole-souled,' he was not asking Christians to do the impossible. Your soul is YOU. It is according to what you are, your abilities and opportunities, that you may devote yourself to doing God's will. Individuals will differ, and this is recognized in some of Jesus' parables, where more is entrusted to some, and some, even though approved, are shown as bringing forth less fruitage.—Eph. 6:6; Matt. 13:23; 25:19-23; Luke 19:15-19.

[22] Let it be to you according to your opportunity and faith. By walking whole-souled now in the way that leads to eternal life, may you have the satisfaction and joy of sharing in this never-to-be-repeated work to the fullest extent—all to Jehovah's praise. As you consider how you may do this, may you have the same prayerful attitude as that of the apostles of our Lord, when they said to him: "Give us more faith."—Luke 17:5, 6.

18, 19. (a) What questions may be appropriate at this point? (b) Is there reason for discouragement if one cannot be a pioneer?

20. (a) Though service opportunities may be limited, what assurance do we always have? (b) Illustrate how Jehovah blesses whole-souled effort.

21, 22. (a) How does serving "whole-souled" vary among individuals? (b) Why should we pray, "Give us more faith"?

A MAN OF SINGLE PURPOSE

IN THE early morning hours of Thursday, January 23, 1975, John Otto Groh ended forty-one years of devoted service to Jehovah his God. To those of Jehovah's witnesses who knew him, he will be remembered as a man of single purpose. He was born at Kulm, North Dakota, on July 3, 1906, and as a young man became a university-trained research metallurgist. Then, in April 1934, he was baptized and eight years later he and his wife Helen began devoting their full time to the publishing of the good news of God's kingdom in the area of Pittsburgh, Pennsylvania. They became members of the Brooklyn Bethel family in 1953, and Brother Groh in time became the chief purchaser for the Watchtower Society. He was a member of the world governing body of Jehovah's witnesses. Many will also remember Brother Groh for the key part he played in supervising many large assemblies of Jehovah's witnesses in New York and elsewhere. At the Memorial service held in the Brooklyn Bethel Kingdom Hall numerous business acquaintances were among those present to hear about the happy hope that this friendly man of single purpose pursued. As the speaker on that occasion said, Brother Groh had come off victorious by his faithful course. (1 Cor. 15:57) Of him, along with other anointed ones who complete their earthly assignment, it can be said: "For the things they did go right with them."—Rev. 14:13.

Any Proof of the Trinity in 1 John 5:7, 8?

LONG have Bible scholars questioned the authenticity of certain words found at 1 John 5:7, 8. But since these words do appear in the *Textus Receptus* ("Received Text"), they are found in the *King James*, the *Douay* and other versions. As increasing evidence proved the words spurious, however, those believing in the Trinity seem to have taken a delaying action against expunging them from Bible translations.

For example, the noted English Roman Catholic Bible scholar Monsignor Knox has a footnote in his translation (1944) saying: "This verse does not occur in any good Greek manuscript. But the Latin versions may have preserved the true text." And in its main text the Catholic *Confraternity* translation (1941) reads: "For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, and the water, and the blood; and these three are one." In a footnote, this translation states: "According to the evidence of many manuscripts, and the majority of commentators, these verses should read: 'And there are three who give testimony, the Spirit, and the water, and the blood; and these three are one.'" Nevertheless, the footnote adds: "The Holy See reserves to itself the right to pass finally on the origin of the present reading."

A Catholic Commentary on Holy Scripture (1953) presumes to explain how the Father, the Word (Jesus) and the Holy Spirit all give testimony to Christ's divinity. Then, in explanation of the words "and these three are one," this work states that they "have one identical nature." However, it then refers to another page (which most readers probably would not consult). There one finds an admission that this passage now is generally held to be a gloss that crept into the Old Latin, Vulgate and Greek manuscripts. Since that is true, why attempt to explain it?

In contrast is the footnote appearing in *The Jerusalem Bible* (1966), which does not have the added words in the main text. It states: "Vulg[ate] vv. 7-8 read as follows 'There are three witnesses *in heaven: the Father the Word and the Spirit, and these three are one; there are three witnesses on earth:* the Spirit the water and the blood'. The words in italics (not in any of the early Greek MSS, or any of the early

translations, or in the best MSS of the Vulg. itself) are probably a gloss that has crept into the text."

Significantly, the spurious words in question are not found in the latest Roman Catholic translation in English, *The New American Bible*. But, how did they creep into Bible manuscripts? Likely, an over-zealous copyist deliberately inserted this statement so as to support the Trinity teaching. Yet, there is no proof of that false doctrine here or elsewhere in the Holy Scriptures.

● Does a substantial health danger justify having an abortion?

While this is a problem involving very deep human feelings and concerns, the perfect counsel of God shows that a potential risk to mother or child does not justify inducing an abortion.

Human views on this question are varied and often conflicting. But fundamental to the Bible view is life and respect for it. Human life has both a divine origin and a divine purpose. (Gen. 1:27; Job 33:4; Ps. 100:3-5) Throughout the Bible we see reflected God's deep respect for life. He lovingly urged humans to treasure their lives and to respect as sacred the lives of others. One who, without regard for divine law, took the life of another human, even a babe in the womb, was both guilty and accountable.—Gen. 9:5, 6; Ex. 21:14, 22-25.

It cannot be denied that sometimes a pregnant woman faces a considerable danger. A health problem, such as diabetes, hypertension or other cardio-vascular diseases, may lead sincerely concerned doctors to conclude that her life is in jeopardy. She may be told, 'Either have an abortion, or you will die.' Or abortion may be recommended when it seems that the child may be born blind or deformed, such as when the mother contracts rubella (measles) during the pregnancy. Some might reason in such cases that having an abortion is actually showing respect for life. Though in no way minimizing the seriousness of such problems or the sincerity of those recommending the abortion, one should have in mind the life of *both* the mother and the child.

There is no such thing today as a perfect pregnancy, for all humans are imperfect. (Rom. 5:12) Thus *every* pregnant woman faces a certain risk; the sad fact is that some women, even healthy women, die during pregnancy and childbirth. (Gen. 35:16-19) Is every pregnancy to be aborted just because a risk to the mother's life or health exists? Obviously not. True, in some instances the danger is greater than normal because of the woman's age or health. Still, do not most women, including many who face unusual risks, survive childbirth? And it must be admitted that however well meant it is, a medical diagnosis can be wrong. So how could one who accepts God's view of the sacredness of life conclude that a *potential* danger would justify an abortion? Is the developing child's life to be cut off simply because of what *might* occur?*

Similarly, with every pregnancy there is the *possibility* that the child will be born with a defect or deformity. "About one in 14 babies is born with a genetic disorder; the afflicted range from the diabetic . . . to the hopeless cripple who may live only a few days." (New York *Times Magazine*, Sept. 8, 1974, p. 100) Should this potential risk lead to the conclusion that *all* pregnancies should be ended by abortion? Not at all.

Here too in some instances the risk of the child's having a defect may be above normal. This seems to be so, for example, when the woman is over forty years of age or in cases

* Sometimes the treatment of a diseased condition, such as cancer of the cervix, causes the death of the developing embryo. But this may be an unavoidable side effect of the treatment; abortion is neither the treatment itself nor the objective. Similarly, in some cases a fertilized ovum implants and begins to grow in the fallopian tube instead of the uterus. Such a tubal ectopic pregnancy *cannot* develop fully in this small tube; in time it will terminate with the rupture of the tube and the death of the embryo. If this condition is detected in advance, doctors usually treat it by removing the affected fallopian tube before it ruptures. A Christian woman with a tubal pregnancy can decide whether to accept this operation. Normally she undoubtedly would be willing to face any risks of pregnancy so that her child could live. But with a tubal pregnancy she faces a grave risk while there is no possibility that the embryo can continue to live and a child be born.

where she took certain potent medicines or contracted a potentially damaging disease in the early stages of pregnancy. About 10 to 15 percent of infants born to mothers infected with rubella during the first twelve weeks of pregnancy have some harmful effects of the disease that are recognizable in the first year of life. (Of course, this also means that 85 to 90 percent of such children are not thus affected.) But how can one having deep respect for life say that a mere *potential* risk of damage to a child justifies ending the developing child's life?

Illustrating that such dangers must be viewed as still only possibilities is the case of a woman in South Africa. Before she was aware of her pregnancy she received an injection for a kidney ailment. Later her doctor said that, as a result, her child would be either an imbecile or horribly deformed; he urged her to have an abortion. When she learned from Jehovah's witnesses what the Bible says about respect for life, she declined the abortion. She realized that, even if her child was damaged, Jehovah could undo the damage in the coming New Order. (Compare Isaiah 35:5, 6; Revelation 21:4.) What was the outcome? She gave birth to a healthy baby girl. But even if her daughter had been affected and needed extra care and treatment, would that change the rightness of deciding to let the girl live, with the prospect of eternal life?

Consequently, a woman who has been urged to have a therapeutic abortion because of a danger to her health or life, or to her child, needs to fix in mind the Bible's view. A *possible or potential* danger, even a grave one, does not justify taking matters into one's own hands and deliberately cutting off the life of the child in the womb. Deciding according to the Scriptural view will take real faith and courage, but it assuredly will be the proper decision, and one that Jehovah will approve of forever.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 27: "Working Night and Day" to Make Disciples. Page 177. Songs to Be Used: 10, 4.

May 4: Walking Whole-souled in the Way of Life. Page 183. Songs to Be Used: 23, 89.