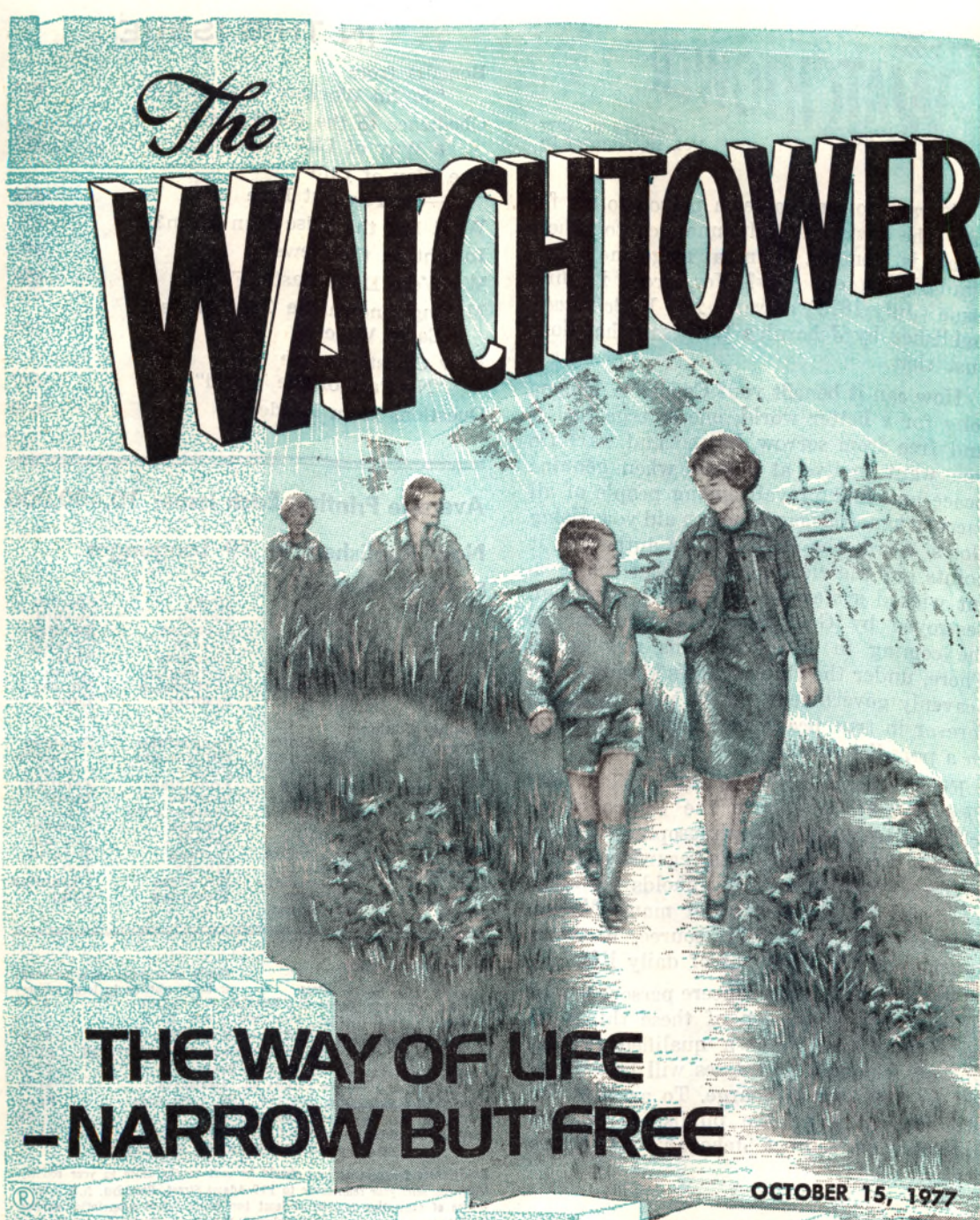


The **WATCHTOWER**



**THE WAY OF LIFE
—NARROW BUT FREE**

OCTOBER 15, 1977

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

October 15, 1977
Vol. 98, Number 20

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.

Faithfulness to the Word of God lifts *The Watchtower* above the contradicting religious teachings and philosophies of men. It stays strictly neutral as regards political affairs. It wholeheartedly upholds the highest moral standard—that of man's Maker, Jehovah God. From this source, it shows solutions to the problems of daily life.

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. One 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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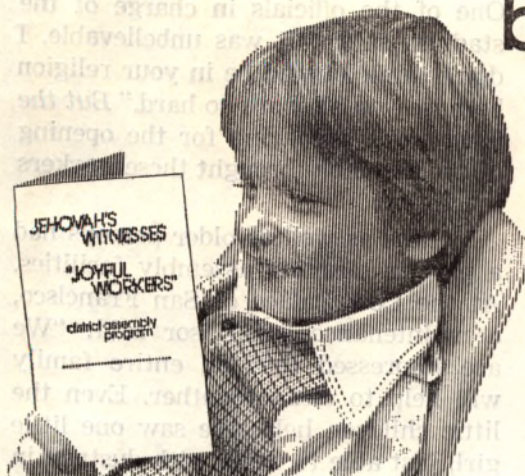
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benefits from

"JOYFUL WORKERS" assemblies



BENEFITS of many kinds abounded this past summer at the "Joyful Workers" District Assemblies of Jehovah's Witnesses. What were the benefits? How can you gain blessings from the good things learned at this series of assemblies?

So that as many persons as possible could be present, 108 assemblies were held in the continental United States alone—the highest number for any one year. The combined peak attendance came to 958,008. At the same time, many other assemblies were held in Canada, Europe and Asia, bringing the attendance to over 1,847,653. And hundreds of thousands more persons in other lands throughout the earth will yet gather to listen to this same program.

Right from the start it was evident that the program would highlight joy. God wants his people to be filled with joy. (Rom. 15:13) The keynote speech explained the theme of the assembly—"Joyful Workers"—and showed how a person can have more joy in his life by doing the most worthwhile work in the world, Jehovah's work.

The principal talk was entitled "How God's Kingdom Can Benefit You." The talk described the blessings that come from

putting God's kingdom first in one's life, as Jesus Christ urged. (Matt. 6:33) Furthermore, "this remarkable unity, to be observed only among Jehovah's Witnesses throughout the earth today," declared the speaker, "is one of the rewarding benefits that they enjoy due to giving prior allegiance to God's kingdom and following its law of love." Those in the audience were encouraged: "Take your stand now firmly and loyally on the side of God's kingdom by Jesus Christ and enjoy its benefits to all eternity!"

JOYFUL AND INDUSTRIOUS WORKERS

That the benefits of living by God's Word, the Bible, are very practical was evident at these assemblies from the quality of work performed by thousands of volunteers. They displayed eagerness, industriousness and thoroughness. For example, at the Salt Lake City, Utah, assembly, there were no cafeteria facilities available at the convention site. So the nearby Fort Douglas Mess Hall was acquired free of charge. Following the assembly, when one of the Witnesses returned the key to the military official in charge, the official went over to inspect the mess hall and then remarked: "I should take a picture of this



One of the officials in charge of the stadium said: "It was unbelievable. I don't think I could be in your religion because you all work so hard." But the hard work preparing for the opening of the assembly brought these workers much joy.

Youths as well as older persons had a part in cleaning assembly facilities. At the Cow Palace of San Francisco, a maintenance supervisor said: "We are impressed that an entire family will help to clean together. Even the little children help. We saw one little girl, just able to walk, with dustpan in her hands, imitating her parents, cleaning and staying right with them."

After the assembly at Hallandale, Florida, an employee of the Gulfstream Park Race Track said: "Those Joyful Workers certainly did a fantastic job —don't ever change that slogan 'Joy-

Happy workers of all ages volunteered so that the assembly would run smoothly

and show it to the rest of the people that use the mess hall. It was left cleaner than you found it. You people can use it every week if you would like to. I know that it will be left clean."

At Providence, Rhode Island, just before the second assembly there, a rock 'n' roll group held a concert at the assembly site, attended by 8,000 persons. The next day the assembly was to begin. After the concert ended and the crowd dispersed, about 400 Witness volunteers went in to make things ready. These joyful workers thoroughly swept the entire stadium, cleaning it as with a fine-tooth comb, and most of them worked till dawn.





Mom and Dad received valuable counsel to assist them in training their little one

ful Workers'; it fits you people. You are always smiling even when you're sweating. And the kids—they were fantastic."

BENEFITS FOR THE FAMILY AND THE CHRISTIAN CONGREGATION

The assembly's first day featured the theme "Working What Is Good at Home," and a number of talks dealt with family life, how to improve it and how to deal with problems at home. Talks such as "Training Children from Infancy," "Family Discipline Brings Joy," and "Working Together to Make a Success of Marriage" brought many comments of appreciation for the helpful counsel from God's Word. Family discipline, it was learned, is not to be simply an exercise of authority when the parent feels like it, but should be viewed as an ongoing course of education in which parents back up teaching by example.

That young Witnesses learned from these and other talks can be seen from a comment in the *Morning Union* of Springfield, Massachusetts. Speaking about the assembly there, this journal re-

marked: "Immaculately-dressed teenagers took notes while following quoted passages in their Bibles."

The second day focused attention on the Christian congregation. The theme for that day was "Inciting to Love and Fine Works." Among the benefits enumerated were the following: Congregations of Jehovah's Witnesses will each have a secretary to look after the records and paper work. Elders who show notable ability as teachers will continuously care for the Theocratic School and *Watchtower* study. The central body of elders has arranged for a revised Kingdom Ministry School course involving fifteen hours of special training for all elders. And an adjustment was made in the method of assigning elders to care for judicial matters. Instead of rotating members of the judicial committee each year, elders who have had experience and who are particularly qualified will be appointed by the local body of elders to handle specific cases.

The talk entitled "Conducting Ourselves Honestly in All Things" showed the advantage of being honest in all our dealings. This results in a fine witness to the true God Jehovah and his excellent qualities.

Honesty itself was demonstrated. For example, at one of the St. Petersburg, Florida, assemblies, a man's wallet containing about \$70 was found and turned in to the Lost and Found department. No one claimed it. Since the man's driver's license was in the wallet, a Witness went to the man's home. Though he was not in at the time, his wife confirmed that he had lost it, apparently at a wrestling match prior to the assembly. She was dumbfounded when the wallet was returned with all the money. Saturday morning the man came to the assembly to thank the Witness for returning it, and to offer a \$20 reward. The Witness declined the reward, but the offer gave the Witness an opportunity to speak about



A drama shows Hezekiah praying to God to deliver Israel from Assyria

the standards of honesty taught in God's Word.

At another assembly, in San Francisco, a wallet containing \$92 was found by a Witness and turned in to the Lost and Found department. The Witness in charge phoned the owner, who was not a Witness. He said that he had lost it the week before while attending an auto show. When he came to the assembly to claim his wallet, he said four times: "Man, I didn't think I would ever see my wallet again." The result of this honesty? The man indicated a desire to attend the assembly scheduled for the following week in that city.

The convention's third day bore the theme "Exerting Ourselves in the Field." Conventioners received some fine pointers on how to use the Bible from door to door to reach the hearts of people. The information would help them to fulfill Jesus'

command that his followers would do a Kingdom-preaching and disciple-making work throughout the earth.—Matt. 24:14; 28:19, 20.

DRAMAS AN ASSEMBLY FEATURE

The first three days of the assembly featured Bible dramas. One, entitled "God Is Not Far Off from Each One of Us," centered around King Hezekiah and brought home to the audience the vital role of prayer in the life of Jehovah's servants. (2 Ki. 19:14-37; 20:1-11) Another was entitled "Jehovah's Name to Be Declared in All the Earth." It dealt with Jehovah's purpose to have his own name celebrated by the ruin of the arrogant, God-defying Pharaoh of Egypt in Moses' day. By implication conventioners could discern that God will once again act as he did with ancient Egypt, bringing an end to all God-dishonoring human rulerships.

A third drama, entitled "Are You Whole-souled in Service to God?", showed how easy it is for a Christian to slip into a condition that would be tantamount to offering lame or sick sacrificial victims to Jehovah. This was happening in the days of Governor Nehemiah of ancient Israel, who lived during the fifth century B.C.E. The conventioners realized that the prophet Malachi's warnings to God's people back there surely apply with even greater force today. (Mal. 1:6-14) There are so many distractions and apparently legitimate activities that tend to cripple one's service to God. Pleasing Jehovah requires that one be whole-souled in one's service to God.

NEW PUBLICATIONS THRILL ASSEMBLY DELEGATES

A feature of the assembly's first day was the release of a booklet entitled "Jehovah's Witnesses and the Question of Blood." A talk by the same title emphasized that in

ancient Israel blood, apart from its function inside the body, served only sacrificial purposes. (Lev. 17:11) The Bible's prohibition against eating blood, the speaker explained, was not merely a health measure. Rather, it stemmed from the fact that Jehovah decreed blood to be something sacred. The new booklet will help Witnesses to explain to doctors and hospital representatives the Bible's view on blood.

As this discussion about blood progressed, conventioners found interesting the fact that half of Christendom's churches observed the Biblical prohibition against eating blood right down to the twelfth century C.E. The other half, the Eastern Church, observes it down to this day. And did you know that Martin Luther recognized the validity of the ruling against the use of blood by the Jerusalem council?

It was emphasized repeatedly that objection by Jehovah's Witnesses to blood transfusions is not based primarily on medical grounds, but mainly on the fact that God's

Word commands Christians to 'abstain from blood.'—Acts 15:19, 20, 28, 29.

Following the final talk on the assembly's second day, came the exciting news of a new pocket-sized book, *Our Incoming World Government—God's Kingdom*. Among other things, the publication thoroughly discusses several chapters in the book of Daniel, such as chapter two (about Nebuchadnezzar's dream image), chapter four (a vision regarding a great tree) and chapters seven and twelve.

A further thrill came on the third day of the assembly with the release of another new pocket-sized book, *Life Does Have a Purpose*.

NEWLY BAPTIZED ONES TESTIFY TO BENEFITS

A highlight of each assembly's second day was the baptism. What a joy to see so many new ones respond to Jehovah's goodness and offer themselves in dedication to his service! At the 108 assemblies in the United States, a total of 7,691 presented themselves for baptism.

These newly baptized persons related many experiences that showed how Bible truth had benefited them. For example, at the Lubbock, Texas, assembly, a man, who had been in and out of trouble since the age of fourteen, related that he started using all kinds of drugs while in school. "Most of the time I stayed on drugs all day," he said. To finance the costly habit, he stole. But then this man learned the Bible's view of drug abuse and gave it up. "That is why I love God's truth so much," he explained, "because it set me free from all the bad habits I had. Now I can see a future ahead of me. One with a purpose. Now instead of getting 'high' on drugs, I have something better to live for."



Delegates admire booklet "Jehovah's Witnesses and the Question of Blood"

A man baptized at the Knoxville, Tennessee, assembly explained how he had tried to prove Jehovah's Witnesses wrong. "To my surprise," he related, "I found that they were right and I was wrong. With the help of Jehovah's holy spirit I have overcome many obstacles. I was a compulsive gambler, a heavy drinker, a heavy smoker. One of my biggest problems was my speech, which was extremely profane." He was able to overcome all these problems, and so he said: "I am thankful to Jehovah for the blessings that I have received through his Word."

At the Hallandale, Florida, assembly a woman related this experience: "I was born in Judaism and raised in a Jewish but not a religious home. From a very early age I searched everywhere and among all the religions for the true God. Finally, I felt that all religions were hypocritical. Discouraged and almost hopeless, I married a Moslem and converted to Islam. In time I had two children. How was I to raise them in this horrible world—when I couldn't find the answers myself? I visited Persia hoping to find answers to life's perplexing questions. But I did not find them. After I got home from Persia, I prayed with tears: 'God, if you are really there and if there is a true religion, PLEASE help me to find it.'

"That was my prayer for almost three months. Happily one morning, a Witness greeted me as I answered her knock on the door. I told the Witness: 'I have heard it all; I am convinced there is nothing more you can tell me about religion.' The Witness answered: 'I think I know something you haven't heard.' I remarked: 'What could that possibly be; I have heard it all!' She answered mildly: 'I know that all the religions you have looked into haven't told you about God's kingdom and how it will bring peace and restore this earth to a Paradise.'

"She was right! No other religion had ever told me this! Within one week the seeds of Bible truth took root in my heart, and I *did* have something really concrete and sure to teach my children. At last my search for the true God and the answers to my questions ended. Soon after my studies began, my mother, father, sister and her friend and my husband began studying the Bible and had the opportunity to find the same satisfaction and peace of mind that I had found when I learned about Jehovah and his wonderful purpose for all mankind."

MORE ENCOURAGEMENT

The final day of the assembly had the theme "Loyal Workers Inherit the Promises." The conventioners received more benefits as they were warned about the snares of materialism and self-indulgence. The speaker emphatically reminded the assembly delegates that to strive for a comfortable "normal" life in these times could be dangerous. We could be placing our own desires ahead of Jehovah's will. Even when we think that we are doing very well, it is good to accept humbly the fact that we can always improve in some way.

The convention's last speaker told about the establishment of "Pioneer Service Schools," an arrangement for training full-time preachers of God's Word. Truly benefits abounded from this "Joyful Workers" District Assembly! It encouraged the conventioners to put forth increased efforts to serve Jehovah and thereby demonstrate genuine appreciation for what they had seen and heard.

Would you enjoy learning how the Bible can benefit you? There is no need to wait till the next assembly of Jehovah's Witnesses. Why not contact the Witnesses locally? They will be happy to assist you right away.

OBEDIENCE TO THE GOOD NEWS

A WAY OF LIFE

"What is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:8.

IT IS a common thing today to see people who profess to believe the tenets of a religion, but who fail to follow these teachings in their everyday life. Often people consider religion as something to which to "belong," but not as something to influence their actions in homelife, in business, in dealing with others.

² However, true Christianity is not a matter of outward appearance. In fact, in Christianity's early days it was called "The Way," because it was more than formal worship. (Acts 19:9, 23) It was a WAY OF LIFE permeated by the worship of God, guided by his spirit. (John 4:23, 24; 1 Cor. 2:11-13) Throughout the Christian Scriptures we find strong expressions that allow for no halfhearted service to God. The person wishing to be a real Christian is told: 'Make your mind over,' "be made new in the force actuating your mind" and "put on the new personality." (Rom. 12:2; Eph. 4:22-24) Along with zealous witnessing, good conduct is continually emphasized.—1 Pet. 1:15; 2:12; 3:16; 5:12.

³ Accordingly, true Christianity reaches into every aspect of life, of the individual and of the family. The Christian must love and serve God 'with his whole heart and

whole soul and whole mind and whole strength.' (Mark 12:30) This leaves out no part of his body, his life or his personality.—Matt. 22:37-39.

IS BEING A CHRISTIAN BEYOND HUMAN ABILITY?

⁴ Is it, then, an extremely difficult thing to be a Christian? Does God require more than is reasonable, or demand something "great" or beyond human ability? No. He said to his ancient people Israel: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:8.

⁵ What is really difficult or unreasonable about this requirement? Actually, God is pleased if people live as they were created naturally to live—as they *ought* to live—that is all. It is true that following this course in a world that has deviated from God's standards will bring opposition and difficulty. (John 16:33; 2 Tim. 3:12) But the fact is that the person who lives by God's standards is freer in conscience, has greater peace of mind and, in addition, possesses a purpose in life and a hope ahead.—1 Tim. 4:8; 6:6-8.

1. How do people today often view their religion?

2. Why was Christianity, in the first century, called "The Way"?

3. To what extent does true Christianity affect an individual's life?

4, 5. (a) Does God require very difficult or unreasonable things of the Christian? (b) Does the difficulty of being a Christian overshadow its advantages in this world?

⁶ In view of our imperfection, it may seem difficult for a person to follow Bible principles and to produce their good fruitage. True, imperfect persons make many mistakes, some serious, but Christ's propitiatory sacrifice was given for this very reason. It allows the repentant Christian to approach God to receive forgiveness, and God's spirit helps the Christian to make over his personality—to change his ways to conform more and more to God's ways. (Heb. 4:15, 16; 2 Cor. 3:17, 18) The apostle John wrote to fellow Christians: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours [anointed Christians'] only but also for the whole world's [the sins of all others of mankind]."—1 John 2:1, 2.

HOW IMPORTANT IS THE BIBLE AS A GUIDE IN LIFE?

⁷ Appreciating the need for God's guidance in order to follow his righteous principles, Christians will make Bible study a regular part of their lives. They hold firmly to the apostle Paul's declaration that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, *completely equipped for every good work*."—2 Tim. 3:16, 17.

⁸ So, the entire Bible, both the Hebrew Scriptures, or "Old Testament," and the Greek Scriptures, or "New Testament," comprises the complete Word of God, wholly true and inspired by God as a guide for the Christian in all his ways. However, this does not mean, as some Fundamen-

talists believe, that it is all to be taken literally. It is true that there are many literal commands. But there is much history and there are also many *symbolic* and *pictorial* statements. For example, world governments are sometimes represented by beasts. (Dan. 8:1-8, 20-22; Rev. 17:3, 9-12) And a "day" may be a twenty-four-hour day or may stand for a period of years. (Gen. 2:4; John 8:56) The context and other related statements in the Bible help the student to distinguish which texts are literal and which ones are symbolic and prophetic.

⁹ Viewing the Bible in this way, Christians study the Christian Greek Scriptures, which contain many direct commands and laws, and also the Hebrew Scriptures, which set forth many principles, illustrations, prophecies and a record of actual historical events that reveal God's attitude and view on matters of life. (1 Cor. 10:11) Throughout the entire Bible there are many incidents and events that demonstrate God's way of dealing with various situations and circumstances. All these things acquaint one with the personality of God and help the Christian to "have the mind of Christ," who knows God more intimately than anyone else does.—1 Cor. 2:16; Matt. 11:27.

IS THE CHRISTIAN'S LIFE AN ASCETIC ONE?

¹⁰ The life of the Christian, therefore, is not a matter of a code of rules or ritual. Christ's life reflects the spirit and the love the Christian must strive to develop. (Matt. 5:44; 1 John 5:3) Jesus was a man who pleased God in every respect. (John 8:29) He did not commit any unrighteousness. But even though he was perfect he was not an ascetic. He attended weddings and feasts, he appreciated the good things in life. (John 2:1-10; Luke 5:29; Matt. 11:

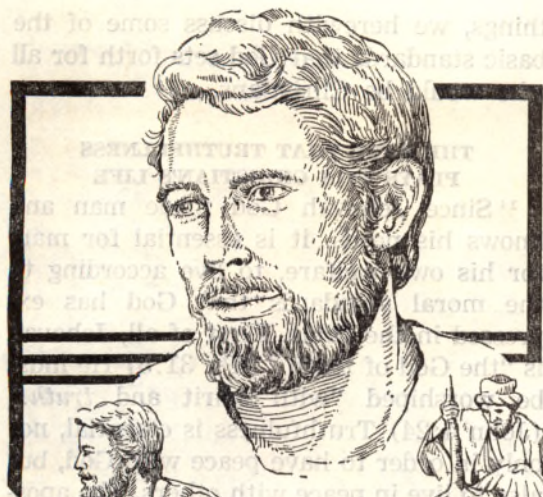
6. What provision has God made so that we can be successful in the Christian course, even though we are imperfect?

7. How do true Christians regard and use the Bible?

8. If we accept the Bible as inspired, is it all to be taken literally? Give examples.

9. Why is the entire Bible of value to the Christian?

10. How did Jesus' life on earth show that he was not an ascetic or that he lived by ritual?



Jesus was pleasing to God,
compassionate toward others,
but not an ascetic . . .



And he manifested none of
the pride and supercilious
attitude of the Pharisees

18, 19) He exhibited moderation in everything and did not demand of himself or of others more than what was reasonable. (Mark 6:31; John 4:6) Jesus enjoyed life and the work that he did of helping others to know about God. (John 4:34) He did not constantly make comparisons between his righteousness and the mistakes of others. He had compassion and mercy toward people. (Matt. 9:36; Mark 1:41) However, he condemned wrongdoing and exposed hypocrisy.—Matt. 15:1-9; 23:23-32.

¹¹ In these things Jesus set the pattern

11. (a) Should Jehovah's Witnesses use their imperfection as an excuse for sin, or exult in their own righteousness? (b) What conflict does every Christian undergo, as described by the apostle Paul?

for Christians. Of course, they recognize that, unlike Jesus, they are not perfect, but they strive earnestly to follow his pattern. They try to avoid wrongdoing but realize that what righteousness they have is due to the mercy of God and is a result of following the Bible. It is not something to be credited to themselves. They recognize, as did the psalmist: "If errors were what you watch, O Jah, O Jehovah, who could stand?" (Ps. 130:3) They know that they are sinners and sometimes do wrong things, even as the apostle Paul himself said:

"I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight

in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."—Rom. 7:21-25.

¹² Therefore, the person who is truly following "The Way" tries to avoid being "righteous overmuch" or "excessively wise," in the sense that he does not assume an air of wisdom or self-righteousness and look for the faults and poor judgment of others. (Eccl. 7:16) But he sincerely makes righteousness his aim. He does not weakly give in to wrong desires or succumb to pressures that would force him to commit serious wrongs, breaking his integrity toward God. Nonetheless, imperfection will at times cause him to make mistakes and to sin. If he does commit a sin, he acknowledges it and repents, asking forgiveness through prayer to Jehovah in Christ's name. (Acts 10:43) He relies on Christ's perfect sacrifice as a basis for forgiveness of sins. (1 Tim. 2:5, 6) *Then he puts forth every effort not to repeat that sin.* He knows that to take up a course of sin would result in loss of God's favor. The "good news" that he has found he gives to others out of love for them. As a zealous proclaimer of the "good news," he tries to help people to see the need for faith and the importance of conforming their lives to Bible principles. He holds up as examples Jesus Christ and other persons whose lives of faith are described in the Bible.—Heb. 11:1-12:3.

¹³ Since obedience to the "good news" involves the Christian's conduct in all

things, we herewith discuss some of the basic standards that God sets forth for all who would be Christians.

THE PART THAT TRUTHFULNESS PLAYS IN A CHRISTIAN'S LIFE

¹⁴ Since Jehovah God made man and knows his needs, it is essential for man, for his own welfare, to live according to the moral standards that God has expressed in the Bible. First of all, Jehovah is "the God of truth." (Ps. 31:5) He must be worshiped "with spirit and *truth*." (John 4:24) Truthfulness is essential, not only in order to have peace with God, but also to live in peace with others. The apostle Paul counsels Christians: "Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor."—Eph. 4:25.

¹⁵ Think of what "truth" means in the family circle. If "truth" is always spoken, there is trust between family members. There is respect and closeness between husband and wife. The 'communication gap' does not exist. Children are anxious to let their parents know what is going on in their lives, for they are confident that they will receive consideration and guidance in solving their problems. They also know that their parents are not saying one thing and doing another. They can count on their parents for help in any situation.

¹⁶ Jesus Christ said: "I am the way and the *truth* and the life." (John 14:6) The "way" for the Christian is to think, feel and act as Jesus did. This requires him to follow the "truth" in all its aspects, just as Jesus fulfilled all things that God had set forth for him. The following article discusses some other requirements of that "way."

12, 13. (a) How do Christians avoid being "righteous overmuch" or "excessively wise"? (b) When sin overtakes a Christian witness, what does he do about it? (c) Why do the Witnesses take the "good news" to others?

14, 15. (a) Why must Jehovah be worshiped 'with truth'? (b) What does "truth" mean to the family circle?

16. How do Jesus' words at John 14:6 emphasize the need of truthfulness on the part of the Christian?



THE WAY OF LIFE —NARROW BUT FREE

JESUS CHRIST said: "Narrow is the gate and cramped the road leading off into life." (Matt. 7:14) The Greek word that Matthew used in reporting Jesus' words "is used figuratively in Matt. 7:13, 14, of the gate which provides entrance to eternal life,

1. In Matthew 7:14, what is the sense of the word "narrow"?

narrow because it runs counter to natural inclinations."—W. E. Vine's *Expository Dictionary of New Testament Words*.

² The 'narrowness' of "The Way" is therefore not a narrow-mindedness, an oversolemn way. It is not a way of isolation, as in a monastery. It is a 'narrowness' in the sense of not being loose, purposeless, vacillating. It is "narrow" in that it restricts one as to harmful things. True freedom is not license to do just anything a person desires, because this would infringe on the freedom of others. It would soon become no freedom, for it would lead to strife, hatred, even murder. The laws of world governments, for example, if not obeyed at all, would result in anarchy and such terrible conditions that no one would have any real freedom or happiness.

³ The Christian, just as everyone else, has many imperfections and faults. When he tries to correct these, the imperfections of the flesh make him feel miserable because of the fight he has to put up against them. (Rom. 7:24) In Luke 13:24, Jesus said: "Exert yourselves vigorously* to get in through the narrow door." It takes exertion, just as is experienced by the runners in ancient and modern Olympic Games, not because the "way" to life is in itself disagreeable or in any sense objectionable, but because the world and our own imperfect personalities exert pressures against us. The standards of "The Way" are high, but

* "Agonize," "be struggling"; see Vine's *Expository Dictionary of New Testament Words*, under "strive"; Authorized Version, marginal reading; Kingdom Interlinear Translation.

2. How is the 'narrowness' of "The Way" not a restriction of true freedom?

3. How is the Christian's course one of 'exertion'?

meeting them gives the greatest satisfaction, joy and freedom.

⁴ Honesty is one of the requirements of "The Way" that makes it narrow. What real feeling of security and happiness can a person have in a world where he cannot trust his fellowman? Therefore, Christians follow the way of honesty, not in word only, but also in deed. (1 John 3:18) A true Christian will not steal or practice extortion. He will not "cut corners" in business in an underhanded or illegal way, misrepresenting matters, taking payoffs or kickbacks. He will not make deals "under the table" or offer bribes for special favors or privileges. (Ex. 23:8; Ps. 26:9, 10) Even items found are returned to their owners wherever possible, with no reward asked or desired.—Deut. 22:1-3.

⁵ But can a Christian consistently follow this course in a world system that is operated on dishonest principles, or selfishness? Those who follow true Christianity have experienced some hardships, even losing jobs because of refusal to do something dishonest for their employers. But, generally, they have found that, because they work hard to earn the money that they are paid, their employers respect them and they are often given greater responsibilities. They are recognized as reliable, conscientious and trustworthy and able to get along well with others. It takes courage to stand up for honesty, but the Christian can rely on the Bible's counsel and God's promise at Hebrews 13:5, 6: "Let your manner of life be free of the love of money, while you are content with the present things. For he has said: 'I will by no means leave you nor by any means forsake you.' So that we may be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?'"

4. Why can the true Christian be trusted, as shown by the scriptures cited?

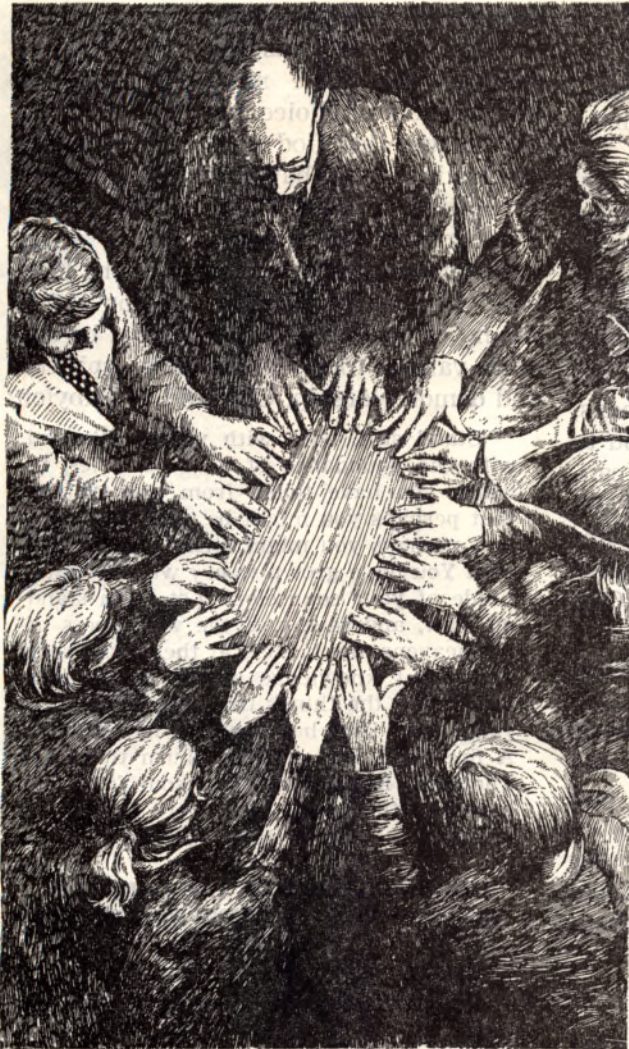
5. Can a Christian follow the course of honesty in this world?

MORAL UPRIGHTNESS ESSENTIAL TO THE WAY OF LIFE

⁶ Anyone who reads the Bible knows that moral uprightness and cleanness are indispensable to the way of life of the Christian. However, many people today say that this view is outdated and that the "new morality" of looseness and permissiveness is liberating people for a fuller life. Is this true? Look at today's situation. What is the fruitage of the "new morality"? Heartaches, broken families, diseases and death. Immorality cannot enter into the way of life of any person without damaging his happiness. The apostle Paul describes the effects of immorality, and we have the situation today as glaring proof of the truthfulness of what he said. He wrote concerning some who followed the way of permissiveness:

"Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish . . . Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them, even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created . . . That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting."—Rom. 1:21-28.

6. (a) What is the fruitage of the "new morality"?
(b) How does the apostle Paul describe the course of immorality and its fruitage?



People everywhere need guidance. Many turn to spiritism. Does this really improve their situation?

those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth."

(Col. 3:5-8) Those who have followed this way to the best of their ability, seeking help from God, have found a far happier life by avoiding immorality and these other bad things named by Paul.—1 Tim. 4:8.

DOES SPIRITISM GIVE PROPER GUIDANCE?

⁸ People really need help today. There is much perplexity, and, not knowing which way to turn, they are attracted to many sources that claim to give guidance. One of these is the occult: spiritism, fortune-telling, and the like. Will looking to such sources put a person on the way to life? Do they not give spiritual guidance? No, rather, the Bible classifies spiritism among the "works of the flesh" because it gratifies, not spiritual, but fleshly desires.

(Gal. 5:19-21) Jehovah's Word reveals his attitude toward all forms of spiritism or occult practices, and toward those who seek help therefrom. He said to his ancient people Israel:

"You must not learn to do according to the detestable things of those nations [in Canaan]. There should not be found in you . . . anyone who employs divination, a practitioner of magic or anyone who looks for omens or a sorcerer, or one who binds

8. (a) Why do many persons seek information from occult sources today, and does this give spiritual guidance? (b) How do the Hebrew Scriptures reveal God's viewpoint as to spiritism?

⁷ Then the apostle went on to name the many crimes and degrading practices that we see prevalent all over the world today. (Rom. 1:29-32) In another letter, he said to Christians: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. On account of those things the wrath of God is coming. In

7. What change does the apostle show is necessary in the person who becomes a Christian?

others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah." —Deut. 18:9-12.

⁹ Since spiritism is condemned by God, it becomes obvious that a person appealing to spiritism for knowledge or help is not appealing to God. He is looking to a source opposed to God, and the Bible identifies that source for us. The apostle Paul wrote to Christians: "The things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. You cannot be . . . partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?"—1 Cor. 10:20-22.

¹⁰ So, when anyone bypasses God's Word and looks to something else besides God to guide him in a problem of life, he is disavowing God and is falling into the hands of the worst enemies of God and men, the wicked demons, angels who rebelled and who operate under the "ruler of the demons," Satan the Devil.—Luke 11:15; 1 Pet. 3:19, 20; 2 Pet. 2:4; Jude 6; Eph. 6:11, 12; 2 Cor. 4:4.

ASTROLOGY NO RELIABLE GUIDE

¹¹ As for astrology, it, too, denies God and his sovereignty over mankind. Moreover, it denies man's own free will. According to astrology, man is not a free moral agent; every aspect of his life is governed by the position of the stars and planets, so that, in substance, man is a mere robot. But man was made in God's image and likeness. He has a will of his

9. To whom is a person actually appealing when he seeks knowledge by spiritistic means?

10. What is the great danger into which one will fall who looks to spiritism?

11. (a) What created faculty in man does astrology deny? (b) Rather than our consulting the stars, what does the Bible counsel? (c) What did the practice of various forms of spiritism do for ancient Babylon?

own. He can choose what course he wants to take and can thus determine his own destiny. The Bible repeatedly mentions this freedom of choice and counsels choosing the way that God outlines, if one wants everlasting life in happiness. (Deut. 30:19, 20; Matt. 6:33; Acts 17:26, 27; Rev. 22:17) Furthermore, God warns not to be "struck with terror even at the signs of the heavens." (Jer. 10:2) Ancient Babylon was an enemy of God, and was destroyed because of its various forms of astrology, spiritism and demon worship. God said to Babylon:

"Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth; that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame. . . . There will be no one to save you."—Isa. 47:12-15.

THE OBLIGATION OF THE CHRISTIAN CONGREGATION TOWARD PRACTICERS OF SIN

¹² In harmony with God's viewpoint and the standards that he has set forth in his written Word, in order to maintain God's favor the congregations of Jehovah's Witnesses must keep themselves free from accusation of wrongdoing. They must be clean in the sight of God. Therefore the congregations require that their members maintain the Christian way or manner of life. Those who insist on violating the Bible principles of truth, morality and honesty, as well as persons involving themselves in spiritistic practices, must be expelled

12. (a) Why must the Christian congregation be maintained free from the practice of wrongdoing, and what is done to ensure this? (b) How does the action taken toward wrongdoers make life pleasurable in association with the Christian congregation?

or disfellowshipped from the congregations. (1 Cor. 5:11) Thus, the corruption and deterioration that have ruined the religious denominations of Christendom do not gain a foothold in the truly Christian congregation. It is a real pleasure to associate with spiritually clean people in the clean, pure worship of Jehovah God.

¹³ Moreover, obedience to the "good news" of God, seeking first the Kingdom and God's righteousness, is the satisfying, happy way of life *now*. Furthermore, God will not give life on earth under his Kingdom rule to those who would disturb its cleanness and tranquillity. In the apostle John's vision, recorded in the last book of the Bible, he reports:

"I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. With that I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.'"—Rev. 21:1-4.

¹⁴ Could lying, fornication, adultery, homosexuality, drunkenness, drug abuse, spiritism, astrology, occult practices, gambling, extortion, strife and murder find a place in such a human society? Could an earth infiltrated by these bad things be free from tears and death? By no means. God himself goes on to assure us of this, saying: "But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will

be in the lake that burns with fire and sulphur. This means the second death." —Rev. 21:8.

¹⁵ But as for those whose hearts lean toward what is right, and who really desire life in peace with their fellowmen, Jehovah God has not left them without help. He has kindly provided sufficient strength, courage and assistance from fellow Christians to follow the way of life that is pleasing to Him and that gains his smile of approval. The inspired writer says: "Seeing, therefore, that we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time." —Heb. 4:14-16; compare 1 Corinthians 10:13.

¹⁶ What a marvelous arrangement God has made for mankind to approach him, gain his favor and walk in the way of obedience! And while those who choose to obey him are walking in the way of life, he kindly provides help to give the strength beyond what is normal, so that one sincerely following the way of obedience can be sure to walk in "The Way" successfully. (2 Cor. 4:7; Isa. 40:10, 11, 29-31) Furthermore, there is freedom—peace of mind, purposefulness, freedom from morbid fear of economic conditions, wars and death. There is greater latitude in helping other people, because the true Christian has something to give that really brings help and comfort.

13. What advantage does obedience to the "good news" provide now and in the future?

14. In view of Revelation's description of the "new earth," will the practitioner of immorality, spiritism, extortion, and so forth, find himself there?

15. What help does God assure the one who sincerely desires to do what is right?

16. If a person hears the "good news," starts walking in "The Way" and continues in this course, can he be sure of a successful outcome?

What did the Wise Man Mean?

Wisdom Is Not Always Appreciated

In this world, things often turn out quite differently from what a person might expect. As King Solomon noticed: "The wise may be without food and those having knowledge may be in disfavor." (Eccl. 9: 11) A basic reason for this is that humans often judge by outward appearance instead of by the actual state of affairs.

Wise King Solomon provided a notable illustration of this, one that was "great" to him. We read: "Also this I saw as respects wisdom under the sun—and it was great to me ["made a deep impression on me," *New Berkeley Version*]: There was a little city [a very insignificant place], and the men in it were few [hence, with little manpower available to defend it]; and there came to it a great king, and he surrounded it and built against it great strongholds. And there was found in it a man, needy but wise, and that one provided escape for the city by his wisdom. But no man remembered that needy man." (Eccl. 9:13-15) Had it not been for that needy wise man, the city would have fallen into the hands of the "great king." As it was, that poor man's wisdom proved to

be superior to the king's siegeworks and fighting men. Nevertheless, the people, instead of feeling indebted to the needy man, forgot all about him after the danger had passed.

Solomon drew the following conclusion from this: "Wisdom is better than mightiness; yet the wisdom of the needy one is despised, and his words are not listened to." (Eccl. 9:16) Yes, when a man does not have an elevated position or prominence, his words are all too often ignored. Little weight is attached to them. Sometimes, perhaps as a last resort, the wise words of a needy person are acted upon, but once the crisis is past he is granted no honor.—Compare 1 Corinthians 1:26, 27; 2:8-11.

Still, wisdom is of great value and certainly is not always disregarded simply because of its having an unpretentious source. Solomon continued: "The words of the wise ones in quietness are more to be heard than the cry of one ruling among stupid people. Wisdom is better than implements for fighting, and merely one sinner can destroy much good."—Eccl. 9: 17, 18.

As the wise man here pointed out, it is far better and more logical to listen to the calm, dignified expressions of wise persons, however lowly, than to the shouts of a ruler who draws his popular support from subjects who demonstrate, in their ways and actions, a stupid outlook on life. As illustrated in the case of the needy wise man, far greater benefit can be gained with wisdom than with fighting equipment. However, just one sinner or foolish man can cause untold trouble. By his wrong reasoning, perhaps loudly expressed, or by his bad acts, he may frustrate the best of plans, ruin the reputation of a community or squander energies and resources. (Compare 3 John 9-11.) Truly, wisdom is to be preferred even when men fail to appreciate those who have it.

Insight on the News

- Why is the world so disunited in spite of efforts by many apparently sincere and dedicated world leaders? Philippine educator Primo L. Tongko commented on one factor in "PHP" magazine.

Source of World Disunity?

He observes that "national anthems and national flags have frequently given rise to a very questionable human motive of extreme or blind love of country, they have tended to make people fanatically nationalistic, so much so that sometimes they have not been ashamed even to say, 'My country right or wrong.'"

"Nationalistic attitudes" have filled the "pages of history with continuous wars for conquest, colonization, exploitation and oppression," Tongko notes, "thus giving rise to all kinds of prejudices, suspicions and hatred that now divide the world."

Then he asks: "Is it not high time that we reverse the course of history from that of division to that of union, by getting rid of or abolishing these practices that have caused the sad state of affairs we now have in our divided and confused world?"

As a result of their Bible training, Jehovah's Witnesses world wide have long ago done this. Already demonstrating a unique international unity, they decline participation in such nationalistic practices and the hateful conflicts these encourage.

- Since chimpanzees can be taught certain sign communications, have they reached the mental level of a small child on the evolutionary scale?

Chimps and Language—Almost Human?

Research recently reported in "Science" magazine indicates not. Six deaf children aged one and a half to four years were watched to see how well they would communicate with their mothers without any prior training in a standard sign language.

Not only did the little ones develop signs of their own to represent objects or actions, but they also frequently linked signs together in the equivalent of sentences. The children's mothers were found to have little influence on this "language." In fact, the tots "produced

many more multisign phrases . . . than did their mothers," note the researchers.

But what about chimp language feats? "This achievement [of human babies] is cast into bold relief by comparison with the meager linguistic achievements of chimpanzees," declares the report. "While chimpanzees seem to learn from manual language training, they have never been shown to spontaneously develop a language-like communication system without such training."

"On the other hand," the report says, "even under difficult circumstances, the human child reveals a natural inclination to develop a structured communication system." Why this "natural inclination"? Surely because humans are not the product of evolution, but were created "in God's image."—Gen. 1:26, 27.

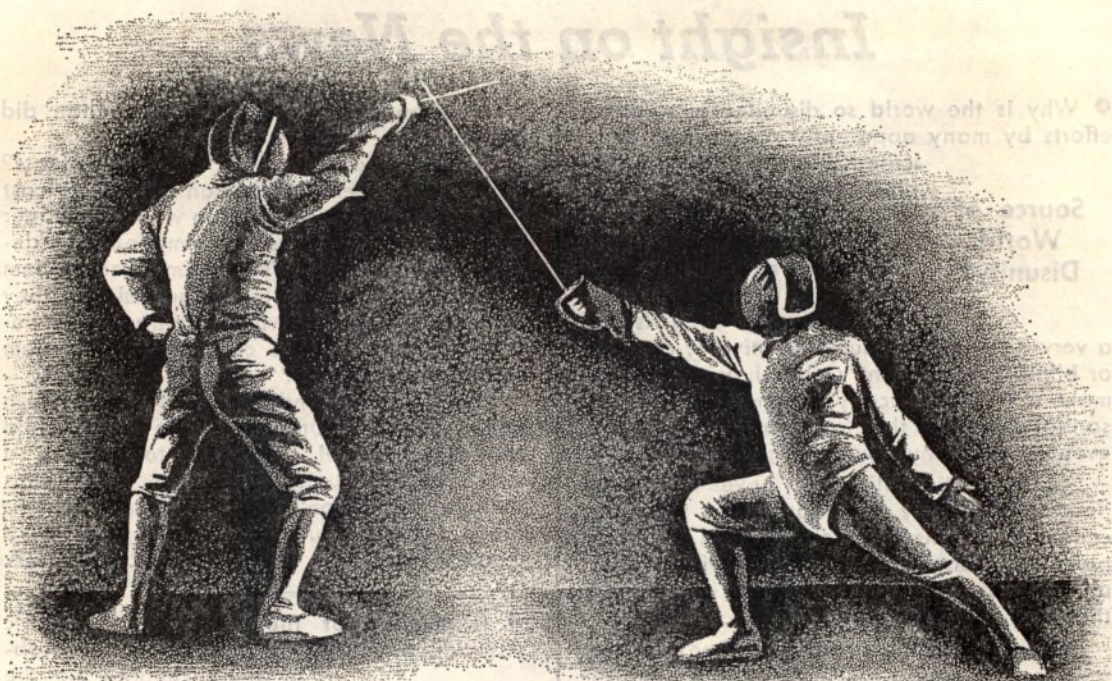
- A meeting of the American Psychiatric Association considered the emotional problems of children of the rich. One psychiatrist discussed fifteen children of millionaires whom he had treated, describing these children of the "golden ghetto" as "emotional zombies."

Children of the "Golden Ghetto"

The report in the Los Angeles "Times" says that they were generally "defensive, self-centered, mildly depressed, bored, shallow, disinterested in work, short on values, goals or ideals, and operating on the notion that they could spend their way out of all frustrations."

What causes this poor personality development? "With the majority of these patients," said the psychiatrist, "the villain is not the money but the parental relationship. These are deprived children; they have no valuing, interested parents. What the family has gained in money it has lost in feelings, and at times even common sense. Some of the most simple sensible child-rearing practices are beyond the parents' imagination."

This is why the Bible states that it is not money itself, but the "determination to be rich" and the "love of money" that "is a root of all sorts of injurious things." Parents who are motivated by this desire above all else often find that they "have stabbed," not only themselves, but their children "all over with many pains."—1 Tim. 6:9, 10.



WE WERE ENTHUSIASTIC FENCERS

AT THE age of thirteen I saw a movie based on Alexandre Dumas' novel "The Three Musketeers." I was enchanted by the art of fencing, as well as the mutual friendship of those three men whose slogan was "one for all and all for one."

At the time, I was going to a secondary school in an eastern European country, and became a member of a fencing club. I was enraptured, and did my best to master the techniques. Because I made good grades at school, my parents did not object to this new fancy of mine.

Eventually, at age nineteen, I enrolled at the University to study law. But the first thing that I did was to seek out the University fencing club, where there were excellent coaches. Both boys and girls belonged to the club.

One of the girls, Mary, drew my attention. She displayed unusual skill, knowing how to force her opponent to respond to her own style and to maintain absolute control of the situation. I looked forward to a duel with her, fully appreciating all the subtle tricks of fencing that she employed.

In time, three of us boys in the club came to be very close companions. There was John, who was studying natural science, and Paul, who was a mathematics and physics student. Both were fully committed to fencing, although they had been involved in the sport only a relatively short time.

The three of us would spend parts of our vacations together in picturesque mountains. And that's where our friendship was

born. Soon we discovered that we complemented one another very well. John had immediate, and sometimes even unrestrained, enthusiasm, which Paul attempted to rectify with his concrete opinions. The three of us, the same number as in Dumas' novel, became good fencers and inseparable friends.

During our holidays we worked out plans for the coming fencing season. We devoted almost all our leisure time to the physical and psychological preparation for the competitions that we so much enjoyed.

But there was also Mary. Actually she excelled us in fencing finesse and elegance. She shone in many important tournaments. And so, in time, the four of us came to enjoy a unique relationship.

A THREAT TO OUR UNITY

When I turned twenty-two, we took part in a skiing tour arranged by our fencing club. It was there that Mary surprised us by talking about some changes that would affect the whole world, and she quoted something from the Bible—the twenty-fourth chapter of Matthew's Gospel. Each of us responded negatively. I simply said: "There are certain values in the world that I am not going to abandon because of some questionable prophecy."

About a month later Mary came to the fencing club looking quite changed. By this time we had known each other for about two and a half years. She packed up her fencing gear, said good-bye and left. To say the least, we were shocked, for it seemed as if she was leaving for good. We called her up and asked whether we *couldn't* pay her a visit that very evening. She agreed.

That evening we encountered an entirely different person—someone whom we had never seen before. Mary, who was always able to score masterful hits with her foil, to parry attacks promptly, and to join in our laughter, now had tear marks on her

face. But at the same time she appeared confident. She opened her Bible and read in a serious voice: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore."—Isa. 2:4.

When she finished, she looked at us and there was a great question mark in her eyes. I think she expected our approval when she said: "I want to serve Jehovah, our God, and abide by the principles of the Bible. I no longer want to learn to fight, and fencing is a martial sport."

I felt crushed, sensing that my dreams of the musketeers' friendship were collapsing. Later I told John, who was closest to me, that, at all costs, we must bring Mary back to our fencing school.

"Yes, of course," John agreed, "but how? I certainly don't agree with Mary's decision," he said, "but I admire it. It takes a good deal of courage to make such a decision."

EFFORTS TO CHANGE MARY'S MIND

In order to get Mary to change her decision, I borrowed a Bible and began reading it. I discovered what I was looking for in the Song of Solomon, chapter three and verses seven and eight, which reads: "Look! It is his couch, the one belonging to Solomon. Sixty mighty men are all around it, from the mighty men of Israel, all of them in possession of a sword, being taught in warfare, each one with his sword upon his thigh because of dread during the nights."

I was elated by this discovery. I couldn't help saying aloud: "So the Bible not only does not condemn the bearing of arms; it directly exhorts us to use them!" I wrote Mary about my discovery. Before long I received her answer. She showed me that in ancient days, before the coming of Christ, servants of God were at times

authorized to fight with literal swords, but that the weapons of true Christians are entirely different. Her letter explained:

"Robert, God's servants are like a special army, ready to master any task. And that's why they are armed. The armament of God's servants is like that of Roman legionnaires, described by the apostle Paul in his epistle to the Ephesians [6:14-17]: 'Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, and with your feet shod with the equipment of the good news of peace. Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. Also, accept the helmet of salvation, and the sword of the spirit, that is, God's word.'"

"Even this armor," she continued, "is not in itself sufficient. We must learn to abide by the principles laid down in God's Word. Only then will we be like that man, about whom Jesus says in Matthew [7:24-27]: 'Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass. Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great.'"

Still, from what Mary was saying, I couldn't see any good reason that I should quit fencing. Paul, too, was doing what he could to get Mary to change her mind. He even began to study the Bible with Jehovah's Witnesses. We weren't afraid of his being influenced, knowing his purely materialistic outlook.

At the same time, we continued our fencing. In fact, I did so to the neglect of my law studies. Paul encouraged me to study more. I resented his counsel, but for my refusal to heed it I paid by having to repeat a whole year of my studies. Paul, on the other hand, had excellent grades, and because of that my attitude toward him became even more standoffish. When I complained to John, he retorted that Paul, unlike us, attached some weight to his studies.

GETTING TOGETHER AGAIN WITH MARY

Having not seen Mary for three months, John and I decided to call on her. She listened eagerly to the news from the fencing school and then sighed: "What a pity we don't see one another the way we used to. What would you say to the idea of meeting regularly to read something nice together—perhaps even the Bible? I know you like dramatic reading." We agreed.

We started to read Matthew's Gospel, but we didn't stick to dramatic reading alone. We also discussed the meaning of what we were reading. Once I wondered aloud about man's responsibility toward the God of the Bible. John interrupted: "Listen, Robert, where did Jesus receive his moral strength that enabled him to forgive those who had wronged him so greatly?"

This was the sort of question I couldn't answer, but I realized that it must be somehow connected with Jesus' relationship with God. Because we wanted to know the true answer to these religious questions, we began to study the Bible with one of Jehovah's Witnesses recommended by Mary. The Bible aid we used was called "The Truth That Leads to Eternal Life."

GETTING DOWN TO SERIOUS STUDY

We readily confided to Paul the insights that we were gaining in the course of our studies. Paul explained to us the conclu-

IN COMING ISSUES

■ **Do You Yearn for
"the Good Old Days"?**

■ **Consulting the Finest
Heart Specialist
for Our Times.**

■ **Reading the Bible
with Your Family.**

sions that he had come to, as a result of comparing the Bible with mathematics and physics. He often discussed with John the question of the extent to which the Bible agrees with biology.

Once both my friends were hotly debating the problem of whether the Bible does or does not deny the existence of brontosaurus. The debate went so far that they decided to stop their studies of the Bible. This dismayed me, and so I attempted to finish their debate, saying: "Look, I think that in this case the most important thing is not the scientific, but the moral question. And until I understand the problem of responsibility clearly, I shall continue my studies."

So I succeeded in calming down their fierce debate to such a degree that they also decided to continue their studies. Now it was John who thought that we were spending too much time fencing and arranged things so that the Bible study took place after fencing. I did not like this very much because this meant that we left off fencing two hours earlier than before.

Only a short time before this such a decision would have been unthinkable, but we were becoming increasingly attracted to the study of the Bible. In fact, we had become so engrossed that we underlined

with colored pencils those texts in the Bible that we liked best. And because we liked all the texts that were explained to us, our Bible soon shone in all colors!

WOULD I GIVE UP FENCING TOO?

I was slowly receiving an answer to my question about responsibility to God. Mary proved to be very helpful in this and so, after about five months, I confided to her that I was seriously considering dedicating myself to Jehovah, but that I would like to wait for Paul and John.

"Look, Robert," Mary answered, "I continued fencing in order to have a chance to talk with all of you, but none of you took me in earnest until I left. And then all of you suddenly began wondering why I had done it—and today you are all studying the Bible." This talk with her did a great deal to speed up my decision to dedicate my life to Jehovah.

Now I was faced with the same problem that Mary had: Should I stop fencing too? I pondered again over the words of the Bible that I had heard for the first time just sixteen months before: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore."—Isa. 2:4.

Before my eyes my ten years of fencing passed by. The early morning risings, the coaches, the bitterness of defeat and, recently, my successes, and the chance of advancing even farther in the sport. But I arrived at the conclusion that Mary had been right. And I understood her tears completely, because now my eyes were full of tears too. Yet, at the same time, I had the same confidence that she had.

WHAT ABOUT JOHN AND PAUL?

John and Paul were very surprised by my decision. But imagine my pleasure

when they, too, decided to put aside the steel foils and, together with me, stop fencing. John and Paul came to our Christian meetings, but they did not then feel the need of dedicating their lives to Jehovah and symbolizing this by water baptism.

It was a year after my own baptism that all four of us met again. What a joyful reunion it was—all of us by now were dedicated Christians! We had been enthusiastic fencers, full of determination and ambitions. But when we came to know God's will, we put aside our foils of steel and

took up the sword of the spirit, which is God's Word.—Eph. 6:17.

We realized in ourselves that "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." (Heb. 4:12) It is good to fight with this spiritual sword for the honor and glory of Jehovah God and this is now our greatest desire and continuous endeavor.—*Contributed.*

Making Known The Good News Earth Wide

JEHOVAH GOD has always had witnesses to declare his sovereignty. Abel was the first of the long line. (Matt. 23:35; Heb. 11:4; 12:1) Later, when an issue arose among the nations about his Godship, Jehovah said to the entire nation of Israel: "You are my witnesses." (Isa. 43:10-12; 44:8) Jesus Christ is God's Chief Witness. He called himself "the faithful and true witness, the beginning of the creation by God."—Rev. 3:14.

All true followers of Jesus Christ are, consequently, witnesses to Jehovah's name and purposes through Christ. God formed the Christian congregation, as the apostle Peter pointed out in testifying before the first-century Christian governing body. (Acts 15:7, 8, 14; 1 Pet. 2:9) At specific times of judgment God's name and purposes were proclaimed widely and intensively. For an outstanding example we can point to the time forty years prior to the

end of the Jewish system of things in 70 C.E., when Jerusalem was destroyed. Jesus and his disciples were the proclaimers of God's purposes toward that nation, and they became numerous and markedly noticeable, even to their enemies. (Acts 17:6; 28:22) Also, before the global flood of Noah's day, and before the first destruction of Jerusalem by the Babylonians in 607 B.C.E., a thorough warning was given, which could not be ignored.—2 Pet. 2:5; Jer. 25:8-12.

So today, in the conclusion of the present system of things, an even more far-reaching and intensive proclamation must be made. This is being done. In 210 lands, including countries where Jehovah's Witnesses must work "underground," more than two million people are preaching and teaching the "good news" of God's righteous kingdom and giving a warning of the destruction of wickedness in the earth.

JEHOVAH'S WITNESSES IN MODERN TIMES

The modern-day work of Jehovah's Christian witnesses received impetus about 1872 with a small group of men who became especially interested in what the Bible has to say about Christ's return.

Charles T. Russell

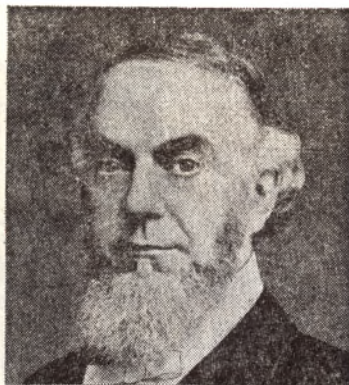
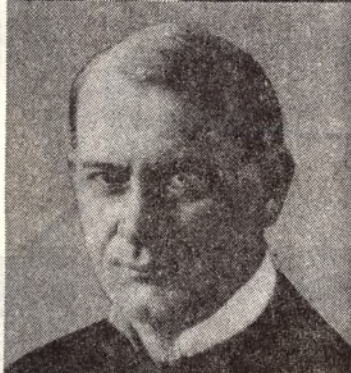
They also focused much attention on the Bible teaching of the ransom sacrifice of Jesus Christ. Charles Taze Russell was prominent in establishing study groups among interested ones. Seeing the need for making known the results of their Bible research to others, these Bible students organized

Joseph F. Rutherford

a corporation to meet the legal requirements for the dissemination of Bible truths in various languages by means of printed publications. C. T. Russell was elected as president of the corporation now known as the Watch Tower Bible and Tract Society of Pennsylvania. It was chartered in 1884. Other corporations have also been formed in many countries, to cooperate with the above-named Society.

The second president of the Watch Tower Bible and Tract Society was Joseph F. Rutherford, serving from the time of Russell's death in 1916 until his own death in 1942. From that time

Frederick W. Franz

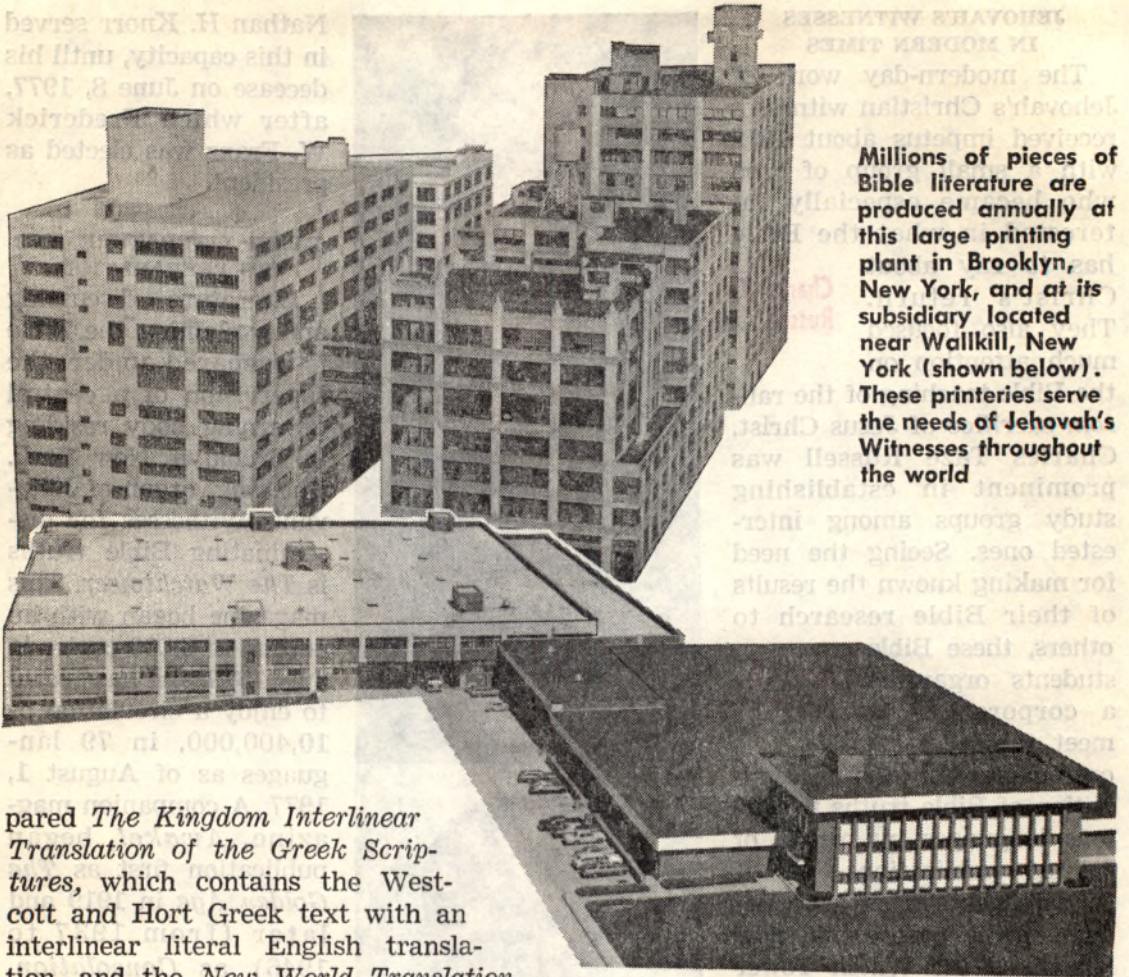


Nathan H. Knorr served in this capacity, until his decease on June 8, 1977, after which Frederick W. Franz was elected as president.

BIBLE LITERATURE AND ITS PREPARATION

Literature discussing and explaining the Bible is prepared under the supervision of a central governing body residing in Brooklyn, New York. The chief organ of Jehovah's Witnesses for disseminating Bible truths is *The Watchtower*. This magazine began with an edition of 6,000 copies in July 1879, and has grown to enjoy a circulation of 10,400,000, in 79 languages as of August 1, 1977. A companion magazine, *Awake!*, began publication first as *The Golden Age* in 1919 and later (from 1937 to 1946) as *Consolation*. The circulation of *Awake!* as of August 8, 1977, was 10,125,000, in 33 languages.

The *New World Translation of the Holy Scriptures* is a modern-language translation of the entire Bible from the original Hebrew and Greek texts. This work was done by a committee of fully dedicated Christians. The same committee also pre-



Millions of pieces of Bible literature are produced annually at this large printing plant in Brooklyn, New York, and at its subsidiary located near Wallkill, New York (shown below). These printeries serve the needs of Jehovah's Witnesses throughout the world

pared *The Kingdom Interlinear Translation of the Greek Scriptures*, which contains the Westcott and Hort Greek text with an interlinear literal English translation, and the *New World Translation* in English in the right-hand column. These have been great aids in Bible study. The *New World Translation of the Holy Scriptures* has been translated from English into Dutch, French, German, Italian, Portuguese and Spanish, and the Greek Scripture portion into Danish, Finnish, Japanese and Swedish.

The most widely distributed of the many Bible study books published by Jehovah's Witnesses, aside from the Bible, is *The Truth That Leads to Eternal Life*. This is primarily a doctrinal study. Publication figures on this 192-page hard-bound book, released in 1968, were 84,000,000, in 101 languages, as of August 1,

1977. Hundreds of thousands of home Bible studies are carried on with interested persons, using this and other books as study aids.

Correspondents and contributors from many lands supply articles for *The Watchtower* and *Awake!* A staff at the Brooklyn, New York, headquarters also writes material and prepares contributed articles for publication.

PRINTING PLANTS

Jehovah's Witnesses maintain a large printing plant in Brooklyn, New York, with a subsidiary printery near Wallkill, New York. Some of the other printing

plants are operated in Australia, Brazil, Canada, England, Finland, France, Germany, Ghana, Greece, Italy, Japan, Nigeria, the Philippine Republic, South Africa, Sweden and Switzerland. Of the 97 branches used to direct the work in 210 lands, 31 do local printing of magazines or other literature. During the 1975-76 service year (September to August) they turned out 2,484,919 Bibles and 102,638,842 bound books and booklets explaining the Bible. In addition, 513,282,880 magazines were printed. These printeries are staffed by volunteers, all Jehovah's Witnesses. They serve at these printeries and branch offices, living in homes provided for the staff, receiving board and room and a small monthly allowance. Free guided tours are provided for visitors to these branch offices, homes and printing plants.

The Bible literature has been of great help to Jehovah's Witnesses in proclaiming the "good news" to the greatest possible number of people in the short time that is left for this system of things. These Bible study helps are placed with interested persons for a small contribution. Much literature is also given free to those unable to contribute. Jehovah's Witnesses make return visits on persons manifesting interest, and free Bible studies are conducted in the homes of those desiring to know more about God's Word and purpose.

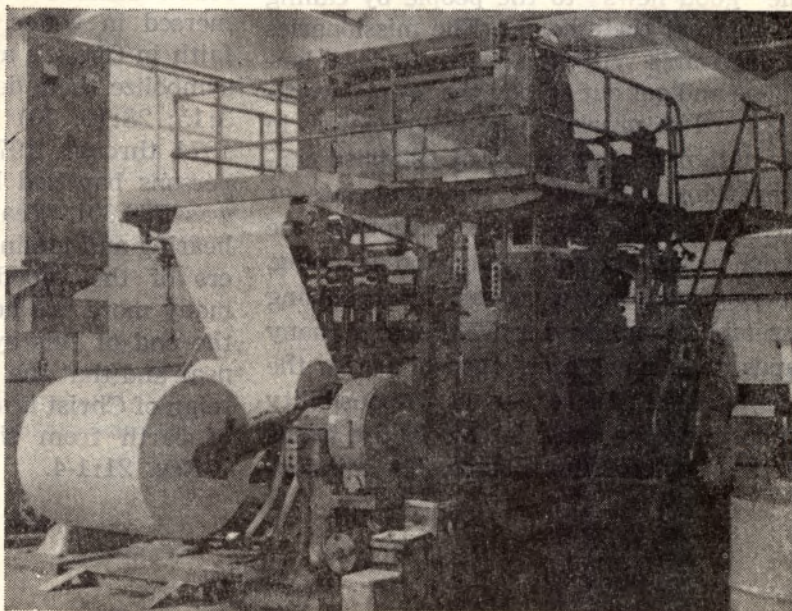
Jehovah's Christian witnesses have distributed well over a billion Bibles, books

and booklets and billions of *Watchtower* and *Awake!* magazines. Additionally, the subscribers to these magazines run into the millions.

EXPANSION IN ALL THE WORLD

In recent decades, particularly since 1950, Jehovah's Witnesses have expanded their witnessing activity phenomenally. In more than 40,000 congregations world wide, upward of two million of Jehovah's Witnesses are actively proclaiming the "good news." Associated with them in their congregation meetings are millions of others who are learning of God's purposes and are being trained to engage in this same work. On Sunday, April 3, 1977, at the annual celebration of the Memorial of Christ's death, "the Lord's evening meal," there were more than 5,089,000 persons present.—1 Cor. 11:20; Matt. 26:20-30.

In many lands of earth the work has been opened up by missionaries. To pro-



Jehovah's Witnesses utilize over seventy rotary printing presses; this one is in Japan

vide special training for this service the Watchtower Bible School of Gilead was opened in 1943. Since that time nearly 6,000 students have graduated. Many of these are still serving as full-time workers in assignments all over the earth. Attendance at the School is by special invitation. Students are selected from among Jehovah's Witnesses who are engaged in full-time witnessing work and whose health and circumstances allow them to qualify for service in another land. The primary textbook of the School is the Bible. Bible doctrine, congregational operation, effective witnessing and teaching, and a foreign or second language have been the principal subjects. At present the course is of only five months' duration, but is very concentrated and intensive.

Upon graduation the students are assigned to missionary homes or branch offices, provided and supported by Jehovah's Witnesses. Thus the missionaries do not have to be concerned about daily material needs and can devote full time to declaring the "good news" to the people by calling on them at their homes. The missionaries of Jehovah's Witnesses learn the local language and get out among the people, working hard to proclaim the "good news" in the assigned territory. They establish congregations with which they associate as members, training those accepting the "good news" in witnessing and teaching, in congregational work and in organizing assemblies and large conventions. In many lands that have been opened up by the missionaries, the burden of responsibility to care for the work is now in the hands of the people of those lands. The mission-

aries feel very happy to serve alongside these fine new Christian brothers of theirs.

CONVENTIONS

The largest single gathering at a convention of Jehovah's Witnesses was the 253,922 persons who packed out New York city's Yankee Stadium and Polo Grounds in 1958. Every year, besides small "circuit assemblies" having an attendance of a few hundred to several thousand, there are larger "district" or national or international assemblies. Often several conventions are held in convenient locations in a country, so that as many as possible may attend. The convention program is the same in each location all over the world. A report on the "Sacred Service" assemblies held world wide in 1976 showed that more than 3,360,000 persons attended in 96 countries.

At each assembly of Jehovah's Witnesses, arrangements are made for baptism of all those who have taken a course of study with Jehovah's Witnesses and who wish to follow Christ's example in thus being immersed in water. By this act and with faith in Christ's atonement sacrifice, they symbolize their dedication to God. (Matt. 3:15; 28:19, 20) During the three years 1974 through 1976 the total number of persons baptized by Jehovah's Witnesses was 789,601. Year by year the number hearing and joining the ranks of proclaimers of the "good news" increases, and many more are hearing the warning that the end of this system of things is very near and that the righteous thousand-year reign of Christ is at hand for the liberation of earth from sin, sickness and death. —Rev. 21:1-4.



How Christians are "NO PART OF THE WORLD"

CHRISTIANS everywhere are familiar with Jesus' statement in prayer to Jehovah God: "They [Jesus' disciples] are no part of the world, just as I am no part of the world." (John 17:16) What does this mean? What constitutes the "world" of which Christians must avoid becoming a part? In what way must Christians keep themselves separate?

The apostle Paul told Christians that they should not be making use of the world as do others, "for," he said, "the scene of this world is changing," like the fast-changing scenes in a stage play. (1 Cor. 7:29-31) And the apostle John

described what Christians are to avoid about the world when he wrote: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world."—1 John 2:16.

Certainly the immorality and the greediness that promote stealing, extortion, murder and other crimes, as well as the pursuit of materialism, arise from "the desire of the flesh and the desire of the eyes." And aiding and abetting such wrongdoing is the world's tendency toward "the showy display of one's means of life," which begets a lust for power, prominence and status. It fosters pride, nationalism and racism, resulting in hatred, wars and revolutions.

The Christian, therefore, must avoid all these manifestations of the world's wrong desires. Not only are these things displeasing to the Father, Jehovah God, but, as the apostle says: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

Consider the futility of putting your trust and hopes in this world and going along with it. As an example, think of the pomp and splendor of the Roman Empire. Imagine that you were living then. To be a Roman citizen was a much-sought-for prize. The fervor for Roman nationalism ran high. Incense was burned to the Roman emperors as though they were gods. How foolish it seemed to refuse to perform this rite and thereby incur the wrath of the nationalistic people! How unwise it seemed not to trust in the permanency of the great Roman Empire!

But where is that empire now? Any presumable greatness that it once may have had is buried in the dust of time. As for other empires and kingdoms, they have all met the same destiny. Certainly, the "scene of this world" changes and soon



Why must Christians avoid the "showy display" so common today?

it will go completely off the stage. Why, then, should Christians, who have a permanent hope, put their hope and trust in that which is transitory?

NEUTRAL, BUT RESPECTING AUTHORITY

In following Jesus Christ, his disciples obey his command to be "no part of the world." It is essential for the Christian to have no part in the world's religions or in its political or military affairs. Christians are neutral. They avoid interfaith movements or participation in any strife or wars between the world's factions. This is because the world, due to following wrong desire, is the enemy of God. It has become the tool of God's worst enemy, Satan the Devil. He is called "the god of this system of things" and his enmity toward God and Christ is revealed in the fact that he has "blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through."—2 Cor. 4:4.

Shortly before his death, Jesus told his disciples: "In the world you are having tribulation, but take courage! I have conquered the world." (John 16:33) He also said: "I shall not speak much with you anymore, for the ruler of the world [Satan the Devil] is coming [to bring about Jesus' death]. And he has no hold on me." (John 14:30) Jesus did not conquer the world by military might. He conquered it by not becoming like it, not being absorbed into it. He supposedly could have been world ruler simply by the compromise of his integrity to God, but he thereby would have been merely the ruler of the corrupt system of things under Satan. (Matt. 4:8-11) He looked to Jehovah God to endow him with Kingdom power in His own due time.—Heb. 12:2; Acts 1:6, 7.

Jesus set the pattern for Christians. He, under the Law as a Jew, condemned the Jewish religious leaders, who violated the

Law. He exhibited respect for authorities, but never took sides in any political issue. (Matt. 22:15-22) For these things, he was hated by the world and its representatives, particularly the religious element.—John 11:47, 53; 15:17-19.

As did Jesus Christ himself, so Jehovah's Christian witnesses, in following his pattern, have an attitude of respect for duly constituted authority. They recognize the governments and the rulers of this world as the "superior authorities" to whom every Christian soul should be in subjection. They do this, not merely because of fear of punishment, but primarily because of conscience. (Rom. 13:1, 5) They 'pay back Caesar's things to Caesar, but God's things to God.' (Matt. 22:21) This requires that they do not give God's things—devotion, worship, their lives and total service—to "Caesar." This is in line with what the apostles said before Jewish rulers: "We must obey God as ruler rather than men."—Acts 5:29.

Jehovah's Witnesses recognize the headship principle as expressed by the apostle Paul: "I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." (1 Cor. 11:3) They view marriage as a partnership in which the husband is the "senior" member, responsible for the final decisions in the family. Father and mother together have authority over children, both Scripturally and by law. (Eph. 6:1) They are required to bring them up "in the discipline and mental-regulating of Jehovah," the father having the primary responsibility.—Eph. 6:4.

INTEREST IN THE COMMUNITY

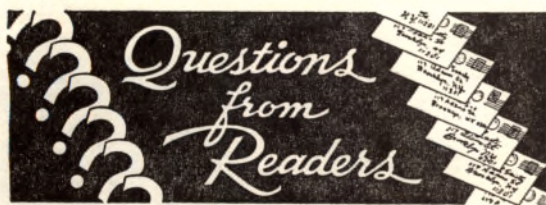
The objective of Jehovah's Witnesses is to take Bible education to the people. For this reason they use their time and other resources to the greatest extent possible in telling the "good news" of God's king-

dom to the people. They realize that this is a most important work, that of pointing the people to God's provision for permanent relief. Consequently, they do not build religious institutions such as hospitals and schools. They pay taxes to support public institutions of this kind, and are glad to pay for services rendered by such hospitals and schools. By not building private hospitals and schools and by not joining in with other churches or organizations that do so, are Jehovah's Witnesses failing to be civic- or community-minded?

No. Jehovah's Witnesses have the best interests of the community at heart. The facts reveal that Jehovah's Witnesses do not cheat the community or the government by falsifying tax reports, by defrauding others or by breaking the law. Rather, by obeying the law they raise the moral level of the community. It is commonly observed that those accepting the Bible teachings of Jehovah's Witnesses change their lives to become more clean and upright, more law-abiding citizens. At the present time there is 'a famine in all the earth, not for bread, and a thirst, not for water, but for hearing the words of Jehovah.' (Amos 8:11, 12) While Jehovah's

Witnesses recognize the value of operating hospitals and schools, they appreciate that these are a responsibility of the State, and so they do not turn aside from their more important commission of getting the life-saving knowledge of God to the people. This message from God gives people lasting help, encouragement and hope. They recognize this God-commanded activity as providing the highest form of education and therapy.

Since "the scene of this world is changing" and is, in fact, going to pass away, the only things remaining being those things having to do with God's kingdom, Jehovah's Witnesses are building on the only thing that is permanent. (1 Cor. 7: 31; 1 John 2:17; Heb. 12:27, 28) The apostle says: "The things seen are temporary, but the things unseen are everlasting." (2 Cor. 4:18) Besides making over their personalities, Jehovah's Christian witnesses have a hope that enables them to keep their balance in an upset world. They know that God purposes to bring in a "new earth" in which righteousness is to dwell and they look forward to a complete healing of all their fleshly weaknesses.—2 Pet. 3:13.



● What did God mean when he told Jonah that there were in the city of Nineveh more than 120,000 persons "who do not at all know the difference between their right hand and their left"?

Jehovah God sent the prophet Jonah to Nineveh to announce its impending doom. The

entire populace then repented, so God chose to spare the city. Jonah reacted poorly to that development, and God said to him: "Ought I not to feel sorry for Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left, besides many domestic animals?" —Jonah 4:11.

Some commentators have understood from this that there were 120,000 youths (perhaps under the age of five or seven) in the city, so they estimate its total population to have been 600,000. Such commentators refer to the time when God told Moses that the only ones to

enter the Promised Land would be the "little ones" or "your sons who today do not know good or bad." (Deut. 1:39) Also, it has been said that if Jehovah was willing to spare Sodom had there been just ten righteous ones in it, his mercy certainly would move him to spare a large city having 120,000 young ones who had not even learned one hand from the other.—Gen. 18:22-32.

However, it is of interest that the "little ones" in Deuteronomy 1:39 evidently included those up to nineteen years of age. (Num. 14:29) Further, in Jonah 4:11 the 120,000 persons were not called "little ones" but *adam*, the Hebrew word meaning "men" or "humans." Also, there surely must have been more than ten young children in Sodom; hence, what God was talking about there were ten responsible, righteous adults. Jehovah thus could have been referring in Jonah 4:11 to the overall population of Nineveh as being 120,000 humans who, in effect, did not know their right hand from their left.

By this description God obviously did not mean that they were so ignorant mentally that they could not tell one of their hands from the other, for archaeological evidence testifies to the technical accomplishments of the Ninevites. Rather, God's point was that essentially the Ninevites did not have any sound standard for judging what was proper or improper from God's standpoint. When Jonah delivered God's message they could then distinguish the good from the bad and they repented, they turned from the bad.

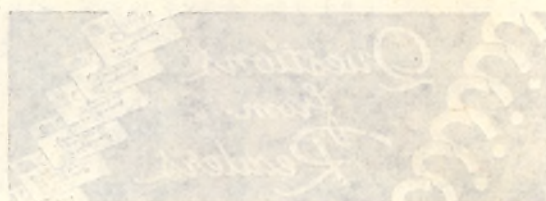
"WATCHTOWER" STUDIES FOR THE WEEKS

November 20: Obedience to the Good News a Way of Life. Page 617. Songs to Be Used: 118, 9.

November 27: The Way of Life—Narrow but Free. Page 621. Songs to Be Used: 55, 71.

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