

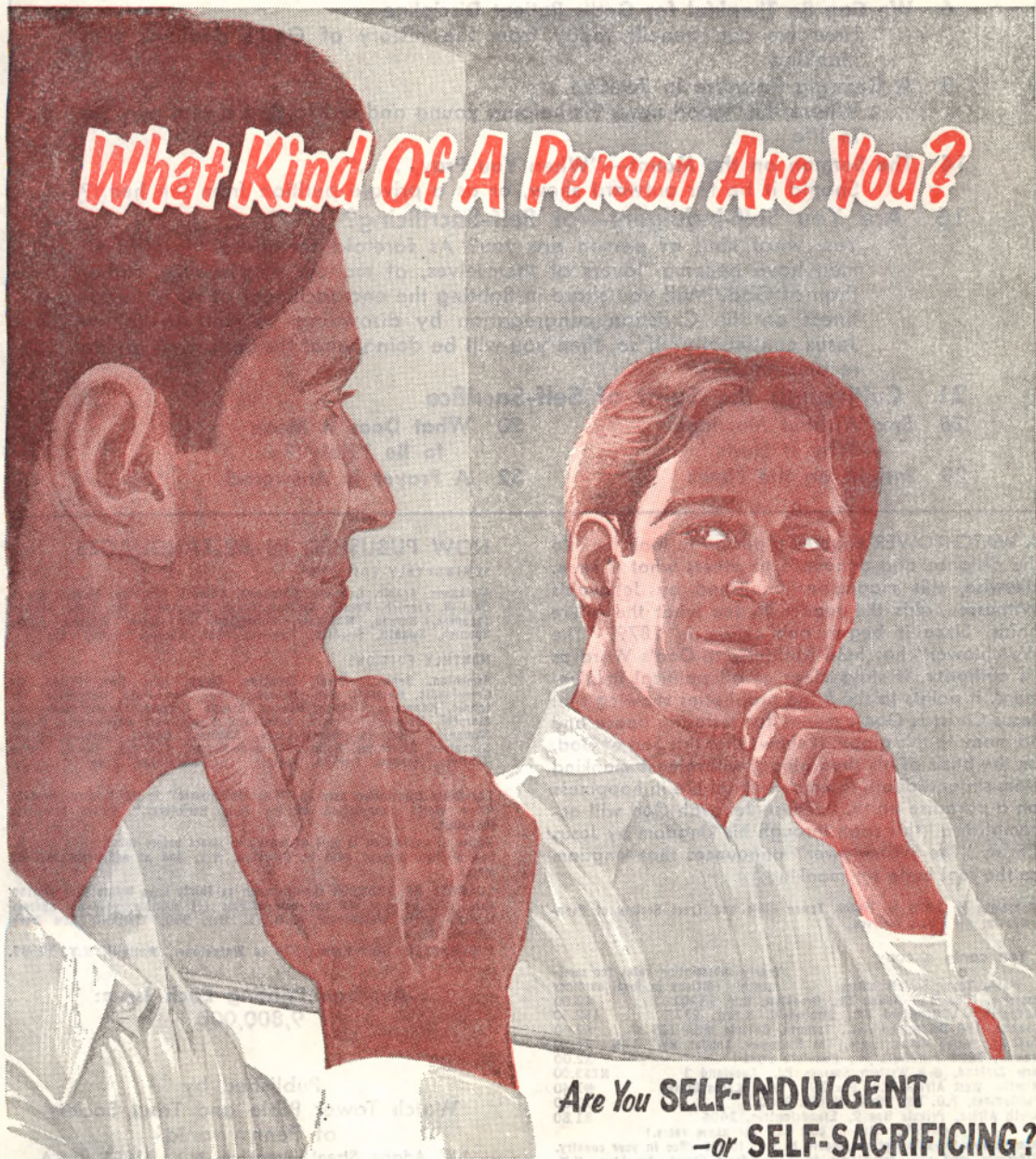
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AUGUST 1, 1978

THE WATCHTOWER

Announcing Jehovah's Kingdom

What Kind Of A Person Are You?



**Are You SELF-INDULGENT
-or SELF-SACRIFICING?**

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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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vicinity of Jerusalem that should have convinced even the most determined opposer. In full view of many people, he raised to life a man who had been dead four days!

—John 11:30-45.

Surely, if anything demonstrated the fact that Jehovah was backing up Jesus, this miracle did. How else could a resurrection from the dead be explained? Many Jews accepted him because of it. But what about the Jewish leaders? The record

says that they 'took counsel to kill Jesus.'

Not only that, but "the chief priests now took counsel to kill Lazarus," the man whom Jesus resurrected.—John 11:53; 12:10, 11.

Stubbornness

WHE foolish and the dead alone never change their opinion." At least, so said writer J. R. Lowell. Be that as it may, it is a very common human failing to stick to an opinion unreasonably or to refuse to admit when we are wrong.

An outstanding demonstration of this attitude occurred in the year 33 C.E. For some time before that date, Jesus of Nazareth had been teaching and making disciples around Palestine. The Jewish leaders had consistently opposed him, rejecting both the Scriptural proofs of his Messiahship and the miraculous signs accompanying his ministry. Then, in that year, Jesus performed a powerful work in the

Yes, rather than admit that they were wrong, the Jews wanted to remove all trace of the evidence. Certainly we are impelled to condemn their stubbornness. One would think that, after such a display of obstinacy, their consciences would move them to reconsider their attitude. But they went ahead and, later, brought about the death of Jesus—the worst error and the most reprehensible criminal action ever committed.—1 Cor. 2:6-8.

Then, despite all the evidence of Jesus' resurrection, they wanted to get rid of the apostles, who were witnesses to this mighty work of God. But one of their most respected leaders, though he did not acknowledge that Jesus was the Messiah,

gave them counsel that should at least have made them radically adjust their thinking. This man was the prominent teacher Gamaliel. After citing examples of men who had risen up as self-styled Messiahs and the failure of the movements that they started, Gamaliel advised: "I say to you, Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:34-39.

Nevertheless, the Jewish rulers paid little heed to Gamaliel's counsel. For, sometime later, when the Christian Stephen faced them with what they had done, and told them that they were obstinate men, "they felt cut to their hearts [but not repentant or softened] and began to gnash their teeth at him." Then "they cried out at the top of the voice and put their hands over their ears," and finally stoned Stephen to death.—Acts 7:51-60.

Even in the face of such examples, stubbornness is often admired in the world. The Bible, however, associates it with rebelliousness and a bad heart—things that Christians should avoid. (Ps. 78:8) It also provides examples, such as that of Pharaoh of Egypt and of the Jews in the time of the Judges, and of their suffering because of their stubbornness.—Ex. 14:8, 26-28; Judg. 2:19-23.

So, if a person examines himself and finds that he is naturally stubborn, or has the kind of personality that does not take too kindly to listening to other people's views, it is good to recognize this as a problem. After all, it is not to the stubborn, but "to the meek ones [God] will show favor." Additionally, it is not the obstinate or the opinionated, but the meek ones who will "possess the earth."—Prov. 3:34; Ps. 37:11.

Pride

Sometimes the problem may not be merely stubbornness. It may be related to another characteristic—pride. How could this be? Well, consider. Have you ever known a supervisor at work who makes a mistake and, when it is exposed, refuses to admit it or tries to blame someone else? Or, perhaps, you have heard an elder in a congregation unintentionally say something inaccurate, then be unwilling to acknowledge it. This could be due to pride, a feeling that in his position he should not be caught in a mistake. Parents and schoolteachers sometimes act this way, fearing that they will lose respect and influence if they admit an error, thus weakening their authority.

Related to pride is the idea of "saving face." In the Orient some would rather die literally than "lose face." But most of us, whether in the East or the West, want to defend our "face," our prestige or the image we want to present. This is motivated to a great extent by pride.

Is pride a quality Christians should cultivate? Well, when we think of proud people, who comes to mind? Men like Sennacherib, Pharaoh and the king of Babylon (and even the Devil himself). (1 Tim. 3:6) True, these kings were praised and feared by their contemporaries, but how did Jehovah view them? The Bible says: "Self-exaltation and pride . . . I [Jehovah] have hated." (Prov. 8:13) And where is the glory of these men now?

Embarrassment and Fear

Some people may, for another reason, refuse to admit when they are wrong. Perhaps they are afraid or embarrassed. When they have done something that they

are ashamed of, and have been called to account for it, sheer shame may cause them to deny the facts or to try to justify their action in an effort to get their consciences to excuse them. Such persons need to develop the qualities of faith and humility and love for God. Jehovah is willing to forgive even very serious sins. If the sinner will show confidence and trust in God and in the sacrifice of his Son and will freely confess his sin to God, his conscience will be cleansed. (Heb. 9:14) For the Scriptures speak of the sympathetic nature of our High Priest Jesus Christ, and counsel us: "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. 4:15, 16; 1 John 2:1, 2.

Frankly, what really is gained by refusing to accept blame for what we have done? True, we may not get disciplined at the time, but "whatever a man is sowing, this he will also reap." (Gal. 6:7) Though other men may not uncover our sins, "Jehovah is making an estimate of hearts." (Prov. 21:2) The apostle Paul warns us: "We shall all stand before the judgment seat of God; for it is written: "As I live," says Jehovah, "to me every knee will bend down, and every tongue will make open acknowledgment to God." So, then, each of us will render an account for himself to God."—Rom. 14:10-12.

Reasonableness and Meekness

Of course, by stubbornness we are not referring to the firmness of purpose that a Christian must exhibit. It is commendable if a servant of God is "steadfast, unmovable" in his worship. (1 Cor. 15:58) This springs from good motives, and is

firmness for *Jehovah's* ideas and principles, not our own. Additionally, it is allied with two important qualities—meekness and reasonableness.

Some may feel that meekness and reasonableness are not fitting qualities for persons in authority. Yet Moses, who was overseer of some three million people, was "the meekest of all the men who were upon the surface of the ground." (Num. 12:3) And it is specifically stated that Christian elders in the congregation of God should be "*reasonable*." (1 Tim. 3:1-3) Yes, a person who is meek and reasonable will not find it hard to admit when he is wrong. He will not be too embarrassed, too proud or too insecure to state facts as they really are, nor will "saving face" be more important to him than speaking the truth. Rather, he will show the wisdom from above, which is "*peaceable, reasonable, ready to obey, full of mercy and good fruits*."—Jas. 3:17.

Of course, most of us would not let stubbornness cause us to commit murder, as the Jewish leaders did. But even if in small things we are stubborn, this is displeasing to Jehovah. (Luke 16:10) If we commit a sin we should quickly acknowledge our guilt and get away from the sin, not continuing to "touch" such a thing, and then go immediately and with freeness of speech to God in order to get a purified heart. If something blocks our way of approach to God—pride, shame, fear or anything else—we should get the help of another Christian to join in prayer for us. (Jas. 5:16) It is not the shame or the admitting of the wrong that we should fear, but the displeasure of God for not confessing it to him. We should also recognize his abundant mercy to those who come to him with a contrite heart, for he says: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word."—Isa. 66:2.

We Can Be Thankful For God's Patient Discipline

PEOPLE have been heard to remark that God is unreasonable, unfair or slow in acting. Some persons would like to put faith in God, but they cannot understand why God does not act now to wipe out crime, injustice and oppression.

However, it is easy for humans to overlook the fact that the mere exercise of superior power, which they believe God could employ, is usually not the best way to prevent the recurrence of a bad thing. To solve the problem may take time, patience and reasoning.

For example, a father might severely punish his son for every disobedience, or he might disown the son and cast him off completely. But would this correct the son and straighten out the problem? Would it help the son or save the father's reputation? Would it work for the welfare of the family? A mere exercise of power and authority might, rather, make matters worse as regards the son, as well as other people who were observers. This is because people are not like machines or animals, merely to be ordered about and controlled by superior power.

It is similar in God's dealing with mankind, whom he made 'in his image and likeness.' (Gen. 1:26, 27) Mankind still reflects, though imperfectly, that image, which includes the exercise of reasoning, love, justice and mercy. People need to reason out and *understand* why things are done the way they are. Their heart must be reached. Then, unless they are selfish and unreasonable, they will try to conform to what is right.—Ps. 32:9; Rom. 2:4.

A parent may see that there is only one

way that he can bring a matter "home" to his child. It may include warning the child repeatedly. The parent may see that he should let the child suffer the effects or results of his foolishness. Some parents have made the mistake of overprotecting, shielding the child from the consequences of every trouble into which he gets himself. Others may use threats or physical punishment, and the child still does not get the point. The parent may, as an ultimate punishment, have to take away something the child loves dearly.—Prov. 23:13, 14.

Likewise, for man's own good, God exercises patience and uses reasoning and discipline, for He knows that mankind has to be convinced that His actions are right and that His rule is the only desirable one for the earth. So he has allowed men to go their own independent way. Up to this time they have tried every conceivable form of government—monarchies, oligarchies, socialist and Communist states, republics, democracies, military dictatorships and juntas, and hierarchies (in which a priesthood controls)—every type of government men can devise.

Now worldly governments are more unstable than ever before, and men are saying that society as we know it cannot survive. Men cannot resolve all the problems, and these multiply with each new effort at solution. Therefore, when God brings destruction on this present world system, men will understand that their attempts at self-rule have all been failures. Those who take a position for God's own direct rule from the heavens will have been so disillusioned by the various kinds of man-

rule, so thoroughly convinced that none will work, that they will never want to go back under any form or vestige of man-made government or any of its facets.—Phil. 2:9-11; Isa. 45:23, 24.

AN ILLUSTRATION OF PATIENCE AND DISCIPLINE

We have an example illustrating this point of God's manner of discipline in the history of God's dealings with the nation of ancient Israel. When that nation moved into the Promised Land, God, as a good father, warned them of the danger of being drawn into idolatry, by worshiping the gods of the nations that dwelt in and around the land. He said, through Moses: "You must not serve their gods, because that will be a snare to you."—Deut. 7:16.

There are more than 30 other direct warnings that God gave Israel at that time with regard to the false gods of the nations, which included idols of wood, stone and metal—a direct affront to God's rulership.

However, Israel ignored these repeated warnings—they never really got the full sense and import of them. While these people continued to say that they worshiped Jehovah and were his people, they became ensnared into trying to follow two masters. The Israelites were deceived into thinking that they could worship Jehovah as God and could at the same time appeal to and even sacrifice to the local Baal god in order to receive good crops and other advantages.—Jer. 7:9; 44:15-23.

Thirty warnings should have been sufficient, especially after what the Israelites had just witnessed in Jehovah's deliverance of them from Egypt. But did God become impatient and exasperated with them, giving them up as an impossible case? No, as a wise parent, he disciplined them by allowing them, from time to time, to suffer the consequences of their own foolishness, letting them experience oppression

at the hands of other nations and saving them when they called to him for help. This went on for some 850 years.

But even with this discipline, the Israelites did not rid themselves of the sin of idolatry that brought reproach on the God whom they claimed to represent. Nevertheless, God was not defeated. Finally, though he took no pleasure in his action, he did what he had to do to convince them. (Lam. 3:33) He let the Babylonians come in and destroy their capital city Jerusalem and, worse than that, the temple of God that was located there.—2 Chron. 36:15, 16.

To the Jews this was the ultimate punishment, the greatest shock that they could have experienced. They had thought that they could carry on idol worship and at the same time could count on the permanence of their temple and their city Jerusalem. They doted on their holy city and their temple and complacently felt that Jerusalem would stand forever and that they would never be totally carried away from their land, leaving it desolate. But here the very thing that they thought impossible had happened!—Lam. 2:1, 2; 4:12.

Well, this awoke some of the Jews to a realization that idolatry is gross sin. They at last learned the lesson that God had been trying to teach them by milder means. They were forever cured of this worship of idols. After the restoration of an obedient remnant of the Jews to Jerusalem in 537 B.C.E., they committed other sins, but never again did they countenance idolatry.—Lam. 3:31, 32.

To note how effective God's discipline was, consider an incident that occurred some 560 years later, as related by the Jewish historian Josephus:*

"Now Pilate, who was sent as procurator into Judea by Tiberius, sent by night those images of Caesar that are called ensigns into Jerusalem. This excited a very great

* Josephus' *Wars of the Jews*, by Whiston, Book II, Chap. IX, p. 677.

tumult among the Jews when it was day. . . . Nay, besides the indignation which the citizens had themselves at this procedure, a vast number of people came running out of the country. . . . to Caesarea . . . they fell down prostrate upon the ground, and continued immovable in that posture for five days and as many nights."

This event was evidence that God's reasonableness and patience with Israel over the years were now vindicated as the wise course and the most beneficial to the peo-



Jehovah's judgment on idolatrous Jerusalem disciplined the Jews into abandoning idol worship forever

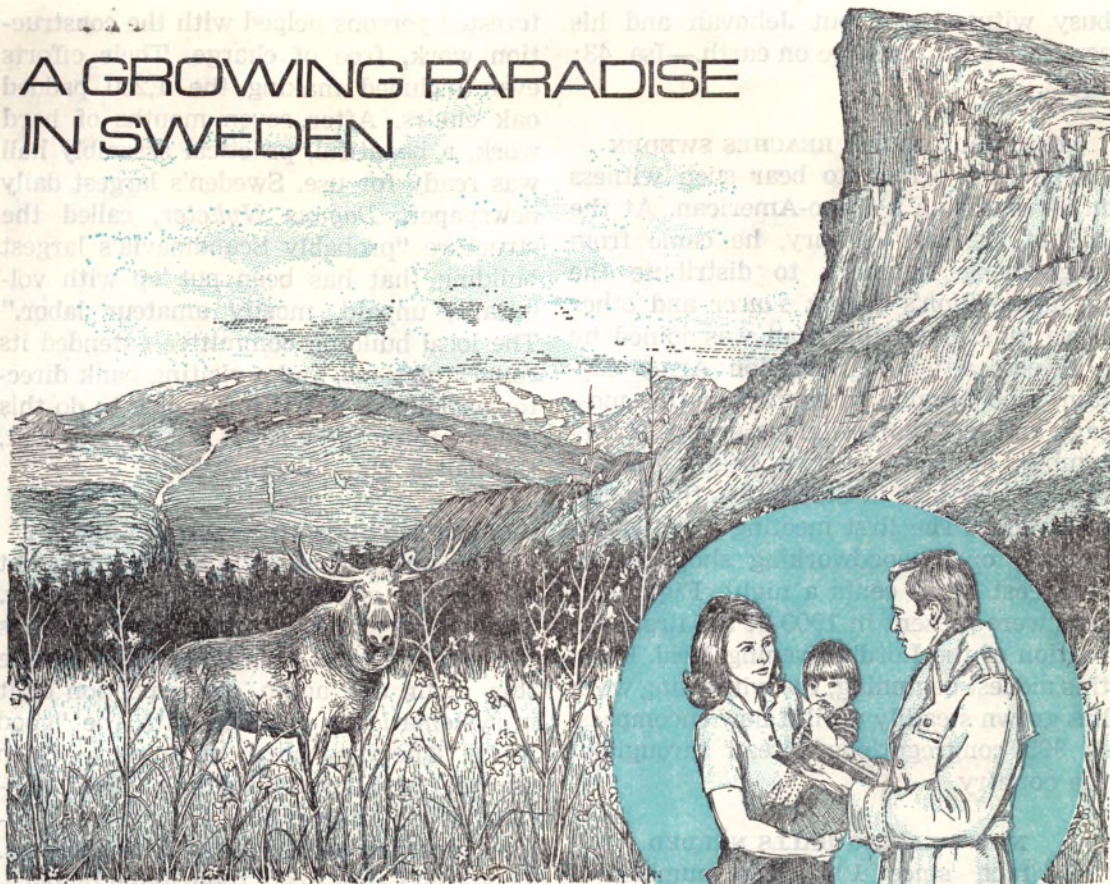
ple involved. Jerusalem and its rebuilt temple were standing when the Messiah appeared. The Messiah could be presented to a nation worshipping, not all kinds of gods, but only the Most High. Hence, the Messiah was identifiable as the sent One from their one God, Jehovah. They could prove his unmistakable identity by means of their one holy book, the Hebrew Scriptures.—John 5:39.

SINCERE PERSONS CAN BENEFIT FROM GOD'S DEALINGS WITH MANKIND

God's manner of dealing with the people of the world has likewise been a witness to his monumental patience and wisdom in his recognition of all of us as his intelligent creation. He has not acted in harshness. He has preserved the human race to this day. And the seeming delay has not been due to slowness on his part.—2 Pet. 3:9.

When God destroys this present oppressive system and sets up his Kingdom rule over the earth in the hands of Jesus Christ, men will be able to compare, yes, to contrast that fine rule from heaven with what they have experienced when "man has dominated man to his injury." (Eccl. 8:9) They will observe the uncorruptibility of that government. Moreover, they will witness the healing of people's sicknesses by means of Christ's priestly administration, samples of which curative acts Christ performed when he was on earth. (Luke 4:31-36; 5:12-15; Matt. 9:27-34) Those who are honest and have love in their hearts for what is right will wholeheartedly support that kingdom. (Isa. 26:9) They will then rightly commend God for his patience in not giving up on sinful humans.—Ps. 117:1, 2.

A GROWING PARADISE IN SWEDEN



LOCATE Sweden on a globe and you will find that this northern European land is at the same latitude as Alaska and parts of Greenland. Seeing this, you may think of a rough and cold country where the wolves howl during the wintry nights and polar bears parade in snowy streets. But this is not a true picture. Thanks to the warm Gulf Stream, Sweden has a relatively favorable climate, offering its over 8,000,000 inhabitants a beautiful homeland having vast forests, sparkling lakes and rivers, mountains, lowlands and delightful archipelagoes with innumerable inlets and islands.

Due to rich natural resources, a highly developed industry and over one and a

half centuries of peace, Sweden also is able to offer its inhabitants one of the highest standards of living in the world. This might seem like a paradise, and many people do enjoy life in Sweden. But, like other industrial countries, it has many problems, among them inflation, crime, a high divorce rate, suicides, pollution, alcohol abuse and narcotic addiction.

There is, however, a growing paradise in Sweden. It is the spiritual paradise enjoyed by more than 16,000 happy Jehovah's Witnesses. There is approximately one Witness for every 500 Swedes. In keeping with their name, these Christians are

busy witnessing about Jehovah and his coming literal paradise on earth.—Isa. 43: 10-12.

THE "GOOD NEWS" REACHES SWEDEN

The first person to bear such witness in Sweden was a Dano-American. At the end of the last century, he came from neighboring Denmark to distribute the magazine *Zion's Watch Tower* and other Bible aids. Soon this man was joined by a Swede, a young Salvation Army captain, who became interested in this message and left that religious group. In December 1899, these two began holding regular meetings in Stockholm, the capital of Sweden. The first meeting place was a joinery, or a woodworking shop, rented at a cost of 50 cents a night. Eight persons were present in 1900 at the first celebration of the Lord's Evening Meal. From this modest beginning, the witnessing work has grown steadily until it now encompasses 305 congregations spread throughout the country.

NEW MEETING HALLS NEEDED

In fact, since 1967, the number of Swedish Witnesses has increased by over 60 percent. Accordingly, there has been a growing need for larger and better meeting places. Hence, Sweden's Kingdom proclaimers have used their abilities, experience and material resources to obtain spacious halls of their own. New, beautiful Kingdom Halls have sprung up like mushrooms around the country. On an average, one new Kingdom Hall a month has been built or rented since the beginning of 1970.

Recently, about 6,000 Witnesses living in and around Stockholm saw the need for a large assembly hall. The first spade was put into the ground on April 20, 1976, on a plot of land about 1,500 meters (4,900 feet) from the Watch Tower Society's branch office in Jakobsberg, outside Stockholm. Hundreds of Witnesses and in-

terested persons helped with the construction work, free of charge. Their efforts even included making the 1,250 padded oak chairs. After seven months of hard work, a beautiful, practical assembly hall was ready for use. Sweden's largest daily newspaper, *Dagens Nyheter*, called the structure "probably Scandinavia's largest building that has been put up with voluntary, unpaid, mostly amateur labor." The local building committee extended its congratulations, and a visiting bank director exclaimed: "It is impossible to do this kind of thing these days! But, despite that, the hall is standing there."

GREAT EFFORTS TO REACH EVERYBODY

Jehovah's Witnesses in Sweden have not spared any effort in reaching everybody. This country is long and narrow and has the fourth largest area in Europe. Despite this, again and again, every portion of it is systematically reached with the "good news." The very north of Sweden, which reaches far above the Arctic Circle, consists of an inaccessible mountainous region regarded as Europe's last wilderness. There the Lapps make their living by herding reindeer; and bears, wolverines, moose and Arctic foxes still roam about freely. But the "good news" has even reached these people, and often the results are very rewarding.

For instance, a Lapp living in the mountains heard the Kingdom message, accepted it and now is a baptized Witness. He travels 48 kilometers (30 miles) across five lakes—in winter by snow scooter and in summer by boat—to get to the nearest main road. There he is picked up by other Witnesses to travel the remaining 87 kilometers (54 miles) to the nearest congregational meeting place. This brother really appreciates the truth and comes as regularly as he can. When free Bible tracts were to be distributed, he used his snow scooter to visit isolated Lapps. And think

In Coming Issues

- Are You Walking in God's Name?
- Youths Turn to Religion —Why?
- The Key to Family Happiness

of the effort he put forth. Why, it took him two whole days to deliver 20 tracts!

Our interest in reaching all the people in Sweden has resulted in our visiting thousands of the half million immigrants who have come to this country during recent decades. Much effort has been made to find them and preach to them in their own language. Witnesses who have immigrated to Sweden, as well as Swedish Witnesses who have learned a new language, have located these immigrants living all over the country and have visited them systematically. Hundreds of home Bible studies have been started in this way. As a result, 31 congregations and over 30 other groups for immigrants have been formed since 1970. Meetings are held in Finnish, Spanish, Italian, Portuguese, Serbo-Croatian, Greek, Polish, Arabic and Romanian. Also, circuit and district assemblies are held in some of these languages.

This work also has had effect outside Sweden's borders. Immigrants who have become Witnesses since arriving in Sweden have spread the "good news" to relatives in their home countries. Others have moved back to their homelands, where the need for witnessing is greater.

For 12 years, a peace-loving man in Portugal studied to become a priest. He interrupted his career and became a Com-

munist, as he thought that the priests were too militant. Later, he found that the Communists also were militant; so he abandoned Communism. When required to perform military service in Portugal, he fled the country and ended up in Paris. There he married a girl who was the daughter of a Swedish general. Tired of the brutality and violence in the world, both of these young persons decided to move to Sweden to study religion and philosophy at the university in Stockholm. Their objective? To search for a purpose in life. Hardly had they begun studying when a Witness came to their home. He told them about the Bible's promise of everlasting peace on earth and started a Bible study with them. In time, they became witnesses of Jehovah. They have helped a number of Sweden's Portuguese immigrants to learn the truth and have now moved back to Portugal to witness where the need is greater.

Even the thousands of vessels from around the world that call at Swedish ports are regarded as suitable territory for the evangelizing work. In 40 different harbor towns, Kingdom publishers having special identification cards visit the ships, talk to the crew and distribute Bible literature. Many of the crew members know Jehovah's people in their home countries and are thus reminded that the Witnesses preach zealously in all parts of the earth. —Matt. 28:19, 20; Acts 1:8.

STANDING AS CHRISTIAN NEUTRALS

Although Sweden is politically neutral, it strives to maintain a strong military defense. Because of their stand as Christian neutrals for many years, Jehovah's Witnesses have been sentenced to repeated prison terms of between one and six months. (Isa. 2:2-4; John 15:19) However, they have become known as very reliable prisoners, and the Correctional Administration once recommended that all the

prisons in the country use Witnesses for responsible tasks.

As the Kingdom-preaching activity increased in Sweden, more and more Witnesses were put in prison. Finally, the Correctional Administration informed the government that Jehovah's Witnesses "are not affected by being punished." According to the Administration, this circumstance, "together with the fact that their breaking of the law is explained by a strongly convinced conscience and that they are in other respects orderly citizens, motivates that a system be tried that makes it possible for them to dispense with prison sentences." After detailed consideration, the government asked Parliament for permission, following individual investigation, to free Jehovah's Witnesses from any sort of conscription. This was approved by Parliament on May 25, 1966, and since that year Swedish Witnesses have enjoyed freedom from all kinds of conscription.

EFFORTS TO HINDER THE WORK

Generally, Swedes are indifferent toward religion and especially the established churches within the country. Most religious organizations are declining, and one after another now is being passed in numbers by Jehovah's Witnesses. This increase has caused much surprise. Again and again, representatives of the Lutheran State Church and the so-called free churches in Sweden have stood up and protested: 'No. It has gone too far now. We must do something to stop them.' For example, early in 1976, 30 priests and laymen from the Uppsala diocese of the Swedish State Church met to "declare war on Jehovah's Witnesses," as a newspaper put it. Among other things, they agreed to prepare and publicly distribute an informative brochure about the Witnesses.

Over the years, representatives of different churches have published many books

and brochures for the purpose of "exposing" Jehovah's Witnesses as heretics. These publications have been examined by a researcher, who summarizes his impressions as follows: "As a researcher in religion, I have over the years more and more found evidence to support my views that those who are quickest in calling another a 'heretic' or 'false prophet' are themselves most deserving of such a remark. I feel that it is time to blacklist this type of books which, with a Christian cover, gives a false picture of, for example, Jehovah's Witnesses." (*Religion och Kultur*, No. 4, 1976) Naturally, we are not afraid of this kind of publicity, because we know that it serves to awaken the curiosity of many honest persons.

The same thing happened with a series of three radio programs broadcast in October 1976. Although we ourselves are not allowed to produce religious radio programs in this country, a Radio Sweden official took the initiative for three programs about us. At first, it appeared that he was not attached to any religious organization and would therefore produce impartial programs. Later, it was discovered that he was a priest in the Liberal Catholic Church, which has 400 members in Sweden. The programs were to be based on recorded parts of our congregational meetings and on interviews with different Witnesses. But, when the recordings were made, it became obvious that the programs would be an attack on us. The brothers interviewed were showered with provocative questions. However, they did not let themselves be provoked. Instead, they answered calmly and factually. After the recordings were made, the tapes were cut and edited by the official so that the programs would give the worst possible impression of us and of our Scriptural views.

What was the result? Personnel at the Watch Tower Society's branch office received many letters and telephone calls

from listeners throughout the country. These people said that they noticed the difference in spirit between the Witnesses and their attackers and remarked that the ring of truth was on our side. Consequently, in a number of cases, previously opposed relatives of Jehovah's people have become interested in the Kingdom message. One newspaper writer stated: "The persecution of the Witnesses disturbs me. It makes my heart really sorrowful." But we ourselves find that persecution is strengthening and that it helps to spread the witness about God's kingdom. (Acts 8:1-4) Incidentally, in November 1976, the month after the radio programs, Jehovah's Witnesses in Sweden noted a new peak of 16,693 proclaimers of the "good news"!

OBJECT OF RESEARCH

The unprecedented progress of Jehovah's Witnesses in Sweden really has caused amazement, especially among students and researchers who analyze religious denominations. As a result of their studies, some "researchers" have even become Witnesses themselves. One young psychology student accompanied his teacher to a Kingdom Hall in order to "study" Jehovah's Witnesses. Later, he complained and said that the audience should have been more critical. He meant that they were indoctrinated. Soon afterward, a Bible study was started with his sister, and he wanted to attend it to "rescue" her. The young man was invited to be present and began to ask a series of questions that he thought would soon "knock out" the Witnesses. Instead, he found the answers interesting and admitted that whatever could be said about our beliefs, "at least, [we] are not brainwashed." A study was started with him, and now both he and his sister are baptized Christians.

An institute for the study of the sociology of religion has been set up in Stock-

holm. Its purpose is to investigate and catalogue religious denominations. This institute has investigated us and recently has published a research report entitled "Jehovah's Witnesses on the March." In an effort to explain why people in Sweden become interested in our teachings, this report concludes: "A future and a hope are offered at the door of your own home, directly in agreement with prophecy in the Bible, but also in equally good agreement with your personal needs. The future is no longer a threat, but a promise."

The same report notes that at one of the 1976 district assemblies in Sweden the majority of the baptismal candidates were between 18 and 25 years of age. This trend of a high proportion of young people is the opposite of what other religions experience in Sweden today. The reason for this is obvious to us, for we find that many young people are disappointed in the religion in which they have been reared. Moreover, the younger generation in Sweden has tasted most of what a very high standard of living can offer them. Despite such materially paradise-like conditions, many feel that the future is frustrating, and they resign themselves to that eventuality. So, they try to escape from reality by yielding to alcohol abuse, narcotic addiction and moral depravity. But when visited by Jehovah's Witnesses, some of these young people do find that, as the aforementioned report correctly said, "a future and a hope are offered at the door." This helps them to realize that "the future is no longer a threat, but a promise." Then they leave their wayward course to take up a new way of life in the far more satisfying spiritual paradise.

This is what so many persons, both old and young, are doing here in Sweden. With godly people of all nations, Swedish Christians are enjoying the blessings of a spiritual paradise while awaiting the establishment of a physical paradise here on earth.

THE SERMON ON THE MOUNT

“When you pray....”

FOLLOWING his comments about avoiding hypocrisy when making gifts of mercy to the poor, Jesus said: *“Also, when you pray, you must not be as the hypocrites.”*—Matt. 6:5a.

The expression “when you pray” indicates that, for Jesus’ disciples, prayer would be a regular part of true worship. However, they were not to imitate the “hypocrites,” or self-righteous Pharisees, whose public display of religious devotion was merely a pretense.—Matt. 23:13-32.

Concerning those hypocrites, Jesus declared: *“They like to pray standing in the synagogues and on the corners of the broad ways to be visible to men.”*—Matt. 6:5b.

By the first century C.E., it had become customary for Jews to pray as a congregation during the time of the morning and evening burnt offerings at the temple in Jerusalem, about 9 a.m. and 3 p.m. Many inhabitants of that city would do so along with a crowd of fellow worshipers in the temple precincts. Outside Jerusalem, devout Jews frequently would choose to pray twice a day “in the synagogues.” The usual position during prayer was “standing.”—See also Luke 18:11, 13.

Since the majority of people would not be near the temple or a synagogue at the time for morning and evening prayer, the custom prevailed of praying wherever a

person might find himself. Certain individuals ‘liked to’ have the time for prayer catch up with them while “on the corners of the broad ways.” They relished the thought of being “visible to men” passing by in four directions. In a display of false holiness, they would “for a pretext make long prayers,” so as to arouse the admiration of onlookers.*—Luke 20:47.

Concerning those hypocrites, Jesus declared: *“Truly I say to you, They are having their reward in full.”* (Matt. 6:5c) They were getting what they earnestly desired—the recognition and praise of fellow humans; and that was the whole of their reward. Their hypocritical prayers would get no response from God.

“You, however,” continued Jesus, *“when you pray, go into your private room and, after shutting your door, pray to your Father who is in secret; then your Father who looks on in secret will repay you.”*—Matt. 6:6.

* Concerning prayer on the streets and in public places, Jewish rabbinical writings give examples such as the following: “Rabbi Jochanan has said: ‘I have seen how Rabbi Jannai would stand and pray in the Marketplace of Sepphoris and then walk four cubits and say the Musaf [additional] prayer.’” (*Palestinian Talmud*) “If one is standing and praying on the street or in an open area, he steps aside [for an oncoming] ass, an ass driver or potter without interrupting his prayer. Concerning Rabbi Chanina ben Dosa [about 70 C.E.] it is related that he was standing and praying. Then a poisonous serpent bit him. He, however, did not interrupt his prayer.”—*Tosephta* (writings supplementary to the *Mishnah*).

These words of Jesus did not forbid prayer with the congregation. The admonition to pray in 'a private room after shutting the door' was meant to discourage public prayer for the purpose of calling attention to oneself and drawing the complimentary remarks of admirers. It is similar to the counsel about almsgiving in support of the poor: "Do not let your left hand know what your right is doing." (Matt. 6:3) Jesus set a perfect example in praying without calling attention to himself. For example, when spending an entire night in prayer before choosing his twelve apostles, he did not petition God in front of onlookers but "went out into the mountain to pray."—Luke 6:12.

Directing attention to another way in which hypocrites abused the privilege of prayer, Jesus said: "*When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words.*"—Matt. 6:7.

Jesus was not saying that his disciples should avoid repeating heartfelt supplications and expressions of thanksgiving in prayer. The gospel of Matthew relates that in the Garden of Gethsemane Jesus prayed late into the night, repeatedly using "the same word."—Matt. 26:36-45.

However, it would be wrong to mimic the repetitious prayers of "people of the nations." They were in the habit of babbling "over and over again" memorized phrases that included many superfluous words. The Bible contains the example of Baal worshipers of ancient time who "kept calling upon the name of Baal from morning till noon, saying: 'O Baal, answer us!'" (1 Ki. 18:26) And concerning Gentile opposers of Christianity at Ephesus, we read: "One cry arose from them all as they shouted for about two hours: 'Great is Artemis of the Ephesians!'" (Acts 19:34) In a work of the Roman poet Terence

(second century B.C.E.), we read the following complaint: "Pray thee, wife, cease from stunning the gods with thanksgivings, because thy child is in safety; unless thou judgest of them from thyself, that they cannot understand a thing, unless they are told of it a hundred times."

To this day, many "people of the nations" make repetitious prayers to their gods. For example, some Buddhists use a rosary of up to 108 beads in chanting the *namu amida butsu* ("may the soul rest in peace"). Similarly, in many churches of Christendom individuals pray the same phrases over and over again by rote, thinking that they "will get a hearing" because of such constant repetition. But this "use of many words" is of no value in the eyes of God.

"So, do not make yourselves like them," continued Jesus, "for God your Father knows what things you are needing before ever you ask him."—Matt. 6:8.

Evidently many of the Jewish religious leaders had 'made themselves like' the Gentiles through excessive wordiness in their prayers. Illustrative of this tendency is the following account in the *Babylonian Talmud*: "A certain [reader] went down in the presence of R[abbi] Hanina and said, O God, the great, mighty, terrible, majestic, powerful, awful, strong, fearless, sure and honoured." The rabbi denounced such needless piling up of words as "an insult" to God.

Regular heartfelt prayer that includes praise, thanksgiving and petition to God is an important part of true worship. (Phil. 4:6) But it would be wrong to say the same things over and over again believing that such uninterrupted repetition is necessary to inform God of our needs, as if God were ignorant, inattentive and absentminded. A person should pray in full recognition that he is communicating with the One who "knows what things you are needing before ever you ask him."

Are You SELF-INDULGENT?

"Then Jesus said to his disciples: 'If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me.'"—Matt. 16:24.

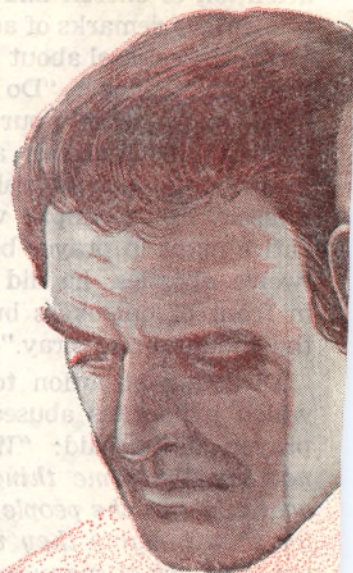
FOR many people in the world today, the thought of making personal sacrifices for someone else, or for a cause, does not have much appeal. Indeed, the attitude of increasing numbers of persons is to want more material things, more pleasures and more freedom to do whatever they desire, with little regard for God or man. Even the willingness to sacrifice for the sake of one's own family has diminished in recent years, as family breakdowns and divorces have reached record highs in nation after nation.

²This self-indulgent trend does not come as a surprise to those who have kept alert to God's inspired Word, the Holy Bible. Accurately that prophetic Word foretold that in these "last days" many would be "lovers of themselves," "lovers of money," "lovers of pleasures rather than lovers

of God." So intent are some people in pursuing their self-indulgent ways that the Bible says they are "without self-control." This can also be seen in the huge increase of alcoholism, drug abuse and sexual immorality in recent years.—2 Tim. 3:1-4.

³However, there exists also the opposite attitude, that of self-sacrifice. It is a course recommended by no less an authority than the Almighty Creator of the universe, Jehovah God himself. But such a course of self-sacrifice—is it not outdated in these modern times? Why should anyone want to be interested in that when more and more people are not?

1. What is the attitude of increasing numbers of persons today?
2. Why is this self-indulgent trend no surprise to Bible students?
3. What opposite attitude exists, and who recommends it?



or SELF-SACRIFICING?

WHAT IS INVOLVED

⁴It is very important that we have the right view of this matter of self-sacrifice as opposed to self-indulgence. Regarding this, Jesus Christ said: "If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for my sake is the one

that will save it. Really, what does a man benefit himself if he gains the whole world but loses his own self or suffers damage?"—Luke 9:23-25.

⁵Jesus was here describing a course of self-sacrifice. And he took the lead in demonstrating what this meant. He said: "I seek, not my own will, but the will of him that sent me." (John 5:30) Thus, the reason Jesus undertook a course of self-sacrifice was so that he could fully accomplish the will of his heavenly Father, Jehovah. That course is the one Jesus recommended to his followers. He said that they should be willing to "disown" themselves, meaning that they should subdue their own personal desires and make the doing of God's will the main thing in their lives.

4, 5. How did Jesus speak of a course of self-sacrifice, and what did he mean by his words?

⁶True, such a life of self-sacrifice is not easy. It involves a cost, which includes time and effort. In some cases it may even mean the loss of one's life at the hands of those who persecute God's servants. However, as Jesus showed, the one doing God's will would 'save his soul,' or life. In what way? In that he would gain Jehovah's approval and the eventual reward that God promises all those who serve him, for he is "the rewarder of those earnestly seeking him." (Heb. 11:6) For most of God's loyal servants, that reward is eternal life in a righteous new order here on earth: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) And "they will indeed find their exquisite delight in the abundance of peace." (Ps. 37:11) Nor can death itself stand in the way of this reward, because Jehovah guarantees that there is going to be "a resurrection of life."

—John 5:29.

6. (a) What cost can be involved in a course of self-sacrifice? (b) By doing God's will, how can one 'save his soul'?



⁷ Yes, life is at stake in this matter of self-sacrifice as opposed to self-indulgence! And what a marvelous life—living forever amid paradise conditions that will make every day an “exquisite delight”! Truly, that will be the *real* life. No course of life you could now choose in this world, no amount of hard work at any trade or profession, no acts of loyalty to any human or organization of this world could ever produce a future such as Jehovah promises those who serve him. Surely, then, it is well worth whatever sacrifices may be involved.

THE NEED TO KEEP AWAKE

⁸ As we progress deep into the “last days” there is an ever greater need to keep wide awake spiritually and to intensify our willingness to make sacrifices to serve God acceptably. One reason for this is the fact that Satan the Devil knows that he has only “a short period of time” left before he is put out of the way. (Rev. 12: 12; 20:1-3) Since his time by now is very short, we can expect him to intensify his insane efforts to corrupt and destroy. He would like nothing better than to influence Jehovah’s servants to dull their spiritual perception and to lose their sense of urgency regarding these critical times. And he would certainly be most pleased if they would diminish, or abandon altogether, their telling of the “good news of the kingdom” of God to others.—Matt. 24:14.

⁹ We should not underestimate Satan’s capacity for deception and harm. Jehovah’s inspired Word warns: “Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith.”

7. Why is the future that Jehovah promises worth any cost to us?

8, 9. Why do we need to intensify our efforts to keep awake and to make sacrifices now?

(1 Pet. 5:8, 9) If a wise person knew that a crazed lion was on the loose in the neighborhood, he would take every possible precaution to protect himself and his family, would he not?

¹⁰ Jesus spoke of the need for alertness when he said regarding the coming destruction of this present wicked system of things: “Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man.”—Luke 21:34-36.

¹¹ To whom was Jesus talking? In this case he was talking to his followers. Yet he warned them that, unless they stayed awake, even some of them could be caught off guard when Jehovah’s day of destruction came. What would lead to their getting caught off guard? They would become too involved with the everyday cares of this life, or with overindulging themselves in pleasures. Those cautioning words of Jesus are a real warning for us today. Because this system’s end has not yet arrived, some who are serving Jehovah may be tempted to slack off in their desire to make sacrifices for him. They may think that his new order is too far off in the distant future to regard this present situation with urgency. They may feel that they should be more concerned with leading a so-called “normal” life.

¹² Yet, from God’s viewpoint, can any way of life in this system of things be “normal”? This world is under the influence of Satan and his demons, dominated

10, 11. (a) What warning did Jesus give about overindulgence? (b) Why do Jesus’ words apply even to some within Jehovah’s organization today?

12. Does it make sense to search for a “normal” life in this system?

by harsh political systems, greedy commercial interests and selfish false religions. It is filled with fear, hatred, violence, immorality, corruption, economic difficulties, sickness and death. All of this is far from the normal life that Jehovah has purposed for mankind, which includes perfect health, complete security and happiness, as well as eternal life, and all of this on a paradise earth. Hence, life now is far from normal. It is very abnormal, and it will stay that way until Jehovah crushes out of existence this entire wicked system, paving the way for his glorious new order. So it is a self-delusion to search for normality in an abnormal world.

¹³ What a calamity it could be, at this late date, for a Christian to ignore Jesus' warning, relax his guard and endanger his relationship with Jehovah! Such a one could leave himself wide open to fall into "the snare of the Devil . . . caught alive by him for the will of that one." (2 Tim. 2:26) This is just what happened in the first century to Demas, once a Christian. Of him, the apostle Paul said: "Demas has forsaken me because he loved the present system of things." (2 Tim. 4:10) Lot's wife was another who fell into Satan's trap. She disobediently looked back at Sodom when it was being destroyed and 'lost her soul.' For good reason did Jesus say:

13. What are some examples of persons overreached by Satan because of self-indulgence?

"Remember the wife of Lot." (Luke 17:32) Then there was Esau, who gave up his birthright for a temporary material advantage. What poor judgment that was! (Gen. 25:29-34) Another was Achan, who thought more of money and fancy clothes than he did of Jehovah's purpose. (Josh. 7:1, 20-25) Sadly, all such ones paid heavily for having the spirit of self-indulgence instead of the spirit of self-sacrifice. No, being overreached by self-indulgence is not rare. It has happened to some of God's servants in the ancient past, and it has happened to some in modern times. It can happen again.

"AS A SNARE"

¹⁴ When Jesus spoke of Jehovah's day of destruction coming, he said it would come "as a snare." (Luke 21:35) A snare closes in on an unsuspecting animal when the animal walks heedlessly in the pathway of danger. So, too, this system's end will come suddenly, when most people do not expect it. Such people could include some who have started on the "road leading off into life," but who have allowed themselves to become absorbed in worldly pursuits, and have strayed too far in the wrong direction.—Matt. 7:14.

¹⁵ Yet, would not a less-threatening world situation, or an outward appearance of prosperity in various places, give some justification for feeling that the end is not close? Actually, it could mean just the opposite. Note Jesus' words: "For just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took *no note* until the flood came and

14. How is the coming world destruction likened to a snare?

15. Is a less-threatening world situation *proof* that this system's end must be far away?



swept them all away, so the presence of the Son of man will be." That is why Jesus also cautioned: "On this account you too prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming."—Matt. 24:37-39, 44.

¹⁶ The apostle Paul, too, noted the suddenness with which this system would come to its end, unexpected by most people. He said: "For you yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them." (1 Thess. 5:2, 3) The apostle Peter also spoke of the fact that "Jehovah's day will come as a thief," unexpected by those not spiritually awake. (2 Pet. 3:10) That is why Paul counseled: "Let us not sleep on as the rest do, but let us stay awake and keep our senses."—1 Thess. 5:6.

¹⁷ The day of Jehovah's wrath against wickedness will come exactly as he has scheduled it. It will not be delayed an instant. Therefore, no person who loves Jehovah should ever get into a frame of mind or into a pattern of life that suggests disbelief in Jehovah's purpose to rid this earth of wickedness and establish a righteous new order. If one were to adopt such a negative attitude, he would be much like those described in 2 Peter 3:3, 4, which says: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'"

¹⁸ True, the original processes of life have gone on till now. However, in this

century, all the evidence of the "last days" is on us in full measure. Most of the greatest calamities in history have been concentrated in this century. And now man has the capability of destroying all life on this earth. Surely, all the evidence in fulfillment of Bible prophecy shows that this world is moving relentlessly toward its end. And when that comes, it will mean a period of unparalleled trouble for mankind. Jesus called it "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:21) During that period all this world's political, economic and false religious systems will be demolished. Thus, all the time, effort and expense that went into sustaining those systems will have come to nothing. Surely Christians will not want to direct their main efforts toward those things that will not last. Their main loyalty and sacrifices should be directed to that which is eternal. "The world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

¹⁹ During the coming "great tribulation" there will undoubtedly be much occasion for Jehovah's servants to demonstrate the spirit of self-sacrifice. They will need to help fellow Christians in many ways, including sharing with them material necessities. (Heb. 13:16) Because of the great upheavals that will then take place in the political, social and economic systems, God's servants may even lose some, or all, of their possessions. Hence, those who at this time put Jehovah's interests first in their lives, and who already have the spirit of self-sacrifice, will likely find it easier to make the sacrifices needed then.

²⁰ We cannot escape the fact that the question, "Are you self-indulgent—or self-

16. What expressions did Paul and Peter make about the suddenness of this system's end?

17. Why should we not feel that Jehovah has delayed his day of wrath?

18. (a) What evidence is there that our day is indeed very different from "creation's beginning"? (b) Why should our main efforts be directed toward doing Jehovah's will?

19. During the "great tribulation," what need will there be for sacrifices, and who are more likely to make them?

20. Just how serious is the matter of self-sacrifice?

sacrificing?" is a life or death matter when viewed from Jehovah's standpoint. If we love life, and want to live the perfect life

in God's new order, then we need the spirit of self-sacrifice to serve Jehovah acceptably now.

Cultivating THE SPIRIT OF SELF-SACRIFICE

FOR humans to want to make sacrifices, the object of such sacrifices must be worthy, held in high esteem. In all respects, Jehovah God is certainly worthy of any sacrifices that we make for him. He is the Creator of the awesome, magnificent universe and the source of all living things. He is also the Maker of a new order of righteousness that will remedy all mankind's problems. Appropriately, the Bible says: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." (Rev. 4:11) Because Jehovah is so worthy, we are urged to 'present our bodies as a living sacrifice' to him.—Rom. 12:1.

² Just what does being a living sacrifice to Jehovah involve? One definition of the word "sacrifice" is "to surrender something prized or desirable for the sake of something considered to have a higher claim." An additional meaning of "sacrifice" is "the offering of life to a deity." Since Jehovah does not ask us to be killed literally on some altar, the offering of our lives would be in *service* to him. When speaking of the coming destruction of this

"I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."—Rom. 12:1.

system, the apostle Peter urged that Christians be persons distinguished by "holy acts of conduct and deeds of godly devotion." (2 Pet. 3:11) So acceptable sacrifice to God involves positive acts, as well as abandoning practices that Jehovah disapproves or that could interfere with our service to him.

³ Does a course of self-sacrifice mean that God is asking people to become fanatics, to do unreasonable things? For instance, some persons crawl long distances on bloodied knees to church shrines, thinking that God is pleased with such sacrifices. Others may deliberately undertake a life of poverty and begging. Some refuse to eat certain foods as part of their worship. But Jehovah does not ask his servants to bring themselves into hardship deliberately. He disapproves of man-made decrees that have "an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body."—Col. 2:23.

1. Why is Jehovah worthy of our sacrifices for him?
2. What is included in the word "sacrifice"? (Read Hebrews 13:15, 16.)

3. Does Jehovah approve of all sacrifices involving worship?

⁴ The kind of reasonable self-sacrifice that Jehovah requires is for us to limit our personal desires so that we can serve his cause more fully. That cause centers around God's incoming government for all the earth, his heavenly kingdom in the hands of Christ. Since that government will soon be earth's only ruling authority, all who want to live under its righteous administration need to learn its laws, principles and purposes. They also need to promote its interests, 'preaching this good news of the kingdom' among mankind today. Thus, sacrificing for Jehovah's interests means to obey his laws and to put his kingdom first in our lives: "Keep on, then, seeking first the kingdom and his righteousness," said Jesus.—Matt. 6:33.

⁵ Is a course of self-sacrifice an easy one? No, it is not. But it is Jehovah God and Christ Jesus who invite us to this course. That means that such a course is possible, since the loving Father and his Son, who created humans, know what people can accomplish. Furthermore, since Jehovah and Christ have such great love for humans, we can be certain that they would not ask anything of us that would be damaging to our best interests. Too, when we consider the grand rewards that lie ahead, it can be said with confidence that making sacrifices to serve Jehovah is the only worthwhile course of life today. All else will sooner or later end in disappointment.—Matt. 19:26; Rom. 9:33; 1 John 4:16.

⁶ We can be greatly encouraged in our course of self-sacrifice when we examine Bible history and see how other ordinary people successfully pursued such a course, and the blessings they received for doing so. For example, Jehovah asked Noah to sacrifice things so that he could do a work

that the world of his day considered foolish. He was instructed to make a huge vessel, an ark. Yet there never had been any pouring rains or floods. Furthermore, Noah was not a shipbuilder, and he had family responsibilities as well.

⁷ Building such a huge ark would require Noah to take time from things that he may have preferred to do. Indeed, had he put that same time and energy into increasing his material wealth, he no doubt could have been more comfortable. Too, he had to sacrifice some of his reputation with neighbors, since his work on the ark opened him up to ridicule. Did he get discouraged or quit because that work took many years while he awaited the end of that system? On the contrary, Noah patiently continued his course of self-sacrifice. This included his being "a preacher of righteousness." (2 Pet. 2:5) He understood that he did not live in a "normal" world, but one that was "ruined in the sight of the true God and . . . filled with violence," one that would eventually be destroyed. Thus, the Bible says: "Noah proceeded to do according to all that God had commanded him. He did just so."—Gen. 6:11, 22.

⁸ We should be very happy that Noah refused to be on the side of the self-indulgent ones of his day. Because of his obedience, we are alive today, all of us being descendants of Noah. Those who were self-indulgent lost everything—homes, possessions, their so-called "normal" way of life. They also lost their very lives and their children's lives, as "the world of that time suffered destruction when it was deluged with water."—2 Pet. 3:6.

⁹ Abraham was another who appreciated the need to make sacrifices for Jehovah. Jehovah instructed him: "Go your way out of your country and from your rela-

4. What does it mean to sacrifice for Jehovah's interests today?

5. Should a course of self-sacrifice be considered too difficult?

6, 7. (a) What kind of sacrifices did Noah have to make? (b) Did Noah become discouraged with the passing of time?

8. How did Noah's obedience affect all of us?

9. How was Abraham blessed for his willingness to make sacrifices?

tives and from the house of your father to the country that I shall show you." (Gen. 12:1) Abraham did not hold back because Jehovah was asking him to leave a secure way of life for something so uncertain. He had confidence that whatever Jehovah required of him was right and for his own good. "At that Abram went just as Jehovah had spoken to him." (Gen. 12:4) True, that meant considerable sacrifices for many years. But Jehovah greatly blessed his willingness to serve: Abraham saw many of Jehovah's marvelous acts in behalf of himself and his family; he did not lack material necessities; he came to be called "Jehovah's friend." (Jas. 2:23) Also, God promised Abraham that an entire nation of people would come from him. Significantly, the Bible says of this: "After Abraham had shown *patience*, he obtained this promise." (Heb. 6:15) Further, he was privileged to be an ancestor of Jesus.

¹⁰ In the first century of our Common Era, many ordinary men and women sacrificed some of their own interests for the sake of Jehovah's interests. Yes, they worked hard and underwent difficulties, but their contentment was great in knowing that they were doing the right thing and pleasing God. Also, they had the confidence that Jehovah would remember their faith and works in his behalf and would surely give them a fine reward in the future. And what about those who were too self-indulgent, who wanted to preserve their "normal" way of life and who rejected Jesus out of fear that 'the Romans would come and take away both their place and their nation'? (John 11:48) In that very generation their way of life ended anyhow. Roman armies devastated the land, with enormous loss of life and property. But self-sacrificing Christians heeded Jesus' teachings, fled the area and preserved their lives, although leaving behind

homes and almost all material possessions. They are counted as truly "happy."—Luke 21:20-24; 22:28-30; Rev. 20:4-6.

SACRIFICES IN OUR TIME

¹¹ Is this to say that all servants of God today must give up homes and other material possessions as part of their sacrifices for God? No, that is not the point, although with the examples noted regarding Noah, Abraham, and the first-century Christians, there has been the willingness to do that if necessary. The main thing is one's willingness to put God's interests first in his life, making whatever sacrifices might be necessary to do that. It is not so much what a person has or does not have, but where his heart is. Is it toward Jehovah's interests first, or is it toward personal interests first? And part of Jehovah's interests includes doing things for other people, as God's Word says that we should be "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others," and "not to be pleasing [just] ourselves," but "let each of us please his neighbor in what is good for his upbuilding."—Phil. 2:4; Rom. 15:1, 2.

¹² Do we see such a spirit of self-sacrifice in modern times? We certainly do. In fact, the several million persons now enjoying Bible truths and Christian fellowship in association with the more than 40,000 congregations of Jehovah's Witnesses all over the earth are benefiting from the sacrifices made by loyal servants of God earlier in modern times. Back in the late 1800's and in the first part of the 1900's many self-sacrificing persons worked hard to teach others Bible truths and to establish the foundation for Jehovah's modern visible organization, from which

11. (a) Are Christians today required to give up all possessions? (b) How does sacrificing for Jehovah involve our activity toward others?

12. Why should we appreciate the self-sacrificing course of others in modern times?

10. What contrast in attitude was there in the first century, with what results?

we now receive the truth about Jehovah, as well as so many other benefits.

¹³ Right now, throughout the earth, many tens of thousands of devoted men and women are making unusual sacrifices to serve God. Some have literally sacrificed homes and possessions so that they could work full time for Jehovah's interests in missionary work, in Bethel homes, or as traveling representatives serving congregations. Others are making sacrifices to do special, regular or auxiliary pioneering work so they can more fully teach others about Jehovah's incoming new order.

¹⁴ However, not all who are devoted to Jehovah are free from responsibilities to the extent that they can do such full-time work. Many have to struggle hard in a difficult economic system to make a living for their families, appreciating that if they did not they would be "worse than a person without faith." (1 Tim. 5:8) Christian parents also have the responsibilities that come with having children. They understand that they must sacrifice some of what *they* might prefer to do so that they can spend time bringing up their children "in the discipline and mental-regulating of Jehovah." (Eph. 6:4) Too, there are some who, because of poor health, advanced age or other limitations, can offer very little in direct service to Jehovah. In this, they are like the needy widow who could offer at God's temple only "two small coins of very little value." (Luke 21:1-4) Yet all such persons who do what they can to help others to learn of Jehovah are surely making sacrifices that please him. He loves them for their willingness to endure difficult conditions and yet make some offering

13. What sacrifices are many making to serve Jehovah more fully?

14. How does Jehovah view those whose service to him is more restricted by their circumstances?

of service to him, as their situation permits.—Jas. 5:11.

EXAMINE YOURSELF

¹⁵ Do you have the spirit of self-sacrifice? Or, do you tend to be self-indulgent? Are you serving Jehovah as well as your circumstances allow? Why not examine yourself to see if your Christian service to God could be improved?

¹⁶ For instance, could you devote more of your time to personal Bible reading? If you have a family, do you have regular Bible discussions with them? Could you take more of your spare time to call on people in your neighborhood to tell them about the "good news"? Or, could you devote some time to assist the sick, the elderly, or others by performing Christian acts of kindness and love? Perhaps you could compare the amount of time you spend on, say, recreation, such as watching television, with the time you spend serving Jehovah in one sphere of his activity or another. Is it balanced?—Eph. 5:15.

15. What questions are good to ask ourselves?

16. How might we 'buy out the opportune time'? (Read Romans 10:9, 10.)



¹⁷ Are you a parent? Examine your relationship with your children. Appreciate that the best time for your young ones to begin learning a course of self-sacrifice is in childhood. Give your children some useful work around the house. Get them to see that play is not all there is to life, that it involves work, sacrifice. Perhaps in your own childhood you had poor clothing, little recreation or not enough good food. You may feel that you do not want your child to be deprived as you were. But, on the other hand, giving your child everything he wants might cost him his life! It might make him think that life is easy, that things come easy, that doing Jehovah's will is easy, and so later he might be unwilling to make sacrifices for Jehovah. As you adults already know, life is not easy, things do not come easy, and doing Jehovah's will is not necessarily easy. So help your children to get a balanced view of life. Teach them that while there is time for recreation, there must also be time for work, for Bible study, for sacrifice. Discipline your sons and daughters in a course of reasonable self-sacrifice. The fruitage of this discipline could well be one of the most valuable things they will inherit from you. (Eph. 6:4; Heb. 12:11) And your own good example will be the best reinforcement of the verbal instructions that you give.

17. Why is it important for parents to examine what they ask their children to do?

Peter, Noah, Abraham and others made sacrifices for Jehovah and were blessed by him

¹⁸ Whether you are married or single, it may be that an honest self-analysis will show that you are spending as much time as you reasonably can in serving Kingdom interests. Is there still something else that you can do? Yes, there is. You can work to make yourself a better Christian, learning to display in fuller measure the

18. If we cannot devote more of our time to serve Jehovah, what improvements can we still make?



fruitage of God's spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Furthermore, you can work to improve the *quality* of your service to God.

¹⁹ In the future, in God's new order, how satisfying it will be for you to look back and know that when it really counted in

19. Why should we want to cultivate the spirit of self-sacrifice? (Read Hebrews 6:11; 1 Corinthians 15:58.)

this time of urgency, you put your 'shoulder to the wheel,' made the necessary sacrifices, and did your part in serving Jehovah. Yes, be willing to set aside personal interests for Jehovah's interests, keeping in view the thrilling rewards ahead. Cultivate the spirit of the psalmist when he said: "In willingness I will sacrifice to you. I shall laud your name, O Jehovah, for it is good."—Ps. 54:6.



Sex Without Marriage —Why It Hurts

SEXUAL attraction can be very powerful. The Creator implanted it in humans evidently to contribute toward making marriage a pleasurable tie that binds.

Some people may laugh scornfully at the idea that it is hurtful to share in sexual intimacies when unmarried. They may wonder what harm is done to their bodies when they give in to these desires outside wedlock. But do they forget what they are inside their bodies, within themselves? Do they not have a personality, a reasoning mind and a heart longing for real love and security? Inward wounds resulting

from abandonment by a temporary lover can bleed for years. Also, insensibilities can be developed, and these would not promote health and happiness ei-

ther. People are coming to realize more and more that the use of the sexual organs outside wedlock does not bring lasting satisfaction and joy.

A YEARNING FOR MARITAL LOVE

A wife undergoes, not only a physical change during her first sexual contact, but also an alteration of her personality. When still a virgin, probably she desired a boyfriend, someone to speak with and "to lean on." After having intercourse, however, a woman starts "to long for a man" in another sense of the word. Jehovah God,

as the Creator, called this 'craving for her husband.'—Gen. 3:16.

A girl who is too eager to get married is in danger of allowing her boyfriend too many liberties with her. Afraid of losing this friend, she may try to tie him to her with unclean courting. But, girls, please ask yourselves: 'With what do I tie him?' Think. Does he have genuine interest in your personality and in your mental qualities and noble sentiments? Or, rather, will he not leave you if you do not continue to share with him in sexual activities? How long can women yielding to immoral advances attract their partners? No longer than a woman of easy virtue can catch the eye and arouse the passions of her irresponsible "friends." Who is then left deeply injured? In the same way, can a young man who makes immoral advances to his girl friend expect to be respected by her in later life?

The Scriptures indicate that "God will judge fornicators and adulterers" adversely. (Heb. 13:4) What could hurt more than that? Remember, too, that one act of immorality may ruin a whole career of a once happy servant of God. And this cannot be rectified by a hurried marriage. Like scratches on a phonograph record that spoil the full enjoyment of music, so the full peace and happiness of the marriage itself can be disturbed by past negative sexual experiences.

CONSIDER LIFE'S UNCERTAINTIES

Some may say: 'What harm is done when we allow ourselves certain sexual liberties outside wedlock? We are sure that *we will marry*, and we take it for granted that we are not ill in the sense of having a venereal disease.'

But think for a moment. Can we, being imperfect and mortal, ever say, 'We are *sure* we will marry'? Are not all of us subject to the stated law, "Time and unforeseen occurrence befall them all"? (Eccl.

9:11) How can a couple be sure that they will get married? At best, they can only hope to be able to do so. Jesus' half brother James admonished: "Come, now, you who say: 'Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,' whereas you do not know what your life will be tomorrow. . . . Instead, you ought to say: 'If Jehovah wills, we shall live and also do this or that.'"
—Jas. 4:13-15.

A MATTER OF PLEASING GOD

Also, would it be reasonable to ask Jehovah's blessing on our efforts to achieve a happy marriage and at the same time become involved in conduct that the "Hearer of prayer" condemns? (Ps. 65:2) Of course, we must *really believe* that certain actions are condemned by God. Well, with evident reference to unclean sexual activities, Jesus classed "loose conduct" among various "wicked things." (Mark 7:22, 23) The apostle Paul said that those practicing "the works of the flesh," such as "fornication, uncleanness, loose conduct," definitely "will not inherit God's kingdom." (Gal. 5:19-21) Such statements certainly leave no doubt about Jehovah's thoughts on this matter, do they?

Sexual activity outside marriage defiles both the man and the woman. Unquestionably, that is Jehovah God's view. Otherwise, he would not prohibit unmarried persons from engaging in sexual intimacies. (Compare 1 Corinthians 7:1, 2.) Moreover, the Universal Sovereign does not approve of greedy and disorderly individuals. (1 Cor. 6:9, 10; 14:33) Since he has laid down the necessary moral laws for human life, these must be observed if we are going to please our Creator and enjoy true happiness. Any other course will hurt us.

Engagement, or preparing to get married, is something other than being united in wedlock already, is it not? Well, then,

consider: What would you think of a man who had not been appointed as an overseer in the Christian congregation but who was trying to assume the position of such an elder? He would be presumptuous. And what happened to certain individuals of ancient times who presumptuously ran ahead and did not wait for Jehovah? Were they injured? Yes, on occasion even to the point of death, sooner or later. (1 Sam. 15:22, 23; 2 Sam. 6:6, 7; 2 Chron. 26:16-21) Surely, no God-fearing person would want to act presumptuously by engaging in a physical relationship prohibited by Jehovah, or by sharing in the intimacies associated with marriage before having entered wedlock.—Eph. 5:3.

AVOIDING PAINFUL PROBLEMS

Respect, even deep respect, for each other is one of the main pillars of a happy marriage. (Eph. 5:33; 1 Pet. 3:7) But how can an engaged couple build up real respect for each other if they see and know that both of them have become involved in greedy, immoral conduct? Does this inspire confidence? No, for much jealousy in marriage is brought about through negative experiences with each other before entering wedlock. Cannot a downhearted wife say years later: “You only wanted a woman, not just me”? And how can her husband then prove the contrary to be true? He cannot. Well, how can a man, before his marriage to a particular woman, prove that he really is in love with her? By respecting her chastity. He thus displays his unselfish love for his future wife. He also shows that he is as good as his word. Perhaps he had promised the girl’s father that he would not touch her in an unclean manner. How shameful it would be if he now had to confess that he has made the man’s daughter pregnant! Would that be a fine start for a marriage?

Painful problems may be avoided by parents, as well as by engaged couples, by

giving *prayerful* attention to this matter. This is of great importance in the present morally decadent world. Moral standards as established by God have never had to withstand so many attacks as they have encountered in our day. The Bible really has to be a Christian’s *daily* guide as to friendships, engagement and marriage. Why? The Scriptures answer: “That you no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God.” Many persons have “come to be past all moral sense,” and they have given themselves “over to loose conduct to work uncleanness of every sort with greediness.” But the apostle Paul urged fellow believers to “put away the old personality which conforms to your former course of conduct,” putting on “the new personality which was created according to God’s will in true righteousness and loyalty.” (Eph. 4:17-24) Yes, do that and you may avoid the pain and calamity that are sure to befall those who continue to ignore God’s righteous standards.

DO YOU NEED HELP?

If anyone has a problem in this regard, it would be well to speak with one of the appointed elders in the Christian congregation. He is in a position to help you understandingly. Such a man is an elder or overseer due to possessing spiritual qualifications, and no doubt he is an experienced fighter against his own fleshly desires, as was the apostle Paul.—1 Cor. 9:26, 27.

Also, engaged couples can speak openly with each other. This can strengthen both of you in your firm decision to please Jehovah. By aiding each other to conform to the divine will, surely you will not be hurt. Rather, both of you will know the true happiness enjoyed by loyal servants of God. Is that not what you want in life?

INSIGHT ON THE NEWS

- The "Spanish flu" of 1918-19 killed some 20,000,000 people. In reviewing the new book "Influenza in America, 1918-1976," Bernard Dixon mentions that pandemic and states: "The only specific event in history to compare with two world wars as a reaper of human lives, it was

"Vastly More Efficient"

vastly more efficient. At least a fifth of the human race endured the aches and fevers of flu."

Writing in the British journal "New Scientist," Dixon also observes: "Unusually, most of the millions killed [by the "Spanish flu"] were in the prime of life. In Western Samoa, the virus demolished 7500 out of a 38 000 population in less than three months. Three and a half thousand patients were admitted to the San Francisco Hospital with chest conditions when the flu hit the city, and over a quarter of them died."

While many persons consider the 1918-19 influenza epidemic noteworthy because it raged world wide and reaped so many lives, such happenings are of more than mere historical significance. They constitute part of the "sign" of Jesus Christ's presence as an invisible spirit king in heaven. In answering the query: "What will be the sign of your presence and of the conclusion of the system of things?" he said, in part: "There will be great earthquakes, and in one place after another pestilences and food shortages." —Matt. 24:3; Luke 21:7, 11.

- In its periodical "Clipper 78," Pan American World Airways recently introduced a new travel dress code for employees and guests traveling on the airline free or at reduced rates. For instance, in the Economy Class, men are expected to wear either a suit or a coordinated sport coat and trousers.

Attire Does Matter

A casual or dress shirt with an open collar is considered acceptable. Women are to wear either a dress, a suit, a skirt, a pantsuit or slacks "with well-coordinated dress, blouse or sweater."

It was pointed out that unacceptable dress for male employees or guests "includes collar-

less shirts, tank or T-shirts, sweatshirts, casual jeans, bare feet and sandals without socks." In the case of women, "shorts, casual jeans, casual shirts, T-shirt and tank tops are not considered acceptable, nor are short skirts (bare midriff), short skirts, bare feet, sandals without hosiery nor hair in curlers." Children under 16 years of age are to be "well-groomed and well dressed in clothing suitable for travel." The airline's Personnel Department had discussed matters with numerous employees and various departments before introducing the system-wide code.

Of course, travelers in general are not bound by such a dress code. However, they may well realize that attire does matter. The airline clearly feels that dress and grooming that are appropriate to the occasion do make a difference. Although the Bible does not itemize articles of clothing that are to be worn by Christian men, women and children under varying circumstances, godly persons know that their attire does matter. Christian women are urged to "adorn themselves in well-arranged dress, with modesty and soundness of mind." —1 Tim. 2:9, 10.

- In 41 letters to the religion editor of "The Toronto Star," 11th-grade students of a school near Peterborough, Ontario, Canada, "disagreed in the main that there are any absolute moral standards of right and wrong." According to the newspaper's religion editor, Tom Harpur, "they

"Logic of a Moral Jungle"

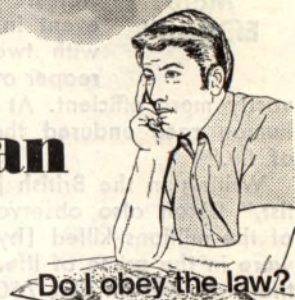
argued instead that morals are a matter of individual choice." In an accompanying opinion article, Harpur wrote: "In some ways [the students] are more sensitive to injustice than their elders. Yet, the logic of their letters, taken to its conclusion, is the logic of a moral jungle in which each person does that which is right in his own eyes."

Christians know that "it does not belong to man who is walking even to direct his step." (Jer. 10:23) Moreover, the Scriptures warn that "a boy let on the loose will be causing his mother shame." (Prov. 29:15) How vital it is, then, for godly parents to inculcate in their sons and daughters the highest of moral standards—those of man's Maker!



How can I help the handicapped?

What does it mean to be "holy"?



Do I obey the law?

TO BE "holy" means to be clean or pure in word and action. It means to measure up to the divine standard of what is right and proper. It means freedom from corruption in a moral way.

The apostle Peter wrote the following as to why God's servants should be holy: "In accord with the Holy One who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" —1 Pet. 1:15, 16.

Yes, Jehovah God is holy—clean or pure—in the ultimate sense. He is the "Holy One." Mighty spirit creatures, seraphs, are portrayed in the Scriptures as declaring: "Holy, holy, holy is Jehovah of armies." (Isa. 6:3) The foremost of his sons, Jesus Christ, addressed him as "Holy Father." (John 17:11) Rightly, then, all who profess to be his servants should strive to maintain purity in all their conduct. What does this involve?

To answer this question, we might examine more closely the statement, "You must be holy, because I am holy." The apostle Peter quoted it from the Mosaic

law. There, in Leviticus 19, verse 2, the statement appears in a setting that outlines God's requirements for conducting, not just sacred activities, but the daily affairs of life.

For example, we find the command: "You should fear each one his mother and his father." (Lev. 19:3) Wholesome regard or respect for parents is essential for the preservation of the peace and harmony of a people. This is so because strong families constitute a solid foundation for a united society. Disrespect for parents, on the other hand, leads to disunity and is entirely contrary to what should be expected of a people who reverence Jehovah God.

One would also expect a clean or pure people to show respect for the laws of the land, in line with Jesus' instruction to "pay back Caesar's things to Caesar." (Luke 20:25) Thus Christians would be conscientious in paying taxes. They would not flout traffic laws, for example, exceeding the speed limit for "thrills" when there is no police officer around. They should be honest in all their dealings. Among them there should be no deception, fraud, stealing or

lying. To become involved in any of these things would be a failure to reflect God's holiness. Such things are also forbidden by God's law.—Lev. 19:11-13.

Showing consideration for the handicapped is yet another way in which to be 'holy as Jehovah God is holy.' His Law states: "You must not call down evil upon a deaf man, and before a blind man you must not put an obstacle."—Lev. 19:14.

The person who ridiculed or called down evil upon a deaf person would certainly be manifesting a heartless attitude. The deaf individual would be at the mercy of others' degrading talk, unable to defend himself against statements that he could not hear. Also, it would be a hateful thing, totally contrary to God's merciful ways, for a person to put an obstacle in the way of a blind person, causing him to fall.

The foregoing are but a few of the many areas of life in which Jehovah God required that his ancient covenant people, Israel, be holy. The apostle Peter's application of the statement first made to the ancient Israelites shows that Christians, too, should conduct themselves in a clean or pure way. For the Christian, no aspect of life is exempt from the divine requirement of holiness.

So, if we want to be holy from God's standpoint, we must first grow in our knowledge of him. We need to understand what he approves or disapproves, and why. This calls for careful study of the Scriptures. Then we must live in harmony with accurate knowledge.

The disciple James made a strong point of this, saying: "Become doers of the word, and not hearers only, deceiving yourselves with false reasoning."—Jas. 1:22.

Attendance at Christian meetings and listening respectfully to what is said are not enough to make a person holy. A person could actually deceive himself into

thinking that doing these things is, basically, all that is required of him as a Christian. But not so. We need to examine ourselves carefully in the light of the Scriptures, checking whether we are measuring up to God's standard of holiness. Then, when we see areas of life wherein we fall short, we should concentrate on making improvement.

This matter of being holy, clean or pure is not burdensome. It is an expression of our love for God. (1 John 5:3) We are called upon to share wholeheartedly in the fulfillment of Jesus' words: "Also, in all the nations the good news has to be preached first."—Mark 13:10.

Conformity to God's standard of holiness is the way to enjoy life to the fullest, for man was created so that he might reflect God's image. (Gen. 1:26) Whenever humans fail to display God's admirable qualities in their life, they bring harm to themselves and to others. But the person who heeds the Scriptures will be happy.—Jas. 1:25.

If you desire this happiness, take time to study God's Word and then apply it to all facets of your life. Learn by experience that being holy, pure or clean from God's standpoint is truly the best way to live. Also, be diligent in helping others to live in harmony with the Bible.

A Faithful Servant Goes to His Reward

Brother Franz Zürcher was born November 25, 1891, baptized November 18, 1918, and entered Bethel service in Switzerland on June 15, 1923. For almost 55 years he worked loyally in the Swiss branch of the Watch Tower Society, serving for a number of years as the branch overseer. After several months of illness, Brother Zürcher finished his course on earth May 13, 1978. He was well known and loved by many of Jehovah's Witnesses in Europe and other places, and all rejoice in his faithful service, and that he has now received his reward.—Rev. 14:13.

A Prayer Is Answered

IN THE South Pacific islands of Samoa, the native chiefs wield considerable influence. They hold their positions in high esteem and receive great respect from the people. Therefore, it takes strong motivation to cause a chief to give up his title and step down from his position.

Accordingly, it was a remarkable event when one of these men from the island of Savali in Western Samoa resigned, saying that he wanted to be completely neutral as to political affairs in order to serve God. This was the more unusual, since this man was a "high-talking" chief, a spokesman, in many instances, for Malietoa, one of the kings. Whenever chiefs and kings of Samoa gathered, this man would often speak first.

This chief belonged to one of Christendom's churches and, being interested in learning more about God, had examined the teachings of many churches. But he never felt satisfied spiritually. One day he discovered that the pastor of his church was using the church funds for his own personal purpose, buying many luxuries. He informed the church members of this, and they elected him to speak to the pastor. The pastor

replied: "What I do with the money is none of your business; it is strictly between me and Christ." On hearing this, the chief resigned from the church, never to return.

During this time the chief prayed privately to God for help to learn the truth. One day, after he prayed in this way, one of Jehovah's Witnesses called and a study was immediately started. In time this man wanted to devote his life to Jehovah and no longer to be part of the world's political system. Despite the prestige and wealth that went with the title, he felt it best to be free from political connections with the world. (Jas. 4:4) Now, as a baptized witness of Jehovah, he tries his best to help others to learn the truth.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 10: Are You Self-Indulgent—or Self-Sacrificing? Page 16. Songs to Be Used: 45, 70.

September 17: Cultivating the Spirit of Self-Sacrifice. Page 21. Songs to Be Used: 75, 91.

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Brother Frank Richter was born November 22, 1881, baptized November 18, 1918, and entered Bible service in Switzerland on June 15, 1923. For almost 25 years he worked joyfully in the Swiss branch of the Watchtower Society, serving for a number of years as the branch overseer. After several months of illness, Brother Richter finished his course on earth May 12, 1978. He was well-known and loved by many of Jehovah's Witnesses in Europe and other places, and all rejoice in his faithful service, and that he has now received his reward.—Rev. 14:13.

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