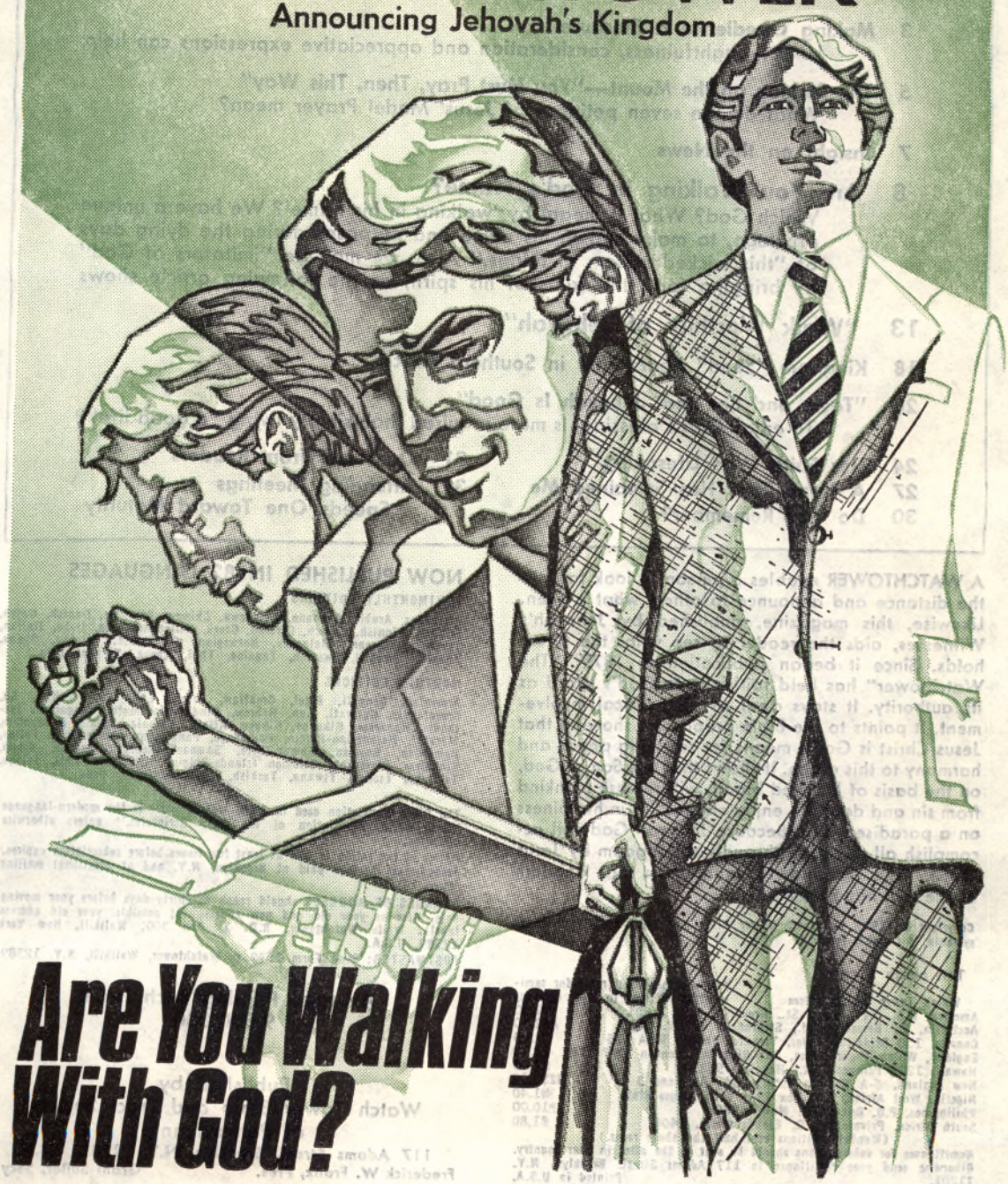
AUGUST 15, 1978

THE WATCHTOWER

Announcing Jehovah's Kingdom



Are You Walking With God?

THE WATCHTOWER
Announcing Jehovah's Kingdom

August 15, 1978
Vol. 99, No. 16

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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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Ten cents a copy

Watch Tower Society offices	Yearly subscription rates for semimonthly editions in local currency
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$2.00
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	A$2.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	$2.00
England, Watch Tower House, The Ridgeway, London NW7 1RN	£1.70
Hawaii, 1228 Pensacola St., Honolulu 96814	$2.00
New Zealand, 6-A Western Springs Rd., Auckland 3	NZ$3.00
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	₦1.40
Philippines, P.O. Box 2044, Manila 2800	₱10.00
South Africa, Private Bag 2, Elandsfontein, 1406	R1,80

(Monthly editions cost half the above rates.)
Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to 117 Adams Street, Brooklyn, N.Y. 11201.
Printed in U.S.A.

NOW PUBLISHED IN 82 LANGUAGES

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

Notice of expiration is sent at least two issues before subscription expires. Second-class postage paid at Brooklyn, N.Y. and at additional mailing offices.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (If possible, your old address label). Write Watchtower, R.D. 1, Box 300, Wallkill, New York 12589, U.S.A.

POSTMASTER: Send Form 3579 to Watchtower, Wallkill, N.Y. 12589.

Average Printing Each Issue:
9,800,000

Published by
Watch Tower Bible and Tract Society
of Pennsylvania
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
Frederick W. Franz, Pres. Grant Suiter, Secy.

Making Obedience A Pleasure

THOUGHTFULNESS and consideration are truly oils that help to lubricate the machinery of human relations. This is especially true when these qualities are manifested by those who have the duty of eliciting obedience from others. Many persons chafe at the thought of having to obey; and this is true of both children and adults. But when persons having authority are thoughtful and considerate, obedience can be made a pleasure where otherwise it might be an irksome duty.

For example, parents have God-given authority over their children. But how do they exercise it? Some parents may insist that their children obey them but give no thought as to whether they obey willingly or begrudgingly. No doubt this lack of consideration on the part of adults is one reason why, in these "last days," so many *children* are "disobedient to parents." (2 Tim. 3:1, 2) How can parents make obedience a pleasure for their children? Most helpful is for them to show empathy, for empathy is conducive to thoughtfulness and consideration. To be empathetic means for parents to put themselves in the shoes of their children, as it were. Commands to children should be given in terms that a child can easily grasp and from a child's point of view. Important also is that a command or a request be given in a kind, loving tone of voice, and yet firmly if need be. Above all, never should a command be given in uncontrolled anger.

It is very helpful, when time and circumstances permit, to explain why a certain thing should be done. And, of course, there always are reasons. It is ideal to be able to work together, as father and son, or mother and daughter. Where such is not possible a request might be coupled with some such remark as 'while you are doing this, I'll be doing that.' For obedience to be a pleasure, there must also be consistency. Parents must practice what they preach. If they want their children to respect them, they must show respect for authority. All such factors, it might be said, apply with even more force where adults are concerned. To obey means to submit to the authority properly exercised by one over another, which may tend to go against the ego or pride of some. Thus the Bible tells a Christian to do "nothing out of . . . egotism, but with lowliness of mind considering that the others are superior to you."—Phil. 2:3; compare Galatians 5:26.

Wives are told to 'be in subjection to their husbands in everything.' But if the husband also follows the Bible's counsel and 'loves his wife as he loves his own body,' if he shows empathy and consideration, then his wife will certainly find it a pleasure to obey him. (Eph. 5:22-28)

To demonstrate: a husband who is big-hearted, understanding and has keen mental discernment will couple his requests with appeals to his wife's reason, her loyalty, her love. And he will not forget to praise her for her capable support as his helpmeet and her industriousness, even in small things.—Prov. 31:10, 27-31.

Likewise, it is thoughtful and considerate to give reasons *before* making a request. For example, a husband may say: 'Our expenses this past month far exceeded our income and if that continues we will not be able to go on vacation this year. So this month let's try to live within our means—right, dear?' Not to be overlooked by the husband is reasonableness in making requests, keeping in mind the words of the apostle Peter: "You husbands, continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one."—1 Pet. 3:7.

Similar principles may be applied in the relationship between a worker and his boss, foreman or overseer. The Bible commands those having authority over others in secular matters not to be abusively threatening them, as bosses are frequently prone to do, which hardly is conducive to making obedience a pleasure. Also, God's Word commands such to be "dealing out what is righteous and what is fair." There is nothing that does more to take away the pleasure of working than having to work under unjust and oppressive conditions.—Eph. 6:9; Col. 4:1.

Here, too, appealing to reason is helpful and so is appealing to the willingness of the other. Thus an elder in a Christian congregation might preface his requests or assignments with a word of appreciation of assignments or volunteer service willingly performed in the past. An overseer might seek the cooperation of fellow workers by kindly asking whether they would like to assist in this or that project, or by sharing with them some of the burden of the task at hand.

Especially helpful in making obedience a pleasure is expressing appreciation for work done. This is such a simple thing that it may be overlooked as old-fashioned, but it still works today, as a report appearing in *Today's Health,* August 1972, showed. There was a clerk whose duties included sweeping the center aisle of the company warehouse. The first time that the boss noticed how well the clerk had swept the floor, he exclaimed: "Hey! Nice job you did there." Commenting on this, the clerk said: "That's all, nothing else, but every day or every time I swept the floor he would say something nice about it. . . . Simple words like these can make a person feel that he or she has achieved something. Somebody cares about what you are doing and that what you do is important. So every time you do it, you do it better."

It is easy for parents to get out of touch with their children, for husbands to be thoughtless in dealing with their wives and for employers or overseers in the business or industrial world to be so absorbed in their responsibilities that they overlook the human element in dealing with those under their authority. But empathy, so conducive to thoughtfulness and consideration on the part of those who make requests or give orders, can do much to make obedience to them a pleasure, instead of a duty reluctantly discharged.

"The Forehead of a Wife Committing Prostitution"

BECAUSE of her shameful record of idolatry, Jerusalem is described as having "the forehead of a wife committing prostitution." (Jer. 3:3) This means that Jerusalem was as brazen and shameless as an adulterous woman. It was as if her faithless acts were written upon her forehead, visible to all.

"You must pray, then, this way"

THE SERMON ON THE MOUNT

FOLLOWING the admonition that his disciples avoid hypocritically calling attention to themselves when praying, Jesus presented the famous Model Prayer. He introduced it by saying: *"You must pray, then, this way."*—Matt. 6:9a.

The word "you" refers to Jesus' listeners as distinct from the hypocrites whom he had mentioned earlier. (Matt. 6:5) The expression "this way" introduces a contrast with persons who had become accustomed to saying "the same things over and over again." (Matt. 6:7) Hence, it should be clear that Jesus was not encouraging his listeners simply to repeat from memory the prayer that he was about to give.

The Model Prayer has seven petitions. The first three ask that God act with regard to the sanctification of his name; the remaining four are requests involving human needs. Let us consider them individually.

(1) *"Our Father in the heavens, let your name be sanctified."* (Matt. 6:9b) Due to his being the Creator of mankind who dwells far beyond the earth, it is proper for creatures to address God as "Our Father in the heavens." (Acts 17:24, 28; 2 Chron. 6:21; Isa. 66:1) During the first century C.E., this expression was especially appropriate for Jews, since God had "fathered" that people by freeing them from Egyptian bondage and by entering into covenant relationship with them. (Deut. 32:6, 18; Ex. 4:22; Isa. 63:16) The use of the plural term, "our," acknowledges that others besides the one praying have a close relationship with God and are part of his family of worshipers.

At times the word "name" appears in the Scriptures as a synonym for a person himself. For example, we read at Revelation 3:4: "You do have a few *names* [persons] in Sardis that did not defile their outer garments." (Compare Isaiah 30:27; Malachi 3:16.) "Let your name be sanctified" includes the thought that God take action to sanctify himself by clearing away from his memorial name, Jehovah, the reproach that has been heaped on it ever since the rebellion of the first human pair in the garden of Eden. (Ps. 135:13; Hos. 12:5) In answer to this prayer, God will remove wickedness from the earth. Concerning that time, we read: "And I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations; and they will have to know that I am Jehovah."—Ezek. 38:23; also 36:23.

(2) *"Let your kingdom come."* (Matt. 6:10a) That "kingdom" is God's sovereign rulership as expressed through a heavenly Messianic government in the hands of Christ Jesus and his associated "holy ones." (Isa. 9:6, 7; 11:1-5; Dan. 7:13, 14, 18, 22, 27) Praying for it to "come" asks that God's kingdom come against all opposers of divine rulership on earth. According to the book of Daniel, "the kingdom [of God] . . . will crush and put an end to all these [earthly] kingdoms, and it itself will *stand*

to times indefinite." (Dan. 2:44) Thereafter, rulership by God will transform the earth into a global paradise of righteousness and peace.—Ps. 72:1-15; 2 Pet. 3:13; Rev. 21:1-5.

(3) *"Let your will take place, as in heaven, also upon earth."* (Matt. 6:10b) This does not request that God's will be done by humans as it is done by angels in heaven, though that will certainly take place. (Ps. 103:19-22; 148:1-14) Rather, it is a request that God himself act in harmony with his will for the earth. Similar is the psalmist's declaration:

> "Everything that Jehovah delighted to do he has done in the heavens and in the earth, in the seas and all the watery deeps. He who struck down the firstborn ones of Egypt, both man and beast. He sent signs and miracles into the midst of you, O Egypt, upon Pharaoh and upon all his servants; he who struck down many nations and killed potent kings."—Ps. 135:6, 8-10.

Asking that God do his will on earth is a request that he carry out his good purposes toward our planet, including the removal of his opposers once and for all, as he did on a smaller scale in ancient times.—Rev. 19:19-21; Ps. 83:9-18.

(4) *"Give us today our bread for this day."* (Matt. 6:11) In Luke's Gospel account the wording of this request is: *"Give us our bread for the day according to the day's requirement."* (Luke 11:3) Asking God to provide necessary items "for this day" promotes faith in his ability to care for the needs of his worshipers from day to day. It is not a petition for superabundant provisions, but one for daily needs as they arise. It reminds one of God's command that the Israelites gather the miraculously provided manna "each his amount day for day," and no more.—Ex. 16:4.

(5) *"And forgive us our debts, as we also have forgiven our debtors."* (Matt. 6:12) Luke shows that by "debts" Jesus meant "sins." (Luke 11:4) People may attain forgiveness from God only if they already "have forgiven" persons sinning against them. (See also Mark 11:25.) Amplifying this thought, Jesus added: *"For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."* (Matt. 6:14, 15) God grants forgiveness only to persons who freely forgive others.—Compare Ephesians 4:32; Colossians 3:13.

(6) *"Do not bring us into temptation."* (Matt. 6:13a) This is not meant to imply that God tempts people to commit wrongdoing, for the Bible states: "With evil things God cannot be tried nor does he himself try anyone." (Jas. 1:13) The real "Tempter" who endeavors to maneuver people into sinning against God is Satan the Devil. (Matt. 4:3; 1 Thess. 3:5) However, on occasion Bible writers speak of God's doing or causing things that he merely permits.—Ruth 1:20, 21; Eccl. 7:13; 11:5.

The request, "do not bring us into temptation," asks God not to permit his faithful worshipers to succumb or 'cave in' when pressured to disobey God. In this regard, the apostle Paul writes: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Cor. 10:13.

(7) *"Deliver us from the wicked one."* (Matt. 6:13b) This asks that the Devil not be permitted to overcome faithful worshipers of God. (Compare Psalm 141:8, 9.) Disciples of Jesus can be confident of God's ability to answer such a petition. The apostle Peter writes: "Jehovah knows how to deliver people of godly devotion out of trial."—2 Pet. 2:9; compare Revelation 3:10.

INSIGHT ON THE NEWS

Fragmenting World

● Recently Canada has been in ferment over the desire of Quebec's Premier Rene Levesque to separate his French-speaking province from the English-speaking nation. In presenting his position before Canadian university students, he noted that there were only 50 different nations in 1945, but now the number has grown to about 150. "If that's not a trend then what is?" he asked. "It's a worldwide trend and we're part of it."

The world has been breaking up into ever smaller fragments over issues that have perplexed mankind for centuries: Religion, race, language and many others. Often the divisions result from seemingly unsolvable problems that drive peoples apart. How good it would be if such differences could be resolved without division.

For this reason the Creator of mankind long ago purposed an "arranging, when the time should have fully come, that everything in heaven and on earth should be unified in Christ." Yes, fragmented human society, under the management of God's wise Son Jesus Christ, will finally be brought back together as one united family.—Eph. 1:9, 10, "An American Translation."

Friends of the Underworld

● Another alleged high-ranking organized crime figure recently was buried after a requiem High Mass in Brooklyn, New York. "Yesterday, speaking in the church where [the reputed mobster] often worshiped," says the New York "Times," "Father Gigante urged those who knew him not to shed tears." In an emotional 10-minute eulogy, the priest, a "family friend," claimed that the deceased "went about his life's work by loving and helping others. . . . He is in the hands of God now."

Meanwhile, across the street, agents of the police Organized Crime Control Bureau were noting the presence of another reputed mobster and "Rabbi Abraham Novitsky, who until recently ran an illegal gambling operation in a Queens supermarket," reports the New York "Daily News." Priest Gigante had himself recently been cited for contempt of court for refusing to testify about illegal favors that he allegedly obtained for another imprisoned underworld "friend" while that one was serving as a city councilman. The priest and the rabbi both led the graveside service.

Such accounts, common in American big-city newspapers, lead thinking persons to wonder how churches and synagogues can so openly ignore the wrongdoing of their members and clergy. It is true that churches should help sinners, and Jesus came to save such; but those who received this help were to change their ways, not continue wrongdoing under a cloak of religious respectability. —See 1 Corinthians 5:11-13; 6:10, 11; Ezekiel 18:21-23.

'Swear and Yell' to Cool Anger?

● How can we deal effectively with our irritation over the wrongs that we see in the world? According to noted California psychiatrist and criminologist Joel Fort, "anger is a perfectly normal reaction—not an abnormal one"—to the frustrations caused by injustice. "Swearing and yelling can help," he says. "Enlarge your vocabulary. Use more imagination when you swear. Try learning to swear in two languages. Use sexual swear words more creatively. Strike or break objects rather than people or animals. Kick the wall, break dishes."

Venting rage may be the only way many persons have to deal with their emotions. However, there is another way that really works for those who follow the Bible's counsel. It is: "Let anger alone and leave rage; do not show yourself heated up only to do evil." (Ps. 37:8) But how is this possible in the real world?

Well, "fits of anger" are among the "works of the flesh" mentioned in the Bible, which says also that "if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live." So God's holy spirit will help true Christians to avoid childish rages. "Self-control" is among the fruits of that spirit. —Gal. 5:19, 20, 22, 23; Rom. 8:13.

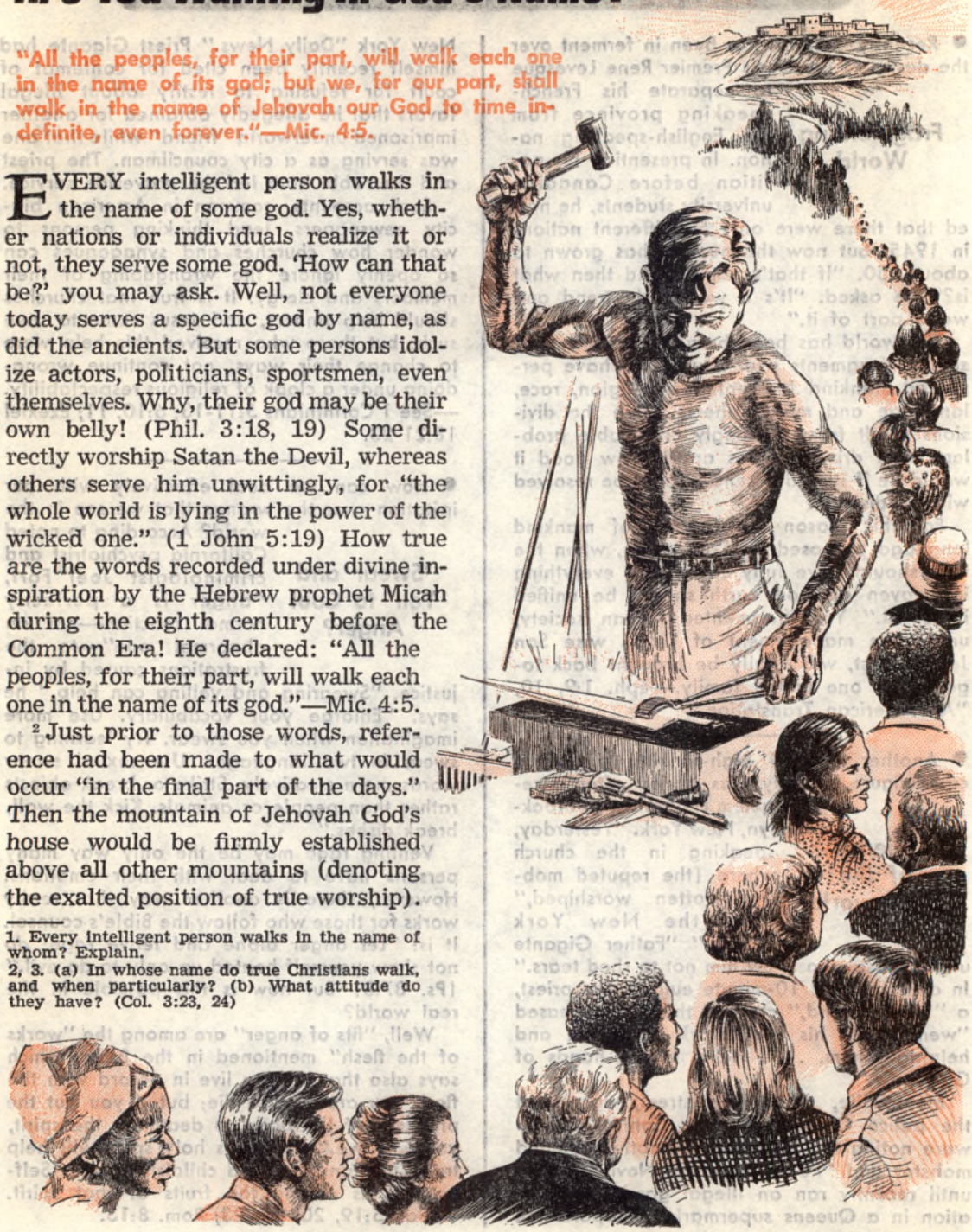
Are You Walking In God's Name?

"All the peoples, for their part, will walk each one in the name of its god; but we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever."—Mic. 4:5.

EVERY intelligent person walks in the name of some god. Yes, whether nations or individuals realize it or not, they serve some god. 'How can that be?' you may ask. Well, not everyone today serves a specific god by name, as did the ancients. But some persons idolize actors, politicians, sportsmen, even themselves. Why, their god may be their own belly! (Phil. 3:18, 19) Some directly worship Satan the Devil, whereas others serve him unwittingly, for "the whole world is lying in the power of the wicked one." (1 John 5:19) How true are the words recorded under divine inspiration by the Hebrew prophet Micah during the eighth century before the Common Era! He declared: "All the peoples, for their part, will walk each one in the name of its god."—Mic. 4:5.

2 Just prior to those words, reference had been made to what would occur "in the final part of the days." Then the mountain of Jehovah God's house would be firmly established above all other mountains (denoting the exalted position of true worship).

1. Every intelligent person walks in the name of whom? Explain.
2, 3. (a) In whose name do true Christians walk, and when particularly? (b) What attitude do they have? (Col. 3:23, 24)



People would stream to it. They would 'beat their swords into plowshares, their spears into pruning shears, and would not learn war anymore.'—Mic. 4:1-4.

[3] Those who stream to Jehovah's house realize that "there is no God but one." (1 Cor. 8:4) Hence, while 'each people walks in the name of its god,' the attitude of these true Christians is well expressed in Micah's continuing words: "But we, for our part, shall walk in the name of Jehovah our God to time indefinite, even forever." (Mic. 4:5) What does that expression mean to you? Are you walking in God's name?

WHAT IT MEANS TO WALK IN A NAME

[4] A name is a designation by which a person or thing is identified. The word "god" is a common name. On the other hand, a proper name distinguishes a person from all other individuals. "Jehovah" is a proper name. But the term "name" also means reputation or fame. So the 'name of our God' is the proper or personal name by which he is known, and there is a certain reputation associated with it.

[5] In ancient times, people customarily gave distinguishing names to their deities. For example, there were Tammuz, Artemis, Zeus, Baal and Marduk. Eventually, by their supposed acts, the various gods and goddesses developed a reputation; they gained fame. Such reputation and fame became associated with each deity's name. For instance, Marduk was the reputed founder of Babylon.

[6] To 'walk in the name' of a certain god means doing things approved or done by that god. It means acting in harmony with the reputation of that god and also recognizing the authority of that divinity. Actually, 'walking in the name of a god' means being dedicated to that god, having his name called on one and representing that god on earth. It means living in harmony with the traits of that god.

WALKING IN JEHOVAH'S NAME

[7] The true God has given himself a name. Christians are well aware that Jehovah is "the Most High over all the earth." (Ps. 83:18) They are grateful that God has revealed to them his own personal name. But walking in the name of Jehovah involves much more than being able to speak his name. It means more than recognizing the divine name in Bible manuscripts.

[8] Walking in the name of Jehovah does not mean merely saying that he is our God. Also, it involves more than attending Christian meetings at the local Kingdom Hall of Jehovah's Witnesses. And, naturally, preaching activity is not all that is connected with walking in Jehovah's name.

[9] While these things are important, they alone do not prove that we truly are walking in the "name" of Jehovah. The determining factor is not merely what we say and claim about ourselves, but what we actually do with our whole heart, mind, soul and strength. (Luke 10:27; Jas. 1:22-27) The Christian apostle Paul asked this thought-provoking question: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" (Rom. 6:16) Those walking in God's name are dedicated to him, and they really "slave for Jehovah," serving him in faithfulness and obedience. (Rom. 12:11) Have you taken a firm stand among worshipers of Jehovah? Are you walking in God's name?

DIVINE PERSONALITY AND DEEDS

[10] We may have been thrilled when we

4. What is a name? Illustrate.
5, 6. (a) In ancient times, what became associated with the name of a god? (b) What is meant by 'walking in the name of a god'?
7, 8. Walking in Jehovah's name means more than doing what?
9. Does walking in Jehovah's name involve merely what we say about ourselves?
10. How has our appreciation for Jehovah grown?

first learned that Almighty God has a name. Probably we were delighted when we originally saw the divine name Jehovah in the Bible. And how glad we were to know that God's name appears thousands of times in the Holy Scriptures! But walking in the name of Jehovah was another matter. That did not begin suddenly. Our appreciation grew as we came to know more about the One who bears the name Jehovah.

[11] As time passed, we came to appreciate Jehovah's qualities, his personality. For instance, we gained such insight when meditating on this description of God at Exodus 34:6, 7:

> "Jehovah went passing by before [Moses'] face and declaring: 'Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment.' "

[12] Years later, Moses was divinely inspired to compose a song. In it he said:

> "I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he."
> —Deut. 32:3, 4.

[13] Those walking in Jehovah's name have learned also that love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control are fruits of God's holy spirit. (Gal. 5:22, 23) These are therefore qualities that originate with Jehovah. Now we associate them with his holy name, and they move us to love and trust the God in whose name we are walking.

11. What was Moses told about Jehovah's qualities?
12. How did Moses describe Jehovah in song?
13. What qualities have we come to associate with God that move us to love and trust him?

[14] Moreover, true Christians have come to know of Jehovah's purpose to uphold his universal sovereignty and vindicate his name by means of the heavenly kingdom in the hands of Jesus Christ. (Luke 11:2; Rev. 11:16-18) Moreover, godly persons realize that Jehovah is able to accomplish his purpose and to vindicate his holy name. Why? Because Jehovah has a record of mighty deeds. He is not like the worthless gods of the nations that can do nothing good for those walking in their name. (Ps. 115:1-8) Note how Jehovah was described in song after his miraculously delivering the people of Israel at the Red Sea:

> "Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness? The One to be feared with songs of praise, the One doing marvels. You stretched out your right hand, the earth proceeded to swallow them up. When Pharaoh's horses with his war chariots and his cavalrymen went into the sea, then Jehovah brought back the waters of the sea upon them, while the sons of Israel walked on dry land through the midst of the sea."—Ex. 15:11, 12, 19.

[15] Those who walk in Jehovah's name also recognize him as the God of reliable prophecies. Jehovah's forecasts of future events are recorded over his own name. It is as though he has put his signature to them as a guarantee of their authenticity. We can depend on such prophecies. For instance, Jehovah prophetically promised to deliver the Israelites from Egyptian bondage and to give them a particular land. This was accomplished. (Ex. 3:6-17; 14:19-31) Many years later, King Solomon of Israel could say: "Blessed be Jehovah,

14. (a) How can those walking in Jehovah's name be sure that God can accomplish his purpose and vindicate his name? (b) Describe how Jehovah's superiority over the gods of Egypt became well known among the nations, as related in Joshua 2:10, 11 and 1 Samuel 4:8.
15. How is it that those walking in Jehovah's name know him as the God of reliable prophecies?

who has given a resting-place to his people Israel according to all that he has promised. There has not failed one word of all his good promise that he has promised by means of Moses his servant."—1 Ki. 8:56; see also Joshua 21:45.

16 Furthermore, those walking in Jehovah's name have learned about God's purpose to cleanse the whole human family of sin by means of the expiatory power of the sacrifice of his dear Son, Jesus Christ, so that justice might be satisfied. They are happy to see that justice is associated with the divine name, as is love for mankind. "God loved the world so much," said Jesus, "that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16; 1 Cor. 15:22; 1 John 4:10.

RESPECT FOR THE DIVINE NAME

17 The name of such a loving God merits our interest and respect. Jehovah himself is keenly interested in his name, but not selfishly so. He is self-respecting and never has done a single thing that has downgraded or disgraced his holy name. His acts have always associated his name with truth, justice and righteousness. God's deeds have clothed the divine name with honor, glory, splendor and dignity. With good reason, then, aged David could bless Jehovah and say: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity." (1 Chron. 29:11) How vital that those dedicated to Jehovah today show proper respect for the divine name!

18 Persons walking in Jehovah's name recognize him as their Statute-Giver, Judge and King. (Isa. 33:22) Since he is the Universal Sovereign, Jehovah God certainly has the right to make and enforce laws, establish moral standards and make provisions for the everlasting benefit of all his intelligent creatures. And consider this: Our showing respect for Jehovah's laws, our having regard for the moral standards of God, our expressing appreciation for his provisions for our well-being and everlasting salvation—all these give evidence that we are walking in Jehovah's name.

19 Certainly, those truly walking in Jehovah's name eagerly await the time when God will act in the best interests of all lovers of righteousness and will take action against those who profane his name. (Ezek. 20:9; 39:7) Indeed, lovers of Jehovah are looking ahead to the fulfillment of the Model Prayer taught by Jesus Christ: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) Further, persons walking in Jehovah's name also look forward to the day when everyone alive will respect God's most holy name.

A UNIQUE PRIVILEGE

20 A great responsibility rests on those walking in Jehovah's name. To walk in his name necessitates our being unreservedly dedicated to him. It requires living in harmony with God's name, being representatives of everything for which Jehovah's name stands. Yes, it means representing the divine name before all the world in a correct manner. Obviously, walking in Jehovah's name does not allow for despising that name, fighting against it, keeping it out of Bible translations and trying to hide that name, as the religionists of Christendom have done or attempted to do. Rather, walking in the name of our God means honoring the name Jehovah, fighting for it spiritually, giving that divine name its

16. What have those walking in Jehovah's name learned about God's love for mankind?
17. How has Jehovah shown that he is self-respecting?
18. As regards Jehovah's laws, moral standards and provisions for salvation, how can we show that we are walking in his name?
19. (a) What action has Jehovah promised, and why? (b) We look ahead, then, to the fulfillment of what prayer?
20. In contrast with the religionists of Christendom, how do Jehovah's people 'walk in his name'?

proper place in the Holy Scriptures and declaring that holy name boldly.—Ps. 9: 1, 2.

[21] Jehovah God had a people for his name in the first century of the Common Era. Those anointed disciples of Jesus Christ upheld the name and sovereignty of Jehovah. Appropriately, at the council of the apostles and elders at Jerusalem in about 49 C.E., the disciple James declared: "Men, brothers, hear me. Symeon [the apostle Peter] has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:13, 14) Comparably, Jehovah has his name-people today. They do not belong to Christendom's religions, but constitute a remnant of Jesus' anointed followers. Associated with this remnant is a "great crowd" who have the hope of life eternal on earth. (John 10: 14-16; Rev. 7:4-9) Among all the religious groups now found on earth, these witnesses of Jehovah alone represent the divine name.

[22] Theirs is a unique privilege and position before all the world of mankind. In the eighth century B.C.E., through the prophet Isaiah, Jehovah God challenged all the gods of the nations to produce their witnesses, so that these might testify regarding the deity of those gods. All those false gods failed to produce witnesses. But note what the true God said to his name-people: " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen.' " (Isa. 43:8-10) Today Jehovah's Witnesses gladly bear the divine name. They consider it a grand privilege to represent the Universal Sovereign and to acquaint mankind with him, witnessing about this true God and his purposes. Compared with this marvelous privilege, everything else becomes of relatively little importance.

21, 22. Who alone represent the divine name today, and what is their unique privilege before mankind?

BOLDLY WITNESSING

[23] Often great courage is required for one to walk in Jehovah's name as his witness. But doing so results in rich blessings. For example, "Enoch kept walking with the true God," boldly declaring a strong message. (Gen. 5:24) "Look!" said Enoch, "Jehovah came with his holy myriads, to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him." (Jude 14, 15) Jehovah "took" that bold witness, cutting short his life and thus not permitting his opposers to kill him. He was "transferred" so that he apparently did not experience the pangs of death. —Heb. 11:5; compare John 3:13.

[24] Noah also "walked with the true God." This faithful man witnessed about God's purpose to destroy the wicked in an earth-wide deluge. Noah's faithfulness was rewarded, indeed, for it resulted in preservation for himself and seven others through the global flood.—Gen. 6:9; 7:6, 7; 8:16; 2 Pet. 2:5.

[25] Those men were among the early witnesses of Jehovah. (Heb. 11:4-7; 12:1) They were not afraid to honor the divine name and make it known far and wide. Jehovah's Christian witnesses of today have the same attitude. Fearlessly, they declare God's message of judgment. But they also preach the "good news" of a righteous new order near at hand. They yearn for the complete fulfillment of Jehovah's promise to bring about "new heavens and a new earth" wherein righteousness will dwell. (2 Pet. 3:8-13) What joy then will prevail! No longer will anyone be walking in the name of some other god. Rather, all intelligent creation will walk in the name of Jehovah God forever.

23. In walking with God, what did Enoch do, and what blessing did he experience?
24. How and why was Noah's faithfulness rewarded?
25. Jehovah's Witnesses declare what kind of message today?

"Walk Worthily of Jehovah"

"We . . . have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, in order to walk worthily of Jehovah."—Col. 1:9, 10.

JEHOVAH GOD is the best friend anyone can have. Because the patriarch " 'Abraham put faith in Jehovah, . . . it was counted to him as righteousness,' and he came to be called 'Jehovah's friend.' " (Jas. 2:23) What a splendid relationship! But Jehovah desires that all persons possessing such faith walk in his name as his friends. Of course, if individuals are to please God and enjoy a friendly relationship with him, they must heed the words of the Congregator, who declared centuries ago: "Fear the true God and keep his commandments. For this is the whole obligation of man." —Eccl. 12:13.

[1] Accurate knowledge is vital in order to be God's

1. (a) What splendid relationship may we enjoy with Jehovah? (b) What, then, should be our attitude toward his commandments? (Ps. 119:47, 48)

2. What is needed to "walk worthily of Jehovah"?

friend, to keep his commandments and to walk in his name. Appropriately, therefore, the Christian apostle Paul told fellow believers at Colossae: "We . . . have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God."—Col. 1:9, 10.

ALERT TO OUR RESPONSIBILITY

[3] Friendship with another human cannot be maintained if we misrepresent that individual in some way. Accordingly, if we wish to have Jehovah as our friend, we must realize that walking worthily in his name involves living in harmony with all that it represents. This requires earnest and regular study of the Holy Scriptures, as well as personal application of what they say. When people see us, they associate us with our God; and, as Jehovah's Witnesses, it is vital that we represent God properly, acting in harmony with his Word.

[4] Witnesses of Jehovah also realize that walking worthily in his name involves every aspect of their lives. They have a responsibility to represent the divine name before mankind in a worthy manner. Certainly, they are not like those of Christendom today who refrain from using the name Jehovah out of fear that it will offend someone. Jehovah wants his name to be made known throughout the earth. (Ex. 9:16) And it is indeed a privilege to inform people that Jehovah is the Most High God.

[5] But the Christian's obligation involves more than merely speaking the name of God. Jehovah, our most cherished Friend, is the great King of the entire universe. His name is attached to his kingdom with Jesus Christ as Messianic Ruler under God. Surely, then, those walking worthily in Jehovah's name must advocate that kingdom. Hence, they do not have any part in the political affairs of this world. Rather, they stand in the same position as that of Jesus Christ, who declared: "My kingdom is no part of this world."—John 18:36.

[6] The world itself is steeped in unrighteousness. Therefore, those who would walk worthily in Jehovah's name as his friends must shun this world and everything that is evil in it. They have the same view of sin as that possessed by Jehovah God, who "is righteous in all his ways and loyal in all his works." (Ps. 145:17) Christians know that if they were to steal, to commit adultery or otherwise violate God's law, the name of Jehovah would be reproached on that account. Never would we want that to happen! Rather, we desire that our conduct bring glory to God, even as the apostle Peter wrote: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection."—1 Pet. 2:12; Rom. 2:21-24.

"IMITATORS OF GOD"

[7] A person's friends can have either a good or a bad effect on him, because one may be inclined to imitate the ways of one's associates. Well, those walking worthily in Jehovah's name as his friends can be certain that intimacy with God will always have a good effect on them. Trying to imitate Jehovah is highly beneficial. The apostle Paul urged: "Become imitators of God, as beloved children." (Eph. 5:1) A person, though imperfect, can imi-

3. How must we live if we are to walk worthily in Jehovah's name?
4. As regards representing the divine name, what responsibility do Jehovah's Witnesses have?
5. What is the Christian's attitude toward political affairs, and why?
6. What view of sin is possessed by those walking worthily in Jehovah's name?
7. How is it possible to imitate God?

tate God by accepting the guidance provided in Jehovah's Word and by yielding to the influence of God's holy spirit, or active force.

[8] Surely, Christian witnesses of Jehovah desire to cultivate and demonstrate the fruitage of God's holy spirit—love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. (Gal. 5: 22, 23) As God's servants manifest these fruits, other people will be moved to think of these qualities when Jehovah God is brought to mind. Of course, this requires that true Christians display the fruits of God's spirit everywhere, before all persons. So a servant of Jehovah can profitably ask: Do I actually do this at home, at work, at school, when driving an automobile, during recreational activities, and so forth? All of this is included in walking worthily in Jehovah's name. And surely these fruits of the spirit should be displayed toward our brothers and sisters in the faith. Then all of us can rejoice in being among Jehovah's people.—Ps. 144:15.

[9] Earnest prayer to Jehovah for his holy spirit and aid in cultivating and demonstrating its fruitage in life will be rewarded. (Luke 11:13; Rom. 5:5) Now please consider briefly certain benefits of these fruits of the spirit. It will be evident that they have a favorable effect, not only on persons displaying these qualities, but on fellow worshipers of Jehovah and others.

[10] *Love* is the first of these fruits mentioned by Paul. "God is love," wrote the apostle John. (1 John 4:8) Hence, a godly person who manifests love is imitating Jehovah in that respect. Furthermore, "by this all will know that you are my disciples," said Jesus Christ, "if you have love among yourselves." (John 13:35) The love among Christians attracts attention now, even as it did in former days. Citing what worldly persons said of the early Christians, Tertullian wrote: " 'Look,' they say, 'how they love one another . . . and how they are ready to die for each other.' " Moreover, love is "a perfect bond of union" within the Christian congregation. (Col. 3:14) And no wonder! Love is long-suffering and kind. It does not brag, get puffed up, behave indecently, look for its own interests, become provoked, keep account of injury, or rejoice over unrighteousness. Rather, it rejoices with the truth and bears, believes, hopes and endures all things. Truly, "love never fails." —1 Cor. 13:4-8.

[11] *Joy,* another fruit of God's spirit, is said to be "deeper-rooted than *delight,* more radiant or demonstrative than *gladness.*" The pleasant, joyful countenance of a Kingdom proclaimer has brightened the face of many a listener. And is there not good reason to be joyful if we are walking worthily in Jehovah's name? Yes, indeed, for we are declaring "the glorious good news of the *happy* God." (1 Tim. 1:11) Moreover, we have joyful prospects, a sound hope of future blessings, if we continue walking worthily in Jehovah's name. Think of that when confronted with life's problems. Endeavor to spread joy among your Christian associates too, for persons dedicated to God are expected to 'serve Jehovah with rejoicing and joy of heart.' —Deut. 28:46, 47.

[12] *Peace,* another fruit of the spirit, is an outstanding quality of Jehovah. He is "the God of peace." (Heb. 13:20) True Christians "pursue peace with all people." (Heb. 12:14) To illustrate: At the Divine Will International Assembly in 1958, Jehovah's Witnesses resolved: "THAT, figuratively speaking, we have beaten our swords into plowshares and our spears into pruning shears and, although of so many nationalities, we will not lift up sword

8. What should Christians cultivate? How?
9. Prayer plays what part herein?
10. (a) How important is love among Christians? Explain. (b) According to 1 Corinthians 13:4-8, what is love like?
11. What is joy, and why should we be joyful?
12. Of what benefit is peace among Christians?

against one another because we are Christian brothers and members of the one family of God, neither will we learn to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love." Jehovah's people have lived up to that resolution, and the peace existing among them attracts lovers of peace to true Christianity. (Isa. 2:2-4) Furthermore, 'Jehovah blesses his people with peace.' (Ps. 29:11) They are not anxious over anything, but they prayerfully make their petitions known to God. As a result, 'the peace of God that excels all thought guards their hearts and mental powers by means of Christ Jesus.'—Phil. 4:6, 7.

[13] *Long-suffering,* another of the spirit's fruits, does not mean merely "suffering long." It involves slowness to anger and is patient endurance of provocation or wrong, linked with the refusal to abandon hope for improvement in a disturbed relationship. Jehovah is "slow to anger," or is long-suffering. (Ex. 34:6) God's patience allows persons time to repent and escape destruction. (2 Pet. 3:8-18) While God is exercising long-suffering, he is gathering "a people for his name" and, through them, is magnifying himself earth wide. (Acts 15:14; Rom. 9:22-24) Jehovah's name-people strive to "be long-suffering toward all." (1 Thess. 5:14) Not only does this promote good relations with fellow believers. Long-suffering enables Christians patiently to help others to learn about Jehovah, with a view to their doing his will and gaining everlasting life. (1 Tim. 4:16; Heb. 6:11-15) Also, by walking worthily of Jehovah in this way, God's people have the satisfaction of pleasing him now, with eternal blessings as their prospect.

[14] *Kindness* also is a fruit of God's spirit. It involves being actively interested in the welfare of others. Jehovah is even "kind toward the unthankful and wicked," encouraging them to repent. (Luke 6:35; Rom. 2:4) Accordingly, as "imitators of God," Christians are to clothe themselves with kindness. (Eph. 5:1; Col. 3:12) They follow Scriptural counsel to "become kind to one another, tenderly compassionate, freely forgiving one another" as God by Christ forgave them. (Eph. 4:32) Kindness begets kindness, and it has attractive force. So, it benefits the one showing it, the one receiving it and the one drawn to God's people because of seeing kindness at work among them.

[15] *Goodness,* another fruit of the spirit, denotes moral excellence or virtue. "Good and upright is Jehovah." (Ps. 25:8) As an aid in developing goodness, Christians do well to ask God prayerfully: "Teach me *goodness,* sensibleness and knowledge themselves, for in your commandments I have exercised faith." (Ps. 119:66) Also, goodness is developed by obeying Jehovah's commands. There is satisfaction in knowing that one is imitating Jehovah by practicing goodness toward fellow believers and all others. Such goodness may draw persons to true Christianity.—Gal. 6:10.

[16] *Faith,* the seventh-listed fruit of the spirit, is vitally important to those desiring to "walk worthily of Jehovah." It is impossible to maintain friendship with Jehovah and to please God without this quality. (Heb. 11:6) "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) It is not just baseless hope, but is a well-founded expectation. Furthermore, faith is the evidence needed for conviction regarding unseen realities. For instance, created things such as the sun, the moon and the stars prove to the thinking person that God the Creator exists. (Rom. 1:20-23; Heb. 11:3) When an

13. Long-suffering involves what, and how is it beneficial?
14. What is kindness, and what effect does it have?
15. Goodness denotes what, and how can it be developed?
16. (a) How is faith defined? (b) Our displaying this fruit of the spirit may have what effect on others?

individual displays faith in Jehovah, he is setting a fine example for fellow Christians. Their faith may be strengthened by observing his implicit faith in Jehovah. And such active faith may also move unbelievers to begin placing confidence in Jehovah God.

[17] *Mildness,* another fruit of the spirit, might be defined as gentleness, graciousness, with strength behind it. Jesus Christ said: "I am mild-tempered and lowly in heart." (Matt. 11:29) Jehovah, who has provided for approach to himself through Christ, is mild, not harsh and cruel. So, those seeking to walk worthily in God's name have no reason to be fearful of approaching him in prayer. (Heb. 4:16; 1 John 4:17, 18) As imitators of Jehovah and his Son, Christians display mildness in their dealings with all people, and this is beneficial indeed. Among other things, "the quiet and mild spirit" of a Christian wife may be a factor in winning an unbelieving mate over to the true faith. (1 Pet. 3:1-4) Then, too, mildness promotes pleasant relations among people even when difficulties arise, for "an answer, when mild, turns away rage."—Prov. 15:1.

[18] *Self-control,* the last-mentioned fruit of the spirit, involves restraining one's person, speech and actions. Jehovah "kept exercising self-control" until the right time came for him to punish the Babylonian desolators of Jerusalem. (Isa. 42:14, 15) As "imitators of God," Christians strive to exercise self-control in all things and can confidently pray to Jehovah for aid in cultivating this quality. (1 Cor. 9:25) Self-control is a blessing to the person practicing it and to all those associating with him. Like other fruits of the spirit, this quality may also attract observers to Christianity.

17. What is mildness, and what results when imitators of Jehovah display it?
18. Self-control involves what, and what effect may it have?

WHAT GOD ASKS

[19] Those having Jehovah's name upon them can please God if they seek his aid in cultivating the fruits of the spirit. Certainly, if we truly look to Jehovah for guidance and feel deeply our responsibility before him, he will strengthen us to walk in his way. Said Paul: "For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:13) In his loving-kindness, Jehovah aids us greatly and asks relatively little. "He has told you, O earthling man, what is good," wrote Micah. "And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:8.

[20] By exercising justice, loving kindness and by being modest in walking with Jehovah, we are not left unprotected in this hostile system of things. No, for we can be confident that Jehovah God will protect and aid us as his people and will deliver us into his promised new order, if we continue walking worthily of him. As the prophet Samuel once declared: "Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people."—1 Sam. 12:22.

[21] If we take seriously our responsibility before God, truly walking worthily in Jehovah's name, he will be with us as our friend. Surely, if we continue to acquire and apply knowledge of his inspired Word, Jehovah will not abandon us. As his Witnesses, we have declared that we are going to "walk in the name of Jehovah our God." (Mic. 4:5) May we live up to that decision. By doing so, we will have the marvelous prospect of walking worthily of Jehovah throughout eternity.

19. How much does Jehovah ask of us?
20. Why may we be confident of Jehovah's protection and aid?
21. What prospect lies before those now walking worthily in Jehovah's name?

Kingdom "Seed" Bears Fruit in Southern Africa

ON Sunday, February 26, 1978, a mixed crowd of 1,867—blacks, whites, Coloureds and Indians—gathered at a large, handsome building situated some 10 miles (16 kilometers) east of Johannesburg. Representatives from Christian congregations had come from Botswana, Lesotho, Swaziland, South-West Africa and all parts of South Africa. The occasion was the dedication of the extension of Bethel, the headquarters of the Watch Tower Bible and Tract Society in South Africa.

The first two speakers gave some historical background leading up to this dedication of the new extension. At the turn of the century, the whole African continent was still "dark" to the Kingdom message —a vast, virgin field for cultivation. Although in 1902 Kingdom "seed" had begun to take root in a few places, it was not until 1910 that a branch was established in Durban, consisting of one small office. Only one Witness looked after the work.

In 1917, the branch office was moved to Cape Town, at the southern tip of the continent. It had the oversight of the preaching work in the whole of Africa south of the equator. At first progress was slow. By 1931, the number of those actively proclaiming the "good news" in the huge territory was only about 100. However, in 1948, new branches were established in what are today the countries of Malawi, Rhodesia and Zambia. By 1952, South Africa had over 9,500 Kingdom proclaimers. During that year the branch was moved from Cape Town to a new building in Activia Park, Germiston, on the same site as the present one.

As the theme of the dedication program showed, "God kept making it grow." (1 Cor. 3:6) In 1959, a large extension of the original building was added, and, in 1971, this had to be further enlarged. Before long more space was needed. Hence, in June 1975, plans were drawn up for almost doubling the size of the building.

The next part of the program showed that Jehovah God provided the helpers and the equipment that were urgently needed. An architect, engineers, draftsmen, electricians, bricklayers, plumbers, carpenters and other skilled men offered their ser-

vices. Many, though lacking in expertise, willingly offered the youthful vigor and stamina necessary to get such a mammoth job done.

Jehovah's spirit moved many not only to volunteer their labor, time and skill, but also to provide money, materials and machinery. For example, a 20-meter (66-foot) crane was needed. Renting or buying a new one was financially out of reach. But, at a sale, a Witness was able to obtain one for a reasonable price. At the same time, a generous donation was received to cover the cost. But who could erect and operate the crane? Just at the right moment a Witness, a recognized local expert on that type of crane, volunteered his services to overhaul, erect and operate it.

A local spares- and scrap-yard owned by a Witness had an amazing variety of machinery and equipment of many types and sizes. Time and again just what was needed could be obtained there free of charge.

The principal speaker pointed out that, not only had a fine material building project been completed, but, more importantly, a great spiritual construction work had been going on in southern Africa. He showed that, with an attendance of 77,357 last year at the Memorial observance for the territory under the local branch, there was a fine potential for further growth. The speaker went on to show that, in comparison with the "darkest Africa" aspect of the continent at the beginning of the century, there are now over 6,000 congregations of Jehovah's Witnesses on the continent, with some 274,000 active preachers of the "good news."

Hundreds of visitors toured the branch-office premises. The building itself, with its commanding position, height and attractive appearance, dominates the surrounding area. Greatly admired was the air-conditioned Kingdom Hall, with its sloping floor, comfortable seats and beautiful decor. Attached to the hall there is a new soundproof recording room for making tapes of Bible dramas in the many languages used in this field.

Above the Kingdom Hall is located the new office, well equipped for efficient work. The visitors also admired the handsome staircase, with miniature waterfalls cascading in the stairwell from one landing to another. On the top floor of the new addition are some of the comfortable living quarters of the family. There are now a total of 87 rooms in the South African Bethel.

Another great attraction for the visitors was the spacious new dining room. Adjoining it is the large kitchen, with modern laborsaving equipment, where some 450 meals are prepared daily. Attached to the kitchen there is a fine vegetable room, then a cold-storage room for dairy products, and, finally, a door leading into the deep-freeze room, where large supplies of meat, fish and so forth can be kept fresh.

What always attracts visitors to the South African Bethel is the extensive factory, with its nine Linotype machines, the platemaking department, and nine printing presses, including a rotary press that can turn out 12,000 magazines per hour. Now, with the building extension, there is also much space for storing the great amounts of paper used. Each month this branch produces 28 different issues of the *Watchtower* and *Awake!* magazines, in a total of 11 languages. Arrangements are also being made for still more expansion.

Encouraged and spiritually built up by what they had seen and heard, the visitors to Bethel returned home, glad of their own share in the fine increase of Kingdom proclaimers in southern Africa. They all heartily agreed with the request expressed in the dedication prayer that Jehovah would bless this improved and enlarged building, to the honor of his great *name*.

THIS invitation—to "taste and see that Jehovah is good"—was made by the Bible psalmist David. (Ps. 34:8) Have you accepted the invitation? How can you do so?

First, it is necessary that we know what is said in God's Word. This is because it is in the Bible that Jehovah tells of the good things he will provide for his servants. "The gift God gives is everlasting life," the Bible says. (Rom. 6:23) But God offers more than this to his faithful servants. He also promises them inner peace and real satisfaction in living, even at the present time.

How, then, do we "taste" and find out *whether* Jehovah really will come through with such good things? We need to submit to him in humble obedience, as he invites: "My son, my law do not forget, and my commandments may your heart observe." (Prov. 3:1) By living our lives in harmony with Jehovah's laws and commands we are, in effect, tasting and seeing if this results in our good.

DAVID'S EXPERIENCE

The psalmist David did this. True, he made mistakes. But David had a heart desire to serve Jehovah, and he obediently put God's will first in his life. This was not always easy for him to do. In fact, at times it exposed David to extreme danger.

There was the occasion when Israelite King Saul, because of jealousy, tried to kill David. So David was forced to flee into the enemy territory of the Philistines. There he disguised his sanity by acting crazily, and he was able to escape with his life. It was on this occasion, when his life was in great danger, that David composed Psalm 34. Note how an understanding of these circumstances gives added meaning to his words:

"I inquired of Jehovah, and he answered me, and out of all my frights he delivered me. The angel of Jehovah is camping all around those fearing him, and he rescues them. *Taste and see that Jehovah is good,* O you people; happy is the able-bodied man that takes refuge in him. Many are the calamities of the righteous one, but out of them all Jehovah delivers him."—Ps. 34: 4, 7, 8, 19, and superscription.

Serving Jehovah often exposes one to reproach and persecution—*calamities*—as David's experiences illustrate. Since this is true, some persons may hesitate to offer themselves unreservedly in God's service. But speaking from experience, David urges us to "taste and see that Jehovah is good." Yes, David knew that, despite the difficulties that may be encountered, God's servants would realize Jehovah's mighty protective hand and the "peace of God that excels all thought."—Phil. 4:7.

SIMILAR WITH ALL GOD'S SERVANTS

This has been the experience of God's servants throughout history. Examine the record in Hebrews chapter 11 of those people of faith in pre-Christian times; read the accounts in the four Gospels of the life of Jehovah's foremost servant Jesus Christ; consider the experiences of the Christian apostles in the Bible book of Acts. What do we find?

We find this: That serving Jehovah often results in suffering all manner of ridicule, persecution and difficulties, sometimes even a painful death, as in the case of Jesus. And yet these servants of God were happy. They enjoyed an inner peace and satisfaction because of knowing that they were pleasing to their heavenly Father, and knowing that they would receive his reward of everlasting life. Read, for example, Acts 5:40-42.

Stop and ask yourself: What do I really want out of life? Is it my goal to be a faithful servant of Jehovah? Or does my life course reveal that other interests are more important to me? In the opening words of Psalm 34, David expressed the attitude that all of us should have: "I will bless Jehovah at all times; constantly his praise will be in my mouth." (Ps. 34:1) Is this, too, our heartfelt desire? Are we moved to use our health, abilities and resources to give praise to Jehovah? What can we do to bless and praise Jehovah?

IS LIVING "A GOOD LIFE" ENOUGH?

Some persons believe that simply living "a good life"—being kind to their neighbors, loving their brothers and sisters, keeping a clean home, developing a fine personality—is all that is necessary to bless and praise Jehovah. But, really, more is involved. Praise must issue from the *mouth*, as David said. To praise Jehovah in this way is a particular requirement of true Christians. Jesus Christ showed this by carrying on a public preaching campaign that magnified his Father's name and kingdom.—Luke 4:43.

Then, toward the end of his earthly life, Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 24:14) Who would do this preaching? The apostle Peter told the army officer Cornelius and his household: "[Christ] ordered us to preach to the people and to give a thorough witness."—Acts 10:42.

Was this an order applicable only to the apostles and other Christian elders? No, all Christians were to be imitators of Christ, doing the preaching work as he did it. To accomplish the preaching on the worldwide scale that Jesus said it would be done requires the cooperative efforts of all Christians—men, women and children. And among Jehovah's Witnesses this cooperative effort is manifest—all share unitedly in this great Kingdom proclamation.

For those whose circumstances allow them to share more fully in this preaching work, there is the provision of "pioneer" service. A pioneer is one of Jehovah's Witnesses who can spend 90 hours a month, or at least 1,000 hours a year, in the preaching work. Last year over 119,000 Witnesses, on the average each month, were able to pioneer. What an important service they perform! And what should be the attitude of these pioneers and other servants of God?

PROPER BASIS FOR BOASTING

David helps us to appreciate this, as he continues in the 34th Psalm: "In Jehovah my soul will make its boast." (Ps. 34:2) Knowing Jehovah and being one of his servants is certainly something worth boasting about. Of course, it must be boasting free from any suggestion of self-righteousness, for we do not boast in our-

selves but, as David said, "in Jehovah." —See also Galatians 6:14.

We can boast in what Jehovah has done for us, how he has preserved us, guided us, provided for us. On the other hand, it would be improper to boast because we may, because of circumstances, be able to share more fully in the preaching work. The apostle Paul noted: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me."—1 Cor. 9:16.

ENCOURAGING OTHERS

Next, David, in heartfelt appreciation for Jehovah, said: "O magnify Jehovah with me, you people, and let us exalt his name together." (Ps. 34:3) Are you, like David, moved to encourage others to share in praising Jehovah? Often all that servants of God need to get started in the pioneer service is encouragement. Note the following examples of persons who are so happy that they got started.

Don and Earlene Steele wrote: "We hesitated about going in the full-time pioneer ministry because we had the idea we wanted to have some kind of financial reserve. . . . we got rid of that idea and wrote the [Watch Tower] Society to say that we had saved up enough money to keep us going for at least two months! . . . we've managed, with Jehovah's help, to keep going, not for just two months, but for twenty-seven years."—*The Watchtower*, 1971, pp. 186-190.

Paul Wrobel said: "But now [in 1946] a physical ailment loomed up and seemed to prevent me from entering the full-time ministry. My doctor predicted that in two years I could expect a paralysis of my right hip. . . . I decided to use those two years in the full-time ministry and to do my best. In the meantime, twenty-seven years have slipped by!"—*The Watchtower*, 1973, pp. 376-379.

Heinrich Dickmann, after several decades spent in full-time service, stressed that "all problems, whether financial or physical, have been solved by Jehovah's undeserved kindness. . . . trust in the name of Jehovah truly provides security."—*The Watchtower*, 1972, pp. 395-399.

Thousands, yes, tens of thousands of pioneers, who have tasted and seen that Jehovah is good, would join with David in extending the invitation: "O magnify Jehovah with me, you people, and let us exalt his name together." (Ps. 34:3) Not only do these pioneers encourage people with whom they study the Bible to do this but, after tasting the goodness of pioneer service, they would recommend pioneering to others of God's servants.

PIONEERING CAN HELP US TO TASTE

The pioneer service can help us to taste more fully of Jehovah's goodness. By daily talking about spiritual things, we grow in knowledge. This, in turn, strengthens our faith. We become better qualified to apply Biblical counsel in overcoming problems. We learn to trust more completely in Jehovah, doing things in his strength, not in our own.

Also, having voluntarily forgone, in all probability, certain material advantages to take up the pioneer service, we become more dependent upon Jehovah's help in a material way. David mentioned our dependency upon Jehovah when he spoke about how the "maned young lions themselves have had little on hand and gone hungry; but as for those seeking Jehovah,

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they will not lack anything good."—Ps. 34:10.

Jesus Christ backed up this psalm of David by telling his disciples: "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. . . . Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:25-34) So, whether in the pioneer service or not, those seeking the Kingdom first have the promise of God's Son himself that Jehovah will provide them with their material needs. Could we expect to receive a promise from a more reliable source than that?

Even in a physical way the pioneer service may help us to taste more fully of Jehovah's goodness. Fresh air, exercise, a feeling of accomplishment and good association can all contribute to good health.

A German proverb says: "The one resting will rust." Many persons "resting" in retirement have kept themselves from "rusting" by taking up the pioneer service. Consider, for example, a pioneer in West Berlin, Germany, who at the age of 86 asked his doctor if it would be wise to give up his pioneering. "Don't quit," was the doctor's reply. "If you quit, you'll die." So today at 92 our Christian brother is still in the pioneer service. He explains: "I have doctor's orders not to stop pioneering."

LASTING BENEFITS

Many persons, after entering the pioneer service, have made it their career. This is commendable. Others have been able to enjoy it for only a limited time. Still they have nothing to regret. Their decision to leave the pioneer service, due to changed circumstances, may have been not only humanly understandable but also Scripturally proper. Was their time of pioneering wasted? Not at all.

If engaged in with proper motives and with a desire to make spiritual progress, the pioneer service will have helped them to develop a more spiritual outlook on life. It will have helped them to achieve balance. They may have learned lessons that will help them later in life, things like knowing how to budget time wisely, how to handle finances and how to be content with life's necessities. It can conceivably help young people later to be better marriage mates and better parents than they might otherwise have been. Yes, the benefits of pioneer service can be lasting.

IS IT FOR YOU?

Jehovah expresses his goodness toward all his people; it is by no means reserved for just those in pioneer service. So those who do not take it up because of sound reasons should never be fearful that this would cause them to lose Jehovah's favor. But each of us should be honest with himself. Do you say, "The spirit is willing, but the flesh is weak"? But is the spirit *really* willing? Let us avoid using the weakness of the flesh as an excuse for the unwillingness of the spirit.

If after prayerful consideration you are still hesitant, then recall the words of Malachi 3:10: "Test me out, please, [Taste and see!] . . . whether I shall not open to you people the floodgates of the heavens and actually empty out upon you a blessing until there is no more want." Who, without good reason, would care to turn down an invitation like that?

And for those unable to take up the pioneer service at present, remember this: Each of us can worship Jehovah in the fullest sense by being whole-souled in our devotion and service to him. So, keep showing that healthy pioneer spirit! Continue to serve Jehovah whole-souled and you will continue to "taste and see that Jehovah is good."

HER FAITH WAS LIFESAVING

REPORTS circulated quickly. An enslaved nation had been set at liberty. The Red Sea had parted, making it possible for these former slaves to walk across on dry land. But the pursuing Egyptian army, seeking to recapture them, was caught in the seabed when the waters came back together. The entire military host perished.

For about 40 years thereafter little was heard about the freed nation, Israel. Then, news reached Canaan that the strong Amorite kingdoms east of the Jordan had fallen before the Israelites. How did the peoples west of the Jordan react?

The Bible quotes a woman of Jericho as saying to two young Israelite spies: "The fright of you has fallen upon us, and . . . all the inhabitants of the land have become disheartened because of you. For we have heard how Jehovah dried up the waters of the Red Sea from before you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, namely, Sihon and Og, whom you devoted to destruction. When we got to hear it, then our hearts began to melt, and no spirit has arisen yet in anybody because of you."—Josh. 2:9-11.

Yes, fear filled the inhabitants of Canaan. They felt a sickening dread within themselves. Their courage failed them. No one had any spirit to act. However, this did not move the Canaanites to fear Jehovah in a wholesome way. They faithlessly hardened their hearts against him, revealing this by calling out their armies for battle. The Bible reports: "There proved to be no city that made peace with the sons of Israel but the Hivites inhabiting Gibeon. All the others they took by war. For it proved to be Jehovah's course to let their hearts become stubborn so as to declare war against Israel."—Josh. 11:19, 20.

RAHAB WAS DIFFERENT

But what about the woman of Jericho who spoke to the Israelite spies? Who was she? Did she, too, harden her heart? The woman was Rahab, a harlot whose house was situated atop the wall of Jericho. Based on what she had heard about Jehovah's dealings, she was prompted to acknowledge the superiority of the true God. Rahab told the spies: "I do know that Jehovah will certainly give you the land. . . . Jehovah your God is God in the heavens above and on the earth beneath."—Josh. 2:9-11.

Her faith was not a mere expression of words. Rahab had already acted in harmony with it. How so? First of all, she received the spies into her house, knowing that they were Israelites. In those times, a harlot's house often served also as an inn, but, even so, Rahab was under no obligation to receive the spies. Since she knew full well that the inhabitants of Jericho hated the Israelites, it took faith for Rahab to receive the men into her house.

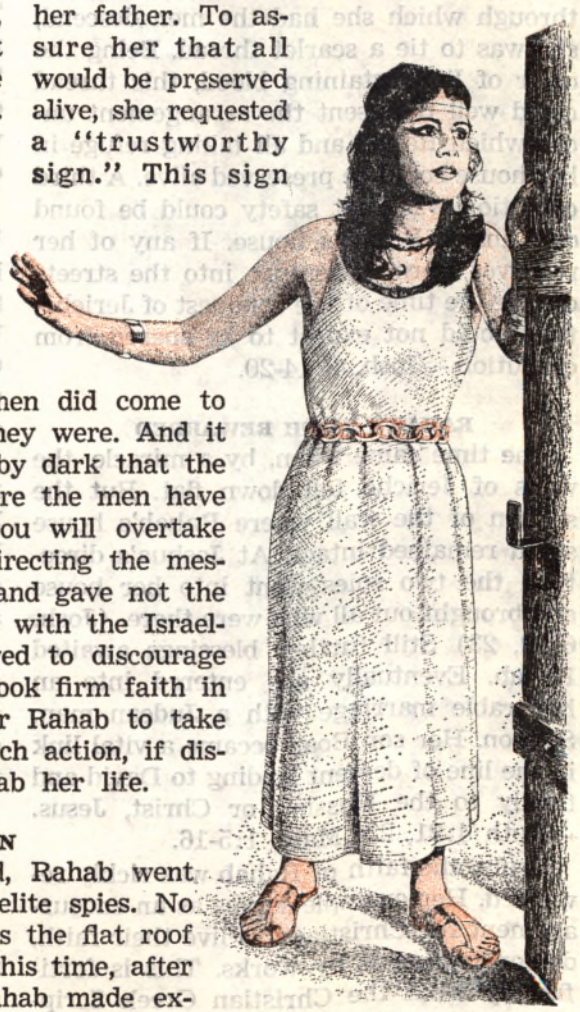
Later, when the king of Jericho heard that the Israelite spies had gone to Rahab's house, he sent messengers there, demanding: "Bring out the men that came to you, that have come into your house, for it is to search out all the land that they have come." (Josh. 2:2, 3) This gave Rahab the opportunity to prove her faith. At the time, the spies were on the roof, hidden underneath stalks of flax. (Josh. 2:6) What would Rahab do now? Would she yield to the order of the king? Or, would she side with Jehovah's people?

To protect the Israelite spies, Rahab used a weapon at her immediate disposal—her tongue. She misdirected the king's messengers, saying: "Yes, the men did come to me, and I did not know from where they were. And it came about at the closing of the gate by dark that the men went out. I just do not know where the men have gone. Chase after them quickly, for you will overtake them." (Josh. 2:4, 5) So, besides misdirecting the messengers, Rahab feigned total ignorance and gave not the slightest hint that her sympathies were with the Israelites. The subterfuge evidently also served to discourage any search of her house. Certainly, it took firm faith in Jehovah's granting success to Israel for Rahab to take a stand against the king of Jericho. Such action, if discovered, could doubtless have cost Rahab her life.

A PROMISE OF PRESERVATION

After the king's messengers departed, Rahab went up to the roof to speak with the Israelite spies. No one in the city would have seen this, as the flat roof was equipped with a high parapet. At this time, after having proved her faith by works, Rahab made expression of that faith to the two spies. Then she continued: "Now, please, swear to me by Jehovah that, because I have exercised loving-kindness toward you, you also will certainly exercise loving-kindness toward the household of my father, and you must give me a trustworthy sign. And you must preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and you must deliver our souls from death."—Josh. 2:12, 13.

Thus Rahab pleaded, not only for her own life, but for the lives of all those making up the house of her father. To assure her that all would be preserved alive, she requested a "trustworthy sign." This sign



proved to be a solemn oath, guaranteeing that everything she had asked for would be granted her. The spies answered: "Our souls are to die instead of you people!" (Josh. 2:14) By these words, they were in actuality saying that, if they failed to spare Rahab and her relatives from death, God should punish them with death. In this way the spies presented their lives as surety for the life of Rahab and the lives of her father's complete household.

The oath-bound promise, however, was conditional. Rahab was under obligation to continue safeguarding the interests of the spies. Furthermore, in the window, through which she had the men descend, she was to tie a scarlet thread. Being the color of life-sustaining blood, this thread could well represent the arrangement under which Rahab and all taking refuge in her house could be preserved alive. A third condition was that safety could be found only inside Rahab's house. If any of her relatives were to venture into the streets during the time of the conquest of Jericho, they could not expect to be spared from execution.—Josh. 2:14-20.

RAHAB'S FAITH REWARDED

The time came when, by a miracle, the walls of Jericho fell down flat. But the section of the wall where Rahab's house stood remained intact. At Joshua's direction, the two spies went into her house and brought out all who were there. (Josh. 6:22, 23) Still further blessings awaited Rahab. Eventually she entered into an honorable marriage with a Judean man, Salmon. Her son Boaz became a vital link in the line of descent leading to David and finally to the Messiah or Christ, Jesus. —Ruth 4:21, 22; Matt. 1:5-16.

Truly, the faith of Rahab was richly rewarded. Her example serves as an encouragement for Christians to live their faith, demonstrating it by works. This is fortified by what the Christian Greek Scriptures say about Rahab. In the letter to the Hebrews, we read: "By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way." (Heb. 11:31) Pointing out what her faith and that of others should stir Christians to do, the letter continues: "Because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin [loss of faith] that easily entangles us, and let us run with endurance the race that is set before us." (Heb. 12:1) The disciple James, in stressing the importance of works consistent with faith, wrote: "Was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? Indeed, as the body without spirit is dead, so also faith without works is dead."—Jas. 2:25, 26.

The account about Rahab also shows that a past life of sin does not prevent a person from changing that way of life and gaining God's approval. Even Jesus Christ told the unbelieving religious leaders of his day: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. For John [the Baptizer] came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him."—Matt. 21:31, 32.

Moreover, just as Rahab's faith proved to be lifesaving, so, too, our faith in God's provision for salvation *through Jesus* Christ can be lifesaving for us and all who take advantage of it.

Surely, we have good reason to demonstrate our faith, as did Rahab. And, as she was concerned about the life of her relatives, may we show like concern by putting forth diligent efforts to aid our relatives, acquaintances and others to learn about God's means of salvation.

I WAS born in October 1950, one of hundreds of children who yearly become victims of birth defects. I suffered from the absence of the tibia in my right leg. The tibia is the main bone between the ankle and the knee. Without this bone, it is impossible for a person to stand or walk.

My father was in the armed forces during this time and was eligible for certain medical benefits. Naturally he and mother were quite excited at the prospect of a revolutionary operation that might restore my ability to walk. The operation was performed in 1953 at the Walter Reed Army Medical Center in Washington, D.C. It consisted of an animal-bone transplant to replace the missing tibia.

Of course, in the early 1950's transplant operations were only in the experimental stage. Little was known about body rejection of foreign matter. As a result, the operation was a failure. My body rejected the transplant and my right leg contracted gangrene. With my life in danger, it became necessary for the leg to be amputated. I was only three years old, so at an early age the future seemed dim.

A SUSTAINING HOPE

Our little family managed to hang together. Then, shortly after my operation, dad became interested in studying the Bible with Jehovah's Witnesses. At first mother was violently opposed, to the point of threatening to leave my father. But after one of Jehovah's Witnesses showed her from the Bible that there was no such thing as a burning hell, she immediately became interested in a Bible study. She progressed rapidly in Bible knowledge and, after a short while, symbolized her dedication to serve God by being baptized. Soon she became very active in sharing the "good news" with others. My father, on the other hand, was still undecided, but on seeing mom's fine progress he, too, dedicated his life to serve Jehovah and was baptized.

A handicapped person can fall into the snare of self-pity. Fortunately, my parents were keenly aware of this and, using the Scriptures as the basis of their instruction, they were able to build in me a new hope. That hope was for me to be able to walk and run and enjoy perfect health in God's new order. Oh, what a wonderful prospect!

I literally ate, slept and daydreamed about God's new order. This hope is not some idle fantasy manufactured by my parents, or by someone else, to try to encourage me. No, but it is a hope based solidly on the promises of God in the Bible. "There are new heavens and a new earth that we are awaiting according to [God's] promise, and in these righteousness is to dwell," the apostle Peter wrote.—2 Pet. 3:13.

From a young age I came to have firm faith in such promises of God. "God himself will be with them," the inspired apostle John wrote. "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have

passed away." (Rev. 21:3, 4) But my favorite scripture came to be Isaiah 35:6, which says: "At that time the lame one will climb up just as a stag does." At night I dreamed of running effortlessly over fields of daisies and meadows of grass for miles and miles.

EARLY PROGRESS

At age five, with the help of a newly developed artificial leg called a "boot," I became a publisher of the good news of God's kingdom. I was so proud to be able to present the magazines and other Bible literature to people. By the time I was six I could give a complete Bible presentation at the doors, using a number of scriptures on a Bible theme. The following year I delivered my first talk from the platform as a member of the Theocratic School.

My mother was pioneering and my father presided at the Theocratic School in our congregation in Washington, D.C. Then an invitation came for us to serve where the need for Kingdom proclaimers was greater, in the Gaithersburg, Maryland, area. Dad and mom accepted the assignment joyfully and we soon moved to our new home.

The congregation in Gaithersburg was very small. In fact, we met in the home of one of Jehovah's Witnesses. There were very few black friends associated with the congregation. So it was a privilege to be able to make sure that people of all races could learn God's Word. With Jehovah's blessing, the congregation grew and prospered. In 1961, with my father's approval, I symbolized my dedication to Jehovah by water baptism.

During this period many social changes were taking place in the country. The fight for civil rights was well under way. There were marches and protest sit-ins and riots. "Black power" and "burn, baby, burn" seemed to be the slogans of the day. It was hard not to be caught up in the swirl of events. But dad and mom kept close to Jehovah's Word and made sure that we children had the proper outlook on the changing world scene. Yes, we were glad to be able to eat in certain restaurants and to ride in the front of the bus now, but our only hope for lasting peace and freedom was still in God's new order.

GROWING INTO MANHOOD

When I entered high school, I became more self-conscious of my appearance and handicap. At times it was very discouraging because I longed to be popular and to be accepted by the other kids. But I was helped to appreciate that strength comes from Jehovah and that popularity with the world is not a requirement for gaining life eternal.

I had come to terms with the fact that there would always be certain things that I couldn't do. What was important was to do my best at the things I could do. As for friends, of what value could they possibly be if they could not accept me for what I was and the way I looked? As it turned out, I found true friendship among Jehovah's people. These friends taught me how to play baseball, football, and to swim. I excelled at swimming, and to the surprise of my family and myself I was one of 17 students in my school to receive the President's Physical Fitness Award for Athletic Excellence.

Of course, "bodily training is [only] beneficial for a little." (1 Tim. 4:8) There was so much more that I wanted to do with my body and the logical answer seemed to be the pioneer service. So from that time onward I began pioneering every summer, and set as my goal the full-time preaching work and serving at Bethel, the headquarters of Jehovah's Witnesses in New York.

MAKING A CHOICE

Before I knew it graduation time came. As an honor student, and a handicapped

person, I was given the opportunity to accept a college scholarship from the Department of Vocational Rehabilitation. How tempted I was to accept that scholarship! Pressure mounted in favor of acceptance.

After talking it over with my father, I reflected back on the training that I had received. The more I thought about it, the more it seemed that I had been prepared to do a special work. That work involved the saving of lives, as the apostle Paul wrote to the young man Timothy: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16) So I enlisted in that lifesaving work full time by enrolling as a pioneer. It was a decision that I have never regretted.

To remain a pioneer I found it necessary to do numerous types of part-time work. Just to name a few, at various times I was a painter, dishwasher, bartender, cook, janitor, share cropper, bricklayer's assistant, and an office boy. I even did time as a one-legged ditch digger, which my family still laughs about.

While serving in Annapolis, Maryland, I had many thrilling experiences. One was with a man who was deeply involved with the holiness religion. He believed strongly in hellfire. After a study of God's Word he and his entire family accepted the truth of God's Word, and today he is an elder in the Annapolis South Congregation. Such experiences are not unusual for pioneers, and I heartily encourage all young people who can to reach out for this marvelous privilege of service.

Years have passed and I now have a family of my own. Jehovah has richly blessed and used me. I am now serving as an elder in the Washington, D.C., area.

As I have grown older, it has gotten a little harder to climb steps and stairways, to walk long distances and to stand for long periods. I begin each day with a prayer to Jehovah for strength and guidance, and somehow there is always enough strength to make that last return visit, that last hour in service or that next meeting.

What a blessing it has been to have had such wonderful parents, and the guidance of the only true God in my life! During more than 20 years of active service I have relied always on that guidance and strength that is provided by Jehovah.

For me, that dream of running effortlessly for miles and miles in God's new order is still alive and burning brightly. It has not dimmed in the least.—*Contributed.*

Annual Meeting October 1, 1978

The annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania on October 1, 1978, will be held at Jehovah's Witnesses Assembly Hall, Buckingham, Pennsylvania, located on New Hope Road, off of Route 413, south of Buckingham in eastern Pennsylvania (Bucks County). Through the Assembly Hall Committee, the brothers in the Buckingham area invited the Society to hold its annual meeting at the Assembly Hall, and the invitation has been gladly accepted. The meeting will be at ten o'clock in the forenoon of Sunday, October 1, 1978.

It will be appreciated if the members of the corporation will now see to it that the Secretary's Office has their present mailing addresses so that the regular letters of notice and proxies can reach them shortly after September 1.

The proxies, which will be sent to the members along with the notice of the annual meeting, are to be returned so as to reach the office of the Secretary of the Society not later than September 15. As each member knows, he should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The information given on each proxy should be definite on this point as it will be relied on in determining in advance those who will actually be personally present.

Do You Remember?

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

● What historical evidence proves that Jesus Christ was indeed raised from the dead?

More than 500 Christian disciples saw the resurrected Son of God. (1 Cor. 15:6) Those who were fully convinced that Jesus Christ had been raised from the dead declared this truth fearlessly even though it could have meant their death. They could not have exercised such faith on the basis of a mere vision or on their imagination. Any attempts at deception would have been exposed at the time, as the enemies of Christians were bent on discrediting them and stopping their activity.—4/15 pp. 25, 26.

● Why did Jehovah God choose to speak through the diviner Balaam?

It was evidently Jehovah's purpose to prove that no weapon would succeed against his people. The Moabites and the Midianites realized that they could not hope to win against the Israelites by mere force of arms. Believing that Balaam could pronounce an effectual curse on Israel, they regarded this diviner as their most powerful weapon. But when Balaam, despite his desire to the contrary, was compelled to bless the Israelites, it became clear that fighting against them was bound to fail.—4/15 pp. 29, 30.

● What evidence is there that the divine name (YHWH), commonly rendered Jehovah, appeared in the Christian Greek Scriptures?

The main line of evidence comes from manuscript fragments of the Greek *Septuagint Version*, the first Greek translation of the Hebrew Scriptures. In the most complete manuscripts of this translation dating from the fourth century C.E., the divine name is replaced by the Greek words for "God" and "Lord." However, in more ancient fragments, the divine name, in Hebrew letters, appears. Since the divine name is found in copies of the *Septuagint* available in the first century, it logically follows that Christian Bible writers must have used the name when quoting passages in the Hebrew Scriptures where it appeared. As the divine name eventually disappeared from *Septuagint* copies, it evidently was also removed from the Christian Greek Scriptures.—5/1 pp. 7-11.

● Why are some verses found in older versions of the Bible missing in modern translations?

During the 19th and 20th centuries, many ancient Bible manuscripts were found. These have enabled scholars to undertake a careful study in an effort to determine the original readings of the Biblical text. Such scholarly studies brought to light that certain words and phrases did not appear in the oldest available manuscripts, indicating that additions had been made later by copyists. Hence, when master texts were prepared that included recent findings, these words and phrases were omitted from the main body of the work. Because many modern Bible translations are based on these more accurate, refined texts, they do not contain verses that are known to be the additions of copyists. —5/15 pp. 12-14.

● What are some things showing that Eliab, Jesse's firstborn son, was unsuitable for kingship?

Without sound evidence, Eliab imputed wrong motives to David. He showed lack of faith in Jehovah, doing nothing about the taunt of the Philistine Goliath. Eliab was seemingly more concerned about a few sheep than he was about having Jehovah's name sanctified.—6/1 p. 31.

● By encouraging Christians at Antioch to "continue in the Lord with hearty purpose," what was Barnabas doing?—Acts 11:23.

He was admonishing fellow believers to remain attached to the Lord Jesus Christ with their heart, with all their affection. This was to be their whole purpose in life.—6/15 p. 6.

● In fulfillment of Isaiah 61:3, when and how did the disciples of Jesus Christ first receive a "headdress," "the oil of exultation" and "the mantle of praise"?

This was on the day of Pentecost of the year 33 C.E. Their heads were then crowned with divine approval. It was as if soothing oil had been poured on their heads, refreshing them to the point of exultation. No longer did they have a downhearted spirit, but the praises of Jehovah identified them as if they were dressed with a "mantle of praise." —7/1 p. 20.

QUESTIONS from READERS

● *In view of the terrible destruction of Dresden, Stalingrad, Hiroshima and Nagasaki in World War II, how could Jesus describe what befell Jerusalem in 70 C.E. as a 'great tribulation such as had never occurred before, nor would occur again'?*

That prophecy had a future application beyond what occurred to Jerusalem and on the Jews in 70 C.E., but it also was true as to the history of that *city and nation.*

These words are in Jesus' prophetic reply to the apostles' question about his future presence and the conclusion of the system of things. (Matt. 24:3, 21; Mark 13:19) Jehovah's Witnesses have often pointed out that much of what Jesus there foretold had two fulfillments: First, a limited fulfillment in the developments leading up to and including the Roman destruction of Jerusalem and the Jewish system of things in 70 C.E. Second, a major application from 1914 C.E., when Jesus began his invisible heavenly presence as king of the Messianic kingdom, and including the yet future end of the worldwide evil system of things.—See *The Watchtower* of January 15, 1970, pages 41-56, and *God's Kingdom of a Thousand Years Has Approached,* pages 293-331.

In that prophecy Jesus emphasized the need to keep alert and to be ready. He said: "Keep praying that your flight may not occur in wintertime, nor on the sabbath day; for then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:20, 21.

For Christians living in Jerusalem and Judea who would be directly affected by the end of the Jewish system of things, the warning to keep alert was vital. The Roman armies surrounded the city in 66 C.E., but then unexpectedly withdrew. That was the specific signal that Jesus had mentioned in Luke 21:20-22. And history tells us that obedient Christians responded by fleeing from the city of Jerusalem and from Judea. So it is reasonable to apply also to the literal city of Jerusalem and Judea what Jesus next said, about the "great tribulation."

The destruction brought by the Romans in 70 C.E. was more extensive and terrible than when the Babylonians destroyed the city of Jerusalem in 607 B.C.E. Also, the tribulation in 70 C.E. brought the *permanent* destructive end to the Jewish-built city and temple and the system of worship centered around it. So Jesus was correct in prophetically describing the events in 70 C.E. as "great tribulation such as has not occurred [on that city, nation and system of things] since the world's beginning until now, no, nor will occur again."

But there is more to it. We are involved. Why? Because Jesus' words at Matthew 24:21 evidently had a larger meaning. Christ's invisible presence as Messianic king ruling over the globe did not begin in 70 C.E. He himself showed that that was not even to be expected. When once the disciples "were imagining that the kingdom of God was going to display itself instantly," Jesus gave what is known as the parable of the minas. It was about 'a certain man who traveled to a distant land to secure kingly power and then return,' and it showed that his ruling as Messianic king was yet a long way off.—Luke 19:11-27.

The worldwide fulfillment in one generation of Jesus' prophecies about unprecedented war, famine, earthquakes and so on, confirm that the limited fulfillment on Jerusalem before 70 C.E. was but a type of what we are experiencing.* Accordingly, the present period is the conclusion of the entire wicked system of things, which will be climaxed by a "tribulation such as has not occurred from the beginning of the creation." (Mark 13:19) It will be far greater than what occurred to Jerusalem, Judea and the Jewish system of things in 70 C.E. In fact, it will even be greater than the flood of Noah's time when the entire "world of that time suffered destruction when it was deluged with water." (2 Pet. 3:6) It will not be confined to certain isolated cities such as were destroyed in recent wars. It will involve all the persons living on the face of the globe, now numbering about 4,000,000,000.—2 Pet. 3:7-13.

The accuracy of Jesus' words at Matthew 24:21 as respects what occurred in 70 C.E. should drive home to us the certainty of the major application of those words in our time.

* See *True Peace and Security—From What Source?,* pages 78-89.

Attending Meetings Speeds One Toward Maturity

A FAMILY in Fagaalu, American Samoa, accepted an offer from missionaries of Jehovah's Witnesses to study the Bible. They rarely missed their home Bible study, but could never see the need to attend the congregation meetings. They felt that the private study in their home was sufficient. One day the missionary decided to prove to them that they needed the meetings. She brought a written review sheet from the Theocratic School, held weekly in the Kingdom Hall meeting place. This couple did not know many of the answers. It was pointed out that by coming to the meetings they would benefit in many different ways, the review being one of them. The family then made the effort to come to the meetings and today several members of this family are baptized and are very active in spreading the good news of the Kingdom to others.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 24: Are You Walking in God's Name? Page 8. Songs to Be Used: 102, 71.

October 1: "Walk Worthily of Jehovah." Page 13. Songs to Be Used: 78, 62.