

January 1, 1982

The Watchtower

Announcing Jehovah's Kingdom



Can Religion Ease World Tensions?

The Watchtower[®]

Announcing Jehovah's Kingdom

January 1, 1982
Vol. 103, No. 1

IN THIS ISSUE

The Churches Are Getting Involved	3
How Can Religion Ease Tensions?	5
Is the Name Really Important?	9
"Lord, Open the King of England's Eyes"	10
Insight on the News	15
Forward, You Ministers of the Kingdom!	16
Now Is the Time to Preach the Word	22
Questions from Readers	31
It Has Motivating Power	32

THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning king, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses since 1879, is nonpolitical. It adheres to the Bible as its authority.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 7: Forward, You Ministers of the Kingdom!
Page 16. Songs to Be Used: 33, 23.

February 14: Now Is the Time to Preach the Word.
Page 22. Songs to Be Used: 116, 109.

Average Printing Each Issue: 9,300,000

Now Published in 106 Languages

SEMIMONTHLY EDITIONS AVAILABLE BY MAIL

Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Igbo, Iloko, Italian, Japanese, Korean, Lingala, Malagasy, Maltese, Norwegian, Portuguese, Sesotho, Shona, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu

MONTHLY EDITIONS AVAILABLE BY MAIL

Armenian, Bengali, Bicol, Bislama, Croatian, Czech, Efik, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hebrew, Hindi, Hiri 'Motu, Hungarian, Icelandic, Kannada, Kikuyu, Kiluba, Luvala, Malayalam, Marathi, New Guinea Pidgin, Pampango, Pangasinan, Papiamentu, Polish, Rarotongan, Romanian, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian, Urdu, Vietnamese

The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

Copyright © 1981 by Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved. Printed in U.S.A.

Fifteen cents (U.S.) a copy

Yearly subscription rates

Watch Tower Society offices	Semimonthly	Monthly
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50	\$2.00
Australia , Box 280, Ingleburn, N.S.W. 2565	\$3.50	\$2.00
Canada , Box 4100, Georgetown, Ontario L7G 4Y4	\$4.00	\$2.30
England , The Ridgeway, London NW7 1RN	£4.00	£2.50
New Zealand , 6-A Western Springs Rd., Auckland 3	\$4.50	\$2.25
Nigeria , P.O. Box 194, Yaba, Lagos State	N2.50	N1.25
Philippines , P.O. Box 2044, Manila 2800	P25.00	P15.00
South Africa , Private Bag 2, Elandsfontein, 1406	R3.60	R2.00

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

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).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$3.50 per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

Watch Tower Bible and Tract Society
of Pennsylvania

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President Grant Suiter, Secretary

"IT'S time for godly folk to have an input into government." These are the words of a California pastor. Do you agree with him, that religious people should get involved in politics? Many do, as they view with dismay the falling standards of morality, the growth of crime, the economic decline, the international tensions, the poverty and starvation and the spreading unbelief around the world.

True, many of these problems are the responsibility of governments. Yet governments are often helpless. Worse, many are tainted by scandals. Reports of corruption and deception have weakened people's trust in their governments to the extent that many agree with the middle-aged mother who said: "I'm beginning to think the whole political system has become corrupt and immoral."

Hence, it is felt by many sincere persons that religion should try to help out. They feel that religion represents God, and they believe—rightly—that more than human know-how is needed to solve man's problems. They pray for help, but are not sure how God will help them. They feel that perhaps it is up to them to do something. Hence, they like to see "godly folk" getting involved in politics in order to bring an element of "godliness" into government. Ministers, priests and religiously committed individuals are increasingly active in politics.

Is this the best way for religion to help today? Let us consider what some of these religionists are doing, and see what they hope to accomplish.

Religion in Politics

In the United States some religions maintain lobbyists right in the nation's capital, to try to influence lawmakers. What do they hope to accomplish? A Catholic priest explained: "We feel we have a lot of long-term influence on the

The Churches Are Getting Involved



moral attitudes that set the political tone for the nation." A Protestant minister added: "We ought to be able to say to the government: 'you have done something wrong; you have chosen the wrong path to take.'"

Such lobbying has been going on in a discreet way for a long time. A more recent phenomenon—and much less discreet—has been the emergence of special-interest groups organized by Protestant fundamentalists. These groups, such as the Moral Majority in the United States, have expressed themselves forcefully on such issues as support for Israel, homosexual rights, the Panama Canal treaty, Taiwan security and abortion. Politicians have learned not to underestimate their influence. Senators who supported pro-

grams unpopular with them have been voted out of office.

The World Council of Churches, based in Europe, became involved in politics in another way. Since 1970, the Council has donated a reported \$3 million (U.S.) to various political revolutionary movements.

Again, some ordained ministers seek elective office in government. However, a recent newspaper headline exemplified what is perhaps the ultimate in political involvement: "Philippine priests leave parishes, join rebellion." The article told of four Catholic priests who joined a Communist guerrilla movement. Such active involvement in radical movements is widespread, but a heavy price has been paid. In Latin America it has led to the killing, abduction or exile of an estimated 850 priests, nuns and lay persons during the past decade.

How do you view such political activity by religious leaders? Would you applaud it? Or are you doubtful? It may be that you do not object to religion's discreetly speaking out on political issues but are uneasy about priests' joining in the revolutions.

Yet, if we agree to any religious involvement in politics, it is difficult to say where it should stop. If it is acceptable for some ordained ministers to lobby discreetly in a nation's capital for programs they feel are good, why is it wrong for Protestant fundamentalists to organize state-wide pressure groups in order to promote programs that are important to them? Also, if the Moral Majority can speak out for the defense of Israel, why cannot the World Council of Churches contribute money to military causes *they* favor? And if *that* is not wrong, why is it objectionable if, instead of paying money for other people to take risks, Catholic priests should fight and die for causes they support in South America and Asia?

And yet . . . do you detect something wrong with this chain of logic? Is this really the best way for religion to help mankind in these difficult days?

It is not new for religion to try to influence politics. In the following chart are listed some notable occasions when religion and politics mixed.

□ In 1095 Pope Urban II launched an appeal for Western armies to "go to the aid of their brothers in the Christian East" against the Turks. The result was the first Crusade and the Crusading movement, which for two centuries resulted in great bloodshed.

□ In the 12th century Pope Adrian IV officially granted the land of Ireland to the English king, Henry II, thus validating (in the eyes of the faithful) the English takeover of that country.

□ In 1524 the peasants in Germany—partly in response to the teachings of Martin Luther—revolted. Although initially favorable to their movement, in 1525 Luther recommended that the princes of Germany crush the "Rapacious, Murderous Hordes of Peasants." The princes followed his advice with great cruelty.

□ In 1618 the efforts of the king-designate of Bohemia to force Catholicism on a largely Protestant population helped to spark the Thirty Years' War.

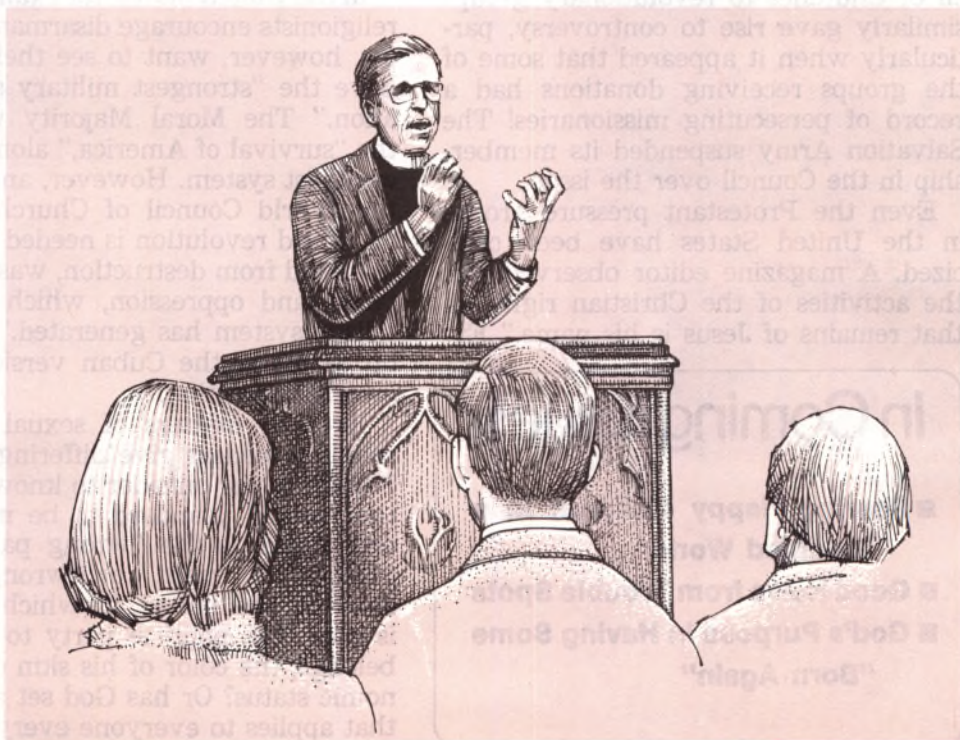
□ In 1918 churches of Christendom used their influence to support the League of Nations. But that did not make it succeed. After only two decades the world was plunged into the most horrible war in all human history. Now Christendom's churches have endorsed the United Nations, but the nations are more heavily armed and disunited than ever before.

How Can Religion Ease Tensions?

OPPRESSION, hunger, falling moral standards, drug abuse, the threat of nuclear war—these are some of the issues being addressed by the political activism of some ordained ministers of religion. Clearly, all Christians are concerned about such matters. But is political involvement the way to ease world tensions?

Religious leaders get involved in politics because they want to set a "moral tone" or to warn when governments take the "wrong path." What, though,

when they take the wrong path themselves? Recently, for example, in the cause of Serbian nationalism, a Serbian priest bombed the home of a Yugoslav consul in the United States. Surely, such an act of terrorism is wrong, especially when committed by a priest! Regardless of what his motivations are, the priest claims to represent God. Yet God's Word plainly cautions all who believe in Him: "Do not avenge yourselves, . . . for it is written: 'Vengeance is mine; I will repay, says Jehovah.'" (Romans 12:19) Acts like



Some religionists want to see their country have the "strongest military since Creation"

that of the priest weaken the moral lead that some religions are trying to give.

Moreover, even in the Catholic Church, many have serious doubts about the priests and the nuns who get involved in revolutions. A Colombian Jesuit said: "The first people to suffer in an armed rebellion would be the poor themselves, not the clergy or the bishops. How can we support such a position?" The pope himself has tried to curtail certain political activism, saying that it is the duty of a priest or a nun to minister to the spiritual needs of the flock, rather than organize them for rebellion.

The contributions of the World Council of Churches to revolutionary groups similarly gave rise to controversy, particularly when it appeared that some of the groups receiving donations had a record of persecuting missionaries! The Salvation Army suspended its membership in the Council over the issue.

Even the Protestant pressure groups in the United States have been criticized. A magazine editor observed: "In the activities of the Christian right, all that remains of Jesus is his name." Ev-

idently the editor felt that by getting involved in politics, such persons were acting more like unscrupulous politicians than like ministers of religion. This reminds us of the admonition of the Bible writer James, that a true Christian should keep himself "without spot from the world."—James 1:27.

Hence, religious activism raises difficult questions in the minds of thinking persons. But what if religious leaders limit themselves to giving "discreet" advice on specific government policies? Even this causes problems, since these leaders give contradictory advice. It does nothing to relieve tensions.

In the United States, for example, some religionists encourage disarmament. Others, however, want to see their country have the "strongest military since Creation." The Moral Majority works for the "survival of America," along with its capitalist system. However, an official of the World Council of Churches wrote: "A world revolution is needed to deliver mankind from destruction, waste, exploitation and oppression, which the capitalistic system has generated." He went on to praise the Cuban version of this "world revolution."

Even in matters of sexual morality, religious leaders give differing opinions. So how is the outsider to know which is the "moral" standard to be maintained and which is the "wrong path" to be avoided? Is "right" or "wrong" dependent on the nation in which a person is born, the political party to which he belongs, the color of his skin or his economic status? Or has God set a standard that applies to everyone everywhere?

In Coming Issues

- Rearing Happy Children In a Troubled World
- Good News from Trouble Spots
- God's Purpose In Having Some "Born Again"

In many ways, religion's involvement in politics has caused confusion rather than introducing a "godly" element into world affairs. Does this mean that religion has no role to play? Has it no contribution to make toward easing tensions in the world?

The Finest Way to Help

The fact is, *true* religion can make an enormous contribution. But in order to see what that contribution is, we must understand some basic facts.

First, in order to be of value, religion has to speak with God's voice, not man's. How can it do this? The Bible says: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Timothy 3:16, 17) If a religious minister expresses his own opinion, even if he is holding a Bible in his hand, that opinion is of no more value than the opinion of anyone else. However, if what he says is actually what is stated in the Bible, or "Scripture," it represents God's thoughts.

Second, Jesus said: "My kingdom is no part of this world." (John 18:36) Hence, the true, Bible-based religion is *neutral* as to the world's politics. It is neither for nor against any nation, race, political system or economic arrangement. Christians are promoting God's kingdom, not some "kingdom" of this world. A Christian should not take sides in the political disputes of this world any more than Jesus took sides in the festering controversies between the Jews and the Romans of his day.—Mark 12:17.

Like Christians today, Jesus gave physical help to the sick and needy when he could. But he did not get involved in politics. His main work was preaching "the good news of the kingdom." (Mat-

thew 9:35) Preaching this same "good news" is the finest way that a Christian can help his neighbor in view of today's difficult world conditions.

Why is this better than getting into politics? Because, as any realist must acknowledge, the problems of mankind will never be solved fully by political action,



Jesus taught his followers to make disciples, not to be political activists

despite the diligent and sincere efforts of some politicians. It will take superhuman authority and power to eliminate poverty, sickness, corruption and all our other ills. And the Bible explains that such will be accomplished only by God through his kingdom, his heavenly government with Jesus Christ as king.—Jeremiah 10:23; Daniel 2:44.

Hence, the commission Jesus gave to his followers was not to try to influence the politicians of the world, but to make disciples, which they do today by preaching "this good news of the kingdom" in all the inhabited earth. (Matthew 24:14) They are to inform mankind why that kingdom will remove tensions, and how we know it is very close now. Their



The Bible's message helps people to cope with the crises in their lives

work is to tell others about the blessings that are to flow from that kingdom both now and in the future, and they are to help people to become disciples of Jesus Christ, which will enable them to share in these blessings.—Matthew 28:19, 20; 1 Timothy 4:8; Revelation 21:3, 4.

This message is of the greatest value to those who accept it. It answers their most perplexing questions, removes their doubts, helps them to cope with the tensions that now beset them and, hence, shows them how to gain the "peace of God that excels all thought."—Philippians 4:6, 7.

Is This Enough?

Some seem to feel that this is inadequate. A politically active religious

minister in a Western country that is being flooded by secularism and immorality said: "There's going to have to be a get-tough activist attitude on the part of Christians . . . or we're through." But will Christianity be defeated if professed Christians do not become political activists?

Some missionaries in poor countries also feel that preaching the "good news" is not enough. They believe the people need help *now*. Hence, they take part in revolutionary efforts. Yet surely any efforts to overthrow established governments go against the Bible's counsel: "Let every soul be in subjection to the superior authorities." (Romans 13:1) It is also the very opposite of the conduct of Jesus and his immediate followers, who were "no part of the world." (John 17:16) It serves only to increase tensions.

Jesus promised his true followers: "Look! I am with you all the days until the conclusion of the system of things." (Matthew 28:20) During the first centuries after Jesus' death, professing Christians believed that promise. They kept out of politics. And, although persecuted and surrounded by unbelief, the Christian faith survived.

Today, Jesus is still with his followers. He is still able to preserve true Christianity without Christians having to get involved in politics. And he will accomplish God's purpose to transform the earth into a paradise filled with happy, tension-free people, despite the fact that so many persons today feel that *they* are the ones that have to change the world.—Daniel 2:44; Revelation 21:4.

But is the "good news" enough for the poor people of the world? One of Jehovah's Witnesses who was a missionary for several years in the Far East said:

"It is true that we were often saddened by the poverty we saw. But how would it have helped if we had encouraged the

"We drew attention to a government we knew would do better, God's kingdom"—A MISSIONARY

poor people to rebel? Who could have guaranteed that the next government would have done any better?

"So we drew attention to a government we *knew* would do better, God's kingdom. And when those poor people accepted the good news about this kingdom, they sensed a new relationship with God. They felt he really cared for them and they experienced how he helped them in the crises of their lives. This gave them a sense of dignity and a confidence in the future."

Another one of Jehovah's Witnesses, who spent many years preaching "the good news of the kingdom" in Central America, agreed. He added: "Poor people who accepted the 'good news' abandoned their former superstitions and their vices, such as smoking, gambling, drunkenness and the chewing of betel nut;

and their material circumstances often improved because they made better use of their resources. And as they put spiritual things first in their lives, their material poverty became less of a burden to them. They were no longer jealous of the wealthy, because they realized they had something that many wealthy people did not have."

Yes, it is natural to be concerned about the spread of godlessness, the widespread oppression and hunger and the other ills of this system of things. The continued existence of these problems demonstrates mankind's urgent need for God's kingdom. This is the only hope anyone has for seeing a happy future, and only the true, Bible-based Christian religion is really helping people to put faith in it. In doing so, it is giving the finest help possible toward easing modern-day tensions.

Is the Name Really Important?

THAT is a question many raise in a discussion of God's name. "God is God," they say. "So why do we need a name?"

The Illustrated Bible Dictionary, published in 1980 by Tyndale House Publishers, makes this comment about the significance of a name in Bible times: "A study of the word 'name' in the OT [Old Testament] reveals how much it means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs. It may derive from the circumstances of his birth (Gn. 5:29), or reflect his character (Gn. 27:36), and when a person puts his 'name' upon a thing or another person the latter comes under his influence and protection."

Then, regarding God's name, the *Dictionary*

states: "Yahweh, therefore, in contrast with Elohim [God], is a proper noun, the name of a Person, though that Person is divine. As such, it has its own ideological setting; it presents God as a Person, and so brings him into relationship with other, human, personalities . . . , and he speaks to the Patriarchs as one friend to another."

So the only way anyone can come near to God and have a personal relationship with him is by knowing him by his name, Yahweh, or Jehovah, and by learning to use that name respectfully in worshiping him. (John 17:26) Indeed, such ones will 'come under his influence and protection,' for Jehovah himself said, "I shall protect him because he has come to know my name."—Psalm 91:14.

"Lord, Open the King of England's Eyes"

HE WAS condemned as a heretic in August 1536. But it was not until October of that year that he was brought to the stake. Just before he was strangled and his body burned, his last words uttered with a loud voice were: "Lord, open the King of England's eyes."

The man was William Tyndale. Why was he condemned as a heretic and his body burned at the stake? What had the king of England failed to see? And could there be a valuable lesson for us to learn from what happened to Tyndale? For the answers, let us first examine Tyndale's background.

Tyndale's Early Life

Tyndale was born in Gloucestershire, England, around 1494. He entered Oxford University and received his Master of Arts degree in 1515. Shortly afterward, he spent some time at Cambridge University.

By 1522 Tyndale had returned to Gloucestershire, becoming tutor to the children of Sir John Walsh. Using the Scriptures to support his ideas, he soon came in conflict with the prominent Cath-



WILLIAM TYNDALE

olic clergymen and doctors who visited the manor. Lady Walsh became concerned, asking him why "we should believe you before them so great, learned and beneficed men."

At this, Tyndale decided to translate into English *The Manual of a Christian Soldier*, a work by scholar Desiderius Erasmus. It condemned many of the prevailing religious practices and teachings. For example, Erasmus wrote: "It is always a source of amazement to me that popes and bishops so indiscreetly wish to be called lords and masters when Christ forbade His disciples to be called either. . . . The expressions apostle, shepherd, bishop, are terms denoting office or service, not dominion or rule." In this work Erasmus also encouraged more Bible study.

Before long, Tyndale's incensed opponents charged him with heresy. Although he realized the danger he was in, he became more and more convinced that the only way to banish ignorance was to translate the Bible into the English vernacular of his day, thus making it available for the common people to read.

**"If God spare my life, ere many years I will
cause a boy that driveth the plough shall know
more of the scripture than thou dost"—TYNDALE**

Soon he was involved in another discussion with a cleric, who finally said: "We [had] better be without God's law than the pope's." Shocked by this, Tyndale replied: "I defy the pope and all his laws. . . . If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost." Tyndale would prove true to his word. Determined to make the Bible understandable for 'a boy that drives a plow,' he left for London in 1523 to seek out Catholic Bishop Cuthbert Tunstall, for he felt that this friend of Erasmus would help him.

His Translation Meets Opposition

Tunstall, however, would not venture to assist in a project so much discouraged by the Church. But Tyndale won the friendship of a rich merchant, Humphrey Monmouth, with whom he stayed for some months. Aware of the mounting dangers that confronted him, Tyndale soon concluded not only that there was "no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." So with help from Monmouth, Tyndale sailed for Germany in 1524. There he set about translating the Christian Greek Scriptures (commonly called the New Testament), not from Latin, as Bible translator John Wycliffe had done, but from the original Greek.

Although the printing was begun with much secrecy, it was soon discovered by Johann Dobneck (Cochlaeus), who has been described as "the most virulent enemy to the Word of God being translated

into any vernacular tongue, who ever breathed." Dobneck aroused the authorities, and Tyndale had to flee to the city of Worms with the 10 or more sheets then completed. In 1526 an edition of at least 3,000 copies of his translation was successfully completed and smuggled into England to dealers known as 'New Testamenters.' The risks involved in buying them increased as Bishop Tunstall and other clergymen began hunting for copies and burning them at St. Paul's Cross in London.

In 1527 William Warham, archbishop of Canterbury, discovered a way of buying up Tyndale's translation before it reached the people. Tunstall also became involved in a similar scheme, and in this way many volumes were destroyed. But what was the real result? "I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament," declared Tyndale. Thus he ended up with money with which to print more copies and to work on a revision. Nothing the clergy did could prevent the spreading of the Word of God!

But why were the eyes of the clergy and even the king of England, Henry VIII, closed to a translation in the vernacular, such as Tyndale's? Well, noted Catholic scholar Erasmus offered the following as one of the reasons: "In many places in the sacred volumes the vices of pastors and princes are reprov'd, and if the people were to read them, they

would murmur against those set over them." However, it was not just the idea of a translation in the vernacular that aroused their objections. The king was opposed to the "pestilent glosses," the marginal notes, in Tyndale's translation. The clergy, too, objected to the marginal notes, which they viewed as subversive of the Catholic faith. Nevertheless, their opposition was keeping the eyes of the common people from being opened to the truth of God's Word.

In his translation, Tyndale proved true to his word, using terms that 'a boy that drives a plow' could understand: "elder" or "senior" instead of "priest"; "congregation" instead of "church"; "love" instead of "charity"; "repentance" instead of "penance." But using such words instead of old ecclesiastical terms was heretical in the eyes of such orthodox Catholics as Sir Thomas More.

Meanwhile, Tyndale wrote a number of other 'anticlerical' publications. For example, his *Obedience of a Christian Man* challenged the pope's authority, condemned the wealth of the clergy and exposed other abuses and bad practices. In it he said the following in defense of a translation into the English vernacular: "They say it cannot be translated into our tongue it is so rude. It is not so rude as they are false liars. . . . This threatening and forbidding the lay people to read the scripture is not for the love of your souls . . . inasmuch as they permit . . . you to read Robin Hood, . . . and fables of love and wantonness . . . as filthy as heart can think, to corrupt the minds of youth."

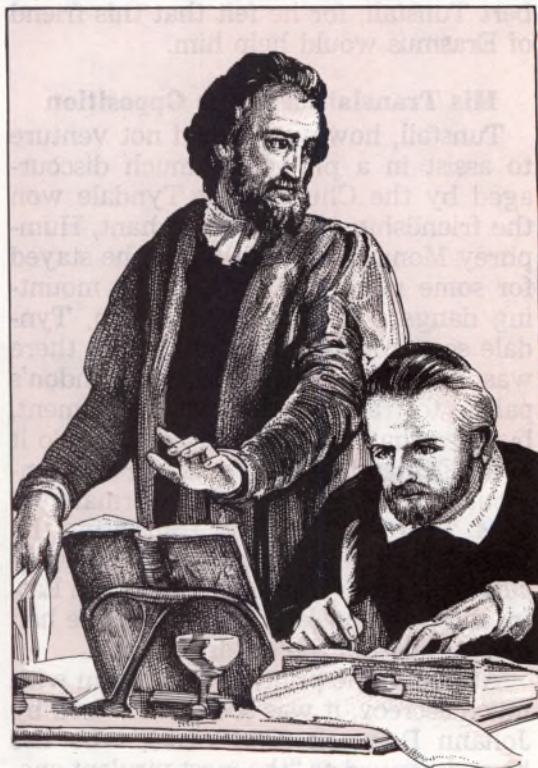
Thus Tyndale came to be viewed as heretical and his translation of the Christian Greek Scriptures as a heretical publication.

The Hebrew Scriptures

Tyndale had also been learning Hebrew and, as soon as he could do so, he

started to translate the Hebrew Scriptures into English. He began translating the Pentateuch and set out by ship from Antwerp, Belgium, to get it printed in Hamburg, Germany. But he suffered shipwreck on the Dutch coast, losing all his books and writings. At last reaching Hamburg in 1529, he met an old acquaintance, Miles Coverdale, who helped him to translate the entire Pentateuch. It was finally printed in 1530. However, the eyes of the clergy and the king were to be closed even tighter to this translation!

Tyndale's marginal notes on the Pentateuch were even more provocative than his notes on the Christian Greek Scriptures. He seized the opportunity to emphasize what he felt was a contradiction between some Church practices



Tyndale translating the Bible

and God's laws. Note the following examples: Numbers 23:8, "'How shall I curse whom God curseth not' [margin: The pope can tell howe]"; Deuteronomy 23:18, "'Nether brynge the hyre of an whore nor the pryce of a dogge in to the housse of the Lorde thy God' [margin: The pope will take tribute of them yet and bisshopes, and abottes desire no better tenants]"; Deuteronomy 11:19, "'Talke of them (my wordes) when thou syttest in thyne housse' [margin: talke of robynhod say our prelates]."

The circulation of Bibles and Tyndale's and Luther's writings in England reached such a level that in May 1530 King Henry VIII was induced to call an assembly of some 30 bishops and prominent clergymen, including More and Tunstall. As a result, a condemnation of these writings was incorporated in the king's proclamation. They were described as "blasphemous and pestiferous English books" that perverted faith and stirred up sedition.

From that time on it was not just books that were burned. In the following two years 10 "heretics" were burned at the stake, some of them known to Tyndale. Others confessed to possessing his books, recanted and were fined.

By 1533 Tyndale was back in Antwerp. There he revised his edition of the Christian Greek Scriptures and worked on a further portion of the Hebrew Scriptures, completing the section Joshua to Second Chronicles in manuscript form.

Betrayal, Trial and Death

Many efforts had been made from England to find and arrest Tyndale, but all in vain until May 1535. While dining with merchants in Antwerp, Tyndale became acquainted with Henry Phillips. Unaware of any danger, Tyndale invited him back to the house where he was staying, although his host, Thomas Poyntz, was clearly suspicious. Having

gained Tyndale's confidence, Phillips informed the authorities. But it was not judicious to arrest Tyndale in the house. So Phillips called and invited him to be his guest for a meal. They left the house together and walked down a narrow passage, with Phillips walking behind Tyndale. As they emerged, Tyndale was pointed out and the officers grabbed him and arrested him.

Tyndale was imprisoned at Vilvorde Castle, about six miles (9.6 km) from Brussels, and he remained there for 16 months. His examination by a special commission gave him opportunity to testify to his beliefs, amply backed by the Scriptures. A long controversy ensued with theologians from the nearby Catholic University of Louvain. He was finally condemned as a heretic, and just before he was strangled and burned, he uttered the words, "Lord, open the King of England's eyes."

His Prayer Answered

Tyndale never knew just how soon his dying prayer was to be answered, and the Bible made available for common



The strangling and burning of Tyndale

people to read. Then, also, the eyes of many persons would be opened to the truths it contained.

A year before Tyndale's death the first complete printed English Bible was published by Miles Coverdale, part of which was based on Tyndale's work. On the title page there is a woodcut border attributed to German painter Hans Holbein, with the name Jehovah in the form of the Hebrew tetragrammaton at the very top. It was Tyndale who first introduced the name "Jehovah" into the English language, in his translation of the Pentateuch at Exodus 6:3.

A further revision by John Rogers, using the name Thomas Matthew (and so known as Matthew's Bible), was presented to King Henry VIII in 1537 and given the royal license. Yet, ironically, this Bible was mostly Tyndale's translation, even incorporating his manuscript up to Second Chronicles. At the end of Malachi appear his initials, "W.T." "Thus was [Archbishop] Cranmer led to approve of versions, published collectively and pseudonymously, which, when they appeared severally, had been condemned by Convocation: thus the King gave his license to works which by his former Proclamations he had condemned." —*History of the Church of England*, by R. W. Dixon, Volume I, page 521.

One year later, an injunction was issued by Thomas Cromwell, vicar-general, charging the clergy to provide one Bible of the largest size in each church for the convenience of parishioners, securely fastened by a chain, and that they should "expressly provoke, stir and exhort every person to read the same, as that which is the very lively Word of God." So much was this acted upon by the people that in 1539 another proclamation had to be issued to stop people from reading the Bible aloud in church while a service was in progress. Evident-

ly the clergy were upset to find their sermons ignored while many preferred to gather around a Bible reading!

Have Your Eyes Been Opened?

As far as it related to making the Bible available for the common people to read, Tyndale's dying prayer was answered. But, what about today?

'I have a Bible,' many would say. But is that all that is involved in having one's eyes opened? "They have eyes, but they cannot see," said God regarding his people in ancient Judah who had become unfaithful. (Jeremiah 5:21) So 'seeing' can refer to figurative sight, mental perception. While it is true that millions upon millions of people have a Bible in their homes, in many cases it is left on a shelf, collecting dust. Would you say that the eyes of such persons have really been opened to perceiving the Bible's truth?

'But I read my Bible,' some may answer. Well, does just reading the Bible mean that your eyes have been opened? Not necessarily. Many who read the Bible view it merely as interesting literature. Yet the Scriptures tell us that we need to have the 'eyes of our heart' opened. (Ephesians 1:18) In order for our eyes really to be opened, we must understand what we read from the Bible, take it to heart and apply it in our lives.

What about you? Have your eyes really been opened? Well, are you convinced that what is in the Bible is worth reading and applying in your life? If you would like some assistance in doing so, Jehovah's Witnesses will be glad to help you.

Once your eyes have been opened, you must keep them open. As it says in the Bible book of Proverbs: "My son, to my words do pay attention. To my sayings incline your ear. *May they not get away from your eyes.* Keep them in the midst of your heart." —Proverbs 4:20, 21.

Insight on the News

Doomsday Predictions

The latest rage all over France is another book on the doomsday predictions of Nostradamus—a new translation from 16th-century French into modern French with the assistance of a computer. By midsummer, 232,000 copies of the 565-page book were sold.

Why this sudden surge of interest? One of the predictions says that a pope would be assassinated "when the rose will flower." This was interpreted to be fulfilled by the attempt on the life of Pope John Paul II last May after the Socialist Party, symbolized by the rose, came into power in France.

"Time" magazine explains: "The predictions of Nostradamus . . . tend to be rediscovered during turbulent historical eras—such as now, when many Western Europeans are worried about faltering economies and superpower conflict." And the French newsweekly "Le Point" said: "Fear is becoming a market. One hundred days after having brought Mitterrand to power, our citizens are paying \$20 a copy to shudder in horror."

This "fear," however, is precisely what Jesus Christ predicted as a part of the 'sign of the conclusion of the system of things,' saying: "On the earth anguish of nations, not knowing the way out . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth." (Matthew 24:3; Luke 21:25, 26) But he added: "As these things start to occur, raise yourselves

erect and lift your heads up, because your deliverance is getting near."—Luke 21:28.

"How to Kill," in Six Volumes

"To the making of many books there is no end, and much devotion to them is wearisome to the flesh," wrote wise King Solomon at Ecclesiastes 12:12. The ultimate of the endless list of wearisome books being published appears to be a set of six volumes entitled "How to Kill." The volumes outline details on how to kill with clubs, hatchets, knives, poison, fire, electricity, explosives and firearms, along with precise diagrams and drawings. In the introduction, the writer says: "The object of this study is to instruct the reader in the techniques of taking another human life, up close, and doing it well. You may well find this book offensive, repulsive, brutal and vicious. It is meant to be. It is completely contemptuous of human life, and my only admonition to the would-be assassin is: Kill without joy."

The publisher describes the books as strictly "technical. They don't stimulate emotion. . . . It's an intellectual exercise, a fantasy, an escape." When asked if selling this kind of material troubles him, he replied: "Not at all. I don't think you could prove that these books cause people to kill. . . . In our society, no one can ban the publication of these books, and that's exactly as it should be." So far, between 30,000 and 40,000 copies have been sold.

Seminaries Censored

The Vatican recently called for "a study or review of the current status of priestly formation in American seminaries." Reporting on what appears to be the first such investigation in the U.S., the New York "Times" says that the plan "has already alarmed some seminary heads who believe the study could result in an attempt to root out dissent and stifle academic freedom. . . . One seminary head called the effort 'a witch hunt.' . . . Another educator called it an insult to the integrity of American Catholic seminary training."

According to "Official Catholic Directory" figures, enrollment in Catholic seminaries in America has dwindled from 49,000 in 1965 to the current level of 12,000. But of greater concern to the Vatican is "the necessity for doctrinal conformity" and "too much liberalism among some theologians," the report points out.

The opposition of the seminarians and educators to the investigation is a telltale sign that the Catholic Church, though claiming apostolic succession, has not given heed to the apostolic injunction: "That you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Corinthians 1:10) The steady decline among the priestly ranks reflects what Jesus Christ said: "If a house becomes divided against itself, that house will not be able to stand."—Mark 3:25.

Forward, You Ministers of the Kingdom!



**"Do the work of an evangelizer,
fully accomplish your ministry."
—2 Timothy 4:5.**

TODAY, in many lands, the spiritual pastures of false religion have withered and the waters on which Babylon the Great is sitting are drying up. It calls to mind a prophecy of Isaiah that is being fulfilled in our time, namely, that found in Isaiah 65:13: "Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty. Look! My own servants will rejoice, but you yourselves will suffer shame." This is so because Jehovah's people indeed are seeking first the Kingdom, making every effort to see to it that the good news of God's kingdom in the hands of his King-Son, Christ Jesus, is proclaimed earth wide.—Revelation 14:6-8; 16:12; 17:5, 15.

1. What is the contrast between the spiritual condition of Babylon the Great and that of Jehovah's Witnesses?

² The commanding call in our day is 'Forward, you ministers of the Kingdom!' To heed this call as a body of followers of our Lord Jesus Christ all of Jehovah's Witnesses, those in positions of oversight, as well as all others, men, women, young boys and girls, are under obligation to stand up for the kingdom of God. (Psalm 145:10-12; 148:12, 13; 2 Timothy 4:2, 5) This is so even though some, due to circumstances, are not able to do as much as others. Yet their activity calls to mind the widow who gave her *all* though it amounted to only two coins of small value.—Luke 21:1-4.

³ Does mankind today need the good news of God's kingdom? Oh, how they

2. Who are under obligation to go forward as ministers of the Kingdom?

3. To what extent does mankind need the good news of the Kingdom at this time, and what does the Kingdom message include?

need that good news! They need it, not only to bring an end to pain, sickness, sorrow and death, but also to bring an end to all unrighteousness, all wickedness, all crime, violence and war, yes, to bring an end to all injustice, all discrimination. (Isaiah 9:7) By our going forward as ministers of the Kingdom we are giving people something to hope for, something to sustain them until Armageddon puts an end to Satan's system of things. Because of the increasing of lawlessness we must go forward, not only with a message of love and hope, but also with a warning message regarding 'the day of vengeance on the part of our God.'—Isaiah 61:2.

⁴How, though, in a world filled with improper motivations and a prevailing spirit of self-interest, can we carry on with a spirit of self-sacrifice in being ministers of God to the world? First of all, in view of Jehovah's loving-kindness expressed toward us, we should *want* to go forward out of love for him, out of appreciation for all he has done, is doing and will yet do for us. As the apostle John reminds us, to love God is to keep his commandments, and one of his commands is to preach the good news of his kingdom. (Matthew 24:14; 1 John 5:3) Too, Jehovah God is being blamed for mankind's troubles and is being slandered as a God of eternal torment. Surely love for Jehovah, our loving heavenly Father, will move us to go forward as his ministers, helping to clear his name from such wicked slander.

⁵Love for our fellowman will also cause us to go forward as ministers of the kingdom of God. Love for our neighbor will cause us to put his spiritual interests, his eternal destiny, ahead of our

own creature comforts. Love will move us to cover our territory time and again and to do so thoroughly. Love will motivate us to make return visits and to accept the obligation of conducting weekly home Bible studies with lovers of truth. This means we want to be kind, long-suffering, mild and tactful, manifesting fellow feeling and empathy.

⁶Do we really believe God's Word? It tells us that "there is more happiness in giving than there is in receiving." (Acts 20:35) If we neglect field service we show by our actions that we really do not believe those words of Jesus. We are also assured that 'if we sow bountifully we will reap bountifully' and 'the generous soul will prosper' and 'he that waters will be watered.' These are not mere pleasant platitudes but are inescapable truths and principles that test our love for Jehovah God and for our neighbor, our loyalty to God's kingdom. —2 Corinthians 9:6; Proverbs 11:25.

⁷But not only are the lives of others involved. We must go forward as ministers of God's kingdom in order to be free from bloodguilt. Remember the words of Ezekiel 33:2-4: "Son of man, speak to the sons of your people, and you must say to them, 'As regards a land, in case I bring upon it a sword and the people of the land, one and all, actually take a man and set him as their watchman, and he really sees the sword coming upon the land and blows the horn and warns the people, and the hearer actually hears the sound of the horn but he takes no warning at all, and a sword comes and takes him away, his own blood will come to be upon his own head.'" We want to be able to say as the apostle Paul did:

4. What should be the primary motive causing one to be an active minister of God's kingdom?

5. What additional motive do we have to cause us to go forward as God's ministers?

6. How would neglecting our ministry rob us of joy?

7. How can a person prove himself free of the blood of all men?

"I am clean from the blood of all men."
—Acts 20:26, 27.

How the Ministry Is Accomplished

⁸ How is it, though, that we go forward? In our own strength? With a proud, self-confident bearing? Trusting in the arm of flesh? Or, with the other extreme, being timid, half-hearted and



We look to Jehovah to
strengthen us for his service

manifesting the fear of man? Shall we go forward independently, ignoring the direction of those taking the lead among us? Absolutely not! There are three points especially to bear in mind:

⁹ The first is: We go forward as ministers of God's kingdom in the *strength of Jehovah God*, looking to his spirit to motivate us, to enlighten and strengthen us. Going forth in the strength of Je-

8. What questions are properly asked about how this ministry is accomplished?

9. (a) How does one go forth in the ministry in the strength of Jehovah? (b) What direction does 1 Peter 3:15 give regarding our conduct in the ministry?

hovah we can manifest that freeness of speech, that outspokenness, that boldness that Peter and John manifested in dealing with the religious officials of their day. (Acts 4:13) At the same time we want to be careful to present our message with mildness of temper and deep respect.—1 Peter 3:15.

¹⁰ The second is: We want to go forward as *clean bearers of Jehovah's message*, in keeping with what we read at Isaiah 52:11: "Keep yourselves clean, you who are carrying the utensils of Jehovah." Jehovah's utensils today, the precious truths of his Word, are pure, clean, beautiful and righteous. So all of those bringing them to the people should keep themselves morally clean and spiritually beautiful. Are we not inviting people to clean themselves up morally, to get rid of the works of the flesh, as Jesus did, 'calling sinners to repentance'? (Luke 5:32) Then should we not set them a fine example along these lines? Remember, Paul counseled the Christians at Philippi: "Make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Philippians 1:10, 11.

¹¹ The third is: In going forward we should always want to be *properly groomed*. Why any servant of Jehovah should want to imitate the styles that characterize the immoral, rebellious elements of the Devil's world is difficult to understand. Why try to be like the world that you tell people is coming to an end by the righteous acts of God? Why try to be like the world and so stand

10. (a) What does it mean for one to be a 'clean bearer' of the message of Jehovah? (b) What is the advice of Philippians 1:10, 11 in this regard?

11. (a) How important is grooming to a minister of God? (b) Whose good example should we be able to follow in this regard?

out as different from Jehovah's people? Should we not, rather, appear like Jehovah's people, and so stand out as different when among worldlings? Whom are we trying to please? Whose favor are we currying? Why not take a cue regarding well-arranged dress and grooming from the mature brothers and sisters who are among us in the congregations? Can we not take a hint and imitate their good example?—1 Timothy 2:19; 1 Peter 3:3, 4, 16, 17.

¹² Granted, it is not easy for some to go from house to house with the good news of God's kingdom. But the value and effectiveness of doing so has been demonstrated time and again. (Matthew 10:7, 11-13; Acts 20:20, 21) Our making good use of the house-to-house method of preaching has stamped it as a "trade-mark" of Jehovah's true servants. And not only is it effective in our bearing witness to others, but house-to-house activity of itself benefits greatly all of us who engage in it. The very fact that our flesh may shrink from it makes it a victory every time a Christian minister engages in it.—1 Corinthians 9:16, 27.

Family Care and Oversight

¹³ Added to our obligation to be ministers of the Kingdom is another responsibility that falls upon those with families. Forward-going ministers of the Kingdom with families must, by reason of their God-given role as parents, teach their own children. Each year a goodly number of those who get baptized are young people whose parents reared them "in the discipline and mental-regulating of Jehovah." (Ephesians 6:4) Sad to say, this obligation and opportunity has been

neglected by some, to their great sorrow. Surely to be forward-going ministers takes balance. We do not want to neglect house-to-house activity with the excuse that we do informal witnessing; nor do we want to slight opportunities for informal witnessing because we go from house to house. Similarly, parents should not allow field service or congregation responsibilities and other duties to take up so much time that they neglect their families. After all, giving attention to both the family's spiritual and material needs is their primary obligation.—1 Timothy 5:8.

¹⁴ Yes, children require time, attention and money. It has been estimated that it takes thousands of dollars to raise a child to adulthood. A sure way to lose that investment of money, as well as of time, is to fail in giving proper spiritual oversight

14. (a) How can those who are parents lose their investment of time, care and money in rearing their children? (b) What need continues in rearing children from infancy to young adulthood?



Well-arranged dress and good grooming befit Christian ministers

12. While the house-to-house ministry may be difficult, what benefits does it provide for those sharing in it?

13. Added to one's ministerial obligations, what responsibility falls upon many, calling for what balance?

to those we bring into the world. The bumper crop of delinquent young people today attests to the fact that most children are left on their own by their parents. (Proverbs 29:15) Babies and small children often are fussed over by parents, relatives and others. 'How smart they are! How pretty they are! Mother's little girl, and Daddy's little boy!' All of



Forward-going ministers rear their children 'in the discipline of Jehovah'

that may be very true. But parents need to remember that as these children grow into the teenage years, and, thence, into manhood and womanhood, they continue to need care and attention, love and discipline, spiritual training and education. (Deuteronomy 11:18-21) That is the parents' Christian responsibility. Ministers of God will not forget this obligation they have resting on their shoulders.

The Earth-wide Unity of God's Ministers

¹⁵ However, consider another responsibility of Christian ministers. "If the

15, 16. (a) How can we be sure the Kingdom message we preach is distinct and clarion-like to those hearing it? (b) What help do we have to assist us to speak in unity earth wide?

trumpet sounds an indistinct call, who will get ready for battle?" (1 Corinthians 14:8) With those words the apostle Paul called on followers of Christ to use their tongues in such a way that others could understand what is spoken. In our day if the message of the Kingdom we preach is to be distinct, a clarion-like call to mankind, then we must of necessity speak in agreement. Isaiah 52:8 says: "Listen! Your own watchmen have raised their voice. In *unison* they keep crying out joyfully." To share in such a unifying call takes humility and brotherly love. We know that for our witnessing to be effective we must all preach the same message, featuring Jehovah's name, his wisdom and love and his Kingdom as mankind's only hope. At 1 Corinthians 1:10 Paul counseled that we all want to speak in agreement.

¹⁶ We must not let our message be muffled by any indistinctness. We have the command as ministers of God. Isaiah 61:1, 2 sets out clearly what our message is about. Jehovah's faithful and discreet slave makes every effort to help us to speak with a unified voice, publishing Bibles and Bible helps in scores of languages so that people can be reached with a message that can be understood. We can do our part by seeking to spread the "good news" as a unified body of worshipers of Jehovah.—Psalm 66:1, 2; 68:11.

Will We Spend the Time?

¹⁷ As to our individually going forward, could it be that we might make more progress in the amount of time we devote to our ministry? Each one of us who is a congregation publisher in good health and without the obligation of rearing children or taking care of aged loved ones would do well to ask: What

17. What honest self-examination should we make regarding our part in the ministry?

is keeping me from the full-time service? Could it be a failure to appreciate fully the importance of the Kingdom ministry? Could it be a failure to have the spirit of self-sacrifice? If you cannot see your way clear to serve as a regular pioneer could you make room for the auxiliary pioneer service in your life? If you could do so you would certainly be moving forward as a Christian minister. Honest self-examination may reveal to you just what you individually can do in regard to increasing the time you spend each month serving the interests of the Kingdom government of our heavenly Father and his Son.—Psalm 26:1, 2, 11, 12; Mark 12:28-34.

¹⁸ Jehovah God and Jesus Christ have set the example for us by being forward-looking and forward-moving. For us individually to do the same we need, first of all, to have a good relationship with

18. What will help us to maintain a good relationship with Jehovah and Christ Jesus?

**Elderly
ministers
of the
Kingdom
keep going
forward**



Jehovah God. Do we strive hard to keep a good conscience, never getting careless regarding anything that might defile our conscience? Do we make good use of the precious privilege of prayer, persevering therein? (Romans 12:12) Are we giving time to personal study and meditation? Maybe there are some changes due in our life-style so that we can give these more important things the attention they need, so that our ministry takes first place in our life in word and in deed.—Ephesians 4:22-24.

¹⁹ It is a pleasure to report that, worldwide, ministers of Jehovah have been busy and active in declaring this good news of the Kingdom in the past year. The message has made a deep and lasting impression on the lives of tens of thousands of persons. Wonderful changes have been made in the lives of such ones as a result of the transforming power of God's Word. There is no doubt that the message of "good news" is alive and that it exerts power and is sharper than any two-edged sword. (Hebrews 4:2, 12, 13) Also, when the word of God does its good work in the hands of qualified ministers, then Jehovah's name is glorified and his kingdom is put on high as mankind's only hope.—Ephesians 6:17.

²⁰ To give you some insight as to what Jehovah's Witnesses have been able to accomplish in the 12-month period of the 1981 service year, the information that follows will set out what has happened in that time due to the unified efforts of this small band of Christians operating in 206 lands and islands of the sea. (Proverbs 25:25) We are sure you will enjoy this quick review of the work of God's ministers in this 20th century.

19, 20. (a) What is the "word of God" discussed in Hebrews chapter 4? (b) How has this "word" proved to be alive and sharper than any two-edged sword, and why will we review some of the work done during the 1981 service year?

Now Is the Time to Preach the Word

"Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:42.

FOLLOWING the outpouring of the holy spirit at Pentecost, the followers of Jesus Christ were infused with strength and courage to continue without letup in teaching and declaring the good news about the Christ, Jesus. What were the results in that first century? We are told that many of those who had listened to the speech of the followers of Jesus became believers. In fact, the number of men who believed totaled about 5,000. (Acts 4:4) On another occasion the Bible record says that believers in the Lord kept on being added, multitudes both of men and of women.—Acts 5:14.

²In a very short time after Pentecost there were literally thousands who became believers as a result of Jesus' followers continuing without letup in their teaching of the good news about Christ. It is thrilling to read of the accomplishments of those sharing in the proclamation of the "good news" in the first century of our Common Era just shortly after the death and resurrection of Jesus, and the outpouring of holy spirit to accomplish such a magnificent work. Our faithful brothers and sisters of the

first century were indeed workers, hard workers, doing that to which they were assigned by the Lord Jesus Christ.—Matthew 28:19, 20; Acts 1:8.

³Is it any less so in the 20th century? Let us examine the facts. Remember this about the first century and the start of Christianity: It began with one man, the Lord Jesus Christ. It grew to such an extent in the short space of three and one half years that his religious opposers said: "See! The world has gone after him." (John 12:19) In our day, particularly toward the close of the 19th century, the time was approaching for Jehovah God's great harvest work through Christ Jesus to begin. (Matthew 13:24-30, 36-43) Christendom had been on the scene for centuries, but rather than advancing the light of the truth concerning the good news about Christ Jesus and the kingdom for which Christians were to be praying and looking, she was hiding that light with her many false doctrines and teachings. However, Jehovah was not to be thwarted as the time neared for his Son to take Kingdom power. Through a group of earnest Bible students Jeho-

1, 2. (a) What first-century results of Kingdom preaching do we have record of in the Bible? (b) How did Jesus show in Matthew 28:19, 20 and Acts 1:8 that preaching would be the work of his followers?

3, 4. (a) When, in modern times, was the stage set for a reviving of the preaching work? (b) How, in spite of Christendom's thwarting of the Kingdom preaching activity, did Jehovah proceed to get his work accomplished, with what results during a most troublous time in human history?

vah's holy spirit began to provide insight to those loving righteousness and sincerely wanting to do his will and work. The results have been thrilling since those early days, even as they were in the first century. It has been estimated that in the years just before the turn of the 20th century there were as many as 4,000 who were sharing in making public declaration of their hope.

⁴Spanning some 80 years since the dawn of the year 1900, we find that through the most troublous period in human history Jehovah has continued to add to the ranks of those ministers proclaiming the good news about the Christ and his kingdom. (Compare Acts 16:5.) And the 1981 service year of activity for Jehovah's Witnesses has brought forth many blessings to the Kingdom proclaimers worldwide.

What Has Been Happening

⁵Turning our attention first to the most important day on the Christian calendar, the celebration of the Lord's Evening Meal commemorating the death of Christ, in 43,870 congregations worldwide during 1981 there were 5,987,893 who gathered together on Sunday, April 19 (Nisan 14, Jewish calendar), for this celebration. These millions heard discussed the true and accurate meaning of the Lord's death as taught in the Bible. Of that number worldwide in the 1981 service year, there were 2,247,486 who regularly shared in preaching and teaching the good news of the Kingdom in 206 lands and islands. And there was a peak of 2,361,896 Witnesses who at some time during the year had a share in this God-assigned ministry. What did they

accomplish? How effective is their message in helping people? Let us see.

Spreading the Word

⁶Roman Catholicism has dominated Central and South American thinking for centuries, resulting in the masses of people having very little appreciation for the true teachings of the Bible. (2 Corinthians 4:4) As a consequence, without the knowledge of Christ Jesus and the good news of the Kingdom, the people have been skinned and knocked about, much like the condition Jesus saw among the Jews of his day who were under the tyranny of the scribes and Pharisees. (Matthew 9:36) However, due to God's blessing on the 20th-century preaching activity of Jehovah's Witnesses in these Latin countries, a wonderful change is taking place. As the light has shone forth amid the spiritual darkness that covers the earth, thousands of honest-hearted

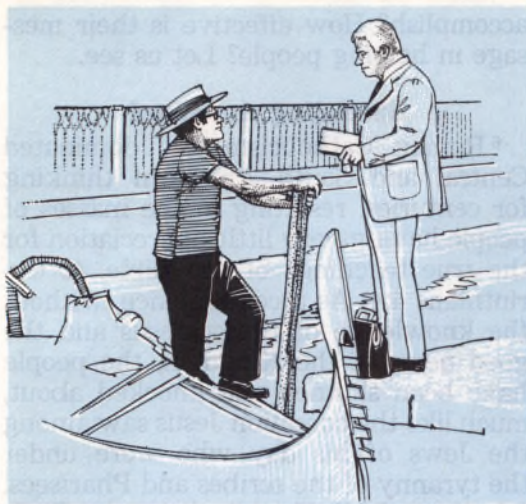
6. (a) Whose religious teachings have dominated in Central and South America for centuries, resulting in what condition? (b) However, what change has been taking place in these lands?



Growth in preachers of the Word in CENTRAL and SOUTH AMERICA—

1945 . . . 4,720 publishers
1981 . . . 373,919 publishers

5. (a) What interest during 1981 was shown in commemorating the Lord's Evening Meal by Jehovah's Witnesses and interested ones? (b) Of those who attended, how many had some share in making a public declaration of the Kingdom during the year?



**Increase in Kingdom proclaimers in
SPAIN, PORTUGAL and ITALY—**
1945 . . . 90 publishers
1981 . . . 159,972 publishers

persons have been gathered to Jehovah's organization.—Isaiah 60:1, 2, 8.

⁷ Bible truth makes its impact on persons of all ages, helping them to take a stand for Jehovah's kingdom. (Psalm 119:129, 130) A 12-year-old publisher in Argentina, who is not yet baptized, told of her great joy in conducting eight home Bible studies. She wrote this: "Especially during vacation time I spend as much time as possible in door-to-door work, return visits and Bible study work. All this activity makes me feel very happy and greatly privileged to be used by Jehovah as an instrument in his hands to help many people to know him as the true God. I pray I may always have this privilege." She plans to get baptized soon and continue toward her goal as a pioneer. This from a 12-year-old girl! What a force for right thinking we have in the Word of God!

7. Outline the fine experience of one 12-year-old girl in Argentina.

⁸ In 1945, at the close of the second world war, which had ravaged the earth, there were in all of Central and South America, including Mexico, 4,720 persons who shared in preaching the good news of the Kingdom. During the 1981 service year in those same countries the "good news" was being preached by a peak of 373,919 publishers. Truly the waters of truth have been made available in those parched lands and thirsty ones have responded in a marvelous way.—Compare John 7:37, 38.

⁹ The good news of the Kingdom has deep roots in many of the countries of Europe. From the early days of the 20th century, and even before in some lands, the witnesses of Jehovah, then known as International Bible Students, were spreading the Kingdom good news among the people. For example, the first record of any witnessing being done in Germany goes back to the turn of the century. The Watch Tower Society's first president, Charles T. Russell, visited Germany in 1891, and thereafter arrangements were made to print some books and leaflets in the German language. German congregations were first established shortly after 1901 in Germany.

¹⁰ To this very day Jehovah's people in Germany find that the house-to-house work is a most effective way to spread this good news of Jehovah's kingdom to the people. (Luke 9:1-6) As a result of witnessing to one couple met in house-to-house work, 12 to 14 persons assembled thereafter for a home Bible study that was started. The family later emi-

8. What marvelous expansion of Kingdom proclaimers has taken place in Central and South America since 1945?

9. What has been the situation for Kingdom proclaimers in Europe since the start of the 20th century?

10. What experience from Germany shows the continued effectiveness of the house-to-house ministry?

grated to Australia and there the entire family, with the exception of one married daughter, continued studying with Jehovah's Witnesses. The mother and father have since been baptized.

¹¹ A comment from one 84-year-old sister in West Berlin who, though crippled severely, is able to share in the auxiliary pioneer work will give some insight into her appreciation for the truth and for the need of preaching the Word of God now. She said: "I love Jehovah so much that I simply have to share in the service and attend meetings in order to prove this to him."—Compare Psalm 122:1.

¹² In Italy, where the Roman Catholic Church has for centuries been in control of the religious lives of the people, the events of recent years have brought to the fore the work of Jehovah's Witnesses as never before. From a small handful numbering about 90 in 1945, Jehovah's Witnesses have grown to be the second-largest religious organization in Italy. (Isaiah 60:22) For the service year of 1981 the branch there reported a peak of 90,553 Kingdom proclaimers. Now as never before the time is ripe for the preaching of the good news of the Kingdom in Italy and other Latin lands of Europe. In Italy in 1945, as mentioned, there were about 90 publishers, but in Spain and Portugal that year there is no record of any witnesses of Jehovah proclaiming the Kingdom good news. However, in 1981 the total in these three lands has reached 159,972 publishers. As Jesus said: "The harvest is great, but the workers are few."—Matthew 9:37.

11. How does an elderly, crippled witness of Jehovah in West Berlin feel about her ministry?

12. (a) To what extent has Italy received the good news of the Kingdom since 1945 in particular? (b) What encouraging information do we have about the Kingdom work in the countries of Italy, Portugal and Spain?

Harvesting Elsewhere

¹³ In many parts of Africa, thousands upon thousands have responded to the message of truth as proclaimed there by Jehovah's faithful witnesses during the 20th century. In some places, such as Nigeria, South Africa, Zambia, Zimbabwe and Malawi, seeds of truth were sown as far back as 1923 to 1927, whereas in other lands, like Mali, Mauritania, Upper Volta and Rwanda, the message *did not* produce Kingdom publishers until the period between 1962 and 1970. Certainly the time is favorable for doing whatever is possible to help thirsting ones to come to the waters of truth before Jehovah says the work has been completed. In Zambia a special pioneer called on a village headman who showed keen interest in the Kingdom message. The headman brought others into the discussion so that, in all, 18 persons listened to the message of the special pioneer, which resulted in a number of home Bible studies being started. In a short time the local congregation increased in ranks

13. (a) What do the records show regarding the spreading of the "good news" on the African continent? (b) What experience shows that the time is indeed ripe for the harvesting of more lovers of righteousness?



Increase of Witnesses in AFRICA—
1945 . . . 19,083 publishers
1981 . . . 300,989 publishers

1981 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLDWIDE

Country	Population	1981 Peak Pubs.	Ratio, One Pub- lisher to:	1981 Av. Pubs.	% Inc. over 1980	1980 Av. Pubs.	1981 No. Bptzd.	Av. Pio. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Atten- dance
Alaska	424,338	1,290	329	1,248	6	1,182	74	105	23	202,826	728	3,282
Algeria	19,300,000	24	804,167	18	6	17			3	1,229	18	79
American Samoa	32,395	72	450	68	-4*	71	7	9	1	17,665	89	235
Andorra	35,460	95	373	85	13	75		2	1	8,871	33	193
Anguilla	6,524	15	435	13	18	11		1	1	2,697	5	29
Antigua	70,794	195	363	184	-1*	185	7	13	4	28,101	122	507
Argentina	27,862,771	38,869	717	37,039	6	34,862	1,195	1,654	592	5,090,263	31,475	78,661
Aruba	65,211	314	208	281	-1*	283	10	7	5	34,806	207	843
Ascension Island	1,151	3	384	2	New					31	3	
Australia	14,793,000	31,898	464	31,086	4	29,995	1,458	1,691	550	4,743,294	12,288	64,957
Austria	7,546,200	13,939	541	13,611	3	13,155	795	580	218	2,002,746	6,109	24,570
Azores	280,000	314	892	291	4	279	21	26	12	54,629	294	825
Bahamas	209,505	526	398	492	4	471	39	32	10	81,203	502	1,621
Bangladesh	86,640,000	9	9,626,667	9	13	8		3	1	3,599	28	21
Barbados	255,000	1,324	193	1,166	1	1,152	28	45	16	141,984	629	3,335
Belgium	9,798,374	18,990	516	18,133	3	17,664	796	776	285	2,668,129	6,458	37,753
Belize	145,000	628	231	597	11	540	44	47	15	113,599	558	2,272
Benin	3,380,000	1,447	2,336	1,073	3	1,044	1	15	66	107,893	570	3,519
Bermuda	57,400	246	233	223	4	214	16	20	4	42,241	176	639
Bolivia	5,000,000	2,662	1,878	2,554	4	2,459	268	350	68	669,774	2,973	11,448
Bonaire	9,818	46	213	37	12	33	6	3	1	8,347	38	114
Botswana	800,000	295	2,712	286	3	279	19	31	13	62,291	341	829
Brazil	122,040,000	120,920	1,009	114,200	6	107,727	9,315	5,297	2,150	15,270,980	78,883	343,930
British Isles	54,527,776	85,312	639	80,824	3	78,346	3,487	4,879	1,141	12,452,632	36,160	165,537
Brunei	170,000	18	9,444	8	60	5		2		1,768	14	58
Burma	31,170,000	1,091	28,570	1,066	7	1,000	73	191	65	337,836	900	3,164
Burundi	4,000,000	188	21,277	168	6	158	19	12	7	32,207	251	488
Cameroon	8,700,000	11,257	773	10,014	-1*	10,124	250	41	447	707,427	6,494	21,416
Canada	23,405,100	67,328	348	64,803	3	62,938	2,785	3,675	1,063	9,389,569	27,754	133,145
Cape Verde Rep.	300,000	121	2,479	115	14	101	27	19	6	40,997	250	510
Cayman Islands	15,600	37	422	33	22	27	4	2	1	4,210	28	95
Central Afr. Rep.	2,300,000	1,090	2,110	995	6	943	68	81	42	182,866	831	4,928
Chad	4,000,000	118	33,898	102	6	96	20	21	10	37,178	149	553
Chile	11,295,000	16,875	669	15,711	4	15,081	1,160	1,001	280	2,494,973	15,660	54,796
Colombia	27,600,000	16,800	1,643	16,099	7	15,111	1,193	1,104	280	2,848,982	17,754	66,035
Comoros	258,000	2	129,000	2		2				19		
Congo	1,600,000	861	1,858	767	-4*	798	11	11	36	56,853	465	2,356
Cook Islands	22,000	58	379	50	4	48	7	5	4	10,482	36	333
Costa Rica	2,276,676	6,183	368	5,663	8	5,268	373	288	118	855,552	4,953	17,625
Curaçao	162,362	823	197	804	6	761	54	64	10	162,577	1,021	2,522
Cyprus	500,000	1,042	480	1,004	3	974	46	41	12	126,163	372	1,759
Denmark	5,122,073	13,200	388	12,959		12,927	321	532	227	1,514,262	3,723	22,603
Djibouti	500,000	5	100,000	4	New				1	116	3	6

Dominica	70,302	198	355	176	5	168	13	16	7	35,039	132	693
Dominican Rep.	5,000,000	6,839	731	6,633	7	6,218	411	597	131	1,330,452	9,536	28,965
Ecuador	8,644,000	5,388	1,604	5,165	4	4,957	476	496	112	1,082,648	6,507	26,576
El Salvador	4,851,800	9,080	534	8,242	22	6,783	1,208	630	154	1,726,010	12,272	35,580
Equatorial Guinea	330,200	39	8,467	33	57	21		4	2	10,165	91	176
Faroe Islands	43,273	66	656	60		60	3	13	4	15,793	26	116
Fiji	624,360	731	854	687	6	651	54	95	24	159,341	714	2,915
Finland	4,787,769	13,585	352	13,297	1	13,103	547	975	252	1,994,303	5,382	22,375
France	53,900,000	70,485	765	68,430	2	66,879	3,688	2,498	1,193	9,846,566	33,594	142,483
French Guiana	65,600	252	260	238	-3*	246	15	13	3	45,154	332	790
Gabon	700,000	406	1,724	343	-7*	370	20	16	14	51,486	360	1,138
Gambia	600,955	14	42,925	13	8	12		4	1	6,124	29	50
Germany, F. R.	61,654,300	101,451	608	99,223	1	97,831	3,312	3,178	1,457	12,727,529	31,918	169,417
Ghana	11,086,188	23,085	480	21,591	2	21,123	1,312	1,762	468	4,187,827	27,449	76,296
Gibraltar	30,000	90	333	83	-2*	85	3	4	1	10,974	21	148
Greece	9,700,000	18,649	520	18,516		18,462	363	763	463	2,471,228	5,513	33,220
Greenland	50,643	84	603	78	3	76		5	7	11,784	45	139
Grenada	111,000	351	316	312	6	293	16	22	7	54,349	245	968
Guadeloupe	324,000	2,756	118	2,698	3	2,631	121	63	38	370,158	2,321	7,258
Guam	105,816	166	637	147	14	129	16	24	1	37,195	159	491
Guatemala	7,262,419	5,788	1,255	5,658	5	5,412	394	337	92	935,293	5,228	20,830
Guinea	5,143,284	184	27,953	157	-13*	181		42	12	68,363	271	635
Guinea-Bissau	530,000	7	75,714	4	33	3	1	2	1	2,663	30	21
Guyana	842,000	1,152	730	1,119	-4*	1,167	54	121	30	234,663	973	3,642
Haiti	6,000,000	3,105	1,932	3,007		3,018	152	194	73	545,394	3,486	20,725
Hawaii	973,000	4,554	214	4,474	2	4,400	145	583	60	982,001	3,930	12,820
Honduras	3,820,951	3,056	1,250	2,879	1	2,854	155	232	63	596,452	3,683	15,512
Hong Kong	5,000,000	900	5,556	880	6	833	67	197	13	321,285	1,326	1,978
Iceland	244,380	124	1,810	112		112	7	11	2	19,402	49	274
India	670,000,000	5,435	123,275	4,969	7	4,647	292	560	307	1,065,561	3,395	14,312
Ireland	4,907,217	1,995	2,460	1,915	4	1,835	107	294	73	534,610	889	3,994
Israel	5,120,000	260	19,692	246	6	232	21	16	5	43,562	128	525
Italy	56,700,000	90,553	626	87,854	8	81,569	6,219	6,892	1,364	17,158,629	56,397	187,165
Ivory Coast	6,670,000	1,473	4,528	1,396	7	1,308	86	91	45	251,021	1,520	4,791
Jamaica	2,200,000	6,713	328	6,554	1	6,512	351	271	166	901,019	4,630	21,271
Japan	117,009,002	63,447	1,844	60,267	11	54,317	5,801	18,282	1,273	24,282,458	84,490	144,822
Jordan	2,984,000	51	58,510	36	9	33	1	2	1	3,251	17	121
Kenya	16,500,000	2,518	6,553	2,366	8	2,196	196	347	96	719,873	3,060	8,453
Kiribati	56,000	6	9,333	4		4			1	478	4	70
Korea	38,723,000	28,440	1,362	27,771	5	26,488	1,841	3,449	530	5,876,706	20,945	61,530
Kosrae	3,989	20	199	19	6	18		4	1	5,236	25	93
Lebanon	3,012,000	1,858	1,621	1,773	2	1,739	92	71	47	246,056	967	3,760
Lesotho	1,279,000	602	2,125	588	5	562	27	58	40	124,117	421	2,720
Liberia	1,875,000	1,095	1,712	1,019	2	998	29	87	30	218,729	1,154	4,001
Libya	2,748,000	6	458,000	3	-50*	6	1			351	3	5
Liechtenstein	25,215	31	813	29	4	28		3	1	4,915	21	63
Luxembourg	433,500	997	435	980	6	928	61	66	20	176,032	616	2,244
Macao	375,000	13	28,846	11	-15*	13		6	1	9,748	23	29
Madagascar	9,000,000	1,066	8,443	1,046	8	967	45	64	29	182,580	1,639	4,888

Country	Population	1981 Peak Pubs.	Ratio, One Pub- lisher to:	1981 Av. Pubs.	% Inc. over 1980	1980 Av. Pubs.	1981 No. Bptz'd.	Av. Plo. Pubs.	No. of Cong.	Total Hours	Av. Bible Studies	Memorial Atten- dance
Madeira	262,000	380	689	342		341	20	15	9	49,225	300	1,003
Malaysia	13,652,000	565	24,163	529	9	486	34	59	19	141,588	797	1,309
Mali	5,000,000	37	135,135	34	-13*	39	3	16	1	24,165	141	95
Malta	315,262	123	2,563	97	15	84	14	11	1	22,892	76	343
Malvinas Islands	2,089	4	522	3		3			1	320	2	19
Marshall Islands	25,044	165	152	136	6	128	11	22	3	32,680	199	623
Martinique	330,000	1,210	273	1,158	9	1,060	70	32	19	156,494	866	3,273
Mauritius	938,400	474	1,980	454	10	414	47	35	9	87,208	379	1,068
Mayotte	45,000	1	45,000	1		1				672	4	4
Mexico	67,395,826	101,171	666	98,610	5	94,136	7,063	7,857	4,069	17,267,143	100,636	492,142
Montserrat	12,335	24	514	21	5	20		2	1	3,690	17	104
Morocco	19,470,000	102	190,882	87	-10*	97	1	7	2	17,645	51	184
Nauru	6,000	4	1,500	2	New		1			164	3	
Nepal	13,170,000	20	658,500	15	-6*	16		2	1	3,480	12	44
Netherlands	14,246,021	27,147	525	26,267		26,155	763	1,398	286	3,805,376	8,152	46,336
Nevis	11,230	34	330	26	18	22	1	5	1	8,481	21	85
New Caledonia	142,000	428	332	381	8	353	28	18	8	61,043	377	1,066
Newfoundland	560,000	1,097	510	1,064	1	1,049	37	78	32	167,957	404	2,122
New Zealand	3,117,000	7,430	420	6,937	3	6,737	338	448	119	1,067,049	3,537	15,717
Nicaragua	2,500,000	3,917	638	3,663	11	3,308	405	405	77	859,368	5,350	17,865
Niger	4,990,000	71	70,282	61	7	57	8	18	6	30,848	87	198
Nigeria	79,758,969	106,646	748	93,191	1	92,725	3,192	4,698	2,151	13,680,504	67,812	276,880
Niue	3,232	9	359	8	14	7	2		1	576	5	41
Norway	4,099,946	6,928	592	6,753	1	6,684	214	215	180	732,367	1,830	12,906
Pakistan	87,000,000	183	475,410	173	-4*	181	3	29	6	54,102	198	421
Palau (Belau, R.)	13,000	39	333	36	-5*	38	1	9	1	14,695	92	141
Panama	1,870,439	3,377	554	3,182	2	3,107	127	252	70	621,697	3,918	11,114
Papua New Guinea	3,006,799	1,503	2,001	1,419	2	1,398	81	110	79	253,860	1,284	5,342
Paraguay	2,877,000	1,766	1,629	1,505	2	1,471	67	100	44	238,243	1,217	3,354
Peru	18,000,000	13,832	1,301	13,510	6	12,789	1,286	1,653	308	3,121,038	15,749	55,231
Philippines	48,000,000	61,460	781	59,328	-1*	59,631	2,962	5,977	2,147	10,258,491	26,025	190,332
Ponape	22,000	70	314	60	5	57	2	12	1	19,003	76	211
Portugal	9,415,900	21,513	438	20,586	2	20,277	1,260	713	389	2,518,104	13,371	55,597
Puerto Rico	3,187,566	16,533	193	15,925	2	15,617	716	683	237	2,294,419	10,944	47,404
Réunion	530,000	649	817	618	11	558	30	35	12	114,367	462	1,845
Rodrigues	31,000	16	1,938	11		11		1	1	1,388	6	45
Rwanda	5,300,000	239	22,176	206	36	152	45	50	11	97,540	553	1,051
St. Eustatius	1,335	2	668	2	-60*	5		1		1,066	2	16
St. Helena	5,216	102	51	86	10	78	5	1	2	7,931	24	254
St. Kitts	35,135	125	281	108	-4*	112	3	7	2	15,731	78	311
St. Lucia	115,000	264	436	224	-3*	230	10	20	5	39,605	196	607
St. Martin	10,423	62	168	55	10	50	1	5	1	9,448	43	222
St. Pierre & Miquelon	6,000	9	667	6	20	5		2	1	973	1	12
St. Vincent	106,000	108	981	101		101	1	11	4	22,498	68	376
Saipan	14,335	21	683	18	13	16		6	1	8,840	28	48

San Marino	20,400	81	252	79	1	78						
São Tomé	80,000	9	8,889	7		7	3		1	10,992	24	131
Senegal	5,000,000	371	13,477	349	1	344	10	57	8	1,113	17	112
										112,132	461	907
Seychelles	65,000	43	1,512	41	8	38		3	1	7,429	55	123
Sierra Leone	3,002,426	649	4,626	610	-4*	637	20	110	34	192,119	869	2,819
Solomon Islands	210,000	526	399	478	4	461	9	69	32	106,484	459	2,624
South Africa	29,949,223	27,981	1,070	26,503	1	26,247	1,148	1,752	887	4,435,893	16,837	85,209
South-West Africa	908,800	321	2,831	287	-5*	302	20	25	11	64,530	237	807
Spain	37,796,846	47,906	789	46,062	6	43,368	3,201	3,257	798	8,374,360	32,343	102,159
Sri Lanka	14,850,000	653	22,741	637	5	609	52	122	20	215,820	775	2,240
Sudan	19,600,000	102	192,157	99	11	89	7	7	2	21,638	147	281
Suriname	350,000	806	434	773		773	51	66	12	144,743	620	2,583
Swaziland	554,589	686	808	612	3	596	27	29	33	104,703	424	2,084
Sweden	8,317,937	17,770	468	17,314	2	16,934	609	1,286	307	2,584,592	7,389	30,081
Switzerland	6,365,960	11,053	576	10,649	3	10,362	514	333	231	1,444,035	5,787	19,785
Syria	8,088,000	160	50,550	137	-7*	147	1	4	7	18,833	74	323
Tahiti	146,124	443	330	431	-3*	445	23	40	10	76,484	366	1,179
Taiwan	18,000,000	937	19,210	902		902	37	148	35	242,387	763	2,524
Tanzania	19,200,000	1,621	11,845	1,583	9	1,449	54	153	80	341,791	1,219	4,833
Thailand	46,961,338	763	61,548	740	3	717	48	111	26	192,075	613	1,694
Togo	2,666,220	1,710	1,559	1,472	7	1,372	36	16	67	103,135	931	3,283
Tonga	90,728	29	3,129	27	8	25	2	6	1	10,771	52	89
Trinidad	1,106,638	3,362	329	3,154	3	3,053	105	299	44	576,611	2,935	8,555
Truk	31,600	35	903	31		31	3	5	2	8,532	38	192
Tunisia	6,600,000	51	129,412	48	-8*	52		1	1	4,809	24	104
Turkey	45,000,000	793	56,747	766	-3*	791	32	54	11	141,557	456	1,297
Turks & Caicos Isls.	7,650	28	273	25		25	2	5	2	8,177	33	82
Tuvalu Islands	8,000	19	421	15	25	12	3	3	1	5,059	38	110
Uganda	14,100,000	206	68,447	186	28	145	48	21	9	53,976	316	536
U.S. of America	224,624,344	588,503	382	563,452	4	543,457	28,496	38,933	7,590	86,724,369	322,207	1,463,070
Upper Volta	6,147,363	168	36,591	153	11	138	18	43	7	71,333	330	653
Uruguay	2,788,429	4,288	650	4,043	-2*	4,113	189	316	90	721,416	3,933	12,127
Vanuatu	116,000	47	2,468	38	-17*	46	3	5	2	10,396	70	164
Venezuela	17,000,000	17,109	994	16,283	8	15,025	1,484	1,218	197	3,043,687	18,231	57,645
Virgin Is. (Brit.)	11,888	82	145	75		75		2	3	8,166	42	274
Virgin Is. (U.S.)	95,214	478	199	454	4	436	9	27	8	65,975	374	1,650
Wallis & Futuna Isls.	9,000	2	4,500	2		2				154	1	
West Berlin	1,893,500	4,925	384	4,819	-2*	4,900	134	155	64	607,251	1,522	7,116
Western Samoa	156,893	132	1,189	118	17	101	10	19	3	36,874	125	799
Yap	7,869	41	192	38		38	2	9	1	14,791	70	118
Zaire	27,000,000	25,753	1,048	24,015	17	20,455	2,271	3,556	838	6,861,785	36,999	107,766
Zambia	5,679,808	51,583	110	49,949	-2*	50,708	1,766	2,931	1,309	7,973,272	53,182	262,708
Zimbabwe	7,600,000	10,594	717	10,078	-1*	10,204	645	560	475	1,531,160	6,004	28,103
180 Countries		2,138,373		2,041,522	3.7	1,968,407	111,664	146,913	40,083	339,506,813	1,378,096	5,634,979
† 26 Other Countries		223,523		205,964	-0.5*	206,996	8,172	4,267	3,787	19,074,734	97,081	352,914
GRAND TOTAL (206 countries)		2,361,896		2,247,486	3.3	2,175,403	119,836	151,180	43,870	358,581,547	1,475,177	5,987,893

* Percentage of decrease

† Work banned and reports are incomplete

MEMORIAL PARTAKERS WORLDWIDE: 9,601

of publishers from 65 to 86. Today there are very few places on the African continent where there are no witnesses of Jehovah preaching the "good news."

¹⁴ The reports from other parts of the world this past year have proved to be ones of blessings and progress. Off the northernmost tip of Australia lie the islands of the Torres Straits. There are 100 islands in this group, 20 of which are inhabited. One of these islands, Thursday Island, has a thriving congregation of Jehovah's Witnesses. A circuit overseer and two Thursday Island brothers visited one of the other islands called Sue, where they were warmly welcomed. The island chairman, as he is called, had invited the brothers to come since he is interested in the truth of the Bible and the work of Jehovah's Witnesses, he having in his possession publications of Jehovah's Witnesses. How surprised the brothers were to find that this chairman was very strict about the cleanliness and tidiness among the people of the island as well as their conduct. He regularly arranges for the people to have some type of spiritual association. During the visit of the brothers, they listened to songs sung during one of these gatherings, the words of which had been taken from some of the Watch Tower Society's publications. They were able to give a talk to the people, some 40 in number, and to encourage them in their study of the Bible with the use of the Society's publications.

The Worldwide Witness

¹⁵ How often we have quoted Jesus' words of Matthew 24:14 that the "good news of the kingdom will be preached in all the inhabited earth for a witness

to all the nations; and then the end will come"! The Kingdom witness is being given in word and in deed by Jehovah's faithful servants. When a sufficient witness has been given—the determination of which lies with Jehovah God—then the end will come. Our continuing assignment, then, is to keep on giving the witness to the greatest event the world will ever see, the coming of Jehovah's kingdom in the hands of his reigning King, our Lord Jesus Christ.

¹⁶ In 206 countries and islands of the world over the past year there were 358,581,547 hours of service spent by the 2,361,896 publishers of the Kingdom good news in spreading this exciting message. They conducted 1,475,177 home Bible studies as well as distributed 31,444,062 books and booklets and 234,163,921 copies of *The Watchtower* and *Awake!* magazines earth wide. That, added to the heap of witness that has been given over these many years of the 20th century, gives abundant proof of the desire of Jehovah's people to carry out their commission to 'declare good news to the meek ones, to bind up the brokenhearted, to proclaim liberty to those taken captive, to proclaim the year of goodwill on the part of Jehovah and the day of vengeance on the part of our God, to comfort all the mourning ones.' (Isaiah 61:1, 2) Are you having a share NOW in preaching the Word of God and his promised kingdom?

¹⁷ During the 1981 service year 119,836 persons joined the ranks of those who have dedicated their lives to Jehovah and have symbolized such by water baptism. We welcome all of these into the Christian brotherhood. As you check the

14. What most interesting experience is reported to have occurred in the islands of the Torres Straits?
15. What, therefore, continues to be the responsibility of Jehovah's ministers of the Kingdom?

16. (a) What statistics are presented to show that Jehovah's Witnesses recognize that *now* is the time to preach the Word? (b) What personal question is thus asked of each of us?

17. What further evidence of Jehovah's blessing do we next consider?

accompanying chart in this magazine, outlining the Kingdom preaching activity of Jehovah's Witnesses in the 1981 service year, you will see that from the Orient and the Occident thousands upon thousands have come to the waters of life and of truth provided in the Word of God, and these have joined in proclaiming the good news of the Kingdom.

¹⁸ Daily, the time left for this wicked

18. Since daily the time remaining is reduced, what does this mean as to the importance of our preaching work, and so what should be our resolve?

system of things continues to be reduced, meaning our opportunities to preach the "good news" take on greater and greater importance. May each day find us putting forth strong efforts to prove ourselves faithful followers of Jesus, seeking to imitate his life course as a promoter of pure worship. As with faithful David, may zeal for Jehovah's house, his worship pure and clean, cause us to stand fast in our integrity and continue in the ranks of Kingdom proclaimers until Jehovah says the work is finished.—Psalm 69:9.

Questions from Readers

■ Why did God have Moses ask Pharaoh's permission 'to journey for three days into the wilderness,' since he had purposed that the Israelites leave Egypt *permanently*?

At the burning bush, God said that he would use Moses to deliver the Israelites from Egypt and lead them to a land flowing with milk and honey. God told Moses that Pharaoh was to be informed: "Jehovah the God of the Hebrews has come in touch with us, and now we want to go, please, a journey of three days into the wilderness, and we want to sacrifice to Jehovah our God."—Exodus 3:18.

Since God had just told Moses that the Israelites were going to the Promised Land, it might seem that he was not providing Pharaoh with all the facts. But it becomes evident from how things worked out that God's way of handling matters was fair and served his purpose.

The Israelites had been in Egypt for over 200 years and were being treated as a nation of slaves. Yet God, in accord with his unchange-

able promise to Abraham, was going to make a great nation of Israel. They would dwell in freedom in the land that God had indicated to Abraham, the land of Canaan. (Genesis 12:1, 2, 7; 18:18; 22:17, 18) Would Pharaoh willingly cooperate with God's purpose?

No, Jehovah foreknew that Pharaoh would stubbornly refuse to allow the Israelites to leave Egypt, even for a short time. If God, through Moses and Aaron, had indicated that His will was for Israel to leave permanently, Pharaoh might have raised objections that could have seemed plausible, such as the land's being disrupted if over a million persons were to leave at once and permanently. And others might have been inclined to excuse Pharaoh's attitude or sympathize with him. Israel's leaving the land of Goshen for just a few

days would mean no substantial loss to the Egyptians.

When Pharaoh stubbornly refused to permit the Israelites to go, even for three days, it was undeniably clear that his heart was hard. There simply was no excuse for such a hard attitude, nor for the increased oppression Pharaoh decreed in response.—Exodus 5:1-9.

Even after a series of plagues, obstinate Pharaoh would not permit Israel to leave Egypt. Finally, the 10th plague was so disastrous to Egypt that Pharaoh told Moses to take the people and go—with no agreement on a three-day period. Still, while the exodus was in progress, Pharaoh tried to trap and recapture Israel. That failed, for even Pharaoh himself died in the Red Sea.—Exodus 12:31-39; 14:5-9, 21-28; Psalm 136:15.

Consequently, God's telling Moses to make the reasonable request for a three days' leave served as a test of Pharaoh. It revealed what was in his heart.

It Has Motivating Power

The "Yearbook of Jehovah's Witnesses" has moved many readers to increase their service to God. The book tells how Christian missionaries, in the mold of the apostle Paul and his early companions, have spearheaded the Kingdom-preaching work in modern times. Wrote a reader of a recent "Yearbook": "I can't read it fast enough. The pictures in it are worth a thousand words. What I've read so far has been very encouraging. Makes me feel as though I could do more in preaching the 'good news' when I see what others are doing under pressure. I have it so easy by comparison."



CHILE



ITALY

