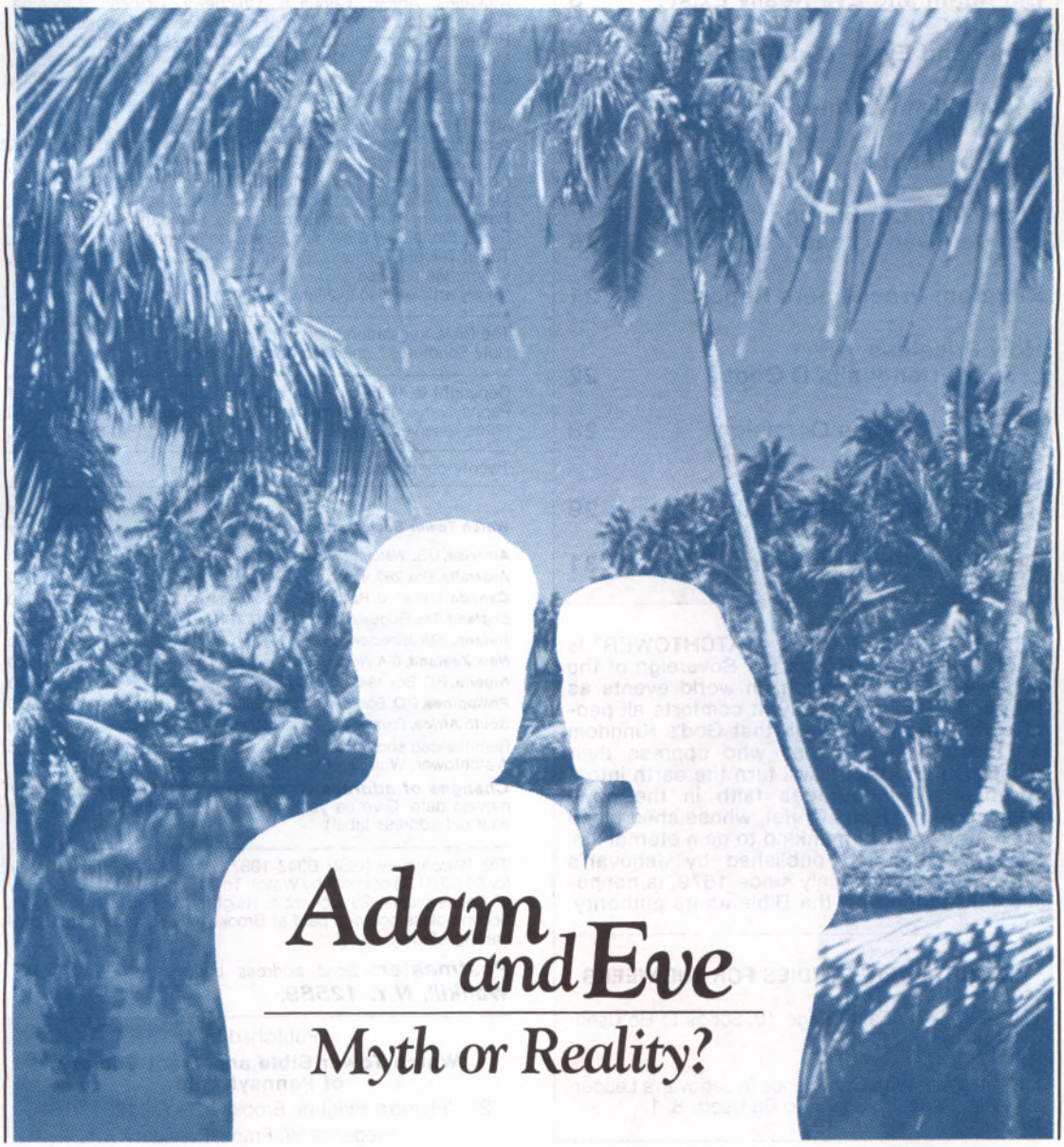
June 1, 1985

# The Watchtower

Announcing Jehovah's Kingdom



## Adam and Eve

### Myth or Reality?

June 1, 1985
Vol. 106, No. 11

# The Watchtower®

Announcing Jehovah's Kingdom

## In This Issue


| | |
|---|---|
| **Did Adam and Eve Really Exist?** | **3** |
| **Adam and Eve—Myth or Reality?** | **5** |
| **Jesus' Birth—Where and When?** | **8** |
| **Walk by Faith!** | **10** |
| **Walk With Confidence in Jehovah's Leadership** | **15** |
| **Kingdom Proclaimers Report** | **21** |
| **How Priceless Your Friendship, O God!** | **22** |
| **A Doubly Joyous Occasion** | **28** |
| **Subjecting Ourselves to Jehovah by Dedication** | **29** |
| **Questions From Readers** | **31** |


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 continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

### "WATCHTOWER" STUDIES FOR THE WEEKS

July 7: Walk by Faith! Page 10. Songs to Be Used: 144, 124.

July 14: Walk With Confidence in Jehovah's Leadership. Page 15. Songs to Be Used: 8, 1.

***Average Printing Each Issue: 11,150,000***

***Now Published in 102 Languages***

SEMIMONTHLY EDITIONS AVAILABLE BY MAIL
Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish, Dutch, Efik, English*, Finnish, French, German, Greek, Hiligaynon, Igbo, Iloko, Italian, Japanese, Korean, Lingala, Malagasy, Maltese, Norwegian, Portuguese, Russian, Sepedi, Sesotho, Shona, Spanish, Swahili, Swedish, Tagalog, Thai, Tswana, Xhosa, Yoruba, Zulu

MONTHLY EDITIONS AVAILABLE BY MAIL
Armenian, Bengali, Bicol, Bulgarian, Croatian, Czech, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hausa, Hebrew, Hindi, Hiri Motu, Hungarian, Icelandic, Kannada, Kikuyu, Kiluba, Malayalam, Marathi, New Guinea Pidgin, Pangasinan, Papiamento, Polish, Rarotongan, Romanian, Samar-Leyte, Samoan, Sango, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tshiluba, Tsonga, Turkish, Twi, Ukrainian, Urdu, Venda, Vietnamese
*Study articles also available in large-print edition at same cost.

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

Copyright © 1985 by Watch Tower Bible and Tract Society of Pennsylvania and International Bible Students Association. All rights reserved. Printed in U.S.A.

Twenty cents (U.S.) a copy

| *Watch Tower Society offices* | *Yearly subscription rates Semimonthly* |
|---|---|
| ***America,*** U.S., Watchtower, Wallkill, N.Y. 12589 | $4.00 |
| ***Australia,*** Box 280, Ingleburn, N.S.W. 2565 | A$6.00 |
| ***Canada,*** Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4 | $5.20 |
| ***England,*** The Ridgeway, London NW7 1RN | £5.00 |
| ***Ireland,*** 29A Jamestown Road, Finglas, Dublin 11 | £5.00 |
| ***New Zealand,*** 6-A Western Springs Rd., Auckland 3 | $10.00 |
| ***Nigeria,*** P.O. Box 194, Yaba, Lagos State | ₦6.00 |
| ***Philippines,*** P.O. Box 2044, Manila 2800 | ₱50.00 |
| ***South Africa,*** Private Bag 2, Elandsfontein, 1406 | R5,60 |

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

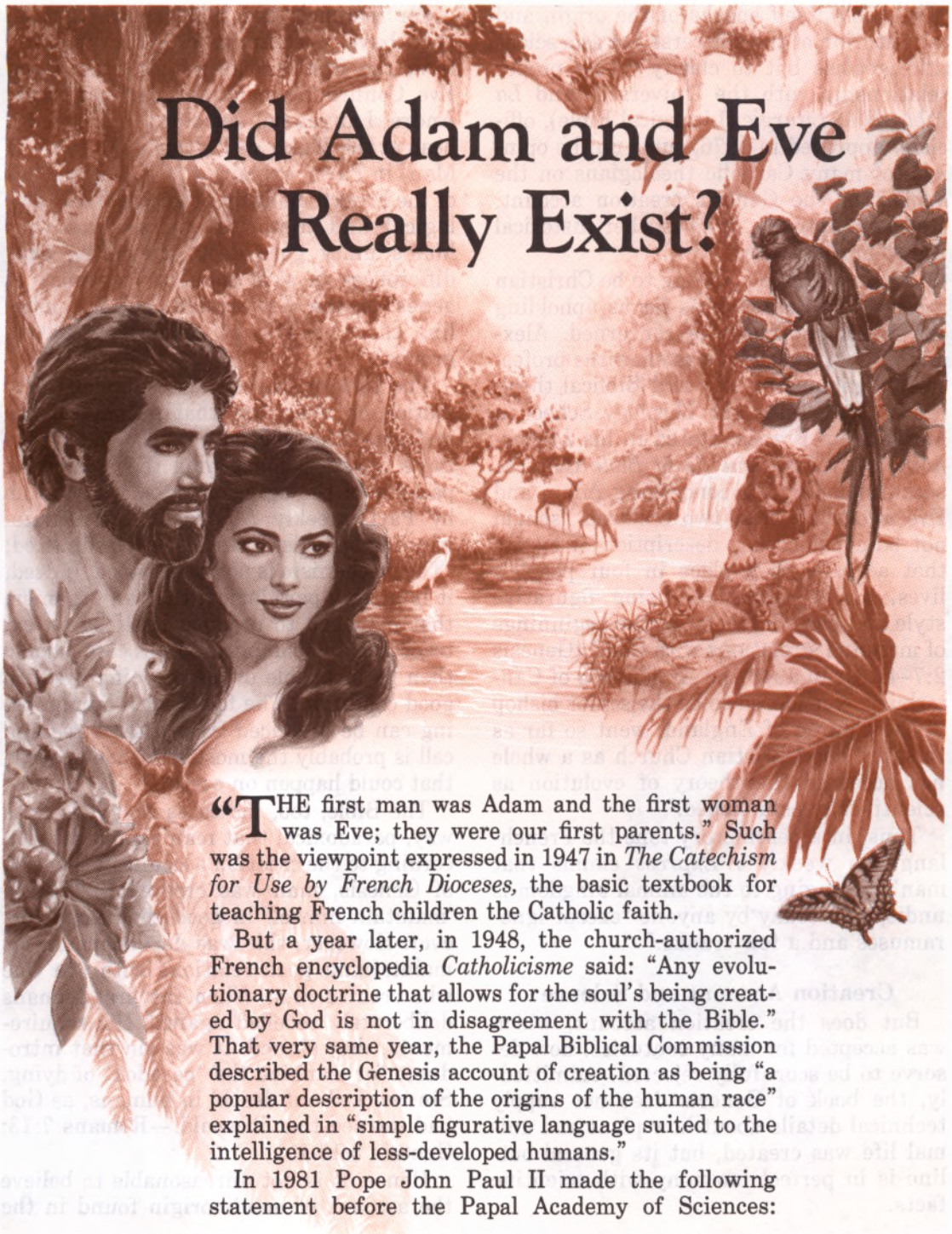
***Changes of address*** should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

*The Watchtower* (ISSN 0043-1087) is published semimonthly for $4.00 (U.S.) 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

# Did Adam and Eve Really Exist?



"THE first man was Adam and the first woman was Eve; they were our first parents." Such was the viewpoint expressed in 1947 in *The Catechism for Use by French Dioceses,* the basic textbook for teaching French children the Catholic faith.

But a year later, in 1948, the church-authorized French encyclopedia *Catholicisme* said: "Any evolutionary doctrine that allows for the soul's being created by God is not in disagreement with the Bible." That very same year, the Papal Biblical Commission described the Genesis account of creation as being "a popular description of the origins of the human race" explained in "simple figurative language suited to the intelligence of less-developed humans."

In 1981 Pope John Paul II made the following statement before the Papal Academy of Sciences:

"The Bible itself speaks of the origin and constitution of the Universe not as a scientific treatise but to clarify man's proper relationship with the Universe." And *La Bible de la Liturgie* (Liturgical Bible), officially approved in 1976, sums up the opinions of many Catholic theologians on the subject of the Genesis creation account, stating: "Actually, it is neither historical nor scientific truth."

Other churches claiming to be Christian are not to be outdone as far as upholding the evolution theory is concerned. Alexandre Westphal, who was emeritus professor of religious history and Biblical theology at the Protestant Theology School in Montauban, France, stated in his *Dictionnaire Encyclopédique de la Bible* that the account in Genesis concerning Adam and Eve and their first two children "should not be considered a description of events that actually took place in four people's lives, but a narration, using figurative style and basic imagery, of the beginnings of mankind's relations with God." (Genesis 2:7–4:16) In 1949 the Archbishop of Canterbury, considered to be the senior bishop of the Church of England, went so far as to say: "The Christian Church as a whole has accepted the theory of evolution as scientifically established."

Thus, in a peremptory tone the French-language weekly *L'Express* claims that man's belonging to the animal kingdom is undisputed today by anyone "except ignoramuses and a few cranks."

### Creation Account and Science

But does the creation account, which was accepted for many centuries, now deserve to be scornfully rejected? Admittedly, the book of Genesis does not supply technical details about how plant and animal life was created, but its general outline is in perfect harmony with scientific facts.

For instance, the Bible shows that all men have a common origin, springing from the first human couple, Adam and Eve. Confirming mankind's common stock, André Langaney, assistant department head at the *Musée de l'Homme* (Museum of Man) in Paris, explained in a special issue of the French monthly *Science et Vie:* "Biological and historical facts show that Man's unity goes deep, prevailing over differences in skin color or frequency of genes in the Gm system [blood globulins characteristic of certain population groups]."

The book of Genesis also supplies information on questions that go beyond the understanding of scientists. When answering a question concerning the "incredible paradox of the aging process," put to him by Paris weekly *L'Express,* Nobel-prize-winning biologist François Jacob admitted: "The mechanism is not understood. Indeed, it is utterly paradoxical that an organism that managed to produce itself by an extraordinarily complicated process should then be incapable of maintaining itself in good condition. The fact that a human being can be produced from a fertilized egg cell is probably the most stupendous event that could happen on earth."

The Bible, too, indicates that it is, in a way, paradoxical that man should die. According to the creation account in the book of Genesis, man was created to live, to 'maintain himself in good condition,' forever. However, this was dependent on his maintaining good relations with the One who created him. When the first humans deliberately rebelled against His requirements, they sinned. It was sin that introduced for mankind the "paradox" of dying. Sin 'worked out death' in humans, as God had warned that it would.—*Romans 7:13; Genesis 3:16-19.*

Hence, it is not unreasonable to believe the account of man's origin found in the

Bible. In fact, the following article will present evidence to show that a Christian cannot reject this account of man's creation without dire consequences to his belief in the very basis of Christianity —Christ's sacrificial death. Please read on.

# Adam and Eve
## Myth or Reality?

"IS IT not a flagrant contradiction of the Bible to say that Adam and Eve issued from the animal kingdom?" This question, raised by the Roman Catholic daily *La Croix,* puts in a nutshell the problem many Christians are up against. They are wondering what Christianity is all about if creation is called into question.

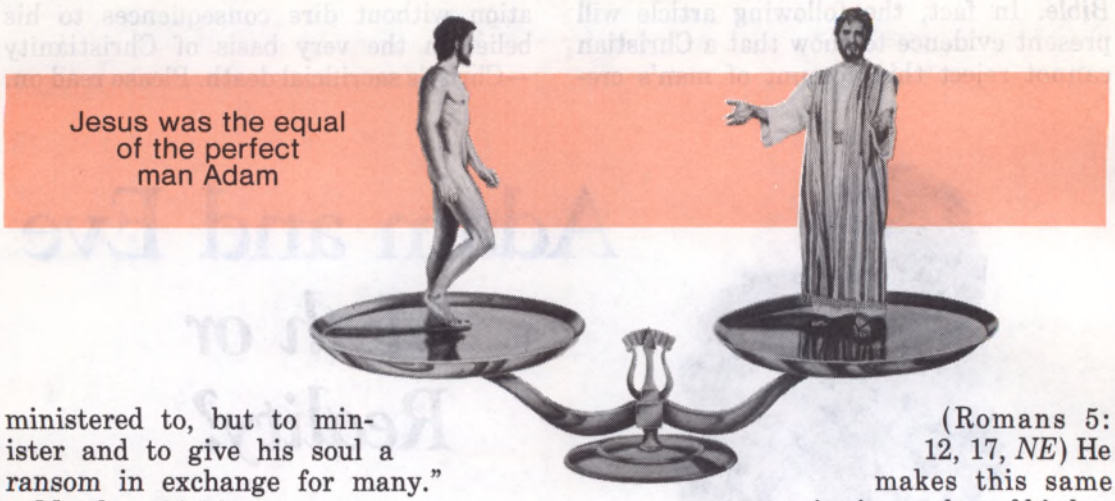
For a better understanding of the problems involved, we will need to investigate what the Bible has to say on the subject of sin and death. First of all, we must go back to the account of what happened in the garden of Eden.

### Sin and the Ransom

Genesis chapter 2 relates that God gave the first man a command. He was not to eat of a certain tree called "the tree of the knowledge of good and bad." (Genesis 2:17) As *The Jerusalem Bible* explains in a footnote, when he transgressed God's commandment, man assumed a right that did not belong to him, "the power of deciding for himself what is good and what is evil and of acting accordingly, a claim to complete moral independence by which man refuses to recognise his status as a created being."

By disobeying God's law, Adam sinned and introduced imperfection into the human race, resulting in death as God had foretold. Having lost their perfection, the first human couple could pass on only imperfection to their offspring. All future descendants of Adam and Eve—in other words, the entire human race—would be destined to death.—Genesis 3:6; Psalm 51:5; Romans 5:14, 18, 19.

How could mankind ever again have the hope of everlasting life that was forfeited by Adam? The "life for life" principle expressed in God's Law given through Moses made clear what was required: a *perfect life* had to be offered up for the *perfect life* that Adam lost. (Deuteronomy 19:21, *The New English Bible*) Jesus, the foundation stone of Christianity, was fully qualified for this. Free from sin and imperfection, he alone was able to offer up a perfect human life as "a corresponding ransom for all." (1 Timothy 2:5, 6) Christ showed that this was one of the main purposes of his coming to earth, when he stated: "The Son of man came, not to be



Jesus was the equal of the perfect man Adam

ministered to, but to minister and to give his soul a ransom in exchange for many." —Matthew 20:28.

This same requirement—namely, that the ransom must be offered by someone superior to imperfect man—is also made clear in Psalm 49:7, where we read concerning man's lot: "None of them can by any means redeem his brother, nor give to God a ransom for him." (*King James Version*) Why is it that no one can "redeem his brother"? Simply because no imperfect life could ever compensate for the perfect life lost by Adam.

**Two Pieces of Weighty Evidence**

By an investigation of what the apostle Paul and Christ himself said on the subject, we can judge for ourselves whether the Adam and Eve account was symbolic and whether they really existed or not.

The apostle Paul draws a parallel between the part Adam played and that played by Jesus, explaining: "It was through one man [Adam] that sin entered the world, and through sin death . . . For if by the wrongdoing of that one man death established its reign, through a single sinner, much more shall those who receive in far greater measure God's grace, and his gift of righteousness, live and reign through the one man, Jesus Christ." (Romans 5: 12, 17, *NE*) He makes this same point in another of his letters, where he calls Jesus "the last Adam," thereby showing that only Jesus could redeem what Adam had lost. Then, after his resurrection to spirit life in the heavens, Jesus could become "a *life-giving* spirit" in behalf of all those being saved. (1 Corinthians 15:45) Now, if Adam were just a symbol of humanity, or a "collective being," as a footnote in the French *Traduction Œcuménique de la Bible* (Ecumenical Translation of the Bible) expresses it, what basis would the apostle Paul's argument have?

However, the most important testimony concerning the authenticity of the Genesis account about Adam and Eve was provided by Christ himself, who referred to it when questioned by the religious leaders of his day. He declared: "'Have you never read [in Genesis] that the Creator made them from the beginning male and female?'; and he added, 'For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. . . . What God has joined together, man must not separate.'" (Matthew 19:4-6, *NE*) Can we imagine Jesus basing his teaching about the sacredness of marriage on something that was imaginary or mythological?

### Wisdom of the World or Wisdom of God?

The French Jesuit priest Teilhard de Chardin brought about one of the biggest changes in Catholic thought. He considered evolution to be a gradual climb to a spirit existence. According to his theory, life forms evolve, passing through the animal and human stages, being finally destined to become united at a focal omega point—Christ. Although initially condemned by the church, the theory gained the approval of many Catholic ecclesiastics. However, it was clearly contrary to Scriptural evidence and heaped reproach on God himself, denying the necessity of the ransom for humans to recover perfect human life.

This pseudoscientific theory has had very serious consequences for the church. As was explained in the book *L'épopée des adamites* (The Epic of the Adamites) by Jean Rondot: "All seditious or revolutionary trends in the Church, among both clergy and laity, literally surged into the breach opened up by Teilhard. Now that a certain liberty in Scripture interpretation was permitted (even if it meant changing the spirit of the text), why not make the most of it and build a new religion according to individual taste?"

The fruitage of this trend is particularly visible today. In 1980 a poll organized by an important French institute showed that only 40 percent of French Catholics believed in Adam and Eve and original sin. Doubt had also contaminated other equally important areas, since only 59 percent of Catholics in France now believed in the fundamental Christian doctrine of the resurrection of Jesus Christ.

Far from sticking close to Scriptural teaching, the different churches that have adopted the evolution theory reveal that they are seeking above all to embrace popular, fashionable philosophies. Paul warned the early Christians against such thinking. He reminded the Corinthians that Christianity had nothing in common with the ideas or philosophies in vogue in his day. He wrote: "Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? . . . For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, . . . to the nations foolishness."—1 Corinthians 1:20-23.

Similarly today, the pursuit of such "wisdom of the world" cannot lead man to a knowledge of God nor to obtaining His approval. (Compare John 17:3.) Salvation leading to everlasting life is available to all who fully accept Christ's sacrifice, the ransom he paid to buy back the perfect life that Adam lost. Only on the basis of this sacrifice can men approach God and have their sins forgiven. The apostle Peter was totally convinced of this when he declared before religious leaders gathered at Jerusalem: "There is no salvation in anyone else [apart from Jesus], for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12.

Hundreds of thousands of people have already placed their confidence in this "life-giving spirit." They are eagerly awaiting the near future when Paradise will be restored to earth and they will be able to realize the hope Adam lost, that of living forever on earth. If you have not already done so, you can acquire this vital Bible knowledge by studying with Jehovah's Witnesses, free of charge, and by attending their Christian meetings. Thus you will learn what is required in order to become one of Jesus' disciples. By means of him, "the last Adam," you may inherit marvelous blessings from God.—1 Corinthians 15:45; Revelation 21:3, 4.

# Jesus' Birth—Where and When?

WITH the time getting near for Mary to give birth, why is Joseph taking a long trip? Well, the emperor of the Roman Empire, Caesar Augustus, has made the law that everyone must return to the city of his birth to be registered. So Joseph is going to his birthplace, the city of Bethlehem.

A lot of people are in Bethlehem to register, and the only place that Joseph and Mary can find to stay is in a stable. Here, where donkeys and other animals are kept, Jesus is born. Mary wraps him in strips of cloth and lays him in a manger, the place that holds the food for the animals.

Surely it was at God's direction that Caesar Augustus made his registration law. It made it possible for Jesus to be born in Bethlehem, the city the Scriptures had long before foretold would be the birthplace of the promised ruler.

What an important night this is! Out in the fields a bright light gleams around a group of shepherds. It is Jehovah's glory! And Jehovah's angel tells them: 'There has just been born to you today in Bethlehem a Savior, who is Christ the Lord. You will find him lying in a manger.' Suddenly many more angels appear and sing: "Glory in the heights above to God, and upon earth peace among men of goodwill."

When the angels leave, the shepherds say to one another: 'Let us go all the way to Bethlehem to see this thing that Jehovah has made known to us.' They go in a hurry and find Jesus just where the angel said they would. When the shepherds relate what the angel told them, all who hear about it marvel. Mary safeguards all these sayings and cherishes them in her heart.

Many people today believe that Jesus was born on December 25. But December is a rainy, cold season in Bethlehem. Shepherds would not be out in the fields overnight with their flocks at that time of the year. Also, the Roman Caesar would not likely have required a people who were already inclined to revolt against him to make that trip in the dead of winter to register. Evidently Jesus was born sometime in the early autumn of the year. **Luke 2:1-20; Micah 5:2.**

- Why did Joseph and Mary travel to Bethlehem?
- What marvelous thing happened the night Jesus was born?
- How do we know that Jesus was not born on December 25?

# Walk by Faith!

"We are . . . always of good courage and know that, while we have our home in the body, we are absent from the Lord, for we are walking by faith, not by sight."
—2 CORINTHIANS 5:6, 7.

ONE of the marvels of the human body is the eye. By means of this astounding photographic mechanism, we not only avoid obstacles but also take in a vast number of impressions, many of which affect our relations with others. It is evident that the Designer of the eye did not intend that we should grope about our planetary home in darkness. Moreover, it was his purpose that we behold and enjoy his wondrous creations—humans and animals, mountains and rivers, lakes and seas, flowers and other plants, the sky and the glorious hues of a sunset. Appreciative beholders can exclaim with the psalmist: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Psalm 104:24.

[2] Marvelous though physical sight is, however, walking by it alone is fraught with great danger. If we are to enjoy divine favor, we must walk by faith in the Designer of the human eye. We must seek his guidance so as to practice what is good. Writing to fellow anointed Christians, the apostle Paul fittingly declared: "We are . . . always of good courage and know that, while we have our home in the body, we are absent from the Lord, for we are walking by faith, not by sight. But we are of good courage and are well pleased rather to become absent from the body and to make our home with the Lord [by dying and being resurrected to heavenly life]. Therefore we are also making it our aim that, whether having our home with him or being absent from him, we may be acceptable to him. For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile."—2 Corinthians 5:6-10.

[3] *All* dedicated servants of Jehovah —whether of the anointed remnant or of the increasing "great crowd" with earthly hopes—want to practice what is good. (Revelation 7:9) But why can it be said that there is such great danger in 'walking by sight'? And what does it mean to 'walk by faith'?

### Dangers of 'Walking by Sight'

[4] If we take everything at face value and depend only upon outward appearances, there is the danger of being deceived to our own harm. For example, a person may be walking along a sandy stretch when he suddenly finds himself engulfed in quicksand. Or an individual may be thrown off guard by the friendly appearance of some-

1. What are some of the blessings we enjoy because of the human eye?
2. Why is it not sufficient to walk by sight, and what did Paul say in this regard?
3. What should be the desire of all dedicated servants of Jehovah, and what questions merit our consideration?
4. (a) Why not take everything at face value? (b) How does the Maker of the eye view things?

one who turns out to be 'a wolf in sheep's covering.' (Matthew 7:15) So we must be vigilant. The Maker of the eye is not guided by mere external appearance. He told the prophet Samuel: "Not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." (1 Samuel 16:7) Indeed, the One who formed the eye discerns the inmost thoughts and intentions, and his appraisal of anyone or anything is always accurate. (Compare Hebrews 4:12.) In view of his perfect sight and insight, he truly is the all-seeing One.

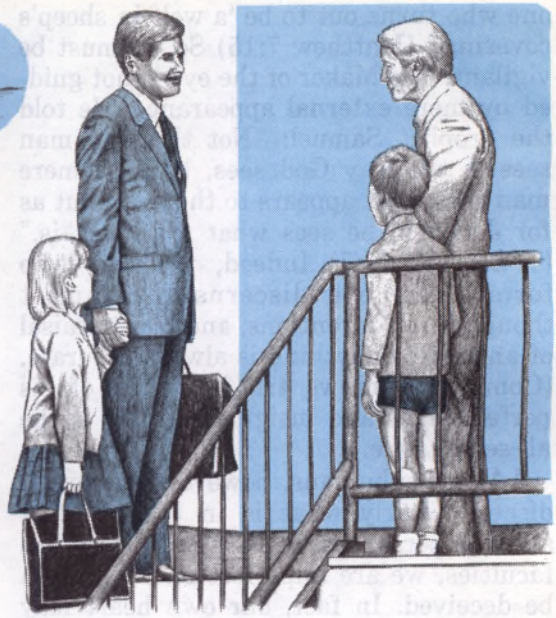
5 As mere humans, however, we cannot discern clearly what is in the heart of another person. Even with our God-given faculties, we are imperfect and can often be deceived. In fact, our own heart may mislead us, for it "is more treacherous than anything else and is desperate." (Jeremiah 17:9) So it is vitally important that we be forewarned about the perils of 'walking by sight.' Has Jehovah provided for this urgent need? Indeed he has! For our instruction, he has caused a record to be made of some outstanding happenings that show the dangers of walking merely by sight.—Romans 15:4.

6 The experiences of God's ancient people, the Israelites, are very much to the point. Even though the unerring guidance of Jehovah was available to that highly favored nation, its faithless multitudes stubbornly walked "in their own counsels." (Psalm 81:12) 'Walking by sight,' they turned to the worship of idols or gods visible to the natural eye. Being guided by outward appearances, they trembled in fear of their enemies' overwhelming numbers. Moreover, because of 'walking by sight, not by faith,' the Israelites also challenged Moses' God-given leadership and complained about their lot in life. (Compare Jude 16.) Yes, and many of them apparently looked with envy upon what seemed like freedom and prosperity in surrounding nations, ignoring the fact that those people were steeped in degradation and subject to demonic influence. —Leviticus 18:1-3, 30.

7 What happened to the Israelites who insisted on going their own way, rejecting divine guidance? Why, they incurred Jehovah's displeasure, and he withdrew his protective care so that they were defeated by their enemies! Even in the Promised Land, the Israelites often became slaves to their merciless foes. (Judges 2:17-23) Unlike Moses, who refused to enjoy the worldly comforts of Egypt's ruling class, the people of Israel sought "the temporary enjoyment of sin" and did not continue to walk "as seeing the One who is invisible." They lacked faith. And remember, "without faith it is impossible to please [God] well."—Hebrews 3:16-19; 11:6, 24-27.

8 Jehovah's modern-day servants can take warning from those events of the past. We, too, are in danger of becoming weak in faith or even losing our faith. Is it not a fact that we can be unduly influenced by the outward appearance of things and thus again start 'walking by sight'? Yes, and that is why Jehovah kindly provided guidance for those who would serve him in faith. He used the Israelites and his dealings with them as object lessons for later generations, including our own. (1 Corinthians 10:11) Thereby we are fortified by accurate knowledge, by strong hope, and by endurance.

5. Why is it vital that we be forewarned about the perils of 'walking by sight'?
6. 'Walking by sight' had what effects upon the Israelites?
7. What happened to the Israelites who rejected divine guidance?
8. Why should Jehovah's modern-day servants take warning from the experiences of the ancient Israelites?



While fellow witnesses of Jehovah are engaging in theocratic pursuits, are you and your family often heading for some recreation spot?

[9] Without this sure direction from our loving Creator, we would be in danger of challenging the Greater Moses, Jesus Christ, forgetting that God and Christ are directing true Christians today. (Compare 1 Corinthians 11:3; Ephesians 5:24.) We might view the organization of Jehovah's Witnesses as being of mere human origin and might thus feel free to do what seems right in our own eyes. (Compare Judges 21:25.) Additionally, we could fall into the error of some who appear to think that as long as some course of action does not trouble their conscience, it is all right. Others might start thinking that the theocratic organization is for their comfort and convenience and that all its requirements should be made easy, with no self-sacrifice required of them. Another danger could be entertaining the idea that the arrangements of the organization should be made to conform to our will instead of God's will. Yet, our Exemplar, Jesus Christ, always did his heavenly Father's will joyfully.—Psalm 40:8; Hebrews 10:5-10.

[10] Because of overlooking divine direction or treating it lightly, some might think our meetings should be shortened, assembly locations should not be so far away, and study material should always be simple, never including "solid food." (Hebrews 5:12) In lands where Christians enjoy peace and quiet, some may take Kingdom blessings for granted, feeling that there should be no exertion in sacred service. If we develop such attitudes, we could even become "lovers of pleasures rather than lovers of God," possibly reserving nearly every weekend for recreation instead of using such time in the field ministry and other theocratic activities that show wholehearted devotion to

9. If we were to 'walk by sight,' how might we feel about certain actions and about theocratic arrangements?

10. How might our attitude toward the field ministry and other theocratic activities be affected if we overlook divine direction or treat it lightly?

Jehovah. (2 Timothy 3:1, 4) If that happened, could we honestly say that we were really "walking by faith, not by sight"?

11 There is also the danger of pampering ourselves. It is easy to talk ourselves into thinking that a slight headache or some similar problem is worse than it really is. Our imperfect flesh may prompt us to use this as an excuse not to fulfill a responsibility, such as giving a talk in the Theocratic Ministry School. But is it possible that we would never think of letting the same indisposition stop us from participating in some form of recreation? Of course, we should use a sound mind and not treat serious symptoms lightly. However, we do need to exert ourselves vigorously. (Luke 13:24) And surely faith should figure largely in our decisions so that we do not 'walk by sight' alone, in accord with our own unaided counsel. —Romans 12:1-3.

12 Never forget that we are in a fight against wicked spirit forces. (Ephesians 6: 11-18) Our chief enemy, Satan the Devil, can bring tremendous influences to bear upon us by wielding his weapons designed to destroy our faith in Jehovah. Satan will appeal to every selfish propensity in humans and will overlook no type of persuasion that might sway us in our thinking. If we are associated with "the remaining ones" of the "seed" of God's "woman," or heavenly organization, we are in a war. It is one from which there can be no furlough until Jehovah, who strengthens us to withstand satanic attack, brings the Devil's entire organization to its end. (Revelation 12:16, 17; 1 Peter 5:6-11) So, should we now be courageous and have a sense of urgency? Assuredly we should!—Psalm 31:24.

11. Pampering ourselves might have what effect, but there is a need for us to do what?
12. In what kind of fight do we find ourselves, calling for what attitude on our part?

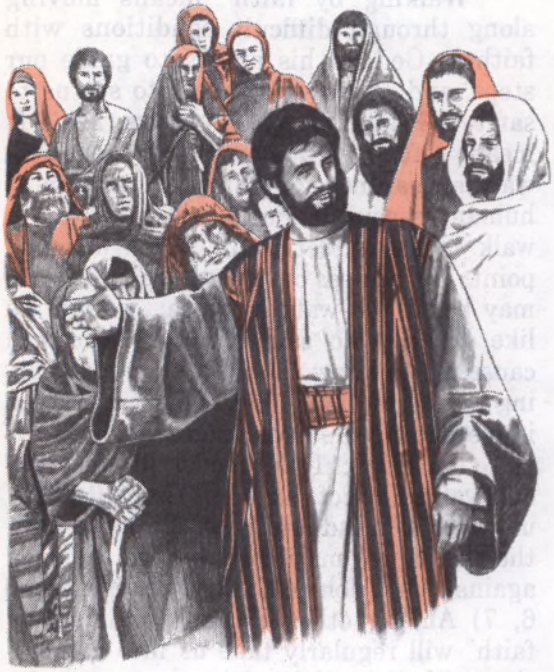
### What It Means to 'Walk by Faith'

13 "Walking by faith" means moving along through difficult conditions with faith in God, in his ability to guide our steps, and in his willingness to see us to safety. (Psalm 22:3-5; Hebrews 11:6) It means refusing to be guided by mere outward appearances of things or by unaided human reasoning. Faith will move us to walk in the direction in which Jehovah points, regardless of how difficult the path may be. If we 'walk by faith,' we will be like David, who said of God: "You will cause me to know the path of life. Rejoicing to satisfaction is with your face; there is pleasantness at your right hand forever." (Psalm 16:11) Moreover, if we allow Jehovah to direct our steps, he will grant us peace of mind and will help us to gain the victory, no matter how great the odds against us. (John 16:33; Philippians 4: 6, 7) Among other things, "walking by faith" will regularly take us into association with our spiritual brothers and sisters for united Bible study and prayer. —Hebrews 10:24, 25.

14 In effect, "walking by faith" also makes us the companions of Jehovah's faithful servants of the past. The principal one among them was Jesus Christ, "the Chief Agent and Perfecter of our faith." As we strive to "follow his steps closely," what do we find?—Hebrews 12:1-3; 1 Peter 2:21.

15 Jesus shunned involvement in worldly politics and never sought the riches and prestige many were pursuing. Instead, he pointed out that his Kingdom is "no part of this world," and far from being a materialist, he had 'nowhere to lay his head.' (John 6:14, 15; 18:36; Luke 9:57, 58) Al-

13. What does it mean to 'walk by faith'?
14, 15. (a) What was Jesus' attitude toward riches, prestige, and involvement in politics? (b) As revealed in the Scriptures, how did Jesus view God's guidance?



Jesus Christ set us a superb example. Like him, are you "walking by faith"?

though Jesus had a perfect mind, he did not act independently but looked to his heavenly Father for guidance.—John 8: 28, 29.

16 In view of Jesus' example, what can be said about Jehovah's Witnesses today? Well, as advocates of God's heavenly Kingdom, we respect governmental "superior authorities" but maintain neutrality in political affairs. (Romans 13:1-7; Matthew 6:9, 10; John 17:16) Rather than seeking riches and prestige in this world, we 'seek first the Kingdom,' confident that Jehovah will provide the necessities of life. (Matthew 6:24-34; Psalm 37:25) And like Jesus, we 'do not lean on our own understanding' but gratefully accept the guidance of our loving God. (Proverbs 3:5, 6) Certainly, all of this helps us to 'walk by faith.'

16. In the light of Jesus' example, what can be said about the attitude of Jehovah's Witnesses?

### Tests and Blessings

17 In many lands our fellow witnesses of Jehovah must endure unusual inconveniences and tribulations, even brutal persecution, as they 'walk by faith.' Of course, trials of faith appear in a variety of forms. For example, consider the hardships and faithful service of one elderly Ecuadorian brother. He came in contact with the truth at the age of 80, then learned to read and write. He was baptized two years later. Since he lived in the jungle, he had to walk for three hours to reach the Kingdom Hall. His opposed wife would hide his clothes and money to discourage him from attending Christian meetings. But these problems did not overwhelm this faithful brother. He served as a temporary, or auxiliary, pioneer every month for ten years and preached in many villages, often being mistreated by the villagers. However, when pioneers and missionaries later witnessed in those areas, many people approached them and asked for Bible studies. So, good things resulted from the hard work of this zealous brother. He died of cancer at the age of 92 but spent 40 hours in the ministry the very month that he died.

18 We, too, must persevere despite problems and hardships. (Matthew 24:13) If we are to enjoy divine favor, it is vital that we apply the counsel of God, rely on him, and remain separate from the world, its attitudes, and its ways. (Psalm 37:5; 1 Corinthians 2:12; James 1:27) So let us

17. Jehovah's people must endure what as they 'walk by faith'? Please illustrate this.

18. (a) What must we do if we are to enjoy divine favor? (b) What rewards will be ours if we keep "walking by faith, not by sight"?

strive to imitate our Exemplar, Jesus Christ. Let us be self-sacrificing and willing to exert ourselves in Jehovah's glorious service. As we do this, we can confidently look to the fulfillment of our heavenly Father's grand promises to his loyal worshipers. And to what wonderful blessings this will lead in his promised New Order! Above all, "walking by faith, not by sight" will bring us the reward of sharing in the vindication of Jehovah's universal sovereignty.

**Do You Recall?**

- □ What are the dangers of 'walking by sight'?
- □ The experiences of the Israelites furnish what warning for Jehovah's people today?
- □ Instead of pampering ourselves, what do we need to do?
- □ "Walking by faith" means doing what?

# Walk With Confidence in Jehovah's Leadership

"Be courageous and strong. Do not be afraid or suffer a shock before them, because Jehovah your God is the one marching with you. He will neither desert you nor leave you entirely."
—DEUTERONOMY 31:6.

JEHOVAH proved to be a matchless leader when he brought the Israelites out of slavery in Egypt. Not only did he guide them through the wilderness but he also provided their food and drink and gave them flawless instruction. Thus the Levites of Nehemiah's day could say: "You, even you [Jehovah God], in your abundant mercy did not leave them in the wilderness. The pillar of cloud itself did not depart from over them by day to lead them in the way, nor the pillar of fire by night to light up for them the way in which they should go. And your good spirit you gave to make them prudent, and your manna you did not hold back from their mouth, and water you gave them for their thirst. And for forty years you provided them with food in the wilderness. They lacked nothing. Their very garments did not wear out, and their feet themselves did not become swollen."—Nehemiah 9:19-21.

[2] By discipline administered with fatherly kindness, the Divine Teacher taught the Israelites what it meant to be just and righteous. Everything he did was in their best interests. Even when they murmured and rebelled, he was long-

1. How did Jehovah prove to be a matchless leader of the Israelites?

2. Why could Moses urge the Israelites to "be courageous and strong"?

suffering and did not abandon them. Particularly when overwhelming enemy armies confronted them did Jehovah give evidence of skillful leadership and wreak havoc upon the ranks of the attackers. Moses spoke the truth when he encouraged the Israelites with these words: "Be courageous and strong. Do not be afraid or suffer a shock before them, because Jehovah your God is the one marching with you. He will neither desert you nor leave you entirely." (Deuteronomy 31: 1, 6) God would be "marching" with them if they exercised faith. What an incentive for us to walk with confidence in Jehovah's leadership!

### Warnings From the Past

3 Yet, the experiences of the Israelites provide warnings for us. Although they had been free of Egyptian bondage only a short time, they repeatedly sinned against their invisible Leader. While Moses was on Mount Sinai receiving the Law, they showed ingratitude for all that God had done for them. They prevailed upon Aaron to make a golden calf and worshiped it in what Aaron called "a festival to Jehovah." (Exodus 32:1-6) Ten of the 12 spies sent to search out Canaan proved faithless, only Joshua and Caleb urging the people to go on into the land and take it. But Israel did not act with faith in God, who therefore decreed that all males "from twenty years old upward," excluding the tribe of Levi and faithful Caleb and Joshua, would die during a 40-year period in the wilderness. (Numbers 13:1–14:38; Deuteronomy 1:19-40) Surely, all of this should warn us against similar ingratitude and lack of confidence in Jehovah's leadership!

3. Soon after being released from Egyptian bondage, how did the people of Israel show ingratitude and lack of confidence in Jehovah?

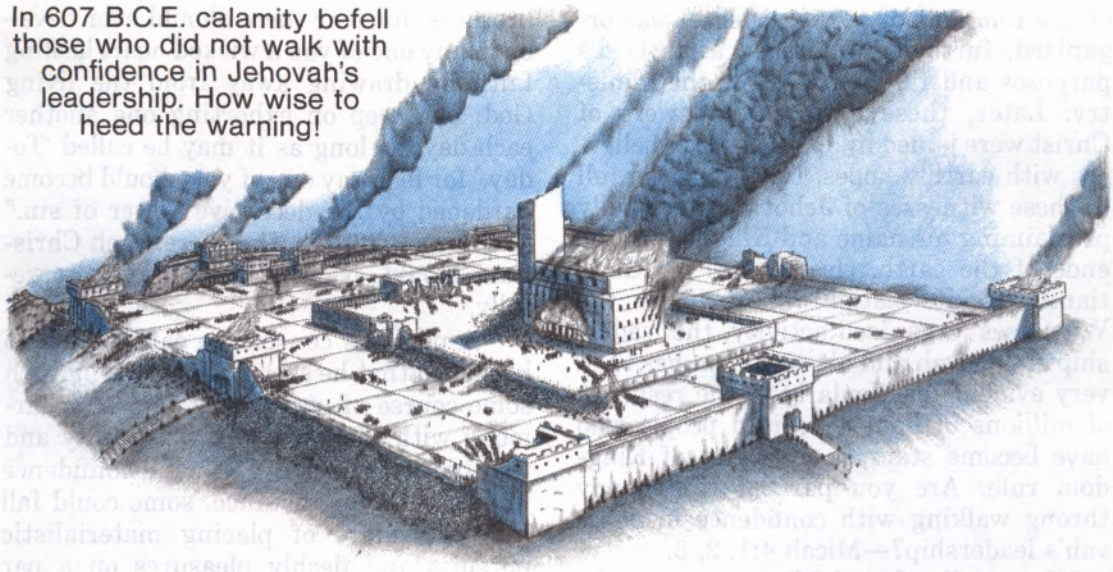
4 Though the Israelites wandered in the wilderness for 40 years, Jehovah did not forsake them. He continued to fight their battles. After the death of Moses and Joshua, God raised up judges to deliver his people from oppressive enemies. But at that time the people of Israel did what was right in their own eyes, and lawless violence, immorality, and idolatry began to abound. (Judges 17:6–19:30) Later, when they wanted a human king so as to be like surrounding nations, Jehovah granted their request but warned them of the consequences. (1 Samuel 8:10-18) However, even the kingship of David's house did not satisfy the people, and ten tribes rebelled in the days of Rehoboam. (1 Kings 11: 26–12:19) More and more, the very idea of having God lead them faded in the minds of the majority. The destruction of Jerusalem and the temple as well as the overthrow of the kingdom of Judah at Babylonian hands in 607 B.C.E. were well-deserved judgments upon a people who had failed to walk with confidence in Jehovah's leadership. What a warning for us!

### Jehovah's Leadership of a New Nation

5 Like the Israelites of old, Jehovah's later servants walked through changing circumstances, but he unfailingly directed them. When Jesus of Nazareth submitted to water baptism in 29 C.E., God provided a Prophet and Leader greater than Moses. As the Messiah, he would lead people out of this wicked world lying in Satan's power. (Matthew 3:13-17; Daniel 9:25; Deuteronomy 18:18, 19; Acts 3:19-23; 1 John 5:19) But what people? Why, those Jews and others who would exercise faith in the

4. How did Israel's history justify the calamity that befell Judah, Jerusalem, and the temple in 607 B.C.E.?

5. What did Jehovah provide in the person of Jesus, and what would Jesus do?



In 607 B.C.E. calamity befell those who did not walk with confidence in Jehovah's leadership. How wise to heed the warning!

Messiah provided by the great heavenly Leader, Jehovah God!

[6] Jesus taught his followers the marvelous truth of God and gave them needed instruction for the ministry. (Luke 10:1-16) Thus when Christ completed his ministry and presented himself as a sacrifice on behalf of sinful mankind, he left behind followers trained to carry on the preaching work and to administer the affairs of the growing organization of those believing in him. During the apostolic period, there was fierce persecution. But Jehovah's hand was with his people, and their hardships were balanced by marvelous increases in the number of believers. (Acts 5:41, 42; 8:4-8; 11:19-21) After Jesus' apostles and their immediate co-workers died, the professed followers of Christ came under the rulership of cruel and arrogant clergymen and kings. (Acts 20:28-30) Since this condition continued for some 15 centuries, it appeared that the light of Bible truth had been extinguished.

[7] Then, however, like 'a voice crying in the wilderness,' came the announcement: 'The Kingdom is at hand!' (Compare Isaiah 40:3-5; Luke 3:3-6; Matthew 10:7.) In the latter part of the 19th century, Jehovah again asserted his leadership and began calling his genuine worshipers out of this wicked world and its Babylonish religious systems. (Revelation 18:1-5) By means of his written Word and the holy spirit, God revealed to his modern-day servants that the year 1914 marked the end of uninterrupted rule by Gentile nations and also the heavenly enthronement of the glorified Jesus Christ, God's choice as King over all mankind.—Luke 21:24; see *1975 Yearbook of Jehovah's Witnesses,* pages 34-37.

[8] Subsequently, a new nation comprised

6. (a) Why were Jesus' followers able to preach and to care for a growing organization? (b) Why did it later appear that the light of Bible truth had been extinguished?

7. When and how did Jehovah again assert his leadership, and what did he reveal to his modern-day servants?

8. (a) Subsequently, what was organized? (b) Jesus' anointed followers have been joined by whom, and how has the leadership of God and Christ become evident?

of the remnant of spiritual Israel was organized, further enlightened as to God's purposes and fully trained for the ministry. Later, these anointed followers of Christ were joined by a multitude of believers with earthly hopes. Now, together, all of these witnesses of Jehovah are joyfully proclaiming his name and Kingdom to the ends of the earth. (Isaiah 66:7, 8; Galatians 6:16; Revelation 7:4, 9, 10) In the Witnesses' organized activity, the leadership of Jehovah and his royal Son has been very evident, particularly in the response of millions of honest-hearted people who have become staunch advocates of Kingdom rule. Are you part of this happy throng walking with confidence in Jehovah's leadership?—Micah 4:1, 2, 5.

9 Eventually, Jesus' followers were to be witnesses of him "to the most distant part of the earth." (Acts 1:6-8; Mark 13:10) Accordingly, Jehovah's Witnesses are now proclaiming the good news of the Kingdom around the earth, and those "rightly disposed for everlasting life" are embracing the truth with joyful hearts. They are becoming part of a worldwide association of spiritual brothers and sisters who have gladly accepted God's leadership and have subjected themselves to theocratic rule. (Acts 13:48; 1 Peter 2:17) Like them, do you have complete confidence that Jehovah God and his King-Son, Jesus Christ, are directing this organization of Kingdom proclaimers?

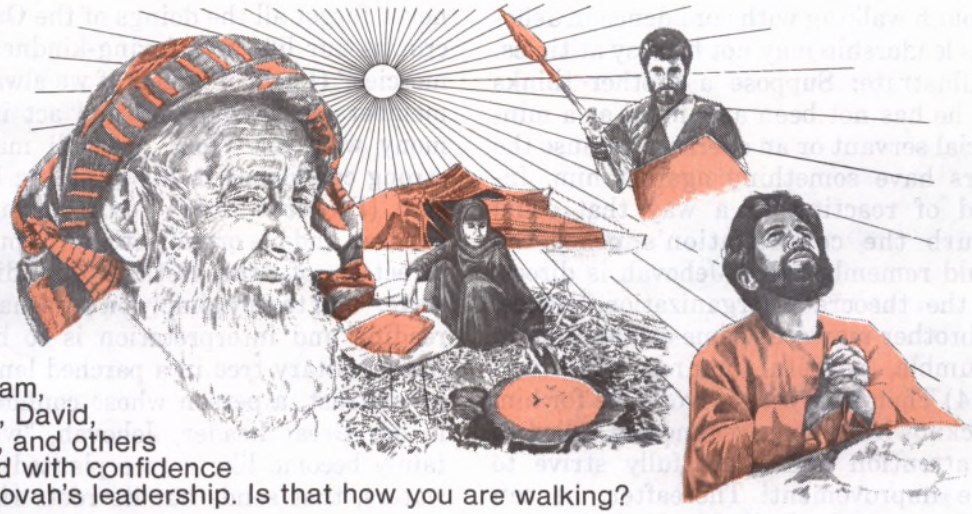
### Guard Against Loss of Confidence

10 Can recipients of all the blessings resulting from Jehovah's leadership fall into the snare of lack of faith and confidence in him? Yes, for we are warned: "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; but keep on exhorting one another each day, as long as it may be called 'Today,' for fear any one of you should become hardened by the deceptive power of sin." (Hebrews 3:12, 13) Therefore, each Christian should examine himself very carefully.

11 A person's conscience can become so hardened that he sees nothing wrong with some course of action that is out of harmony with the spirit of Christianity and that betrays a lack of faith and confidence in Jehovah. For instance, some could fall into the snare of placing materialistic pursuits and fleshly pleasures on a par with or even ahead of their service to God. Others may become immoral or may speak disparagingly of responsible men in the congregation. In the first century C.E., "ungodly men" who had slipped into the congregation were "defiling the flesh and disregarding lordship and speaking abusively of glorious ones" shouldering congregational responsibility. (Jude 4-8, 16) Those false Christians had lost true faith in Jehovah and in his leadership. May that never happen to us!

12 Often coupled with 'disregard for lordship' is an independent and rebellious spirit that ignores the fact that Jehovah is directing his organization. This spirit had dire consequences for Korah and others who challenged the God-given authority of Moses and Aaron. (Numbers 16: 1-35) But what a contrast we find in David! Content to wait on God to rectify

9. What worldwide association has come into existence, and with what attitude toward God's leadership and theocratic rule?
10. What warning should move each Christian to examine himself very carefully?
11. (a) In what ways may a person's conscience become hardened? (b) What happened to some in the first century C.E.?
12. (a) An independent and rebellious spirit ignores what? (b) What contrast was there between Korah and David?



Abraham, Sarah, David, Jesus, and others walked with confidence in Jehovah's leadership. Is that how you are walking?

wrongs, David would not slay his wicked enemy King Saul because he was "the anointed of Jehovah." (1 Samuel 24:2-7) Yes, Jehovah appointed Moses, Aaron, Saul, David, Jesus Christ, and others. Similarly, in God's organization today service appointments are made in harmony with Scriptural requirements and under the direction of Jehovah's holy spirit.—1 Timothy 3:1-13; Titus 1:5-9; Acts 20:28.

13 Since 'it does not belong to man to direct his step,' we should be grateful for Jehovah's leadership. (Jeremiah 10:23) Abraham and his devoted wife Sarah obeyed God and acted with faith. Boaz and Ruth complied with divine arrangements. Yes, and many other faithful men and women gladly accepted Jehovah's guidance. (Hebrews 11:4-38; Ruth 3:1–4:17) Like earlier servants of God, then, we should shun an independent spirit, joyfully cooperate with God's theocratic organization, and walk with complete confidence in Jehovah's leadership.

13. (a) Why should we be grateful for Jehovah's leadership? (b) Like whom should we be walking, and with what attitude?

## Confidently "Throw Your Burden Upon Jehovah"

14 What can help us, as Jehovah's loyal witnesses, to guard against a rebellious spirit? Well, first we need to acknowledge that it is wrong to be rebellious and presumptuously ignore God's direction. (Nehemiah 9:16, 28-31; Proverbs 11:2) We can pray to our heavenly Father as did David, who pleaded: "From presumptuous acts hold your servant back; do not let them dominate me. In that case I shall be complete, and I shall have remained innocent from much transgression." (Psalm 19:13) It will also be helpful to remember how much love Jehovah has shown for us. This ought to increase our love for him and should motivate us to accept his leadership at all times.—John 3:16; Luke 10:27.

15 We must not lose sight of the fact that God is directing his organization,

14. What can help us to guard against a rebellious spirit?

15. What course is recommended if a brother thinks he has not been appointed as a ministerial servant or an overseer because the elders have something against him?

although walking with confidence in Jehovah's leadership may not be easy at times. To illustrate: Suppose a brother thinks that he has not been appointed as a ministerial servant or an overseer because the elders have something against him. Instead of reacting in a way that could disturb the congregation's peace, he should remember that Jehovah is directing the theocratic organization. Hence, the brother may seek some explanation in a humble, peaceful manner. (Hebrews 12:14) Then how wise it would be for him to acknowledge any weaknesses called to his attention and prayerfully strive to make improvement! Thereafter, he can leave matters in God's hands, in keeping with the words: "Throw your burden upon Jehovah himself." (Psalm 55:22) In time and as we qualify spiritually, Jehovah is sure to give us plenty to do in his service. —Compare 1 Corinthians 15:58.

[16] Even if we have suffered some real wrong at the hands of a brother or a sister, would that give us just cause to stop associating with the congregation? Would we thus be justified in ceasing to render sacred service to Jehovah? No, for such a course would be one of unfaithfulness to God and ingratitude for his leadership. It would also indicate that we did not love our loyal fellow believers earth wide. (Matthew 22:36-40; 1 John 4:7, 8) Moreover, if we were to break our integrity to Jehovah, that would give Satan a basis for taunting God—something we surely do not desire! —Proverbs 27:11.

[17] So, then, let us 'bless Jehovah and never forget all the doings of the One who crowns our life with loving-kindness and mercies.' (Psalm 103:2-4) If we always remember our loving God and act in harmony with his Word, we will maintain strong confidence in his unfailing leadership. (Proverbs 22:19) To turn away from Jehovah and his organization, to spurn the direction of "the faithful and discreet slave," and to rely simply on personal Bible reading and interpretation is to become like a solitary tree in a parched land. But in contrast, a person whose confidence is in our Great Leader, Jehovah, "will certainly become like a tree planted by the waters, that sends out its roots right by the watercourse; and he will not see when heat comes, but his foliage will actually prove to be luxuriant." Moreover, "in the year of drought he will not become anxious, nor will he leave off from producing fruit" to God's glory. (Matthew 24:45-47; Jeremiah 17:8) That can be your blessed experience if you resolutely continue to walk with confidence in Jehovah's leadership.

16. Even if we have suffered some real wrong inside the congregation, what course should we not take, and why?

17. (a) What should help us to maintain our confidence in Jehovah's leadership of his organization? (b) What will be the experience of those who continue to walk with confidence in Jehovah's leadership?

**Can You Answer?**

- In what ways did Jehovah prove to be a matchless leader of the Israelites?
- As to God's leadership, ancient Israel provides what warnings?
- Over whom is Jehovah exercising leadership today?
- What can help us to guard against loss of confidence in Jehovah's leadership?
- Even if we suffer some wrong inside the congregation, what attitude should we have toward Jehovah's leadership?

# Kingdom Proclaimers Report

## Search for the Truth Rewarded

THE Bible tells us to "search for Jehovah, . . . call to him." (Isaiah 55:6) Solomon was informed by Jehovah: "If you search for [Jehovah], he will let himself be found by you." (1 Chronicles 28:9) A young girl in Finland searched for the truth about Jehovah and was richly rewarded.

She belonged to the State Church of Finland and attended Confirmation School, hoping that she would find the truth about God. She was disappointed, however. They did not read the Bible very much in school. In fact, the priest warned her *not* to read it, as it would upset her mental balance.

Nevertheless, she started to read the Bible after finishing the school. She also went to church, but she found no contentment there. Then she went to the Pentecostal Church where she "entered the faith." They prayed for her and told her that she had now gained faith. But she did not feel any closer to God than she had previously felt.

She wrote to the "Gang and Street Service Center" for help, but they gave her only a phone number. When she called, the phone was answered by a Methodist who said a prayer for her and told her that it did not matter which church she attended as long as she did not join Jehovah's Witnesses or the Mormons!

She attended the People's Mission and was given tracts to distribute entitled *Jehovah's Witnesses, the Deception of the Time of the End.* This still did not satisfy her search for the truth or give her a purpose in life.

Then she visited her aunt who shocked her by telling her that she believed that Jehovah's Witnesses were teaching the truth. The aunt calmly read scriptures from the Bible that proved it was God's purpose to make this earth a paradise, and she gave her the book *The Truth That Leads to Eternal Life.* The girl read the book with the purpose of finding fault with it—to disprove it—but instead she soon realized that it contained the truth, showing her the purpose in life for which she had been searching. She wrote to the publishers for other books and asked for someone to visit her. Only two days later, two pioneer sisters arrived at her doorstep. A Bible study was arranged and the girl started attending meetings at the Kingdom Hall, where she was deeply impressed and touched by the loving atmosphere that existed there. She continued her Bible study, was baptized a year later, started to pioneer, and attended the Pioneer Service School. "At last I can be happy," she said. Her search for the truth was rewarded.

Similar experiences have been repeated thousands of times during 'the conclusion of this system of things,' when Jesus, the Fine Shepherd, is gathering his "other sheep" as foretold in John 10:16. (Matthew 24:3) Happy, then, are those who search for the truth of the Bible and whom God rewards. —Matthew 7:7.

# How Priceless Your Friendship, O God!

As told by Daniel Sydlik

LIFE for me began on a farm near Belleville, Michigan, in February 1919. A midwife assisted at my birth, since my immigrant mother considered a doctor unnecessary. "Why go to hospital? I not sick," she would say in her broken English to anyone asking where the child would be born.

Times on the farm were hard. In search of a better life our family moved to Detroit. Not long after that, Dad became ill and died when I was about three. He had been actively associated with the International Bible Students, known today as Jehovah's Witnesses.

Mother was now left with six children and debts to pay. She had opposed Dad's religion bitterly, but after his death she turned to the Bible to find out why it had so fascinated him. A number of years later she also became one of Jehovah's Witnesses.

After Dad died, Mother worked as a waitress at night and cared for the family during the day. This continued until she remarried several years later. My stepfather argued successfully that the best place to rear children was in the open countryside and not in some overcrowded concrete jungle.

A farm of 55 acres (22 ha) was purchased near Caro, Michigan. When we arrived in the spring of 1927, the orchards were ablaze with blossoms. The air was sweet with the fragrance of wild flowers, and trees were in bloom. There were swimming holes, trees to climb, and animals to play with. Life here was wonderful! Nothing like the city. However, country life was difficult for Mother. It was pioneering at its roughest—no running water, no inside plumbing, no electricity.

Winters were long and severe. We children slept in the attic, where snow would often sift through the shingled roof and literally cover the beds. In the morning it would be sheer torture to put on ice-cold pants that at times were frozen stiff. The barn chores had to be done before breakfast. Then came the hike through the woods to the school, which had but one classroom where eight grades were taught by one teacher.

### Spiritual Beginnings

Mother had genuine love for God and that greatly influenced us children. She would say in Polish: "God has given us a beautiful day." We kids would go outside to find out what she was talking about —only to find it raining. To Mother everything that happened was in some way

because of God. When a new calf was born or when the chickens laid their eggs or when the snow fell, it had something to do with God as far as she was concerned. God was responsible for these good things in some way.

Mother was a believer in prayer. Prayer was a must for us at mealtimes. "Dogs wag their tails when you feed them. Are we less appreciative than dogs?" she would say. She also wanted us to say our prayers before we went to bed. Since none of us knew the Lord's Prayer in English, she would have us kneel and recite the words in Polish after her.—Matthew 6: 9-13.

Those were the days long before television. After sunset, there was little to do but go to bed. Mother encouraged us to read. She read her Bible by a kerosene lamp. And we youngsters would read publications obtained from traveling ministers of the International Bible Students, such as *The Harp of God, Creation,* and *Reconciliation.* Thus a friendship with God began to be cultivated.

In the early 1930's some Bible Students from Saginaw, Michigan, visited and encouraged us to preach to others. But since there was no organized Bible study group or congregation nearby, our preaching efforts were negligible. Our spiritual growth for the most part lay dormant.

Because of the depression of the 1930's, it was necessary for me to leave home and find work in Detroit. The farm was heavily mortgaged, and it was my desire to bring us out from under that burden. Detroit, however, was then a city of breadlines. Thousands of men stood in lines, sometimes all night, huddled over wood and charcoal fires, trying their best to keep warm until the employment offices opened their doors. I was fortunate to get a job in an auto factory.

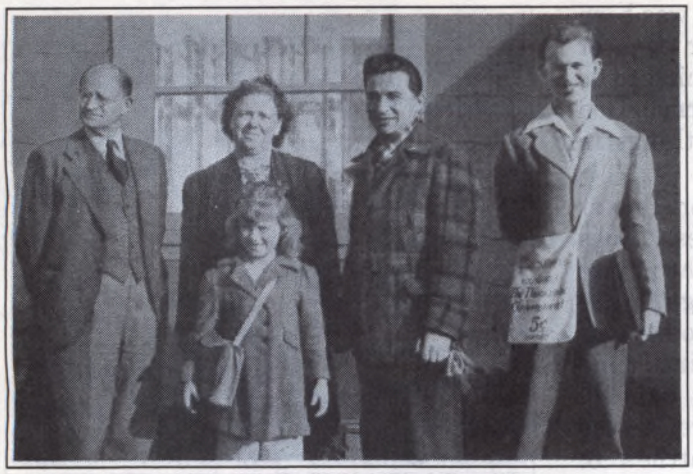
Olive Perkins was an inspiration to me

**Spiritual Development**

It was not until the latter part of that decade, when I was in Long Beach, California, that my spiritual interest was rekindled in a productive way. An invitation to a public talk was handed to me. That Sunday I attended my first meeting at a Kingdom Hall. There I met Olive and William (Bill) Perkins, wholesome people with a priceless relationship with Jehovah God.

Sister Perkins was a remarkable teacher of God's Word, using her Bible as skillfully as a surgeon uses his knife. She would lay her big King James Version Bible on her left arm, lick the thumb of her right hand, and flip the pages from verse to verse. The people were fascinated by her skill and by what they were learning from the Bible. She was instrumental in bringing many people to an understanding of God's purpose. Working with her in the ministry was an inspiration. It encouraged me to take up the full-time pioneer ministry in September 1941.

Sister Wilcox was another one who helped me. She was a tall, dignified, white-haired woman in her 70's who wore her hair swept up neatly on her head, climax-



The Boyd family helped work the territory in San Pedro, California

ing in a bun. Her costume was always topped with a lovely wide-brimmed hat. In her neatly tailored, ankle-length dress she looked special, like someone who had just stepped out of the 1880's. Together we preached in the business districts of Long Beach.

Managers were instantly impressed at the sight of Sister Wilcox. And with a certain anxious enthusiasm they would invite her into their offices. I would tag along. "What is it?" they would ask with a sense of respect. "May I help you?"

Without hesitation Sister Wilcox, with the perfect English of a professor at her command, would reply: "I am here to tell you about the old whore of Revelation who is riding the beast." (Revelation 17:1-5) Managers would wince and adjust themselves in their seats, wondering what was coming next. She would paint them a vivid picture of the end of this system of things. The reaction was almost always decisive. They wanted whatever she had. Daily we would place literally cartons of literature. My job was to play the phonograph whenever she asked for it to be played, and to be as fearless and as courageous as possible when she was speaking.

### New Assignments

An envelope from the Watchtower Society always charged me with excitement. It was such an envelope, received in 1942, that contained an assignment to serve as a special pioneer in San Pedro, California. There Bill and Mildred Taylor opened their home to me. It took great self-discipline to work alone in the field ministry day after day. But it drew me close to Jehovah, so that I really felt his friendship. Then the Society sent Georgia and Archie Boyd, along with their son and daughter, Donald and Susan, to help work the territory. The Boyds lived in an 18-foot (5.5-m) trailer with all their supplies and belongings.

Another envelope from the Society arrived for us! Chills ran up and down our spines as we read of our new assignment —Richmond, California, just to the north of San Francisco. Despite the improbability that our old car and trailer would ever make it, we packed and started out. We looked like gypsies on the move, repairing the engine and patching tires on the way. When we finally arrived in Richmond, the rain was falling in sheets.

World War II was by now in full swing. The Kaiser shipyards were in mass production building "Liberty Ships," as they were called. Our job was to preach to the people who had flocked here to work. From early in the morning to late at night, we talked about the Kingdom, often returning home hoarse from speaking so much. Many Bible studies were started. These shipyard workers were generous and hos-

At the 1946 "Glad Nations" convention with fellow Witnesses recently released from McNeil Island prison

pitable people who supplied our every need. The territory actually supported us without our having to take up secular part-time jobs.

### Prison Experiences

Young men were being drafted into the armed forces. My fleshly brothers, who were not Witnesses, had volunteered and were serving in the paratroops and the engineering corps. I applied for exemption as a minister conscientiously opposed to war. The Draft Board refused to recognize my ministerial status. I was arrested, tried, and on July 17, 1944, sentenced to three years of hard labor at the McNeil Island Federal Penitentiary in Washington State. In prison I learned that Jehovah's friendship lasts forever.—Psalm 138:8, *The Bible in Living English.*

For a month I was kept in the county jail in Los Angeles, awaiting transfer to McNeil Island. First impressions of prison life are hard to forget, how inmates shouted obscenities at the guards and at us as we were brought in. Or how the guards ordered: "Watch the gates!" The rumbling sound of the electric gates rolling shut resembled sounds of thunder in the distance. As the gates closed one by one, the sound would draw ever closer until one's own gate would quiver and roll shut with a clashing clang! There was that trapped feeling and a wave of fear. I quickly prayed to God to help me, and almost instantly a warm peaceful glow swept over me, an experience I will never forget.

On August 16, along with a group of other prisoners, I was handcuffed and chained. Then, under the watchful eye of an armed police force, we were escorted through the noon crowd of Los Angeles onto a bus and then transferred to a prison train for McNeil Island. Those prison chains filled me with joy, for they linked me to the company of Christ's apostles who were also chained for keeping their integrity.—Acts 12:6, 7; 21:33; Ephesians 6:20.

While I was being booked into McNeil prison, an official behind a desk asked me: "Are you a J.W.?" That caught me by surprise, for it was the first time I had heard the term "J.W." But it soon dawned on me what he was talking about, so I said, "Yes!"

"Step over there," he said. I was surprised to hear him ask the man directly behind me the same question: "Are you a J.W.?" The man quickly replied, "Yes!"

"You big liar!" the officer said, laughing. "You don't even know what a J.W. is." I learned later that the man was a hardened

criminal with a prison record as long as his arm. "J.W." stood, of course, for "Jehovah's Witness," and that he was not.

It was late, and a guard ushered me through the dark to my bunk. It was hard to believe that I was in a federal prison hundreds of miles away from home or from anyone I knew. Just then I saw someone coming toward me in the dark. *"Shhh!"* he said as he sat next to me on the bunk. "I'm a brother. The grapevine had it that a Witness would be coming." He introduced himself and offered words of encouragement, telling me about the group *Watchtower* study that was permitted within the prison on Sunday afternoons. It was against the rules to be out of one's bunk once the lights were out, so he stayed only briefly. But in those few moments, I felt the precious friendship of Jehovah manifesting itself through his dedicated servant.

Highlights of my prison stay were the periodic visits of A. H. Macmillan from the Society's headquarters in Brooklyn. He was a "Barnabas," an encourager, if ever there was one. When he came we were allowed to have the mess hall, and all of us Witnesses and many other prisoners would crowd in to hear him. He was a fantastic speaker, and even prison officials enjoyed listening to him.

We organized the cellblocks and dormitories into preaching territory. Systematically we preached the Kingdom good news in these areas as we had in a city block before we were imprisoned. The reception was mixed and difficult to predict. But there were hearing ears. Bank robbers and others, including prison guards, turned to Jehovah and were baptized. I still rejoice when I recall such experiences.

### Moves That Shaped My Life

Early in 1946, with the war ended, I was released from prison. Awaiting me was another envelope from the Society! My next special-pioneer assignment would be Hollywood, California! The city of make-believe. Talk about challenges! There were times when it would have been easier to sell refrigerators to Eskimos than to get these people to study the Bible. Yet, slowly but surely, "sheep" of the Lord were found.

While attending the "Glad Nations" international convention in Cleveland, Ohio, in August 1946, Milton Henschel, secre-

A Sunday morning broadcast over WBBR

tary to Nathan Knorr, the then president of the Watchtower Society, stopped me and asked: "When are you coming to Bethel, Dan?" I told him I was happy pioneering. "But we need you at Bethel," he said. After a few more words, I ran out of excuses. I loved California and dreaded the thought of living in New York. But I remember saying to myself, 'Dan, if Jehovah wants you in Brooklyn, then Brooklyn it is.' So on August 20, 1946, I began my service at Bethel, the Brooklyn headquarters of Jehovah's Witnesses.

For years I worked in the Brooklyn factory bindery doing a variety of physically demanding jobs. Eventually I was sent to the Subscription Department, which offered a new direction. Then came mental challenges, such as writing radio scripts and broadcasting for the Society's radio station WBBR. I also worked in the Writing Department for 20 years, trying to meet its high standards. In the meantime, there were appointments to the Pennsylvania and New York corporations of the Watchtower Society, recording sessions for dramas, speaking assignments at district and international conventions, and a host of other privileges of service too numerous to mention.

Then in November 1974, another envelope arrived. This one contained an unbelievable, unthinkable assignment. I was invited to serve as a member of the Governing Body of Jehovah's Witnesses. I felt totally inadequate and humbly grateful. Some ten years have gone by since that appointment, and the feelings are still the same.

The passing years have been enriched by human relationships with dedicated and devout men who loved Jehovah more than life itself—men such as Judge Rutherford, whom I had the privilege to meet in his home in San Diego, California. It was also my privilege to work side by side with other such men, including Hugo Riemer, Nathan Knorr, Klaus Jensen, John Perry, Bert Cumming, and a host of others who were spiritual giants, "big trees of righteousness."—Isaiah 61:3.

And to be privileged to see Jehovah's organization grow from a mere handful of 50,000 Kingdom publishers earth wide to nearly three million is no small honor. It is thrilling to have witnessed the growth of the publishing from just a few printing facilities to dozens of factories supported by 95 branches declaring the good news in 203 lands of the earth. The changes and adaptations in technology and computerization have been nothing short of awesome. Witnessing all of this, one cannot help but repeat the words of Matthew 21:42: "From Jehovah this has come to be, and it is marvelous in our eyes."

It has been a rich and rewarding life, to say the very least. Somewhere along the way time was found to get married to a lovely girl from Hebburn, England. Marina, my wife, is a God-sent support. How true the words of Proverbs 19:14: "The inheritance from fathers is a house and wealth, but a discreet wife is from Jehovah."

Throughout life's experiences, like an encircling shelter, there has been the ever-sustaining power of God's friendship. Meditating on Jehovah's Word, reflecting on its meaning, and searching for insight and understanding have filled my waking hours with spiritual riches and contentment. Even at this very moment, sheer joy overwhelms me when I read the psalmist's words: "Happy the nation that has Jehovah for its God, the people that he chose as his estate! Our souls are waiting for Jehovah; he is our help and our shield; for our hearts are glad in him because we have confidence in his hallowed name. Let your friendship be over us, Jehovah, as we rest our expectations on you."—Psalm 33: 12, 20-22, *By.*

# A Doubly Joyous Occasion

MARCH 3, 1985, was a doubly joyous occasion, especially for the 42 students of the 78th class of the Watchtower Bible School of Gilead. It was not only graduation day —reason enough to be joyous—but also the first time that a Gilead graduation was held at the new Brooklyn Assembly Hall, dedicated only the day before.

By 10:00 a.m., the 2,400-seat hall was filled by a capacity crowd consisting of the graduating students, their families and friends, and, for the first time in many years at a Gilead graduation, the entire Brooklyn Bethel family. The air was charged with excitement. And the conversation was dominated by comments on how beautifully the brothers had remodeled the hall. It was very evident that no one was holding back the joy and gratitude with which his heart was overflowing.

Promptly at 10:00 a.m., Theodore Jaracz, chairman for the day, called the audience to order. He drew a thunderous round of applause when he simply remarked: "It's fine to be here, isn't it?" Clearly, he struck a responsive chord with those words.

The topic of happiness appeared to be much on the minds of the speakers for the day. George Gangas of the Governing Body spoke on the subject "Enjoy Happiness in the Missionary Field—How?" He told the graduating students that as Jehovah used the angels in the past, "Jehovah will use you to deliver people from bondage in Satan's prison." Imagine the happiness that will bring them! Then Daniel Sydlik advised the students to "take along a close friend" as they go to their foreign assignments. The Bible is that friend. They can depend on it in their hour of need, he told them. It is so powerful that only a sentence, or even a word, from it is at times enough to help someone. Read it and listen to it daily, he exhorted the students, and help others to do the same.

Elaborating on the theme of happiness, Robert Wallen of the Bethel Home Committee urged the students to maintain the "Here I am! Send me" attitude, and Joel Adams of the Service Department Committee told the class: "To enjoy happiness in its fullest measure, we must be completely devoted to doing God's will. The two are inseparable."

The students also received some parting counsel from their two instructors. Ulysses Glass reminded them that "missionary life is not all going to be sunshine and light." Recounting the prophetic drama of Elijah and Elisha, he urged them to imitate the modern-day Elisha class and stick to their work to the finish. Jack Redford surprised everyone by saying: "Last year I met a man who had not made a mistake in 4,000 years." He was referring to an *Egyptian* mummy in a museum. The point, of course, was that only dead men do not make mistakes. But when we are confronted with our mistakes, do we act like Saul, who tried to justify his errors, or like David, who readily admitted his? Thought-provoking questions indeed!

The final speaker of the morning was the president of the Watchtower Bible School of Gilead, F. W. Franz. Calling the establishment of Gilead School "a magnificent exemplification of faith," he recounted how the school has spearheaded the work of proclaiming the Kingdom good news worldwide. Now the 42 students of the 78th class have the privilege of going forth to 14 lands to assist in this grand work.

After receiving their diplomas, one of the students, Gordon Grant, came forward and read a letter of appreciation from the class. "We came as needy men and women, although we didn't realize it at the time," he said. "Today, at the end of just five months, we are leaving rich and full." They are resolved to put their training and spiritual riches to good use in their new assignments.

The afternoon program began with the students participating in an abbreviated *Watchtower* Study conducted by Calvin Chyke of the Factory Committee. Then the students put on a spirited revue of experiences and musical numbers, highlighting what they had learned simply through observation and association with the Bethel family and others. Finally, they enacted a touching Bible drama, based on the eventful account of Joseph and his brothers. There were many moist eyes in the audience.

As the chairman brought the day's proceedings to a close, everyone in attendance wholeheartedly agreed that it had been fine for them to be there. Yes, it had been a day filled with spiritual good things—a doubly joyous occasion!

# Subjecting Ourselves to Jehovah by Dedication

"WE KNOW we originate with God, but the whole world is lying in the power of the wicked one." With that statement the apostle John establishes an unwelcome truth for most people, namely, that the whole world lies in the power of "the evil one," Satan. However, Satan "does not fasten his hold" on those who originate with the true God, Jehovah. Thus the whole human family must find itself either under Satan's rule or under Jehovah's rule. It is a matter of personal choice. To whom will you submit yourself? To Satan or to Jehovah?—1 John 5:18-20; *New International Version; Today's English Version.*

Now more than ever is the time for each one to choose. (Luke 21:31, 32) Jesus showed that there can be no in-between position, or sitting on the fence. He stated, "He that is not on my side is against me, and he that does not gather with me scatters." (Matthew 12:30) How can we be sure that we are gathering with Christ? So many divided and diverse religions claim to be Christian, to be "saved" and "born again," that these very terms have been cheapened. (Matthew 19:16-26; John 3:3; 10:9) The guideline is: Do we believe and proclaim what Jesus believed and proclaimed? As a Jew, he certainly did not try to glorify himself by teaching a mystifying Trinity doctrine. (John 14:28; 17:1-5) But he did proclaim a clear message, that of God's Kingdom. Conscious of his commission, Jesus said: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth."—Luke 4:43.

### "Let It Be, This Time"

Before Jesus started his public ministry of announcing God's Kingdom, he took a vital step that serves as an example for all those who, like him, would subject themselves to his Father. Matthew's account tells us: "Then Jesus came from Galilee to the Jordan to John, in order to be baptized by him." When John protested that he was the one who should be baptized, Jesus' reply was: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." —Matthew 3:13-15.

Having set the example in "all that is righteous" by immersion in the Jordan, Jesus could later give the command to his disciples: "Go therefore and make disciples

of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matthew 28:19, 20) Among other things, this step of baptism would serve to identify those who have opted for submission to the true God, Jehovah, in place of submission to Satan. During the past service year (September 1983–August 1984) nearly 180,000 people worldwide indicated their choice by water baptism. They showed that they prefer Jehovah's sovereignty to that of Satan.—Proverbs 27:11.

### Decision Based on Knowledge

Likewise this year many thousands are contemplating the step of baptism during the "Integrity Keepers" Convention that will be held in many locations worldwide. Before reaching this point of baptism, all candidates have carefully reviewed with congregation elders the Bible's principal doctrines and guidelines for Christian conduct to make sure they really qualify for baptism. Thus the decision to be baptized is by no means a sudden emotional reaction. Rather, each one has 'proved for himself the good and acceptable and perfect will of God' and wishes to submit to that will. —Romans 12:2.

At the close of the convention baptism talk, the baptism candidates will be in position to answer with depth of understanding and heartfelt appreciation two simple questions that serve to confirm that they recognize the implications of following Christ's example. The first question is:

**On the basis of the sacrifice of Jesus Christ, have you repented of your sins and dedicated yourself to Jehovah to do his will?**

The second is:

**Do you understand that your dedication and baptism identify you as one of Jehovah's Witnesses in association with God's spirit-directed organization?**

Having answered *yes* to these questions, candidates are in a right heart condition to undergo Christian baptism.

**Since June 1984, a total of 808 "Kingdom Increase" Conventions of Jehovah's Witnesses have been held around the earth. The overall attendance reported was 5,002,684. Of these 63,556 were baptized.**

### Proper Decorum

Sometimes questions are raised about proper dress for those being baptized. Certainly modesty should prevail in the type of bathing suit used. This is important today when fashion designers seem to want to flaunt sexuality and achieve almost total nudity. Another factor to take into account is that some suits that appear modest when dry are less than that when wet. No one getting baptized would want to be a cause for distraction or stumbling at an event as serious as baptism.—Philippians 1:10.

In the past, some have gone to extremes in giving costly gifts and holding large parties for newly baptized persons. Baptism is an occasion for great joy that can be shared, but perhaps a word of caution is appropriate here. The Bible states: "Better

## In Our Next Issue

- **Popular Misconceptions About the Bible**
- **How to Make Your Bible Reading Fruitful**
- **Finding Joy in a Trouble-Filled World**

is the end afterward of a matter than its beginning." (Ecclesiastes 7:8) Baptism is a beginning—the beginning of the Christian race for salvation to life. Certainly no lengthy record of faithful service has yet been established. So why cause the newly converted ones to feel unduly self-important?—Compare 1 Timothy 3:6.

What does the Bible record say took place after three thousand were baptized at Pentecost 33 C.E.? "They continued devoting themselves to the teaching of the apostles and to sharing with one another, to taking of meals and to prayers." They concentrated on spiritual things and shared hospitality with one another. (Acts 2:41, 42) Baptism is a time for meditation and sober thought. We are joyful to see our Bible students take this essential step. And our decorum at the baptism site should indicate to onlookers that a vital decision has been made—to submit to God as the Sovereign Lord and, as a witness for Jehovah, to be no part of the world that lies "in the power of the wicked one."—1 John 5:19; Matthew 4:10.

# Questions From Readers

■ **Are there things that we should avoid saying when we pray to Jehovah?**

Yes, there are. We should avoid saying things in our prayers that sound overly familiar and suggest to others (in public prayers) that we are being disrespectful. Such expressions as "Good afternoon, Jehovah" and "Give our love to Jesus" are not fitting, nor are humorous comments or even jokes in our prayers. Why?

For one reason, when such expressions are used in public prayer, they are likely to shock or offend those listening. (Romans 14:21) But there is a deeper reason why like expressions should be avoided, even in our private prayers. These are expressions that we use in conversation between equals. When used in prayer, they suggest a lack of reverence and respect, and they give the impression that the one thus praying has forgotten his total insignificance in comparison with Jehovah.—Genesis 18:27; compare Luke 18:9-14.

It is true that Christians are encouraged to develop a close relationship with Jehovah. We love him and he is our heavenly Father. (Matthew 6:9; 22:37) In fact, some humans may be called his friends. (James 2:23) Additionally, we are invited to speak to Jehovah with freeness of speech and to express our deepest thoughts and most intimate problems to him.—Psalm 55:1, 2; Philippians 4:6; Hebrews 4:16; 1 John 3:21, 22.

Nevertheless, Jehovah demands a proper attitude from those who approach him. He said: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." (Isaiah 66:2) Earnestness of heart is also a requirement. "Come back to me with all your hearts," Jehovah said to his people. (Joel 2:12, 13) Before him we have no claim of merit, no reason to presume, no right to demand.

The Bible gives this further counsel to those who pray to Jehovah: "Let men fear him. He does not regard any who are wise in their own heart." "The desire of those fearing him he will perform, and their cry for help he will hear, and he will save them." (Job 37:24; Psalm 145:19; see also Psalm 39:5, 12.) Hence, while Jehovah is always ready to listen to our prayers, the way we address him should show our sense of our own unworthiness, as well as our great respect for him. Any other approach would suggest presumptuousness, lack of humility, or lack of seriousness.

Sometimes children in their prayers use very familiar expressions that cause even their parents to smile. Such expressions are an appealing demonstration of childish innocence and show how real Jehovah is to them. Nevertheless, adults, with their greater realization of what is involved, should avoid levity. They ought to approach Jehovah earnestly, reverently, humbly, with dignity and seriousness.—1 Corinthians 13:11.

# The "Integrity Keepers" Convention Is at Hand

A rewarding four days of Bible instruction awaits you at the "Integrity Keepers" Convention of Jehovah's Witnesses beginning this month. By means of instructive discourses, interviews with experienced ministers, and practical demonstrations, vital Christian guidance will be provided.

Be there for the opening session at 1:30 Thursday afternoon. The chairman's address, "Let Integrity Safeguard Us," highlights the convention theme and will whet anticipation for the whole four-day program. Also, in the opening session you will receive what will prove to be long-lasting assistance to reason with others from the Scriptures.

On Friday morning, there will be the dramatic presentation *Your Future—A Challenge*. This will be a real encouragement to young ones. No doubt you will appreciate so much what you receive on Friday that you will be eager to share it with others in the community.

Saturday's program is filled with practical instruction for Christian living. What it means to keep your eye simple and how a checkup can be made of your figurative heart will be explained. The day's concluding presentation, "Integrity to Truth in a Godless World," will provide you with something beautiful that not only will be a treasure to you but also should make a tremendous impact on our activity in the field ministry.

The program on Sunday, the final day, will highlight the full-costume dramatic presentation *Fear God, Turn Away From Bad,* as well as the public talk, "God's Times and Seasons—To What Do They Point?" Truly an instructive, thrilling four-day program! BE THERE!

**Since over a hundred conventions are scheduled in the United States alone, there will be a convention not far from your home. Check with Jehovah's Witnesses locally for the time and place of the one nearest you.**