November 15, 1990

The Watchtower

Announcing Jehovah's Kingdom

Can the poor afford to be HONEST?

The Watchtower®
Announcing Jehovah's Kingdom

November 15, 1990
Vol. 111, No. 22

In This Issue

Can the Poor Afford to Be Honest?	3
How to Meet the Moral Challenge of Being Poor	5
Denials in the Courtyard	8
"The Greatest of These Is Love"	10
True Love Is Rewarding	15
"Pray for One Another"	21
Stand Fast in Christian Freedom!	23
Unity Certain Through Christ	24
Press On Toward the Goal!	25
Maintain Faith in God and Christ	26
"In a Triumphal Procession"	27
Insight on the News	28
Bountiful Harvest Brings Joy in Taiwan	29

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 WEEKS OF

December 24: "The Greatest of These Is Love." Page 10. Songs to Be Used: 35, 140.

December 31: True Love Is Rewarding. Page 15. Songs to Be Used: 44, 114.

Average Printing Each Issue: 13,950,000

Now Published in 108 Languages.

Semimonthly Languages Available by Mail: Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Czech, Danish,* Dutch,* Efik, English* (also Braille and cassettes†), Finnish,* French,* German,* Greek,* Hiligaynon, Hungarian, Igbo, Iloko, Italian,* Japanese,* Korean, Malagasy, Maltese, Norwegian, Polish, Portuguese,* Rarotongan, Romanian, Russian, Samoan, Sepedi, Sesotho, Shona, Slovak, Spanish,* Swahili, Swedish,* Tagalog, Thai, Tsonga, Tswana, Twi, Ukrainian, Xhosa, Yoruba, Zulu

Monthly Languages Available by Mail: Albanian, Armenian, Bengali, Bicol, Bislama, Bulgarian, Croatian, Fijian, Greenlandic, Gujarati, Gun, Hausa, Hebrew, Hindi, Hiri Motu, Icelandic, Kannada, Macedonian, Malayalam, Marathi, New Guinea Pidgin, Niuean, Pangasinan, Papiamento, Samar-Leyte, Sango, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Sranan Tongo, Tahitian, Tamil, Telugu, Tongan, Turkish, Tuvaluan, Urdu, Venda, Vietnamese

* Study articles also available in large-print edition.

† Outside the United States and Canada, write U.S. office concerning certification for the blind and visually impaired.

Subscription requests should be sent to Watch Tower at the appropriate address below.

America, United States of, Wallkill, N.Y. 12589
Australia, Box 280, Ingleburn, N.S.W. 2565
Bahamas, Box N-1247, Nassau, N.P.
Barbados, Fontabelle Rd., Bridgetown
Canada L7G 4Y4, Box 4100, Halton Hills (Georgetown), Ontario
England NW7 1RN, The Ridgeway, London
Germany, Federal Republic of, Postfach 20, D-6251 Selters/Taunus 1
Ghana, Box 760, Accra
Guyana, 50 Brickdam, Georgetown 16
Hawaii 96819, 2055 Kam IV Rd., Honolulu
Hong Kong, 4 Kent Road, Kowloon Tong
India, Post Bag 10, Lonavla, Pune Dis., Mah. 410 401
Ireland, 29A Jamestown Road, Finglas, Dublin 11
Jamaica, Box 180, Kingston 10
Japan, 1271 Nakashinden, Ebina City, Kanagawa Pref., 243-04
Kenya, Box 47788, Nairobi
Liberia, P.O. Box 10-0380, 1000 Monrovia 10
New Zealand, P.O. Box 142, Manurewa
Nigeria, P.M.B. 1090, Benin City, Bendel State
Philippines, Republic of, P.O. Box 2044, 1099 Manila
South Africa, Private Bag 2067, Krugersdorp, 1740
Trinidad and Tobago, Rep. of, Lower Rapsey Street & Laxmi Lane, Curepe
Zambia, Rep. of, Box 21598, Kitwe
Zimbabwe, 35 Fife Avenue, Harare

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

Would you welcome more information or a free home Bible study? Please write Watch Tower, using the appropriate address above.

This is part of a worldwide Bible educational work that is supported by voluntary donations.

© 1990 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved. Frederick W. Franz, President

The Watchtower (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., 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.*** Printed in U.S.A.

CAN THE POOR AFFORD TO BE HONEST?

Amelia was only 29 days old when her grandmother brought her to the doctor. Amelia's mother could not make the trip, for she was sick at home with the other four children. Father was somewhere else looking for work. The doctor examined the infant. There were signs of malnutrition, not unusual in West Africa. But the main problem was cellulitis. Amelia's tiny chest festered with a massive infection. As the doctor handed a prescription to the grandmother, she asked: "How much will this medicine cost?" "Four to five dollars," he replied. Grandmother groaned. She did not have even two dollars to pay the consultation fee. "Where in the world are we going to get this kind of money!" she exclaimed.

The poor are among those who toil laboriously in developing lands

"You'll have to get it somewhere," insisted the doctor. "Beg your friends and relatives. If you do not treat this infection, it will spread to the bloodstream, and the baby will die."

Somehow Amelia's family got the money, and the infant lived into her second month. However, millions in developing lands around the world cannot borrow money from friends and relatives. And the prospects for economic improvement are bleak.

The State of the World's Children Report 1989 by UNICEF (United Nations Children's Fund) declares: "After decades of steady economic advance, large areas of the world are sliding backwards into poverty." In Africa and Latin America, average income fell by 10 to 25 percent in the 1980's. And during the past few years, in 37 of the world's poorest nations, spending on health has dropped by 50 percent.

What does this mean for the millions living in poverty? For many, it means that they cannot buy needed food or medicine. Therefore, their children, marriage mates, or parents may face a needless death sentence, unless they resort to obtaining money in the only way seemingly open to them —by stealing! Yes, poverty can mean wrestling with agonizing moral dilemmas: thievery or death? lying or starvation? bribery or deprivation?

In West Africa there is the saying: "Where you tie the cow, there it will eat grass." In other words, people will take full advantage of any situation that allows them to enrich themselves. All too often, those in authority in lands throughout the earth use their positions to extort bribes, embezzle money, or steal. 'Help yourself while you can,' is their reasoning. 'You might not have a chance to do so later.' As the economic plight of developing nations worsens, the destitute may increasingly endorse the idea that honesty cannot be the best policy for the poor.

"Where you tie the cow, there it will eat grass"

The Bible says: "You must not steal." (Exodus 20:15) But if the poor cannot really afford to be honest, is the validity of Biblical morals called into question? Are God's laws impractical, insensitive to the real needs of people? The experience of thousands of true Christians in developing lands gives a dramatic answer to these questions.

HOW TO MEET THE MORAL CHALLENGE OF BEING POOR

"PEOPLE are poor because they are lazy," claimed one African doctor. "The city is full of loafers. If they really wanted work, they could find it. There is no need for anybody to be in poverty today."

There is little question that some people are lazy and that laziness can lead to poverty. The Bible says: "A little sleeping, a little slumbering, a little folding of the hands to lie down, and as a highwayman your poverty will certainly come and your neediness as an armed man." (Proverbs 24:33, 34) However, many poor people are far from lazy. For example, consider the man who wrote: "Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be knocked about and to be homeless." (1 Corinthians 4:11) An incurable loafer? Hardly. Those words were penned by the apostle Paul. He chose to live a life of limited economic means so that he could better pursue the Christian ministry. Some of his deprivations were also due to circumstances beyond his control, such as religious persecution.

Today, most of the world's poor are victims of circumstances beyond their control—perhaps lack of education, failing local economies, or political upheaval. Many toil from early in the morning to late at night and barely eke out a living. Opportunities to gain financially through dishonest means may thus seem attractive, even necessary. Why, some might reason that the Bible justifies an occasional moral lapse! After all, it does say: "People do not despise a thief just because he commits thievery to fill his soul when he is hungry." And a wise man prayed: 'May I not come to poverty and actually steal.' —Proverbs 6:30; 30:8, 9.

Honesty—The Bible's Position

Do these Bible texts really give tacit approval to dishonesty? Well, let us examine them in their context. After acknowledging that people do not despise a thief who steals to fill an empty stomach, Proverbs 6:31 continues: "But, when found, he will make it good with seven times as much; all the valuables of his house he will give." In other words, when the thief is caught, he faces the full penalty of the law. He pays for his crime! Rather than encouraging thievery, therefore, these words warn poor people that thievery can result in further economic loss, disgrace for themselves and their families, and a loss of self-respect.

But what of the wise man's prayer? He asked that he might not come to poverty and "actually steal and assail the name of [his] God." (Proverbs 30:9) Yes, dishonesty on the part of a person professing to serve Jehovah can bring reproach on

God's name and on the congregation of His people. The apostle Paul wrote: "You, the one preaching 'Do not steal,' do you steal?" If some professed Christians did steal, this could cause 'the name of God to be blasphemed among the nations.'—Romans 2:21, 24.

For good reason, then, the Bible says: "Better is the one of little means who is walking in his integrity than anyone crooked in his ways, although he is rich." (Proverbs 28:6) Though he himself was low on provisions at times, the apostle Paul never condoned or resorted to dishonesty. Instead, he wrote: "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need."—Ephesians 4:28.

The Solution: Trusting in God

What of those who are working hard but cannot earn enough to care for their own families? Is dishonesty or even thievery justified in their case, especially if illness strikes a family member or some other emergency occurs? Some people think so. Said one resident of an African land: "In our country, if you are honest, you will not live. If you want to survive, you've got to have a few curves in your way of life."

Yet, throughout Africa a person frequently sees the words "Trust in God" painted on trucks, displayed on wall plaques, and printed on decals and bumper stickers. The Bible itself says: "Trust in Jehovah with all your heart." (Proverbs 3:5) Dishonesty could never harmonize with that Biblical exhortation. But is trusting in God really a practical answer to the moral challenge of being poor?

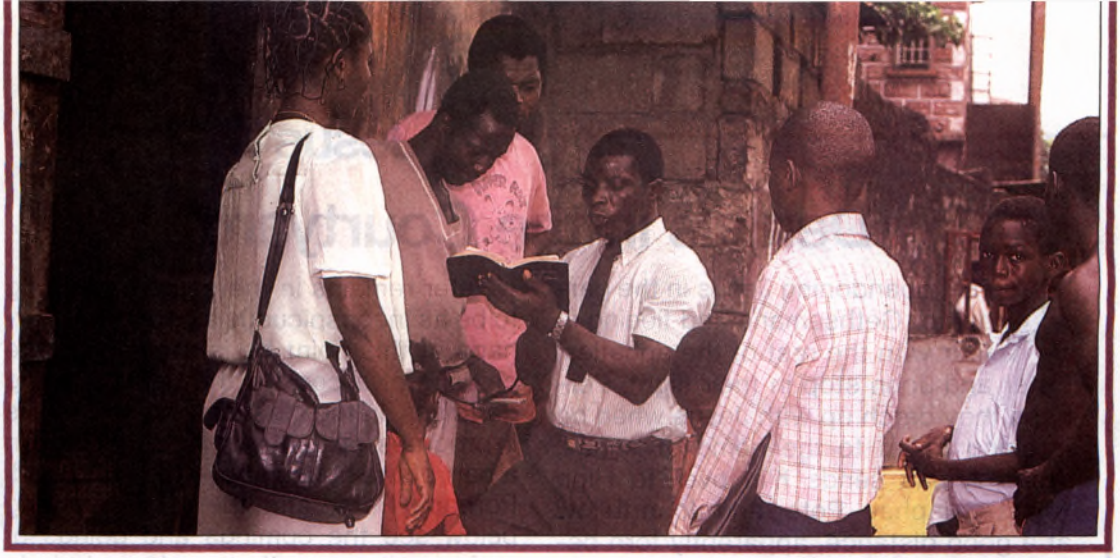
"A poor man with nothing in his belly needs hope ...more than bread"

As a minister of God, the apostle Paul experienced such hardships as 'hunger and thirst, abstinence from food, cold, and nakedness.' (2 Corinthians 11:27) Surely, Paul must have wondered how he would survive! But after some 25 years of Christian experience, he could write: "I know indeed how to be low on provisions, I know indeed how to have an abundance. In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an abundance and how to suffer want. For all things I have the strength by virtue of him who imparts power to me." (Philippians 4:12, 13) Yes, Paul trusted in God.

Paul realized that Scriptural principles are not empty, idealistic words. They are instructions from a living God eager to help and support those seeking to apply them. An ancient prophet said: "As regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him."—2 Chronicles 16:9.

Blessed for Trusting in God

Why is it so hard for most people to trust in God? Doubtless because their religion has failed to give them sufficient reason to do so. The churches have made God appear to be nameless, abstract, impersonal, beyond human comprehension. But through a study of the Bible, Jehovah's Witnesses have come to know God, not as some abstract force, but as a *Person* with a name. (Psalm 83:18; Hebrews 9:24) They have learned that he has qualities making him worthy of our trust. For instance, according to Exodus 34:6, Jehovah is "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." The Witnesses trust God and



Jehovah's Witnesses help people to put their trust in God

realize that he is 'abundant in truth.' Hence, they have full confidence in his promise to usher in a new world free of the grinding poverty that now afflicts so much of the human race.—2 Peter 3:13.

Millions of Jehovah's Witnesses have therefore proved that it is practical to trust in God. For example, Rosaline, a Witness in Sierra Leone, works hard from five in the morning until late at night to provide food and clothing for herself and her six children. She states: "Many people say that it is not possible to live an honest life, but I know that this is not true. Sometimes I have problems and don't know how they will be solved. But I know that if I live an honest life, everything will be all right for me. So I try hard not to displease Jehovah."

One writer said: "A poor man with nothing in his belly needs hope . . . more than bread." Yes, hopelessness, despair, and chronic unhappiness are afflictions that can be more painful than hunger. But one who comes to know and trust God need not succumb to despair. "I work hard now," adds Rosaline, "but I have joy because I know that the time is coming when I will not have to toil in this way. Now I work to get food for me and my family, but in Jehovah's new world, there will be plenty to eat. So now I have a hope and a joy I never had before I knew Jehovah."—Compare Isaiah 25:6; Revelation 21:3, 4.

True, those trusting in God may still experience economic pressures, as did the apostle Paul. But never do they need to resort to breaking God's laws in order to survive economically. Said the psalmist David: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Psalm 37:25) Yes, God cares for and blesses those who put his interests first in their lives.—Matthew 6:25-33.

So if you are poor, "do not give up in doing right." (2 Thessalonians 3:13) Never resort to moral compromise. Build a relationship with God and rely on him to help you to cope with life's problems and hardships. Those who serve Jehovah and trust in him implicitly are urged: "Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time; while you throw all your anxiety upon him, because he cares for you."—1 Peter 5:6, 7.

Denials in the Courtyard

AFTER abandoning Jesus in the garden of Gethsemane and fleeing in fear with the rest of the apostles, Peter and John stop in their flight. Perhaps they catch up with Jesus when he is being taken to the home of Annas. When Annas sends him over to High Priest Caiaphas, Peter and John follow at a good distance, apparently torn between fear for their own lives and their deep concern as to what will happen to their Master.

Arriving at Caiaphas' spacious residence, John is able to gain entrance into the courtyard, since he is known to the high priest. Peter, however, is left standing outside at the door. But soon John returns and speaks to the doorkeeper, a servant girl, and Peter is permitted to enter.

By now it is cold, and the house attendants and the officers of the high priest have built a charcoal fire. Peter joins them to keep warm while awaiting the outcome of Jesus' trial. There, in the light of the bright fire, the doorkeeper who had let Peter in gets a better look at him. "You, too, were with Jesus the Galilean!" she exclaims.

Upset at being identified, before all of them Peter denies ever knowing Jesus. "Neither do I know him nor do I understand what you are saying," he says.

At that, Peter goes out near the gateway. There, another girl notices him and also says to those standing by: "This man was with Jesus the Nazarene." Once more, Peter denies it, swearing: "I do not know the man!"

Peter remains in the courtyard, trying to be as inconspicuous as possible. Perhaps at this point he is startled by the crowing of a cock in the early morning darkness. In the meantime, Jesus' trial is in progress, evidently being conducted in a part of the house above the courtyard. Perhaps Peter and the others waiting below see the comings and goings of various witnesses that are brought in to testify.

About an hour has passed since Peter was last identified as an associate of Jesus. Now a number of those standing around come up to him and say: "Certainly you also are one of them, for, in fact, your dialect gives you away." One of the group is a relative of Malchus, whose ear Peter had cut off. "I saw you in the garden with him, did I not?" he says.

"I do not know the man!" Peter vehemently asserts. In fact, by cursing and swearing to the matter, in effect, calling down evil upon himself if he is not telling the truth, he tries to convince them that all of them are mistaken.

Just as Peter makes this third denial, a cock crows. And at that moment, Jesus, who has apparently come out onto a balcony above the courtyard, turns and looks at him. Immediately, Peter recalls what Jesus said only a few hours earlier in the upper room: "Before a cock crows twice, even you will disown me three times." Crushed by the weight of his sin, Peter goes outside and weeps bitterly.

How could this happen? After being so certain of his spiritual strength, how could Peter deny his Master three times in quick succession? The circumstances

no doubt catch Peter unawares. Truth is being distorted, and Jesus is being depicted as a vile criminal. What is right is being made to appear wrong, the innocent one as guilty. So because of the pressures of the occasion, Peter is thrown off balance. Suddenly his proper sense of loyalty is upset. To his sorrow he is paralyzed by fear of man. May that never happen to us! **Matthew 26:57, 58, 69-75; Mark 14:30, 53, 54, 66-72; Luke 22:54-62; John 18:15-18, 25-27.**

- How do Peter and John gain entrance into the courtyard of the high priest?
- While Peter and John are in the courtyard, what is going on in the house?
- How many times does a cock crow, and how often does Peter deny knowing Christ?
- What does it mean that Peter curses and swears?
- What causes Peter to deny that he knows Jesus?

"THE GREATEST OF THESE IS LOVE"

"Now, however, there remain faith, hope, love, these three; but the greatest of these is love."—1 CORINTHIANS 13:13.

ONE of the world's foremost anthropologists once said: "We understand for the first time in the history of our species that the most important of all human basic psychological needs is the need for love. It stands at the center of all human needs just as our sun stands at the center of our solar system with the planets orbiting around it. . . . The child who has not been loved is biochemically, physiologically, and psychologically very different from the one who has been loved. The former even grows differently from the latter. What we now know is that the human being is born to live as if to live and love were one. This is not, of course, new. This is a validation of the Sermon on the Mount."

1. What has an anthropologist said about love?

[2] Yes, as this man of worldly learning granted, this truth about the importance of love to human well-being is not something new. It may only now have come to be appreciated by learned men of the world, but it appeared in God's Word over 19 centuries ago. That is why the apostle Paul could write: "Now, however, there remain faith, hope, love, these three; but *the greatest of these is love.*" (1 Corinthians 13:13) Do you know why love is greater than faith and hope? Why may it be said that love is the greatest of God's attributes and of the fruits of his spirit?

Four Kinds of Love

[3] The human capacity to show love is an expression of God's wisdom and loving concern for mankind. Interestingly, the ancient Greeks had four words for "love." One was *e'ros,* denoting romantic love associated with sex attraction. Writers of the Christian Greek Scriptures had no occasion to use *e'ros,* though the *Septuagint* uses forms of it at Proverbs 7:18 and 30:16, and there are other references to romantic love in the Hebrew Scriptures. For instance, we read that Isaac "fell in love with" Rebekah. (Genesis 24:67) A truly notable example of this kind of love is found in the case of Jacob, who apparently fell in love with beautiful Rachel at first sight. In fact, "Jacob proceeded to serve seven years for Rachel, but in his eyes they proved to be like some few days because of his love for her." (Genesis 29: 9-11, 17, 20) The Song of Solomon also deals with romantic love between a shepherd and a maiden. But it cannot be emphasized too strongly that this kind of love, which may be a source of much contentment and joy, should be shown only in harmony with God's righteous standards. The Bible tells us that it is only with the love of a man's own lawfully wedded wife that he may "be in an ecstasy constantly."—Proverbs 5:15-20.

[4] Then there is the strong family love, or natural affection, based on blood relationship, for which the Greeks had the word *stor·ge'.* It is responsible for the saying, "Blood is thicker than water." We have a fine example of this in the love that the sisters Mary and Martha had for their brother Lazarus. That he meant much to them can be seen by how greatly they mourned his sudden death. And how they rejoiced when Jesus restored their beloved Lazarus to life! (John 11:1-44) The love a mother has for her child is another example of this kind of love. (Compare 1 Thessalonians 2:7.) Thus, to underscore how great his love was for Zion, Jehovah stated that it was even greater than that of a mother for her child.—Isaiah 49:15.

[5] One indication that we are living in "the last days" with their "critical times hard to deal with" is a lack of "natural affection." (2 Timothy 3:1, 3) Because family love is lacking, certain youths run away from home, and some grown children neglect their aged parents. (Compare Proverbs 23:22.) The lack of natural affection is also seen in the prevalence of child abuse—some parents beating their children so severely that they require hospitalization. Lack of parental love is evident, too, in the failure of many parents to discipline their children. Letting children have their own way is not an evidence of love but amounts to following the line of least resistance. A father who truly loves his children will discipline them when necessary. —Proverbs 13:24; Hebrews 12:5-11.

[6] Then there is the Greek word *phi·li'a,*

2. (a) How did the apostle Paul show the importance of love? (b) What questions now merit consideration?
3. What Scriptural examples are there of romantic love?
4. How is family love exemplified in the Scriptures?
5. How is lack of natural affection evident today?
6. Give Scriptural examples of affection between friends.

denoting affection (with no sexual overtones) between friends, as between two mature men or women. We have a fine example of this in the love that David and Jonathan had for each other. When Jonathan was killed in battle, David mourned him, saying: "I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women." (2 Samuel 1:26) We also learn that Christ had special fondness for the apostle John, known as the disciple "for whom Jesus had affection."—John 20:2.

[7] What Greek word did Paul use at 1 Corinthians 13:13, where he mentioned faith, hope, and love and said that "the greatest of these is love"? Here the word is *a·ga′pe,* the same one that the apostle John used when he said: "God is love." (1 John 4:8, 16) This is a love guided or governed by principle. It may or may not include affection and fondness, but it is an unselfish emotion or feeling concerned with doing good to others regardless of the merits of the recipient or of any benefits accruing to the giver. Love of this kind caused God to give the dearest treasure of his heart, his only-begotten Son, Jesus Christ, "in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) As Paul so well reminds us: "Hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Romans 5:7, 8) Yes, *a·ga′pe* does good to others regardless of their status in life or the cost to the one expressing the love.

Why Greater Than Faith and Hope?

[8] But why did Paul say that this kind of love (*a·ga′pe*) was greater than faith? He wrote at 1 Corinthians 13:2: "If I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have *all the faith* so as to transplant mountains, but do not have love, I am nothing." (Compare Matthew 17:20.) Yes, if our efforts to acquire knowledge and grow in faith were to be undertaken for a selfish purpose, this would bring us no benefit from God. Similarly, Jesus showed that some would 'prophesy in his name, expel demons in his name, and perform many powerful works in his name' but would not have his approval.—Matthew 7:22, 23.

[9] Why is the *a·ga′pe* form of love also greater than hope? Because hope may be self-centered, a person being chiefly concerned with benefits to himself, whereas love "does not look for its own interests." (1 Corinthians 13:4, 5) Moreover, hope —such as that of living through the "great tribulation" into the new world—ceases when what is hoped for is realized. (Matthew 24:21) As Paul says: "We were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? But if we hope for what we do not see, we keep on waiting for it with endurance." (Romans 8:24, 25) Love itself endures all things, and it never fails. (1 Corinthians 13:7, 8) Thus, unselfish love (*a·ga′pe*) is greater than either faith or hope.

Greater Than Wisdom, Justice, and Power?

[10] Let us now consider the four cardinal attributes of Jehovah God: wisdom, justice, power, and love. Can it also be said that love is the greatest of these? Indeed it can. Why? Because love is the motivating force behind what God does. That is why the apostle John wrote: "God is love." Yes, Jehovah is the personification of love. (1 John 4:8, 16) No-

7. What is the nature of *a·ga′pe,* and how has this love been shown?
8. Why is *a·ga′pe* greater than faith?
9. Why is love greater than hope?
10. Why can it be said that love is the greatest of God's four cardinal attributes?

Love motivated God to create mankind for life in an earthly paradise. Do you hope to be there?

where in the Scriptures do we read that God is wisdom, justice, or power. Rather, we are told that Jehovah possesses these qualities. (Job 12:13; Psalm 147:5; Daniel 4:37) In him these four attributes are perfectly balanced. Motivated by love, Jehovah accomplishes his purposes by using the other three attributes or taking them into account.

[11] So, then, what motivated Jehovah to create the universe and intelligent spirit and human creatures? Was it wisdom or power? No, for God merely employed his wisdom and power in creation. For example, we read: "Jehovah himself in wisdom founded the earth." (Proverbs 3:19) Furthermore, his attribute of justice did not require that he create free moral agents. God's love prompted him to share the joys of intelligent existence with others. It was love that found a way to remove the condemnation that justice placed upon mankind because of Adam's transgression. (John 3:16) Yes, and it was love that moved Jehovah to purpose that obedient mankind should live in the coming earthly Paradise.—Luke 23:43.

[12] Because of God's almighty power, we dare not arouse him to jealousy. Paul asked: "'Are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" (1 Corinthians 10:22) Of course, Jehovah is "a jealous God," not in a bad sense, but in "exacting exclusive devotion." (Exodus 20:5; *King James Version*) As Christians, we are awestruck at the many manifestations of God's unfathomable wisdom. (Romans 11:33-35) Our great respect for his justice should cause us to keep far away from willful sin. (Hebrews 10:26-31) But love unquestionably is the greatest of God's

11. What motivated Jehovah to create the universe and spirit and human creatures?

12. How should we react to God's power, justice, and love?

four principal attributes. And it is Jehovah's unselfish love that draws us to him and makes us want to please him, to worship him, and to share in the sanctification of his holy name.—Proverbs 27:11.

Greatest of the Fruits of the Spirit

[13] How does love rank among the nine fruits of God's spirit, mentioned at Galatians 5:22, 23? These are "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." With good reason Paul listed love first. Is love greater than joy, the next quality he mentions? Yes, it is, for there can be no enduring joy without love. In fact, the world is so joyless because of selfishness, the lack of love. But Jehovah's Witnesses have love among themselves, and they have love for their heavenly Father. So we should expect them to be joyful, and it was foretold that they would "cry out joyfully because of the good condition of the heart."—Isaiah 65:14.

[14] Love is also greater than the spirit's fruit of peace. Because of the lack of love, the world is filled with friction and strife. But Jehovah's people are at peace with one another throughout the earth. True in their case are the psalmist's words: "Jehovah himself will bless his people with peace." (Psalm 29:11) They have this peace because they have the identifying mark of true Christians, namely, love. (John 13:35) Love alone can overcome all divisive factors, be they racial, national, or cultural. It is "a perfect bond of union."—Colossians 3:14.

[15] Love's superlative role is also seen when compared with long-suffering, the patient endurance of wrong or provocation. To be long-suffering means to be patient as well as slow to anger. What causes people to be impatient and quick to become angry? Is it not a lack of love? However, our heavenly Father is long-suffering and "slow to anger." (Exodus 34:6; Luke 18:7) Why? Because he loves us and "does not desire any to be destroyed."—2 Peter 3:9.

[16] We have previously seen why love is greater than faith, and the reasons given apply to the remaining fruits of the spirit, that is, kindness, goodness, mildness, and self-control. All of these are necessary qualities, but they will not benefit us without love, even as Paul noted at 1 Corinthians 13:3, where he wrote: "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all." On the other hand, it is love that brings forth such qualities as kindness, goodness, faith, mildness, and self-control. Thus, Paul went on to say that love is kind and that "it bears all things, believes all things, hopes all things, endures all things." Yes, and "love never fails." (1 Corinthians 13:4, 7, 8) Well has it been observed that the other fruits of the spirit are manifestations, or various aspects, of love, the one mentioned first. Truly, it follows that of all nine fruits of the spirit, love is indeed the greatest.

13. Where does love rank among the fruits of God's spirit?
14. Why can it be said that love is greater than the spirit's fruit of peace?
15. How is love's superlative role seen in comparison with the spirit's fruit of long-suffering?
16. How does love compare with kindness, goodness, mildness, and self-control?

How Would You Respond?

- ☐ How is love greater than faith and hope?
- ☐ What is *a·ga'pe,* and how is such love shown?
- ☐ Why is love the greatest of God's four principal attributes?
- ☐ In what ways is love greater than the other fruits of the spirit?

[17] Supporting the conclusion that love is the greatest of the fruits of God's spirit are Paul's words: "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellowman has fulfilled the law. For the law code . . . is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." (Romans 13: 8-10) Most fittingly, the disciple James refers to this law of loving one's neighbor as oneself as "the kingly law."—James 2:8.

[18] Is there still more testimony that love is the greatest quality? Yes, indeed. Consider what happened when a scribe asked Jesus: "Which commandment is first of all?" He may well have expected Jesus to quote one of the Ten Commandments. But Jesus quoted from Deuteronomy 6:4, 5 and said: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah, and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' " Then Jesus added: "The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these."—Mark 12:28-31.

[19] Truly, Paul did not exaggerate when he mentioned faith, hope, and love and said: "The greatest of these is love." The displaying of love results in good relations with our heavenly Father and others, including those in the congregation and members of our families. Love has an upbuilding effect on us. And the next article will show just how rewarding true love can be.

17. What Scriptural statements support the conclusion that love is the greatest fruit of the spirit?
18. What further evidence is there that love is the greatest quality?
19. What are some of the outstanding fruits of *a·ga'pe?*

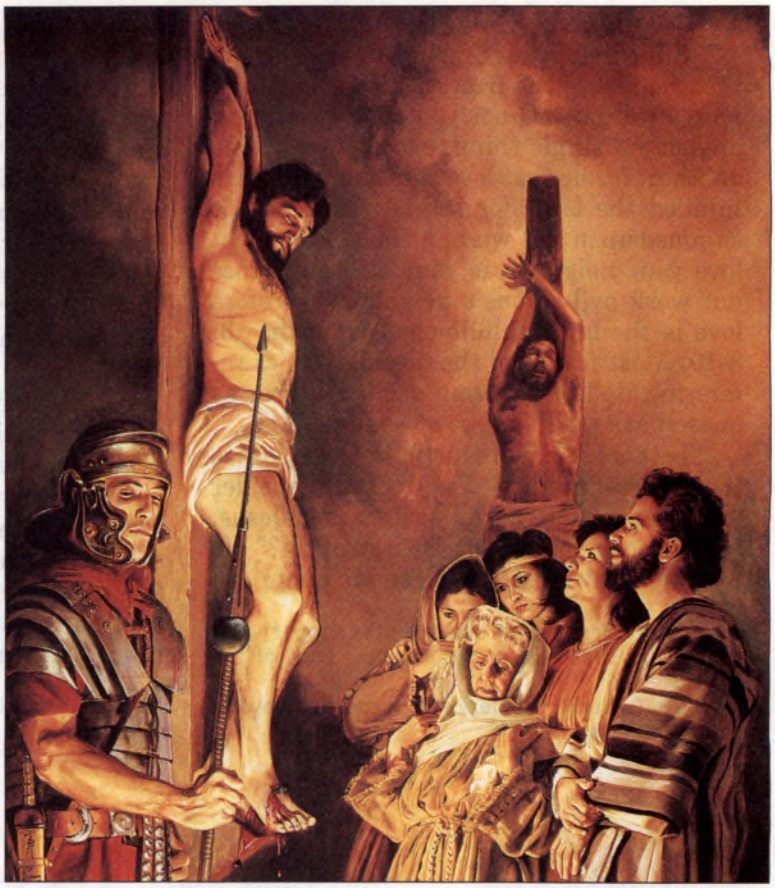
TRUE LOVE IS REWARDING

"God is not unrighteous so as to forget your work and the love you showed for his name."—HEBREWS 6:10.

UNSELFISH love is the greatest, noblest, most precious quality we can express. This love (Greek, *a·ga'pe*) consistently asks much of us. But because we were created by a God of justice and love, we find that unselfish love is indeed rewarding. Why is this so?

[2] One reason that true love is rewarding involves the psychosomatic principle, the effect of thoughts and emotions upon our bodies. An authority on stress has said: "'Love thy neighbor' is one of the sagest bits of medical advice ever given." Yes, "a man of loving-kindness is dealing rewardingly with his own soul." (Proverbs 11:17) Of similar import are the words: "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered."—Proverbs 11:25; compare Luke 6:38.

1, 2. Why is true love rewarding to us personally?



Jehovah's love for mankind moved him to give his Son so that we might gain eternal life. Do you appreciate such true love?

[3] Love is also rewarding because God rewards unselfishness. We read: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment [God] will repay to him." (Proverbs 19:17) Jehovah's Witnesses act in harmony with these words when they proclaim the good news of God's Kingdom. They know that 'God is not unrighteous so as to forget their work and the love they show for his name.'—Hebrews 6:10.

Our Finest Example

[4] Who provides the finest example that true love is rewarding? Why, this is furnished by none other than God himself! He "loved the world [of mankind] so much that he gave his only-begotten Son." (John 3:16) The giving of his Son so that those accepting that ransom sacrifice might have everlasting life surely cost Jehovah a great deal, and it clearly showed that he has both love and empathy. This is further shown by the fact that 'during all the distress of Israel in Egypt, it was distressing to him.' (Isaiah 63:9) How much more distressing it must have been to Jehovah to see his Son suffer on the torture stake and hear him cry out: "My God, my God, why have you forsaken me?" —Matthew 27:46.

[5] Did Jehovah find his own expression of true love rewarding? He most certainly did. Outstandingly, what an answer God was able to hurl in the face of the Devil because Jesus proved faithful in spite of all that Satan could do to him! (Proverbs 27:11) In fact, all that the Kingdom of God will accomplish in clearing Jehovah's name of reproach, restoring Paradise to this earth, and giving millions eternal life will take place because God loved mankind so much that he gave the dearest treasure of his heart as a sacrifice.

3. How does God act to make true love rewarding?

4. Who provides the finest example that true love is rewarding, and how has he done so?

5. What has taken place because God loved mankind so much that he gave his Son as a sacrifice?

Jesus' Fine Example

[6] Another fine example proving that true love is rewarding is that of God's Son, Jesus Christ. He loves his heavenly Father, and that love has moved Jesus to do Jehovah's will at all costs. (John 14:31; Philippians 2:5-8) Jesus kept on showing his love for God even though that sometimes meant that he had to beseech his Father "with strong outcries and tears."—Hebrews 5:7.

[7] Was Jesus rewarded for such self-sacrificing love? Indeed he was! Think of the joy he derived from all the good things he did during his three-and-a-half-year ministry. How much he helped people spiritually and physically! Above all, by demonstrating that a perfect man could perfectly maintain integrity to God despite all that Satan could bring against him, Jesus had the satisfaction of proving the Devil a liar. Moreover, as a faithful servant of God, Jesus received the great reward of immortality upon his resurrection to heavenly life. (Romans 6:9; Philippians 2:9-11; 1 Timothy 6:15, 16; Hebrews 1:3, 4) And what wonderful privileges lie before him at Armageddon and during his Millennial Reign, when Paradise will be restored to the earth and thousands of millions will be raised from the dead! (Luke 23:43) There is no question that Jesus has found true love to be rewarding.

Paul's Example

[8] The apostle Peter once asked Jesus: "Look! We have left all things and followed you; what actually will there be for us?" In part, Jesus replied: "Everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life." (Matthew 19: 27-29) We have a striking example of this in the apostle Paul, who enjoyed many blessings, as recorded especially by Luke in the book of Acts. True love for God and for his fellowman caused Paul to give up his career as an honored Pharisee. Think, too, of what Paul endured in the way of blows, near-deaths, dangers, and privations—all because of true love for God and His sacred service.—2 Corinthians 11:23-27.

[9] Did Jehovah reward Paul for being such a fine example in displaying true love? Well, think of how fruitful Paul's ministry was. He was able to establish one Christian congregation after another. And what miracles God empowered him to perform! (Acts 19: 11, 12) Paul was also privileged to receive supernatural visions and to write 14 letters that are now part of the Christian Greek Scriptures. To crown all of this, the prize of immortality in the heavens was given to him. (1 Corinthians 15:53, 54; 2 Corinthians 12:1-7; 2 Timothy 4:7, 8) Paul surely found that God rewards true love.

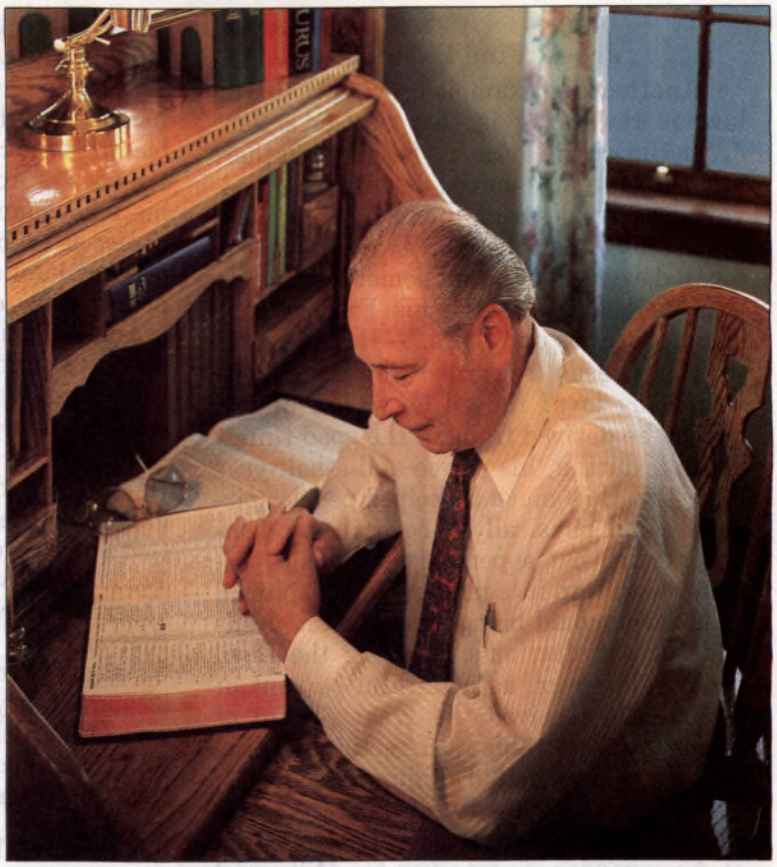
True Love Is Rewarding in Our Day

[10] Jehovah's Witnesses today have likewise found that true love is rewarding. Expressing our love for Jehovah by taking our stand on his side and becoming Jesus' disciples may even cost us our lives as integrity keepers. (Compare Revelation 2:10.) That is why Jesus said that we should count the cost. But we do not do that to determine whether being a disciple is rewarding or not. Rather, we do so to prepare ourselves to pay whatever discipleship may cost.—Luke 14:28.

[11] Today, many—no doubt millions—believe the message Jehovah's Witnesses bring

6. Love motivated Jesus to do what?
7. In what ways has Jesus found true love to be rewarding?
8. What was Paul's experience because of his true love for God and for his fellowman?
9. How was Paul rewarded for displaying true love?
10. What may it cost to become Jesus' disciple and to express our love for Jehovah?
11. Why do some fail to dedicate themselves to God?

True love for Jehovah will move us to "persevere in prayer"



them from God's Word. But they shrink back from dedicating themselves to God and getting baptized. Could this be so because they lack the true love for God that others possess? Many fail to take the steps of dedication and baptism because they want to stay in the favor of an unbelieving mate. Others do not draw close to God because they have the attitude of a businessman who told a Witness: "I like sin." Obviously, such individuals do not appreciate all that God and Christ have done for them.

[12] If we have genuine appreciation for all that Jehovah God and Jesus Christ have done for us, we will show this by willingly paying whatever it costs to serve our heavenly Father and be one of Jesus' disciples. Because of true love for God, men and women in all walks of life—successful businessmen, prominent sports personalities, and so forth—have exchanged self-seeking careers for the Christian ministry, as did the apostle Paul. And they would take nothing in place of the rewards of knowing and serving God. In this regard, *The Watch Tower* once said: "We have sometimes asked, How many brethren would be willing to take a thousand dollars for what they know of the Truth? Not a hand was seen! Who would take ten thousand dollars? None! Who would take a million dollars? Who will take the *whole world* in exchange for what he knows about the Divine character and the Divine Plan? Nobody! Then we said, You are not a badly discontented crowd, dear friends. If you feel so rich that you would take nothing in exchange for your knowledge of God, then you feel just as rich as we do." (December 15, 1914, page 377) Yes, accurate knowledge of God and his purposes draws us closer to him in true love that is rewarding indeed.

[13] If we love God, we will strive to know and do his will. (1 John 5:3) We will take a serious view of personal study, prayer, and

12. What has this journal said that highlights the rewards of knowledge that draws us closer to God in true love?

13. How should we view personal study?

the attending of Christian meetings. All of this requires self-sacrifice, for these activities involve the expenditure of time, energy, and other resources. We may have to choose between viewing a television program and engaging in personal Bible study. But how much stronger we become spiritually, how much better able to witness to others, and how much more we get out of Christian meetings when we take such study seriously and set aside adequate time for it!—Psalm 1:1-3.

[14] Do we regularly enjoy talking to our heavenly Father by 'persevering in prayer'? (Romans 12:12) Or are we often too busy to do justice to this precious privilege? 'Praying incessantly' is a vital way to strengthen our relationship with Jehovah God. (1 Thessalonians 5:17) And there is nothing like a good relationship with Jehovah to help us when we face temptations. What enabled Joseph to resist when tempted by Potiphar's wife? And why did Daniel not cease praying when the law of the Medes and the Persians forbade him to petition Jehovah? (Genesis 39:7-16; Daniel 6:4-11) Why, a good relationship with God helped those men to come off victorious, even as it will help us to do so!

[15] Then, how seriously do we take attendance at our five weekly meetings? Do we let tiredness, a slight physical indisposition, or a little bad weather interfere with our obligation not to forsake assembling with fellow believers? (Hebrews 10:24, 25) One well-paid American machinist saw that his job repeatedly interfered with his presence at Christian meetings. So he changed his job, taking a financial loss so as to be able to attend all congregation meetings regularly. Our meetings enable us to enjoy an interchange of encouragement and to strengthen one another's faith. (Romans 1:11, 12) In all these matters, do we not find that "he that sows bountifully will also reap bountifully"? (2 Corinthians 9:6) Yes, demonstrating true love in such ways is very rewarding.

14. How important are prayer and a good relationship with Jehovah God?
15. How should we view Christian meetings, and why?

True Love and Our Ministry

[16] Love motivates us to preach the good news as Jehovah's people. For instance, it moves us to engage in informal witnessing. We may hesitate to witness informally, but love will impel us to speak. Indeed, love will cause us to think of tactful ways to get a conversation started and then direct it toward the Kingdom. To illustrate: Aboard a plane, a Christian elder once found himself sitting beside a Roman Catholic priest. At first, the elder plied the priest with inoffensive questions. By the time the priest got off the plane, however, his interest had prompted him to obtain two of our books. What a fine outcome for witnessing informally!

[17] True love also prompts us to participate regularly in the house-to-house preaching work and other forms of the Christian ministry. To the extent that we are able to have Bible discussions, we will bring honor to Jehovah God and will help sheeplike ones to get on the road to everlasting life. (Compare Matthew 7:13, 14.) Even if we are unable to have Bible discussions, our efforts will not have been in vain. Our very presence at the homes of the people serves as a witness, and we ourselves benefit from the ministry, for we cannot declare Bible truths without strengthening our faith. True, it takes humility to go from house to house, 'doing all things for the sake of the good news, that we

16. What may result when love motivates us to witness informally?
17, 18. Love will prompt us to do what with regard to the Christian ministry?

may become sharers of it with others.' (1 Corinthians 9:19-23) But because of love for God and fellow humans, we humbly put forth effort and are rewarded with rich blessings. —Proverbs 10:22.

[18] It also takes true love for Jehovah's servants to be conscientious about making return visits on people interested in Bible truth. Conducting Bible studies week after week and month after month is an expression of love for God and neighbor, for this work calls for the expenditure of time, effort, and material resources. (Mark 12:28-31) Yet, when we see one of these Bible students get baptized and perhaps even enter the full-time ministry, are we not convinced that true love is rewarding?—Compare 2 Corinthians 3:1-3.

[19] Unselfish love motivates us to sacrifice material comforts for the sake of the full-time service if it is possible for us to participate in such activity. Thousands upon thousands of Witnesses can testify that expressing their love to that extent has been most rewarding. If circumstances permit you to share in the full-time ministry but you do not take advantage of them, you just do not know what blessings you are missing.—Compare Mark 10:29, 30.

Rewarding in Other Ways

[20] Another way in which true love is rewarding is that it helps us to be forgiving. Yes, love "does not keep account of the injury." In fact, "love covers a multitude of sins." (1 Corinthians 13:5; 1 Peter 4:8) "A multitude" means many sins, does it not? And how rewarding it is to be forgiving! When you forgive, this makes you and the one who sinned against you feel better. But far more important is the fact that unless we have *already forgiven* those sinning against us, we cannot expect Jehovah to forgive us.—Matthew 6:12; 18:23-35.

19. What relationship is there between love and full-time service?
20. How does love help us to be forgiving?

[21] Furthermore, true love is rewarding in that it helps us to be submissive. If we love Jehovah, we will humble ourselves under his mighty hand. (1 Peter 5:6) Love for him will also move us to submit to his chosen instrument, "the faithful and discreet slave." This includes being submissive to those taking the lead in the congregation. This is rewarding because failure to do so would be "damaging" to us. (Matthew 24:45-47; Hebrews 13:17) Of course, this principle of being submissive also applies within the family circle. Such a course is rewarding because it promotes family joy, peace, and harmony while giving us the satisfaction that goes with knowing that we are pleasing God.—Ephesians 5:22; 6:1-3.

[22] Clearly, then, the greatest quality we can cultivate is *a·ga´pe,* the unselfish, principled kind of love. And there can be no doubt that true love is rewarding. Hence, we will be happy indeed if we cultivate and express this quality in ever greater measure to the glory of our loving God, Jehovah.

21. How does true love help us to be submissive?
22. How can we be truly happy?

How Would You Respond?

- ☐ In what ways has Jehovah God displayed true love?
- ☐ How has love been shown by Jesus Christ?
- ☐ What example did the apostle Paul set in showing true love?
- ☐ How have Jehovah's Witnesses been displaying love?
- ☐ Why would you say that true love is rewarding?

"Pray for One Another"

JEHOVAH is the "Hearer of prayer." (Psalm 65:2) He always hears the prayers of those wholeheartedly devoted to him, and we can be sure that he listens when they pray for one another.

But why pray for one another? Concerning what should such prayers be offered? And what godly qualities are enhanced when we pray for one another?

Why Pray for One Another?

The Scriptures encourage Jehovah's people to pray for one another. Prayers in behalf of others were among the apostle Paul's petitions to God. (Colossians 1:3; 2 Thessalonians 1:11) Moreover, the disciple James wrote: "Pray for one another." —James 5:16.

Prayers for other servants of God are effective. This is shown at James 5:13-18, where a spiritually sick Christian is urged to let congregation elders "pray over him, greasing him with oil in the name of Jehovah." Hearing their prayer may strengthen the distressed person and convince him that God will also answer his own prayers. (Psalm 23:5; 34:18) Besides praying with the individual, the elders try to restore his spiritual health by expressing Scriptural thoughts that are like soothing oil.

James adds: "The prayer of faith will make the indisposed one well, and Jehovah will raise him up." Yes, the spiritually sick person is likely to be helped by the elders' "prayer of faith." Moreover, God will "raise him up" to spiritual health if he is willing to be helped by the Scriptures. But what if the spiritual sickness resulted from serious sin? Well, if the individual is repentant, Jehovah will forgive him.

"Therefore," says James, "openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force. Elijah . . . prayed for it not to rain; and it did not rain upon the land for three years and six months. And he prayed again, and the heaven gave rain and the land put forth its fruit." (1 Kings 17:1-7; 18:1, 42-45) There is power in a righteous person's prayer that is in harmony with God's will.—1 John 5:14, 15.

Pray About What?

Any matter can be the subject of our prayers for a fellow believer. For example, Paul asked others to pray that he might have ability to speak the good news.

(Ephesians 6:17-20) What if we know that someone is being tempted? We can pray that 'he do nothing wrong' and that God not abandon him to temptation but deliver him from the wicked one, Satan the Devil. (2 Corinthians 13:7; Matthew 6:13) And if someone is physically sick, we can ask Jehovah to give him the fortitude needed to endure his illness.—Psalm 41:1-3.

It is always proper to pray for persecuted fellow worshipers of Jehovah. Paul and his associates suffered intense persecution, and he told Corinthian Christians: "You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many prayerful faces." (2 Corinthians 1:8-11; 11:23-27) Even if we are imprisoned, we can pray for other persecuted brothers, always remembering that Jehovah hears "the prayer of the righteous ones."—Proverbs 15:29.

Especially should we pray for our brothers who shoulder great responsibilities within Jehovah's organization. This includes those who direct the organization and prepare the spiritual food dispensed by "the faithful and discreet slave." (Matthew 24:45-47) For instance, members of the Governing Body of Jehovah's Witnesses merit our prayers, and we can pray that God grant them "a spirit of wisdom." —Ephesians 1:16, 17.

Christian Qualities Enhanced

By praying for fellow believers, we show ourselves to be concerned, unselfish, and loving. Unselfish, loving concern for our spiritual brothers and sisters harmonizes with Paul's point that love "does not look for its own interests." (1 Corinthians 13:4, 5) Praying for others is one way of "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." (Philippians 2:4) When we make the spiritual welfare of others our concern in prayer, we also find ourselves drawing closer to them in the brotherly love that identifies Jesus' disciples.—John 13:34, 35.

The quality of fellow feeling is developed toward those for whom we pray. (1 Peter 3:8) We have sympathy for them, sharing in their interests and distresses. In the human body, if one hand is injured, the other takes care of it and tries to allay the suffering caused by the wound. (Compare 1 Corinthians 12:12, 26.) Similarly, praying for suffering brothers and sisters develops our sympathy for them and helps us to keep them in mind. It is our loss if we neglect faithful fellow Christians in our prayers, for God and Christ do not forsake them.—1 Peter 5:6, 7.

Various godly qualities are enhanced when we pray for others. We become more understanding and patient toward them. Possible bitterness is uprooted, allowing room for upbuilding thoughts that make us loving and joyful. Praying for others also promotes peace and unity among Jehovah's people.—2 Corinthians 9:13, 14.

Keep On Praying for One Another

Like Paul, we can ask others to pray for us. Besides praying with us, our friends may privately pray to God in our behalf, naming us, mentioning our problem, and asking that he assist us. And help will come, for "Jehovah knows how to deliver people of godly devotion out of trial." —2 Peter 2:9.

Witnesses of Jehovah who mention us in their prayers also have trials—possibly more distressing than our own. Yet, they carry our concerns before the King Eternal, perhaps even shedding tears in our behalf. (Compare 2 Corinthians 2:4; 2 Timothy 1:3, 4.) How grateful we should be for this! In appreciation and for the other reasons just discussed, therefore, let us pray for one another.

STAND FAST *in Christian Freedom!*

Highlights From Galatians

JEHOVAH is the God of freedom. (2 Corinthians 3:17) His Son, Jesus Christ, said: "You will know the truth, and the truth will set you free." (John 8:32) And in imitation of Christ, the apostle Paul preached the good news of freedom.—Romans 6:18; 8:21.

By declaring that freedom-giving message, Paul established the congregations of Galatia (a Roman province in Asia Minor) during his first missionary tour (47-48 C.E.). The Galatians knew of the governing body's decision that circumcision is not required for Christians. (Acts 15:22-29) But Judaizers were seeking to bring them into bondage by insisting that they get circumcised. So Paul stressed Christian freedom in the letter he wrote to the Galatians from Corinth or Syrian Antioch about 50-52 C.E. For instance, he said: "For . . . freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." —Galatians 5:1.

Paul Defends His Apostleship

Paul first showed that his apostleship was "through Jesus Christ and God." (1:1–2:14) Because of a revelation, Paul (with Barnabas and Titus) went to Jerusalem regarding the circumcision question. There James, Cephas (Peter), and John recognized that he had been empowered to be an apostle to the nations. And when Peter later separated from Gentile believers at Antioch because he feared Jewish Christians from Jerusalem, Paul reproved him.

How Declared Righteous?

The apostle also made the powerful point that only by faith in Jesus Christ can anyone be declared righteous. (2:15–3:29) The Galatians received God's spirit, not because of works of law, but because of accepting the good news in faith. True sons of Abraham have faith, but individuals trying to prove themselves righteous by "works of law are under a curse." Why? Because they cannot keep the Law perfectly. Actually, the Law made transgressions manifest and was a "tutor leading to Christ."

Stand Fast!

By his death, Christ 'released those under law.' But his followers must stand fast in Christian freedom. (4:1–6:18) So the Galatians needed to resist anyone trying to induce them to accept a yoke of slavery. Moreover, they were not to abuse their freedom but were to shun "works of the flesh" and display the fruitage of God's spirit. Those seeking to bring them into bondage to the Law wanted to "make a pleasing appearance in the flesh," avoid persecution, and have a cause for boasting. However, Paul showed that neither circumcision nor uncircumcision is anything. Rather, "a new creation is something." He prayed for peace and mercy to be upon spiritual Israel, those of that new creation.

Paul's letter to the Galatians helped them to resist those seeking to enslave them spiritually. May it also help us to display the spirit's fruitage and stand fast in Christian freedom.

Brand Marks: "Let no one be making trouble for me," wrote Paul, "for I am carrying on my body the brand marks of a slave of Jesus." (Galatians 6:17) Among some ancient pagans, slaves were branded to designate their owners. Various designs were burned or inscribed into their flesh. Doubtless, the many physical abuses administered to Paul's body because of his Christian service left certain scars, testifying to his claim as a faithful slave belonging to Christ, one persecuted for His sake. (2 Corinthians 11:23-27) These may have been "the brand marks" Paul referred to, or he may have been thinking of the life he lived as a Christian, displaying the fruitage of God's spirit and carrying out his ministry.

Roman slaves were compelled to serve their masters, but Paul was a willing and joyful slave of Jesus Christ

UNITY CERTAIN
Through Christ

Highlights From Ephesians

EARLY in 52 C.E., the apostle Paul preached in Ephesus. This rich commercial city of Asia Minor was also a center of false religion. But Christianity flourished there after Paul returned to Ephesus, likely by the winter of 52/53 C.E. He gave daily talks in a school auditorium and witnessed from house to house during his stay of some three years.—Acts 19:8-10; 20: 20, 21, 31.

While imprisoned in Rome about 60-61 C.E., Paul wrote to the Ephesian Christians. Unity with and through Jesus Christ is his letter's theme. In fact, it contains 13 references to 'union with Christ,' more than any other letter Paul wrote. Like the Ephesians, we can benefit from Paul's words about Christ's role, avoiding immorality and resisting wicked spirit forces.

Unity Is God's Purpose

First, Paul explained how God would bring about unity through Christ. (1:1-23) Jehovah purposed to gather all things in heaven and on earth together again by means of "an administration" (a way of administering affairs). Through Christ, God would unite with himself those chosen for heavenly life and others who would live on earth. Today, God has united anointed ones and "a great crowd," and the 'gathering of all things on earth' will continue until those in the memorial tombs hear Jesus' voice and come out. (Revelation 7:9; John 5:28, 29) We should be grateful for this, even as Paul prayed that the Ephesians would appreciate God's provision for them.

Attention was next directed to Gentile Christians, once dead in sin. (2:1–3:21) By means of Christ, the Law was abolished and the basis laid for Jews and Gentiles to be united and become a temple for God to inhabit by spirit. Paul's stewardship was to make known the sacred secret that Gentiles may come into union with Christ, through whom they can approach God with freeness of speech. Paul again prayed for the Ephesians, this time asking that Jehovah cause them to become firmly established by faith and love.

Factors Promoting Unity

Paul showed that God has supplied unifying factors. (4:1-16) Among these is the one spiritual body that is the congregation. This body functions in unity under the headship of Christ. And he provides gifts in men to help all to oneness in the faith.

Jehovah also makes it possible to display Christian qualities that promote unity. (4:17–6:9) Having put on "the new personality," Christians avoid such ungodliness as immoral speech. They walk wisely, show respect for Christ, and manifest proper subjection.

Additionally, God enables Christians to resist the wicked spirit forces seeking to disrupt our unity. (6:10-24) Spiritual armor from God provides such protection. So let us use it and pray earnestly, including fellow believers in our supplications.

What fine counsel Paul gave the Ephesians! May we heed it by avoiding immorality and resisting wicked spirit forces. And let us deeply appreciate the unity we enjoy through Jesus Christ.

Burning Missiles: Spiritual armor includes "the large shield of faith" with which to quench, or render harmless, the "burning missiles" of Satan. (Ephesians 6:16) Some missiles used by the Romans were hollow reeds with an iron receptacle under the point that was filled with burning naphtha. They were shot from slack bows to avoid putting out the fire, and dowsing them with water only increased the intensity of the flame. But large shields protected soldiers from such arrows, even as faith in Jehovah enables his servants "to quench all the wicked one's burning missiles." Yes, faith helps us to resist such things as attacks by wicked spirits as well as temptations to do wrong, to pursue a materialistic way of life, and to give in to fear and doubt.

PRESS ON
Toward the Goal!

Highlights From Philippians

THE apostle Paul wanted Christians in Philippi to keep pressing on toward the goal for the prize of eternal life. Hence, he wrote to them in about 60 or 61 C.E., during his first imprisonment in Rome. His letter was sent to a congregation he had established some ten years earlier in Philippi, a city founded by Philip of Macedon (father of Alexander the Great). By the first century C.E., it had become "the principal city of the district of Macedonia," now part of northern Greece and southern Yugoslavia.—Acts 16:11, 12.

Philippian believers were poor but generous. More than once, they had sent something to meet Paul's needs. (Philippians 4:14-17) But his letter was much more than a thank-you note. It also gave encouragement, expressed love, and provided counsel.

Christian Qualities Evident

Paul's letter opened with evidence of his love for Philippian believers. (1:1-30) He thanked Jehovah for their contribution to the furthering of the good news and prayed that their love increase. Paul was glad that his imprisonment caused them to show 'more courage to speak God's word fearlessly.' He desired to be with Christ but felt he could yet minister to them. Paul also wanted them to go on "striving side by side for the faith of the good news."

Next came counsel on attitude and conduct. (2:1-30) The Philippians were encouraged to show personal interest in others and to display humility like that of Christ. They were "shining as illuminators in the world" and were urged to maintain "a tight grip on the word of life." Paul hoped to send Timothy to them and was confident that he himself would come soon. To reassure them about Epaphroditus, who had been very sick, Paul was sending them this loyal servant.

Keep Pressing Toward the Goal

The apostle next showed the Philippians where to place their confidence as they pressed on toward the goal. (3:1-21) It should be placed in Jesus Christ, not in the flesh or in circumcision as some were doing. Paul considered his fleshly credentials to be refuse on account of "the excelling value of the knowledge of Christ." The apostle was "pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus" and encouraged the Philippians to be of the same mental attitude.

Applying Paul's closing counsel would help the Philippians to keep the goal and prize in sight. (4:1-23) He urged them to commit their anxieties to God in prayer and fill their minds with wholesome thoughts. Paul again commended them for their generosity and concluded with greetings and the wish that the undeserved kindness of the Lord Jesus Christ be with the spirit they showed.

Paul's letter to the Philippians promotes generosity, love, and humility. It encourages confidence in Christ and heartfelt prayer to God. And Paul's words surely help Witnesses of Jehovah to keep pressing on toward the goal for the prize of eternal life.

Toward the Goal: "Forgetting the things behind and stretching forward to the things ahead," wrote Paul, "I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus." (Philippians 3:13, 14) The apostle was exerting himself like someone in a race. He did not waste time and effort looking back but pressed on toward his goal—like a runner straining to cross the finish line. For Paul and other anointed Christians, the prize was heavenly life by resurrection after finishing an earthly course of faithfulness to God. Whether our hopes are heavenly or earthly, let us keep integrity to Jehovah and press on toward the goal as his Witnesses. —2 Timothy 4:7.

MAINTAIN FAITH *in God and Christ*

Highlights From Colossians

FAITH in Jehovah God and Jesus Christ is vital for salvation. But maintaining such faith is a challenge. That was so for Christians in Colossae, a city east of Ephesus in Asia Minor. Why? Because false teachers there wrongly held that salvation depended on circumcision, what one ate, and the keeping of certain observances.

Understandably, then, the apostle Paul was concerned about the spiritual welfare of the Christians of Colossae, and he certainly wanted them to maintain their faith in God and Christ. So toward the end of the apostle's first imprisonment in Rome (about 60-61 C.E.), he wrote the Colossians a letter designed to counteract wrong views and build up their faith. Let us see how we too can benefit from his loving words.

Appreciate Christ's Position

Early in his letter, Paul highlighted appreciation for Jesus' position. (1:1–2:12) He commended the Colossians for their faith in connection with Christ and their love for fellow believers. Paul cited Christ's preeminence as the One through whom all other things were created, the Head of the congregation, and the firstborn from the dead. Reconciliation with God is effected through Christ, in whom are concealed all the treasures of wisdom and knowledge. In view of all of this, Christians should go on walking in union with Christ and let no one carry them off as prey through human philosophy.

Through Christ, God took the Law out of the way. (2:13-23) It was figuratively nailed to the stake on which Jesus died. The Law's requirements were merely "a shadow of the things to come, but the reality belongs to the Christ." By holding fast to Christ, they would let no man deprive them of the prize of immortal life in the heavens.

Appreciate God and Christ

Paul next urged the Colossians to put on the new personality and submit to the authority of Jesus Christ. (3:1-17) By keeping their minds on the things above, they would be giving spiritual interests priority in life. This required putting away wrong attitudes and speech. How blessed they would be if they clothed themselves with such qualities as compassion, lowliness of mind, and love! The peace of Christ would control in their hearts if they did everything in Jesus' name, thanking God through him.

Appreciation for Jehovah God and Jesus Christ should also influence a Christian's relationships with others. (3:18–4:18) Wives, husbands, children, slaves, and masters were to fulfill their duties with fear of God and in recognition of Christ. And how necessary it is to persevere in prayer and walk in wisdom!

Paul's letter to the Colossians can help us to avoid false teachings that would deprive us of the prize of life. The apostle's emphasis on recognizing the authority of Jehovah and his Son can have a fine influence on our dealings with others. And rich blessings are assured us if we maintain our faith in God and Christ.

Letter to Laodicea: "When this letter has been read among you," wrote Paul to the Colossians, "arrange that it also be read in the congregation of the Laodiceans and that you also read the one from Laodicea." (Colossians 4:16) Laodicea was a rich city in western Asia Minor, linked by roads with such cities as Philadelphia and Ephesus. Likely, Paul's work at Ephesus reached as far as Laodicea, though he did not minister there. He sent a letter to the Laodicean Christians, although some scholars believe that it was a duplicate of the one he wrote to the Ephesians. The letter to Laodicea is not found in the Bible, possibly because it did not contain information we need today, or perhaps it repeated points adequately covered in other canonical letters.

Ruins at Laodicea

"In a Triumphal Procession"

A TRIUMPHAL procession was a spectacular celebration of victory over an enemy. One of the highest honors the Roman Senate bestowed on a conquering general was to allow him to celebrate his victory with such a formal, costly procession. The apostle Paul mentioned the triumphal procession twice in his writings. Before we consider his words, however, try to visualize such a procession. Imagine crowds lining the streets as it moves slowly along *Via Triumphalis* and up the winding ascent to the temple of Jupiter atop Rome's Capitoline Hill.

"Fragrant odors from burning spices were profusely scattered through the temples and along the streets, loading the air with their perfume," wrote scholar James M. Freeman. "In the procession were the senate and chief citizens of the state, who thus by their presence honored the conqueror. The richest spoils of war, such as gold, silver, weapons of every description, standards, rare and costly works of art, and every thing that was deemed most valuable by either conqueror or vanquished, were carried in open view of the crowded city. The prisoners of war were also compelled to march in the procession. The general, in whose honor the triumph was decreed, rode in a chariot which was of peculiar form and drawn by four horses. His robe was embroidered with gold, and his tunic with flowers. In his right hand was a laurel bough, and in his left a scepter; while on his brow there was a wreath of Delphic laurel. Amid the shouts of the soldiers and the applause of the populace the conqueror was carried through the streets to the temple of Jupiter, where sacrifices were offered, after which there was a public feast in the temple."

Paul used the triumphal procession illustratively when he wrote his second letter to Christians in Corinth in the year 55 of our Common Era. He said: "Thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place! For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life." —2 Corinthians 2:14-16.

Here Paul and other anointed Christians are represented as devoted subjects of God, "in company with the Christ." They are depicted as sons, officers, and soldiers following in Jehovah's train and led by him in a triumphal procession along a perfumed route. (See *The Watchtower,* July 15, 1990, pages 10-15.) This illustrative use of such a procession also indicates that those who reject the good news of God's Kingdom have only the prospect of death. But how different it is for Jesus' anointed followers! They have the hope of salvation to immortal heavenly life with Christ. And what about their loyal companions, also dedicated to God? They have the joyous hope of life in an earthly paradise, where God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore." (Revelation 21:1-4; Luke 23:43) Are you part of this happy throng?

A different picture is presented at Colossians 2:15, where Paul wrote: "Stripping the governments and the authorities bare, [God] exhibited them in open public as conquered, leading them in a triumphal procession by means of it." Here enemy governments and authorities under Satan the Devil are depicted as captives and prisoners in a triumphal procession. Jehovah the Conqueror strips them naked and exhibits them publicly as defeated ones. They are conquered "by means of it," that is, Jesus' "torture stake." His death on the stake provided the basis for removing "the handwritten document" (the Law covenant) and made it possible for Christians to be freed from bondage to satanic powers of darkness. (Colossians 2:13, 14) How we should appreciate such Christian freedom!

Insight on the News

Door to a Previous Life?

Some months ago three elementary- and junior-high-school girls were found lying unconscious on a road in Tokushima, Japan, the result of a suicide attempt. What prompted their action? The *Asahi Shimbun* reported: "They believed that they were reincarnations of ancient princesses and persuaded themselves that they could glimpse their previous life if they reached a point of near death." Behind this incident, says the newspaper, is "the tendency among children to retreat into an occult world, [which] has been spreading considerably over the past few years." The girls were avid readers of comic books featuring reincarnation.

Accepting the concept of reincarnation, however, is just as useless as staggering toward a mirage in a desert. The Bible reveals that at death 'a person goes back to his ground, and in that day his thoughts do perish.' (Psalm 146:4) This truth about death has been shrouded by the deceptive teaching that a soul survives the death of a person. Rather than teaching that humans have an immortal soul, the Bible says that the soul dies. (Ezekiel 18:4) But for those in God's memory, there is the grand hope of a resurrection. (John 5:28, 29) The Bible also exposes the chief instigator of the immortal soul and reincarnation doctrines; he is Satan the Devil, "the father of the lie."—John 8:44; compare Genesis 3:4.

Catholics and Abortion

Almost a decade has passed since the referendum on abortion in Italy that saw the Catholic Church defeated. However, in a document recently issued by Italian bishops, the Catholic hierarchy is again pointing out that "the refusal to practice abortion or even only to collaborate in it constitutes a grave moral obligation, rooted in the law written on the heart of each man and reaffirmed by the church in its legislation, which punishes with excommunication Christians who practice abortion or who collaborate in it."

What do Italians think about abortion? A recent survey involving 2,040 people revealed that contrary to the dictates of the church, Italians approve of abortion in four situations. (1) If a pregnancy endangers the mother's life, 83 percent are in favor of abortion. (2) When there is the risk of a malformation of the fetus, 76.3 percent favor ending the pregnancy. (3) When the woman's health is at risk, 71.1 percent favor abortion. (4) If a pregnancy is the result of rape, 55.2 percent agree that abortion should be allowed. More than 1 Italian in 4 is in favor of abortion "in all the situations where a woman wishes it," reports *La Repubblica*. An estimated 300,000 legal and illegal abortions are performed each year in Italy.

It is evident that in such intimate matters, the Catholic hierarchy has been unable to give its faithful adequate Scriptural instruction to command their obedience. However, true Christians have been taught what the Scriptures say on this vital subject. Out of respect for the Bible's high moral requirements, they do not practice abortion in any of the four situations described above.—Exodus 21:22-25; see also Psalm 139:14-17; Jeremiah 1:5.

In Our Next Issue

- **Which God Should You Worship?**
- **How Can We Respond Unselfishly to God's Love?**
- **Jehovah Has Given Me Strength**

Bountiful harvest brings joy in

TAIWAN

TAIWAN is an island 240 miles long by 90 miles wide. With a population of more than 20,000,000, it is one of the most densely populated regions of the world. Most of its inhabitants speak Chinese, or Mandarin Chinese as Westerners call it. But several dialects and about 13 tribal languages are also spoken here.

Located on the Tropic of Cancer, Taiwan is a very fertile island, producing such bountiful harvests of rice and other crops that it has become a food exporter. However, a harvest of another kind is bringing great joy to those engaged in it. This is a spiritual harvest of those responding favorably to the "good news of the kingdom." —Matthew 24:14.

A Small Initial Planting

The work of sowing seeds of Bible truth in Taiwan began about 60 years ago, when a representative of the Watch Tower Society came from Japan and delivered some Bible lectures in Taipei, the capital. One young Japanese man by the name of Saburo Ochiai responded favorably to the Kingdom message and soon began talking to others about it. Later, two full-time ministers from Japan went about the island, sowing seeds of the good news. Finally, they were imprisoned by the Japanese warlords and gave their lives for the cause of God's Kingdom. Many of the seeds they had sown sprouted quickly among the Amis tribe, but little interest was found among the numerous Chinese people living on the west coast of the island. They are predominantly Buddhists or Taoists.

The spiritual harvest work in Taiwan has gone on from that small beginning, so that today the island has become a productive field. For example, in the last five years, 529 persons were baptized, mostly from among the Chinese population. This brought the number of Kingdom proclaimers on the island to a peak of 1,552 in 1989. Yes, Taoists, Buddhists, and nominal Christians are responding to the good news and are learning about Jehovah God! But what is it like to talk about the Bible to people with such different backgrounds? And what have been the results?

Cordial Response Versus Genuine Interest

The preaching work in Taiwan is both rewarding and challenging because the Chinese people are cordial by nature. Generally, they politely listen to visitors. When Bible literature is offered, it is often accepted out of courtesy. Consequently, some full-time ministers have placed up to 300 magazines or have obtained 100 subscriptions to our journals in a single month. Over the years, many Bibles, books, magazines, and tracts have been left with the people. Why, then, has the increase in Kingdom publishers been comparatively slow?

One reason involves the Confucian ideas that have molded the people's thinking for centuries. According to Confucius, he who "by respect for the Spirits keeps them at a distance, may be termed wise."* The idea is

* *The Analects,* vii 20, as translated by Arthur Waley, in *The Analects of Confucius,* 1938, Vintage Books, New York.

that a wise person does not get too involved with the worship of spirits or gods. Thus, many may be curious about the Kingdom message, but few want to get involved in Bible study. Then, too, although the Chinese believe in many spirits and gods, the concept of a supreme Creator is quite foreign to most of them. Furthermore, even such common Bible characters as Abraham and David may mean little to them. Therefore, it is not difficult to see why much time and patience are needed to help people here to accept the Bible as God's inspired Word and to develop a personal relationship with the Creator, Jehovah God. With Jehovah's blessing, however, such efforts are being rewarded.

Stimulus for Growth

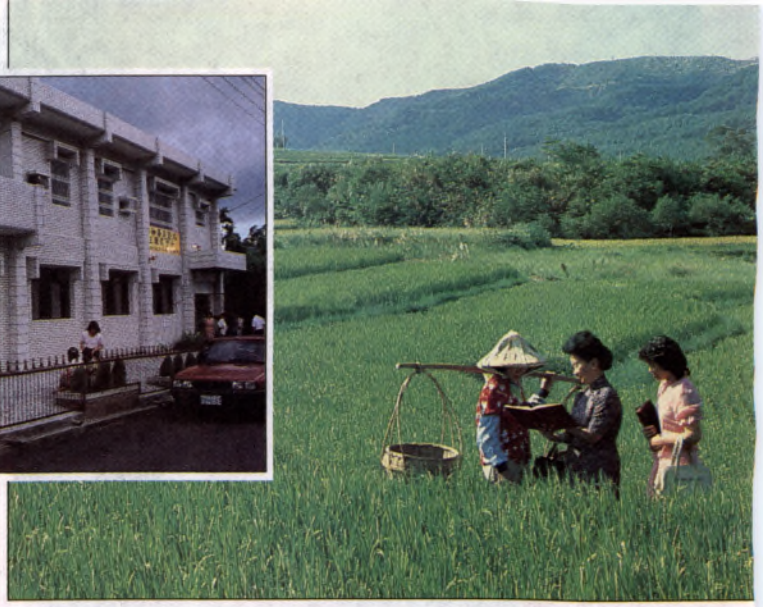
For many years, the congregations of Jehovah's people in Taiwan used rented halls for their meetings. The need for a more suitable meeting place was brought to the attention of the elders in one congregation when an interested person remarked: "If you have the truth, what are you doing in such a place as this? Why don't you have a permanent meeting place?" So with reliance on Jehovah, that congregation started looking for a suitable location for a Kingdom Hall. Finally, they purchased two adjoining apartments in a large building, and now they have a fine Kingdom Hall.

In the last six years, 11 Kingdom Halls have been built or purchased in Taiwan. In each case, this has resulted in an increased harvest and a large meeting attendance. One example was the congregation in the southern city of Tainan. In 1981 this large city of 600,000 people had only one small congregation of 44 Kingdom publishers. Out of necessity this group decided to build their own Kingdom Hall. With faith that Jehovah would bless them, the brothers and sisters pushed ahead with the project even though the hall would cost about $200,000. Some contributed their dowry gold; others postponed overseas trips. Everyone in the congregation gave full support. When the brothers at the Watch Tower Society's branch office learned of this project, they decided to build a missionary home over the Kingdom Hall, thus sharing half the cost. The hall was completed within two years. The result? By the time the Kingdom Hall was finished, the total number of publishers had reached 74! At the present time, two congregations, with a total of 160 publishers, are using that hall, and the weekly meeting attendance averages about 250. The two congregations are now planning to build a second Kingdom Hall.

Harvest Among Tribal Groups

The harvest among the tribal groups on the east coast of Taiwan has been going on since the very beginning of the Kingdom work on the island. Some of the Amis people who first learned the truth over 50 years ago are still active. Over the years, they have met many challenges. During the Japanese occupation in World War II, they had to learn Japanese. When the island was returned to China after the war, they had to learn the Chinese language. In the early 1960's, they faced a test of another kind. At that time many prominent ones of the Amis tribe left Jehovah's clean organization or proved unsuitable for association with it. Through all of this, a core of faithful Witnesses continued to serve Jehovah. Many of the grandchildren of these loyal older brothers and sisters are now taking the lead in the preaching work.

People from other tribal groups have also progressed spiritually. For example, there is a faithful group of Kingdom publishers among the Bunun tribe. Some of their recent forefathers were headhunters. Now these people are preaching the peaceful



A Kingdom Hall recently built on the east coast of Taiwan ▲

Kingdom proclaimers bring joy to many in this verdant land ▶

message of God's Kingdom. The Lukai and Paiwan tribes have also received a fine witness, and many among them have made major changes in their lives. Ba Chu Fu recounts his experience, saying:

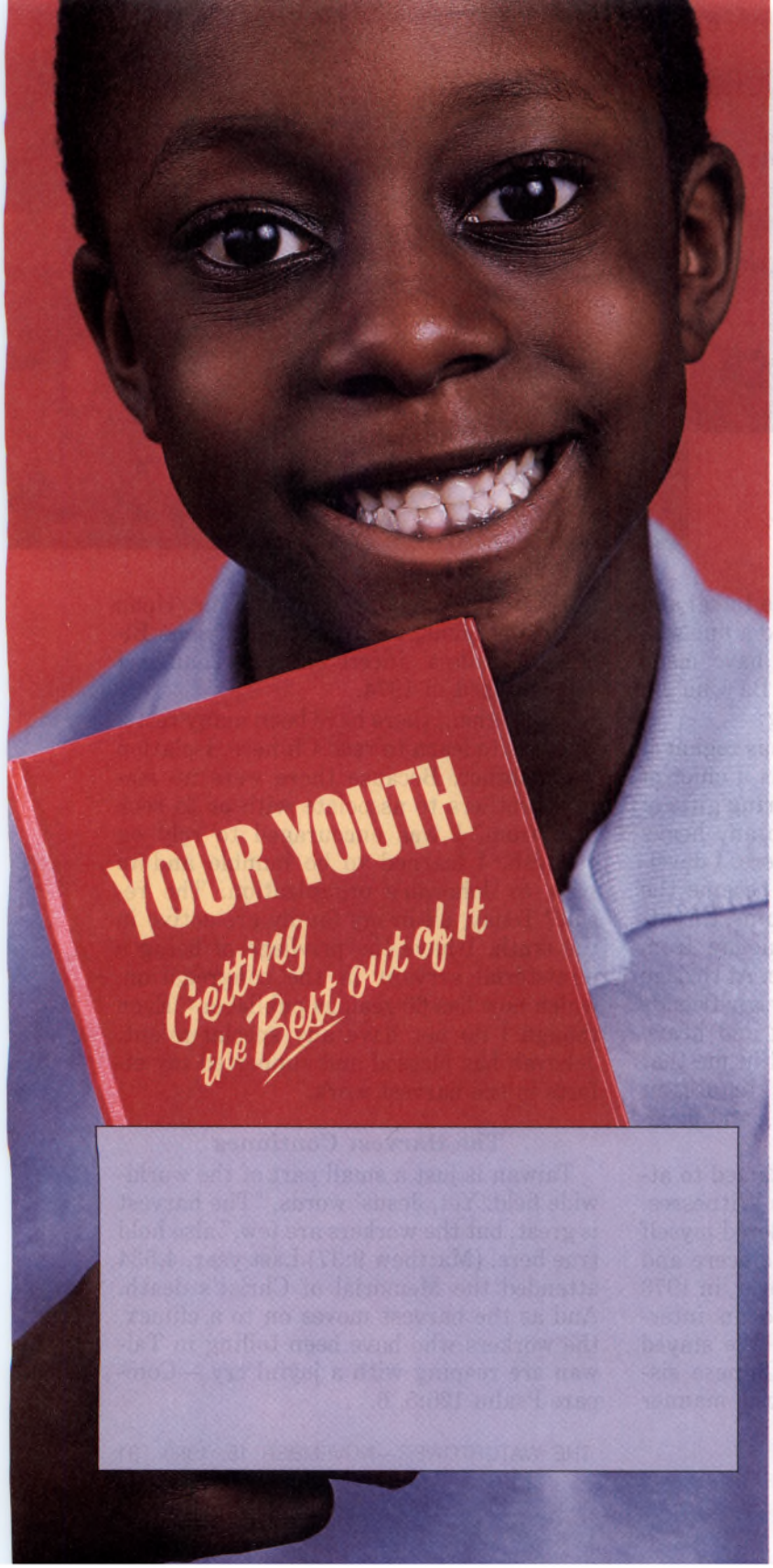
"I was born in the mountainous region of Pingtung. Since my father was a chief of the Lukai tribe, people would bring gifts of food, so we did not have to do any heavy work. Because of this atmosphere, I developed a very haughty spirit. I became the 'chief' of a gang of young hoodlums, threatening people and extorting money from them. I was feared in my village. At the age of 22, I took one of my many girlfriends as a wife. But immoral living and heavy drinking were so deeply rooted in me that I found married life difficult to accept. Soon our marriage fell apart, and I returned to my old life-style.

"About this time, my wife started to attend the meetings of Jehovah's Witnesses. I was not interested and considered myself an atheist. As a result of the sincere and zealous efforts of my wife, however, in 1973 I agreed to accompany her to an international convention in Taipei. We stayed with a Witness family. The Chinese sister's kindness and unprejudiced manner made an indelible impression on me. Upon returning home, I started to study the Bible and made a sincere effort to change. I was baptized in 1974.

"Since then, there have been many tests. One was to learn to read Chinese. Isolation was another. Because there were no mature brothers to associate with or to seek help from, I was encouraged to rely on Jehovah. I learned to be humble and to stick to Jehovah's organization. The result? Today, all in my family are active in the truth. I have the privilege of being a ministerial servant in the congregation, which now has 60 zealous publishers. Even though I do not have any special talent, Jehovah has blessed and supported my efforts in the harvest work."

The Harvest Continues

Taiwan is just a small part of the worldwide field. Yet, Jesus' words, "The harvest is great, but the workers are few," also hold true here. (Matthew 9:37) Last year, 4,534 attended the Memorial of Christ's death. And as the harvest moves on to a climax, the workers who have been toiling in Taiwan are reaping with a joyful cry.—Compare Psalm 126:5, 6.



The best time of life

A youth from Nigeria, West Africa, recently wrote: "Before, I thought that the time of youth was the hardest time of a person's life and that the happiest age is the age when a person is a father or a mother or when he is an adult."

But then this African youth received a copy of the book *Your Youth—Getting the Best out of It.* "Thank you so much," he wrote. "This book has helped me in so many ways." He concluded: "Now, after reading this book, I realize that youth is the best age."

Youths growing up in these troubled times face many new situations and must make weighty decisions. Should a youth smoke or accept drugs? What conduct is proper with one of the opposite sex? What about masturbation and homosexuality?