

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1970

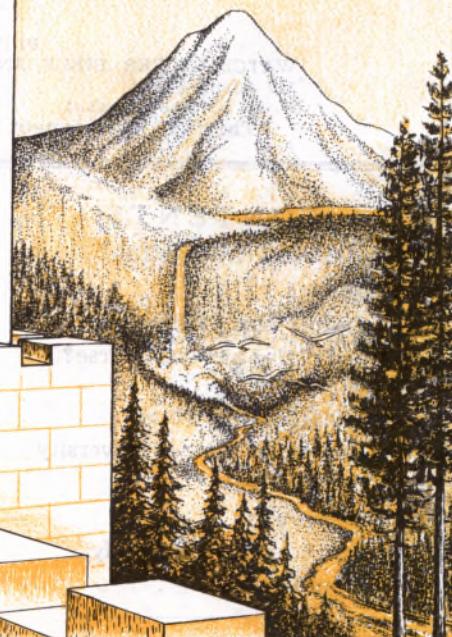
Semimonthly

**JEHOVAH'S SERVANTS ARE
DIFFERENT**

HOW IMPORTANT IS PRAYER TO YOU?

**HUMILITY—A HELP
IN TIME OF ADVERSITY**

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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How Important Is Prayer to You?

DO YOU pray? If you do, you must give some importance to prayer, and that is fine. But just how important is it to you? Do you engage in it only when with a group that is led in prayer by someone else? Do you ever go off by yourself and pray to your Creator in private? Or do you feel so busy that you tend to neglect personal prayer? Do you make it part of your daily living?

Some persons fail to appreciate fully the importance of prayer because they have made it a mechanical repetition of memorized words. How can they put their heart into such a prayer? How can it have any real meaning to them? In many instances it has become part of a nightly routine before going to bed and is given as little thought as brushing their teeth and opening the window.

Would not a nightly prayer be more meaningful if the one praying would speak spontaneously from his heart rather than repeat the same words each time? Would it not be giving prayer greater importance if one would concentrate on what one says? Since a person is speaking to his Creator, should it be allowed to deteriorate into a mechanical action? A person

is not likely to speak to a friend or a fleshly father in an indifferent and mechanical way; so why speak in that manner to the heavenly Father?

It may be that you have difficulty in being attentive to prayer because it is a one-sided conversation with a silent Listener. But this fact does not detract from its importance.

A FORM OF WORSHIP

Prayer is actually a form of worship of our Creator. By means of it you can praise and honor God. You can acknowledge his position as supreme Sovereign and declare your submission to his will. You can show that you recognize him as the Provider of your spiritual and physical needs by thanking him for these provisions. In prayer you can praise him for his magnificent works of creation. Since prayer is an important way in which you can worship Jehovah God, it deserves a place of great importance in your life.

King David, an ancestor of Jesus Christ, showed genuine appreciation for the importance of prayer. He gives us a fine example of using it to worship his Creator. In it he acknowledges the greatness and su-

premacy of Jehovah God, and he expresses gratitude and praise. Here is what he prayed on one occasion, as recorded at 1 Chronicles 29:10-13:

"Blessed may you be, O Jehovah the God of Israel our father, from time indefinite even to time indefinite. Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all. The riches and the glory are on account of you, and you are dominating everything; and in your hand there are power and mightiness, and in your hand is ability to make great and to give strength to all. And now, O our God, we are thanking you and praising your beauteous name."

If you use prayer to give worshipful thanks and praises to God as David did, it will make prayer more important to you. Certainly we owe our heavenly Father daily expressions of heartfelt devotion.

WHAT TO SAY

There are so many things that can be said when speaking to God in prayer. Your wonder at his wisdom as manifested in creation, your daily joys, griefs and problems, your concern about other people and the caring for the interests of his kingdom on earth can all be subjects for prayer.



Jesus gave thanks to God before he ate. Do you?



Do you pray to God spontaneously from the heart?

On one occasion King Jehoshaphat had a very serious problem, and he presented it to Jehovah God in prayer. After recounting what Jehovah had done for the descendants of Abraham, he said:

"And now here the sons of Ammon, and Moab and the mountainous region of Seir, whom you did not allow Israel to invade when they were coming out of the land of Egypt, but they turned away from them and did not annihilate them, yes, here they are rewarding us by coming in to drive us out from your possession that you caused us to possess. O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us; and we ourselves do not know what we ought to do, but our eyes are toward you."

—2 Chron. 20:10-12.

Note that Jehoshaphat did not try to obligate God to act in his behalf but left it up to him as to whether he would or not. This is the proper attitude for us to take, and if God decides not to take the action we ask for, we should not complain. He is not our servant.

Rather Christians are his servants. We should be willing to submit to his will. This is what Jesus Christ did.

On the night that Jesus instituted the memorial of his death he went out to the Mount of Olives with his apostles. There

he drew away from them a little distance in order to pray by himself. Note that in his prayer he did not try to obligate God to save him from the violent death awaiting him. He said: "Father, if you wish, remove this cup from me. Nevertheless, let, not my will, but yours take place." (Luke 22:42) Because Jehovah God chose not to take the "cup" away, Jesus did not lose faith and turn his back on him. He was willing to submit to whatever God's will might prove to be. Should that not also be our attitude and our expression?

Expressions of appreciation in prayer are always in order. In fact, at each meal a brief prayer of gratitude ought to be given for the food and the companionship of those joining with us in the meal. No matter who buys and prepares the food, Jehovah God is actually the Provider of it because he created our food sources—the plants, fruits, fish and animals. Jesus Christ prayed on such occasions, even when the food was no more than a few loaves of bread and some fish. (Matt. 14:17-19) It is also good to conclude each day by giving thanks to Jehovah for having lived another day.

Concern for others can be expressed in prayer by asking our heavenly Father to strengthen those who are undergoing difficult circumstances such as illness, or persecution for keeping integrity to him. Prayer for rulers to treat fellow Christians justly is not amiss.—1 Tim. 2:1, 2.

Things pertaining to Jehovah's purposes such as the vindication of his name, the destruction of the wicked, the unopposed rule of the earth by his kingdom and the

public proclamation of the good news of his kingdom are all suitable subjects for prayer. So there is much that a person can incorporate in his prayers.

WHERE TO PRAY

Prayer can be offered to Jehovah God anywhere, even while walking down a busy street or when standing before government officials. Nehemiah offered a prayer when he was standing before Persian King Artaxerxes, whom he was serving with wine. (Neh. 2:1-4) While looking at magnificent scenery you might be moved to utter a silent, worshipful prayer of wonderment over Jehovah's creative power. So where you are and the position you are in are not the deciding factors as to whether you can pray or not.

It is not necessary to go to a religious building in order to pray. Jesus and his disciples prayed in private homes and in the open countryside. However, they did not employ images as aids to prayer because they knew that such things are disgusting to God and brought his anger upon the nation of Israel.—Lev. 26:30; 2 Ki. 17:16-18; 2 Cor. 4:18; 5:7; 1 John 5:21.

Privacy is desirable for personal prayers. In contrast to hypocrites who like to gain public attention by being seen praying in public, Jesus said: "You, however, when you pray, go into your private room and, after shutting your door, pray to your Father." (Matt. 6:6) Privacy helps concentration and increases the feeling of intimacy with our heavenly Father.

On one occasion Jesus got up early in the morning and sought out a lonely place



Does God's handiwork move you to praise him in prayer?

so he might have privacy during personal prayer. (Mark 1:35) When the apostle Peter prayed for the resurrection of Tabitha, he "put everybody outside and, bending his knees, he prayed." (Acts 9:40) There are many examples in the Bible of persons seeking privacy for personal prayers.—Acts 10:9.

RESPONSE TO PRAYER

It does not seem to a casual observer that Jehovah God at this time responds to prayers as dramatically as he did on occasions in Bible times. The response to Jehoshaphat's prayer for help was action being taken by Jehovah to set the hearts of the enemy against one another so that they killed one another. (2 Chron. 20:23) In response to a prayer by Elijah, fire came down and consumed a sacrifice. (1 Ki. 18:36-38) And in response to Jesus' prayer a man who had been dead four days came back to life. (John 11:38-44) These are only a few of the responses to prayer that are recorded in the Bible.

Today response to prayer is just as real, though it may not always appear to be so spectacular. It may be in a favorable turn of troublesome circumstances over which a person had prayed. Or it may be the opening up of a way for a person to surmount what had appeared to be an insurmountable obstacle. Or it may be help provided through other Christians for a person who was in a difficult situation. The results are clearly an answer to his prayers.

There have been a great many experiences in which people have prayed to God for help to understand the Bible, and their prayers have been answered. For example, a woman in Illinois prayed for God to send somebody to help her understand God's Word and learn the truth. When one of Jehovah's witnesses called she could hardly believe her eyes. She thought, "Oh,

no, not one of Jehovah's witnesses. Surely God didn't send me one of them!" Later she confessed to the Witness: "I had prayed for help and I thought about those that entertained angels unawares. So, I invited you in, and now I am convinced that Jehovah's witnesses have the truth."

In another experience a woman in Virginia said: "I wanted to learn the Bible's truth so I could help my children. So, I got down on my knees and prayed to God to help me find the right religion, if it is Baptist, Methodist or Catholic or what. And the very next morning you are here, some of Jehovah's witnesses. I believe my prayers are answered."

A man in Colorado who was unhappy about what he was being taught in his church got up one morning and prayed earnestly to God for help. When he came home that night he found one of Jehovah's witnesses in his home speaking with his wife. Since he had heard many persons speak against the Witnesses, he could hardly believe his eyes. But he reasoned: "I asked God for help, and I got it. Now am I going to turn it down?" It was not long before he also was out helping others to learn of Jehovah's grand purposes.

There are many such experiences taking place regularly in which prayers have been answered. What about you? Do you take full advantage of the privilege of prayer?

Certainly none of us should take prayer lightly. Rather, take to heart the admonition that the apostle Paul gave to fellow Christians: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Phil. 4:6, 7.

"This Is My Son"

An article specially designed for parents to read with their children

EVERY one of us has a father. You have a father. And I have a father. When a girl does good things, her father is pleased to tell others: "This is my daughter." And when a boy does what is right, his father is proud to say: "This is my son."

Jesus always does what pleases his Father. So his Father is proud of him. And do you know what Jesus' Father did? He even spoke from heaven to tell men: "This is my Son."

Jesus does not find it hard to do the things that please his Father. If a person does things only because he has to do them, it seems hard. But when he is willing, it is easy.

Being willing means really wanting to do something. It means being ready to do it. Jesus is willing to do what his Father asks him to do. Do you know why? Because he really loves his Father.

Jesus showed this even before he came to the earth. He had a wonderful place in heaven with his Father, Jehovah God. But God had a special work for Jesus to do. To do that work, Jesus had to leave heaven. He had to be born as a baby on earth. Jesus was willing to do this because Jehovah wanted him to do it. Jesus loves his Father so much that he always wants to please him.

To be born as a baby on earth, Jesus had to have a mother. Do you know who she was? Her name was Mary.

Jehovah sent his angel Gabriel from heaven to talk to Mary. Gabriel told Mary

she was going to have a baby boy. The baby would be named Jesus. And who would the baby's father be? The angel said that the baby's father would be Jehovah God. That is why

Jesus would be called the Son of God.

How do you think Mary felt about this? Did she say, "I don't want to do that"? Did she say, "I don't want to be the mother of Jesus"?

No, Mary was ready to do what God wanted. She was very willing to listen to God's angel. It was like listening to God! And Mary wanted to listen to God. She loved God and was happy to do what Jehovah God wanted her to do.

But how could Jehovah cause his Son in heaven to be born as a baby on earth? Jehovah is the most powerful one anywhere. He can do things no one else can do. So Jehovah took the life of his Son from heaven and put it inside Mary. That is how Jesus began to grow inside of Mary. Jesus grew inside of Mary just as other babies grow inside of their mothers.

Then the time came for Jesus to be born. He was born in the city of Bethlehem. Mary and her husband Joseph were visiting that city. But Bethlehem was full of people. There was not even a room where Mary and Joseph could stay on the night that Jesus was born. They had to put the baby Jesus in a manger. A manger makes us think of a stable where animals are kept, and not of a home where people live.

Exciting things happened on the night that Jesus was born. Near Bethlehem an angel talked to some shepherds. He told the shepherds what an important person Jesus was. He said to them: 'Look! I am telling you good news that will make people happy. Today someone was born who will save the people.' (Luke 2:10, 11) Jesus would do many good things for people who love God.

This was good news! Other angels in heaven began to join together in praising God. They were happy! The shepherds could hear what they said.

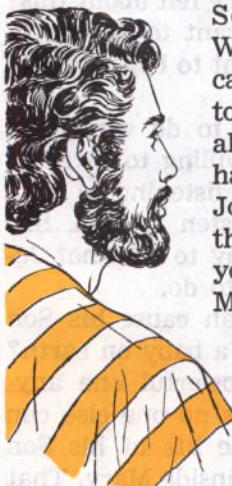
Now the shepherds wanted to see Jesus. The angel told them that they could find Jesus in Bethlehem. So they went there. When the shepherds came to see Jesus, they told Joseph and Mary all the good things they had heard. This made Joseph and Mary very thankful to God. Can you imagine how happy Mary was that she had been willing to be Jesus' mother?

Later, Joseph and Mary took Jesus to the city of Nazareth. That is where

Jesus grew up. When he was grown, he began his great teaching work. This was part of the work Jehovah God wanted his Son to do on earth. Jesus was willing to do that work because Jesus loves Jehovah God very much.

Before Jesus started his work as the Great Teacher, he was baptized by John the Baptist. Then something amazing happened! As Jesus was coming up out of the water, God spoke from heaven. Jehovah said: "This is my Son, the beloved, whom I have approved."—Matt. 3:17.

Later, Jesus and his followers Peter, James and John went up on a high mountain. What happened there? As Peter and the others watched, Jesus' clothes began to shine brightly. In a vision Moses and Elijah were seen talking to Jesus. Then God's own voice was heard. Jehovah said about Jesus: "This is my Son, the be-



loved." (Mark 9:2-8) God was pleased with his Son.

Jesus always did what was right. He did not pretend to be someone that he really was not. He did not tell people that he was God. The angel Gabriel had told Mary that Jesus would be called the Son of God. Jesus himself said that he is God's Son. And he did not tell people that he knew more than his Father. He said: "The Father is greater than I am."—John 14:28.

When Jesus' Father gave him work to do, Jesus did it. He did not say that he would do it, but then do something else. He loved his Father. So he listened to what his Father said. Then when Jesus came to the earth, he did what his Father sent him to do. He did not spend his time doing something else. No wonder Jehovah is pleased with his Son.

Do you want to please Jehovah too? Then always try to be like Jesus. Listen to your father when he speaks. Do the things he says. And remember, you won't find it hard if you really love him.

JEHOVAH'S SERVANTS are

different

"Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God."—Rom. 12:2.

AMONG the tendencies of the imperfect heart against which Christians must guard themselves is that of wanting to be popular, of wanting to be liked by others regardless of who they may be. Because of this tendency the great majority of humankind have come into bondage to the snare of conformity, the snare of complying with or acquiescing to the opinions and behavior of those about them. All who would please Jehovah God and gain everlasting life in his righteous new heavens and new earth must be on guard against yielding or giving in to this pressure to conform. Why so? Because, as Jehovah said to a backsliding people in the days of his prophet Isaiah: "The thoughts of you people are not my thoughts, nor are my ways your ways," is the utterance of Jehovah. 'For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.'"—Isa. 55:8, 9.

² "As the heavens are higher than the earth"—what a vast difference that represents! In fact, it might be said to represent the greatest difference imaginable. What accounted for this great difference

between Jehovah and his people? Their ceasing to do justly, to love kindness and to be modest in walking with their God. (Mic. 6:8) Instead, they went in the opposite direction, letting themselves be conformed to the nations round about them, both as to their worship and as to their moral conduct.

³ Early in the history of the nation of Israel the tendency to follow the godless course of the people round about them manifested itself. While Moses was in the mount of God for forty days the Israelites adopted pagan worship and practiced pagan licentiousness. (1 Cor. 10:7) And no sooner had Joshua and the older men who survived him, and "who had seen all of Jehovah's great work that he did for Israel," died than the sons of Israel "abandoned Jehovah and took up serving Baal and the Ashtoreth images." (Judg. 2:7-13) And in the days of Judge Samuel the Israelites insisted on conforming to the nations round about them in having a visible king: "We must become, we also, like all the nations, and our king must judge us and go out before us and fight our battles." While Jehovah granted their request, he did so with displeasure.—1 Sam. 8:7, 20; Hos. 13:11.

1, 2. (a) Against what fallen tendency of the human heart must Christians be on guard, and why? (b) What difference was there between Jehovah's thoughts and ways and those of Israel in Isaiah's day, and why?

3. How did the tendency to want to conform to those about them manifest itself early in Israel's history?

⁴ How could Jehovah's servants be like the people all about them and still be pleasing to Jehovah? Has it not been true, with but the exception of a few years after the Noachian flood, that from the time that Adam and Eve transgressed and were cast out of Eden down to the present time the whole world has been lying in the power of the wicked one, Satan the Devil, "the god of this system of things"? No question about it! What a snare, then, for any servant of Jehovah God to conform to the world!—2 Cor. 4:4; 1 John 5:19.

⁵ Most fittingly, therefore, we are counseled at Romans 12:2: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." Or Paul's words as rendered by less literal or more free translations: "Adapt yourselves no longer to the pattern of this present world." (*The New English Bible*) "Stop living in accordance with the customs of this world." (*The New Testament*, C. B. Williams) "You must not adopt the customs of this world." (*An American Translation*) "Don't let the world around you squeeze you into its own mold."—*The New Testament in Modern English*.

JEHOVAH'S PRE-FLOOD WITNESSES DIFFERENT

⁶ Since the course of the world of mankind from the time of the expulsion of our first parents from Eden until our day has been one of godlessness, it follows that all of Jehovah's servants from the first must have stood out as different, as conspicuously, strikingly different from all those about them. Let servants of Jehovah today who may timidly shrink from stand-

4, 5. (a) Why can Jehovah's servants not please him and yet conform to the world about them? (b) What counsel does Paul therefore most fittingly give Christians?

6, 7. Why should Jehovah's servants not shrink back from being different, and who gives us the first example in this regard?

ing out as different from those about them in their style of dress, in their course of conduct or in their form of worship note the record made by the faithful servants of Jehovah in this regard from the very beginning, even as recorded in God's Word.

⁷ To begin with, there was Abel, the first faithful witness of Jehovah. We do not know how many others were upon the earth at the time he took his bold stand for Jehovah's pure worship, but we do know that Adam, Eve and Cain, the only others mentioned by name in the divine Record, were under the influence and control of the wicked one, Satan the Devil. Abel's course certainly was the opposite of that of those three. He had the courage to stand out as different and so proved to be the first faithful witness, the first martyr.—Gen. 4:3-11; Heb. 11:4; 1 John 3:12.

⁸ And then there was Enoch. No question about his not conforming himself to the pre-Flood system of things. How can we be so certain about that? Because by his day there was much false worship in the earth, even as can be gathered from the fact that already in the days of Enosh, the grandson of Adam, there evidently was a false, hypocritical calling upon the name of Jehovah. (Gen. 4:26) It is also indicated in Enoch's being singled out as one who "went on walking with the true God." (Gen. 5:22) In fact, that Enoch stood out as conspicuously different is clearly indicated by the warning prophecy that Jehovah God caused him to proclaim, even as recorded by the Christian disciple Jude: "Look! Jehovah came with his holy myriads, to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke

8. What facts show that Enoch stood out as different from those about him?

against him." Surely the tenor of such a message indicates that Enoch was surrounded by ungodly men and therefore must have stood out courageously as different.—Jude 14, 15.

⁹ The inspired history also tells of Noah, together with his family. While we cannot be dogmatic as to whether Abel and Enoch were the only true worshipers of Jehovah in their day—for example, Abel may have been married and his wife may have shared his faith—the Scriptures leave no doubt that in the days of Noah, he and his family were alone in worshiping the one true God Jehovah. "But Noah found favor in the eyes of Jehovah. . . . Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God." For him to have that testimony borne to him at a time when "Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time" clearly stamps Noah as standing out as different from the world of mankind of his day. What ridicule he and his family must have undergone as he proceeded in building on land that huge barnlike structure for the housing of himself, his family and the representative kinds of brute creation living during the foretold deluge! What courage it took to proceed some forty to fifty years with this project! Different from the world of his day? No question about it!—Gen. 6:8, 9, 5.

THE PATRIARCHS WERE DIFFERENT

¹⁰ Then there were the patriarchs or immediate family heads of the twelve tribes of Israel. To begin with, there was Abraham. How conspicuously he stood out as different with his faith in the one true

9. How did Noah and his family prove themselves to be different from their contemporaries?

10, 11. How did the patriarchs Abraham, Isaac and Jacob show that they were aliens and temporary residents?

God Jehovah, in the midst of a people saturated with all manner of pagan religious practices, especially the worship of the moon-god Sin, the city god of Ur. In fact, Ur, his native city was a veritable Mecca or Rome as a chief city of Babylonian worship and religion. When Jehovah commanded Abraham: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you," Abraham stood out still more as conspicuously different.—Gen. 12:1-3.

¹¹ What ridicule Abraham must have endured as his neighbors and his acquaintances saw him pulling out of Ur on what surely must have seemed to them to be a "wild-goose chase"! And the same was true to a large extent of Isaac and Jacob. They all "publicly declared that they were strangers and temporary residents in the land." They could have returned to their own land and settled down but they knew that that was not Jehovah's will for them. It will help Jehovah's servants today to be courageously different from the world about them if they appreciate that they also are aliens and temporary residents as far as this system of things and its people are concerned.—Heb. 11:8-15.

¹² And there was Joseph, the favorite son of the patriarch Jacob. How his life shines in the Sacred Scriptures! After having been sold into slavery and so isolated from all true worshipers of Jehovah, how easy it would have been for him to have conformed in conduct and worship to the pagan worshipers all about him and let himself be fashioned after that system of things! He held on to his pure worship and godly principles and so became an outstanding example of one who kept his integrity in spite of the strongest temptations. More than that, when his keeping

12. In what ways was Joseph a fine example in being different, and how was he rewarded?

integrity to Jehovah resulted in his being thrown into prison, he continued firm. Being all alone he might have concluded, like so many have before and since his time, "What's the use?" and followed the example of those about him as to worship and conduct, but no. He refused to let himself be fashioned after that system of things, but continued faithful to Jehovah. And how Jehovah blessed him for it! Joseph became prime minister of Egypt and the savior of it as well as of his father's family.—Gen. 37:1-36; 39:1-45:28.

THE EXAMPLES OF THE PROPHETS

¹³ Among the many other faithful servants of Jehovah God who had the courage to be different, who did not let themselves be fashioned after the faithless example of those about them, were the Hebrew prophets, from the time of Moses to the time of Daniel and beyond. Moses, upon reaching manhood in the court of Pharaoh, could easily have conformed himself to those all about him, forgot about his Hebrew upbringing and religion and continued to enjoy the pleasures, fame and power that were coming to him as the son of Pharaoh's daughter. What advantages lay before him in view of his having been "instructed in all the wisdom of the Egyptians," and being known as one "powerful in his words and deeds"!—Acts 7:22.

¹⁴ But no, he did not shrink from being different! How his former court acquaintances must have shaken their heads, baffled at how the heir apparent chose "to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt." (Heb. 11:25, 26) By taking this course he not only assured him-

self a good name with Jehovah God but was used more mightily by God than any other imperfect human has ever been used. And in particular were the faithful prophets, Isaiah, Jeremiah and Ezekiel called upon to have the courage to be different from the backsliding Israelites all about them.—Isa. 20:3; Jer. 16:2; 7:16; Ezekiel, chapters 4 and 5.

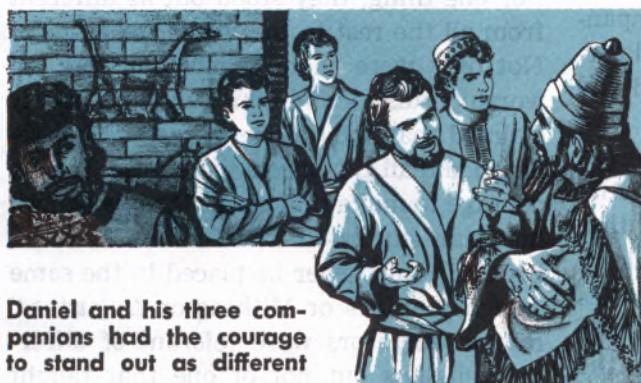
¹⁵ There was also the striking example of Daniel and his three companions. How easy it would have been for them to have conformed themselves to the royal Babylonian system of things in the matter of the kind of food they would eat! But no, they did not let themselves be conformed to those all about them but had the courage to stand out as different, as the true worshipers of Jehovah God. And so the record tells us: "But Daniel [and his three companions] determined in his heart that he would not pollute himself with the delicacies of the king and with his drinking wine. And he kept requesting"—yes, he did not bring up the matter simply once and then salve his conscience that he had tried, but repeatedly kept requesting "of the principal court-official that he might not pollute himself." Finally the court official "listened to them as regards this matter and to put them to the test for ten days." And how Jehovah God blessed Daniel and his three companions for their courageous stand! For braving the ridicule and disrespect of those all about them because of refusing to eat the fine royal fare and preferring to eat simple vegetable dishes (which were without fat, blood, etc.) they were found, at the end of their three years' period of training, to be both healthier and wiser than all other trainees!—Daniel, chapter 1.

¹⁶ And did not the refusal of Daniel's three companions to bow down to the

13, 14. How did Moses demonstrate that Jehovah's servants are to be different?

15, 16. In what ways did Daniel and his three companions show that they were different from those about them?

image that King Nebuchadnezzar had set up on the plain of Dura again make them conspicuous, or different? How many thousands of eyes of people high and low must have been fastened upon them as King Nebuchadnezzar summoned them before him because of their refusal to bow down to his image! Similarly when the rivals of Daniel succeeded in having a law passed by which they hoped to get Daniel out of the way, Daniel did not need to keep on praying three times a day before an open window in the direction of Jerusalem and thus let all men see how different he was from everybody else, did he? He could have prayed to God in secret. But he did not want to give anyone the impression that he was, even superficially, complying with the king's anti-God decree. And how Jehovah rewarded him and his three companions for their courage to stand out as different, by miraculous deliverances and advancement!—Daniel, chapters 3 and 6.



Daniel and his three companions had the courage to stand out as different

THE EXAMPLE OF JESUS CHRIST

¹⁷ The need for Jehovah's servants courageously to stand out as different did not cease with the coming of the Messiah, Jesus Christ, the Son of God. He came to Jehovah's own people, who were in covenant relationship with God, and who had

17-19. What facts about Jesus' life show that he did not hesitate to stand out as different?

his Word and his laws, his priesthood and also the benefit of the preparatory work of John the Baptist. Yet what a contrast Jesus presented to their religious leaders and what a contrast his course of action was to their religious customs and practices! Far from compromising or minimizing the difference between the 'new wine' of his worship and the 'old wineskins' of traditional Judaism he boldly highlighted the difference for all to see.—Matt. 9: 14-17.

¹⁸ On the one hand, Jesus stood out as different both by his manner of teaching, which was with authority, and by his freely intermingling with the common people of the earth. (Matt. 7:29; 9:11) And on the other hand, he was conspicuously different by reason of what he taught. How obvious it was from his words that he was not a man pleaser; that he did not court the popularity of the rulers or the ruled, even though his miracles made him the most popular person in the nation, so that his enemies complained, "See! The world has gone after him." (John 12:19) Boldly he said, "You heard that it was said . . . But I say to you." (Matt. 5:27-48) "Break down this temple, and in three days I will raise it up." "Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves." "Most truly I say to you, Before Abraham came into existence, I have been." It was as though he wanted to shock and jolt his listeners. No ear-tickling preacher was he!—John 2:19; 6: 53; 8:58.

¹⁹ Even his own disciples at times wondered at his outspokenness, saying on one occasion: "Do you know that the Pharisees stumbled at hearing what you said?" And if those Pharisees were stumbled by Jesus' telling them that they had made

the Word of God of no effect by their traditions, what must have been their reaction when he severely castigated them as hypocrites, serpents, offspring of vipers and sons of the very Devil, Satan himself! Jesus never hesitated for a moment to stand out as different by reason of what he said. Nor by what he did, as can be seen by his chasing the greedy traffickers out of his Father's temple on two occasions.—Matt. 15:12; 23:13-39; Mark 11:15-18; John 2:13-17; 8:44.

JESUS' DISCIPLES LIKEWISE DIFFERENT

²⁰ It could but follow that since Jesus' disciples imitated him, worshiping the same God in the same way, they were equally different from their fellow Jews as was Jesus. Both their unusual message, that Jesus of Nazareth was the long-looked-for Messiah and that Jehovah God had raised him from the dead, and their manner of preaching made them stand out as different. When their opponents noticed the fearlessness of Peter and his companions in testifying to Jesus Christ "and perceived that they were men unlettered and ordinary, they got to wondering," yes, wondering what made them so different from ordinary unlettered fishermen. "And they began to recognize about them that they used to be with Jesus."—Acts 4:13.

²¹ Of Jesus' early disciples and apostles we know more about the apostle Paul than about any of the others: "circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews," and "as respects law, a [strict, fanatical] Pharisee." Upon his becoming a Christian how different Paul had to be from all his former associates! So different was he now that the Jews at Thessalonica charged that Paul and his

20, 21. How did Jesus' apostles and early disciples prove to be different from those about them?

colaborers had "overturned the inhabited earth." No wonder that, when Paul was making his defense before King Agrippa II, Festus exclaimed: "You are going mad, Paul! Great learning is driving you into madness!" Paul not only taught other Christians not to be conformed to this system of things, but he certainly lived what he taught.—Phil. 3:5, 6; Acts 17:6; 26:24; Rom. 12:2.

CHRISTIANS DIFFERENT IN POSTAPOSTOLIC TIMES

²² Although shortly after the apostles fell asleep in death, "while men were sleeping," an enemy, Satan the Devil, came and sowed weeds in the wheat field, the wheat field did not immediately become a field of weeds. (Matt. 13:25) And so early church historians tell us that in those early centuries Christians still stood out as different from those about them. This difference was apparent in at least four distinct respects. For one thing, they stood out as different from all the rest in the matter of religion. Not only were their beliefs and form of worship distinctive but they uniquely claimed that they alone were the true religion and all the others were false. It took courage to make that claim. As one church historian expressed it: "To the Christian, his God could never be placed in the same category as Isis or Mithras or Augustus." Roman emperors were tolerant of different religions but not of one that taught "that the gods of Rome and of all other religions were alike false, and which strove to win over all mankind to that belief."

²³ Those early Christians also stood out as different in their relationship with other parts of that system of things. On the

22-25. (a) How did the Christians of postapostolic times stand out as different in regard to their religion? (b) In regard to their relationship to Caesar? (c) In regard to their morals? (d) In regard to their love for one another?

one hand they refused to hold office in the government and to serve in the armies of Caesar, and, on the other hand, they ceased being materialists. Material riches were no longer the goal of their endeavors but merely a means used in furthering their preaching activity.

²⁴ Similarly the early Christians stood out as different in regard to morals. All manner of immorality was rampant in the Roman and Greek civilizations of that time, sexual immorality even being a part of their worship, and sexual perversions, such as homosexuality, were rife. Historians record how different the early Christians were from those about them also in this respect: "We have the testimony to their blameless lives, to their irreproach-

able morals, to their good citizenship, and to their Christian graces."²⁵

²⁵ And finally, these early Christians stood out as different in their great unselfish love for one another, even as Jesus said would be the case: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

²⁶ No question about it. The record, both inspired and otherwise, testifies to the fact that Jehovah's servants were different from those about them, from the time of Abel to the early postapostolic centuries. But what about our day? Is this still the case? It is, even as the next article will show.

²⁶. What facts stand out in regard to Jehovah's servants from Abel to postapostolic times, and what about our time?

Is the World Puzzled at Your Course?

"Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you."—1 Pet. 4:4.

—IT SHOULD BE!

HOW foolish are those professed Christians who would serve God and Christ and who would at the same time be friends of the world! To try to mix the two is like trying to mix oil with water. It just cannot be done! Why not? Because, as the apostle John tells us, "the whole world is lying in the power of the wicked one."—1 John 5:19.

² That is why the world hates us, even as Jesus warned: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." Well did the apostle John

counsel us: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—John 15:19; 1 John 2:15-17.

³ How can it be otherwise, since the

1, 2. What Scriptural testimony stamps as foolish the course of those who would please God and also be friends of the world?

3. What do Paul and James show regarding pleasing God and the world at the same time?

world minds the things of the flesh, concerning which we are told: "The minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be. So those who are in harmony with the flesh cannot please God." No wonder, then, that James, the half brother of Jesus, wrote: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: . . . to keep oneself without spot from the world." And again: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Rom. 8:7, 8; Jas. 1:27; 4:4.

⁴ Lying as it does in the power of Satan the Devil, no wonder this world is so wicked, well described by Paul's words at Ephesians 4:17-19: "No longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness." What plain language! And, let it be noted, those words are even more true of the world today, even as foretold at 2 Timothy 3:1-5.

⁵ Yes, look where we will, we see moral degeneracy on every hand. The motion pictures, the television shows, the stage plays, the novels, the newspapers and the popular magazines peddle moral filth and pander to depraved appetites. Motion pictures filled with lascivious scenes and abounding in obscenities are advertised as "mature," or only for adults, but the theaters where these are shown are filled with

young and old persons out to enjoy lustful scenes. No wonder that venereal disease has reached epidemic proportions and illegitimate births are increasing by leaps and bounds. There was a time when the prurient-minded had to go out of their way to find lewd, obscene, pornographic entertainment and reading matter, but today it is the other way around; it is thrust at one from every angle, and the one who would enjoy clean, wholesome, upbuilding entertainment and reading matter must be very careful and circumspect so as not inadvertently to soil his heart and mind. Popular songs veer ever more and more in the same direction, being filled with sexually suggestive lines, and so do dance music and women's styles. The world again is worshiping sex, only its modern-day phallicism is not done in the name of religion, although it is a form of idolatry, being greedily covetous.—Col. 3:5.

⁶ In view of how morally degenerate this old world is, as well as being distressed and doomed, lying under the control of Satan the Devil, why do people still want to conform to it? Why does everyone want to be thought well of by everyone else? Why are people mortally afraid of standing out conspicuously as different, especially in the matter of principle? Why are they ensnared because of "trembling at men"? (Prov. 29:25) Because of lack of a firm foundation for their rules of conduct, because of their being mentally, morally, emotionally, religiously and philosophically insecure, uncertain. Having rejected the authority of the Word of God, they have no fixed point and so are like "babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error." (Eph. 4:14) And in particular are young

4, 5. What course of action does the world pursue, as seen from the Scriptures and the physical facts?

6. Why do people want to conform to this world, and who in particular are susceptible to its pressures?

folks in danger of being ensnared by this fear of man, by the deceptive desire to be popular, to be understood, to be well thought of, to be appreciated. Because of their immaturity they especially tend to shrink back, yes, even to rebel at the thought of standing out as different from their schoolmates. They dread being labeled "a square."

⁷ But in view of all the facts we should be proud to stand out as different from the world. Unless we reconcile ourselves to the fact that this is simply the way it has to be, we will not be able to prove faithful to Jehovah, for discontent, frustration or the fear of man will ensnare us. We must keep in mind Jesus' warning: "Woe, whenever all men speak well of you, for things like these are what their forefathers did to the false prophets." (Luke 6:26) On the contrary, we want to be, we must be, like the apostles, concerning whom we read that, after having been publicly disgraced and flogged, they went their way "rejoicing because they had been counted worthy to be dishonored in behalf of his name." Yes, we should rejoice that we are different, we should be proud of the fact that the world is puzzled at our course, that it cannot 'make us out' or understand us and thinks us a lot of fools; like the apostle Paul, "fools because of Christ."—Acts 5:41; 1 Cor. 4:10.

PUZZLED AT YOUR WORSHIP OF JEHOVAH

⁸ The world will be puzzled at your course of action if you prove yourself to be a fine disciple-making minister of the good news. It just cannot comprehend how you can prefer the Bible to the false worldly knowledge, as the apostle Paul counsels you to do at 1 Timothy 6:20. It will think you queer, foolish because you take the

position that "it is impossible for God to lie," and you "let God be found true, though every man be found a liar." You can hear them ask incredulously: "You mean you really believe the Bible? All of it? How can you? How old-fashioned you are! How simple!"—Heb. 6:18; Rom. 3:4.

⁹ The world will also be puzzled at your course if you take the name of Jehovah and let it be known that you are one of his witnesses. The world thinks it a strange name, ridicules the God of the Hebrew Scriptures and refers to Jehovah as a bloodthirsty God of war, as the tribal God of the Jews. But your name is no mere nickname, as are so many of the denominational names in Christendom, such as "Lutheran," "Methodist," "Baptist" and "Quaker." No, but Jehovah God himself designated his servants in this way, even as we read at Isaiah 43:10-12: "‘You are my witnesses,’ is the utterance of Jehovah, ‘even my servant whom I have chosen, . . . and I am God.’" ¹⁰

¹⁰ The world will also be puzzled at your course if you regularly and diligently attend the five weekly congregation meetings, and that regardless of the weather. It will stamp you as a religious fanatic because you prefer a Bible meeting to such attractions as sports events or other forms of entertainment. It cannot grasp how you can get "fun" out of faithfully heeding the apostle's counsel not to forsake assembling with fellow Christians. Even among the most religious of this world, going to meeting once a week is thought to be all that God could ask for!—Heb. 10:24, 25.

¹¹ Your worldly acquaintances will also be puzzled at you if you manifest the consuming zeal that Jesus displayed, as mentioned at John 2:17. Because in order to preach the good news and make disciples you stand on street corners offering the

7. If we would prove faithful to Jehovah, with what fact must we reconcile ourselves?

8, 9. What aspects regarding the basis for our faith and name puzzle the world?

10. What puzzles the world as to our form of worship?

11, 12. What theocratic activities of ours cause the world to be puzzled?

magazines, go from house to house in all kinds of weather, risk rebuffs by incidental witnessing, they wonder what has come over you. They just cannot understand it, since they themselves want to do so little, if anything, for God and Jesus Christ!

¹³ And in particular will the world be puzzled at your course when you literally leave all behind for the sake of the good news, and follow your Model, Jesus Christ, into the pioneer service, the missionary service, the Bethel headquarters service. The world just cannot understand why you should be like Jesus' apostles and leave behind family and friends, houses and lands, financial security and a promising career, for the sake of the Christian ministry. The world thinks it is a fine thing to have a religion, but 'goodness me, don't take it that seriously!' But we know, even as Jesus told Peter, as recorded at Mark 10:28-30, this full-time ministry is the most rewarding career anyone could engage in, for those in it receive a hundred-fold now in this life and system of things, houses and brothers and sisters and mothers, and have the hope of everlasting life in the new system of things so near at hand. No question about it, to the extent that you zealously engage in the Christian ministry to that extent the world will be puzzled at your course of action.

PUZZLED AT YOUR NEUTRAL STAND

¹⁴ The world will also be puzzled at your course of action if you adhere strictly to the Christian position of neutrality as regards the politics and wars of the nations of the world, if you take the position that Christ's kingdom is no part of the world and that a Christian's citizenship is in the heavens. (John 18:36; Phil. 3:20) It feels that all well-meaning persons should support civil-rights movements and get be-

hind the most worthy political candidates, parties and platforms, and, in particular, support the United Nations as man's only hope for lasting peace. Since nearly all the clergy, of both Christendom and pagandom, are deeply involved in politics, it cannot understand why you should not be also.

¹⁴ The world will also be puzzled at your course if you do not give obvious display of your patriotism by saluting the flag and by standing when the national anthem is being played. It is likely to charge ulterior motives to your course of sharing in beating swords into plowshares and spears into pruning shears and refusing to don a uniform and go forth to kill your fellowmen. It asks, 'What would happen to us if everybody believed and acted the way you do?' If *everyone* did, then obviously there would not be any wars, and that certainly would be a very good thing!—Isa. 2:4.

PUZZLED AT YOUR ADHERING TO BIBLE PRINCIPLES

¹⁵ Likewise the world will be puzzled at you if you adhere to Christian principles as to personal conduct. As the apostle Peter wrote to early Christians: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:3, 4) With the world's sexual morals being as low as they were before the Flood and as low as they were in old Sodom and Gomorrah, the world cannot understand why you should heed the wise counsel: "Let fornication and uncleanness of every sort or greediness not

13, 14. What attitude of Christians toward government affairs seems puzzling to many?

15. What caused the world to be puzzled at Christians in Peter's day?

even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Eph. 5:3, 4.

¹⁶ The world is also puzzled if you adhere to right principles in business matters, such as in the employer-employee relationship. The world believes in doing as little as possible for one's salary or wages, loafing on the job, taking long coffee breaks and shirking responsibility. It

finds it incomprehensible that Christians should heed the counsel at Colossians 3:22, 23 and work whole-souled at whatever they are given to do. In fact, the world thinks nothing of robbing one's employer. For example, out at New York city's leading airport a car-renting agency noticed that it was losing a great deal of gasoline and so it secretly installed a TV camera to discover who was stealing the gasoline. It found that eighteen out of twenty of their employees were helping themselves to gasoline for their own autos, and so all eighteen were discharged. Only two were not. The management was puzzled, and asked, Why is it that you did not also help yourselves to the company's gasoline? They explained, "You see, we are Jehovah's witnesses!" One of these was offered the position as manager of the agency, but he declined, again puzzling his employers. Preaching the good news of the Kingdom, making disciples of others, did not leave him the time and energy to be a manager. On the other hand, no doubt those eighteen employees who helped themselves to

the company's gasoline were puzzled because the Witnesses did not likewise help themselves. You do what is right today and you puzzle people!

¹⁷ The world is also puzzled if you obey all the laws of the land, if you give back Caesar's things to Caesar, as we read at Matthew 22: 21. Also, in its relations with governments the world believes in getting away with all they can, in the matter of taxes, traffic regulations and ev-

erything else. That Jehovah's witnesses do not do likewise is a cause of surprise to them. Thus in the spring of 1967 two New York city housing inspectors checked on the Brooklyn Bethel home and were simply amazed at what they found. They said that their superiors would not believe them if they turned in such a good report, and, sure enough, the next day their superiors came to see for themselves how conscientious those in charge of the Brooklyn Bethel home were in keeping it safe and clean and free from fire hazards. They had no violations to report and eagerly listened to the witness given to them by those who showed them around.

¹⁸ The world is composed of materialists. They appreciate only what they can grasp and enjoy with their natural senses. They are puzzled when you show you are not materialistic but heed Jesus' words not to store up treasures on earth where moth and rust consume and where thieves break in and steal, but store up for oneself treasures in heaven that last. They are puzzled because you keep seeking first God's kingdom and his righteousness. They cannot understand how we can put first in

16, 17. How do Jehovah's servants stand out as different from the world (a) In regard to employee honesty? (b) In regard to giving Caesar his due?

18, 19. What Christian attitude toward material things puzzles many?

THE NEXT ISSUE

- How to Train Your Powers of Perception.
- Obedience Protects You.
- The Dutch Church at Odds with Rome.

our lives something they do not even believe exists, the heavenly kingdom of Jehovah God with Christ ruling as King since 1914.—Matt. 6:33; Rev. 11:15-18.

¹⁹ The world is concerned with getting ahead in the race for wealth, distinction and popularity and in keeping up with one's neighbors. It is puzzled when it sees you heeding the wise counsel: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." Yes, it seems strange to the world that we are devoid of selfish ambition. Yet how foolish is "the love of money . . . a root of all sorts of injurious things."—1 Tim. 6:6-10.

²⁰ Being steeped in selfishness, with each man or family out for self, the world is puzzled because Christians manifest love, unselfish, *agapē* love. It thinks it strange that you should heed the words of Paul at 1 Corinthians 13, about love as not looking out for its own interests, not keeping account of the injury, and bearing, hoping and enduring all things. It cannot understand how Christians can keep an eye, not only in personal interest upon their own interests, but also in personal interest upon those of the others, and have the love that Jesus displayed to his followers.

—John 13:34, 35; Phil. 2:4.

PUZZLED AT CHRISTIAN YOUTHS

²¹ Even more than all the rest is the youth of the world puzzled at the course of you Christian youths. And it might be said that youths have a very difficult role to play, for it is the youth of today that is taking the lead in rebellion, in violence and in crime. Being "disobedient to parents," even as was foretold, it sneers,

20. What condition among Christians is the world unable to understand?

21. Who are especially tried by being different from their associates, and why?

mocks and ridicules you Christian youths because you honor your father and mother, show respect to your elders, and obey your parents in union with the Lord in everything. It takes courage for you who are Christian boys not to imitate your schoolmates in the matter of haircuts and for you who are Christian girls not to imitate your companions in wearing mini-skirts.—2 Tim. 3:2; Eph. 6:1-3; Col. 3:20.

²² Your companions at school may be puzzled because you make issues of so many things: You refuse to go along with birthday and Halloween parties, with Christmas and other Babylonian celebrations, and with saluting the flag and singing patriotic songs. But you may be surprised how things turn out when Christian youths take a firm stand. Not long ago one such youth whose conduct was most exemplary and who had refused to sing any of these religious and patriotic songs was asked by his teacher to bring to school one of the songs that he liked to sing. So he brought along the songbook "*Singing and Accompanying Yourselves with Music in Your Hearts*," and pointed to song No. 109, "Here I Am! Send Me" as his favorite. The teacher had mimeographed copies made of it and the whole class had to learn to sing that song at one of their school entertainments, the teacher explaining that this was one of the youth's favorite songs. What a witness that was, for the words of that song contain a fine statement of Jehovah's purposes!

²³ So, you who are Christian youths, let your schoolmates sneer, mock or ignore you because you choose to be different, because you do not have the time nor do you care for the associations that go with extracurricular activities such as sports, parties and outings. You just cannot afford to get involved in such things! You

22, 23. How has a firm stand for pure worship at times been rewarded?

have far wiser goals than they have! Begin working toward them now by personal study, meeting attendance and the field ministry. Share in the vacation pioneer activity! It will be a safeguard to you as well as a source of many rich blessings.

²⁴ In view of all the foregoing, how fitting is the wise Scriptural counsel: "Let no man deceive you with empty words, for . . . the wrath of God is coming upon the sons of disobedience. Therefore do not become partakers with them; for you were once darkness, but you are now light in connection with the Lord. Go on walking as children of light, for the fruitage of the light consists of every sort of goodness and righteousness and truth. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works that belong to the darkness, but, rather, even be reproving them. So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked . . . go on per-

ceiving what the will of Jehovah is." —Eph. 5:6-11, 15-17.

²⁵ God's Word tells how, from Abel to the apostles of Christ, Jehovah's faithful servants stood out as different. The world could not understand them. It was puzzled at them, for they engaged in the pure worship of Jehovah God, they kept separate from the world and they conducted their lives in harmony with Jehovah's righteous principles. Is the world puzzled at your course? It should be, and it will be if you follow the example of those faithful servants of Jehovah, if you have the courage not to conform to this system of things. The world says that God is dead, and acts as if it were so, but soon, in the approaching "great tribulation," when 'the wrath of God comes upon the sons of disobedience,' it will find that Jehovah God is very much alive as the almighty universal Sovereign. (Rev. 7:14) And at that time the course of Jehovah's servants in being different from the world will be fully vindicated and rewarded.

24. What wise counsel does the apostle Paul give Christians, underscoring their need to be different?

Where Spiritual Food Is Found

ONE of Jehovah's witnesses in Portland, Oregon, had this experience with a woman who accepted the publication *The Truth That Leads to Eternal Life*: The woman agreed to study the Bible and after a while wanted to study it twice a week. As she studied, the woman said to the Witness: "I am beginning to be convinced that this is the truth because this is the first religion I've ever known that is not patting you on the back and saying, 'you're doing all you can do.' I've read the Bible enough to know that true Christianity is a hard way of life with many trials and tests."

After some time passed, this woman began attending meetings at the Kingdom Hall and she commented: "I have always known that there was too much pomp and ceremony in the churches today for them to be like the early Christians." Yes, the simplicity of the

meetings of Jehovah's witnesses impressed her.

However, her husband began opposing her association with the Witnesses at their meetings. He promised her that if she would give this up they would go to church as a family. Well, the woman agreed to do this. And after just two weeks had passed, she called the Witness and was crying. She said: "I went to church for food and I was handed crumbs. Your religion screams 'truth, truth,' because it was when I was studying the Bible with you people that I was persecuted for the first time in my life for religion. And I never came home feeling starved like I am now."

—2 Tim. 3:12; 4:1-4.

She began attending the meetings of Jehovah's witnesses once again and is now sharing with others the things she is learning. She rejoices to be where spiritual food is to be found.

HUMILITY

-A HELP IN TIME OF ADVERSITY

HUMILITY, or lowliness of mind, is most fitting for human creatures. Even some worldly-wise men evidently appreciate that fact.

Thus Sir Isaac Newton, one of the greatest scientists among men, stated: "If I have seen farther, it was by standing on the shoulders of giants." Similarly, the late Dr. Otto Hahn, who first discovered that the atom could be split, said in his autobiography: "In looking back over my long life, I realize that my scientific career was due in large measure to a series of lucky accidents."

Not only is humility fitting, it has everything to recommend it. Most importantly, it can help to put us in the right relationship with Jehovah God, for we read: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (Jas. 4:6) Humility also makes for our own peace of mind and contentment. And it helps us in our relations with our fellow-men.

Furthermore, humility is especially helpful when we are being tried by adversity. Family problems, economic hard times and severe counsel may be hard to face. Adversity may also take the form of opposition one meets while engaged in the Christian ministry, or of severe persecution. It may include being wronged

by a seeming friend. As we shall see, humility will help us to endure.

HUMILITY HELPS IN THE FAMILY CIRCLE

There is no question about it; adversity often is found within the family circle. How many marriages are unhappy! How many men desert their families because of one kind of adversity or another! How many couples seek a divorce for like reasons! Humility will enable one to put up with adversity and often will help to remove its very causes.

Certainly humility is needed on the part of the husband and father. It will enable him to see his own faults, as well as those of his family. Thus he will be in position to compensate for their shortcomings, applying the principle that 'the strong are to bear the burdens of the weak.' (Rom. 15:1) Humility enables him to have empathy, to see things as others in his family do. It helps him to keep the lines of communication open between himself and his family, making it easy for them to express themselves, thus avoiding misunderstandings, which are a frequent problem in family life. True, he may know more about a given matter than they do, but he recognizes that he is in a better position to help his family if he really knows what is on the mind of each one.

Some modern wives at times evince a lack of respect for their husband's headship; they may be independent and self-willed. For example, they may make major purchases without first consulting their husbands, the breadwinners. Similarly, many children are self-willed and not as respectful as they should be. Being humble, recognizing that he too has shortcomings, will enable the family head to be calm and long-suffering when members of his family try his patience. He will not talk loudly or shout to dominate them but will give any needed correction in a kind, firm way.—2 Tim. 2:24.

Humility also causes the family head to take his family into consideration before making major decisions that involve them. He will be ready to ask for suggestions (even a youngster may at times come up with a good idea!) and will give such suggestions due weight. Humility enables him to reflect on what a great blessing his wife and children are. It also helps him to be ready to admit mistakes; it makes him willing to do menial tasks that need to be done. Humility helps him to be "tenderly compassionate, freely forgiving."—Eph. 4:32.

As for the wife and children, submission may be quite difficult at times, because family heads are imperfect like everyone else; they too make mistakes. But humility will make submission easier. Remember it is God's Word that counsels wives and children: 'Let wives be in subjection to their husbands in everything.' "Children, be obedient to your parents in everything, for this is well-pleasing in the Lord."—Eph. 5:24; Col. 3:20.

Differences are bound to arise within the family circle. Men and women look at things differently, and so do the younger and the older generations. Humility will help all to endure the stresses and tensions that result from these differences as well

as those due to human imperfection. In fact, it will help to eliminate many of them.

HUMILITY AIDS IN FINANCIAL ADVERSITY

Then again, humility is a great help when financial adversity strikes. Due to any number of reasons a person may lose his job; or he may lose his home and all his possessions, as in the case of a hurricane. Humility can be a great help at such times. It causes a person to think, not just of himself, but of others in a similar plight, and to offer them aid and encouragement. At such a time humility will help one to be content with having less in a material way. It will help one to make the best of circumstances, being thankful, in the case of a storm, that life has been spared.

The person who is truly humble will not think that society owes him the best of everything, so that he feels unhappy and frustrated if he does not have what others have, or so that he will steal. (Prov. 30: 7, 8) No, he will be sincerely thankful that he has food to put on his table, even though it may be plain, and that he has clothing to wear, even though it may not be of the best material or in the latest fashion. Having food and covering, he will, as the Bible counsels, be content.—1 Tim. 6:8.

HUMILITY AIDS WHEN BEING COUNSELED

Humility is also of great help when one is being counseled or reproved. The proud person resents counsel; by his actions he implies that he never makes a mistake. As a result, when he is counseled he may lose his temper, 'explode' or 'go to pieces.' In any event, he just makes matters worse. The humble person readily accepts counsel and correction, for he knows he could well have made a mistake. That is why God's Word admonishes: "If the spirit of

a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins.”—Eccl. 10:4.

Counsel and reproof, when accepted humbly, bring great benefits, for “reproofs of discipline are the way of life.” (Prov. 6:23) Humbly responding to such discipline helps one to avoid calamity now and it helps one to walk in the way that brings God’s approval and so leads to eternal life.—Prov. 12:28.

HUMILITY IN THE FIELD MINISTRY

When meeting up with adversity while one is engaged in the Christian ministry, humility can also be a great aid. It will help a person to heed Jesus’ counsel: “Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him.” Should you, as a Christian witness of Jehovah, be standing on a street corner offering Bible literature to passersby, and some of these make disparaging remarks, slapping you in the face as it were, it will safeguard you against replying in kind. Instead, you will ‘turn the other cheek.’ Thus by showing kindness, mildness and gentleness you will be conquering the evil with the good instead of being conquered by the evil.—Matt. 5:39; Rom. 12:21.

Or, when you go from house to house, if you are dismissed by someone who says he is too busy, you will not hasten to judge him adversely. Humility will help you to appreciate that at times you too may be busy when others call at your door. If the householder appears to be cross, humility will help you to realize that it could be due to his own circumstances, and so you will not take it as anything personal. Humility will also keep you from feeling you must have the last word in a discussion or that you must be able to answer every objection that a householder may raise. You have a wonderful message to deliver, and

you are glad to share it with those who will listen. If people ask questions to which you do not have the answers, you can humbly offer to find the information and call again if they are sincerely interested.

But regardless of the reception you may receive, humility is most helpful when you are engaging in the Christian ministry, for it encourages you to try to understand the viewpoint of others and then to assist them. It enables you to do as did the apostle Paul, who wrote: “Though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. . . . I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others.” Yes, humility will enable you to meet people on their own level.—1 Cor. 9:19, 22, 23.

ADVERSITY FROM CHRISTIAN BROTHERS

At times adversity might come in the form of unchristian treatment on the part of one who professes to be a fellow believer. Then one may tend to become very angry and give vent to righteous indignation or even to let oneself be stumbled so as to drop out of the Christian congregation. But humility helps us to have the needed insight that will slow down our anger and so cause us to pass over the transgression. (Prov. 19:11) David of old set us a good example in this. Though hounded by King Saul, even his life being in danger, David did not let Saul’s attitude toward him make him bitter or vengeful. He humbly let Jehovah God take care of matters, and Jehovah in his due time did, giving David the kingship over Israel.

Yes, when we have been wronged, humility will help us to heed the inspired counsel: “Return evil for evil to no one. . . . Do not avenge yourselves, beloved, but yield place to the wrath.” In fact, when

we but reflect we can see that it is presumptuous for us to want to punish those who may have wronged us. God is the judge. Humility will make us content to wait upon Jehovah to set matters straight.—Rom. 12:17, 19.

HUMILITY A HELP WHEN PERSECUTED

Humility is likewise a great aid to us when undergoing severe persecution. Such treatment often breaks down people or causes them to compromise or to throw their principles and scruples to the wind. In this regard the Christian witnesses of Jehovah have obtained a fine report time and time again. As noted by one eyewitness who was in the Nazi concentration camps: "Jehovah's witnesses were like rocks in a sea of mud."

For one thing, humility can keep us from rebelling against God, should he permit us to suffer in such a way. It will help us to endure it, appreciating the issue involved, namely, Can a creature keep integrity toward God in spite of all that Satan can do? Job suffered great adversity, both from conditions and from persons. His wife urged him, "Curse God and die." But no, Job humbly took it all and in the end was vindicated by God himself. His example, as well as our knowledge of the issue involved, will help us to endure.—Job chapters 1, 2 and 42.

But, of course, the greatest example of all in this regard is Jesus Christ. He humbly accepted his Father's will for him, left heavenly glory as the chief of all spirit creatures and came to earth to be a mere mortal human. And "more than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake," a most shameful and painful death. He did not take the attitude, "Who do you think I am to have to suffer like this!" No, by what he did he provided the greatest ex-

ample of humility. He set the example for us.—Phil. 2:8.

CULTIVATING HUMILITY

How can we go about gaining this fine quality of humility? It does not come automatically. As with all other fine qualities, we must work at it. It will take time, so we must not become discouraged and think, What's the use? There is use, even if it does take time and effort and we keep making mistakes.

First of all, we must have an earnest desire to be humble. We must keep reminding ourselves that only by being humble can we please Jehovah God. This is clearly shown at 1 Peter 5:5, where we read: "All of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." And do we not need God's undeserved kindness? Can we afford to have Jehovah God oppose us? By regularly reading God's Word we will gain his mind on humility.—Matt. 18:4; 23:12; Jas. 4:6, 10; 1 Pet. 5:6.

Prayer is another great help. In fact, prayer of itself might be said to be an expression of humility, for we come to Jehovah God as beggars, as needy persons, conscious of our spiritual needs. (Matt. 5:3) And if we ask in faith and do our part, working at what we pray for, we will acquire this fine quality of humility. Jehovah gives liberally to all who ask, not only of his holy spirit and of wisdom, but also of other fine qualities, such as humility.—Luke 11:13; Jas. 1:5-7; Phil. 4:6.

Understanding, which has well been defined as having a proper appreciation of one's relationship to Jehovah God, is still another great aid to cultivating humility. It means to appreciate that, as the Uni-

versal Sovereign and Supreme Lawgiver, he has the right to command us to obey. And not only that, but by reason of his omnipotence he can enforce his will and decrees. Compared with him, how small are we, how insignificant! Entire nations are in his sight as but a drop of water falling from an empty bucket! (Isa. 40:15) When we get this appreciation of matters we are acquiring understanding, but the biggest enemy to understanding is pride, or self-importance. So it is not without good reason that it is written: "With all that you acquire, acquire understanding." —Prov. 4:7.

Nor to be overlooked is love, principled, unselfish love, as an aid to cultivating humility. "Love . . . does not brag, does not get puffed up." Love manifests itself by causing one to be lowly of mind and to consider others as superior to oneself. —1 Cor. 13:4; Phil. 2:2, 3.

DAILY WORKING AT HUMILITY

For humility to be able to help us in time of adversity, we must exercise it in our everyday lives, in all we think, say and do. Humility means lowliness of mind, not having big ideas or ambitions, and not tending to look down on others. It means thinking like the apostle Paul, who spoke of himself as "a man less than the least of all holy ones," and as "the least of the apostles." —Eph. 3:8; 1 Cor. 15:9.

Humility should mark our conversation.

A Child's Tactful Reply

- In Atlanta, Georgia, a nine-year-old girl who is one of Jehovah's witnesses told her classmates about her beliefs based on the Bible. She also informed them about her Christian view in regard to acts of nationalism. This is what happened:

"One little girl told me that her mother told her that she was not to play with me anymore. I asked her why and she said that her mother did not want her to play with any of Jehovah's witnesses. I then said to the girl, 'Well, if I were you, I would obey her. That is what the Bible teaches us to do. So I suppose we will not be playing together now.'

"The next day she came back and said to me, 'Rita, I told my mother that you told me to obey her and not play with you anymore and she said, "If that is how Rita believes, you play with her. Maybe some of that will rub off on you!"'"

Do we always want to talk about ourselves, how *we* feel about things, what *we* have accomplished or plan to do? Do *we* often speak critically of others? Humility causes one to want to direct attention to Jehovah God, his Word, his work and his wonderful qualities, and to talk about one's fellow servants, in a favorable way.

Do we often find ourselves monopolizing the conversation? Humility moves one to give others the opportunity to speak. If others are slow to express themselves, humbly, tactfully and lovingly draw them out, to their own happiness and to your own upbuilding. There is more happiness in giving others the opportunity to talk than in doing all the talking yourself. —Acts 20:35.

Does humility characterize our actions? Humility keeps one from shoving others or always wanting to be first if one happens to be standing in line. It will help one to perform menial tasks such as doing chores around home or cleaning the Kingdom Hall. It seeks to serve others instead of expecting to be served. Remember the example of Jesus. He came, not to be served, but to serve others.—Matt. 20:28.

Truly, humility has ever so much to recommend it. It makes for peaceful relations with Jehovah our Maker. It makes for peace of mind. It makes for friendly relations with our fellows. And it is of great help when we most need help—in times of adversity.

JEHOVAH NEVER FAILS

As told by Kathryn Bogard

ALREADY I am over three years beyond the "seventy years" spoken about by the inspired psalmist. (Ps. 90:10) During those years "trouble and hurtful things" might have predominated, but for one thing—Jehovah's unfailing consolations to those striving to live up to his requirements. Yes, fifty-six of those years have been spent in Jehovah's service, fifty of them at the Watch Tower Society's headquarters, a place we affectionately speak of as the "Bethel Home."

Those years have gone swiftly. That is to be expected when there is evidence that Jehovah is blessing the work of our hands and granting prosperous results. And when one recalls the small beginnings, the wonder of it all is even more impressive!

Beautiful hills with plenty of timber country and wild game are among my earliest recollections. I was born in the Rose Valley area of Pennsylvania, some thirteen miles from Williamsport. The farmland was not of the best, but we had what most other communities had, a farmers' lodge hall, a church and a little red schoolhouse. To make a living a farmer had to milk a few cows and, in winter, cut some timber for sale either as fence posts or for pulp.

In the winter we always had heavy snows, and travel would be difficult. This meant missing church quite often, but that was not so much of a loss, for it was always the same story week after week, appeals for money for the preacher's salary, with nothing new to relish and enjoy. Though we were living in such a paradisaic setting, the stern realities of making a scant living were always with us. Very

little hope of a brighter future was held forth to us beyond some hazy ideas about going to heaven where the angels are.

Personally, what could I expect of the future? Would it be a case of marrying a farmer boy and settling down to milk cows and do chores and remain in this peaceful valley? One could do much worse, but I always had the feeling that I wanted to do something more widely useful with my life. Well, the situation arose that called for me to do something to aid my father and mother in a financial way. I had to leave the valley and seek employment—a step that was to open up an entirely new life to me.

NOT LEFT WITHOUT DIRECTION

The scene changed then from the sheltered Pennsylvania valley to the city of Rochester, New York. Employment as a waitress brought me into contact with all kinds of people, some belonging to the Christian Science faith, some of them Catholics and some of other religions. To me, at the time, it looked like there was little to choose from, for people of all faiths seemed to be headed in one direction.

Here it was that Jehovah's never-failing direction came into the picture. A nice Catholic lady informed me that a fine series of Bible pictures was being shown in the theater on the next street, and she even gave me money for a ticket. Well, imagine my surprise when I found that admission was free, and that there would be three more evening sessions!

Yes, this happened to be a showing of

the Photo-Drama of Creation, sponsored by the Watch Tower Society. Its Bible story in pictures so deeply impressed me that I eagerly accepted an invitation to a home where a Bible study was being conducted each week. It was called a "class" of Bible Students. What was outstanding about those meetings was that those assembled for Bible study were conscious of the fact that they could become equipped to serve God in a practical way.

The Photo-Drama activity was then at its height, and there was much work that could be done. Small classes such as the one I was attending could purchase what was known as the Eureka Drama, consisting of slides, a carbon-light projector and records. These slides could be shown in schoolhouses, lodge halls and other rented premises. Our group acquired a set, and I can well remember showing the pictures in a mental institution as well as many other places.

Best of all, I enjoyed the privilege of taking the Eureka Drama with me on vacation and showing it in my home community after widely advertising it throughout the countryside. After each showing we were accustomed to hand out to the audience illustrated book versions of the Drama. When I came to my old schoolteacher he remarked dryly that he had known all about the Bible's story before I was born. My reply was: "But you did not tell me about it."

AT JEHOVAH'S DISPOSAL

It soon became plain to me that there was only one way for me to enjoy a satisfying and useful life, and that was to place myself at God's disposal, making myself available for his service. So I applied for appointment to the colporteur service, now known as "pioneer" service, that is, full-time service of spreading the Bible's message of the Kingdom. At about that time

the particular message that was being distributed was "The Fall of Babylon," a Scriptural exposure of Christendom's religions that was published in what was then known as *The Bible Students Monthly*. Thousands of this pamphlet were allocated to the Williamsport area for distribution, and we were kept very busy. Even one elderly person volunteered to fold and bundle them conveniently so as to make it easy for those of us who were taking them to the homes of the people.

Wartime produced much trouble for the organization of Bible Students, as Jehovah's witnesses were then known. The officers of the Watch Tower Society were arrested on a charge of sedition. They were out on bail, and one of them, C. J. Woodworth, came to Williamsport to give a talk. That was a joyful occasion and even my parents came to hear the talk, though they had previously warned me that if I were ever arrested I should not bother notifying them.

The book *The Finished Mystery*, which was the cause of so much ire on the part of the clergy, continued to be distributed despite opposition. Those who trusted in the One who does not fail kept on spreading its message until the Society's officers were brought to trial and sentenced to four concurrent terms of twenty years in Atlanta Federal Penitentiary.

Because of these difficult conditions the headquarters of the Society was moved back to Pittsburgh temporarily, and at the same time I made a change of territory that brought me closer to Pittsburgh. Having up till then worked mostly in isolated areas, I found this a great source of spiritual strength, for I could have the association of many mature ones.

We well knew that if it had been his will Jehovah could have released his servants from prison, even as he had done in times past. But how loving of him to put

it into the hearts and minds of his people to launch a great petition and obtain thousands of signatures in favor of the release of our fellow Witnesses from Atlanta! Wonderfully, that release soon came, and with it the Kingdom-preaching work took on new impetus.

Imagine if you will the rejoicing that marked that first big postwar gathering at Cedar Point, Ohio, in 1919. A new work seemed to open up to our view. The articles appearing in that year's issues of *The Watch Tower* all seemed to shout out that fact: "Kingdom of Heaven at Hand," "Kingdom of God," "Announcing the Kingdom," and "Heralds of the Kingdom 'Killed.'" Jehovah was surely girding his people for worldwide action!

MORE BLESSINGS FROM THE UNFAILING SOURCE

As the work at Brooklyn Bethel opened up again I felt that there was where I would like to serve if at all possible. So I wrote to the then president of the Society, J. F. Rutherford, to tell him of my desire. In three months' time, to my great joy, the answer came. It directed me to come, the sooner the better. Off I went to enter into the greatest privilege—that of serving in the house of the Lord. As I did so I determined to continue at this post of service as long as Jehovah saw fit to use my limited abilities. And, with many others, I am still here.

Cleanliness, orderliness, punctuality—these were all fine qualities I saw practiced at the Bethel Home, qualities I soon appreciated and benefited from. Regular morning discussion of a Bible text for the day and our regular weekly *Watch Tower* study kept us strong spiritually so that we could overcome even physical weaknesses and handicaps and keep right on with services that are so vital to our fellow Witnesses all around the earth.

R. J. Martin, our overseer, used to be so encouraging and kind, urging us to serve well and let joy be our strength. He would say: "There are lots of people making beds, washing dishes, ironing shirts, but why are we doing it?" And, considering that I weighed only 110 pounds and yet was able to iron eighty shirts a day, folding them and pinning them on cardboard for delivery, I felt that the joy of the Lord was indeed my strength.—Neh. 8:10.

Over the years I can recall but few sick days. Indeed, this was noticeable with so many others at Bethel. For example, the brother in charge of the kitchen, who has been on the job for well over forty years, has never been late with the meals that I can remember. And so it has been in other departments—everyone doing his work gladly and efficiently.

Then, in 1926, came another change in my life. Brother John Bogard and I were married. Since we were both already members of the Bethel family, we now combined our efforts to serve and honor our God. John would be sent out on many speaking assignments on the weekends, so we obtained a small car and I had the privilege of going along. This proved to be a nice change and gave us opportunity to make many new friends, while we enjoyed covering a variety of territories with the Kingdom message.

In 1937 we had another change of scene, for we were assigned to serve at the Society's farm near Ithaca, New York. That meant change of work for me as well as for John. Bookkeeping and other duties kept me busy. A quieter life? Yes, until that time in 1939 when a fanatical mob came against the farm, bent on destroying it. However, their purpose failed, and some of the very people who made up the mob are now Witnesses themselves, yes, even in the full-time ministry! Jehovah certainly never fails us.

ONLY WITH JEHOVAH'S BACKING

Then an extensive building program began at the farm, where the Watchtower Society planned to locate its Gilead School for those who would be assigned to foreign missionary service. Jehovah purposed that the far-flung missionary fields would not lack those who would be well trained and equipped to serve in them. And we can look back and rejoice that already the 49th class of students are undergoing training, while many who graduated in its first year, 1943, are still diligently serving abroad.

About the time the Gilead School started to function, John and I were transferred back to Brooklyn. We were happy to take up our duties here again. And it was a pleasure to be assigned with one of the Brooklyn congregations where we could share in the house-to-house ministry and the development of Bible studies in the homes of interested ones. We have been happy to bring a host of people to their first meeting at the Kingdom Hall and then see them grow in faith and join us in the precious Kingdom work.

We have experienced these many changes with a great deal of joy. True, there have been trying times and hard ex-

periences to cope with. But by taking our little troubles to Jehovah we have had our loads lightened. It has never failed. Even when some complained or worried about who would look after them in their old age and went so far as to leave Bethel and God's truth, there were always those who, like ourselves, stuck to the decision to remain in Bethel service as long as Jehovah was pleased to use them in that capacity.

In fact, we still see here in Bethel forty or fifty persons over sixty-five years of age, faithfully carrying out their assigned duties. They have their physical infirmities, but in spite of that all their real strength comes marvelously from Him who never fails, for it is the joy of knowing that their service is to the Most High.

All of us elderly ones who have so often seen Jehovah come to the rescue when his people were in difficulties that defied human help can say with aged Joshua: "Not one word out of all the good words [of promise] that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed." (Josh. 23:14) And personally I can say that words fail to express appreciation for the wonderful privilege of service I have enjoyed.

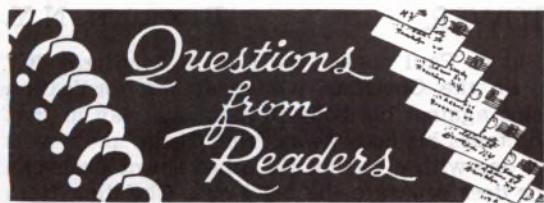
His Efforts to Attend an Assembly

● A fifteen-year-old boy who is a witness of Jehovah in Canada wanted to attend the "Peace on Earth" Assembly in 1969. But his family could not finance his trip. Being determined to attend the assembly, he decided to earn the necessary money himself. Thus, three months in advance he began his assembly project—collecting scrap metal and selling it. So during all his spare time, after school and on weekends, he was busy looking for scrap, cleaning it and then transporting it on his small wagon to the local scrap dealer.

Although this took much of his time, he never neglected his study of the Bible or failed

to go out in the preaching work regularly. At the end of three months, this fifteen-year-old Witness had sold 708 pounds of aluminum, 187 pounds of babbitt, 140 pounds of copper, 245 pounds of stainless steel and 27 pounds of other miscellaneous metal.

From the sale of all this scrap metal he earned more than enough money to finance his trip to the assembly. And he generously assisted some Witnesses who are full-time preachers in his locality. His fine, unselfish attitude was greatly blessed by Jehovah God and he enjoyed the assembly to the full.



Questions from Readers

• How is it true, as stated at 1 Corinthians 6:18, that "every other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body"?—U.S.A.

The apostle Paul prefaced the above quotation with the command, "Flee from fornication." It is apparent that he felt very strongly about this subject, for he went from his previous observations to this command "Flee from fornication" without any connectives. And he put it in the present tense, as can be seen from the interlinear reading of *The Kingdom Interlinear Translation*: "Be you fleeing from the fornication." He tells us that whenever the temptation or the opportunity presents itself to commit fornication, we are not to temporize or debate about it but flee at once. Joseph, the son of the patriarch Jacob, set a fine example for us in this regard. He fled when importuned by the wife of his master Potiphar.—Gen. 39:12.

Why did the apostle Paul feel so strongly about this matter when writing the Christians at Corinth? Because of its being such a licentious city with temptations for immorality prevalent. It was a center of the worship of Venus, the goddess of sexual indulgence. No wonder Corinth was regarded as the most immoral city of ancient Greece. From this worship of Venus comes the name for the diseases caused by promiscuous sex relations, namely, *venereal* diseases. Concerning these we are told that gonorrhea is among the oldest and most widespread of all the diseases that afflict the human race, while syphilis is described as among the major afflictions of humankind.

How terrible are the effects of these venereal diseases! They can cause sterility in women, blindness to one's offspring and senility in old age, to mention but a few of the more tragic effects. In spite of these dire effects, venereal diseases are increasing, are even said to be reaching epidemic proportions. No question about it, while a few other sins, such as drunkenness, may harm the body to some extent if persisted in, by committing fornication one sins more grossly against one's own body.

That fornication is sinning against one's own body in this sense was appreciated by wise King Solomon of old. Commenting on the aftereffects of relations with a harlot, he says: "The aftereffect from her is as bitter as wormwood; it is as sharp as a two-edged sword. Her feet are descending to death." "An arrow cleaves open his liver, just as a bird hastens into the trap, and he has not known that it involves his very soul." Yes, venereal disease often strikes the liver, the largest organ in the body and wreaks havoc upon it.—Prov. 5:3-11; 7:23.

In certain respects fornication might be likened to the breaking of a beautiful piece of china. The china can be mended, but the evidence of the break will always be there. Then again, fornication might be likened to a serious third-degree burn. Repentance might be said to cause the wound to heal but not without leaving scar tissue that would always remind one of the sin. Yes, fornication is a unique sinning against the body, for the whole body and personality are involved.

This also applies to adultery, which would be included if the apostle Paul used the word *pornéia*, here translated "fornication," in its broader sense as it sometimes is used in the Christian Greek Scriptures. Thus Jesus Christ spoke of a man divorcing his wife on grounds other than fornication, *pornéia*, meaning grounds other than adultery. The English word pornography with its broad meaning comes from this Greek root.—Matt. 19:9.

A parallel scripture that throws light on this subject is Romans 1:26, 27, where Paul shows that homosexuals sin against their own bodies: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error." In fact, the words of Paul at 1 Corinthians 6:18 could include homosexuality, for Greek writers also used *pornéia* to refer to homosexuality.

However, the apostle Paul also says that not only is *pornéia* a sinning against one's own body, but that, by contrast, 'every other sin is outside the body.' How can this be? This particular aspect has puzzled Bible commentators for centuries and they have offered various explanations. In the main their com-

ments have been in line with the foregoing, namely, that the apostle was speaking in a relative sense. But as we examine the contents we can see that his words can also be taken in the absolute sense. Note what he says:

"Now the body is not for fornication, but for the Lord; and the Lord is for the body. Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen! What! Do you not know that he who is joined to a harlot is one body? For, 'The two,' says he, 'will be one flesh.' But he who is joined to the Lord is one spirit."—1 Cor. 6:13, 15-17.

Yes, the anointed Christians to whom Paul was writing were promised in marriage to Jesus Christ, even as he noted: "I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ." (2 Cor. 11:2) In the case of ancient Hebrew betrothals, unfaithfulness was punishable the same as adultery.

But as Paul notes, "the Lord is for the body."

So the Christian who practices fornication sins against his body in a unique way in that he takes his body away from Christ and makes it one with a harlot. No other sin of itself can or does separate the body of a Christian from union with Jesus Christ, making it one with another, a harlot. In this respect it truly can be said that 'every other sin is outside the body.' And while the words of Paul have primary application to the anointed Christians promised in marriage to Christ their Lord, the principle also applies to his "other sheep" today.—John 10:16.

How wise and forceful the command of the apostle Paul, 'Be you fleeing from the fornication!' It can have the most terrible effects upon the physical body. Like no other sin, it renders those practicing it unclean. It is indeed a unique sinning against one's own body, for like no other sin it takes the body of the Christian away from being one with his Lord Jesus Christ and makes it one with a harlot.

ANNOUNCEMENTS

ANNUAL MEETING, OCTOBER 1, 1970

On this date (Thursday) the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held, 10:00 o'clock in the forenoon, at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. The regular letters of notice will be sent to all the members of the corporation and it will be appreciated if at this time they will see to it that the Secretary's office has their present mailing addresses so the letters and proxies will reach them shortly after September 1.

The proxies will be sent to the members along with the notice of the annual meeting and are to be returned so as to reach the office of the Secretary of the Society not later than September 15. As each member knows, he should complete and return his proxy promptly whether he is going to be at the meeting personally or not.

"WATCHTOWER" STUDIES FOR THE WEEKS

- September 20: Jehovah's Servants Are Different. Page 489. Songs to Be Used: 37, 42.
- September 27: Is the World Puzzled at Your Course?—It Should Be! Page 495. Songs to Be Used: 77, 73.