

JUNE 1, 1981



THE WATCHTOWER

Announcing Jehovah's Kingdom

Are You Choosing **LIFE?**



An International Christian Periodical
Published weekly by the Watch Tower Bible & Tract Society of Pennsylvania

IN THIS ISSUE

- 3 You Are Choosing to Live
- 4 The Life You Are Choosing
- 6 The Life You Can Choose
- 8 The Better Choice
—Life in a Paradise Earth
- 10 How You Make Your Choice Known
- 13 St. Helena—Lonely, Lovely, Hospitable
- 16 Be Wise—Conduct Yourself as a Lesser One
- 21 Aids in Conducting Ourselves as Lesser Ones
- 26 Insight on the News

OUR COVER: What kind of life are you choosing? Is there something better than the life of injustice, violence and increased stress that faces people worldwide today? Learn what the Bible says by reading the following pages

- 27 Gilead School Continues to Pile Up a 'Heap of Witness'
- 28 Joel Prophesies of Jehovah's Vengeance and Love
- 31 Questions from Readers
- 32 'A Book for Every Young Person'

A WATCHTOWER provides a vantage point from which the watchman can observe and warn of approaching danger. This magazine, published by Jehovah's Witnesses since 1879, serves a similar purpose. It keeps watch on world events in these critical times and calls attention to God's warning of his vengeance soon to be executed on those ruining the earth. It comforts all peoples with the hope that God's kingdom by Jesus Christ is about to bring in a global paradise of peace. It encourages all to exercise faith in the ransoming power of Jesus' shed blood, and points to the joyous prospect of everlasting life on earth under the sovereignty of the true God, Jehovah. "The Watchtower Announcing Jehovah's Kingdom" is nonpolitical, and adheres to the Bible as authority.

Copyright © 1981 by Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.

Ten cents (U.S.) a copy

Yearly subscription rates for semi-monthly editions in local currency

Watch Tower Society offices	
America, U.S., Watchtower, Wallkill, N.Y. 12589	\$2.50
Australia, 11 Beresford Rd., Strathfield, N.W. 2135	\$3.00
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	\$3.00
England, Watch Tower House, The Ridgeway, London NW7 1RN	£4.00
Hawaii, 1228 Penscola St., Honolulu 96814	\$2.50
New Zealand, 6-A Western Springs Rd., Auckland 3	NZ\$4.50
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	N2.50
Philippines, P.O. Box 2044, Manila 2800	₱17.50
South Africa, Private Bag 2, Elandsfontein, 1406	R3.60
(Monthly editions cost half the above rates.)	

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Printed in U.S.A.

NOW PUBLISHED IN 106 LANGUAGES

SEMIMONTHLY EDITIONS AVAILABLE BY MAIL

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

MONTHLY EDITIONS AVAILABLE BY MAIL

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

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

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

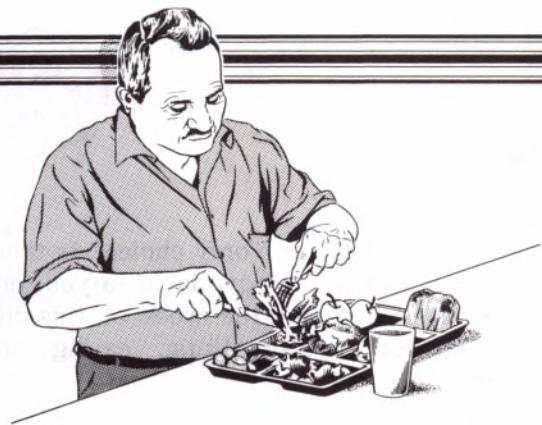
CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old label). Write Watchtower, Wallkill, N.Y. 12589, U.S.A.

POSTMASTER: Send address changes to Watchtower (ISSN 0043-1087), Wallkill, N.Y. 12589.

**Average Printing Each Issue:
8,900,000**

**Published by
Watch Tower Bible and Tract Society
of Pennsylvania**

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.
Frederick W. Franz, Pres. Grant Suiter, Secy.



You Are Choosing To Live

WHY are you now breathing? Because you choose to live. You will drink some water today, because you choose to live. You will eat some food today, because you choose to live. For the same reason you will sleep tonight, to renew energy for living tomorrow. And when you wake up, you will go to work, whether you like your job or not. You will go to provide the necessities of life.

However, take a look at this present life you are choosing. Take a look at the racial divisions that cause some to feel superior and to oppress those they think inferior. Look at the injustice and violence and even wars that result because skins are colored differently.

Look at the nationalism that divides the peoples of earth, the revolutions that split nations and create floods of refugees, the bickering political parties that squabble and fight, the corruption that robs the people and fattens the politicians' purses.

Do not overlook the role that popular *religions* play. They divide people, meddle in politics, frequently foment wars and many times persecute the true worshipers of Jehovah God. So many "Christians," so little Christianity!

Do not stop looking with these big failures on the world scene. Look at the slums in every big city, the poverty, the filth, the loathsome disease, the hopeless inhabitants

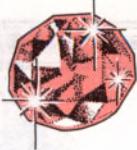
huddled in dark tenements, freezing in winter or sweltering in summer. Crime-ridden streets, red-light districts, dope addiction, mental institutions jammed with tragic victims.

Worldwide a moral breakdown plagues the seas of humanity. Everywhere you look you can read the hopelessness and despair written on millions of faces. It all totals up to a worldwide epidemic called stress. It has been called the Twentieth Century Killer. A *Wall Street Journal* report claimed: "Severe or prolonged stress can make the body more vulnerable to ailments ranging from skin rashes and the common cold to heart attacks and cancer." A report in *To the Point* stated: "The physical ills [that stress] generates now contribute to a vast number of hospital cases and deaths each year—at least tens of millions."

This current increase of stress fulfills a prediction of centuries ago. "On the earth," Jesus said there will be "anguish of nations, not knowing the way out." He then added: "Men [will] become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21: 25, 26.

The two pages that follow focus your attention in more detail on specific features of this stressful life many are choosing by eating, sleeping and working.

The Life You Are Choosing



This life you choose by meeting your physical needs of food and drink is, as a Bible writer of long ago said, 'of few days and full of trouble.' (Job 14:1, 2) Some of the troubles of this life are shown below.

Is this life your only choice? Is there a better choice now available to you, one that is free of all the woes of this life we sustain by breathing, eating and drinking?



ME FIRST

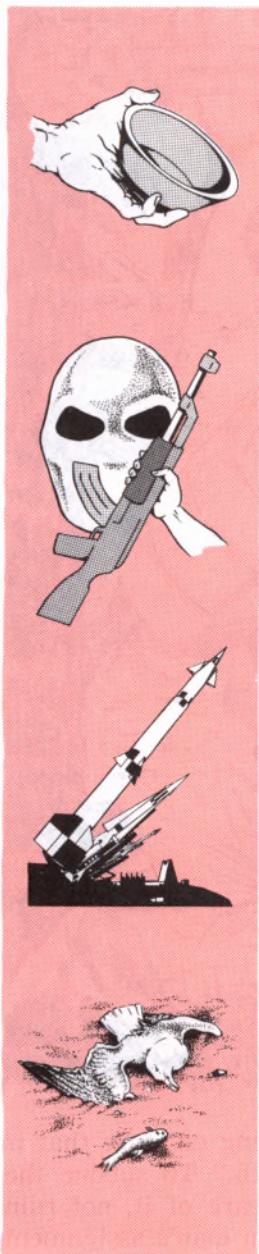
The me-firsters' creed, as expounded by the me-ism philosophers: "Looking out for number one." "You have the right to judge your own behavior." "Sink the guilt trip." Today's idolatry is Me-olatry, says God's Word: "Their god is their bodily desires." Also, "greed is a form of idolatry." (Phil. 3:19; Col. 3:5, *Today's English Version*) This new religion of Self was foretold for our times: "Men will be lovers of themselves." (2 Tim. 3:1, 2) Love of Me pushes aside love of Thee—my neighbor.

FAMILY DECAY

Marriage is downgraded, divorces soar, children suffer as me-ism flourishes. "The 'me' philosophy is contributing to the high divorce rate." (Dr. Robert Taylor) The modern parent "now gives priority to his own right to self-fulfillment." (*Newsweek*) The family circle suffers. This Me Generation ignores the lessons of history, so they are condemned to repeat it. "Entire civilizations have survived or disappeared, depending on whether family life was strong or weak."—*The World Book Encyclopedia*, 1978.

CRIME

Jesus foretold "the increasing of lawlessness." (Matt. 24:12) Our generation is proving him true. In 1979, in America, "murders rose by 10 percent, assaults by 10 percent, forcible rapes by 13 percent and robberies by 12 percent. For the first six months of 1980, serious crime jumped 10 percent." (*U.S. News & World Report*) The story is the same in other nations. Many businessmen are honest; many others swindle, manipulate, evade taxes, cheat customers. And many people steal from the businessman. "America's most resourceful and successful crook," one report said, "wears a white collar." Or a blue one.



HUNGER

"There will be food shortages," Jesus foretold. (Matt. 24:7) Last year the Los Angeles *Times* reported: "Nearly 450 million people in the world are starving, experts on world food supplies estimate, and 800 million to 1 billion are on the edge of starvation." The earth produces enough food, but an equitable distribution of it is "up against powerful entrenched interests."

TERRORISM

An escalating danger, as the New York *Daily News* of November 25, 1979, proved: "Terrorism—that is, assassinations, kidnapings, bombings, planned personal assaults—are way up, from 206 in 1972, to 572 in 1975, to 1,256 in 1977, to 1,511 in 1978, to 2,662 in the first nine months of this year [1979]." As the rich get richer and the poor get poorer, terrorism will mushroom more and more.

WAR AND EXTINCTION

"The momentum of military technology drives the superpowers towards an inescapable nuclear war." (Dr. Frank Barnaby, director of the Stockholm International Peace Research Institute) "We believe that nuclear war will bring no advantage to anyone and may even lead to the end of civilization." (Soviet military expert) "For the love of God, of your children, and of the civilization to which you belong, cease this madness!"—George F. Kennan, former U.S. ambassador to Moscow.

POLLUTION AND EXTINCTION

"The planet Earth is gradually being polluted to death." (*The Globe and Mail*) "Mankind is in danger of polluting itself off the face of the earth." (*The Guardian*) "Pollution is more than a problem of individual countries: It is a problem of the global village. . . . If we fail in this, we will guarantee the eventual extinction of our own species." (*The Toronto Star*) In former President Carter's farewell address he indicated that pollution was "a time bomb, as great a threat to our global survival as is the threat of nuclear annihilation." Is it not time for God to 'ruin those who are ruining the earth'?—Rev. 11:18.

This present life is a poor choice. Nevertheless, people choose to live on. They may be crippled, yet they desire life; they may be blind, yet are afraid to die. The deaf and speechless choose life, and the old and feeble cling to it. "Man," Job said, "that is born of woman, is of few days

and full of trouble. Like a blossom he comes forth and is withered, and he flees like the shadow and does not endure." —Job 14:1, 2, *An American Translation*.

This life many are choosing is short. It is full of trouble. It is a poor choice. But do they have a better choice?

The Life You Can Choose



THERE is another life that you may now choose. It is a life that does not fade as the flower at the end of spring or wither as the grass at the end of summer. It is not filled with pain and disappointment or beset by delinquency and crime, war and famine, pestilence and death. Its days are not few, but are endless. Its days are not filled with trouble, but with unspeakable joy. It is the life for man that Jehovah God originally purposed.

And what is that? Bliss in heaven sprawled out on a billowy cloud, twanging a harp as you float along in space and eternity? No! It is not that vain and useless existence that idle dreamers have conjured up as heavenly life. To see clearly what this life is that you may now choose, let us go to God's Word to find out his purpose in creating man and woman.¹⁻⁵

That first pair were given a mandate, not concerning heaven, but concerning the earth. God told them: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the



heavens and every living creature that is moving upon the earth." To subdue the earth means to take care of it, not ruin it. This is evident from man's assignment in Eden: "Jehovah God proceeded to take the man and settle him in the garden of Eden to cultivate it and to take care of it."
—Gen. 1:28; 2:15.

As the human family increased and Eden became too small, it was God's purpose for the growing population to spread beyond the garden's bounds, taking with

them the seeds or cuttings of the perfect plants in Eden, planting them in new territories and tilling these new areas just as did the original family in Eden. Thus as humanity overspread the earth they would subdue it by transforming it into a paradise, until Eden's condition had spread and the garden of God became global.

In that global paradise man's dominion over the animals was to be exercised with loving care and mutual trust, not by the jabbing chair and cracking whip of the animal trainer, nor by the barred confines of the zoo's cages, nor by the deadly guns of modern nimrods. This loving dominion over the animals by obedient mankind was to last forever.

But such dominion did not last. Sin came to mar the tranquillity of the garden of Eden. Jehovah's edict to man was: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17) The first pair disobeyed, did eat, and brought death upon themselves and their offspring. Jehovah ousted them from the garden, saying to the man:

"Cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field. In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return."—Gen. 3:17-19.

Jehovah God gave mankind a perfect start. Through no fault of His, humankind has gone from bad to worse. "The Rock [Jehovah], perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not his children, the defect is their own. A genera-

tion crooked and twisted!" (Deut. 32:4, 5) A similar declaration is made at Ecclesiastes 7:29: "God made mankind upright, but they themselves have sought out many plans." Or, as the Bible translator James Moffatt renders the latter part of this verse, "many a cunning wile have they contrived."

Today man continues to act ruinously, more disastrously than ever before. Now his calloused exploiting of earth's plants and animals and his abuse of resources and environment are ruining the earth as a habitable planet. It is Jehovah who will halt this, declaring that he will "bring to ruin those ruining the earth."—Rev. 11:18.

JEHOVAH'S PURPOSE WILL PREVAIL

It is Jehovah's purpose for the earth to remain forever: "It will not be made to totter to time indefinite, or forever." It will be inhabited forever: "For this is what Jehovah has said, the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah, and there is no one else.' "—Ps. 104:5; Isa. 45:18.

It was Jehovah's original purpose for earth to become a paradise, filled with persons devoted to him and who would care for it and its plants and animals and who would maintain a healthy environment. This is still his purpose, and Jehovah assures us that it will be accomplished: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."—Isa. 55:11.

The next two pages reveal the joys of the life in a paradise earth that you can now choose.

The Better Choice— Life In A Paradise Earth



This present life may be a poor choice in view of our troublous times. Yet many cling to it. As troubled as it is, it is better

than nothing, better than oblivion. However, people may now choose a trouble-free paradise on earth.



WONDERFUL WORK

If you would like to care for the earth, transform it into fields yielding food or into parks yielding beauty, make the deserts blossom, see thorns and thistles give way to meadows and forests, safeguard some areas of jungles and mountains as habitats for wildlife and as silent praisers of the Creator—if you would like to share in this work of beautification, then you would like to live in that paradise earth. Seeing good from such work “is the gift of God.”—Eccl. 3:13.



PEACE WITH ANIMALS

If you would be pleased to exercise dominion over animals, not with guns or whips or bars, but through love and mutual trust; if you long for the time when the bear and the calf will lie down together, the leopard and the kid will feed together, when the lion will eat straw like the ox, and if you would like to see the day when all these animals will docilely follow the leading of a little child, then you would like the paradise earth. “They will not do any harm or cause any ruin in all my holy mountain,” is the promise of Jehovah.—Isa. 11:9.



HEALTH AND LIFE

If it is your heartfelt hope to see the day when the lame will leap like a hart, to hear the tongue of the speechless sing, to watch the eyes of the blind open, to observe the ears of the deaf unstopped, to witness sighing and crying give way to smiles and tears and mourning give way to laughter and pain and death give way to health and eternal life, then you will let nothing block your way of attaining the blessed paradise earth wherein such conditions will exist forever. This, too, is the promise of God: “He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore.”—Rev. 21:4.



NO MORE WAR

If your heart aches for the time when swords will be beaten into plowshares and spears into pruning shears, when there will be no military schools, no learning of war, no making of bombs, no fomenters of war, then you will thank God for his new system of things wherein all this will occur. Jehovah gives assurance of this: "He is making wars to cease to the extremity of the earth."—Ps. 46:9.

END OF OPPRESSION

If you wish for the time when oppressive political rule will vanish and commercial greed will be no more, when men will build houses and inhabit them and dwell in peace, when the earth will be filled with joyous laughter and vibrate to the stirring songs of birds, and when cleansed air will be filled with the fragrance of flowers, then you will thrill to life in the paradise earth. The promise to God's people is: "The work of their own hands my chosen ones will use to the full."—Isa. 65:22.

NOT TOO GOOD TO BE TRUE

Is the reaction of any reader one of skepticism, or outright scoffing? Too good to be true, this paradise earth? Is that what he is thinking? That is understandable, since all we have ever experienced is this present troubled existence. "The wages sin pays is death," and mankind has been sinning and collecting the wages for it. (Rom. 6:23) However, God's Word promises "the world is passing away," but "he that does the will of God remains forever."—1 John 2:17.

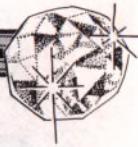
RELIABLE PROMISES

These promises of a paradise earth come from Jehovah God, "who cannot lie." (Titus 1:2) The nation of Israel was reminded of this: "Not one word out of all the good words that Jehovah your God has spoken to you has failed." (Josh. 23:14) Even an opposer of God was compelled to say: "God is not a man that he should tell lies. . . . Has he himself said it and will he not do it?"—Num. 23:19.

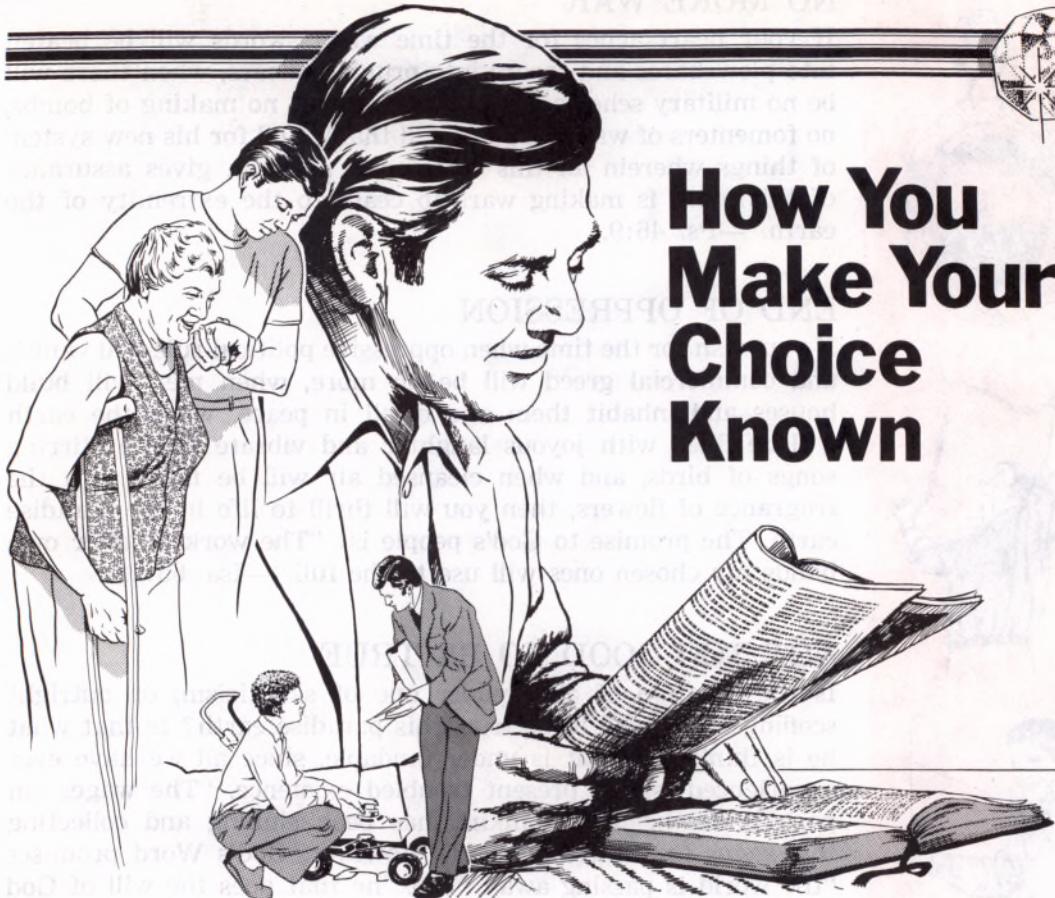
Everlasting life in a paradise earth—God's original purpose for this earth and man upon it. It is this life the reader may now choose. Jehovah God does not think it too good to be true, so no reader should think so. Jehovah thinks this present system is too bad to continue, and you surely

agree with this. Even now he is having people choose either life eternal in paradise or death everlasting with this old world.

How are persons now making their choice known? How may you make yours known? Consider the following article.



How You Make Your Choice Known



HOW does a person choose that life promised by God in a paradise earth? By raising his hand, by shouting 'Aye,' by saying, 'Lord, I would like to live then'? No. To a large extent, you choose that life as you choose the present one. How do you choose to live now? By a course of action, which, among other things, includes breathing, drinking, eating, sleeping and working. This is action, please note, that is not dictated or determined by you, but, rather, it is action according to the dictates of your body. Your body sets the terms, forces you to meet its requirements.

So it is in choosing life in God's new system. It is not by your saying you would

like to live then, but your choice is made by the course of action you take. And here again the action is not determined by the individual. Jehovah God gives life in that paradise earth, sets the terms for getting it, and we must meet his requirements. Refusing to do so is choosing death with this present wicked world, just as surely as refusal to breathe in response to the body's demands would mean death to our physical organism now.

Many believe that if they do what they think is right, treating their fellowman fairly, that is sufficient. Long ago a rich young ruler was apparently doing much good, living a clean life, showing love for neighbor. But when he asked Jesus how

he might gain everlasting life, he was told to unburden himself of so many material things and follow Jesus. Do all of this, Jesus said, "if you want to be perfect."—Matt. 19:16-22; Luke 18:18-23.

Loving the God and Father of our Lord Jesus Christ is not just an emotional feeling. "This is what the love of God means, that we observe his commandments." (1 John 5:3) Long ago, when choosing life or death, ancient Israel was told that loving Jehovah meant obeying him. "I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, *by listening to his voice* and *by sticking to him*; for he is your life and the length of your days."—Deut. 30:19, 20.

IS HAVING A RELIGION ENOUGH?

But now someone will say: 'I do not follow my own ideas. I belong to a recognized religious organization. I think if a person sincerely follows one of the many Christian religions he will be saved.' Is this position correct? Let God's Son answer. Jesus Christ said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." It is not enough for a man or a religion to take God's name on the lips, or perform religious formalisms, or do charitable works. If the religion is not teaching God's will and doing it, then it and its adherents are *missing the mark*, regardless of how sincere they are.—Matt. 7:21-23.

Clearly indicating that sincerity or zeal in a religious organization is not enough, Romans 10:2, 3 declares of Jewish religionists: "They have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own,

they did not subject themselves to the righteousness of God." However, numerous sincere Jews, including many priests and Pharisees, did abandon their formalistic religion to become Christians, subjecting themselves to the righteousness of God.—Acts 6:7; 15:5.

Numerous scriptures confirm the view that sincerity alone is not enough. "What man thinks a right course, may end upon the road to death. He who goes wrong must take the consequences." "A fool is sure that his own way is right: sensible men will listen to advice." "Man thinks out many a plan, but 'tis the Eternal's purpose that prevails." "Man's ways are always right in his own eyes, but the Eternal has the verdict on his life." (Prov. 14:12, 14; 12:15; 19:21; 21:2, *Moffatt*) Sincerity is valuable in that it makes one a candidate for God's mercy. Saul of Tarsus (the future apostle Paul) was a persecutor of Christians, but sincerely thought he was doing God a service. He acted in ignorance, so he received mercy.—John 16:2; 1 Tim. 1:13.

THE ONE ROAD TO LIFE

Accurate knowledge is necessary, and lack of it has brought to ruin professed servants of Jehovah. "Because the knowledge is what you yourself have rejected, I shall also reject you." It is not in man to direct himself, so Jehovah provided the Bible as a guide for us. "Your word is a lamp to my foot, and a light to my roadway." (Hos. 4:6; Jer. 10:23; Ps. 119:105) God's light, note, not man's or a religious organization's. All religions are not many roads leading to one place, salvation, as the popular saying goes. Jesus spoke of only two roads, and they lead to different places—a narrow one to life, a broad one to destruction.—Matt. 7:13, 14.

The Bible is the divine road map, but many prefer their "own religion" map. For instance, you may take their own

Bible and read to them, "The soul that sinneth, it shall die." Yet they cling to the sectarian path that the soul is immortal. Read to them: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "The dead know not any thing." Yet they clutch even tighter their own religion's teaching that the dead are conscious. Read to them, "The wages of sin is death." They continue to march unwaveringly along their creedal trail, holding that the wages of sin is eternal torment. Read to them, "The earth abideth for ever." They still hold fast to their clergyman's teaching that the earth is to be burned up.—Ezek. 18:4; Ps. 146:4; Eccl. 9:5; 1:4; Rom. 6:23, *Authorized Version*.

How, then, are we to determine the course of action to follow, the way that will show by our actions that we choose to live in Jehovah's paradise earth? Not by what a Catholic priest says, or by what a Protestant preacher says, or by what a Jewish rabbi or some Eastern guru says. It is not by what men say, unless they back up their teaching with Bible texts. Let God speak through his Word, the Bible. "Let God be found true, though every man be found a liar." Not all who claim to teach God's Word do so. That was true in Jesus' day, for he said: "They teach commands of men as doctrines." It was true in Jeremiah's day, for he wrote: "They have rejected the very word of Jehovah, and what wisdom do they have?" It is also true today.—Rom. 3:4; Matt. 15:9; Jer. 8:9.

THE WAY YOU CHOOSE ETERNAL LIFE

Your first act to show that you want to live in the new system of things on earth

under Christ's Kingdom rule is to study. "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." Dedicate yourself to do God's will and symbolize your dedication by water baptism, even as Jesus got baptized, for he is now your model to follow. (John 17:3; Matt. 3:13; 1 Pet. 2:21) Shun the works of the flesh, bear the fruitage of the spirit, as stated at Galatians 5:19-23:

"Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law."

And be a praiser of Jehovah, both by how you live and by what you say. Tell others of the only hope for mankind. Do so along with others who believe as you do, in fulfillment of Jesus' prophecy: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." That end will be a "great tribulation" to remove this present wicked system, making way for "new heavens and a new earth that we are awaiting according to [God's] promise, and in these righteousness is to dwell."—Matt. 24:14, 21; 2 Pet. 3:13.

By these actions you make known your choice for life in Jehovah's promised paradise earth.

"Become doers of the word, and not hearers only, deceiving yourselves with false reasoning."—Jas. 1:22.

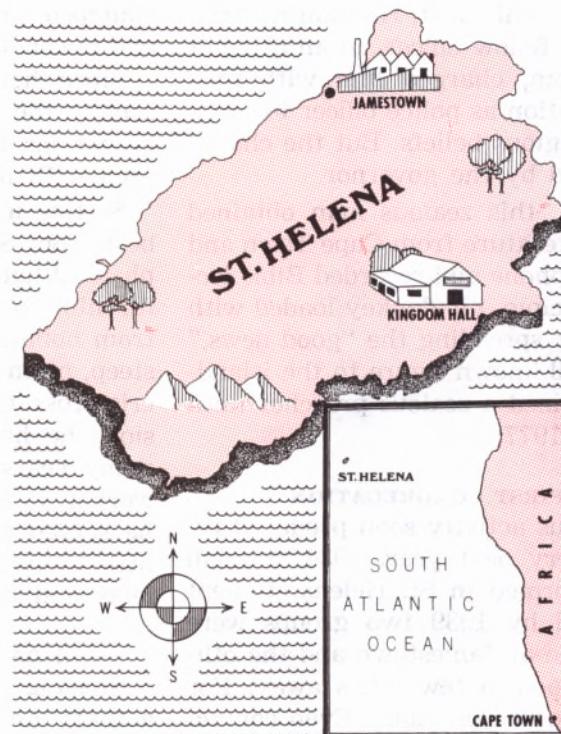
ST. HELENA— lonely, lovely, hospitable

IN THE year 1502 Portuguese sailors, captained by João de Nova Castella, sighted a little island in the South Atlantic, about 1,200 miles* west of Africa. Its stark, rocky cliffs, some as high as 2,000 feet,† did not seem at all inviting. But on landing they found a green, lush countryside with fresh springs and streams in abundance. They called it St. Helena.

The little island, of some 47 square miles (about 122 km²), is under British rule and for centuries was a regular port of call for ships needing water.

The climate is semitropical, the exotic vegetation in places having almost the appearance of a botanic garden. The population of about 5,200 is mainly of a mixed, colorful origin. In earlier days the British maintained a garrison at Jamestown, the only town and port. Hundreds of slaves were brought in from Africa, and many Chinese came to the island to develop the *hemp* industry. Traces of such ancestry are evident today in family names, facial features, personality traits and folklore.

No planes can land on St. Helena; there are too many mountains and deep valleys. It is accessible only by ship, being a five-day voyage from Cape Town, South Africa.



So it is off the beaten track, lonely but lovely.

The island's main claim to fame from a historical standpoint comes from the fact that Napoleon Bonaparte, after his defeat at Waterloo in 1815, was exiled to this isolated place. He died here in 1821.

THE KINGDOM MESSAGE REACHES ST. HELENA

A little over 100 years later, in 1933, a visit was paid to the island that was to have a more far-reaching effect. Two of Jehovah's Witnesses, Grey Smith and a young companion, came as real pioneers. They visited the whole island and left nearly 1,000 pieces of Bible literature. The 'seed' found some "fine soil" in Tom Scipio,

* 1 mile equals 1.6 km.

† 1 foot equals 0.3 m.

an officer of the British Police who also happened to be a descendant of a household servant of Napoleon. (Matt. 13:3-8) Tom listened attentively to the Kingdom message and at once saw the importance of telling others about it. He soon ran into opposition. A fellow officer, in an attempt to silence Tom, charged him with misusing his position as police officer to propagate his religious beliefs. But the charge was dismissed by the governor.

Undeterred, this zealous man obtained more Bible literature from Cape Town and also a gramophone and recorded Bible lectures. Tom Scipio, his donkey loaded with these aids for spreading the "good news," became a well-known figure to the islanders. He remained a zealous preacher until his death in 1977.

THE FIRST CONGREGATION

Such zealous activity soon produced results. The very next year, 1934, a small group was formed in St. Helena. It kept growing, and by 1939 two groups were organized, one at Jamestown and the other at Longwood, a few miles away. For years they carried on alone. Even contact by mail was (and still is) very infrequent. As a result, proper preaching and teaching methods were not understood.

For that reason, in 1951, the Watch Tower Society's branch office in South Africa sent an experienced full-time worker, J. F. Van Staden, to St. Helena. He discovered that the only meetings the local Witnesses had been holding were "open-air services," conducted at various places on the island. The brothers had their own little band—two violins and an accordion. They would attract a crowd by playing Kingdom songs and would then give talks. However, with Van Staden's help, two meeting places were arranged, one in Jamestown and the other at Levelwood, and properly organized Bible-instruction meetings were held. After providing only

three months of training and spiritual help, Van Staden was thrilled to hold a baptismal service, during which 26 new ones were baptized. Van Staden stayed for over a year, and the local Witnesses became well equipped to do house-to-house preaching and to conduct Bible studies and meetings.

Since then a traveling overseer has been sent to the island annually. The two congregations have become well established, each with its own Kingdom Hall.

Setting a lead in this development has been Tom Scipio's son, George. A serious physical handicap, which makes it difficult for him to walk, has not prevented him from hobbling faithfully up and down the steep, often slippery, mountain paths that crisscross the island. On countless occasions he has slipped and fallen. Yet for many years he has served as a full-time worker. In addition to that, in earlier days he served as congregation overseer with little or no help to handle the local problems and decisions.

A DAY IN THE FIELD SERVICE

Sharing in the house-to-house preaching activity on St. Helena is an experience with many rewards. For a stranger it is an unforgettable event. Here is a description of a day in the field service by a visiting overseer who was there recently.

"Because of the locality of the territory to be worked, we do not meet at the Kingdom Hall. Our rendezvous is a lay-by on a mountain road at a point 1,200 feet above sea level. While discussing plans for our activity, we have a breathtaking view. Between us and the sparkling sea below are pastures of lush green grass, terraced fields of flax, thorn-tree thickets and eucalyptus groves with brambles and ferns hugging their shade. We hear the singing of birds. Such marvels of Jehovah's handiwork help the assembled Kingdom proclaimers to have the right mental outlook.

"After a brief Scriptural discussion and

prayer, we are assigned our section of territory for the day. Each pair is assigned to four or five homes. There is no need for a map. The local workers know the inhabitants so well that they are simply given the names of the families to be called on.

"Leaving the narrow tarred road, we follow steep mountain footpaths. Some of the climbs are so steep that we have to rest at intervals. About half an hour later we approach a cottage perched on a level niche carved out of a steep mountainside. It is built of hewn volcanic rock and painted white. The pigsties and the well-kept vegetable garden with banana trees and granadilla vines show that the householder is a peasant farmer.

"We call out a greeting from the gate and a friendly voice responds: 'Are you Brother So-and-So? Come and sit down. How do you like our island?'

"We know that these homes were called on only a few weeks ago. The householder already has Bible literature and understands several basic Bible teachings. So we ascertain what Scriptural subjects he has discussed before. Using his own Bible, we enlarge on a subject previously dealt with (or, in some cases, explain new points). Half an hour or more passes quickly and we leave magazines or other literature with the householder, who thanks us for the visit. Since all our calls follow a similar pattern, it is clear why four or five hours are needed to visit as many homes.

"At about 2 p.m. all the Witnesses converge on a predetermined picnic spot in some inviting place. As they hospitably share the contents of their lunch baskets, they exchange experiences of the day. The adults relax while the children enjoy some fun. All have that feeling of deep satisfaction that comes from sharing in Kingdom work."

THE "VICTORIOUS FAITH" CONVENTION

A milestone in the history of St. Helena was the 1979 "Victorious Faith" Convention. The place? A hall of hewn stone, approximately 100 years old, in the center of Jamestown. Since the hall seats only 150 people, overflow was provided for in an open-front cafeteria building nearby. Sound amplification facilities were installed in this building. Not only were the 250 attending the convention able to hear and enjoy the program, but a number of neighbors also enjoyed the four-day program by sitting on their verandas. One lady made this comment to one of the Society's representatives: "It was such a fine program. The counsel and instruction for the family was so practical. I was also pleased to hear how qualified our local islanders have become in their speaking." She had heard the program from her front veranda.

Yes, the island of St. Helena is one of the most isolated places on earth. However, this has advantages for those who like peace and quiet. It also helps to keep the people less tainted by worldly trends and media. For the most part, they are certainly a friendly, hospitable and humble people. As a result, in St. Helena there are more Witnesses in proportion to population than anywhere else on earth—1 to 61 in 1980. Since then some Witnesses have moved away, leaving about 80 active ones. However, for the Memorial celebration in 1980 the attendance was 207, a ratio of about 1 to 24 of the islanders.

It is heartwarming to see that in this lonely but lovely place the Kingdom work has made wonderful progress. And there are fine prospects of many more here joining in fulfilling the words of Isaiah 42:10: "Sing to Jehovah a new song, his praise from the extremity of the earth, . . . you islands and you inhabiting them."

—Contributed.

Be Wise—Conduct Yourself as a Lesser One

"He that conducts himself as a lesser one among all of you is the one that is great."—Luke 9:48.

WHOMO were among the most favored men ever to walk this earth? Without a doubt, included among such were the 12 disciples of Jesus Christ whom he chose to be apostles. What privileges were theirs to accompany him as "he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God"! (Luke 8:1) What a pleasure it must have been for them to hear Jesus' discourses, such as the Sermon on the Mount, and to witness his performing one miracle after another! Besides, did not Jesus constantly give them private instruction? Yes, indeed.

² Yet, strangely, these most favored ones were repeatedly arguing among themselves as to who was the chief or foremost among them. Not one wanted to conduct himself as a lesser one. Did such rivalry make for peace, harmony and happiness? Was it pleasing to Jehovah God? Was it the course of wisdom? Hardly, for what did Jesus on one occasion say to them? After setting a young child beside him, he told them: "Whoever receives this young child on the basis of my name receives me too, and whoever receives me receives him also that sent me forth. For he that conducts himself as a lesser one among all of you is the one that is great."—Luke 9:48.

1, 2. (a) Who were among the most favored men ever to walk this earth, and why? (b) Yet, strangely, what problem repeatedly manifested itself among them?

³ Who today are wisely content to conduct themselves as lesser ones? Very few! That is why there is so much confusion, contention, strife and warring in this old world. Nations and blocs of nations keep competing with one another; each one wants to be on top, to be foremost, to be the most powerful. So nations saddle their people with enormous armament costs. And what is much of the agitation by the women's liberation movement but a refusal on the part of its members to conduct themselves as lesser ones as compared to their menfolk? And is that not also what is plaguing many modern youths? They chafe at the role their elders play; they do not want to conduct themselves as lesser ones in relation to their elders, their parents. Has all such unwillingness to conduct oneself as a lesser one brought happiness? Is it wise? Far from it!

LEARNING FROM BIBLE EXAMPLES

⁴ That unwillingness to conduct oneself as a lesser one is folly can be seen from the fact that all the trouble in the world got started because a certain angel did not want to conduct himself that way. Why can that be said? Because that angel, who started our first parents on the road to sin and death, revealed his true motives

3. What are some worldly examples of not being willing to conduct oneself as a lesser one?

4. Who was the first person with this exalted frame of mind, and what shows this?

in the third wilderness temptation he presented to the Son of God. In it he offered Jesus all the kingdoms of the world if he would do just one act of worship to Satan.

What did that

show? That Satan wanted to be equal to Jehovah God, that he did not want to conduct himself as a lesser one in relation to Him. This can be seen from Jesus' reply to Satan: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" Because of his unwillingness to conduct himself as a lesser one, Satan covered himself with shame and ignominy and eventually will be brought to nothing.—Matt. 4:8-10; Heb. 2:14.

⁵ Also, was not unwillingness to conduct herself as a lesser one the reason that Eve succumbed to Satan's wiles and disobeyed Jehovah God? Satan assured her that by eating the forbidden fruit she would become like God, being able to decide for herself good and bad. (Gen. 3:5) Eve's

5. (a) How did Eve show that she was not willing to conduct herself as a lesser one? (b) What shows that Cain felt the same way?



"Then Aaron turned toward Miriam, and, look! she was struck with leprosy"

not wanting to conduct herself as a lesser one proved fatal to her. And what about her firstborn son? Is it not true that Cain murdered his brother Abel because he simply could not conduct himself as a lesser one in relation to him? That is how galling it was for Cain to have Abel preferred. This proud mental attitude caused Cain to be banished as the first human murderer.—Gen. 4:1-16.

⁶ Then there were the half brothers of Joseph. Because their father Jacob was preferring Joseph—due to his being the son of his favorite wife, Rachel—they became so filled with bitter animosity that they had no peace until they got rid of him. (Gen. 37:3-35) In time they, too, had reason to regret their course of action. Years later even Miriam and Aaron rebelled against conducting themselves as

6. How was unwillingness to conduct oneself as a lesser one shown by (a) Joseph's half brothers? (b) Aaron and Miriam? (c) Korah, Dathan and Abiram?

lesser ones in relation to their younger brother, Moses. They complained: “Is it just by Moses alone that Jehovah has spoken? Is it not by us also that he has spoken?” But as the record goes on to show, Jehovah God was listening. He was very displeased with their mental attitude, for he said to the two complainers: “Hear my words, please. . . . my servant Moses . . . is being entrusted with all my house. Mouth to mouth I speak to him. . . . Why, then, did you not fear to speak against my servant, against Moses?” Jehovah God was so displeased that he struck Miriam with leprosy. Then there were Korah, Dathan and Abiram who rebelled even more seriously against conducting themselves as lesser ones and who suffered destruction for it.—Num. 12:1-15; 16:1-35; 26:9-11.

⁷ Another servant of Jehovah God who had trouble along this line was King Saul. He just could not stand to hear the women of Israel singing: “Saul has struck down his thousands, and David his tens of thousands.” This so enraged Saul that from that day forward he “was continually looking suspiciously at David,” even hounding

7, 8. (a) What two ancient kings came to grief because of not wanting to conduct themselves as lesser ones? (b) What examples do we have in apostolic times?

him like a dog in his efforts to do away with him. How bitter Saul’s life became because of his unwillingness to conduct himself as a lesser one in relation to David in this respect! And what a tragic end was his! (1 Sam. 18:7-9; 31:3-6) Then there was King Uzziah. His military successes, which were truly great, made him haughty at heart. So, no longer wisely content to serve solely as king handling affairs of state and conducting himself as a lesser one in relation to the priesthood, he wanted to be equal with the priests in respect to temple worship. For Uzziah’s presumptuousness, Jehovah God struck him with leprosy. He died as a leper.—2 Chron. 26:16-21; Prov. 11:2.

⁸ Coming to the Christian Greek Scriptures, we have already noted the problem the 12 apostles had while Jesus was with them, not one of them being willing to conduct himself as a lesser one. However, let it be noted that we read nothing of this kind concerning them once they had received God’s holy spirit at Pentecost. But other first-century Christians did have that problem. It appears that the Christians at Corinth, at least some of them, were not content to conduct themselves as lesser ones in relation to the apostle Paul. And the apostle John found it necessary to censure Diotrephes severely because of his wanting to have the first place and not treating with respect what the apostle John had to tell the Christians back there.—2 Cor. 10:1-11; 12:5-9; 3 John 9, 10.

In Coming Issues

- “Welcome One Another”
- Let God Be in Your Marriage
- Rivalry Between World Powers —Did the Bible Foretell It?

WHY THE PROBLEM?

“Why has this problem been so prevalent throughout man’s history, affecting not only worldlings, nations and individuals but even servants of Jehovah God? It is because of inherited selfishness. As we read at Genesis 8:21: ‘The inclination of the heart of man is bad from his youth

9. What is the root cause of not wanting to conduct oneself as a lesser one?

up." As a result, "the heart is more treacherous than anything else and is desperate. Who can know it?"—Jer. 17:9.

¹⁰ Generally, witnesses of Jehovah have little difficulty in conducting themselves as lesser ones in relation to those who obviously occupy a superior position. But the problem arises when it comes to conducting themselves as lesser ones among their peers, among those who are more or less their equals. For example, not one of the 12 apostles had any difficulty in conducting himself as a lesser one in relation to his Master, Jesus Christ. But when it came to comparing himself with any of the other 11 apostles, that is where the difficulty lay. No one wanted to conduct himself as a lesser one among all the rest!

¹¹ Similarly today, in the Christian congregation there may be a little rivalry, or a little feminine jealousy may surface, especially between those who might have quite similar endowments or advantages. This seems to have been the situation between two Christian women in the congregation at Philippi, causing the apostle Paul to write: "Euodia I exhort and Syntyche I exhort to be of the same mind in the Lord. Yes, I request you too, genuine yokefellow, keep assisting these women who have striven side by side with me in the good news along with . . . the rest of my fellow workers." (Phil. 4:2, 3) Quite likely both these sisters were particularly able and zealous preachers of the "good news," so that a spirit of rivalry entered their hearts, causing friction.

¹² In like manner, there may be problems at times among brothers having similar appointments. In the Christian organization, by and large, ministerial servants have no difficulty in conducting themselves as lesser ones in relation to the elders; elders in relation to the circuit overseer; circuit overseers in relation to the district

10-12. What examples show just where and why this problem comes up?

overseers, and so forth. But the test comes in relation to peers, whether ministerial servants would be willing to conduct themselves as lesser ones in relation to other ministerial servants, elders in relation to other elders in a certain congregation, and so on.

EARTHLY, ANIMAL, DEMONIC WISDOM

¹³ Because many are unwilling to conduct themselves as lesser ones due to human imperfection, the disciple James found it necessary to write: "If you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are."—Jas. 3: 14-16.

¹⁴ The disciple James is so right in speaking of jealousy and contentiousness as being earthly, animal, demonic! It is earthly, materialistic, the mark of selfish, imperfect humans and stands in contrast with that which is from above, heavenly. This same spirit is also animal, for it is the mark of animals. Ethologists, who study animals in their natural environment, have discovered among various animals, such as cows and chickens, what is known as the "pecking order," wherein certain ones always come ahead of others.

¹⁵ For example, some years ago the public press told of the performance of a 12-tiger act at a circus in New York city. After the act was over, the tigers were heading for the passageway that led to their cages when the leading tiger, Rajah, suddenly seized the throat of Ila, a tigress. By the time the circus attendants were able to separate the two the tigress had received a mortal wound. What had gone wrong? Instead of keeping her place be-

13-15. Why can contentiousness and jealousy be termed (a) earthly wisdom? (b) animal wisdom?

hind Rajah she presumptuously stepped out ahead of him and so enraged Rajah that he attacked her. Her not being willing to conduct herself as a lesser one cost her her life.

FINE EXAMPLES OF MOSES, JESUS AND PAUL

¹⁶ One of Jehovah's ancient servants who outstandingly conducted himself as a lesser one was Moses. How greatly he was used by Jehovah God: in bearing witness to Pharaoh, in calling forth the 10 plagues, in having the Red Sea divide and in providing his people with water supernaturally! Yet in spite of all these privileges and the prominence accorded him thereby, we read that "the man Moses was by far the meekest of all the men who were upon the surface of the ground." Because of his willingness to conduct himself as a lesser one, Jehovah God made him great in the eyes of the world, as well as in the eyes of his own people.—Num. 12:3.

¹⁷ And what a fine example Jesus Christ, the Son of God, set in conducting himself as a lesser one! In contrast to the angel who became Satan the Devil, the Word, or Logos, "although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God." He gladly served as a "master worker," closely associated with his Father in the works of creation.—Prov. 8:30; John 1:1-3, 14; 1 Cor. 11:3; Phil. 2:6-8.

¹⁸ While on earth, Jesus continued to conduct himself as a lesser one in relation to his Father, saying, "the Father is greater than I am," and that no one was good but God alone. (Luke 18:19; John 14:28) In fact, when on earth Jesus conducted himself as a lesser one in relation to fellow humans, taking the role of servant. As he

himself put it: "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." He even performed the most menial task of washing his apostles' feet. And how highly he was exalted for his lowliness of mind! —Matt. 20:28, *New International Version*; John 13:2-16; Phil. 2:9-11.

¹⁹ Since his resurrection and ascension to heaven, Christ has continued to conduct himself as a lesser one in relation to Jehovah his Father, being willing to wait patiently until Jehovah places his enemies as a stool for his feet. Then, after Jesus' millennial reign, when Jehovah has put all his enemies under his feet, "the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone."—Ps. 110:1; 1 Cor. 15:25-28.

²⁰ Among Christ's followers, the apostle Paul in particular was a fine imitator of Jesus Christ in this regard. For the sake of the "good news," he became the slave of all. That certainly was conducting himself as a lesser one. (1 Cor. 9:19) He conducted himself as a lesser one in relation to the governing body in Jerusalem, with regard to his ministerial activity, where he should preach, and in doctrinal matters. (Acts 15:2; Gal. 2:7-10) On one occasion, he felt obliged to ask the Christian congregation at Corinth: "Did I commit a sin by humbling myself that you might be exalted?" No wonder Jehovah God so richly blessed Paul's ministry!—2 Cor. 11:7.

²¹ Since, as we have seen, unwillingness to conduct oneself as a lesser one is folly, whereas being willing to do so is proof of wisdom, we will want to take this wise course. To do so we will need help because of our inherited imperfections. The next article will point out aids to our acquiring this right frame of mind.

16. What fine example did Moses set of being willing to conduct himself as a lesser one?

17-19. What shows that Jesus conducted himself as a lesser one (a) before coming to earth? (b) while on earth? (c) since his resurrection and return to heaven?

20, 21. (a) How did the apostle Paul show himself to be a good imitator of Jesus Christ in these respects? (b) What will the next article point out for our benefit?

Aids in Conducting Ourselves as Lesser Ones

WHAT will help us to conduct ourselves as lesser ones? Certainly all that has been noted in the previous article as to the bad fruits resulting from not doing so should serve as warning examples for us to conduct ourselves as lesser ones. Surely we do not want to lose out in the quest for life, do we? On the other hand, all the fine Scriptural examples of those

1. What Scriptural information previously considered can help us to conduct ourselves as lesser ones?

who did conduct themselves as lesser ones and the rewards they received should encourage us to want to imitate them.

² Though it may not have occurred to some of us, one of the greatest aids in this regard is having a good relationship with Jehovah God, fully trusting him. Doing so, we will not be unduly concerned

2, 3. (a) How can a good relationship with Jehovah help us to conduct ourselves as lesser ones? (b) Why can humility aid us?



If everyone were a conductor,
where would the orchestra be?

lest we come short, are downgraded or neglected. Yes, we want to 'trust in Jehovah with all our heart and not lean on our own understanding. If we in all our ways take notice of him, he will direct our path for our greatest good.' (Prov. 3:5, 6) Then, too, we can have the confidence that he will make all his works cooperate for our own good.—Rom. 8:28.

³ It also takes humility to conduct ourselves as lesser ones. And why should we not be willing to be humble? We are told: "Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones." The proud course is bound to be self-defeating: "Pride is before a crash, and a haughty spirit before stumbling." More than that, pride causes God to oppose us, even as we read: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." The apostle Peter makes the same point as the disciple James, saying: "All of you gird yourselves with lowness of mind toward one another." Yes, we should conduct ourselves as lesser ones—"because God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—Prov. 16:18, 19; Jas. 4:6; 1 Pet. 5:5; compare Romans 12:16.

PRINCIPLE OF HEADSHIP

⁴ Another help is for us to appreciate the principle of headship. Whenever there is work to be done that requires more than one person there needs to be one to take the lead and make final decisions or else there is confusion, a working at cross purposes. In other words, there is need of organization. An organization of many persons can be likened to the human body. What many and varied members our bodies have, and yet they are all directed by the one head! Some members may well

4, 5. (a) How can our appreciating the principle of headship be a help in this matter? (b) How can this be well illustrated?

be more prominent, more important than others, but as the apostle so clearly shows, no one member can say to the other, "I have no need of you." All are necessary. Following this pattern, should we not be content with having a share in the accomplishment of the purpose of the organization?—1 Cor. 12:21.

⁵ The importance of recognizing the principle of headship can also be well illustrated by an orchestra. In a large symphony orchestra there may be 100 talented musicians and yet each one of them has to conduct himself as a lesser one. Even the conductor must conduct himself as a lesser one, for he is under obligation to interpret the music as the composer intended it to be. And all the musicians in the orchestra must heed the conductor, being lesser ones as regards him. Not only that, but in each section, where there is more than one musician playing a certain instrument, there is a "first chair," and the rest of the musicians in that section must follow his style as closely as possible. Thus for the first violins there is the concertmaster. Only by such an arrangement can beautiful, harmonious music be produced. Yes, appreciating the principle of headship will help us to conduct ourselves as lesser ones.

THE SPIRIT OF A SOUND MIND AND GOD'S HOLY SPIRIT

⁶ Having the spirit of a sound mind will also aid us in this matter. The apostle Paul counsels us: "Through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith." (Rom. 12:3) When we take a sober view of ourselves, not per-

6, 7. In what ways can the spirit of a sound mind be helpful in regard to conducting ourselves as lesser ones?

mitting this to be clouded by pride or self-interest, we can find plenty of reason for conducting ourselves as lesser ones. How so?

⁷ Each one of us is far more familiar with himself than with others. We should be able to see, far more than do others, how far short we come of being and doing what we should. As Paul lamented: "I do not do what I want to do; I do the things that I hate." (Rom. 7:15, *An American Translation*) Besides, as Christians we are obligated not to judge others too severely but to make allowances for their imperfections and give them the benefit of the doubt. But doubtless we are painfully aware of our own weaknesses and where some wrong motive might have influenced us. So by this very fact we should be willing to conduct ourselves as lesser ones in relation to others. There is no question about it: Having the spirit of a sound mind will help us in these matters.

—2 Tim. 1:7.

⁸ A fine appreciation of the power of God's holy spirit will also help us to conduct ourselves as lesser ones. Regardless of our natural endowments or attainments, what is important in Jehovah's organization is God's holy spirit. (Zech. 4:6) That holy spirit enabled the early Christians to be so effective in their ministry that their enemies complained that these had "overturned the inhabited earth." (Acts 17:6) It was because of God's spirit that they could speak with such outspokenness in confronting their religious opposers, unlearned and ordinary though they were from a natural standpoint. (Acts 4:13, 29-31) Recognizing that all our brothers have God's holy spirit will help us to conduct ourselves as lesser ones in relation to them even though we may excel in some abilities from a worldly standpoint. This

⁸. Appreciating the power of God's holy spirit can be of what assistance in conducting ourselves as lesser ones?

should make it easier for us to heed the counsel: "In showing honor to one another take the lead."—Rom. 12:10.

⁹ So, do we appreciate the importance of Jehovah God's kingdom? If we do then we will be ready to put its interests first in our lives. Doing so will also help us to conduct ourselves as lesser ones. Why can this be said? Because if we appreciate that the Kingdom work all of us are engaged in is the important thing and not we ourselves, then we will not feel unduly disturbed if we happen to have been overlooked as regards a privilege of service we might have desired. We want to take God's work, not ourselves, seriously. After all, there are only so many parts on the various congregation meetings, only so many parts on a circuit assembly program, only so many parts on a district convention program. So some of us are bound to be left out. If that should be our lot, let us rejoice with the brothers that do have the privileges rather than envy them. Let us have the mental disposition of the psalmist who said: "For a day in your courtyards is better than a thousand elsewhere. I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." Yes, it is far better to be a lesser one in Jehovah's organization than to be a greater one in Satan's wicked doomed organization.

—Ps. 84:10.

PRACTICAL WISDOM

¹⁰ God's Word the Bible has much to say about practical wisdom. For example, it points out the wisdom of using sharp tools so that one does not needlessly have to exert oneself. (Eccl. 10:10) It also gives us practical advice on conducting ourselves as lesser ones. Jesus made this point, as we read at Luke 14:8-11: "When you are

9. What effect should our appreciating the prime importance of Jehovah's kingdom have on us?

10. From what embarrassment can conducting ourselves as lesser ones save us?

invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him, and he that invited you and him will come and say to you, 'Let this man have the place.' And then you will start off with shame to occupy the lowest place. But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, 'Friend, go on up higher.' Then you will have honor in front of all your fellow guests. For everyone that exalts himself will be humbled and he that humbles himself will be exalted."

¹¹ It can also be well said that it is practical wisdom to try to have good relations with others. Conducting oneself as a lesser one is one way to accomplish that desired goal. It is human nature to be concerned with one's own advantages, and when we are ambitious or overly anxious to excel we make others feel uncomfortable. But when we conduct ourselves as lesser ones we do not threaten the position of others, we do not make them feel insecure or inferior. We do not put them on the defensive. As a result, they will be all the more likely to show friendliness and affection toward us. More than that, conducting ourselves as lesser ones will keep us from overextending ourselves in rivalry so as to excel. This will keep us from presuming to do things beyond our capabilities or resources; it will keep us from, as the saying goes, 'biting off more than we can chew.' Or, as far better expressed by Jesus, it is wisdom to count the cost. Moreover, practical wisdom will keep us from promising more than we can perform.—Luke 14:28.

¹² Practical wisdom that makes us con-

11. (a) Why does conducting ourselves as lesser ones make for good relations with others? (b) In what other respects does this mental attitude help?

12. Conducting ourselves as lesser ones can be of what help in the family circle?

duct ourselves as lesser ones also applies within the family circle. For example, the wise wife will be content to play the complementary, submissive role in relation to her husband, knowing that this makes for peace in the family and is conducive to happiness. Being willing to play such a role wins her husband's affection and love, and makes him want to do things for her. And what could make a wife happier than to have her husband so well disposed toward her that he is always giving her tokens of appreciation and affection, by words and deeds? In this regard, it is also practical wisdom for a husband to acknowledge wherein his wife excels and be content to play the lesser role, granting her such recognition under his headship. This will have a similar fine effect on her.

UNSELFISH LOVE THE GREATEST AID

¹³ Will affection and unselfish love aid us in conducting ourselves as lesser ones? Yes, and these above all! A fine example we have in Jonathan, the son of King Saul. We read that, right after David had slain the giant Goliath, "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul." (1 Sam. 18:1) As time went on, Jonathan began to realize that not he but David was Jehovah's choice to succeed Saul as king in Israel. But because of his love for David, far from envying David, Jonathan said: "Do not be afraid; for the hand of Saul my father will not find you, and you yourself will be king over Israel, and I myself shall become second to you." —1 Sam. 23:17.

¹⁴ What a fine example we have also in Jesus Christ! Jesus said: "I love the Father." Because of that love, Jesus never for one moment gave any thought to being equal with his Father, but always appreciated that Jehovah God was his head.

13, 14. In this regard, how did unselfish love help (a) Jonathan? (b) Jesus Christ?

(John 14:31; 1 Cor. 11:3; Phil. 2:6) Furthermore, because of Christ's great love for his anointed footstep followers, he was willing to die for them. (Eph. 5:25) Jesus' example of humility and love should certainly help us to conduct ourselves as lesser ones.

¹⁵ We have previously noted that the apostle Paul conducted himself as a lesser one in relation to his fellow Christians. Why? It was because of his great love for them. Thus, in writing to his fellow Christians at Rome, he looked forward not only to strengthening their faith but also to having them strengthen his faith through an interchange of encouragement. (Rom. 1:8-12) Bearing like testimony are his words to the brothers at Corinth: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return—I speak as to children—you, too, widen out." (2 Cor. 6:11-13) Note similar expressions in regard to the Christians at Philippi and at Thessalonica.—Phil. 1:8; 4:1; 1 Thess. 2:7, 8.

¹⁶ Do we not have many fine examples of this in modern times? Many are those in positions of responsibility who set fine examples in conducting themselves as lesser ones. Humbly they are at the service of their brothers needing help. Particularly does this become apparent at our larger gatherings. Then, regardless of natural endowments or positions in the organization,

15. What fine example did the apostle Paul give of conducting himself as a lesser one?

16, 17. (a) What can be said about modern examples of conducting oneself as a lesser one? (b) What help can love be in this regard?

they all 'roll up their sleeves and pitch in,' as the saying goes, to get the work done.

¹⁷ Unquestionably, unselfish love will help us to conduct ourselves as lesser ones. Yes, 'love does not brag, it does not get puffed up, it does not even seek its own interests.' It is not unduly concerned about getting its just due. (1 Cor. 13:4, 5) Love truly can help us, for it will move us to 'keep seeking, not our own advantage, but that of others.' (1 Cor. 10:24) As Paul told the Galatian Christians: "Through love slave for one another." Slaving for one another certainly requires that each of us conduct himself as a lesser one!—Gal. 5:13.

¹⁸ Clearly the Bible record, as well as ancient and modern secular history, proves that conducting oneself as a lesser one is the course of wisdom. It makes for good relations with Jehovah God, with our fellow Christians and with members of our own families. Moreover, it is the course of happiness because it means giving others the advantages and preferences, and "there is more happiness in giving than there is in receiving." (Acts 20:35) Many, too, are the aids available so as to motivate us to conduct ourselves as lesser ones: heeding Biblical examples, recognizing the principle of headship, exercising the spirit of a sound mind, following the leadings of God's holy spirit, and showing practical wisdom and unselfish love. May we ever consider it a privilege, a blessing, to conduct ourselves as lesser ones, to the benefit of others and ourselves, and primarily to Jehovah's praise.

18. How can this matter of conducting oneself as a lesser one be well summarized?

"**Let not the wise man . . . the mighty man . . . the rich man brag . . . But let the one bragging . . . brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight.**"—Jer. 9:23, 24.

INSIGHT ON THE NEWS

● Psychologist Ronald Siegel of the University of California in Los Angeles has thoroughly analyzed the subject of "afterlife" experiences.

Analysis of "Afterlife" Experiences

"An expert on hallucinations," "Psychology Today" magazine reports, "Siegel shows that the descriptions given by dying persons are virtually identical to descriptions given by persons experiencing hallucinations, drug-induced or otherwise. . . . [The hypothesis] that dying patients are in fact experiencing glimpses of the afterlife, has no compelling evidence to support it." At the close of a lengthy article on the subject, Siegel states: "Through the research discussed here we have begun to understand the nature of these life-after-death experiences as hallucinations, based on stored images in the brain."—January 1981, pp. 65-75.

These findings are in harmony with the Bible's description of death. It is clear that there is no consciousness after death and that the soul dies. (Ps. 146:4; Eccl. 9:5, 10; Ezek. 18:4, 20) Hallucinations no doubt account for the vast majority of such experiences. Some, however, may be caused by supernatural forces seeking to perpetuate the lie that humans really do not die. These supernatural "demons" could convey information to persons that they could not receive by ordinary means.—Acts 16:16; 2 Cor. 4:4; 11:14.

● Can women rely on women's magazines to help them to avoid divorce? It is doubtful,

Rely on Women's Magazines?

according to Dr. Edward Shorter, who teaches history and women's studies at the University of Toronto. He recently explained why it is that many women who depend on women's magazines for information are not likely to get what they need to help them to make a success of marriage. When he was asked to write an article for such a magazine on the subject of avoiding divorce, Dr. Shorter met with the editor to discuss what he would cover in the article. In a column in the Toronto "Star," he says that the editor was "horrified" at his recommendation. Why?

He explains: "I told her that to avoid divorce readers should shun extra-marital sex as though it were the Black Death. That a few old-fashioned 'sex roles' for men and women were perfectly all right and that a little 'traditional' behavior in fact gave people a sense of stability." That magazine never published the article.

Though it might surprise some, what the doctor recommends for steering one away from divorce is exactly what the Bible teaches for a happy marriage. "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) Women's magazines and the wise men of the world likely will not offer such vital information for marital success, as it goes contrary to their view of "freedom" and "independence."—Compare Ephesians 5:22-33.

● "Scientific American" magazine published an article concerning a recent United Nations study of nuclear weapons.

"Unique Predicament"

Commissioned by the U.N. secretary-general, it was carried out by an international group of experts, who arrived at a "unanimous final report." The article said that the U.N. group found that mankind is in "a historically unique predicament." Declared the U.N. group: "Never before have States been in a position to destroy the very basis of the continued existence of other States or regions; never before has the destructive capacity of weapons been so immediate, complete and universal; never before has mankind been faced, as today, with the real danger of self-extinction."—January 1981, pp. 82, 84.

These findings add weight to the Bible's indications that mankind's "last days" could not have taken place until our generation. (2 Tim. 3:1) Since man now has the capacity of self-extinction, or, as the Bible states at Revelation 11:18 ("The New English Bible"), the capacity to "destroy the earth," we must be living in the "last days." Hence, for Almighty God "the time has come to destroy those who are destroying the earth."—"The Jerusalem Bible."

Gilead School Continues To Pile Up A 'Heap Of Witness'

"GILEAD SCHOOL has truly lived up to its name meaning 'heap of witness'! A mountain of praise has been built up as a result of this school." So stated C. W. Barber, chairman at the graduation exercises of the 70th missionary class of the Watchtower Bible School of Gilead. This event was at Jehovah's Witnesses Assembly Hall in Long Island City, New York, on Sunday, March 8.

Many of those present could recall that, when the School was started in 1943, there were only about 110,000 persons preaching the good news of the Kingdom in all the world. Now more than two million share in that work.

The 49 men and women graduating had come from 9 countries and were being sent to 18. After five months of intensive training, these experienced full-time ministers received some parting words of counsel that were of benefit to all 2,124 present.

W. K. Jackson told the students that they had responded to the call for service as did Isaiah, who said: "Here I am! Send me." (Isa. 6:8) Jackson urged the students to continue to reaffirm this response.

M. G. Henschel drew the students' attention to the apostle Paul's words: "Therefore we do not give up." (2 Cor. 4:16-18) He said that they may get older and have some problems, but they should keep seeking that which is everlasting.

A. D. Schroeder followed up on this by emphasizing Jesus' words: "Come be my follower." (Matt. 19:21) Schroeder encouraged the students never to give up, but to continue to follow Jesus until times indefinite.

J. Redford urged the students to keep moving, to forget the things behind and keep stretching forward to the things ahead. (Phil. 3:13-16) He recalled the words spoken to him 30 years ago by the faithful brother Giovanni DeCecca (now deceased) whom he had commended for having done so much in Jehovah's service. DeCecca, who by then had served more than 40 years at the headquarters of Jehovah's Witnesses, looked at Brother Redford sternly and, in his broken English, said: "Brother, it ain't what ya done done. It's what ya gonna do that counts!"

U. V. Glass encouraged the students to stick to their assignments. He stated: "Make up your mind, and say to yourself: 'If anyone will leave his assignment it won't be me.'"

G. M. Couch emphasized that they should keep on toward their goal, never to give up. With Jesus' words at Luke 9:62 in mind, he admonished: "You've taken hold of the plow. Don't turn back."

F. W. Franz, president of the School, reminded all that we are living in a fiery time of testing, as mentioned in Luke 12: 49-53. The content of verses 40-48 shows the issue to be the identifying of the "faithful steward" of God. Franz urged the students to keep working together with Jehovah's "faithful steward" class and to look forward to surviving Armageddon together with this class.

Are you moving ahead spiritually? Could you make yourself available for the full-time missionary work? There is still a need. A greater 'heap of witness' is yet to be built up.

Joel Prophesies of Jehovah's Vengeance and Love

"**A**FTER that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit."—Joel 2:28, 29.

Without a doubt, these two verses, by virtue of Peter's quoting them on the day of Pentecost, are the best known part of Joel's prophecy. (Acts 2:14-18) But the Bible book of Joel has much more to say, although his prophecy consists of only three chapters, for a total of 73 verses. The book also tells of a devastating locust plague with its resulting famine, of a time of repentance and restoration and of Jehovah's executing of vengeance upon the nations. In our Bible, Joel appears as the second of the so-called Minor Prophets—minor as to the length of each book, but certainly not as to importance.

A Bible principle that becomes apparent when we consider the prophecy of Joel is that the message is important, not the person used in giving it. Thus all we know about the writer, Joel, is that he is the son of Pethuel. The meanings of Bible names are often significant and this is true of Joel and his father. "Pethuel" means "God delivers," and "Joel" means "Jehovah is God."

The book's internal evidence shows it to be most likely that Joel belonged to the two-tribe kingdom of Judah. Indicating this is the prophecy's emphasis on Judah and Jerusalem and the temple service at Jerusalem.

When was this prophecy written? We

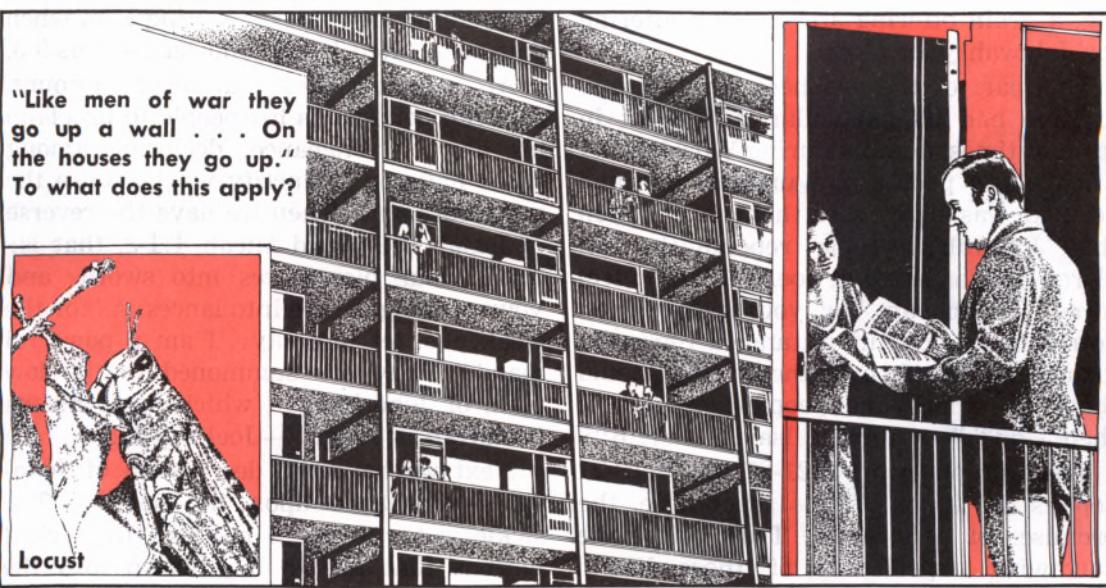
cannot be dogmatic. Various scholars give dates as early as the 10th century B.C.E. and as late as the second. The weight of evidence favors about 820 B.C.E. This date seems to be borne out by the fact that reference is made to Israel's early enemies—Tyre, Sidon, Philistia, Edom and Egypt—rather than to such later foes as Assyria and Babylon. It also is indicated by the book's place in the Hebrew canon.

The style of writing lends added weight to the earlier date. Many consider Joel's style so elegant that his prophecy might be likened to a highly polished diamond. In fact, it is of such literary quality that some scholars put Joel's prophecy at the head of all the later prophets. His writing is very poetic and is marked with a variety of rhythms. He also shows a fondness for similes and metaphors.

The authenticity of Joel's prophecy has never been questioned by the Israelites themselves; it occupies an early and honorable place in their canon. Further supporting its authenticity are the quotations from it by the apostles Peter and Paul. Its authenticity is also confirmed by the fulfillment of its prophecies upon Tyre, Philistia and Edom.—Acts 2:14-18; Rom. 10:13.

PLAUE AND FAMINE

Joel's prophecy might well be viewed as consisting of three parts. Part one (1:1 to 2:11) gives a twofold description of a locust plague. The first description likens it to a plague of four kinds of locusts that have the teeth and jawbones of lions. Concerning Joel's report of it, we are told: "The terrific destruction wrought by a plague of locusts on the agricultural, eco-



nomic and religious life of a people is described with almost scientific accuracy, according to many who have witnessed such a scourge."

As Joel tells us, everything is eaten up, the ground is despoiled, the farmers are in distress and the vinedressers are howling. Even the domestic animals sigh and the cattle are in confusion. No wonder the priests and ministers at Jehovah's house are told to howl, to spend the night in sackcloth, to sanctify a time of fasting and to "cry to Jehovah for aid!"—Joel 1:14.

The second description of the locust plague begins with the command to sound an alert: "Blow a horn in Zion, O men, and shout a war cry in my holy mountain." Then follows the description: "Like powerful men they run. Like men of war they go up a wall. . . . One another they do not shove. As an able-bodied man in his course, they keep going; and should some fall even among the missiles, the others do not break off course. Into the city they rush. On the wall they run. On the houses they go up. Through the windows they go in like the thief."—Joel 2:1, 7-9.

In view of the highly pictorial language used, it appears that we are to view Joel's words as a prophecy rather than as a report of what had actually happened in the past. To what does it apply? The facts suggest that it has application to the modern vigorous house-to-house witnessing done by Jehovah's Witnesses beginning in the early 1920's. They have indeed proved to be a plague to modern Christendom and have moved forward like a well-disciplined army.*

REPENTANCE AND RESTORATION

The second part of Joel's prophecy deals with repentance and the restoration that followed it. We read at Joel 2:12-14: "Come back to me with all your hearts, and with fasting and with weeping and with wailing. And rip apart your hearts, and not your garments; and come back to Jehovah your God, for he is gracious and merciful, slow to anger and abundant in loving-kindness . . . Who is there knowing whether he will turn back and actually feel regret and let remain after it a bless-

* For details see *The Watchtower*, July 15, 1979, pages 16-18.

ing, a grain offering and a drink offering for Jehovah your God?"

This part of the prophecy also appears to have had its particular fulfillment in modern times, notably during World War I when God's people had unclean lips and Jehovah was angry with them. It was then that Jehovah's people repentantly implored God, as noted at Joel 2:17: "Do feel sorry, O Jehovah, for your people, and do not make your inheritance a reproach, for nations to rule over them. Why should they say among the peoples: 'Where is their God?'"—Compare Isaiah 12:1; 6:5.

Joel's prophecy at 2:21-27 and 3:18-21 depicts the fruits of this repentance, the promises of restoration. Truly, after the harrowing experiences of those World War I years, Jehovah's people have been restored to a spiritually paradisaic state.—See Isaiah chapter 35.

In view of the apostle Peter's words (Acts 2:14-18), there can be no question that Joel 2:28, 29 had a fulfillment on the day of Pentecost 33 C.E. But it appears to have had another fulfillment during the "last days" of Satan's entire system of things. (2 Tim. 3:1) Particularly in 1919 and 1922 were there modern outpourings of Jehovah's spirit, especially in connection with the two conventions of Jehovah's dedicated people at Cedar Point, Ohio.

EXECUTION OF JUDGMENT

We come now to part three, dealing with judgment and execution. (Joel 3:2-16, 19) It tells us why Jehovah is angry with the nations—because of the way they have treated his servants. They scattered them among the nations, making slaves of them. Also, they robbed Jehovah's temple of its gold, silver and other desirable things, and brought these into their own temples. They did violence to the sons of Judah and shed innocent blood. Note that here Jehovah God claims that this abuse was as though done to him, even as Jesus told Saul of

Tarsus that he was persecuting Him when Saul persecuted Jesus' followers.—Acts 9:5.

After calling these nations to account, Jehovah commands his people to proclaim his day of vengeance, declaring among those nations: "Sanctify war! Arouse the powerful men!" Then we have the reverse of Isaiah 2:2-4 and Micah 4:1-3, that is: "Beat your plowshares into swords and your pruning shears into lances. As for the weak one, let him say: 'I am a powerful man.'" They are summoned to the low plain of Jehoshaphat, which name means "Jehovah is Judge."—Joel 3:9-12.

Next we have the description of Jehovah's vengeance upon the nations. The sickle is thrust in to harvest the wicked nations that are to be thrown into the winepress, causing it to overflow. Fittingly, this part of the prophecy concludes with this all-important reason for it: "You people will have to know that I am Jehovah your God, residing in Zion my holy mountain." (Joel 3:17) This prophecy closely parallels what the book of Revelation tells us about Armageddon.—Rev. 16:14-16; 19:15-21.

The book of Joel magnifies the sovereignty of Jehovah God. We see this in his sending the locust plague upon the 'drunkards of Judah' (Christendom), in his challenging the nations to battle and in his executing them in the "low plain of Jehoshaphat." This prophecy also highlights Jehovah's great mercy, as we read at Joel 2:13: "Come back to Jehovah your God, for he is gracious and merciful, slow to anger and abundant in loving-kindness, and he will certainly feel regret on account of the calamity." Moreover, implicit in the book is the command for Jehovah's people to sound the warning of his coming day of vengeance as they proclaim among the nations, "Sanctify war!" Happily, we have now reached that day when Jehovah sits "in order to judge all the nations round about"!—Joel 3:9-12.

QUESTIONS from READERS

- Would it be wrong for a Christian to use wind chimes in his or her home?

Many persons have used wind chimes to give a pleasant musical aspect to the home. When the wind blows, the glass, metal or wooden pieces hit against one another to produce the sound. However, it is the custom *in some countries* to put up wind chimes with the thought that they will keep evil spirits from entering the home. Obviously, a Christian would not make use of wind chimes for such a purpose. So if there is such a superstitious belief in one's country, or community, it would not be wise to have a wind chime in the home. Thus no one will be stumbled or given the impression that Jehovah's Witnesses make use of wind chimes for some unscriptural purpose.

—1 Cor. 10:31-33.

However, if one's motive in putting up a wind chime has nothing to do with false religion, superstition or demonism, and there is little possibility of others' getting the wrong impression regarding its use in the home, it is a simple matter for personal decision.

- In recent years I have read of "test-tube" babies being born. What is the Biblical view of the procedure used in this?

First, let us briefly consider what reportedly has occurred, as illustrated by the first instance, which took place in England.

The woman was unable to conceive normally because of a problem with her Fallopian tubes, through which the egg cell must pass to reach the uterus. So by minor surgery scientists extracted one of her ripe eggs and placed it in a laboratory dish with sustaining nutrients. Her husband's semen was added and fertilization occurred. After some days the group of growing cells (blastocyst) was carefully introduced into her uterus where it grew normally, and a baby was delivered.

In this case the sperm and the egg came from husband and wife. This is noteworthy from the Biblical standpoint. Why? Because of

a law God gave to the ancient Israelites: "You must not give your emission as semen to the wife of your associate to become unclean by it." (Lev. 18:20, 29) That law was given when modern artificial insemination and "test-tube" baby procedures were not available; yet it does indicate God's thinking.

From the Bible we must conclude that if conception is accomplished with the sperm and an egg not from husband and wife, it would amount to adultery or fornication. The Scriptures leave no doubt as to God's view of such: "God will judge fornicators and adulterers." (Heb. 13:4; Matt. 19:9) But what if a married couple who had not otherwise succeeded in having children were offered the possibility of submitting to the procedure described above? Here are some aspects to be considered:

Would all the mechanical steps involved—with conception occurring in a laboratory dish—make the matter seem so unnatural or bizarre as to be ethically objectionable to them?

The egg in the dish (before and after fertilization) is sustained by nutrients. In at least some of the cases that have already occurred blood serum was used as the nutrient. Thus God's law on blood comes into the picture.—Acts 15:28, 29; Lev. 17:13, 14.

News accounts say that in some cases after conception scientists have destroyed the fertilized egg because they believed that it would not develop properly or would have genetic defects. If so, would this not be the equivalent of abortion?* And to what extent would the "parents" have a voice in or responsibility for such a termination of a newly begun life?

Furthermore, some scientists are concerned about genetic abnormalities appearing, either during development in the womb or later.

These are aspects that a Christian would appropriately want to consider, though recognizing that in the final analysis a personal decision would have to be made.

* See *The Watchtower* of August 1, 1977, pages 478-480.

"WATCHTOWER" STUDIES FOR THE WEEKS

- July 5: Be Wise—Conduct Yourself as a Lesser One. Page 16. Songs to Be Used: 18, 71.
July 12: Aids in Conducting Ourselves as Lesser Ones. Page 21. Songs to Be Used: 118, 110.

you go to heaven, you will be given a place there. You will go to heaven as soon as you die, for there is no place in heaven for people who have not been baptized or confirmed. The "Baptism of Fire" has nothing to do with baptism.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments. They are not doing anything that would be considered to be a violation of God's commandments. They are not doing anything that would be considered to be a violation of God's commandments.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments.

These people are not baptizing anyone. They are not doing anything wrong. They are not doing anything that would be considered to be a violation of God's commandments.

"WATCHTOWER STUDIES FOR THE WEEK
July 26, 1981—October 1, 1981: *Jesus as a Teacher*

July 26, 1981: *Jesus as a Teacher*
July 26, 1981: *Jesus as a Teacher*
July 26, 1981: *Jesus as a Teacher*