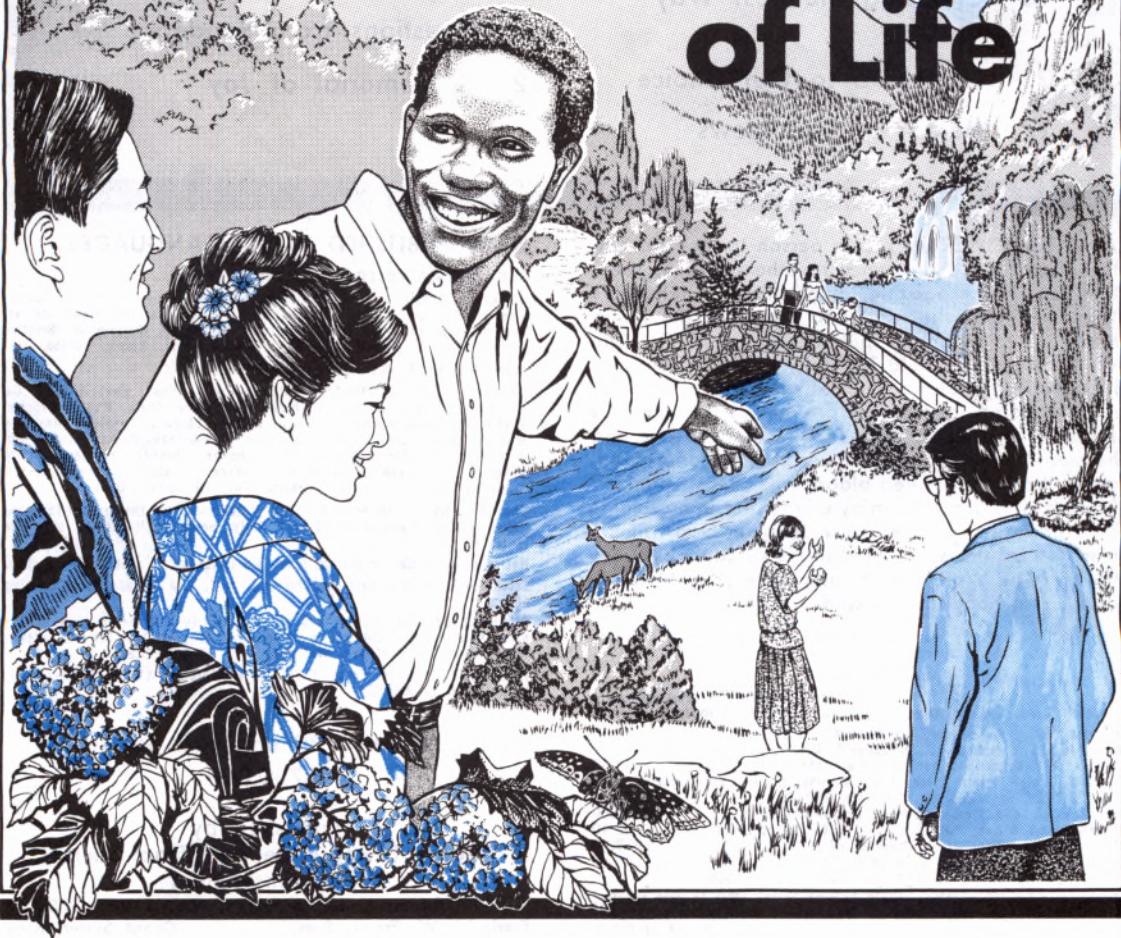


MARCH 15, 1980

THE WATCHTOWER

Announcing Jehovah's Kingdom

# Choosing the Best Way of Life



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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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Ten cents (U.S.) a copy

Watch Tower Society offices	Yearly subscription rates for semi-monthly editions in local currency
America, U.S., Watchtower, Wallkill, N.Y. 12589	\$2.50
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	\$2.50
Canada, 150 Bridgeland Ave., Toronto, Ontario M6A 1Z5	\$3.00
England, Watch Tower House, The Ridgeway, London NW7 1RM	£3.00
Hawaii, 1228 Pensacola St., Honolulu 96814	\$2.50
New Zealand, 6-A Western Springs Rd., Auckland 3	NZ\$3.00
Nigeria, West Africa, P.O. Box 194, Yaba, Lagos State	#2.40
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

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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 address label). Write Watchtower, Wallkill, N.Y. 12589, U.S.A.

POSTMASTER: Send Form 3579 to Watchtower (ISSN 0043-1087), Wallkill, N.Y. 12589.

### Average Printing Each Issue:

8,750,000

Published by  
Watch Tower Bible and Tract Society  
of Pennsylvania

117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.  
Frederick W. Franz, Pres.      Grant Suiter, Secy.

**I**'M NOT interested in your Bible message. I don't need it. I attend religious services regularly and live a moral life. Why don't you go preach to the people across the street? I could tell you a thing or two about them. They really need some religion.'

It is not uncommon for Christians to encounter such a response as they try to share Bible truths with their neighbors. The tendency to exalt oneself and to speak disparagingly of others is nothing new. Thousands of years ago the inspired psalmist represented Jehovah God as addressing "the wicked one" with these words: "Your mouth you have let loose to what is bad, and your tongue you keep attached to deception. You sit and speak against your own brother, against the son of your mother you give away [expose] a fault."—Ps. 50:19, 20, NW; *Rotherham*.

When the name of someone in your family, an acquaintance or perhaps a particular ethnic group comes up in conversation, are you, too, inclined to "give away a fault"? Likely you will admit that it is very easy to find fault with others. Many who do so feel bad and would like to overcome the problem of chronic faultfinding. The Word of God can help in this respect. How so?

#### **'WHY CAUSE DESOLATION?'**

Consideration of the bad consequences of faultfinding can motivate people to shun it. Concerning self-righteousness, which is characteristic of those who habitually find fault with others, the Scriptures warn: "Do not become righteous overmuch, nor show yourself excessively wise. Why should you cause desolation to yourself?" (Eccl. 7:16) An individual who is "righteous overmuch" develops an exalted opinion of his personal abilities along with a con-

## **Will You "Give Away a Fault"?**

demnatory attitude toward others. The consequence for such a self-appointed critic is "desolation." Not only do fellow humans 'avoid him like the plague,' but, more seriously, he loses the favor of God.

An important reason for this is that the person who continually criticizes others overlooks his own shortcomings. Yet the Scriptures plainly state that all humans are imperfect from birth. (Ps. 51:5; Rom. 5:12) "There is no man that does not sin." (1 Ki. 8:46) Hence, people find it highly distasteful when they are regularly criticized by individuals who are equally blameworthy.

#### **"HOLIER" THAN OTHERS?**

Perhaps you have noticed that persons who are very religious often tend to look down on others. The Bible furnishes an unusual example of this at Isaiah 65:2-5:

"I have spread out my hands all day long to a stubborn people, those who are walking in the way that is not good, after their thoughts; the people made up of those offending me right to my face constantly, sacrificing in the gardens and making sacrificial smoke upon the bricks, seating themselves among the burial places, who also pass the night even in the watch huts, eating the flesh



of the pig, even the broth of foul things being in their vessels; those who are saying, 'Keep close to yourself. Do not approach me, for I shall certainly convey holiness to you.'"

According to *The Modern Language Bible*, those Israelites would say: "Keep your distance, come not near me, for I am holier than you." Just think of it. They were engaging in false, idolatrous worship. They would sit among burial places, which in itself would make them unclean. (Num. 19:14-16) Their purpose in doing so likely was to communicate with the dead—something that God viewed as detestable. (Deut. 18:10-12; Isa. 8:19-22) Moreover, they were eating swine's flesh, another thing directly contrary to the written law of God then in force. (Deut. 14:7, 8) Nevertheless, their religious activities made them feel "holier" than others, so much so that they wished fellow Israelites to keep their distance so as not to contract sanctity. According to the Bible, even persons who practice true worship can fall prey to self-righteousness and a negative viewpoint of others.—1 Cor. 4:6.

#### NOT FINDING FAULT

Do you recognize in yourself a tendency to be overly critical of others? What can aid you to overcome that inclination? First of all, bear in mind that you, too, have many faults. "You are inexcusable, O man, whoever you are, if you judge," declared the apostle Paul, "for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things."—Rom. 2:1.

On the positive side, a perfect example

of dealing with the faults of others is set by God himself. "Jehovah is merciful and gracious," writes the psalmist, "slow to anger and abundant in loving-kindness. He will not for all time keep finding fault, neither will he to time indefinite keep resentful. He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve."—Ps. 103:8-10; compare Luke 17:3, 4.

The Scriptures encourage Christians to imitate Jehovah God's merciful attitude. "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." (Col. 3:13) Note that forgiveness is to be shown even when there is legitimate "cause for complaint." Indicating the importance of forgiving the faults of others, Jesus stated: "If you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:14, 15.

Since the entire human family inherits sin, all have many faults. But thinking and speaking about the faults of others result only in injured relations with both Jehovah God and one's fellowman. Rather than imitating God, the person who habitually finds fault with others reflects the spirit of the one whom God's Word calls "the accuser," Satan the Devil. (Rev. 12:10) Hence, the next time your conversation centers upon other persons, be determined not to give away a fault.

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*"The end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. Above all things, have intense love for one another, because love covers a multitude of sins."—1 Pet. 4:7, 8.*

**H**AVE you ever felt the keen loss that attends the death of a loved one? Many bereaved individuals feel overwhelmed by the finality of death and the resulting sense of helplessness. Often there is a desire to compensate for this through acts intended to honor the dead. Due to belief in an immortal soul, funeral rites frequently include ceremonies thought to appease the dead and invoke their favor, or to help them in the spirit world.

It is natural to hold the memory of a loved one in honor. Normal human feelings demand the providing of a "decent burial." The same feeling creates the desire to carry out the last wishes of the deceased, so long as this would not violate the person's conscience and his sense of what is right. Similarly, most persons refrain from acts that would be disrespectful of the dead.

However, those desiring to be governed by God's standards will make sure that their practices are not motivated by a belief that the dead are aware of what is being done. Why is this? Because such belief is based not on truth, but on superstitions that have spread from ancient Babylon. It is also founded on the de-

## Do You Honor The Dead?

ceptions of demons who impersonate the dead.

Physical evidence supports the Bible's teaching that death is a cessation of all life and that man has no immortal soul capable of surviving into the spirit world. Man himself is the soul, for we are told in the Scriptures: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." At death, humans return to dust and their thought processes cease.—Gen. 2:7; 3:19; Ps. 146:4; Ezek. 18:4.

Of course, there are beliefs that run counter to this. But how can we uphold truth by our actions toward the dead? And how can we do this in regard to expressions of grief at the loss of a loved one?

### HOW DO YOU SHOW GRIEF?

Giving way to grief has the effect of releasing emotional tensions, but emotions cannot be allowed uncontrolled expression without producing emotional imbalance. So it is wise to control expressions of grief.

God's servants of the past expressed sorrow when loved ones died. (Gen. 23:2;



**Do you fill a house of  
mourning with gloom?**



**Do you encourage mourning ones  
with hope based on God's Word?**

Deut. 34:8; John 11:33) Yet they were forbidden to engage in acts suggesting belief that the dead survived in a spirit world. Jehovah's people were not to corrupt their religion by copying the nations in actions reflecting a wrong attitude toward the dead.—Lev. 19:28; Deut. 14:1; 18:10-12.

Jesus wept over the death of Lazarus and foretold that his followers would fast out of grief after his own death. (John 11:35, 38; Mark 2:20) But he also said that they should fast so as to be noticed only by God and not by men. Their expression should be from the heart, not for outward show. (Matt. 6:16-18; compare Joel 2:12, 13.) Jesus told his disciples that they were no part of the world. And, of course, he did not desire that they seek the approval of the world by acting contrary to truth.—John 15:19.

All of this discourages Christians from copying the custom of wearing black garb as an external sign of mourning. However, at a time of grief due to a death, godly persons likely would wear dignified clothing in public, as it would not then be in good taste to dress in a casual way.—Eccl. 3:1, 4.

Would this also rule out the practice of wake keeping? As followed by various religions, often this custom is accompanied by mournful singing and weeping throughout the night. It creates a gloomy and depressing atmosphere for the bereaved family. Wake keeping apparently originated in the fear of the dead, and the practice was designed to appease the deceased and ward off malevolent spirits. But since the Bible shows that the dead are "conscious of nothing at all," such a practice is based on a falsehood and so cannot be reconciled with true Christianity.—Eccl. 9:5, 10.

However, it would be proper to visit a bereaved family. This can be done even if the body of the deceased has not yet been removed from the home, although a Chris-

tian would not participate in a traditional wake based on unscriptural views and practices. Naturally, sitting around in an atmosphere of gloom would not provide comfort or lessen grief. Nor would it be thoughtful to place on bereaved persons the financial burden of furnishing a great quantity of food for visitors. It would be considerate to avoid a prolonged visit, unless you are a member of the family or a close friend. But it would be uplifting to offer assistance and to "speak consolingly to the depressed souls." (1 Thess. 5:14) Perhaps you could help with some house-keeping or shopping or could contribute meals that need to be provided.

How, though, do you express your grief if you are the bereaved? Christians do not give in to excessive mourning and do not fear the dead. Nor do they think that the deceased need help from the living. Rather, Christians have a hope that the dead will be restored to life, for the apostle Paul stated: "We do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13) Hence, Christian sorrow is tempered and balanced by hope.—John 11:24; Acts 24:15.

If you have lost a loved one in death, this hope of a resurrection will help you to overcome feelings of loss and grief. It will aid you to make the best of your present circumstances and will strengthen you to help others. For example, you can tell other bereaved persons about your hope in a resurrection and thus help them to cope with their grief.—John 5:28, 29.

#### WHAT ABOUT FUNERALS?

A Christian funeral provides for disposal of the body in a way that meets legal sanitary requirements and is socially acceptable. It furnishes an opportunity to give comfort to the bereaved and a message of hope to all in attendance. No, a

Christian funeral is neither a sacrament to obtain the supposed repose of the soul, nor an act of appeasement toward the "departed spirit." Also, Christians do not consider it possible to "consecrate" the dead by the manner of burial. Since the dead are "conscious of nothing at all," actions taken toward them cannot either benefit or appease them, or influence their standing in God's eyes. (Ps. 6:5; 115:17) However, the funeral (or a memorial service, as when the corpse is not present) does comfort the surviving relatives and demonstrates the esteem in which the dead loved one was held.

Yet, of how much value would an elaborate funeral be if the deceased had not been treated with esteem while alive? Some have argued that an elaborate funeral and associated feast are needed to show respect and express appreciation for a well-lived life. But such appreciation would be more valuable if it were shown during the person's lifetime, when he or she could see and benefit from it.

While there can be thankfulness that a deceased individual has completed a good life, death is an enemy. (1 Cor. 15:26) It is a time for sadness, not rejoicing, a time to reflect soberly on the importance of using life in harmony with God's will. —Eccl. 7:2; 9:10.

These points can profitably be considered when deciding how far to go in showing respect for a deceased loved one. On the other hand, since the dead are unconscious and can do nothing, prayers or offerings for or to them not only are futile, but are wrong. (Isa. 8:19; 38:18) For example, King David prayed and fasted while his ailing infant was alive. But when David realized that the child was dead, he dis-

continued his praying and fasting.—2 Sam. 12:16-23.

#### HOW IS THE CHRISTIAN CONGREGATION AFFECTED?

If the individual who has died was associated with the Christian congregation, it would be normal for that congregation to be asked to conduct the funeral. In fact, the deceased may have expressed that wish, and it would be appropriate for surviving children or other members of the family to honor it. Of course, family responsibility reasonably extends to the making of funeral arrangements. However, while taking care of the expenses, and the legal and routine work involved, the family can ask the congregation, through the elders, to conduct the funeral.—1 Tim. 5:8.

Yet, if a real need exists, the congregation may assume certain funeral responsibilities for a faithful Christian who dies destitute and without relatives capable of caring for these matters. (Compare 1 Timothy 5:9, 10.) This would be something for decision by the local body of elders. Naturally, if unbelieving family members take over the funeral arrangements, the Christian congregation is not obligated to arrange for some sort of joint funeral service and thus risk becoming involved in interfaith.—2 Cor. 6:14-17; Rev. 18:4.

In all matters pertaining to the services for the dead, it is vital to conform to what is true. Hence, Christians avoid anything that even remotely resembles ancestor worship or a belief in "departed spirits." Godly persons manifest faith in the resurrection and determination to praise Jehovah by engaging in worship that is not defiled by any form of falsehood.—John 4:23, 24; Jas. 1:27.

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*Jesus Christ said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life."—John 11:25.*

# THE REWARDS OF SERVING ONE MASTER



As told by  
Ernest E. Beavor

MANY problems remain unsolved because they are temporarily postponed by compromise, with consequent unhappiness; and compromise can result from trying to serve two masters. Jesus Christ put it so clearly when he said: "No one can slave for two masters . . . You cannot slave for God and for Riches." And his fleshly half brother James wrote: "Friendship with the world is enmity with God."—Matt. 6:24; Jas. 4:4.

So there we have it. Very simply, whose friendship do we crave? It is like a war with the world, the flesh and the Devil on one side and Jehovah God and Jesus Christ on the other. (1 John 2:15-17) The choice is ours. But one thing is certain: choosing Jehovah as Master brings the rewards that result in unbounded happiness. That is how circumstances have worked out with me.

#### SEEDS OF TRUTH ARE SOWN

At the time of my birth in 1902, my parents were Bible Students, as Jehovah's

Witnesses were known in those days. We used to attend the London Tabernacle, where the Bible Students met. Proving the importance of taking young ones to Christian meetings is my clear recollection of one of the old songs—"A thousand years! earth's coming glory! 'Tis the glad day so long foretold." How true! To live forever on that glorious paradise earth—what a reward for many who serve the one Master!

My mother used to read to me—no television in those days. Seeds of truth were sown. Also, my father would chastise me for some disobedience and would say, "This is going to hurt me more than it hurts you"—a truth I did not appreciate at the time. However, Proverbs 23:13 says: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die." I did not die and am grateful that dad taught me to serve the one Master.

Seeing the Photo-Drama of Creation at the age of 12 was a thrill. It ran for four evenings and was shown free at the London Opera House. The Photo-Drama firmly planted in my heart the truth of creation, in contrast with the utter falsity of the evolution theory. Memorable, too, was this "drama" when it featured a short motion picture depicting Abraham about to offer Isaac as a sacrifice. Thus Abraham proved that he was serving Jehovah God. And how great was his reward, being called "Jehovah's friend"! "If only I could be!" I thought.—Jas. 2:23.

#### ENSLAVEMENT TO ANOTHER MASTER

During the first world war years, the Lord's people had a very disquieting time. My parents were stumbled for some reason, and I went into the world, becoming influenced by its ways. Being patriotic, I attended the armistice ceremony in Whitehall on November 11, 1918, and heard a clergyman say: "These have not died in vain. They have died to make our land

fit for heroes." Was this true? Which master had they served? Doubtless it was disillusionment in subsequent years that helped me to reach proper conclusions when the dark clouds of World War II began to gather.

Meanwhile, the old-world master was taking hold of me. The newspaper business attracted me, and with two worldly friends I started a press photographic agency. This led to worldly associations, smoking, drinking and yielding to fleshly desires. However, 'You cannot serve two masters' kept ringing in my ears, and I felt the enslavement of what I was doing.

My father died in 1934. During 1936, a witness of Jehovah called at my mother's home and she obtained the Bible study aid *Riches*. She saw how foolish she had been to fall away and was determined to redeem the time. (Compare Colossians 4:5, *Authorized Version*.) Did she do just that? A frail little woman, she was "always" out preaching Bible truth. She plied me with literature, which I did not read. Although I knew that what she was telling me was right, her words were not heeded because I did not want to change my life.

#### PERSONALLY FACING SOME FACTS

Prospering materially, I had a fine home built and added many material comforts. My worldly master, however, led me into a fleshly crisis that could have destroyed my family contentment. The stabs of my Bible-trained conscience brought me to a sudden halt. *Enemies*, one of the books my mother had given me, showed quite clearly the decision that we must all make—to choose which master to serve. The truth was confirmed for me when attending the public lecture "Face the Facts," given by J. F. Rutherford at the Royal Albert Hall in 1938. His forthright delivery sounded right down into my heart the fact that you cannot serve two masters.

There was so much to learn, fast. We

were always a closely knit family doing things together—when I was at home, that is, for my newspaper business often kept me away. Facing facts, I decided to turn my back on the old master and took the family to our first Christian meeting. Imagine the joy on my mother's face! At one meeting, a brother on the platform was talking about smoking, proving from 2 Corinthians 7:1 that it is a defilement of the flesh. He asked, "Could you imagine Christ Jesus with a cigarette in his mouth, or Adam smoking in the garden of Eden?" I could not. While listening, I had 20 cigarettes in one pocket and a pipe and tobacco in another. They went on the fire that night, August 29, 1939.

#### SERVING THE RIGHT MASTER

With the commencement of the second world war, everything had to be censored, and practically every photograph produced by my firm featured some aspect of warfare. I was taking money for this. The book *Enemies* had opened my eyes to see the Bible truth that Satan is the god of this world. (2 Cor. 4:4) No longer wanting to serve the Devil, I was baptized in October 1939 in symbol of my dedication to Jehovah. Henceforth I was serving him and his dear Son, Christ Jesus.

It had been my thought that our son, Douglas, would learn the press photography business. After his first three days at the office, I asked him how he was progressing. He said: "I want to pioneer." So right then we took him to the office of the Watch Tower Society to make his application for such full-time witnessing activity. He went through the Gilead School for missionaries in 1950 and has been serving as a circuit overseer in Japan since then. He has also entered into the joys of his Master's service.

Each day the war of conscience was getting more acute. Regarding material needs, I believed that by 'seeking first the King-

dom all these things would be added.' (Matt. 6:25-33) "Trust in Jehovah with all your heart" was the assurance I had. Why 'limp upon two opinions'? I felt I was limping.—1 Ki. 18:21; Prov. 3:5.

Calling a directors' meeting of my firm, I resigned, renouncing all my holdings so as to be absolutely free. Having signed the last document to that effect, I went straight to the Bethel home and enrolled as a pioneer. The freedom and joy of that moment still lives with me. That was June 1, 1940. I bought a new bicycle and a portable Gramophone, then used in our door-to-door witnessing activity.

From that day to this, Jehovah has provided in such a bountiful way. I have learned how "godliness with contentment is great gain" and how the true Master rewards those who faithfully serve him.—1 Tim. 6:6, AV.

"Compromise" has always been a hateful word to me. Consequently, everything is either black or white to me. But I needed to learn to be balanced. As Paul told young Timothy: 'A slave of the Lord needs to be gentle toward all.' (2 Tim. 2:24) My wife, Jessie, did not accept the truth readily. One day while I was out in the field service, a sister said to me: "You know, Ernie, your wife will get the truth despite you!" That shook me. I said: "Is it as bad as that?" "Yes!" she replied. That sister has since died, but I am so grateful that she was not afraid to speak the truth. Some of us need that kind of talk. Jessie was baptized a year later.

The call to pioneer service was very strong in those war years, and as a family we were constantly talking about it. The only course for a true Christian was that of strict neutrality. (John 15:19) Pioneer service was a God-given privilege for those Scripturally free to accept it. Douglas enrolled in 1939. Our daughter Gwen was the youngest pioneer to be enrolled at the national assembly at Leicester in 1941. She

was 14 at the time and is still in full-time service, having been a missionary in Lebanon and Nigeria and now serving at the London Bethel home. Our younger daughter, Anne, became a pioneer in 1942. She also served as a missionary in Lebanon, where she married a spiritual brother, and is now in the United States with three fine daughters, inculcating in them the desire to serve the one true Master.

#### PUTTING THE MASTER'S SERVICE FIRST

Back to 1940. Having severed my Fleet Street connections, I was no longer exempt from military service, and therefore received my calling-up papers. I had read the Watch Tower booklet *God and the State*, which quoted Blackstone's commentary on English law. It states that no law of man is valid unless based on God's law. Determined to use this as my defence, I appealed my first sentence of 12 months' imprisonment. I was warned that if I lost the appeal my sentence would be doubled. During my trial before a jury, the judge flatly refused my application to read Blackstone, reminding me that the country was at war and that the Defence of the Realm Regulations then in force superseded all previous laws. I was sentenced to two years with hard labour. But I needed that two years to make the truth my own. I read the Bible right through for the first time. What a joy from the Master!

## In Coming Issues

- Beware of Imputing Wrong Motives to Others
- A Maiden's Unswerving Love
- Why Do What Is Right?

During that time, other brothers and I witnessed to inmates and prison personnel alike. The result was that three prison officers accepted the truth and were baptized. One has died and the other two are elders in their respective congregations. Interestingly, I now have the privilege of being the minister appointed to visit that same prison's inmates who desire to have discussions with Jehovah's Witnesses.

I was a member of the Royal Horticultural Society. My gardener grew fine chrysanthemums for which I was awarded bronze medals. I pondered this. I did not grow the flowers; my gardener tended them. Even so, it was Jehovah that made them grow and it was to him that the credit should have gone—certainly not to me. As chairman of the local horticultural society, it was a privilege to explain this to the members when tendering my resignation. Not that there was anything wrong with being a member of a horticultural society; but, as chairman, the duties were taking up far too much of my time, especially since I was pioneering.

Our home was a center of theocratic activity, always open to spiritual brothers, young and old. Conversations and relaxation centered around Christian principles. Meeting attendance was a joyous must, regardless of wartime blackouts and air raids. We always did things together. After the war, as a family we offered to go anywhere the Watch Tower Society would suggest. We chose Tunbridge Wells, Kent, where we had the joy of seeing the congregation grow from 12 to 70 persons in two years. Asked to go to Brighton in Sussex, we did and watched the congregations grow from one to five in just three years. The Master made it grow.—1 Cor. 3:5-9.

Then came 1950 and that unforgettable Theocracy's Increase Assembly at Yankee Stadium, New York city. Knowing that we planned to attend as a family, the Society invited our three children to attend

the Gilead missionary school. It was very hard to say good-bye to them all as we returned to England. Our flat at Brighton seemed so empty. But Jehovah opened his hand once more, and I was invited to serve as a circuit overseer. Jessie would have to become a pioneer, I was told. She agreed, and how happy this made me! Thus we commenced the most joyous period of our lives. For 18 years we travelled in England and Northern Ireland, the brothers lovingly extending hospitality and we sharing Kingdom truths and service with them.

#### CONTINUING IN THE MASTER'S SERVICE

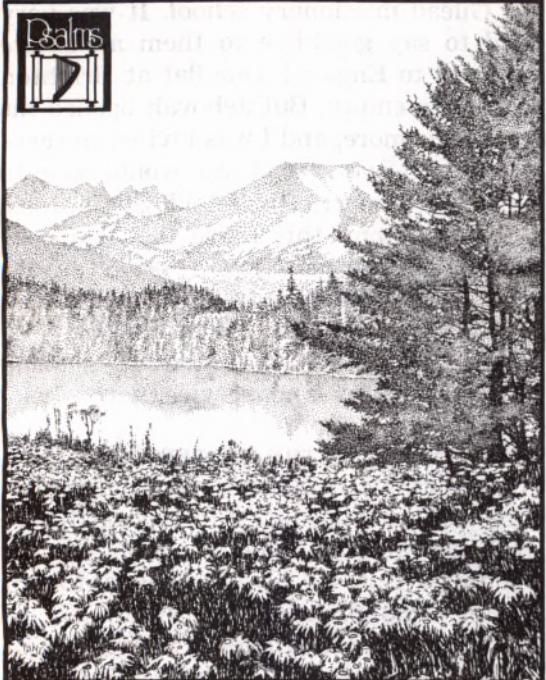
Our son and daughters were married in three different localities in the earth. We were not able to attend any one of the weddings. But we always looked to our Master, who promises the fulfillment of that grand line in Kingdom Song No. 119, "When loved ones never have to part."

Over the years, we have made friends of so many loving brothers and sisters. Experience brings very personal memories and lessons. Jehovah chastens those whom he loves. To sanctify his beautiful name must be our constant prayerful endeavour.

At the age of 74, Jessie could no longer take the rigour of circuit work. So I asked to be relieved, and a kind brother offered a room in his large house. I am still pioneering, with a little less vigour, as I am now 77. My wife, now 84, is caring for me with household duties while I busy myself with overseer's privileges, shepherding Jehovah's dear ones.

What lies ahead? The most wonderful and stupendous events of human history. How we exult in Jehovah's promise, "The nations shall know that I am Jehovah"! —Ezek. 39:7, *American Standard Version*.

My final word? Keep humble, be balanced and make sure of the important things. And always remember that serving the one true Master assures rewards now and forever.



## The Security of God's Servants

LIFE under the present conditions is very insecure. Accidents, wars, revolutions, sickness and death can quickly bring about drastic changes. Almost overnight the security that a person has enjoyed may be ripped away from him.

One thing, however, never changes. Because he is eternal, the Most High God can provide real security for his servants. The inspired psalmist declared: "Those trusting in Jehovah are like Mount Zion, which cannot be made to totter, but dwells even to time indefinite. Jerusalem—as mountains are all around it, so Jehovah is all around his people from now on and to time indefinite."—Ps. 125:1, 2.

Like other mountains, the literal Mount Zion is stable, secure. Those who put their full trust in Jehovah God will be just as

firmly established. The Most High will never permit them to totter to a fall from which recovery is impossible. His protection is with his people, surrounding them as the hills and mountains encompass Jerusalem.

While Jehovah God may permit his people to suffer, he will not allow the situation to continue to a point of hopelessness. The psalmist expressed this conviction: "For the scepter of wickedness will not keep resting upon the lot of the righteous ones, in order that the righteous ones may not thrust out their hand upon any wrongdoing." (Ps. 125:3) The seeming triumph of the wicked and their domination will end. The oppressive rule will not be prolonged to such an extent that righteous persons crack under the strain and, perhaps in desperation, resort to improper ways for gaining relief or even turn their back on the Creator, becoming wicked themselves.—Compare Ecclesiastes 7:7.

Therefore, we can always expect Jehovah God to answer the prayerful expression of the psalmist: "O do good, O Jehovah, to the good ones, even to the ones upright in their hearts. As for those turning aside to their crooked ways, Jehovah will make them go away with the practitioners of what is hurtful. There will be peace upon Israel."—Ps. 125:4, 5.

All who continue in an upright course will benefit from the bountiful expressions of Jehovah's goodness. But those who turn aside from walking a divinely approved way will perish with the wicked. Only those who are truly God's servants will enjoy peace and security.

Hence, when enduring great stress or difficulty, we should never lose sight of the fact that Jehovah God is our only dependable source of security. Our faithful reliance upon him will never come to disappointment. Even if we were to die, he can restore us to life and grant us never-ending peace.

**F**OR US to be happy, we need to feel that we are appreciated and wanted—yes, loved. And to be loved, we ourselves need to be loving. We should be willing to include others in our activities. Wise King Solomon observed: “Two are better than one, because they have a good reward for their hard work.”—Eccl. 4:9.

What is this reward? Solomon continues: “If one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up? Moreover, if two lie down together, they also will certainly get warm; but how can just one keep warm? And if somebody could overpower one alone, two together could make a stand against him.” (Eccl. 4:10-12) Thus our working together with a good companion brings rewards in the form of assistance, encouragement and

## “Two Are Better Than One”

protection. Furthermore, have you not found that doing a job with a friend makes it easier, and that the time just seems to fly? Even in the case of an unpleasant task, the sense of drudgery fades into the background.

It is not just in secular pursuits that a trustworthy companion is a boon. The vital work of preaching the “good news” is also an activity where “two are better than one.” This is confirmed by what Jesus Christ did when commissioning the 70 to proclaim: “The kingdom of God has come near to you.” He “sent them forth by twos.” This arrangement served well for their upbuilding and mutual assistance.—Luke 10:1, 5-9.

### WHEN PREACHING THE “GOOD NEWS”

After Jesus’ resurrection and ascension to heaven, it often proved to be helpful for



**As in Jesus' day, companionship in preaching the "good news" is upbuilding**

his disciples to labor with companions. On learning that many in Samaria had responded to the preaching of Philip, the apostles sent Peter and John so that the "holy spirit" might be imparted to the believing Samaritans. (Acts 8:14, 15) Although Barnabas was sent out alone from Jerusalem to aid the congregation in Antioch, he soon saw the need for a companion to help him in furthering the "good news" there. So he left for Tarsus to get Saul (Paul). Thereafter both men labored together in making and teaching disciples in Antioch. Their cooperative effort was richly blessed with increase. (Acts 11:22-26) Later, the holy spirit directed that Paul and Barnabas share in declaring the "good news" on the island of Cyprus and in Asia Minor.—Acts 13:2.

Note that Barnabas put forth considerable effort in finding a companion that he felt would be of assistance to him. If he took the overland route, he traveled more than 120 miles (about 200 km) to get to Tarsus and then made a diligent search for Paul. While your finding a companion to share with you in preaching the "good news" to your neighbors may not involve that much effort, are you like Barnabas in really wanting a partner? In the congregation with which you are associated, with whom would you like to do this work? Have you taken the initiative to ask the person or persons?

#### **DO NOT EXPECT TOO MUCH**

Of course, we should not expect too much from our companions; nor should we give up when arrangements do not work out as well as we might wish. Though Paul and Barnabas enjoyed a number of years together as evangelizers, they did not continue as partners. After they had shared in establishing many new congregations, Paul recommended that they return to visit these. Barnabas agreed but wanted to take his cousin Mark along.

Paul, however, would not hear of this, for Mark had not stuck with them on their first missionary journey. As a result, Barnabas decided to go with Mark to Cyprus, whereas Paul chose Silas as his companion and traveled through Syria and Cilicia, "strengthening the congregations."—Acts 15:36-41.

As the Bible book of Acts reveals, this change did not hinder the proclamation of the "good news." Similarly, if you should lose a partner with whom you have enjoyed companionship in witnessing activity for some time, do not give way to discouragement. There are other members of the congregation that can fill the place if you are willing to make room for them. You may well be surprised at how uplifting it can be to preach from house to house with others of your fellow believers. Of course, this does not mean that we always need to be accompanied by another person. Much can be accomplished by working alone, while our companions may be witnessing nearby.

#### **PROFIT FROM BIBLICAL EXAMPLES**

The Biblical examples of those who labored faithfully with others in advancing the "good news" can help us today in seeing 'a good reward for our hard work.' Barnabas was a warm, compassionate man. In fact, that is why the apostles gave him the surname Barnabas, meaning "Son of Comfort." (Acts 4:36) While he had fine qualities, the indications are that Paul had certain superior gifts. When it came to presenting the "good news," Paul evidently took the "lead in speaking." (Acts 14:12) But there is no hint that this ever gave rise to feelings of jealousy or rivalry. Hence, if we are going to find pleasure in serving with others, we need to appreciate that Jehovah God is using all members of the congregation to do his work. (1 Cor. 3:9) We can learn from one another and be encouraged and built up by one another.

The apostle Paul recognized this and, therefore, was able to write to the Romans: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

When we truly appreciate the abilities and fine qualities of our fellow believers, we will be moved to make better use of our own gifts. For example, a person may feel that he is friendly and kind toward the people whom he meets in his witnessing activity. However, after working with a compassionate grandfather or grandmother, he may come to see that he possesses only surface friendliness. By accompanying someone who is a careful student of the Scriptures, one from whose mouth the words just seem to flow, a person may come to recognize that he needs to give more thought to what he says. Besides being of help to one another by example, our working with a companion often means that we will spend more time in witnessing, as we do not want to leave our partner by himself or herself.

It has pleased Jehovah God and the Lord Jesus Christ to use ordinary people to accomplish the most important work on the face of the earth. That work is to help others to become and remain faithful servants of the Most High as loyal disciples of his Son. (Matt. 28:19, 20; 1 Cor. 1:26,

27) Because it is God's work, we do not know by what means Jehovah God will open up the hearts of individuals. It is not merely a matter of the spoken word. Especially important is the spirit with which the message is presented. When two persons work together, both contribute their part to that spirit. Months or even years later we may learn that it was not our fluent presentation from God's Word that caused someone to listen to us. Rather, it may have been the beaming smile of our companion who had only recently joined us in declaring the "good news."

Are you presently experiencing the blessing that comes from witnessing with a companion? Have you found that this has helped you to devote more time to the spreading of the "good news" and that you are enjoying it more? On the other hand, if you are doing much of your witnessing alone, remember Philip the evangelizer. Due to persecution in Jerusalem he fled down to Samaria and baptized believing Samaritans. Later, Jehovah's angel sent him to convert and baptize the Ethiopian eunuch. Afterward, "Jehovah's spirit quickly led Philip away, . . . Philip was found to be in Ashdod, and he went through the territory and kept on declaring the good news to all the cities until he got to Caesarea." (Acts 8:1-40) Similarly, in modern times, many areas have been opened up to Kingdom witnessing by courageous Witnesses working alone with the help of God's spirit.

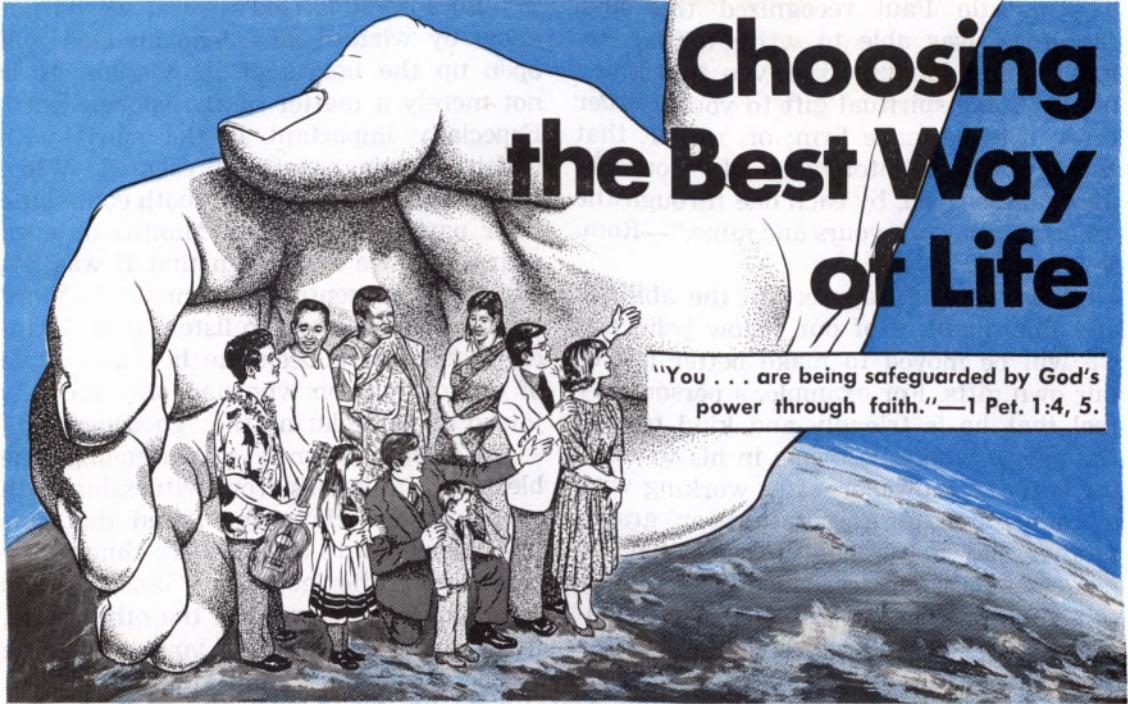
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## Who Were the Seers?

*First Samuel 9:9 reads: "The prophet of today used to be called a seer in former times." These words may indicate that after the prophets became more prominent from the days of Samuel onward, the expression "seer" came to be replaced with the term "prophet." The seers were divinely inspired "to see" into a matter, that is, to discern the divine will. The seer's eyes were unveiled to see or to understand things that were hidden from men generally. Therefore, he was consulted for advice in handling problems.*

# Choosing the Best Way of Life

"You . . . are being safeguarded by God's power through faith."—1 Pet. 1:4, 5.



THE apostle Paul wrote to Christians in the Asian city of Ephesus: "You at one time walked according to the system of things of this world . . . Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved."—Eph. 2:2-5.

All of us today who are seeking to serve God, before we came to a knowledge of the truth, have conducted ourselves in harmony with the flesh. Are we not happy, though, that we have used the freedom of choice God kindly gave us? And that, in

doing so, we chose a way that frees us from bondage, one that promises us everlasting life?

The apostle Peter told the first-century Christians that God had given them a "living hope." (1 Pet. 1:3) We, too, have a real hope in the things ahead. Since what we hope for has not arrived—we do not yet see the hope fulfilled—shall we give up? The apostle Paul said: "If we hope for what we do not see, we keep on waiting for it with endurance." (Rom. 8:25) Therefore, if things do not seem to be working out the way we had expected, there is all the more reason to display *endurance* and to *strengthen* hope. This means that, having chosen the way of *real* life, the best and, in fact, the only way, we must *stick* to that choice. We cannot have confidence that we will realize that hope if we are wavering and unstable. (Jas. 1:6-8) We

1, 2. What was the situation of all of us before our accepting the "good news," and why can we therefore rejoice?

3. (a) What is needed on our part if we are to see the realization of our Bible-based hope? (b) In what way did we make our choice, and what questions arise as to our carrying this out to completion?

made the choice in a dedication to God and symbolized it by baptism. But every day we are all faced with problems that require us to make lesser decisions and choices in harmony with that first big decision. Can we continue daily to make the right choices that keep us on the way to life? Can we be sure that we will actually realize the fullness of our hope in time?

## Hold to Your Choice!

<sup>4</sup> If we remain faithful, God will not let us make ruinous mistakes. But sometimes he permits us to be in error so that we may see our need to look always to him and his Word. This strengthens our relationship with him and our endurance while waiting. We learn from our mistakes that it is necessary to be more careful in the future. The desire for the new system of things to take complete charge of the earth has always been very strong in Christians down through the centuries. And because of their own short life-span, they doubtless longed for it to come in their particular lifetime. Those who have tried to keep God's judgment time "close in mind" have, on more than one occasion throughout history, become overly eager for that day's arrival, in their own minds trying to rush the arrival of the desired events. (2 Pet. 3:12) In the first century, for example, the apostle Paul found it necessary to write to Christians in Thessalonica in this fashion, as we read at 2 Thessalonians 2: 1-3: "However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you not to be quickly shaken from your reason nor to be excited either through an inspired expression or through a verbal message or through a letter as

4. (a) Why should we not let the disappointment caused by errors shake us from our chosen course? (b) Into what erroneous attitudes has desire for the fulfillment of their hope led Christians throughout the past?

though from us, to the effect that the day of Jehovah is here. Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction."

<sup>5</sup> In modern times such eagerness, commendable in itself, has led to attempts at setting dates for the desired liberation from the suffering and troubles that are the lot of persons throughout the earth. With the appearance of the book *Life Everlasting—in Freedom of the Sons of God*, and its comments as to how appropriate it would be for the millennial reign of Christ to parallel the seventh millennium of man's existence, considerable expectation was aroused regarding the year 1975. There were statements made then, and thereafter, stressing that this was only a possibility. Unfortunately, however, along with such cautionary information, there were other statements published that implied that such realization of hopes by that year was more of a probability than a mere possibility. It is to be regretted that these latter statements apparently overshadowed the cautionary ones and contributed to a buildup of the expectation already initiated.

<sup>6</sup> In its issue of July 15, 1976, *The Watchtower*, commenting on the inadvisability of setting our sights on a certain date, stated: "If anyone has been disappointed through not following this line of thought, he should now concentrate on adjusting his viewpoint, seeing that it was not the word of God that failed or deceived him and brought disappointment, but that his own understanding was based on wrong premises." In saying "anyone," *The Watchtower* included all disappointed

5. (a) How did strong expectation develop regarding the year 1975? (b) Why did cautionary statements published not accomplish a curbing of such concern over a date?

6. Did the information in the July 15, 1976, *Watchtower* endeavor to lay the responsibility for such expectation solely or primarily on its readers? Explain.

ones of Jehovah's Witnesses, hence including *persons having to do with the publication of the information* that contributed to the buildup of hopes centered on that date.

<sup>7</sup> Nevertheless, there is no reason for us to be shaken in faith in God's promises. Rather, as a consequence, we are all moved to make a closer examination of the Scriptures regarding this matter of a day of judgment. In doing so, we find that the important thing is not the date. What is important is our keeping ever in mind that *there is such a day*—and it is getting closer and it will require an accounting on the part of all of us. Peter said that Christians should rightly be "awaiting and keeping close in mind the presence of the day of Jehovah." (2 Pet. 3:12) It is not a certain *date* ahead; it is *day-to-day living* on the part of the Christian that is important. He must not live a single day without having in mind that he is under Jehovah's loving care and direction and must submit himself thereto, keeping also in mind that he must account for his acts.

<sup>8</sup> Jesus gave the reason why we should maintain such a viewpoint, saying: "For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior." (Matt. 16:27) The apostle Paul also pointed out: "We shall all stand before the judgment seat of God . . . So, then, each of us will render an account for himself to God." (Rom. 14:10-12) And, "we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile." (2 Cor. 5:10) How long

do we have before making such an accounting? Jesus said: "He that has endured to the end is the one that will be saved." (Matt. 24:13) When is "the end"? That end can come either at the end of this system of things or at the individual's own death before then. How long, then, does each one of us have? No one can calculate the day when he will die. Likewise, Jesus said to his apostles about the time for establishing God's kingdom: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction." (Acts 1:7) It is impossible for us to figure out the world's end in advance.

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## The Fulfillment of Our Hope

<sup>9</sup> If anyone is fearful that, because of trials that may arise, he will not stick to his choice to serve God and Christ, let him listen to the words of the apostle Peter. This apostle assures us that our hope is a certainty if we hold firmly to it through faith in God and his sure promises. He says: "[You] are being *safeguarded by God's power* through faith for a salvation ready to be revealed in the last period of time." (1 Pet. 1:3-5) What do we learn from these words?

<sup>10</sup> Well, when we first took notice and listened with belief to the "good news" proclaimed to us, could we properly credit *ourselves* with having the good sense to see its value and grasp it right away? No. "While we were yet weak," helpless to save ourselves, "while we were yet sinners," yes, while we were yet *enemies*, we were "reconciled to God through the death of his Son." (Rom. 5:6-10) Whom, therefore, do we have to thank for the favorable posi-

7. (a) What effect should such human errors have on our faith in what God himself promises? (b) In actuality, what does God's Word stress as the important factor?

8. (a) How do the words of Jesus and of Paul establish the rightness of such viewpoint? (b) We must endure to the end; but when is that "end," and what can we know about the time of its arrival?

9. What words of Peter can give us confidence to hold true to the choice we have made?

10, 11. (a) To whom goes the real credit for our having accepted the "good news," and why? (b) How does God make it possible for persons to recognize the light of truth? (c) What does 1 Corinthians 2:9 show as to the ability of humans to discern divine truths on their own?

tion in which we now stand? Jesus told his disciples: "No man can come to me unless the *Father*, who sent me, *draws* him." (John 6:44) On our own initiative we would never come to a knowledge of God. Our imperfect, sinful human nature would never let us do it.

<sup>11</sup> However, we can *seek* God, for "he is not far off from each one of us." (Acts 17:27) If we will only look or grope for God, this pleases him. *He then draws close to us.* (Jas. 4:8) God knows the seeker's inner desire and sends someone to him with the "good news"; and looking into God's Word, with the help of holy spirit, which God supplies, the seeker *wakes up* to his situation. Then, if he exercises faith in what God says, he is able to come out of the darkness. As to human ability, the Bible says: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him." (1 Cor. 2:9) Through our own human thinking and desires we could never have understood the truth had God not had pity on us and helped us personally.

<sup>12</sup> Knowing, therefore, that God sees our plight and helps us right from the start, we can appreciate how it is possible to stick to our initial choice as the years roll by. In fact, God can make us grow spiritually. As Peter says, we are *safeguarded* by God's power. We must recognize that, once becoming Christians, it is not in our own strength, wisdom or understanding that we are able to *endure* victoriously—we could never make it on our own. For example, we are often dull of perception. Many times when we are completely unaware of it, we come into situations and circumstances of great danger to our Christian integrity. (Gal. 6:1) We may be about

**Just as Jehovah safeguarded David from a rash, calamitous act by using Abigail, he will without fail deliver us**



to take some step that could lead us to ruin. But God, looking on, loves and pities us, keeping his promises to us, and at the right moment he may deliver us from peril. King David of ancient Israel, after experiencing such 'safeguarding' by God in his watchful care, said: "You have delivered my soul from death—have you not delivered my feet from stumbling?—that I may walk about before God in the light of those alive."—Ps. 56:13.

## Safeguarded from Bloodguilt

<sup>13</sup> An instance of God's safeguarding and saving David from his own imperfect reasonings and impulses is that recorded at 1 Samuel chapter 25. When David was living as an outlaw, being a refugee from King Saul's murderous manhunt, David and his men were helping, guarding and protecting Israelite people wherever they had opportunity. One man whom they

12. (a) In order to stick to our initial choice, what must we constantly keep in mind? (b) How can God safeguard us from dangers into which our lack of perception may bring us?

13, 14. (a) How did David come perilously close to the point of shedding innocent blood? (b) How did Abigail serve to turn him back from his wrong course?

helped was a very rich Israelite named Nabal. On an occasion when David and his men were encamped in the vicinity of Nabal's shepherds with their flocks, David's men proved to be a wall of protection from marauders, and they neither asked for nor took anything for their services. Later, when David's men were in need of provisions, David kindly asked Nabal, as a brother Israelite, to render him some help with a gift of food. Instead of expressing gratitude and the unselfishness that the Mosaic law commanded, Nabal screamed abuses at David's men.

<sup>14</sup> This vicious, ungrateful act infuriated David, so that he set out with about 400 men to wreak vengeance upon Nabal and his household. But Nabal's wife, Abigail, learning of her husband's vile conduct, hastened to go to David with a large gift of provisions. She pleaded with David on the basis of his relationship with Jehovah to turn from his intended revenge, saying: "Let this not become to you a cause for staggering or a stumbling block to the heart of my lord, both by the shedding of blood without cause and by having the hand of my lord itself come to his salvation." David, coming to his senses, replied: "Blessed be Jehovah the God of Israel, who has sent you this day to meet me! And blessed be your sensibleness, and blessed be you who have restrained me this day from entering into bloodguilt and having my own hand come to my salvation."—1 Sam. 25:31-33.

<sup>15</sup> David, from a human standpoint, had felt justified when he set forth to repay Nabal for his wickedness. But if he had done so, he would have been relying on himself for revenge and vindication, and would have incurred bloodguilt by killing innocent members of Nabal's household.

What saved him? Jehovah God was watch-

15, 16. (a) If David had continued on in his course, what two wrongs would he have been guilty of, and what saved him from this? (b) What lesson do we learn from this, and what effect should it have on us?

ing, and safeguarded him from this sin.

<sup>16</sup> From this example we see that we cannot rely on ourselves to continue in the course that leads to salvation, but must always look to God, who watches over us and sees us safely through. This should give us confidence and make us humble.

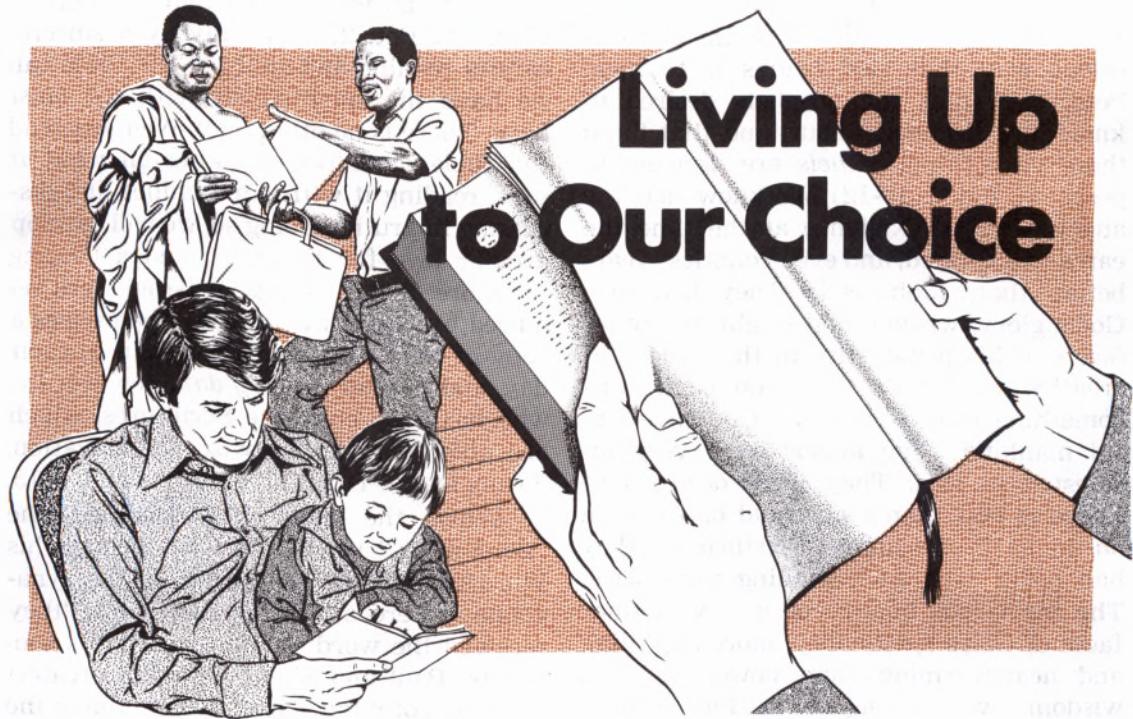
<sup>17</sup> Nevertheless, someone may say, 'That was Jehovah's *anointed King David*, with whom God made a covenant for the kingdom. Perhaps he would not give as much attention to *us*.' Can we truly say that God, who purchased us with the precious blood of his Son, does not just as jealously guard *our* lives? Certainly he does. Just as God delivered David from a rash, calamitous act by using Abigail, he will without fail deliver us. As he motivated Abigail to save David, he may use his Word the Bible, or his angels, or a Christian associate, or he may arrange circumstances providentially to save us from doing a foolish thing, if we have faith and continue to pursue a prayerful, humble course, leaning on him.

<sup>18</sup> How comforting and encouraging this understanding of matters is! God does not say, 'Well, now you know what to do and it is all up to you.' Rather, he is lovingly interested in our salvation and actively protects us as long as we maintain our faith in him and in the ransom provided through his Son. He "well knows the formation of us, remembering that we are dust," knowing that, on our own, we would be bound to fail in our efforts to hold to the course of righteousness down to the end.—Ps. 103:10-14, 17, 18; compare Psalm 38:4, 22; 40:12, 13; 130:3, 4.

<sup>19</sup> Does this mean that we have hardly any part in the matter of living faithfully—that it is all up to God? By no means, as the following Scriptural discussion makes clear.

17. (a) Should we think that God will do less for a humble servant of his today? (b) In what ways may God safeguard us from committing serious wrongs?

18, 19. How can such knowledge encourage us in faithful endurance in the course we have chosen, and what question remains for answering?



**B**Y MAKING the choice of life that God holds out we are also choosing to walk in the way of God—the full, upright, Christian way. We must stick to that way, which requires faith in God's promises, along with effort and endurance. But in that effort we look to God to guide our decisions, while we hold all the time to our initial well-thought-out choice. The Scriptures say: "The heart of earthling man may think out his way, but Jehovah himself does the directing of his steps." (Prov. 16:9) Peter says about this matter: "Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ."—1 Pet. 1:13.

<sup>2</sup> How best can we 'brace up our minds'? How can we be sure that we are 'keeping

1. What does sticking to our choice require of each one of us, as shown by Proverbs 16:9 and 1 Peter 1:13?  
2. 3. What can help us greatly to 'brace up our minds' for positive action?

our senses' and not getting off balance?

<sup>3</sup> First, we can meditate upon the unparalleled blessing that we have in being a recipient of God's truth. We have a better life now, with greater freedom from the worries, griefs and woes that the world experiences. If we do suffer, we know why such suffering comes, and we also realize that, if we endure with full faith and confidence, we will come out better and more useful Christians. And our hope of a resurrection removes much of the fear of death, and of sorrow over loved ones who die. It makes all the undesirable things we undergo as nothing in view of the everlasting life ahead. Jesus said to his disciples: "Happy are the eyes that behold the things you are beholding. For I say to you, Many prophets and kings desired to see the things you are beholding but did not see them, and to hear the things you are hearing but did not hear them."—Luke 10:23, 24.

<sup>4</sup> Yes, the salvation we enjoy is an inestimable prize, and it is in a marvelous way that God brings it to men. Peter says that the prophets desired to know how it comes about, and that "into these very things *angels* are desiring to peer." (1 Pet. 1:10-12) We know that the angels were in existence at the time the earth was formed, and even countless years before that. (Job 38:7) They had seen God's glory, wisdom and might and other facets of his personality in the billions of creative works. But here on earth was something new. How could God save sinful mankind? The angels were very interested in this. They were desirous of knowing how man's sin could be forgiven on the basis of a human sacrifice, for they had never seen such a thing take place. The marvelous quality of mercy, a finer facet of God's personality, more appealing and heartwarming than power or even wisdom, was displayed in his sending Christ to ransom humankind. Also, God's love for sinners was demonstrated by his guiding those having faith in his Son.

<sup>5</sup> Now, if angels count this mercy of God as one of the greatest things in the universe, with how much stronger force should we, who have received that mercy and who experience it every day, rejoice in it and prize it above all things! What greater motivation can we have to be happy in our choice and to stick to it?

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## Bible Study Very Important

<sup>6</sup> What can we today set about to do to make sure our hope? Peter answers: "As newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation,

4, 5. (a) What would cause angels to express such interest in matters of human salvation, as indicated by 1 Peter 1:12? (b) Knowing their viewpoint, how should we, in turn, feel?

6. In harmony with 1 Peter 2:2, 3, what part should Bible reading and study play in our lives?

provided you have tasted that the Lord is kind." (1 Pet. 2:2, 3) Only by a sincere, careful reading and study of the Bible can we have the spiritual strength we *must* have. There is no other way. We must read the Bible *ourselves*, thinking on what it says, reading it with our families and discussing its truths. Doing so, we will develop greater love for the word and a longing for more of it. If kings in Israel were required by God's law to write themselves a copy of the Law, which they had in their day, and to read it *every day*, how can we, who have the complete Scriptures, which are able to make us wise for salvation, do any less?—Deut. 17:19, 20; 2 Tim. 3:15.

<sup>7</sup> When the apostles proclaimed the "good news," whom did God through his Word commend? The people in the synagogue at Beroea, for, the Bible says, "they received the word [of the good news spoken by Paul and Silas] with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things [that even the apostle Paul said] were so." (Acts 17:10, 11) They made these things *their own*, not merely listening with agreement but also examining the firm Scriptural basis for the things they eagerly received into their minds and hearts.

<sup>8</sup> We should follow the course of those sincere Beroeans. Why? Because we may hear the truth preached or taught by human teachers, but when we read it in the Bible it becomes a fully founded, permanent motivating force in our hearts, for "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." (Heb. 4:12) Constant study of the Bible prevents us from remaining spiritual babies. God's Word in-

7, 8. (a) What did the people in the Beroean synagogue do that earned them divine commendation? (b) Why is it that the actual reading of truths in the Bible itself is so vital?

fuses his spirit into our hearts, making us strong, mature. The same principle is in operation when we declare the "good news" to others. It has greater force if we let people read it in the Bible than if we use our own words.

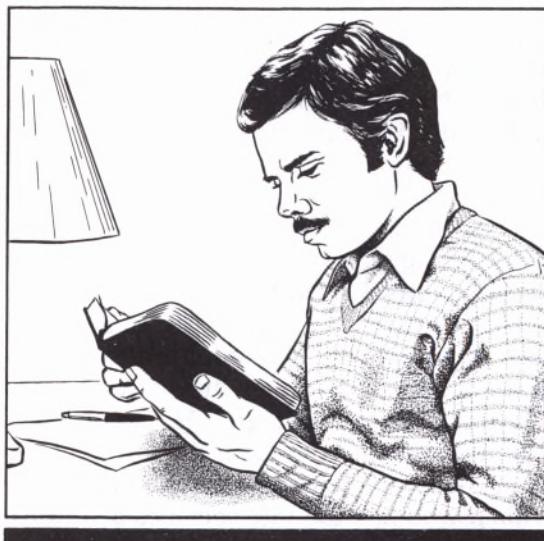
<sup>9</sup> In outlining what we as Christians should do in order to make our salvation finally sure, and that we may receive a reward from God, in his first letter the apostle Peter counsels us against discouragement under hardships, trials and persecutions. We should not let these things embitter us and make us disobedient people, without restraint. Since we have been bought with the most valuable thing, the blood of Jesus Christ, who bore our sins when he died for us, we should be "dead" as to sins. We recognize that by accepting Christ's atonement sacrifice for our sins we are acknowledging that we must no more go on sinning. So all forms of badness, deceitfulness, hypocrisy, envies and backbiting should not be entertained or indulged in for a moment.—1 Pet. 2:1.

<sup>10</sup> The apostle Paul expresses the matter very strongly, that the things that the world does and that the Christian may have done before coming to a knowledge of the truth are so bad that they should not even be "mentioned" among Christians. (Eph. 5:3) Of course, Paul did 'mention' the unscriptural things, but only in identifying them as bad. However, he was counseling Christians not to *dwell* on them, *describing* them in lurid detail, speaking about the manner in which these things are done, nor to use them as *subjects for conversation*. One who has in the past indulged in these things should not recall them with a sense of gratification of the flesh, but should be ashamed of them.—Rom. 6:21.

9. What adverse effect could trials and hardships produce in us, and what will help us to avoid such bad effect?

10. How can we follow the apostle's counsel that the world's unclean practices should not be even "mentioned" among us?

## Reading the Bible ourselves can help to impress the truth on our hearts



<sup>11</sup> Additionally, there is more to the Christian's course toward the hope ahead than avoiding the bad, negative things. The apostle Peter, at 1 Peter 4:8, 9, writes: "Above all things, have intense love for one another, because love covers a multitude of sins. Be hospitable to one another without grumbling." We have a constant duty toward our neighbors, particularly to those related to us in the faith. Our love will overlook many mistakes and sins in our brothers. True Christians do not go around trying to find fault with others; nor do they become suspicious or condemnatory of another because they see faults in him. Are we anxious to show hospitality? Are we ready to put ourselves out to be kind and helpful to one another? Or do we grumble when such an occasion arises? If we do, we cancel out for ourselves all the joy that we could otherwise have and also lose the reward we would get for doing good. Things not motivated from the heart do not please God.

11. At 1 Peter 4:8, 9, what positive expressions of our faith does Peter stress as of prime concern for us, and how will such things be manifest?

## Use Your Gift Aright

<sup>12</sup> Peter also speaks of the use of our gifts. Everyone has some ability or abilities, but no one has them all. Also, some have certain gifts in greater measure than others do. We cannot expect others to do just as we do, or to fit, as it were, into the same mold. Peter says: "In proportion as each one has received a gift, use it in ministering to one another as fine stewards of God's undeserved kindness expressed in various ways." (1 Pet. 4:10) If a person has an ability that is helpful to the congregation, he is to consider himself a steward of God in using that gift. He knows that the gift comes from God, the Giver of every good and perfect present. The individual who has the gift becomes a steward responsible to its giver and his master as to how he uses it. (1 Cor. 4:2; Jas. 1:17) It is by God's undeserved kindness that he received it, and this undeserved kindness provides for the Christian congregation the things it needs. This undeserved kindness

12. (a) Who receive helpful 'gifts' in the congregation, and are all expected to have the same abilities? (b) In what way do these ones become "stewards" of God, and with what responsibility?

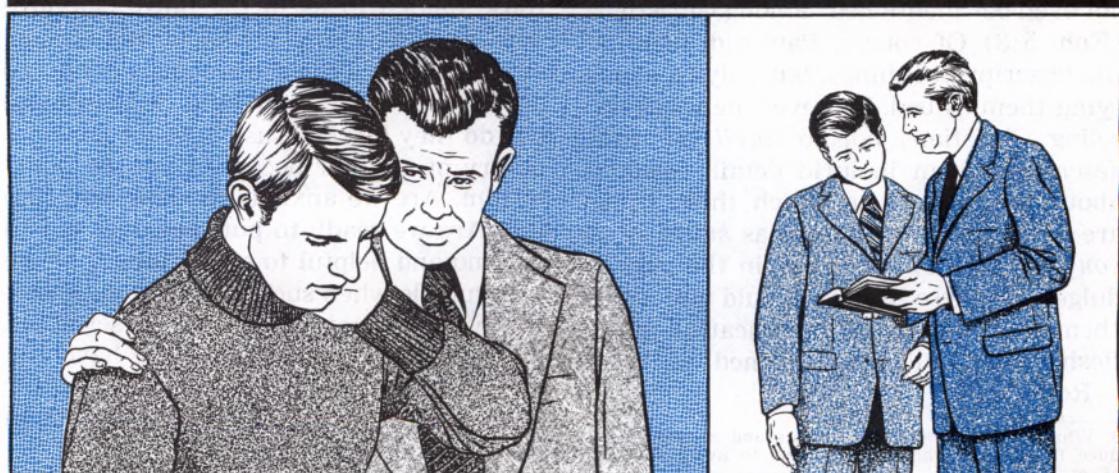
is expressed in a multitude of ways, with different persons in the congregation supplying what is needed. If one has an ability and does not use it to benefit the congregation, he is failing in a stewardship.

<sup>13</sup> The apostle goes on to describe the forms of gifts and how they are to be used. He says: "If anyone speaks, let him speak as it were the sacred pronouncements of God." (1 Pet. 4:11a) This does not mean that when he speaks he feels that he is always right and that people must do as he says. But when he speaks he should not be uttering his own opinion or making assertions without proof. He should be *sure* that what he says is the *truth*—that it is solidly based upon the pronouncements of God and is in harmony with the spirit of the Bible—that he can prove what he says by the Bible. Only in this way can he be helpful to anyone.

<sup>14</sup> From the matter of speaking, Peter then turns to deeds as he says: "If anyone ministers, let him minister as dependent

13. In what way are those speaking in the congregation called upon to "speak as it were the sacred pronouncements of God"?

14. (a) In harmony with 1 Peter 4:11, how can one "minister" to others in the congregation? (b) What should such a one always keep in mind when so ministering, and how will he be rewarded?



To provide the proper assistance, make sure the counsel you give is Bible-based

on the strength that God supplies." (1 Pet. 4:11a) A member of the congregation who has the material means to help a brother or a needy neighbor, or who has opportunity to render some helpful service, can promote the quality of love among his brothers. If he has such ability, he must render the help with the recognition that the opportunity and the means were supplied to him by God. This not only pleases God, but makes the Christian's ministry effective, for God will bless the one who serves with humility. The person will himself be rewarded with a greater measure of faith and opportunity of accomplishment, as the proverb says: "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered."—Prov. 11:25.

<sup>15</sup> What is the primary result of using our gifts or abilities in this way? Does it bring us nearer to the full realization of our hope? Yes, for it brings about the foremost thing for which we made our original choice to serve God. That is: "In all things God may be glorified through Jesus Christ." (1 Pet. 4:11b) When we do fine works that are in harmony with the Bible, Christ is glorified, because it is through him that we have a standing before God, with salvation in view. And God is glorified, because he is the Initiator of the act of sending his Son; so in glorifying Christ we are also glorifying God.

## How Suffering Works for Our Good

<sup>16</sup> This way of life glorifies both Jehovah God and his Son Jesus Christ, and it now provides joy for us in serving them. We can be content and cheerful with this knowledge. There may be many pressures, even hardships and persecution. Nonethe-

**Humbly using our abilities to render some helpful service promotes the quality of love and gains God's blessing**



less, we can maintain happiness in our way of life. The apostle Peter speaks much in his two letters about suffering—the cause, the purpose and the outcome of enduring it faithfully. He wrote to Christians of his day about their hope and the protection that God gave them, saying: "In this fact you are greatly rejoicing, though for a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ."—1 Pet. 1:6, 7.

<sup>17</sup> In chapter three of his first letter, Peter calls attention to the Christian's suffering and says: "For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil." (Vs. 17) Why does he say of such suffering "if the will of God wishes it"?

15. How can God be glorified through Jesus Christ as a result of our faithfully exercising our stewardship?

16. Why can the Christian have cause for rejoicing even though faced with pressures or persecution?

17, 18. (a) Why does the apostle Peter, in speaking of Christian suffering, say "if the will of God wishes it"? (b) Like the apostle Paul, how should the Christian today view suffering that comes because of holding firmly to the choice made?

He explains: "Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. If you are being reproached for the name of Christ, you are happy, because the spirit of glory, even the spirit of God, is resting upon you."—1 Pet. 4:12-14; compare Acts 5:41, 42.

<sup>18</sup> While the Christian prefers not to suffer, and he does not seek to be a martyr, he is happy if he is called on to suffer for faithfully following his Master, Christ. No greater honor can come to a Christian than to die for his faith. Before he chose the road of following Christ, which included much reproach and suffering, the apostle Paul was a man who had the brightest prospect for fame, honor and position. Note how he expressed his feeling on the matter: "What things were gains to me, these I have considered loss on account of the Christ. Why, for that matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ . . . so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a death like his." (Phil. 3:7-10) Paul desired to be like Christ in *every* respect, counting it the greatest glory if he should be called on to die as Christ did.

<sup>19</sup> Furthermore, Peter points out not only that there is a reward, but that when God allows suffering he allows it only to the

extent that it provides training and discipline for us in the ways that we individually need. The psalmist wrote: "The very rage of man will laud you." (Ps. 76:10) If God permits man to vent his rage against us, we can be sure that our suffering or death will work good. Not only will it be to us a training, but also God will thwart the purpose of the wicked ones by causing others to glorify God through their observing our suffering faithfully for his name. Moreover, the suffering is for a relatively short time and will come to an end.

<sup>20</sup> So Peter comforts Christians, saying: "After you have suffered a *little while*, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong."—1 Pet. 5:10.

<sup>21</sup> Do you feel that you have made the right choice? Do you feel that you can stick to that choice, not merely in a passive endurance of what comes, but also in *actively* serving? Are you willing to exert yourself in using your gifts to help your brothers? Do you have a desire, yes, a zeal, to help others to learn the "good news" and make the same choice for themselves, and are you willing to aid them to stand firm as they follow the choice they make? Peter comforts and strengthens us with the closing words of his second letter: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity."

—2 Pet. 3:17, 18.

19, 20. (a) To what extent does God allow such suffering to come upon his servants? (b) How can the rage of opposers and persecutors work to the eventual praise of God? (c) What other factor regarding the extent of divinely permitted suffering can encourage us to endure?

21. (a) What personal questions may we now profitably ask ourselves? (b) What strengthening points does the apostle Peter make at the close of his second letter?

# INSIGHT ON THE NEWS

● Many clergymen in the United States are now carrying malpractice insurance to protect

them from lawsuits for bad advice. "In the past, the thought of suing a pastor was probably repugnant to most people," said an insurance broker. "But today, stories of recent suits have sent a shock wave throughout the profession." Among others, one in four Methodist and Lutheran churches are said to have malpractice coverage now, as do four out of five Episcopal churches.

The trend reportedly started when a clergymen advised a woman with marital problems to get a trial separation from her husband. The spouse became so angry that he shot her. But later they became reconciled and together sued the pastor for giving bad advice.

Such problems arise for clergymen because they often are inclined to offer psychological advice based on "human wisdom" rather than "spiritual words" from the Bible. (1 Cor. 2:13) As a wise counselor, the apostle Paul said to "preach the word" of God. Counsel from this source offers no basis for a lawsuit.

—2 Tim. 4:2.

● Swiss-born psychiatrist Dr. Elisabeth Kübler-Ross became famous for her pioneering research and best-selling book on the subject of death and dying.

## Sex After Death?

She also became convinced that many experiences related by persons who were revived after being clinically dead prove that "when people die, they very simply shed their body, much as a butterfly comes out of its cocoon." According to "Time" magazine, she has now become an associate of spiritualist Jay Barham, who "conducts seances that include sexual intercourse between participants and 'entities' from the spirit world." Barham claims that the "entities" clone themselves, using cells from his body to materialize.

"The entities are unusually interested in sex," notes "Time." But whether or not Barham's sensuous "entities" are real or a hoax, the Bible reveals that any "spirits" contacted

through séances are not dead persons. They are shown to be the same sex-centered "supernatural beings" who developed a lust for human girls in Noah's day and materialized to take "the ones they liked" as wives.—Gen. 6:1, 2, "Good News Bible."

Restrained by God from taking human form again after the Flood, these wicked "spirits in prison," or demons, have since used human intermediaries to carry out their depraved designs. Hence, the warning from God: "There should not be found in you anyone who . . . consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead."—1 Pet. 3:19, 20; Deut. 18:10-12; see also 2 Peter 2:4; Jude 6.

● A teacher in England recently won \$1.6 million and laid plans to retire and "spend, spend, spend," according to a United Press International report.

## "Paradise" Lost

In the meantime, he continued to teach. But six weeks after his windfall, the teacher died of a heart attack, before he had a chance to spend anything.

This illustrates the truth of Jesus' parable about the rich man who laid plans for enjoying his future. "Take your ease," he said to himself, "eat, drink, enjoy yourself." But the rich man in the parable had not taken into account a more important form of wealth. As a result, "God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God."

Even when persons live to spend their money, experience has repeatedly shown that those who receive windfalls often have problems and frustrations, rather than the life of ease and freedom from anxiety that they had imagined. Also, it is only being "rich toward God" that brings confidence in the future that is not dimmed by the prospect of death, because, as Jesus said, "even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15-21.

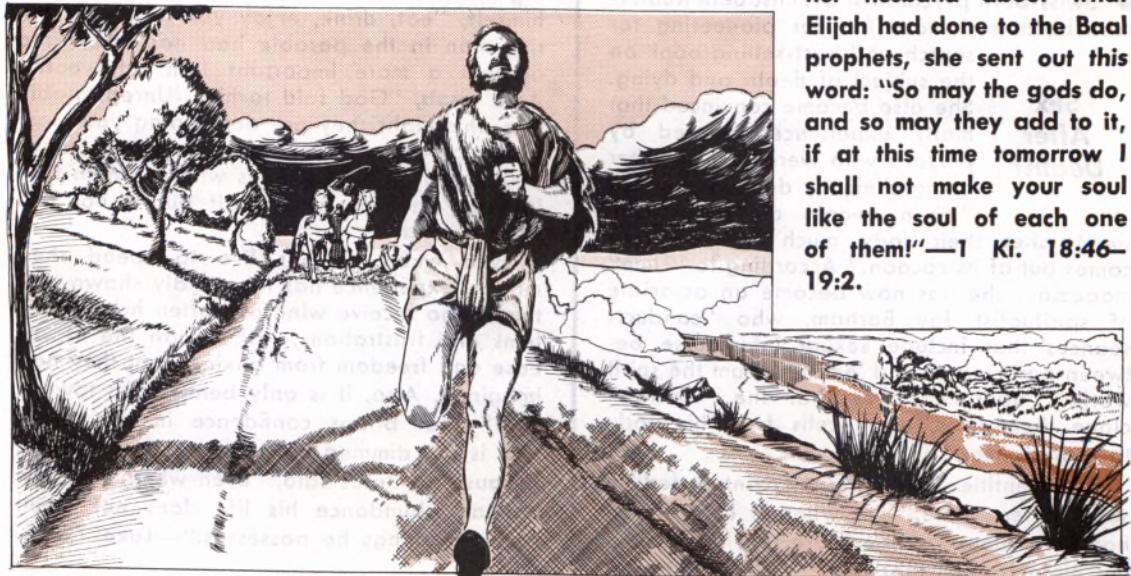
# YOU ARE NOT ALONE

HAVE you ever been discouraged because of believing that no one shared your sentiments? Has it been difficult for you to take a firm stand for what you thought to be right when everyone else opposed you? Did you feel all alone?

The Hebrew prophet Elijah had such an experience after witnessing a miraculous display of divine power. In answer to his prayer, fire came down from heaven and consumed his water-soaked offering and the altar. This proved to all onlookers, including King Ahab, that Jehovah was indeed the true God, whereas Baal was incapable of answering the appeal of 450 of his prophets. At Elijah's direction, these prophets were slaughtered. Still another prayer of his was answered when a great downpour ended a long drought.—1 Ki. 18:21-45.



With God's spirit upon him, Elijah ran ahead of Ahab's chariot, arriving at Jezreel before the king got there. When Queen Jezebel heard from her husband about what Elijah had done to the Baal prophets, she sent out this word: "So may the gods do, and so may they add to it, if at this time tomorrow I shall not make your soul like the soul of each one of them!"—1 Ki. 18:46-19:2.





In fear, Elijah fled with his attendant. Leaving him behind at Beer-sheba, the prophet continued his flight, finally arriving at Horeb in the Sinai Peninsula. There he entered a cave to spend the night, and Jehovah God put this question to him: "What is your business here, Elijah?" Discouraged, he replied: "The sons of Israel have left your covenant, your altars they have torn down, and your prophets they have killed with the sword, so that I only am left; and they begin looking for my soul to take it away."—1 Ki. 19:3-10.

But was Elijah really alone in serving Jehovah? No. Unknown to him, a remnant of faithful Israelites existed. The word of Jehovah to him was: "I have let seven thousand remain in Israel, all the knees that have not bent down to Baal, and every mouth that has not kissed him." (1 Ki. 19:18) In yet another way Elijah was not alone. He had the backing of Jehovah God and a host of mighty angels.—Compare 2 Kings 6:15-17.

Hence, when we feel all alone, we do well to recall that there are many others who are faithfully enduring under similar trials and that we are under the watchcare of mighty spirit persons. We can take to heart the Bible's encouragement: "The same things in the way of sufferings are being accomplished in the entire association of your brothers in the world." (1 Pet. 5:9) "The angel of Jehovah is camping all around those fearing him, and he rescues them."—Ps. 34:7.



# Why look to Jehovah in all you undertake?

Psalms  
7



**N**OTHING that is contrary to God's will can succeed. From a human standpoint, a particular undertaking may appear to have a bright future. Eventually, though, it will fail miserably. Therefore, we should make sure to consider the Creator in all our activity.

Psalm 127 forcefully reminds us of the importance of doing this. We read: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake. To no avail it is for you men that you are rising up early, that you are sitting down late, that you are eating food with pains. Just like this he gives sleep even to his beloved one."—Ps. 127:1, 2.

A man might build a house. But there is no guarantee that he will enjoy it. Sudden death, a disaster or an accident could

result in his having worked in vain. A city might be well guarded and fortified. Still, it could be destroyed in warfare or by an earthquake or a fire. Men might rise early in the morning and labor until late in the evening before finally sitting down to rest and to eat. Yet, their work may bring them no satisfaction. Being too exhausted from their labor, they may not even enjoy their food. On the other hand, what such men gain from bitter toil, the servant of God gets without restless striving and struggling. His enjoyment of sleep or rest is really a gift from God.

Accordingly, the psalmist regarded as divine blessings such things as the security of a home, the safety of a city and the enjoyment of life's provisions. He viewed a man's having a good family in the same light, saying: "Look! Sons are an inheritance from Jehovah; the fruitage of the belly is a reward. Like arrows in the hand of a mighty man, so are the sons of youth. Happy is the able-bodied man that has filled his quiver with them. They will not be ashamed, for they will speak with enemies in the gate."—Ps. 127:3-5.

A man who fathered sons while himself still enjoying the strength and vigor of youth was rightly regarded as blessed. When his sons grew up, they were like arrows in his hand. They could defend their father before his adversaries at law. Since the city elders judged in the open area near the gates, it would be there that the sons would speak with opponents in a legal case, successfully putting to silence baseless accusations and false testimony.

Since Jehovah's blessing is vital to the success of any undertaking, we should strive to conduct ourselves in a way that he approves. We should handle our affairs in harmony with the spirit of the inspired words: "If Jehovah wills, we shall live and also do this or that."—Jas. 4:15.

# QUESTIONS from READERS

- Should congregation action be taken if a baptized Christian accepts a human organ transplant, such as of a cornea or a kidney?

Regarding the transplantation of human tissue or bone from one human to another, this is a matter for conscientious decision by each one of Jehovah's Witnesses. Some Christians might feel that taking into their bodies any tissue or body part from another human is cannibalistic. They might hold that the transplanted human material is intended to become part of the recipient's body to keep him alive and functioning. They might not see it as fundamentally different from consuming flesh through the mouth. Such feelings may arise from considering that God did not make specific provision for man to eat the flesh of his fellowman when he made provision for humans to eat the flesh of animals that had been drained of their life-sustaining blood. They may give consideration also to the way people in Bible times viewed sustaining themselves by taking in human flesh. For example, see the account at 2 Kings 6:24-30; Deuteronomy 28:53-57; Lamentations 2:20 and 4:10. At John 6:48-66, Jesus spoke figuratively of eating his flesh and drinking his blood. On hearing this discussion and not perceiving the spiritual significance of his words, some of his Jewish disciples were shocked and turned from following him. These accounts illustrate how some humans felt about eating human flesh.

Other sincere Christians today may feel that the Bible does not definitely rule out medical transplants of human organs. They may reason that in some cases the human material is not expected to become a permanent part of the recipient's body. Body cells are said to be replaced about every seven years, and this would be true of any human body parts that would be transplanted. It may be argued, too, that organ transplants are different from cannibalism since the "donor" is not killed to supply

food. In some cases persons nearing death actually have willed body parts to be used for transplants. Of course, if a transplant should require taking in another person's blood, undeniably that would be contrary to God's command.—Acts 15:19, 20.

Clearly, personal views and conscientious feelings vary on this issue of transplantation. It is well known that the use of human materials for human consumption varies all the way from minor items, such as hormones and corneas, to major organs, such as kidneys and hearts. While the Bible specifically forbids consuming blood, there is no Biblical command pointedly forbidding the taking in of other human tissue. For this reason, each individual faced with making a decision on this matter should carefully and prayerfully weigh matters and then decide conscientiously what he or she could or could not do before God. It is a matter for personal decision. (Gal. 6:5) The congregation judicial committee would not take disciplinary action if someone accepted an organ transplant.

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## "WATCHTOWER" STUDIES FOR THE WEEKS

- April 20. Choosing the Best Way of Life. Page 16. Songs to Be Used: 60, 112.  
April 27: Living Up to Our Choice. Page 21. Songs to Be Used: 55, 8.

of the 12th century. The first was the "Cathar heresy," which was suppressed by the papacy in 1229. The second was the "Albigensian heresy," which was suppressed by the papacy in 1244. The third was the "Wycliffe heresy," which was suppressed by the papacy in 1382. The fourth was the "Lollard heresy," which was suppressed by the papacy in 1415. The fifth was the "Anabaptist heresy," which was suppressed by the papacy in 1535. The sixth was the "Quaker heresy," which was suppressed by the papacy in 1662. The seventh was the "Baptist heresy," which was suppressed by the papacy in 1684. The eighth was the "Methodist heresy," which was suppressed by the papacy in 1747. The ninth was the "Pietist heresy," which was suppressed by the papacy in 1770. The tenth was the "Unitarian heresy," which was suppressed by the papacy in 1820. The eleventh was the "Arian heresy," which was suppressed by the papacy in 1869. The twelfth was the "Modernist heresy," which was suppressed by the papacy in 1907. The thirteenth was the "Jesuit heresy," which was suppressed by the papacy in 1917. The fourteenth was the "Mormon heresy," which was suppressed by the papacy in 1920. The fifteenth was the "Baptist heresy," which was suppressed by the papacy in 1922. The sixteenth was the "Pentecostal heresy," which was suppressed by the papacy in 1925. The seventeenth was the "Baptist heresy," which was suppressed by the papacy in 1927. The eighteenth was the "Pentecostal heresy," which was suppressed by the papacy in 1929. The nineteenth was the "Baptist heresy," which was suppressed by the papacy in 1931. The twentieth was the "Pentecostal heresy," which was suppressed by the papacy in 1933. The twenty-first was the "Baptist heresy," which was suppressed by the papacy in 1935. The twenty-second was the "Pentecostal heresy," which was suppressed by the papacy in 1937. The twenty-third was the "Baptist heresy," which was suppressed by the papacy in 1939. The twenty-fourth was the "Pentecostal heresy," which was suppressed by the papacy in 1941. The twenty-fifth was the "Baptist heresy," which was suppressed by the papacy in 1943. The twenty-sixth was the "Pentecostal heresy," which was suppressed by the papacy in 1945. The twenty-seventh was the "Baptist heresy," which was suppressed by the papacy in 1947. The twenty-eighth was the "Pentecostal heresy," which was suppressed by the papacy in 1949. The twenty-ninth was the "Baptist heresy," which was suppressed by the papacy in 1951. The thirtieth was the "Pentecostal heresy," which was suppressed by the papacy in 1953. The thirty-first was the "Baptist heresy," which was suppressed by the papacy in 1955. The thirty-second was the "Pentecostal heresy," which was suppressed by the papacy in 1957. The thirty-third was the "Baptist heresy," which was suppressed by the papacy in 1959. The thirty-fourth was the "Pentecostal heresy," which was suppressed by the papacy in 1961. The thirty-fifth was the "Baptist heresy," which was suppressed by the papacy in 1963. The thirty-sixth was the "Pentecostal heresy," which was suppressed by the papacy in 1965. The thirty-seventh was the "Baptist heresy," which was suppressed by the papacy in 1967. The thirty-eighth was the "Pentecostal heresy," which was suppressed by the papacy in 1969. The thirty-ninth was the "Baptist heresy," which was suppressed by the papacy in 1971. The forty-first was the "Pentecostal heresy," which was suppressed by the papacy in 1973.

That is the history of the Watchtower Society's heresies. It is a history of the Watchtower Society's suppression of other religious groups.



It is also a history of the Watchtower Society's suppression of its own members. The Watchtower Society has suppressed its members for centuries. In the 12th century, it suppressed the "Cathar heresy." In the 13th century, it suppressed the "Albigensian heresy." In the 14th century, it suppressed the "Wycliffe heresy." In the 15th century, it suppressed the "Lollard heresy." In the 16th century, it suppressed the "Anabaptist heresy." In the 17th century, it suppressed the "Quaker heresy." In the 18th century, it suppressed the "Baptist heresy." In the 19th century, it suppressed the "Methodist heresy." In the 20th century, it suppressed the "Pietist heresy." In the 21st century, it suppressed the "Unitarian heresy." In the 22nd century, it suppressed the "Modernist heresy." In the 23rd century, it suppressed the "Jesuit heresy." In the 24th century, it suppressed the "Mormon heresy." In the 25th century, it suppressed the "Baptist heresy." In the 26th century, it suppressed the "Pentecostal heresy." In the 27th century, it suppressed the "Baptist heresy." In the 28th century, it suppressed the "Pentecostal heresy." In the 29th century, it suppressed the "Baptist heresy." In the 30th century, it suppressed the "Pentecostal heresy." In the 31st century, it suppressed the "Baptist heresy." In the 32nd century, it suppressed the "Pentecostal heresy." In the 33rd century, it suppressed the "Baptist heresy." In the 34th century, it suppressed the "Pentecostal heresy." In the 35th century, it suppressed the "Baptist heresy." In the 36th century, it suppressed the "Pentecostal heresy." In the 37th century, it suppressed the "Baptist heresy." In the 38th century, it suppressed the "Pentecostal heresy." In the 39th century, it suppressed the "Baptist heresy." In the 40th century, it suppressed the "Pentecostal heresy." In the 41st century, it suppressed the "Baptist heresy." In the 42nd century, it suppressed the "Pentecostal heresy." In the 43rd century, it suppressed the "Baptist heresy." In the 44th century, it suppressed the "Pentecostal heresy." In the 45th century, it suppressed the "Baptist heresy." In the 46th century, it suppressed the "Pentecostal heresy."