

The **WATCHTOWER**

Announcing
JEHOVAH'S
KINGDOM

JULY 1, 1972

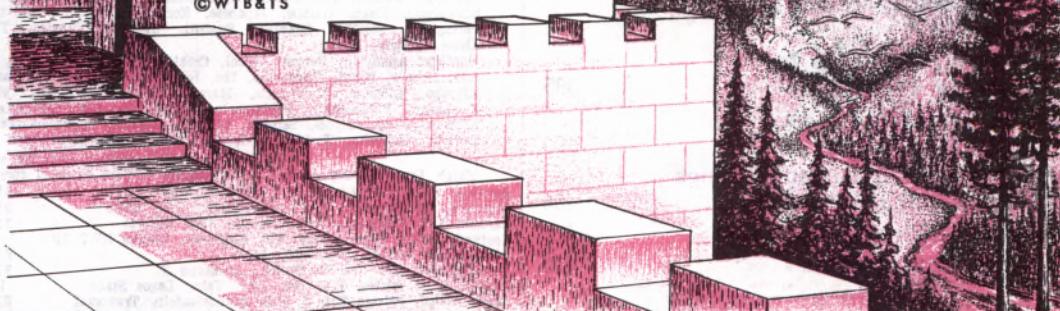
Semimonthly

BLESSING JEHOVAH IN OUR
DAILY ASSOCIATIONS

ARE YOUR PRAYERS ANSWERED?

CARING FOR YOURSELF PHYSICALLY

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Announcing
JEHOVAH'S
KINGDOM

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A 'Willingness to Believe' Is Wisdom—*When?*

IT HAS been asserted, "The most important and most unnoticed quality in the world is the will to believe. It plays its part every time we drop a letter in a postal box or board a plane or do the thousand-and-one routine things that make up our modern life. From the money we bank to the money we borrow . . . we live in a world built on faith," on the willingness to believe.—*The Will to Believe*, by professor and popular author Marcus Bach.

This may be so to a large extent in the material world, but how true is it when it comes to spiritual matters? Agnostics and atheists in particular demonstrate an unwillingness to believe. As philosopher William James once pointed out, such skeptics take the position that it is more important to reject error than it is to accept the truth. With what result? They deny themselves the opportunity to learn the facts that prove there is a God and

thereby to realize all the blessings that come with such knowledge.

The unwise course of these skeptics is similar to the attitude of many in the seventeenth century toward Harvey's discovery that blood circulates in the human body. Harvey had no explanation as to

how the blood got from the arteries to the veins, because the microscope had not then been invented; hence he was unable

to see the capillaries. This invisibility of the capillaries furnished one of the objections raised to his theory. So his discovery "gained no adherents from any of the established anatomists of Europe." Instead, "solemn worthies wrote weighty objections," we are told in the book *The Human Body*.

Three centuries later England's medical profession was again unduly critical; this time of Alexander Fleming's discovery of penicillin. But in time two researchers were willing to examine with open minds the possibilities of the drug and they succeeded in perfecting penicillin so that it was free from harmful foreign elements. As a result the three researchers received Nobel prizes for their work on what has been termed "the single greatest life-saver of modern medicine."

One who has an open mind, who is willing to examine the evidence in regard to God, will not be an agnostic nor an atheist.

Thus Santiago Ramón y Cajal, one of the foremost authorities on the eye, once confessed that the wisdom he found here displayed, particularly in the retina and the lens, "for the first time weakened my faith in Darwin's hypothesis of natural selection." This was because he did not close his mind to the facts. He was open to the evidence that there must be some superior power.

Also, Robert Millikan, considered the dean of American scientists in his day, once stated: "There's a Divinity that shapes our ends . . . else we would not have a sense of our own responsibility. A PURELY MATERIALISTIC PHILOSOPHY IS TO ME THE HEIGHT OF UNINTELLIGENCE. Wise men in all the ages have always seen enough to at least make them reverent." Yes, as the apostle Paul expressed it nineteen centuries earlier: "His [God's] invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, . . . so that they are inexcusable" for refusing to believe in the existence of God.—Rom. 1:20.

The will to believe in a superior unseen power might be said to be a basic human instinct. Thus *The World Book Encyclopedia* tells us that "there has never been a people that did not have some form of religion." And as Professor Nigg noted, "The longing for God is inextinguishably rooted in man, wherever he may be and to whatever age he may belong." This is especially apparent when men face great danger or death, for which reason it has been said, "There are no atheists in the foxholes," that is, on the battlefield.

Because a willingness to believe is at once a basic instinct and a need, powerful Communist Russia has had to come to terms with organized religion as practiced in Christendom (shameful as it is). Russia's youths are finding a purely material-

istic philosophy of life to be unsatisfying. The more serious-minded among them bewail the meaninglessness of their lives and cry for something in which they can believe. American youths betray the same need to believe.

The will to believe in something is wisdom, however, only when based on facts and reason, even as noted in the foregoing quotation from the scientist Millikan. Just the belief in the existence of a Higher Power personality is not enough. For the willingness to believe to be wisdom one must go farther and be willing to examine that which professes to answer such questions as: What does the Supreme Being require of us? Where did we come from? What is our destiny? Why do we suffer and die?

In this regard the Bible has more to recommend its being examined by us than any other book. It has the greatest antiquity and is most widely translated—wholly or in part in 1,471 languages—which is what we would expect of a divine revelation.

Further, it has inspired a loyalty such as no other book ever has. Men have devoted their lives and have even sacrificed their lives to translate it. It has brought hope and joy to dejected and mourning ones and has aided countless numbers to lead better lives.

An American president of more than a century ago is quoted as telling a skeptical friend: "Read this Book [the Bible] for what on reason you can accept and take the rest on faith, and you will live and die a better man." To help you to get a better understanding and more benefit from that Book is the purpose of the publications distributed by the Christian witnesses of Jehovah. By reading this very publication you show your willingness to believe—upon sufficient reasons and evidence.

Are YOUR PRAYERS Answered?

HAVE there been times when you prayed to God and your prayers were not answered? Many have had this experience. Does it mean that prayers are of no value?

No, God can both hear prayers and act upon them. In fact, an ancient servant of God had such confidence regarding this that he wrote: "Jehovah will indeed hear my request for favor; Jehovah himself will accept my own prayer."—Ps. 6:9.

Why did this servant of God and others like him have such confidence in prayer? And, yet, why are many prayers not answered?

MEETING GOD'S REQUIREMENTS

The reason is that God has requirements that the ones who would successfully approach him must meet. One of them has to do with faith. The Bible says: "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Do you have firm confidence that God really exists, and that he is able to answer prayers? This is needed.

Other requirements were pointed to by the Christian disciple James when he wrote: "Draw close to God, and he will draw close to you. Cleanse your hands . . . Humble yourselves in the eyes of Jehovah." (Jas. 4:8-10) Clearly, then, to enjoy a hearing by God one cannot will-

fully transgress God's laws. Rather, one must sincerely desire to do what is right, humbly longing to do God's will, and not just one's own will. Do you do so?

If you do, God will hear your prayers. For the Christian apostle John wrote: "No matter what it is that we ask according to his will, he hears us."—1 John 5:14.

But what is God's will? It has to do with what will benefit mankind most. The Bible says that God's "will is that all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Have you ever prayed to come to "an accurate knowledge of truth," that is, the truth about God and his purpose for mankind? Such sincere prayers are heard by God.

PRAYERS GOD HAS HEARD

There is the example of the Italian army officer named Cornelius. The Bible says that he was "a devout man and one fearing God," and that he "made supplication to God continually." Jehovah God heard his prayers, and saw to it that the Christian apostle Peter was directed to Cornelius to teach him so that he might come to an accurate knowledge of the truth.—Acts 10:1-5, 22-43.

Sincere seekers of truth today have similarly had their prayers answered. For example, a heart specialist in South Africa one day was moved to tell his wife: "There is only one thing I regret in this life—that we have brought into this world six atheistic children." This prompted his wife to pray to God: "Father, help us to find you."

Two days later Jehovah's witnesses called at the couple's door. The doctor's wife quickly gathered the children, and all enjoyed the Bible discussion. Subse-

quent calls led to a regular study of the Bible. Today the woman is a baptized witness of Jehovah, and her husband and children are continuing to progress in their study of God's Word.

At times trials and tribulations of life cause persons to become very despondent. They may even feel so bad that they contemplate suicide. Can such ones pray to God and be heard? Surely they can! But for what should they ask? For "an accurate knowledge of truth" about God and his purposes. This, better than anything else, can help them to cope with their problems. A woman from New Caledonia relates how her appeal for help was answered:

"While in a distressed suicidal state, I appealed by letter to the one person I felt could help me—my priest. But he did not respond. However, a week later one of Jehovah's witnesses called. I accepted a Bible study aid, and as soon as the woman left I eagerly devoured its contents. Within a matter of days I began to feel mental relief and a growing sense of liberation." Today this woman and her husband both are Jehovah's witnesses.

But how can one be sure what is the truth? A Roman Catholic woman from Mozambique was called upon by one of Jehovah's witnesses. The woman liked what she heard. But there are many religions, and she wondered whether this really was the right one. So she prayed to God, "If this is the truth, let this lady come back." The Witness lady returned, and a Bible study was started. The woman wept for joy when she realized that she really had found the truth.

PRAYERS ON BEHALF OF OTHERS

Of course, not all honest-hearted ones pray specifically that they may learn the way that leads to divine approval. In their case the intercessory prayers of dedicated

servants of God can have "much force." (Jas. 5:16) Appreciating that it is God's purpose that all sorts of men might be saved, his servants continue to pray for all who may be righteously disposed. —1 Tim. 2:1-6.

There is the example of a Witness in Portugal who observed his neighbor cultivating his small plot of land. He took advantage of the opportunity, asking him how he would like to see the whole earth changed into a beautiful garden someday. The neighbor thought that this would be impossible. But the Witness assured him that God had made such a promise, and that it would therefore come true.

Unconvinced, the neighbor replied that he really knew nothing about God, much less anything about a promised paradise for this earth. "Why, I don't even know how to pray to God," he added. In a straightforward manner, the Witness said: "Manuel, so you have never prayed to God. Well, come over here and take off your hat. I'll show you." The Witness then thanked Jehovah for the promise of a righteous new order. He also prayed that Jehovah might open the heart and mind of his neighbor Manuel to learn about the kingdom of God. What were the results?

Jehovah God did open Manuel's heart. A home Bible study was started with him. Within three months he and his wife began telling others about the good things they had learned. Six months after their first Bible study they were baptized.

Manifestly God does answer the prayers of right-hearted ones. He sees to it that they receive the needed help to come into a dedicated relationship with him. Once they enjoy a standing before him, he continues to answer their prayers. Jesus Christ told his followers, who would pray in harmony with the divine will: "All the things you ask in prayer, having faith, you will receive."—Matt. 21:22.

Will Christendom's Violence

WHEN Jesus Christ was on earth, did he in any way advocate violence? No. Even when he was betrayed by a traitorous associate and taken into custody by a mob, Christ reproved his apostle Peter for using a sword to protect his Master.

Furthermore, the same apostle later compared the treatment given Jesus to that accorded a mere slave. How did Jesus react to such treatment? Peter wrote: "When he [Christ] was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously."—1 Pet. 2:23.

But what has taken place in Christendom, which claims to follow the precepts of the Prince of Peace? From the butchery of the Crusades to the mass slaughters in World Wars I and II, Christendom's own domain and some lands not of Christendom have flowed with blood. And grave responsibility for this violence rests upon Christendom.

Even now in Argentina clergymen at all levels in the Roman Catholic Church are being accused of inciting "plunder, robbery, assault, kidnapping, crime, bloody fighting, chaos." In Brazil, Archbishop Helder Câmara has condoned violence by saying: "I respect those who in full conscience, choose revolutionary violence. . . . The Latin-American Church cannot condemn the use of force. The duty of the Church is to interfere."

In the United States the churches have come under criticism as advocating violence, and the same is true in Bolivia,

Rebound Upon Her?

South Africa, Panama and many other places.

Why does violence exist in the very organization claiming to follow Christ? Because Christendom has proved hypocritical through and through. Therefore her actions have been the very opposite of her claims. Just as it was foretold concerning these "last days," Christendom has had a "form of godliness," a "form of godly devotion," but she has all along been "denying the power thereof," or "proving false to its power." —2 Tim. 3:1-5, *Authorized Version; New World Translation*.

The God of the Bible and his Son Jesus Christ, whom Christendom claims to represent, hate hypocrisy. (Matt. 15:7, 8; Prov. 6:16-19) God said to his covenant nation Israel, which was guilty of hypocrisy, idolatry and violence:

"This is what the Sovereign Lord Jehovah has said to the soil of Israel, 'An end, the end, has come upon the four extremities of the land. Now the end is upon you, and I must send my anger against you, and I will judge you according to your ways and bring upon you all your detestable things. And my eye will not feel sorry for you, neither will I feel compassion, for upon you I shall bring your own ways, and in the midst of you your own detestable things will come to be; and you people will have to know that I am Jehovah.'" —Ezek. 7:2-4.

WHAT CHRISTENDOM HAS SOWN IT MUST REAP

"Upon you I shall bring your own ways," is the principle Jehovah here stated. The Judge of all the earth acts in faithfulness to his own laws and with regard for those who want to see righteous-

ness and peace. He sees to it that the violence that a person practices comes back upon his own head. Accordingly, He will not be held back by sorrow and compassion from putting an end to Christendom with its detestable practices.

Jehovah will not change his law that, as a person, an organization or a nation sows, it must also reap. (Gal. 6:7) Therefore the consequences of Christendom's unfaithful ways must be brought upon it, to make that religious system eat the fruitage of its own doings. (Prov. 1:30, 31) This principle Jehovah stated to his covenant people Israel by the mouth of the prophet Moses: "If you will not do this way, you will also certainly sin against Jehovah. In that case know that your sin will catch up with you [will find you out]."—Num. 32:23, NW; *American Standard Version*.

JEHOVAH HAS KINDLY GIVEN WARNING

Judging from the attitude that is now gaining ground among the political rulers and the people, when Christendom's destruction comes it will be clearly seen that the detestable religious system is getting nothing but its just deserts and merits no pity. This was the case with hypocritical Jerusalem. The Babylonian destroyers of Jerusalem felt this way, as shown by what the chief of King Nebuchadnezzar's bodyguard said to the prophet Jeremiah: "Jehovah your God himself spoke this calamity against this place, that Jehovah might bring it true and do just as he has spoken, because you people have sinned against Jehovah and have not obeyed his voice. And this thing has happened to you."—Jer. 40:1-3.

Never can Christendom rightly scream out to Jehovah, "Calamity howler!" because he told Ezekiel to say, with her as well as the unfaithful house of Israel in mind:

"This is what the Sovereign Lord Jehovah has said, 'A calamity, a unique calamity, look! it is coming. An end itself must come. The end must come; it must awaken for you. Look! It is coming. The garland must come to you, O inhabiter of the land, the time must come, the day is near. There is confusion, and not the shouting of the mountains. Now shortly I shall pour out my rage upon you, and I will bring my anger against you to its finish, and I will judge you according to your ways and bring upon you all your detestable things. Neither will my eye feel sorry nor shall I feel compassion. According to your ways shall I do the bringing upon you yourself, and your own detestable things will come to be right in the midst of you; and you people will have to know that I am Jehovah doing the smiting.'"—Ezek. 7:5-9.

Jehovah repeats himself in order to add emphasis to the warning, and at the same time he adds some enlightening details. He says that a "garland" is to encircle the head of the practitioners of false religion. It will not be an ornament of the feasting idolaters, but a surrounding of the head with confusion, calamity. False religion is not able to unite the people in helping themselves, even against the common enemy that is to come against them. The shouting then will not be that of religious revelers, but that of wild confusion. It will be the noise foretold for this time by the prophet Isaiah:

"There is a sound of uproar out of the city [of Jerusalem then, and of Christendom], a sound out of the temple! It is the sound of Jehovah repaying what is deserved to his enemies."—Isa. 66:6.

Stubborn, haughty ones who practice wrongdoing while thinking that God does not see or care must know that it is God who calls them to account. The apostle Paul spoke in his day of certain men who had "deviated from the truth, . . . and they [were] subverting the faith of some." Then he said: "For all that, the solid foundation of God stays standing, having this seal: 'Jehovah knows those who be-

long to him,' and: 'Let everyone naming the name of Jehovah renounce unrighteousness.'"—2 Tim. 2:18, 19.

So, those who hypocritically name themselves as Christians and then do not live accordingly must know that they cannot practice unrighteousness and get away with it. Jehovah God must let them know, as he said: "You people will have to know that I am Jehovah doing the smiting."—Ezek. 7:9; compare 1 Timothy 1:20.

THE INSTRUMENT THROUGH WHICH VIOLENCE REBOUNDS

Thereafter, Jehovah, in revealing the developments to occur soon to Jerusalem also shows the means he will use to execute judgment upon her. And by considering the parallel today we can see the same developments in Christendom and can know what instrument Jehovah will use to desolate her. God said:

"Look! The day! Look! It is coming. The garland has gone forth. The rod has blossomed. Presumptuousness has sprouted. Violence itself has risen up into a rod of wickedness. It is not from them, nor is it from their wealth; and it is not from their own selves, nor is there any eminency in them."—Ezek. 7:10, 11.

Why does Jehovah repeatedly call attention to the "day"? Because of the severity of the calamities coming upon all who hypocritically pose as servants of God, also because of the imminence of that "day." For he says, "The rod has blossomed." That is, the rod of punishment is at hand, available.

In Ezekiel's day the "rod" was the Babylonian military power. Its presumptuousness had "sprouted." It had exalted itself as the leading World Power and even presumed to take over the kingdom of God as represented by the royal line of King David in Jerusalem. In the present time the destructive "rod" is the political and secular elements of this system of things.—Compare Jeremiah 50:31, 32.

Particularly since 1914 C.E. the world has entered an age of violence. Violence has become so great, especially in Christendom, that it has "risen up into a rod of wickedness." Violence brings on its own punishment as by a "rod" for its own wickedness. The religionists of Christendom have sown a violent "wind" and "a stormwind is what they will reap." (Hos. 8:7) Thus God's unchangeable principle is enforced: "Sinners are the ones whom calamity pursues, but the righteous are the ones whom good rewards." (Prov. 13:21) There is no "eminency" found in such religionists in the eyes of God. There is nothing proceeding from their organizations, their wealth or their very own selves that excuses them from the punishment they deserve.

LONG-RANGE EFFECTS

Jehovah proceeds to emphasize how bad and calamitous that day and its long-range effects would be on the hypocritical religionists, saying:

"The time must come, the day must arrive. As regards the buyer, let him not rejoice; and as regards the seller, let him not go into mourning, for there is hot feeling against all its crowd. For to what was sold the seller himself will not return, while their life is yet among the living ones; for the vision is for all its crowd. No one will return, and they will not possess themselves each one of his own life by his own error."—Ezek. 7:12, 13.

To the Jews under the Law covenant this language was quite understandable. For the Law provided that a person selling his inheritance of land, if he was unable to buy it back, would receive it back free of cost in the Jubilee year, which occurred every fifty years. Jehovah's language meant that the buyer of land could not rejoice in the expectation of reaping the crops from that land each year until the Jubilee. The foretold "day" would come and tear him away from the land before that time. On the other hand, the Israel-

ite who was economically forced to sell his land had no basis for mourning because of having no control of his land until Jubilee. He would not remain to enjoy it, anyway. God's anger was "hot" against "all its crowd," buyers and sellers alike.

Even if some, after being taken away from the land, lived until the next Jubilee year, the provisions of that year would not be carried out. Why? Because Jehovah decreed that the land would lie desolate for longer than the Jubilee's fifty-year cycle, namely, for seventy years, therefore well past the next Jubilee year. Furthermore, when the land would be occupied again, the Jubilee system would not be put back into operation. So the hereditary possessions would belong to neither the buyer nor the seller then. All, without distinction, would come under the calamity, and no committing of a planned scheme, no "error" of theirs against God or his law, would even enable them to "possess themselves each one of his own life."

SUPPORT OF CHRISTENDOM ABANDONED

With Christendom professing to be in a covenant relationship with God, just as Israel was, we can apply to her the principles of God's ways and dealings with Israel and reach only one conclusion for today: Any who hang onto Christendom will suffer loss in the coming calamitous day. In his next words to Ezekiel, Jehovah describes the situation of those supporting Christendom:

"They have blown the trumpet and there has been a preparing of everybody, but there is no one going to the battle, because my hot feeling is against all its crowd. The sword is outside, and the pestilence and the famine are inside. Whoever is in the field, by the sword he will die, and whoever are in the city, famine and pestilence themselves will devour them. And their escapees will certainly make their escape and become on

the mountains like the doves of the valleys, all of which are moaning, each one in his own error. As for all the hands, they keep dropping down; and as for all knees, they keep dripping with water. And they have girded on sackcloth, and shuddering has covered them; and on all faces there is shame and on all their heads there is baldness."—Ezek. 7:14-18.

Just as it was in the siege of Jerusalem, so when Christendom is besieged by her desolators, there will be great fear. Her members will be afraid to come to her defense. Even though the "trumpet" call is sounded, no defenders will appear. Christendom with her false religions will be in for annihilation. The refusal of support by her members will dishearten the religionists under attack. Their hands will drop from faintness; their knees will drip with perspiration. They will, as it were, shave their heads in mourning.

FORSAKE CHRISTENDOM BEFORE HER 'SIEGE' BEGINS

The religious leaders of Christendom have the Bible, which condemns their course of action and warns them. They are aware of the warnings, repeated often by Jehovah's witnesses. Therefore to them the proverb applies: "A man repeatedly reproved but making his neck hard will suddenly be broken, and that without healing." (Prov. 29:1) King David of Israel saw God's judgments at work during his lifetime, and he prayed: "The man of violence—let evil itself hunt him with repeated thrusts." (Ps. 140:11) Christendom's violence is sure to rebound upon her with devastating effect.

Have you examined Christendom's record? Do you believe in a God of justice? Then when you observe violence rising up in every part of Christendom you know that she is about to reap the whirlwind as a fruitage of the seed she has sown. If you are in any way affiliated with Christendom's religious system, forsake her now!

"The Name of Jehovah IS A STRONG TOWER"

AS TOLD BY HEINRICH DICKMANN

THE Gestapo arrested me in 1937, at my home in Dinslaken, Germany. They wanted me to betray my Christian brothers by informing against them. If I would "talk" it might go easier for me; if not, the Gestapo had ways to make me talk, so it was made known. I chose not to talk no matter what treatment the Gestapo would deal out, for I trusted in the name of Jehovah.

Yes, from experience during the last forty of the sixty-nine years of my life, I have come to know that "the name of Jehovah is a strong tower."—Prov. 18:10.

As a youth I found neither security nor hope in the Lutheran Church. Though there was a song in the Lutheran hymn-book, "To You, Jehovah, I Will Sing," this name was given no prominence. My wife and I had yet to come to know and appreciate the name Jehovah.

We had a discussion for several hours in 1931 with two of Jehovah's witnesses. With their use of the Bible, the name of Jehovah came to the fore. The discussion resulted in our taking serious interest in the Bible. We would study until late into the night. It became clear to us that what Jehovah's witnesses taught was indeed God's truth. We soon started attending meetings of the Witnesses. In Dinslaken, our place of birth, these were held in a private home. After a few weeks of increased Bible knowledge, we left the church, and some months later symbolized by baptism our dedication to Jehovah.

Not all in our family were happy with our leaving the church. My father, who

did not even weep when he was called for military service during World War I, now cried. But we continued to discuss the Bible, and two of my four brothers, Fritz and August, accepted the Bible's truth. At my place of work, the August-Thyssen steel plant in Dinslaken, I was able regularly to leave the *Golden Age* (now *Awake!*) magazine with some of my workmates. This continued until 1933, when Hitler became dictator. How appropriate Proverbs 18:10 was as our year's text for 1933: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection!"

LEARNING TO TRUST IN JEHOVAH'S NAME

Time and again during the dawning Nazi era I learned that the "name of Jehovah is a strong tower" in difficult situations. Despite Nazi opposition, we were able to distribute widely the Bible booklet entitled "Crisis." Then in June 1933 Hitler's government banned all activity of Jehovah's witnesses as to meetings and distribution of literature.

November 12, 1933, was the first election day in the "Third Reich." All political parties were consolidated, and the German people went to the polls, with the exception of Jehovah's Christian witnesses. Aiding them to remain neutral with regard to worldly politics and to keep faithful to Jehovah's kingdom was our Bible text for that day—yes, it was Proverbs 18:10: "The name of Jehovah is a strong tower." Though the SS (*Schutzstaffel* or Elite Guard) called on me and

told me to vote, I trusted in Jehovah's name and did not succumb to SS urgings.

Time passed and opposition increased. Another election day came on August 19, 1934. I was again visited by the SS and told to vote. Three times they called and each time I was able to give them a witness about God's kingdom. Finally, on October 7, the Witnesses sent a letter containing a resolution to the government. Simultaneously our Christian brothers from other countries sent 20,000 telegrams protesting Hitler's ban on Jehovah's witnesses.

At my place of work the situation became more tense. I was the only one of 2,000 workers who did not belong to the political party or to the German Workers Front, not to mention refusing to return the "German greeting" (Hitler salute).

In April 1935 I received a letter from the National Socialist German Workers Party and the German Workers Front, asking me to state my reason for not giving the "German greeting," for not voting and for not joining the German Workers Front. I answered this letter, stating certain Bible principles and explaining that I was not an enemy of the state but rather a Christian. On April 30 I was arrested.

The Gestapo interrogated me for hours. Then they brought me before the court. One of the prosecutors told me he, too, was a Christian. To this I replied that a follower of Jesus would not seek to imprison his fellow Christians. Ten days later I was suddenly set free.

When I went back to work at the steel plant, the director said to me: "Dickmann, they already say I am sabotaging the development of the Fatherland because I didn't dismiss you. Lift your hand in the 'German greeting.' I'll pay the membership fees to the German Workers Front for you. Your means of living is at stake!" I was able to give him a good witness

and declare that it was not just a matter of subsistence but rather a matter of living by Bible principles. So an order came from the German Workers Front, and I was dismissed.

PREACHING GOD'S TRUTH DESPITE OPPOSITION

I continued my house-to-house preaching work with the Bible until July 7, 1935, when I was arrested again. The following month I was transferred from the prison to the concentration camp in Esterwegen on the moor in Emsland. Four Witnesses from my home congregation soon followed me. One of these was my brother Fritz, who, years later, died due to injuries received in the camp. But he maintained his integrity to Jehovah till death.

When one was brought into this notorious camp, interrogation proceedings lasted from morning until late in the afternoon. Everything possible in the way of maltreatment was tried out here. "Sport" was what they called it.

For my trial in October I was transferred from the concentration camp to the court prison in Duisburg. Here I was able to give a witness to God's truth for about one hour. A newspaper wrote about it: "He even wanted to convert the judge."

Suddenly on January 1, 1936, I was released for no apparent reason. Since I had no means of livelihood I received unemployment compensation for myself, my wife and our eight-year-old daughter. Then came another election day, on March 29, 1936. The Nazi Party speakers declared that the Witnesses had been cured and would go to the polls. What a big disappointment for them! All of us who had been in the concentration camp in Esterwegen gathered with our families in the early morning in the forest. It was a lovely assembly for one day and it strengthened us spiritually to endure.

We continued preaching God's truths by

underground means, and in December 1936 we distributed an important resolution. I had the privilege of asking my Christian brothers in other congregations if they wanted to have a part in the work. Then the territories were handed out.

GESTAPO EFFORTS TO GET ME TO "TALK"

On June 20, 1937, came the day for distributing an "open letter" that contained a documented report on the persecution of Jehovah's witnesses. Not one of the Witnesses who was still free knew who else was taking part in the campaign. This was to avoid putting anyone in danger of unintentionally revealing the names of others. At noon the distribution began. Two Witnesses who had received territory from me were arrested. Under the pressure of interrogation they revealed my name and that of my wife. So on June 30 I was arrested for the third time.

The Gestapo picked me up at my home and took me to the police station in Duisburg. The next morning my hearing began; the Gestapo wanted to know the identities of other Witnesses taking part in the distribution work. Because I refused to talk I was beaten. Then I was put in solitary confinement with my hands bound behind my back. Several times each day the Gestapo officials came and asked if I was going to talk. After eight days I was put in a special interrogation cell.

First the Gestapo officials removed their jackets and watches. Then the "hearing" began. In answer to their questions I replied that in the name of Jehovah God and Jesus Christ I refused to make any statement. Then I was knocked from one corner into the other. A wool blanket was put over my head and my shoes and stockings were removed. Then I received lashes with a leather strap on the soles of my feet. (After fourteen days I still had blood clots under my toenails.) But not one cry

of pain did I let out. Truly the name of Jehovah is a strong tower.

As the Gestapo saw that this method was not bringing the desired results they threatened me with worse treatment. From the questions and comments made by the Gestapo I learned that they did not know who had taken part in the resolution distribution. They threatened to arrest my wife if I did not reveal any names.

Every day there was questioning, accompanied by blows. On one day there was a "meeting by chance" with the two persons who had revealed my name. These pleaded with me and tried to persuade me to admit that they had received the "open letters" from me as well as the territory where they were distributed.

In the middle of the night the Gestapo officials came to check whether my handcuffs were still fastened tightly enough. After being in those rusty handcuffs for ten days, my wrists were festering. On the eleventh day, despite my request, they were not removed even once in twenty-four hours, even when I went to the toilet.

When they finally took the handcuffs off at breakfast, my arms seemed paralyzed. A note pad and pencil were brought to me so that I could write down that which I refused to say. The pad remained blank. The handcuffs were put back on.

At noon when we went to get our meal, several officers stood around in the corridor to watch a drama staged by them, for as I went from the elevator to my cell my wife was brought up the stairs. She did not see me and so went quietly on her way. The officials were disappointed when I admitted having seen my wife without having spoken to her. Now I knew that they had also arrested her.

TO THE CONCENTRATION CAMP

At the beginning of September several other Witnesses and I were arraigned be-

fore a special court in Duesseldorf, where I was sentenced to from one to one and a half years in prison. My wife remained in custody and was finally taken to Ravensbrueck and Sachsenhausen, where she remained until 1945.

In March 1939 I was taken to Sachsenhausen, where I was viewed as being "incurable" and received the usual tortures. My brother August, who had been arrested in October 1936, had been in Sachsenhausen since October 1937. Now we had the opportunity of strengthening each other in association with our Christian brothers. For a time all Witnesses were refused permission to receive or send mail, so their relatives knew little, if anything, about them. When this restriction was lifted we were allowed to write five lines in a month.

In September 1939 my brother August was called to the "political section." He was determined to remain faithful to Jehovah under all circumstances. Two other Witnesses, who had also been called up, related to me that evening that my brother had been beaten and kicked because of refusing military service.

On September 15, 1939, we quit work early. The camp elder—a political prisoner—told me that my brother was to be shot on that same day.

All of us prisoners had to stand at attention. We were about 350 to 400 Witnesses. As we were brought out into the main camp, opposite the main entrance, we saw a mound of earth to catch the bullets and a few piles of sand in front of it. Next to it stood a black box. The helmeted SS were carrying machine guns. Then my brother was brought with hands manacled and placed in front of the mound of earth.

Now the camp commander spoke over the loudspeaker: "The prisoner, August Dickmann, from Dinslaken, born January

7, 1910, refuses military service because he is a citizen of the kingdom of God. He says: 'He who sheds man's blood, by man shall his blood be shed.' Thus he has set himself apart from the community and is to be shot as ordered by the Reichsfuehrer SS Himmler."

Turning to my brother, he screamed: "Turn around, you pig!" Then he gave the command to fire. My brother, with his face to the mound of earth, was shot by three SS officers. After he collapsed, the camp official, a higher SS officer, went to him and put a bullet through his head. Now the handcuffs were taken off him and four of his Christian brothers laid him in the black box.

Two days later I was called to the "political section." On this cold, rainy day I stood outside for hours. The camp commander and the camp leader watched me from their window. Then came the interrogation. The Gestapo chief propounded many questions, suddenly asking: "Did you see how your brother was shot? What lesson did you learn from that?"

My answer was: "I am a witness for Jehovah and will remain such."

"Then you are the next one to be shot," he threatened.

Soon it became known all over the camp that the camp commander was afflicted with a terrible disease. He died in February 1940. The SS said: "The Bible Students [Jehovah's witnesses] prayed him to death."

We were exposed to worse treatment after the shooting of my brother. For example, we were given little to eat, and during the winter they refused us warm clothing. Then a change came.

PROVISION FOR SPIRITUAL FOOD

In February 1940, a group of us Witnesses were transported to the Wewelsburg concentration camp. There I arrived

completely exhausted. My name was well known due to my brother's execution. Some time later this camp was dissolved and I was sent, in April 1943, to Buchenwald. Three months later I was transferred to Ravensbrueck. Here I was assigned to a labor group outside the camp. In the forest we were to make a villa for a general of the tank division.

On this labor crew it was possible for us to get in touch with our Christian brothers who were working on a farm belonging to Dr. Felix Kersten, personal physician to Himmler, the SS chief. Dr. Kersten interceded with Himmler and was able to take several Witnesses, both men and women, out of the concentration camp, to work on his farm in Harzwalde.

Later, with Himmler's permission, Dr. Kersten took one of the Witnesses along when he went to Sweden. There she worked as a servant for his family. Since Dr. Kersten flew back and forth quite often, this Witness made sure that there was always a copy of *The Watchtower* in the doctor's suitcase, which was then unpacked by a Witness in Harzwalde. This was then given to the Witnesses who were working on the farm; from there *The Watchtower* eventually came to our work crew. Despite barbed wire and our being under strict guard, Jehovah provided the necessary spiritual food.

RELEASE FROM PERSECUTORS

As the Allied troops approached in 1945, we were supposed to be transferred to another camp. About May 1 we were on the road. On one side of us were the American troops, on the other were Russians. Because of the precarious situation in which the SS guards found themselves, we were freed. The Russians kept us for a few days, but then let us go.

I arrived at my parents' home in Dinslaken the middle of May, accompanied by

two other Witnesses from the concentration camp. Two weeks later our daughter, who had been taken away from us, also returned home. She was now nearly eighteen years old and had been without her parents for eight years. Now every day from early in the morning till late at night we were together. We visited relatives and friends to tell them of the wonderful deliverance that Jehovah provided. My wife returned home from the concentration camp in August.

With eight Witnesses we started reorganizing the Christian congregation in Dinslaken. In a short time it was so large that we had to rent a room in the school.

SPECIAL PRIVILEGES

In 1945 I was appointed presiding minister of our congregation. Despite enticing offers, I did not take up secular work again. For my wife and me there was just one interest now: the preaching of the good news of God's kingdom! Special privileges followed. For example, I had the privilege of helping to prepare the Watch Tower Society's Roeder Strasse office in Wiesbaden. Then in 1946 I was appointed to be a special full-time minister.

There were further special privileges: An invitation to Magdeburg for additional training in the ministry. And in March 1947 I began visiting congregations as a circuit servant, to encourage and buildup congregations. Thanks to Jehovah's undeserved kindness, I am able to enjoy this wonderful privilege right up to this day.

Our joy has increased from year to year as we continue to learn and experience new things that deepen our relationship with Jehovah, our strong tower. All problems, whether financial or physical, have been solved by Jehovah's undeserved kindness. It has been proved for me that in all situations trust in the name of Jehovah truly provides security.

Blessing Jehovah

IN
OUR
DAILY ASSOCIATIONS

"Whether you are eating or drinking or doing anything else, do all things for God's glory." —1 Cor. 10:31.

TO BLESS Jehovah means to praise him, to bring glory to him. As dedicated servants of Jehovah, his Christian witnesses have made a total commitment of their lives to the blessing of their God, Jehovah. So it is with heartfelt interest that we consider the apostle Paul's words: "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) We note that, while Paul is discussing the Christian's view of eating and drinking, in this verse he states a broad principle—the doing of all things for God's glory—that should influence everything that we do. As true Christians, we know that our ministry to others, our attendance and participation in congregational meetings, and our personal and family study are all ways we bless and praise Jehovah. But for most of us, after these first things in our lives are done, the major part of our daily lifetime remains. How can we bless Jehovah in this time and in the associations this time brings?

² It is good for us to note at this point that, while true Christians do not seek the association of worldly persons, it is often necessary to keep company with such persons. (John 17:15, 16) Fathers often must spend the larger portion of their waking

1. (a) How far-reaching is the Scriptural principle found at 1 Corinthians 10:31? (b) Which part of daily life will we be considering in our lesson?

2. At what times would it be necessary for Christians to be in the association of unbelievers, and what should we guard against?

hours working with worldly associates in order to provide materially for their families. Schoolchildren, in order to receive an education, must spend a considerable part of their time with schoolmates who are not concerned with blessing Jehovah. Other than such necessary association, true Christians will avoid keeping company or making friendships with those who do not share their love for Jehovah God. It is only the course of wisdom and life to do so.—1 Cor. 15:33; Prov. 13:20.

³ Since so many Christians must face worldly associations daily to fulfill their responsibilities and obligations, we shall discuss how we can bless Jehovah with our words and thoughts in all our daily associations. This would include, in addition, those occasions when we might gather with our brothers for relaxation and even those times when we find ourselves alone. Yes, how can we bless Jehovah in our daily associations?

AT OUR SECULAR WORK

⁴ You Christian family heads have a weighty responsibility to provide for your families, and fulfilling it often brings you into association with worldly persons at your place of employment. Of course, your good conduct is a fine witness to such per-

3. On what occasions other than during personal study, meetings and field service should we be concerned with blessing Jehovah?

4. In what other way besides our good conduct can we bless Jehovah at our place of employment?

sons and brings glory to Jehovah. But there are also many opportunities to bless Jehovah by our speech in these associations. The conversation of our fellow workers usually centers around world conditions and events, does it not? As the world conditions increase in trouble and perplexity and as the genuine concern of people increases, so our opportunities are increasing to turn the thoughts of fellow workers to Jehovah's promised solution as expressed in the Bible.—Luke 21:25-33.

⁵ In giving such a witness to fellow workers we want to follow Paul's admonition to Timothy where he says in part: "But a slave of the Lord does not need to fight, but needs to be gentle toward all, . . . instructing with mildness those not favorably disposed."

(2 Tim. 2:23-26) Yes, by using tactful questions, drawing them out, getting them talking and thinking on the Bible's view and then using good reasoning, we can begin to teach them about Jehovah. In all this let us avoid debates and 'foolish questionings.' We want to talk with them and reason with them in a kind and mild manner, and in this way we can bring glory to Jehovah.

AT SCHOOL

⁶ Never before have the youth, while still students in school, been so aware and concerned with the problems and injustices of the adult world around them. Never have young people been searching for

the meaning of life as they are today. This means that we, who are Christian youths, have unparalleled opportunities to bless Jehovah in our associations with schoolmates and teachers. The psalmist urged us to do this, saying: "Praise Jehovah . . . you young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah, for his name alone is unreachably high. His dignity is above earth and heaven."—Ps. 148:7, 12, 13.

⁷ View your class as your own unique territory in which to praise Jehovah. It is a territory made up of persons the same age as you and with similar interests. Never will you encounter someone "not at home." Many, because of their youth, will be open-minded, searching for truth, able to reason, unprejudiced. When you

find interest you can call back on those persons at almost any time for they are always there. And they know you as a classmate, not a stranger, and so will talk with you without hesitation. Yes, in many ways your own classmates are the finest and most fertile "field" of people you have in which to bless Jehovah.—1 Cor. 3:6-9.

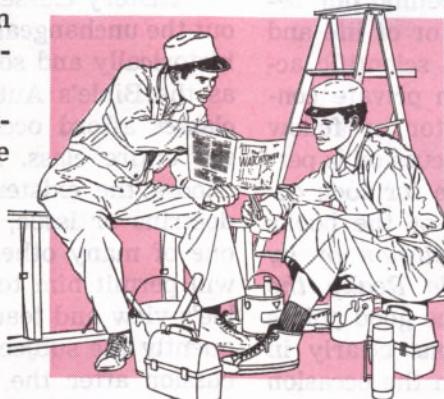
⁸ In casual conversation with one or a number of our schoolmates, we can often turn the conversation to the Bible's view of world problems and its solution, to Bible prophecy, or to the practicalness of the Bible's counsel as to the problems and pressures experienced by young people today. Here again, it is vital that we ex-

5. How can we best teach fellow workers about the Bible? What would we want to avoid?

6. Why do younger publishers have fine opportunities to witness while at school?

7. What advantages do you have in talking to your classmates?

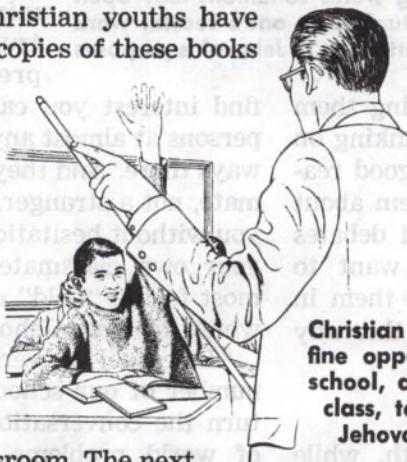
8. When is one opportunity to witness to your classmates, and in what manner would you present the message?



Worsening world conditions may open up opportunities at one's secular work to direct attention to Jehovah's purposes

press ourselves in a sincere, calm manner at all times, while showing consideration for their viewpoints. We should use good reasoning in such conversations, teach with thought-provoking questions, and be kind, not dogmatic, in our approach.—2 Tim. 4:2; 1 Pet. 3:15.

⁹ Class discussions often present excellent opportunities to give a witness. Science classes open the way for us to present the sound reasons behind our belief in Jehovah as the Creator of life and the evidences of the Bible's scientific accuracy. This can be done in private conversation with our instructor or fellow classmates, or when class discussion is permitted. It is good to prepare for such occasions by a careful study of the books *Did Man Get Here by Evolution or by Creation?* and *Is the Bible Really the Word of God?* If we have the good points of logic in these publications clearly in mind, we will be ready when the occasion presents itself to give credit and honor to Jehovah. Many Christian youths have found it wise to have copies of these books with them at school, as a discussion of these topics often results in many classmates wanting to investigate the matter further. One young publisher of the good news reports regarding the *Evolution* book: "One day I placed nine books in one classroom. The next day I placed one with a boy who had never talked to the Witnesses before. He stayed up all night to read it and later said: 'I'll take five of them!'" A twelve-year-old



youth says: "My teacher read some of the book and the next day recommended it to the class. Thus I was able to place thirty-four copies!" Yes, at a time when most youths are taught to doubt Jehovah's creative power and even his existence, Christian youths can do much to show that they are 'remembering their Grand Creator in the days of their young manhood.'—Eccl. 12:1.

¹⁰ History classes may allow us to point out the unchangeable accuracy of the Bible historically and so give praise to Jehovah as the Bible's Author. Speech or English classes afford occasions to give talks to the entire class. A Christian youth can choose the existence of God, a religious doctrine or issue, perfect government, or one of many other Scriptural topics that will permit him to present clearly the Bible's view and teaching on a subject. Frequently the subject is opened to class discussion after the talk. This gives a fine

opportunity for a further witness and for discerning which classmates are genuinely interested in the Bible. Later their interest can be cultivated in private conversations. In this manner we can help fellow students to appreciate the wisdom of Jehovah's counsel at Ecclesiastes 12:12, 13:

Christian youths have fine opportunities at school, as in science class, to speak of Jehovah's work

"As regards anything besides these, my son, take a warning: To the making of many books there is no end, and much devotion to them is wearisome to the flesh. The conclusion of the matter, everything having been heard, is: Fear the true God and keep his command-

9. (a) How can you praise Jehovah in school class discussions, and how can you best be prepared for such occasions? (b) What success have some young Witnesses had in witnessing at school?

10. (a) What subjects could a Christian youth use in school classes to present the Bible's view? (b) Why is the counsel of Ecclesiastes 12:12, 13 appropriate?

ments. For this is the whole obligation of man."

¹¹ Fearlessness and boldness are qualities we need if we are to take advantage of all our opportunities to praise Jehovah in school. One brother who has enjoyed the full-time pioneer ministry and Bethel service for some nine years since his graduation from high school states: "When I look back on my school years now,

I realize what a rich opportunity I had then to praise Jehovah, and I can think of a number of classmates who, very likely, would have responded favorably. But I rarely used those opportunities as I lacked the boldness I now have to talk about Jehovah and his purposes freely. I wish I could go back and live those days over again!" Are you a young witness of Jehovah still in school? Make your prayer the same as that of the early Christians who prayed: "And now, Jehovah, . . . grant your slaves to keep speaking your word with all boldness." (Acts 4:29) Make your request like Paul's request to his Ephesian brothers. He asked that they pray for him, "that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news, . . . that I may speak in connection with it with boldness as I ought to speak." (Eph. 6:19, 20) What honor and glory Christian youths can bring to Jehovah by being fearless and bold in blessing Jehovah in their daily associations.

¹² Not only the speech of our young peo-

11. What qualities must one exercise in presenting the Bible truth to one's classmates, and for what can one pray as did the early Christians?

12. What makes our young people stand apart from other young people of this system? Give an example.

ple, but also their fine conduct, makes them stand apart from those of this system, thus praising Jehovah. (Phil. 2:14, 15) How proud and happy a Christian mother was to receive this note from her little girl's teacher: "This does not happen often that a teacher can write a note such as this, but your little girl is about the best behaved and well-mannered young lady I've ever met here or any-

where. Believe me, she is a credit to you and I only wish I could have her with me many more years." More than a credit to her mother, was she not a credit to Jehovah whose righteous principles were directing her life? Think how Jehovah's heart delighted in her blessing him in her daily associations.

AT GATHERINGS WITH OUR BROTHERS

¹³ It is a good thing to seek relaxation and entertainment in the association of our brothers. This assures us of right association and allows us to relax without the feeling of having to have our "guard up," which feeling always accompanies worldly associations.—Ps. 133:1.

¹⁴ While we may have a relaxing time viewing a carefully chosen program on television, playing any of numerous games, or just visiting, we can make the occasion both relaxing and spiritually rewarding by making spiritual matters a topic of conversation. Is it not evident that the apostle Paul also had such occasions in mind when he said: "And let us consider

13. At what other time can we bless Jehovah in our daily associations?

14. (a) How can we make our association among fellow Christians both relaxing and spiritually upbuilding, and how did Paul's counsel at Hebrews 10:24, 25 express this? (b) What are some suggested ways that we can make our gatherings both enjoyable and upbuilding?

one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near"? (Heb. 10:24, 25) If we are the host we may want to plan for a portion of the evening to be spent in encouraging 'one another . . . in love and fine works.' A simple means of doing this that has proved very enjoyable and upbuilding to many brothers is to have each one present tell how he learned and accepted the truth. No matter how long we have known Jehovah, to hear these experiences and to express our own renew our appreciation for our relationship with Jehovah and reassure our faith in his organization. Or the host may wish to select a thought-provoking chapter in the Bible and the entire group can then read it together. Any verse not completely understood by everyone present can be discussed, and this can lead to a fascinating Scriptural discussion that is very faith-strengthening. How pleasurable an evening spent this way with our brothers can be! How uplifted and joyful we feel after such an occasion of association simply because, even at a time of relaxation, we have done "all things for God's glory."—1 Cor. 10:31.

WHEN WE ARE ALONE

¹⁵ Often in daily life we find ourselves alone. Housewives may spend much of the day alone while caring for the housework.

15, 16. (a) How can we bless Jehovah when we are alone, and for what can we pray during this period of time? (b) Are we limited to scheduled occasions for prayer, and what was the counsel of Paul and Peter as to the privilege of prayer?

Fathers may be alone at work or on the way to and from work. Children often find themselves alone at play or on summer vacation. But you may ask, How can we, when alone, bless Jehovah in our daily associations?

¹⁶ We can do this by seeking Jehovah's association at such times. All Christians at any age can talk with Jehovah at any time. There is great pleasure in communing with God at unexpected and unplanned times such as when we happen to be outside on a beautiful, clear day. We can talk to Jehovah from our heart as we walk.



Each day as we enjoy Jehovah's handiwork, it is good to express our gratitude to him

Just praise and bless Jehovah and thank him with deep gratitude for being alive, for knowing him, and for the truth he has given us. Cultivate a proneness to such prayerful association with Jehovah so that you feel a desire to talk to him at any time and especially when you are alone. Paul admonished his Thessalonian brothers to "pray incessantly," and Peter said: "Be vigilant with a view to prayers." (1 Thess. 5:17; 1 Pet. 4:7) Do not limit your prayers of praise to Jehovah just to routine, scheduled occasions. Never let your personal expressions to Jehovah lose their meaning and heartfelt quality. One older brother stated that he prays when he awakens during the night. He says: "I say my best prayers then." Yes, through incessant prayer we can bless Jehovah while in association with him.

¹⁷ When alone it is also good to choose a faithful person described in the Bible and just think about his life and experiences. Hebrews 13:7 states: "Remember

17. Why is it good for us to think of the faithful men spoken of in the Bible when we are by ourselves?

those . . . who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." Such faithful men of old have completed their lives, and the faithful way they conducted themselves has been on record for many centuries now. So we can wholeheartedly imitate their faith without hesitation or contemplation as to whether their conduct will be faithful or not.

¹⁸ For example, when alone and working at something that does not require our constant attention, we might choose to think about the faithfulness and endurance of the apostle Paul. Think about the trials he faced and make them live in your mind. Visualize his spending sleepless nights in prison, being whipped with thirty-nine strokes on five separate occasions. (2 Cor. 11:23-33) See him being stoned by the inhabitants of Lystra and left lying on the ground outside the city as dead. Feel the joy of the disciples who gather around him as he rises back up and, although painfully and severely beaten, returns to the city and then, the very next day, leaves with Barnabas to continue his missionary tour. (Acts 14:19, 20) Reflect, then, on his words that "God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) In this way, when alone, we can choose the best associates, and by thinking on their life course, we are strengthened and motivated to bless Jehovah as they did.

¹⁹ When alone at home Christian moth-

ers and wives have found it beneficial to listen to recordings of the Kingdom songs, or to memorize the melodies so that they can sing them as they work. One sister says: "Sometimes when I'm home alone, I find myself a little downhearted and lonely. But then I start playing the records of Kingdom songs I have and it seems to lift me up and brighten my day." Now this sister has learned many of the Kingdom songs by heart. Some have made it their goal to learn the words of each Kingdom song so they can sing by heart the words as they hear the melody. The words of these songs are most upbuilding.

²⁰ As an example, consider song number 28 in the songbook "*Singing and Accompanying Yourselves with Music in Your Hearts.*" The song is entitled "Give Jehovah the Praise!" and verse two states: "Set him e'er before you; Keep self out of sight. Thus for him you can shine With heav'ns radiant light. Walk e'er in his presence, Keep seeking his face, And always assigning His work the first place." How much those few words say! When we stop to meditate on the words, we find that each Kingdom song is deep with spiritual meaning and benefit. By our singing these songs to Jehovah, we are enjoying association with him and bringing him glory in all that we do. So follow the inspired admonition: "Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah."—Col. 3:16.

²¹ In our discussion of this subject, we have seen the need to praise Jehovah in all our activities and associations. Even though we may find it necessary to associate with those lacking faith to fulfill our responsibilities in life, we can use those occasions to give honor to our God. At our place of employment, let us view such asso-

18. (a) Illustrate how we can think and mentally associate with our faithful brothers though we are alone and though they may have fulfilled their course in life. (b) Why is this some of the best association we can have?

19, 20. (a) How have some found great value in listening to and learning the Kingdom songs? (b) Whose association are we enjoying as we sing and meditate upon these Kingdom songs?

21. We should seek to do what in all of our associations, and this would fulfill which Scriptural principle?

ciation as an opportunity to acquaint our fellow workers with Jehovah and his purposes in a kind and reasonable way. If we find ourselves in school, let us take hold of our advantage to give a sincere witness with boldness to our classmates and teachers. When gathered together as brothers, we can renew one another's faith, appreci-

ation and zeal by our conversation. And when alone, let us seek the association of Jehovah through song and prayer, and through the company of past faithful servants of God in our thoughts. Let us bless Jehovah throughout our lives and in all our daily associations, and so doing "all things for God's glory."—1 Cor. 10:31.³

"AMONG THE CONGREGATED THRONGS"

DAVID was expressing his heartfelt desire when he said: "Among the congregated throngs I shall bless Jehovah." (Ps. 26:12) David clearly identified the congregated throngs as worshipers of Jehovah God, for he said: "For I have not sat with men of untruth; and with those who hide what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit." (Ps. 26:4, 5) Is our heartfelt desire the same as David's? If so, then among the congregated throngs we will bless Jehovah, which means faithfully sharing in the congregational meetings of Jehovah's witnesses each week at the Kingdom Hall as well as attending the circuit and district, national or international assemblies each year.

² But why should we assemble with Jehovah's people? What benefits do we get? How many strong Scriptural reasons can we think of for our being in attendance



I SHALL
BLESS
JEHOVAH

at every congregational meeting each week, whether in a private home or at the Kingdom Hall? Well, let us consider some of these reasons so we can appreciate the importance of our assembling together.

Our meeting together is part of our worship, it is commanded in the Scriptures, and we are trained at meetings to offer an acceptable sacrifice of praise.

Also, we prove that we are Christ's disciples, and Jehovah's spirit is present at the meetings. We are upbuilt by our Christian associates and we, in turn, buildup them. Congregational meetings are a source of rich spiritual food and also a haven of peace.

³ Assembling together as a congregation is an essential part of our worship. This is not new. It has always been this way with Christians. The book of Acts reveals how togetherness was an important part of worship for the early Christians. We are told: "And day after day they were in constant attendance at the temple with

1. (a) Who are the congregated throngs among whom David said, "I shall bless Jehovah," and why could he say this? (b) What should be our heartfelt desire? 2. What are some of the reasons why we should regularly assemble with Jehovah's people?

3, 4. (a) What Scriptural basis do we have for meeting together, and with what purpose in mind? (b) Why is it more essential now that we assemble together than ever before?

one accord . . . praising God and finding favor with all the people." (Acts 2:46, 47) Following the pattern of the early Christians, then, we must also gather together to praise God.

⁴ Also, blessing Jehovah among fellow Christians is not just a thought that originated with men, but it is commanded in the Scriptures. We find that command clearly stated by Paul: "And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) That day has drawn near! We behold it! And so we are commanded to assemble together, blessing Jehovah and building one another up.

⁵ Then there is the matter of praise. Each meeting we attend trains us to offer a more acceptable sacrifice of praise to Jehovah. Each time we assemble, we are given practical training in making the fruit of our lips, our public ministry, even more pleasurable to Jehovah. Each meeting deepens our desire to bless Jehovah through such ministry.—1 Pet. 3:15.

⁶ Would you think of not attending a meeting when you knew Christ Jesus was going to be there? Christ Jesus gave us a strong reason why we should associate with the congregated throngs when he said: "For where there are two or three gathered together in my name, there I am in their midst." (Matt. 18:20) Yes, Christ Jesus never misses attending meetings with his congregated disciples on earth as he attends all five congregational meetings held by Jehovah's Christian witnesses each week through his spiritual presence. Should we not therefore attend? This is an essential way to prove that we

are his disciples. Where Jehovah's people are gathered, there His spirit is. Knowing this moves us to want to be with Jehovah's people. There is where we feel Jehovah's spirit, just like a powerful searchlight, beaming out to a certain spot, giving light and direction to those gathered there.

⁷ Amidst the congregated throngs we are upbuilt by the good association of our brothers, and, in turn, we upbuild others. Each meeting affords an interchange of encouragement, and an opportunity to demonstrate our love for the whole association of fellow Christians and to feel their love for us. What a fine reason this is for gathering together! One blind and deaf witness of Jehovah who never missed an opportunity to assemble with his fellow Christians said: "I always look forward to congregational meetings with my brothers because it makes me feel better, and to have the brothers just shake my hand or touch me gives me a tremendous lift." If a person who is deaf and blind, not able to hear and see what is happening on the platform, receives such upbuilding, how much more will we, who can see and hear, receive when we are among Jehovah's praisers.—Rom. 1:12.

⁸ The meetings are also a source of rich spiritual food for us, and so are vital to our spiritual growth. Jehovah is our Host at each of these spiritual meals. He is the One who has spread out the table for us, and through his spirit he keeps inviting us to come and drink of the water of truth. It is just as written by John: "The spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17.

7. What fine reason do we have for gathering together? Give an example.

8, 9. The Scriptural invitation to partake of the water of truth is from whom and for whom, and what immeasurable benefit do we receive from being among the congregated throngs?

5. In what way is our public ministry affected by our meeting with Jehovah's people?

6. Whose example do we have for encouraging us to associate with the congregated throngs, and what do we prove by doing so?

⁹ Finally, Jehovah blesses his congregated people with peace. The congregational meetings are a quiet zone in a war-torn world. There we mingle with Christian brothers and sisters who have the peace of God that excels all thought. If we love peace and want it, we will be found among the congregated throngs.—Phil. 4:7.

WHOLE-SOULED GIVING IN THE CONGREGATED THRONGS

¹⁰ Up to this time we have been considering why we should bless Jehovah in the congregated throngs. Now we come to another aspect of this matter, and this is: Whole-souled giving in the congregated throngs. In other words, what can I give personally toward the blessing and praising of Jehovah while associating with my brothers? The principle, "There is more happiness in giving than there is in receiving," certainly applies here. If we give in a whole-souled manner, we will receive a rich blessing in return.—Acts 20:35.

BY PREPARATION

¹¹ The first way of giving is by thoroughly preparing for all five meetings. What does this mean? It means setting aside a specific time in advance to read over the assigned material for the coming meeting. We can do this as an individual or as a family, perhaps underlining the key thoughts for the *Watchtower* study or book study, or perhaps by reviewing the material for the Theocratic Ministry

10. What question can we ask ourselves about our associating with our fellow Christians, and which Scriptural principle would apply?

11. (a) What suggestions can be followed to get the most from congregational meetings, and whose example is a good one to follow in this regard? (b) Why is advance preparation necessary? Illustrate.



To bless Jehovah in the congregated throng, we need to study the assigned material ahead of time

School or Service Meeting so that we can take along a mental outline of the material that is going to be considered. The Bethel families throughout the world are good examples of having a schedule for advance preparation for the meetings. Every Monday evening is set aside for their family study of the *Watchtower* magazine and to consider the material for the Theocratic Ministry School. We might illustrate the importance of advance preparation this way: You husbands really enjoy coming home after a long, hard day of work to a good hot meal prepared by your wife. But let's say one evening you come home with a big appetite and walk into the kitchen to find on your plate an unpeeled, uncooked potato with raw steak beside it. It is very doubtful that you would eat it, although, properly prepared, this is good, wholesome, nourishing food. All of us like to have our food improved by being well prepared, properly cooked. In fact, our bodies digest some foods better when they have been cooked. Our minds work in much the same way. If we do not take time in advance to prepare the spiritual food that will be served to us at the meetings, if we do

not "warm it up" in our minds in advance, we will find it much more difficult for our minds fully to digest the thoughts presented at the meetings. But if we read over in advance the information to be presented, then our minds will more easily receive and absorb the good spiritual food being served.

¹² Another way we prepare is by all in

12. In what other way can we prepare, and why is it good for younger publishers also to have and use their own study aids at the Christian meetings?

the family having their study materials in order and ready to take to the meetings. Have you ever been at a meeting and found that you had failed to bring along your *Kingdom Ministry*, or your songbook, or your Bible? Yes, this has happened to most of us. Some publishers avoid this by having two book bags, one that they use for the field ministry and the other for meetings which contains the needed publications. A quick check of the book bag before leaving for the meetings can assure one of being properly prepared. It is recommended that our younger publishers have their own publications for the meetings and be trained by their parents to be responsible for bringing them along and using them during the program.

¹³ Good family cooperation in preparing is essential in getting to the meetings on time. This means that wives need to see that meals are properly scheduled, allowing sufficient time for the family to get ready and travel to the meetings. This means that fathers should set a certain time to leave, taking into consideration the distance that has to be traveled to the Kingdom Hall at a safe driving speed. This means that children should cooperate with their fathers and mothers by dressing quickly when it is time to get ready for the meetings. *Each one in the family has a responsibility toward getting to the meetings on time.* If we miss the song or prayer or the opening portion of the meet-

ing, that spiritual food is lost to us, and we can also interfere with our brothers' enjoyment of the program by our arriving late.

¹⁴ So just as it was necessary for thorough preparation to be made before the sacrifices of praise and blessing were offered to Jehovah in ancient Israel, so individual advance preparation needs to be made if we are going to bless Jehovah in the congregated throngs with our whole soul.—Lev. chaps. 1, 2.



A warm welcome to visitors, and one's own brothers, at the Kingdom Hall may encourage them in their efforts to draw close to God

BY WELCOMING OUR BROTHERS AND VISITORS

¹⁵ A second way we can all give at the meetings is by warmly welcoming our Christian brothers, newer ones, and visitors to the Kingdom Hall of Jehovah's witnesses. Some of us who are on the quiet side by nature might feel this is a little difficult to do. Do you ever find yourself asking another publisher: "Who is that person? I wonder if he is a Witness." Well, would it not be best to go right up to the individual and find out? It is not difficult if we remember that the main thing is to be interested in others. Introduce yourself and then ask the newcomer a few friendly questions: Where does he live? Has he ever been to the Kingdom Hall before? How did he come to attend today? Then, if we let the new one talk, he will soon feel welcome and feel our genuine interest in him. Take a tour of

14. So, then, what is needed if we are going to bless Jehovah effectively in the congregated throngs?

15. How can we greet newer ones, visitors and our own Christian brothers when assembling together, and why is this necessary?

13. How can fathers, mothers and children cooperate so the family can get to the meetings on time, and what is missed if we arrive late?

the Kingdom Hall. There are so many things to show a visitor and to explain to him. Think back on how we felt when we first came to the Kingdom Hall and what we found interesting. Then show some of these to the new one. We can explain the purpose of the different meetings and how they are conducted, show him the Kingdom Hall library, the literature counter; explain how the Bible literature is made, and how our individual ministry is carried on. If we find that we are talking to a Witness, we have so many things in common to share. We can ask him about his congregation, how many publishers are in it, what kind of territory he has to work in; encourage him to relate some of his experiences, and we can also acquaint him with our congregation. Yes, let us all do our part in warmly welcoming everyone to the meetings, including our fellow Christians whom we have served with for many years. This is another way of giving in the congregated throngs.

BY LISTENING ATTENTIVELY

¹⁶ A third way is to listen attentively to the program as it is presented. The average speaker speaks much slower than the average listener thinks. What will we do with all that extra thinking time? If we are not careful we will find ourselves taking mental trips away from what the speaker is saying. We can use this extra thinking time we all have to the fullest benefit in this way: As the speaker moves forward in his talk, we want not only to

16. What can we do to concentrate fully and get the most from the presentation of the speaker?

move forward with him, but also to orbit around his thoughts as we progress with him. As we hear each new thought, we can ask ourselves: Why did he say that? How does this relate to the points he has already made? How does it fit with what I already know? In this way we listen wholeheartedly and keep our minds active and centered on the speaker's thoughts at all times.

¹⁷ To listen in this way we need to have genuine interest and deep appreciation for the spiritual food being presented. We need to feel toward the meeting like a Japanese Witness did. He learned the truth while in a Japanese prison waiting for his execution. At the age of eighteen he had killed two men, was sentenced to death, and had waited eight years for his own ex-

ecution to come at any time. In his ninth year of prison, he learned the truth and became very zealous in preaching to fellow inmates and to all that he could outside the prison by letter. He was a great encouragement to the Japanese Witnesses because of his joyful appreciation for the truth. This Witness said that he would give anything in the world to attend just one meeting with the congregation, but this was not allowed him. He died without ever attending a meeting. Five times each week, we as Christians have the very thing for which this person longed. If we appreciate being at each meeting, we will be listening with a whole heart, obeying the command of Jehovah to "listen intently to me, and eat what is good, and let

17. (a) We need to have what for the spiritual food being presented? (b) What can we learn from the example of a Japanese Witness who learned the truth while in prison?



Singing Kingdom songs with our heart and mind is one way to bless Jehovah

your soul find its exquisite delight in fatness itself."—Isa. 55:2.

¹⁸ A fourth way we can give in the congregated throngs is by commenting and participating in the meetings. Is it not true that even when we have a small share in the meeting, perhaps giving just a brief comment, we get greater satisfaction and enjoyment from the meeting? Yes, real enjoyment comes when a person expresses his own faith in Jehovah among his Christian brothers. It is not a matter of feeling obligated to give a comment and then relaxing and leaving the rest of the meeting to others. No, it is our love for Jehovah that fills us and overflows so that we want to bless Jehovah and to make expression of our love for him. In this way we offer up to Jehovah the fruit of our lips while gathered with his people in united worship.—Heb. 13:15.

BY SINGING

¹⁹ Singing the Kingdom songs with our heart and mind, as well as with our lips, is a fifth way we give in a whole-hearted manner. We want to think upon the meaning of the words as we sing them with the congregation. We should guard against letting our mind wander while singing familiar words. Also, we want to sing with deep feeling, letting the beautiful melody stir our emotions and heart to bless Jehovah. True, some may have better voices for singing, but our unpolished singing is more beautiful and melodious to Jehovah and to our brothers than the finest singer or choir in all the churches of Babylon.

18. What do we gain from commenting at the meetings, and what should move us to make such expressions?

19. Though we may be unpolished in our singing, how should we view our songs of praise to Jehovah?

the Great. Our singing alone gives us, together with other congregated Christians, a number of opportunities each week to bless Jehovah.

BY UNITED PRAYER

²⁰ Finally, our attitude toward the congregational prayer should reflect a giving spirit even though we may not be the one called upon to represent the congregation in prayer. When prayer is offered at the opening and closing of the meeting, do we listen with rapt attention, concentrating on the thoughts of the prayer so that we can truly say "Amen" to what has been said? Or do we allow our minds to wander from the prayer to the things we have to do during or after the meeting such as putting our study material away, or seeing a certain brother, or problems at home? Jehovah, the most important personage in the whole universe, is listening to the prayer. Jehovah is paying attention to all that is being said in spite of the major issues that are of concern to him. If he shows that great concern for a prayer offered in our behalf, should not we pay strict attention so we can agree and say "Amen"? Jehovah will accept that prayer as though it came from each one of us if our heart and mind are with the prayer. This is how we individually give in congregated prayer so that it becomes a united prayer of blessing to Jehovah.

²¹ So then, we have seen how many vital reasons there are for blessing Jehovah.

20. (a) Why is it necessary for each one of us to concentrate on the prayers offered in the congregation? (b) How can we personally give in congregated prayer?

21. (a) Outline the various ways that we can bless Jehovah among the congregated throngs. (b) What should be our desire as David stated at Psalm 27:4?



When prayer is offered at a meeting, do you listen attentively, thus sharing in this expression of worship?

vah among the congregated throngs, and we have discussed how we can give wholesouled toward the united blessing of Jehovah as a congregation. We do so by thoroughly preparing, by welcoming all to the meetings, by listening attentively with our whole heart, by participating in commenting, and by joining in song and prayer with our heart and mind. By giving in all these ways we will experience and see the pleasantness of Jehovah among the con-

CARING FOR YOURSELF *Physically*



THE wise man Solomon likened it to a house with windows and doors. Centuries later, the apostle Paul called it "this dwelling house." To what did they refer? To the human body. (Eccl. 12:3-7; 2 Cor. 5:1, 2) And like a house, the body needs proper care if one is to get full benefit from it.

What kind of housekeeper are you when it comes to caring for yourself physically? Do you appreciate the body you have?

You should, for the human body is truly a masterpiece among all earth's

gregated throngs. Then we will always feel as did David when he said: "One thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple." (Ps. 27:4) Yes, let it always be our fervent desire to bless and praise Jehovah among the congregated throngs!

creations. Your body is more complex than any computer or mechanical device ever invented. Yet it is smooth working, wonderfully efficient and extremely flexible. It is staggering to think how the 206 bones (some strong enough to stand 20,000 pounds of pressure per square inch), the more than 600 muscles, the 60,000 miles of blood vessels, and a network of nerve systems that can relay impulses to and from the brain at a speed of 350 feet a second, plus all the other organs and parts of the human organism—how all these function together harmoniously as one unit. As the apostle

wrote, though having many members, "the body is one." We do well to remember that and to realize also the

truth of his statement that "if one member suffers, all the other members suffer with it." Yes, despite its billions of cells, the body is a unit. If we want to get the most out of our life in it, we cannot afford to neglect *any part* of our body.—1 Cor. 12:12, 14-26.

There is a better, higher reason for wanting to give your body the best care

you can. That is so that you can use it to bring honor to your Creator, as well as to your parents, and to bring good to your neighbor. A house poorly cared for brings no credit to the architect or builder. A house that is run-down, unclean or that gives off offensive odors adversely affects all the surrounding neighborhood. The same is true with us if we fail to care properly for ourselves physically.

Your body is, of course, amazingly adapted to care for itself in many respects. With no conscious thought on your part, it digests food and converts it into energy; it often heals itself of some minor wound or ailment without any doctoring on your part. It will take a surprising amount of mistreatment without complaining.

Nonetheless, the Bible principle that 'we reap what we sow' is unavoidably true in our care of the body. The 'harvest' can be good or bad, depending on us. And a person does not have to wait until he or she is aged to begin reaping—it starts much, much sooner, sometimes very early in life.

It is not just a matter of trying to avoid "getting sick." You should want to get "peak performance" from your body, to enjoy that feeling of well-being that contributes to happiness, to good work, clear thinking, and that helps to make one an agreeable person to be around. What, then, are some of the things that merit regular attention?

THE VALUE OF A BALANCED DIET

The food you eat does much more than just provide energy. It provides the building materials your body needs to maintain itself. Carbohydrates, such as are found in sugar, bread and potatoes, give you energy. But what if your diet is almost entirely of such things? What if you were to try to get by on soft drinks and candy?

Your body would begin to suffer from lack of the materials needed to make daily repairs.

You regularly need proteins, such as are found in milk, cheese, meat and fish. Without them your muscles soon become soft and flabby and growth is retarded. You need minerals, for without them your teeth will soon deteriorate, your bones will weaken. Leafy vegetables are rich in minerals. You need vitamins, because these are chemical regulators of the body and they protect the body against certain diseases. Fruits and cereals are major sources of vitamins. And you need plenty of water, for it forms the basis for your blood and all your tissue fluids.

Not just when you are sixty or seventy, but right in your teens you can reap the results of good or bad diet. Research has shown, for example, that when students were given improved diet their learning capacity also improved. Poor diet generally results in poor work, makes people more accident-prone. It quickly robs the body of a healthy appearance and natural beauty.

CLEANLINESS CONTRIBUTES TO HEALTH

Just as we get far more enjoyment out of living in a clean house, so too, we get more enjoyment out of life if we keep our bodies clean. Regular bathing is refreshing and healthful. Your body comes in constant contact with microscopic germs, in the air and in the things you handle. Some of these can bring disease. Soap acts as a germicide to kill these, while water serves to wash them away. Your hands especially need frequent attention, for they handle your food and with them you may touch other persons or handle things they use.

You not only feel better when you keep yourself clean; you also make life more pleasant for those who see you or come near you. If you see a house that is dirty

and unkempt, what opinion do you form of the people living in it? So, too, people tend to judge you by your appearance. Dirt on your face, in your ears, on your neck, in your hair, on your hands or under your fingernails can hinder you in gaining others' friendship and esteem. You will have more self-respect as well if you keep yourself clean.

The body perspires, even when one does not do a lot of exercising or work. If perspiration accumulates, it can cause your body to have an unpleasant odor. Regular bathing, washing under the arms and similar places, helps to make you a more enjoyable person to be around. Cleanliness, along with good diet, also contributes toward a better, clearer complexion.

The teeth are a particular area needing attention. Food particles may lodge between them or on them. The acids these particles give off attack the enamel of your teeth. After sufficient attacks, sometimes within a matter of months, the hard enamel is penetrated and tooth decay sets in. Or you may develop gingivitis, an inflammation of the gums that can, in time, cause the teeth to loosen. You may lose some of them. Decayed or missing teeth contribute nothing to your smile.—Compare Song of Solomon 4:2.

Just because you have not felt any pain in your teeth, do not think you can afford to neglect cleaning them. Research shows that almost nine out of ten students in school have tooth decay. This is generally due to lack of regular brushing of the teeth, or to poor diet, or both.

A clean mouth is also a safeguard against offensive breath. Drinking several glasses of water daily likewise helps. Remember, your mouth is somewhat like the door or entrance of a house. (Eccl. 12:4) If the appearance and odors coming from the door are not good, people will tend to stay away.

While not going to extremes (as some persons do in this matter), God's Word the Bible encourages and teaches cleanliness. Clean hands and freshly bathed bodies are often used to stand for one's being spiritually clean and pure. (Ps. 26:6; Isa. 1:16; Heb. 10:22) The apostle Paul exhorted: "Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." (2 Cor. 7:1) Are we clean inside, in our hearts and minds? Then should we not also strive to be clean outside as well?

NEED FOR PROPER REST

During each day millions of the body's cells break down and need to be replaced. Your body builds up certain wastes that collect in the muscles, especially as the result of work and exercise. These wastes are what give you a tired feeling. Your body must have sufficient rest if it is to rid itself of the accumulated wastes and also be able to produce new cells to keep your body in good shape and repair. Your central nervous system and your brain, too, need rest. These simply cannot relax unless you sleep.

Being young, you may feel you can get along with little sleep. But youthful vigor and energy can be deceptive. They can mask the symptoms of serious damage that may be developing due to insufficient rest. Actually, a young person's growing body needs more, not less, sleep than that of an adult. Lack of sleep impairs thinking and increases forgetfulness, it slows down one's alertness and the body reflexes. It can make you tense, restless, irritable and hard to get along with. This is especially true under conditions of pressure and stress.

So, cooperate with your body by giving it the rest it must have. When your parents instruct you to be in bed at a certain hour, realize the rightness of their guid-

ance. By getting sufficient sleep *each night*, the quality and speed of your work will improve. You will find life more pleasant, have fewer complaints.

SHOWING APPRECIATION FOR THE CREATOR'S PROVISION

Yes, we can each say with the psalmist: "I shall laud you [Jehovah] because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." Our bodies are testimony to the wisdom and also the love of our heavenly Father.—Ps. 139:14-16.

If we appreciate the gift of life we enjoy in our bodies, then we should use them to the honor of our Maker and also to that of his Son who gave his life that we might gain life. Follow the example of the apostle

Paul, who expressed the desire that "Christ will, as always before, so now be magnified by means of my body."—Phil. 1:20; 1 Cor. 6:13.

Like Paul, and like Jesus, whom Paul followed, we may sometimes be forced to go without sufficient food or rest due to our willingness to suffer hardships in God's service. (2 Cor. 6:4, 5) But we should never misuse or neglect our bodies due to mere carelessness or for selfish reasons or stupidity. This would show lack of respect for the One to whom we owe our lives.

"Whether you are eating or drinking or doing anything else, do all things for God's glory." He will richly reward and bless you for the appreciation you show for his loving provisions.—1 Cor. 10:31.



● Large numbers of Christians are said to have been put to death during the Roman persecution in the first few centuries of the Common Era. How, then, is it possible for thousands in this century to have been called to become part of the body of Christ composed of only 144,000 persons?—U.S.A.

There are historical indications that many Christians were bitterly persecuted, even killed, in the first few centuries. However, it should be remembered that, in itself, a martyr's death did not give a person merit before Jehovah God nor did it guarantee membership in the heavenly kingdom. Many persons, even in recent times, have been willing to die for a cause, religious or otherwise. A person's claiming to be a Christian and even dying for his belief does not in itself mean that he is an approved servant of Jehovah God. As the apostle Paul wrote to the Corinthians: "If I give all my belongings to feed others, and if

I hand over my body, that I may boast, but do not have love, I am not profited at all." (1 Cor. 13:3) It is not death, but *faithfulness* to the very death, that determines whether an individual will receive "the crown of life." —Rev. 2:10.

Thus the fact that today there is still a remnant of the 144,000 on earth would show that down to this twentieth century fewer than 144,000 finished their earthly course in faithfulness.

While some persons may be inclined to think that more persons must surely have been involved even as far back as the early centuries of the Common Era, actual proof to this effect is completely lacking. Today it is impossible even to establish how many persons were killed, much less the number of those who proved faithful to death. "We have practically but few facts to go upon," writes Frederick John Foakes-Jackson in the book *History of Christianity in the Light of Modern Knowledge*. He further states: "The testimony to the persecution by Nero is recorded by two Roman historians, Tacitus and Suetonius, both of whom were very young when it occurred, and wrote in mature life. There is no contemporary Christian document describing it, though it may be alluded to in the book of Revelation. . . . Tertullian at the end of the second century is

our authority that Nero and Domitian, because they were the two worst emperors in the first centuries, persecuted the Christians." Early in the third century C.E., Origen (a Christian writer and teacher) observed: "There have been but a few now and again, easily counted, who have died for the Christian religion."

Much that has been written about Christian martyrs is embellished by tradition and therefore unreliable. For example, the martyrdom of Polycarp of the second century C.E. is described in *Fox's Book of Martyrs* as follows: "He was . . . bound to a stake, and the faggots with which he was surrounded set on fire, but when it became so hot that the soldiers were compelled to retire, he continued praying and singing praises to God for a long time. The flames raged with great violence, but still his body remained unconsumed, and shone like burnished gold. It is also said, that a grateful odour like that of myrrh, arose from the fire, which so much astonished the spectators, that many of them were by that means converted to Christianity. His executioners finding it impossible to put him to death by fire, thrust a spear into his side, from which the blood flowed

in such a quantity, as to extinguish the flame. His body was then consumed to ashes, by order of the proconsul lest his followers should make it an object of adoration."

Whatever the source of Fox's information, manifestly little of this account is truly historical. Nevertheless, if the allusion to the adoration of the remains of Polycarp is to be viewed as indicating the existence of relic worship among professed Christians of the second century C.E., this would be additional evidence that many at that time were not faithful worshipers of Jehovah God. Christians were under command to "worship God," not relics. (Rev. 19:10) In fact, idolaters are among those specifically named in the Scriptures as unfit to inherit the Kingdom.—1 Cor. 6:9, 10.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 6: Blessing Jehovah in Our Daily Associations. Page 400. Songs to Be Used: 57, 95.

August 13: "Among the Congregated Throns I Shall Bless Jehovah." Page 406. Songs to Be Used: 36, 48.