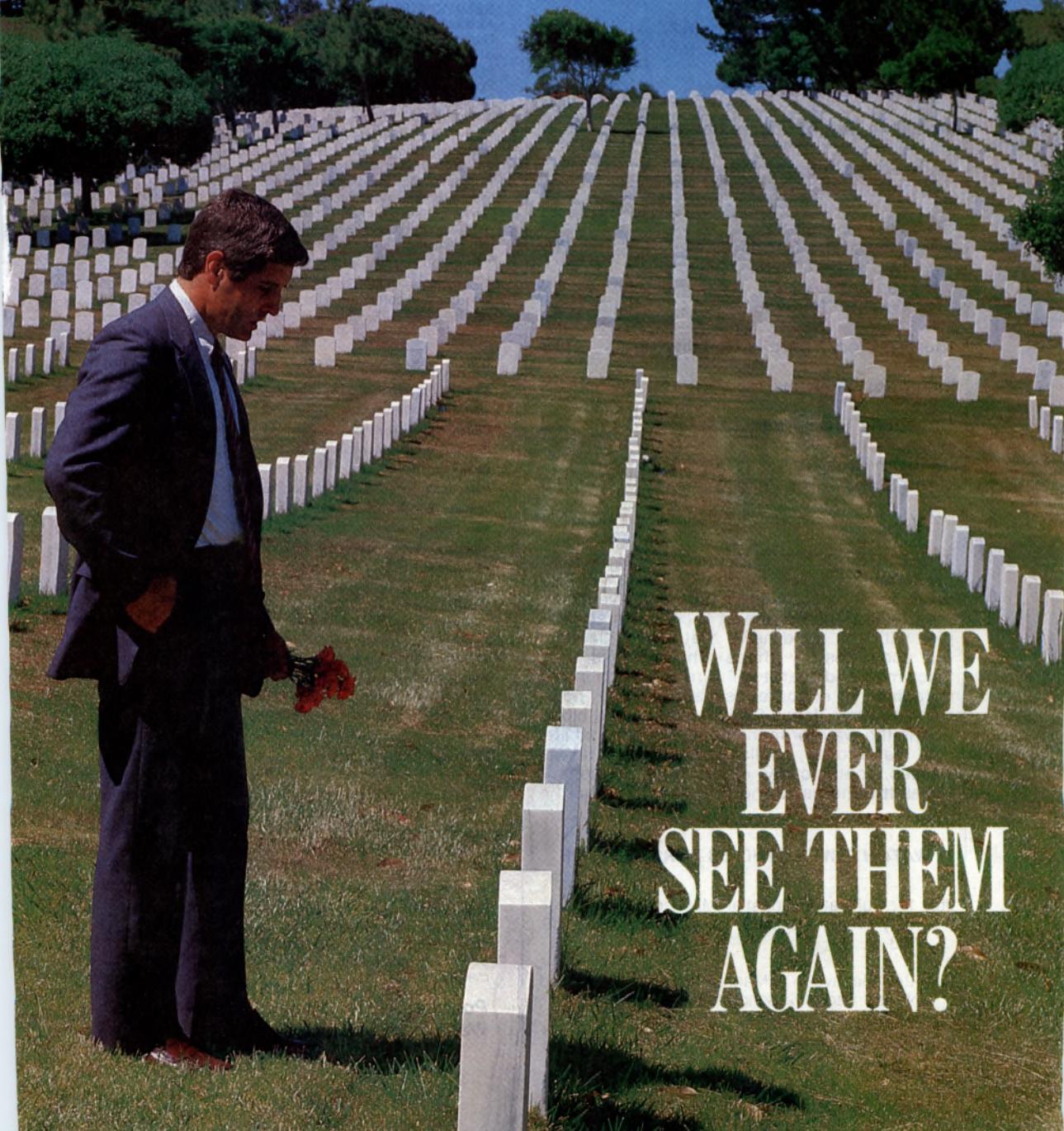


June 15, 1989

The Watchtower

Announcing Jehovah's Kingdom



WILL WE
EVER
SEE THEM
AGAIN?

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. *The Watchtower*, published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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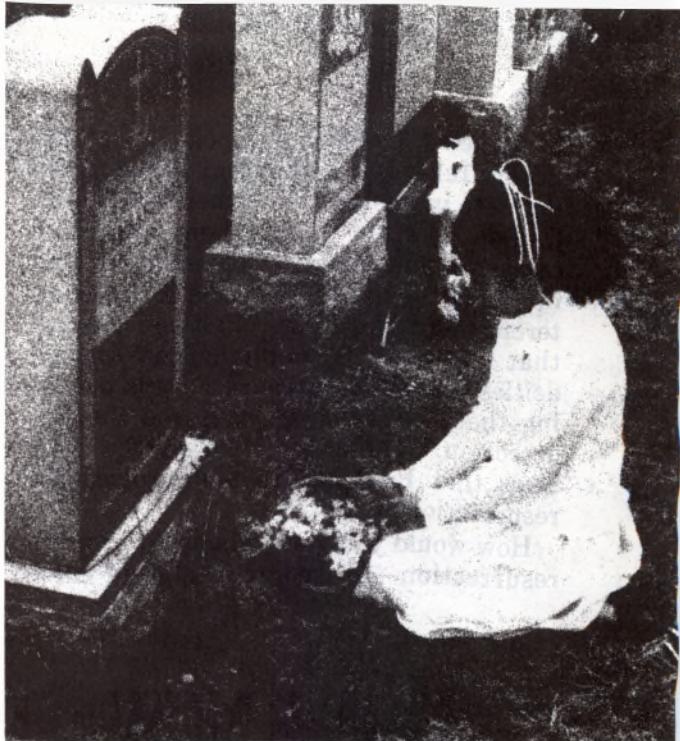
WILL WE EVER SEE THEM AGAIN?

"You have left us forever. It was so unexpected. But despite the deep wounds that your death has left behind, in our hearts you will always be with us. We will never forget the wonderful years we have enjoyed with you nor give up hoping to see you again one day."

IN THE Grand Duchy of Luxembourg, surviving families and friends repeatedly express sentiments such as these in newspaper memorial notices published after the death of a loved one. Similar thoughts are in the minds of others worldwide, warm thoughts of remembrance, together with chilling despair over their loss—hope mixed with uncertainty. You may have had such reactions or heard of them from a friend after the death of a loved one.

For most people, the hope of seeing their dead loved ones again is confused and unclear. The reasons are plain. To begin with, hardly anyone these days really takes the time to inform himself on the matter. And when someone tries to, the information offered by most religions on the question is either too vague or too bizarre to be convincing.

As you may know, for many the only



"future life" for the dead is the continuation of their family lines. You may have heard the view that people 'live on in their children.' But does such a "life" bring any conscious benefit to the dead or any prospect for their survivors to see them again? Not at all! So there is really little comfort in such a view!

Out of interest in our own loved ones, both those who have died and those who are yet living, we need answers to the questions: If someone we love dies, will we ever see that one again? If the answer is yes, when and where will that be? In heaven? Or even here on the earth? Really, what hope is there for dead loved ones and for us in the future?

To be very frank, there is good news regarding these questions. It is good in the sense that there is a sure, exhilarating hope. It is news because it is a message different from what most people have heard, even from religious sources.

In the first century of our Common Era, when the Christian missionary Paul was

in Athens, Greece, he spoke about the Scriptural hope for the dead. Some listeners were inquisitive, but others heard with disdain. Certain philosophers wanted to carry on controversial conversation with him, and they said: "What is it this chatteringer would like to tell?" Others claimed that he was "a publisher of foreign deities." This was because he was declaring the good news of Jesus and the resurrection." (Acts 17:18) Yes, the good news that Paul had to tell involved the resurrection!

How would you view talk about a future resurrection—of seeing the dead alive

again? Would it seem to be useless chatter? Or, because of your religious education and your personal views, does the message of the Holy Scriptures about hope for the dead appear new and strange to you, as if it was coming from a 'foreign deity'?

To Paul, the Athenians said: "You are introducing some things that are strange to our ears. Therefore we desire to get to know what these things purport to be." (Acts 17:20) Do you too desire to learn more about the Bible hope for our dead ones, and for us who are living? If so, the following article will interest you.

'WE KNOW THEY WILL RISE IN THE RESURRECTION'

ALMIGHTY GOD gave mankind life. He can also restore it to people who have died. From him, too, we have the most reliable source of information about life and death: the Hebrew and the Christian Greek Scriptures, which two sections make up the Bible. It contains the fact-founded message that most of the dead can and will come back.—John 5:28, 29.

To illustrate, consider the historical account of Lazarus from Bethany, who was

well-known to Jesus Christ. Lazarus had been sick, and then he died. Thereafter, Jesus told Lazarus' sister Martha: "Your [dead] brother will rise." She replied: "I know he will rise in the resurrection on the last day." (John 11:23, 24) Yes, she knew it. Based on reliable information, she had no doubt that her beloved brother Lazarus would come back "on the last day."

As you read through the historical record in John chapter 11, you will find details of what then happened. Jesus raised that man back to life, though Lazarus had been dead for four days. That resurrection is proof that God can fulfill his promises to bring the dead back "on the last day." But where did Martha expect to see Lazarus again? Where did other faithful Jews imagine that the coming resurrection would take place?

'Land of No Return'?

The earth was chosen by God to be the natural habitat for man. The psalmist ex-

presses it in these words: "As regards the heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men." (Psalm 115:16) Nothing in the Holy Scriptures indicates that if Adam and Eve had remained faithful to God, they would have had eternal life somewhere other than upon the earth. In fact, was not "the tree of life" here on the earth, in the Paradise that the first human couple enjoyed before they fell into a course of disobedience to God? (Genesis 2:9; 3:22) Since there was no information from God to the contrary, his faithful servants outside the garden of Eden (from Adam's God-fearing son Abel onward) would, of necessity, have associated a resurrection with the only home that they knew of for man—the earth.

'Now, wait,' some people acquainted with the Bible might object, 'did not Job say in chapter 16, verse 22, that "by the path by which" he would "not return" he would "go away"? And at Job 7:9 he pointed out: "He that is going down to Sheol [the grave] will not come up." Job added in verse 10: "He will not return anymore to his house, and his place will not acknowledge him anymore."

So, as some scholars claim, do not those verses and similar statements show that Job viewed death as 'a land of no return'? Do such statements mean that Job did not believe in a future resurrection? For the answer, we must take these words in their setting, also comparing them with other thoughts that Job expressed on the subject.

Job did not know the reasons behind his suffering. For a time he mistakenly thought that God was responsible for his tribulation. (Job 6:4; 7:17-20; 16:11-13) Dispirited, he felt that his only place of immediate relief was the grave. (Job 7:21; 17:1; compare 3:11-13.) There, from the

standpoint of his contemporaries, he would not be seen, not return to his house, not get further acknowledgment, not come back or have any prospect of doing so before God's appointed time. *Left to themselves without intervention by God*, Job and all others of Adam's descendants were powerless to rise from the dead.*—Job 7:9, 10; 10:21; 14:12.

Belief in the Resurrection

We should not, though, understand Job's uncertainty about what he was experiencing and his grim comments about his immediate future to mean that he did not believe in a resurrection. That he certainly did believe in a future resurrection is clear from Job 14:13-15. In that passage, Job spoke of desiring to be 'concealed in Sheol' and of afterward 'being remembered' by God. Moreover, at Job 19:25-27 this man of faith and integrity spoke of having a "redeemer" and of later 'beholding God.' Yes, Job believed in a resurrection. He believed that God could and would bring him back to life, even as Abraham was previously convinced of God's ability to 'raise up the dead.'—Hebrews 11:10, 16, 19, 35.

Right down into our modern times, the Jews have believed in a future resurrection to life on the earth. The *Encyclopædia Judaica* (1971) states: "The belief that ultimately the dead will be revived in their bodies and live again on earth" is "a major tenet" of Judaism. The encyclopedia continues: "This idea has been taken so seriously and literally that pious Jews are often concerned about the clothes they are buried in, the complete interment of all organs, and being buried in Israel."

* In the same vein, the psalmist writes in this way about the condition existing at that time before any intervention by God: "And [God] kept remembering that [the Israelites] were flesh, that the spirit [or life-force from God] is going forth and does not come back."—Psalm 78:39.

Interestingly, the Bible does not say that in the resurrection God will reassemble the decomposed human bodies of the dead. The actual atoms of those who are long dead have since been spread all over the earth and often have subsequently been incorporated into vegetable and animal life—yes, even into other humans, who have thereafter died. It is plain that in the resurrection the same atoms could not be used for more than one person who is raised. Instead, God will bring humans to life with suitable bodies, without missing parts and other impairments suffered before death, as it pleases him.—Compare 1 Corinthians 15:35-38.

Will these resurrected ones be recognized by their friends and relatives who are also brought back to life? That seems logical, for if we could not identify the dead who are raised and they us, how would we know that our dead loved ones had really come back? Even though Lazarus' body had been decomposing, he was recognized by relatives and acquaintances after Jesus resurrected him. Thus, we too can expect that Jehovah God will lovingly let us see and know one another in the resurrection to life on earth.

A Heavenly Hope for a Few

As we have noted, the earth is mankind's God-given home. Yet, Jesus Christ shed light on the prospect that a chosen number from among mankind are to be raised to incorruptible, immortal spirit life with him in the heavens. (2 Timothy 1:10) For a time after Jesus had inaugurated the "new and living way" to heavenly life, *all* Christians were being invited to share in that hope. (Hebrews 9:24; 10:19, 20) How many would finally receive that reward? The inspired 'revelation, which God gave to Jesus to show his slaves the things that must take place,' sets the figure at 144,000, those "who have

been bought from the earth."—Revelation 1:1; 7:4-8; 14:1, 3.

Why is such a relatively small number of people "bought from the earth" for life in heaven? The same book of Revelation gives us the reason for the limited number. We read in chapter 20, verses 5 and 6: "This is the first resurrection. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."

—See also Revelation 5:9, 10.

Earthly Subjects of the King

Very obviously, not all humans will rule as kings and priests, for if all were kings, over whom would they "rule"? Rather, this specially selected group, built around the faithful apostles of Jesus, will rule over an earth populated in part by the "great crowd" described in Revelation chapter 7, verses 9 to 17. Millions of these are now looking forward to the swiftly approaching "war of the great day of God the Almighty," which will cleanse this earth of all unrighteousness. By God's undeserved kindness, they will survive that great tribulation without ever dying at all.—Revelation 16:14; 21:14; Proverbs 2:21, 22.

'But what of those who have died, such as my loved ones?' you may well ask. Jesus himself told Martha that others, 'even though they have died, will come to life.' (John 11:25) That will be in an earthly resurrection. During the reign of Christ with his 144,000 associate kings and priests in the heavens, many millions of the dead whom God remembers favorably will be raised and will have full opportunity to learn the true worship of Jehovah. If faithful, they will gain the reward of eternal life in an earth-wide paradise. That will be during "the last day" that Martha referred to as she was agreeing with Jesus

that her brother Lazarus would rise to life again.—John 5:28, 29; 11:24; Luke 23:43.

A Hope Resting on Guarantees

The resurrections recorded in the Bible are patterns and guarantees of the soundness of the resurrection hope offered by the Holy Scriptures. This record tells of resurrections performed on earth by the prophets Elijah and Elisha in pre-Christian times, by the Son of God (including that of Lazarus), by the apostles Peter and Paul, and particularly by Jehovah God in resurrecting his Son. You can read such reports in your Bible at: 1 Kings 17:17-24; 2 Kings 4:32-37; Matthew 28: 1-10; Luke 7:11-17; 8:40-56; John 11: 38-44; Acts 9:36-42; 10:38-42; 20:7-12.*

On the basis of such a powerfully documented resurrection hope, Paul could assure the Athenians: "God . . . has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."

—Acts 17:30, 31.

Yes, the resurrection of Jesus is the ultimate guarantee of the validity of the resurrection hope. So we too have a firm basis for trusting implicitly in the power and love of Jehovah God. We too can express the conviction that Martha had: 'We *know* that the dead will rise in the resurrection on the last day!'

* You can find a more detailed discussion of resurrections in Bible times and the Bible promise of a coming resurrection during Christ's reign in *You Can Live Forever in Paradise on Earth*. Chapter 20 is entitled "Resurrection—For Whom, and Where?" This book is available from Jehovah's Witnesses in your area or from the offices listed on page 2 of this magazine.

After Paul's audience on Mars' Hill heard his testimony about "a resurrection of the dead," it was split into three groups: "Some began to mock, while others said: 'We will hear you about this even another time.' . . . But some men joined themselves to him and became believers." —Acts 17:32-34.

What is *your* reaction to the resurrection hope? Jehovah will keep his promise to resurrect millions, even billions, from the dead. Whether you will be there to see them again, and be seen by them, depends largely on what you do. Are you willing to learn about and to live in harmony with God's requirements for gaining eternal life? Jehovah's Witnesses will be very happy to give you more information about the hope for the dead and about how you can survive the end of this system of things.—John 17:3.





When the Son of Man Is Revealed

WHILE Jesus is still in the north (either in Samaria or in Galilee), Pharisees ask him about the Kingdom's arrival. They believe that it will come with great pomp and ceremony, but Jesus says: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst."

Jesus' words "in your midst" have at times been translated "within you." So some have thought that Jesus meant that the Kingdom of God reigns in the hearts of God's servants. But, obviously, the Kingdom of God is not within the hearts of these unbelieving Pharisees to whom Jesus is speaking. Yet, it is *in their midst*, since the designated King of God's Kingdom, Jesus Christ, is right among them.

It is probably after the Pharisees leave that Jesus talks further with his disciples about the coming of the Kingdom. He has particularly in mind his future presence in Kingdom power when he warns: "People will say to you, 'See there!' or, 'See here!' Do not go out or chase after [these false Mes-

siah]. For even as the lightning, by its flashing, shines from one part under heaven to another part under heaven, so the Son of man will be." Hence, just as lightning is seen over a wide area, Jesus is indicating that the evidence of his presence in Kingdom power will be clearly visible to all wishing to observe it.

Jesus then draws comparisons with ancient events to show what the attitudes of people will be during his future presence. He explains: "Moreover, just as it occurred in the days of Noah, so it will be also in the days of the Son of man . . . Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed."

Jesus is not saying that people in Noah's and in Lot's day were destroyed

simply because they pursued the normal activities of eating, drinking, buying, selling, planting, and building. Even Noah and Lot and their families did these things. But the others went about such daily activities without paying any attention to God's will, and it was for this reason that they were destroyed. For the same reason, people will be destroyed when

Christ is revealed during the great tribulation on this system of things.

Emphasizing the importance of responding quickly to the evidence of his future presence in Kingdom power, Jesus adds: "On that day let the person that is on the housetop but whose movable things are in the house not come down to pick these up, and the person out in the field, let him likewise not return to the things behind. Remember the wife of Lot."

When the evidence of Christ's presence appears, people cannot let attachment to their material possessions hinder them from taking prompt action. On her way out of Sodom, Lot's wife apparently looked back longingly for the things left behind, and she became a pillar of salt.

Continuing his description of the situation that would exist during his future presence, Jesus tells his disciples: "In that night two men will be in one bed; the one will be taken along, but the other will be abandoned. There will be two women grinding at the same mill; the one will be taken along, but the other will be abandoned."

Being taken along corresponds with Noah's entering with his family into the ark and the angels' taking Lot and his family out of Sodom. It means salvation. On the other hand, being abandoned means suffering destruction.

At this point, the disciples ask: "Where, Lord?"

"Where the body is, there also the eagles will be gathered together," Jesus answers. Those "taken along" for salvation are like farsighted eagles in that they gather together to "the body." The body has reference to the true Christ at his invisible presence in Kingdom power and to the spiritual feast that Jehovah provides.

Luke 17:20-37; Genesis 19:26.

- ♦ How was the Kingdom in the midst of the Pharisees?
- ♦ In what way is Christ's presence like lightning?
- ♦ Why will people be destroyed during Christ's presence?
- ♦ What does it mean to be taken along, and to be abandoned?



CULTIVATING CHRISTIAN MANNERS IN AN UNMANNERLY WORLD

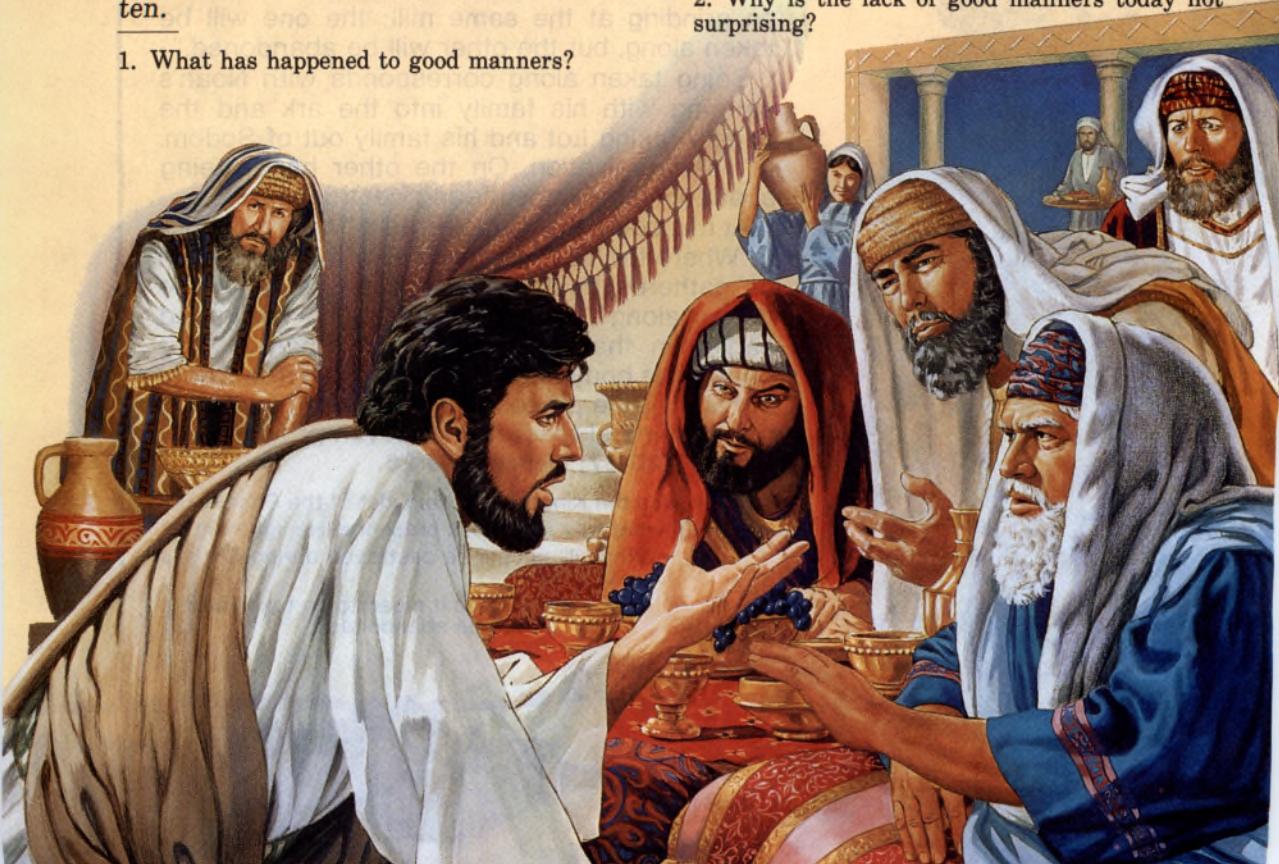
"Look! How good and how pleasant it is for brothers to dwell together in unity!"—PSALM 133:1.

MANNERS have taken a beating these last 25 years," says columnist Ann Landers. "It isn't just that men aren't opening car doors for women or offering them seats on subways or buses. It goes deeper than that." Indeed, everywhere we look, we can see evidence that we are living in an increasingly unmannerly world. People barge ahead in lines, smoke in crowded elevators, play loud music in public places, and so on. Daily experience tells us that in spite of improved educational opportunities and standard of living, by and large ours is an age in which Thank You and Please have become foreign words, and common courtesy and civility have largely been forgotten.

1. What has happened to good manners?

² Is all of this surprising? Not really. It merely brings to mind what the apostle Paul was inspired to say about the behavior of the people in "the last days" when 'critical times hard to deal with would be here.' Among other things, Paul foretold that people would become "lovers of themselves, . . . self-assuming, haughty, . . . unthankful, . . . having no natural affection, . . . without self-control." (2 Timothy 3:1-3) Even a casual observation will reveal that such behavior is prevalent today among people of every age, class, and nationality. Why is this so? What are the causes contributing to the general lack of good manners?

2. Why is the lack of good manners today not surprising?



Causes of Ill Manners

³ The expression "lovers of themselves" well describes the "me generation," which refers to those who have been brought up with the emphasis on assertiveness, individualism, and self-expression. This spirit, which permeates "the air" around us, is in direct opposition to the Bible's counsel that Christians be "keeping an eye, not in personal interest upon just [their] own matters, but also in personal interest upon those of the others." (Ephesians 2:2, 3; Philippians 2:4) The result? A generation raised with the idea of 'do your own thing' is surely not going to care much about how their behavior will affect others.

⁴ One thing that formerly played a major role in maintaining a degree of civility among people was peer pressure. Concern for what others may think has long been a restraining force. Today, however, the more shocking and outrageous a course of action is, the more popular it will likely become with many people. Those who ignore the accepted standards are no longer viewed as ill-mannered or boorish but as chic or sophisticated, much to be admired. Remember, though, that "sophisticated" means "not in a natural, pure, or original state." It comes from the same Greek root as the term rendered "artfully contrived" at 2 Peter 1:16. Surely, true Christians will do well to shun such an attitude.

⁵ "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad," says Ecclesiastes 8:11. Herein lies another factor contributing to the dearth of public

3. How does "the air" of this system promote bad manners?

4. How are those viewed today who flout accepted standards, and what should be a Christian's view of the matter?

5. What is another factor contributing to the demise of good manners?

manners. Because people find it so easy to get away with things, they grow callous about infractions of the accepted standards of behavior. "Citizens who would be thoroughly shocked to be identified publicly as part of the criminal element have nonetheless been breezily breaking all sorts of laws in public—traffic laws, drug laws, littering laws," says a *New York Times* editorial. As a result, "rowdiness, vandalism and graffiti-scrawling" have all



become an inescapable part of our daily experience. Thus, civility, along with respect for other people's rights, property, and privacy, suffers further setbacks.

⁶ Since good manners are generally regarded as among the finer touches in life, they are easily forgotten when people are in a hurry—and most people seem to be in a hurry much of the time nowadays. As a result, they pass one another without a word or a change in expression. They shove and push in queues, or they cut

6. How are people's manners affected by their busy lives, and how was Jesus different in this respect?

impatiently in and out of traffic lanes just to save a few minutes or seconds. Often, individuals become so preoccupied with their personal affairs, or their schedules are filled with so many things to do, that any unexpected event or visitor becomes an annoyance or intrusion. Reflect on how different this is from the way Jesus responded to the people who came to him even at inconvenient times.—Mark 7:24-30; Luke 9:10, 11; 18:15, 16; John 4:5-26.

⁷ Even though we live in a fast-paced world, and demands on our time and energy are ever mounting, allowing such pressures to cause us to act rudely certainly will not make things any better. On the contrary, such a course leads to so much of the senseless violence we hear about—arguments, fights, feuds, even murders—resulting from people's returning rudeness for rudeness. All of this is part of the spirit of the world of which true Christians must be no part.—John 17:14; James 3:14-16.

Superior Models of Good Manners

⁸ Surrounded as we are by people who show little regard for others, it is easy to give in to the pressures and let good manners escape us. However, remembering the Bible's admonition to "quit being fashioned after this system of things," we can look to the many outstanding examples in the Bible and endeavor to uphold the high standards of Christian manners in today's unmannerly world. (Romans 12:2, 21; Matthew 5:16) Our actions should show that we wholeheartedly agree with the psalmist who declared: "Look! How good and how pleasant it is for brothers to dwell together in unity!"—Psalm 133:1.

7. What must true Christians be on guard against with respect to manners?
8. Though surrounded by unmannerly people, what are Christians encouraged to do?

⁹ The foremost example in showing fine manners is the Creator and Father of all, Jehovah God himself. It is common for those who are in high positions or who wield power over others to 'throw their weight around' and demand that their wishes be honored. Yet, the highest Personage in the universe, Jehovah God, is always mannerly when dealing with those below him. When granting his friend Abraham a blessing, he said: "Raise your eyes, please, and look from the place where you are." And again: "Look up, please, to the heavens and count the stars." (Genesis 13:14; 15:5) When giving Moses a sign of His power, God said: "Stick your hand, please, into the upper fold of your garment." (Exodus 4:6) Many years later, Jehovah, through his prophet Micah, said even to his wayward people: "Hear, please, you heads of Jacob and you commanders of the house of Israel. . . . Hear, please, this, you head ones." (Micah 3:1, 9) In this respect, have we "become imitators of God" in saying "Please" when dealing with others?—Ephesians 5:1.

¹⁰ Jesus Christ, the one "who is in the bosom position with the Father," is another outstanding example worthy of imitation. (John 1:18) In dealing with people, he was tender and compassionate on the one hand, forceful and firm on the other; yet he was never rude or unkind to anyone. Commenting on "his extraordinary gift of being at ease with all sorts of persons," the book *The Man From Nazareth* says: "Alike in public and in private he associated with men and women on equal terms. He was at home with little children in their innocence and strangely enough at home too with conscience-

9. What do the Scriptures reveal about Jehovah's way of dealing with people?
10. (a) What can be said about Jesus' ways and manners? (b) How can we imitate Jesus in being well-mannered toward all people?

stricken grafters like Zacchaeus. Respectable home-keeping women, such as Mary and Martha, could talk with him with natural frankness, but courtesans also sought him out as though assured that he would understand and befriend them . . . His strange unawareness of boundaries that hemmed ordinary people in is one of his most characteristic qualities."

¹¹ Treating everyone with due respect and consideration is the sign of a truly well-mannered person, and we would do well to imitate Jesus Christ in this. Yes, most people manage to be respectful to certain ones, particularly those in higher positions than they are. But to those whom they consider below or even on the same level with them, they often are aloof, distant, and rude. Somehow that seems to give them a feeling of superiority and power. But well has it been said that "rudeness is a weak man's imitation of strength." Thus, the Bible urges: "In showing honor to one another take the lead." (Romans 12:10) If we do our best to follow that advice, we will not be far from being well-mannered toward all people, as Jesus was.

¹² This positive, outward-reaching quality is exemplified also in Jesus' teachings, particularly in what is called the Golden Rule: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matthew 7:12) Interestingly, in the *Analects*, one of the *Four Books* of Confucius—long considered the acme of moral behavior in the Orient—the master was asked by one of his disciples if there was one single word that could serve as a principle of conduct for life. "Perhaps the word 'reciprocity' (*shu*) will do," replied the teacher, and then he added: "Do not do unto others what you do not want others to do unto you." In contrast, we can easily

12. What is the essence of Jesus' teaching on human relations?

see the superiority of Jesus' teaching. For warm, pleasant, and amicable relations can result only when one takes the initiative to 'do unto others' what is good.

Christian Manners Based on Christian Love

¹³ Because of the prevalence of bad manners, there is some talk today about returning to proper behavior. "We had a revolt against manners in the '60s," says Marjabelle Stewart, a popular writer and teacher on the subject, "but a new revolution is reinstating them. People are acknowledging their importance and want to know what the social standards are." This renewed interest in manners is reflected in the proliferation of books, manuals, advice columns, and TV talk shows on everything from which fork to use at a formal dinner to how to address someone in today's complex and rapidly changing social and family relationships.

¹⁴ Why, though, are some people becoming more conscious of manners? "In today's competitive society," explains Stewart, "manners are a matter of survival." In other words, good manners are being viewed as a means to help one to get along and to get ahead. So people read books and attend classes on etiquette to learn how to dress for success, how to make a good impression, how to be accepted in the board room, and so on.* A problem with all of this is that manners have become a matter of expedience, like a mask one puts on during a performance and takes off

* The word "etiquette" comes from a French root meaning ticket or label. The book *Word Origins and Their Romantic Stories*, by Wilfred Funk, explains: "The first rules of *etiquette* were tacked up in conspicuous places in the army posts. The list gave the rules of the day . . . Perhaps we could say that *etiquette* is a 'ticket' to polite society."

13, 14. (a) What has recently been observed about public manners? (b) What motivates the current interest in manners and etiquette?

when it is over. It is not surprising, therefore, that time and again we hear about the most shocking white-collar crimes committed by people of the finest 'breeding' and 'class.'

¹⁵ That is a far cry from what good manners should be. Amy Vanderbilt, a respected authority on the subject, writes in her *New Complete Book of Etiquette*: "The finest rules for behavior are to be found in Chapter 13 of First Corinthians, the beautiful dissertation on charity by St. Paul. These rules have nothing to do with the fine points of dress nor with those of superficial manners. They have to do with feelings and attitudes, kindness, and consideration of others."

¹⁶ What Amy Vanderbilt referred to, of course, is the passage at 1 Corinthians 13: 4-7 where Paul describes in detail the various aspects of Christian love. Consider the results of a few points that he made. For example, one who is "long-suffering and kind" will surely be patient and respectful in dealing with others. "Does not behave indecently" is another way of saying 'behaves decently,' and "decency" is defined as "conformity to standards of

15, 16. (a) What does one authority on manners say about "the finest rules for behavior"? (b) How does 1 Corinthians 13:4-7 relate to true Christian manners?

Can You Explain?

- Why is it not surprising that good manners are waning?
- What are some causes of bad manners?
- How are Christian manners different from the manners and etiquette of the world?
- Why should we endeavor to be well-mannered at all times?

taste, propriety, or quality." Thus, as J. B. Phillips' *New Testament in Modern English* renders this phrase, "Love has good manners." It is hard to imagine anyone manifesting such love being considered ill-mannered.

¹⁷ Clearly, then, Christian manners are directly related to Christian love. They are not just a means to an end or something to be put on when it is to one's advantage to do so. Rather, our manners—the way we deal with others, our bearing, deportment, and habitual conduct—are an indication of how much we care about other people and of the depth of our love for them. Young or old, we should endeavor to heed the Bible's counsel: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Corinthians 10:24) Thus, as an aspect of Christian love, Christian manners are an identifying mark of Jesus Christ's true disciples.—John 13:35.

Well-Mannered at All Times

¹⁸ Regarding our generation, Jesus foretold that "because of the increasing of lawlessness the love of the greater number will cool off." (Matthew 24:12) This cooling off of love is clearly reflected in the uncaring and self-centered attitude on the part of so many people today. Rather than being induced to react in the same uncaring manner, however, we need to keep in mind Paul's counsel: "Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men." (Romans 12:17, 18) It should be our resolve to be well-mannered at all times, whether our efforts are appreciated or not.—Matthew 5:43-47.

17. Of what are our manners an indication?
18. What should we be determined to do in spite of what we see around us?

¹⁹ Yes, Christian manners are the natural outward expression of the love and concern for others that we have in our heart. Just as our speech reveals what we are inside, so our manners show how

19. How do our manners affect all aspects of life?

much we care for others or if we are uncaring. (Matthew 12:34, 35) As such, manners should play an important role in all aspects of our life. They should be a way of life. How should they be applied more fully? How can wholesome Christian manners be more fully developed? We will consider this in the next article.

"BEHAVE IN A MANNER WORTHY OF THE GOOD NEWS"

"Only behave in a manner worthy of the good news about the Christ."—PHILIPPIANS 1:27.

MORE than 1,000 Witnesses" came to City Hall in lower Manhattan on September 29, 1988, reported *The New York Times*. They came in support of a building proposal that was up for a hearing before the city Board of Estimate. Although the proposal to permit a new residence building at the world headquarters of Jehovah's Witnesses was turned down, the mayor "praised the Witnesses as 'extremely clean-cut' and said they were 'really to be admired.'"

Normally, when over a thousand people come together to show support for an unpopular cause, what can be expected? Pushing, shouting, even displays of outright force and violence are not uncommon. Why are the Witnesses different? It is because they

realize that at all times their behavior reflects on their belief. They remember well the Scriptural counsel: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection."—1 Peter 2:12.



1. A recent event in New York City elicited what favorable comments from the mayor? (Romans 13:3)

2. In what way are the manners of the Witnesses different, and why?



Fine Manners Glorify Jehovah

³ To glorify Jehovah God with fine conduct is clearly part of our Christian responsibility. (Matthew 5:16) Fine conduct, of course, includes many things—for example, honesty, diligence, and good morals. However, these qualities are usually appreciated only by those who know us well or those with whom we have regular dealings, such as our friends, relatives, employers, workmates, and teachers. What about the vast majority of people with whom we have only perfunctory contact? This is where our manners especially come in. For like an attractive wrapping that enhances the appeal of a valuable gift, good manners make what we have to offer more appealing. Whatever other fine Christian qualities we may possess or however admirable our intentions may be, they will do little good if our manners are bad. So how can our manners bring glory to Jehovah?

3. What role do our manners play in honoring Jehovah?

⁴ "Only behave in a manner worthy of the good news," says Paul. (Philippians 1:27) This, of course, involves our public ministry. But our behavior and manners at our place of worship, in our neighborhood, at work, in school, yes, in every aspect of our lives, also have a direct bearing on the effectiveness of our ministry. "In no way are we giving any cause for stumbling, that our ministry might not be found fault with," writes Paul. (2 Corinthians 6:3) How can we be sure that we are applying that counsel? What can we do to help one another, especially the young ones among us, to exhibit Christian manners at all times?

At the Kingdom Hall

⁵ The Kingdom Hall is our place of worship. We are there at the invitation of Jehovah and his Son, Jesus Christ. In that sense, we are guests at Jehovah's house. (Psalm 15:1; Matthew 18:20) Are you a good guest when you come to the Kingdom Hall? To be such, we must show due consideration and respect not only for the host but also for the other guests. What does that involve?

⁶ To begin with, there is the matter of being on time. It is admittedly not always easy to do so. Some live far away; others have family and children to get ready. The effort they put forth to come to Christian meetings regularly is truly commendable. It has been noted, however, that some have fallen into the *habit* of arriving late for meetings. What can they do to rectify this? One must first recognize that being habitually late at Christian meetings does not always reflect a lack of appreciation for the

4. In what areas of life should we give attention to our manners?

5. What should we recognize when we are at the Kingdom Hall?

6. (a) Being consistently late at meetings shows a lack of what? (b) What can be done to overcome the problem?

value of meetings. Some who are frequently late seem to enjoy the meetings as much as anyone else—once they get there. Rather, the problem may result from poor planning and lack of consideration for fellow Christians. One of the reasons we are admonished ‘not to forsake the gathering of ourselves together’ is so that we may “consider one another to incite to love and fine works.” (Hebrews 10:24, 25) We can hardly do so if, time after time, we arrive late and thus create distraction or disturbance. In order not to be late, experts suggest, we should aim to arrive well ahead of time rather than being there just on time. Do you need to put this into practice?

⁷ Good manners require that we give our attention to people when they speak to us. (Proverbs 4:1, 20) This also applies to Christian meetings, where ministers of God speak in order to impart some spiritual gift to buildup us. It would really be a show of very poor manners on our part if we were to doze off, repeatedly whisper to the one sitting next to us, chew on gum or candies, read other material, or attend to other matters during the meeting. Young Elihu not only sat patiently through the long speeches by Job and the three companions but also “kept giving ear” to what they said and “kept [his] attention turned” to them. (Job 32:11, 12) Good Christian manners will move us to show proper respect for the speaker and his Bible-based message by giving him our undivided attention and support.

⁸ Before and after meetings, Christian manners include our taking an active interest in others who are present at the Kingdom Hall. Paul observed that anointed members of the Christian congregation

7. Explain what paying attention at meetings has to do with good manners.

8. How do we show that we are fellow disciples of Jesus Christ?

“are no longer strangers and alien residents, but . . . are members of the household of God.” (Ephesians 2:19) Do you treat your fellow Witnesses as strangers and aliens or as members of the same household? A friendly greeting, a warm handshake, a kind smile—all small things, perhaps, but they are part of the evidence that we are fellow disciples of Jesus Christ. If we make such gestures when we meet strangers, should we not do so “especially toward those related to us in the faith”? —Galatians 6:10.

⁹ Can children be taught to show this kind of interest in people other than those of their own age? Some adults may feel that children need to go and play with their little friends after sitting for an hour or two listening at meetings. But the Kingdom Hall is not the place for play. (Ecclesiastes 3:1, 17) When a four-and-a-half-year-old boy was asked by his teacher how many brothers and sisters he had, he replied: “There are so many I can’t count them all.” Later, when his parents questioned him about this, the boy explained: “I don’t know how many brothers and sisters I have. When I go to the Kingdom Hall, there are so many.” To him, all who attend are his brothers and sisters.

9. How can children be taught to show interest in people other than those of their own age?

In Our Next Issue

■ Why You Should Know the Truth About Abraham

■ Finding Racial Harmony in Troubled South Africa

■ A Marriage That Benefits Millions Now Living



In Our Public Ministry

¹⁰ To "behave in a manner worthy of the good news" naturally involves our public ministry. We must bear in mind that what we have is a peaceful message, and our manners should reflect it. (Ephesians 6:15) The instruction from Jesus is: "When you are entering into the house, greet the householder; and if the house is deserving, let the peace you wish it come upon it." By being warm, friendly, and respectful, we let the householder know that we have his genuine interest at heart. At times, though, the person we meet at the door may be unfriendly, even belligerent. Shall we be disturbed and begin to behave in like manner? Note what Jesus went on to say:

10. What instruction from Jesus can help us to "behave in a manner worthy of the good news" while in our ministry?

"But if [the household] is not deserving, let the peace from you return upon you." (Matthew 10:12, 13) Our manners on the doorstep should always befit "the ministry of the reconciliation."—2 Corinthians 5:18.

¹¹ Our manners speak about us in other ways as well. For example, does our personal appearance befit our role as a minister of God's Word? What about the equipment we use—book bag, Bible, and Bible literature? A newspaper columnist gives businessmen this advice: "Dress for business, not for a party, casual get-together or sports event." Why? Because your dress and personal appearance "are a social shorthand that gives the surrounding population information about who and what you are and where you fit in the order of things." So when we go about our ministerial "business," our dress and appearance should be neither slovenly nor unkempt, neither flashy nor extravagant, but always "worthy of the good news."—Compare 1 Timothy 2:9, 10.

¹² Though we should be "always ready to make a defense" of the good news, good Christian manners require that we do so "with a mild temper and deep respect." (1 Peter 3:15) That includes respect for the householder's rights and property. Do we plan our activity so that we call at a reasonable hour? Are we alert to note whether we are interrupting some necessary business or chore? Are we generous in using expressions such as "May I?" "Please," and "Thank you"? Do we endeavor to engage the householder in conversation, or do we dominate it for fear that we may not get through with what we have prepared to say?

11. How do our manner of dress and personal appearance affect our role as ministers of God?
12. How can good manners be shown with respect to the rights and property of the householder?

¹³ Good manners, coupled with sincere personal concern, often open the way for a fine witness. This is why well-mannered children frequently gain the attention and interest of householders where adults may fail to do so. A 13-year-old Witness in Mexico met a young girl who wanted to study. However, the girl said she would have to do so without her father knowing about it. But the young publisher felt that, in this case, out of respect for the father, she herself should obtain his permission. So she offered to speak with the father and told him that what they were going to study was very important. Seeing how serious the young sister was and appreciating that she had come directly to him, he said: "If what you are going to study is so important, then all of my family should study." The result was that this 13-year-old started a Bible study with the whole family, including a married son and his wife and other grown children.

Good Manners Begin at Home

¹⁴ The good manners of young Witnesses are often a fine testimony to the training they evidently receive at home. Indeed, our manners are a reflection of our way of life. For this reason, contrary to what some may think, good manners should hold an important place at home. In this, as in other aspects of family life, parental example is of prime importance. (2 Timothy 1:5) Telling children, "Do as I

13. Illustrate how fine manners in the ministry often bring good results.

14. Where do good manners begin, and what factor plays an important role?

say, not as I do" is certainly no way to teach them manners. The countless details of good manners are learned, not simply by verbal instructions, but by observation and imitation. "Parents are not only the ultimate teachers; they are also the models, for our children learn by imitating our ways," observes Beverley Feldman, author of *Kids Who Succeed*. What kind of manners do your children see in you?

¹⁵ "Fathers, do not be irritating your children" is the Bible's counsel. (Ephesians 6:4) It is irritating and frustrating for children to be told that they should be kind and considerate, and yet they see their parents argue, gossip, act rudely, or get easily upset. Can they be blamed if they act in the same manner? On the other hand, the scripture goes on to say: "But go on bringing them up in the discipline and mental-regulating of Jehovah." And that includes the fundamentals of good manners, such as saying, "Hello," "Please," "Thank you," and "I'm sorry," showing respect for older ones, and sharing things

15. How can parents help their children to develop lifelong habits of good manners?



with others. (Leviticus 19:32; Romans 16:3-7) These qualities learned at home during childhood will be of lifelong value.—Proverbs 22:6.

¹⁶ So parents and children alike should practice good manners as part of their daily routine rather than wait until some special occasion. In doing so, parents should be patient and tolerant of the mistakes children are bound to make. Let them know how much their fine behavior means to you, and be quick to commend the progress they make. Of course, this takes much effort on your part. But did the Scriptures not say that inculcating godly principles in children should be done "when you sit in your house and when you walk on the road and when you lie down and when you get up"? (Deuteronomy 6:7) Doing so creates a genial and wholesome atmosphere at home, which goes a long way in nurturing your children as they grow up to be helpful, caring, and mannerly adults. Then they will become a source of praise and honor to you and to their Creator, Jehovah God.

A Well-Mannered People

¹⁷ The "more than 1,000 Witnesses" gathered outside City Hall in New York City that September afternoon merely displayed on a small scale the way Jehovah's Witnesses behave on a regular basis. Elsewhere, a man came to a Kingdom Hall for the first time and said afterward: "I met more genuinely loving people, total strangers, in one day than I had ever met in the church in which I was raised." The result? "It was apparent that I had found the truth," he said. This man changed his life course, and seven months later he dedicated his life to Jehovah and was baptized.—Compare 1 Corinthians 14:25.

16. What efforts are needed, with what results?
17. What is observed at the Kingdom Halls of Jehovah's Witnesses?

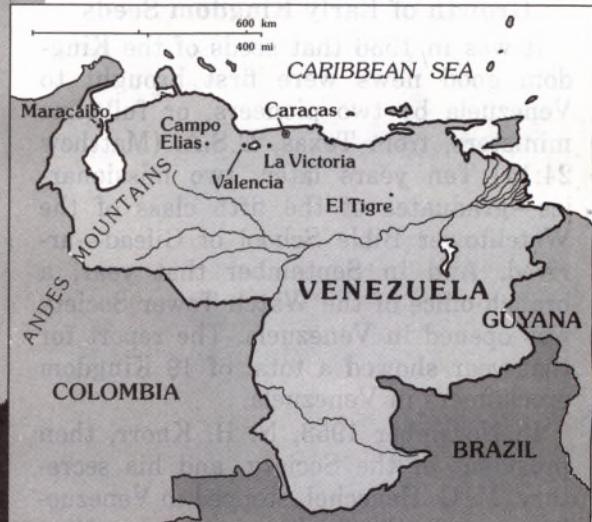
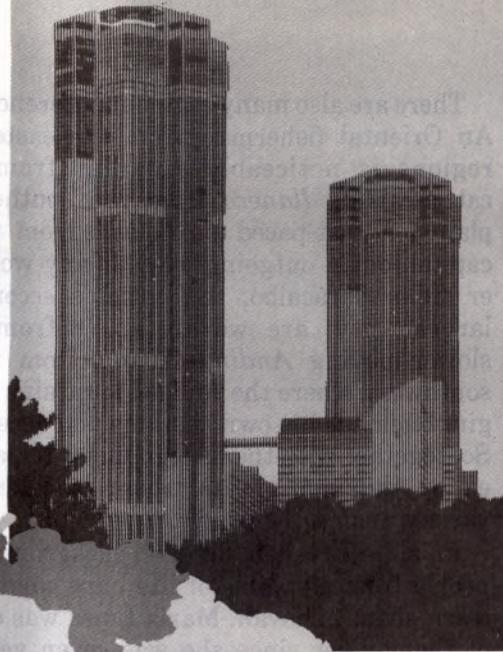
¹⁸ The Witnesses' standard of manners and decorum at their national and international conventions has been a subject of much favorable comment. On one such occasion recently in Japan, a guide on a tour bus observed: "As you people got off the bus, each one of you, including the young ones, without fail said to me, 'Thank you very much.' That made me very happy!" At another convention, the attendant at a nearby railroad station told a Witness: "It was a chaotic disaster when a previous gathering of 12,000 people was held at the Osaka Castle Hall." But he went on to say: "You people are really orderly, and we are relieved. Please give our regards to whoever is in charge."

¹⁹ What do such comments show? That Jehovah's Witnesses as a whole do "behave in a manner worthy of the good news." What about us individually? As children looking to a loving father, may all of us, young and old, look to our heavenly Father, Jehovah, so that we may be taught to be a well-mannered people, even in an unmanerly world.—Deuteronomy 8:5; Proverbs 3:11, 12.

18. How has the standard of good manners of Jehovah's Witnesses affected outsiders?
19. What should each one of us be resolved to do about manners?

Do You Remember?

- Why are good manners needed as part of fine conduct?
- What fine manners are appropriate at our place of worship?
- How can good manners be demonstrated in the field ministry?
- How can parents help their children to develop good manners?
- What high standard of manners should we endeavor to uphold?



Venezuelans Learn to TRUST IN JEHOVAH

“YEARS of Plenty”—that is how most Venezuelans remember the period following 1976. That year, the government nationalized all the foreign oil companies in Venezuela, and the country’s economy boomed. As an evidence of the newfound material abundance, numerous building projects began cropping up throughout the nation. The tallest buildings in the country, the Parque Central Towers, were erected in Caracas, the capital city.

People seemed to have every reason to put their trust in the thriving prosperity.

Today, however, the outlook seems less promising. Although still a prosperous nation, Venezuela has had its share of economic problems. All here remember ‘Black Friday,’ as February 28, 1983, is commonly called, when the basic monetary unit, the bolivar, was devaluated. As a result, the currency lost strength, and foreign debts began to mount. Suddenly, “Years of Plenty” turned into “Years of Austerity.” Many have been sorely disappointed with their misplaced confidence and trust. In contrast, Jehovah’s Witnesses in Venezuela have learned to put their trust in the true God, Jehovah. They have enjoyed continued growth and expansion through the years.

Growth of Early Kingdom Seeds

It was in 1936 that seeds of the Kingdom good news were first brought to Venezuela by two pioneers, or full-time ministers, from Texas, U.S.A. (Matthew 24:14) Ten years later, two missionaries—graduates of the fifth class of the Watchtower Bible School of Gilead—arrived. And in September that year, a branch office of the Watch Tower Society was opened in Venezuela. The report for that year showed a total of 19 Kingdom proclaimers in Venezuela.

In November 1953, N. H. Knorr, then president of the Society, and his secretary, M. G. Henschel, stopped in Venezuela on their South American tour. Nine hundred and forty-two came to an assembly held in Caracas. By 1977 the number of Kingdom publishers in Venezuela had grown to a peak of over 13,800. That made it necessary to build a new branch office in La Victoria, 53 miles outside the capital. A new section was added and dedicated in 1985. Today, there are over 42,900 publishers in some 500 congregations and groups in Venezuela. And many more people in Venezuela are learning to put their trust in Jehovah, as indicated by the excellent attendance of 154,881 at the 1988 Memorial of Christ's death.

A Diverse yet Fertile Field

Venezuela is a land of contrasts, and this is reflected in those who have learned to put their trust in Jehovah. First, this country is noted for its many immigrants. Thus, even among Jehovah's Witnesses, there are many from Italy, Portugal, Germany, Spain, France, Haiti, Trinidad, Cuba, the Dominican Republic, Ecuador, and other places. Yet they are united with their fellow Venezuelans in trusting and serving the true God, Jehovah.

There are also many regional differences. An Oriental fisherman from the eastern regions is noticeably different from a cattle-raising *llanero* from the southern plains. A fast-paced *Caraqueño* from the capital, or an outgoing oil-company worker from Maracaibo, the nation's second-largest city, are worlds apart from a slower-moving *Andino* farmer from the southwest, where the Andes Mountains begin. Each has his own customs and accent. So, together with the foreign flavor imparted by the immigrants, there is colorful variety among the people.

In spite of such diverse backgrounds, people from all walks of life have come to learn about Jehovah. Maria Luisa was one of them. Ever since she was seven years old, she had been involved in spiritism. As she grew up, she became addicted to alcohol and drugs, led an immoral life, and was steeped in the worship of the Venezuelan goddess Maria Lionza.* Becoming disgusted with her way of life, she took up work in a Catholic mission among the Indians in the western part of the country. She soon concluded that her work was helping neither the Indians nor her. Then she started dabbling in metaphysics and reincarnation but to no avail. At this point, Maria Luisa was visited by Jehovah's Witnesses. The Bible knowledge that she gained gave her the strength she needed to fight against the wicked spirits. Now she is putting her trust in Jehovah and is an active proclaimer of the Kingdom good news.

Even handicapped persons are learning to put their trust in Jehovah, as is the case with Juan and Carlos, two fleshly brothers. When he was nine years old, Carlos contracted meningitis and lost his sight. Later, though involved with the

* See *Awake!* of June 22, 1967, pages 21-3.

Catholic charismatic movement, he started to study the Bible with Jehovah's Witnesses. He was baptized in 1982, and since December 1983 he has been a full-time minister. As a blind pioneer, he walks to every corner of his territory, by himself when necessary. His brother Juan, however, is quite a different story.

Juan is over six feet tall and was quite a street brawler. One day he was shot in the back twice. Although he survived, he was left paralyzed from the chest down and became completely bedridden. When the Witnesses called on him, he reluctantly

accepted their offer to study the Bible with him. The studies rekindled his respect for the Bible. The hope of perfect life in Paradise touched him. After he stopped smoking, drinking, and using foul language, all his former friends left him because, as they put it, Juan had become a "saint." Still, he continued to trust in Jehovah, and eventually he was baptized.

"Being confined to bed has not stopped me from doing Jehovah's will," says Juan, "because at least my hands and brain still function well." How does he serve Jehovah in his condition? "I use my tape recorder

to fulfill my responsibilities, such as talks in the Theocratic Ministry School, parts on the Service Meeting, and reading at the weekly *Watchtower Study*. I have the privilege of conducting one of the local Congregation Book Studies, which is held at my home. I have also been able to serve as a regular pioneer." How does he feel about all of this? "I am very grateful to my relatives and spiritual brothers and sisters, who are so helpful to me. I hope and pray that all of us persevere in placing our trust in Jehovah so that we can see the day when 'the lame one will climb up just as a stag does.'"—Isaiah 35:6.

Assemblies Bring Praise to Jehovah

To carry on the work that is helping so many to put their trust in Jehovah, the Witnesses in Venezuela have recently built two Assembly Halls. One of these is in Campo Elias, Yaracuy State, in the west-central part of the country. The other, located about 40 miles south of Caracas, is fully equipped with



baptismal pool, air-conditioning, kitchen, and dining-room facilities.

These halls have greatly impressed outsiders and interested people who have come to see them. One bus driver was hired by a group of Witnesses to take them to their circuit assembly. Upon arriving and seeing the spacious parking lot and beautiful surroundings, the driver thought he must also go inside to see this place. "What I saw inside that Assembly



Hall was another world, another dimension," he later said. He was so impressed by the order and unity that he listened intently to the whole program. Later he asked for a Bible study and is now a baptized brother.

At one point a circuit assembly was to be held in El Tigre, a city in the southeast-

vah!" The carnival celebrations were moved to a site far away from where the circuit assembly was to be held.

At another assembly, a sister's husband, a man with a political career, came to see if she was having an affair with someone there. He was surprised by the quality of the talks given. "If I could talk like that man, I would really move ahead in my political career," he told his wife. After the program, he approached one of the elders and asked to be shown how he could improve his public speaking—and only that. "Do not expect me to go from door to door with a briefcase," he cautioned. A Bible study was started, and soon the man changed his mind—he wanted to go from door to door with a briefcase and preach the good news! He resigned from politics and got baptized, and now he and his family put their trust in Jehovah.

Paving the Way for Further Expansion

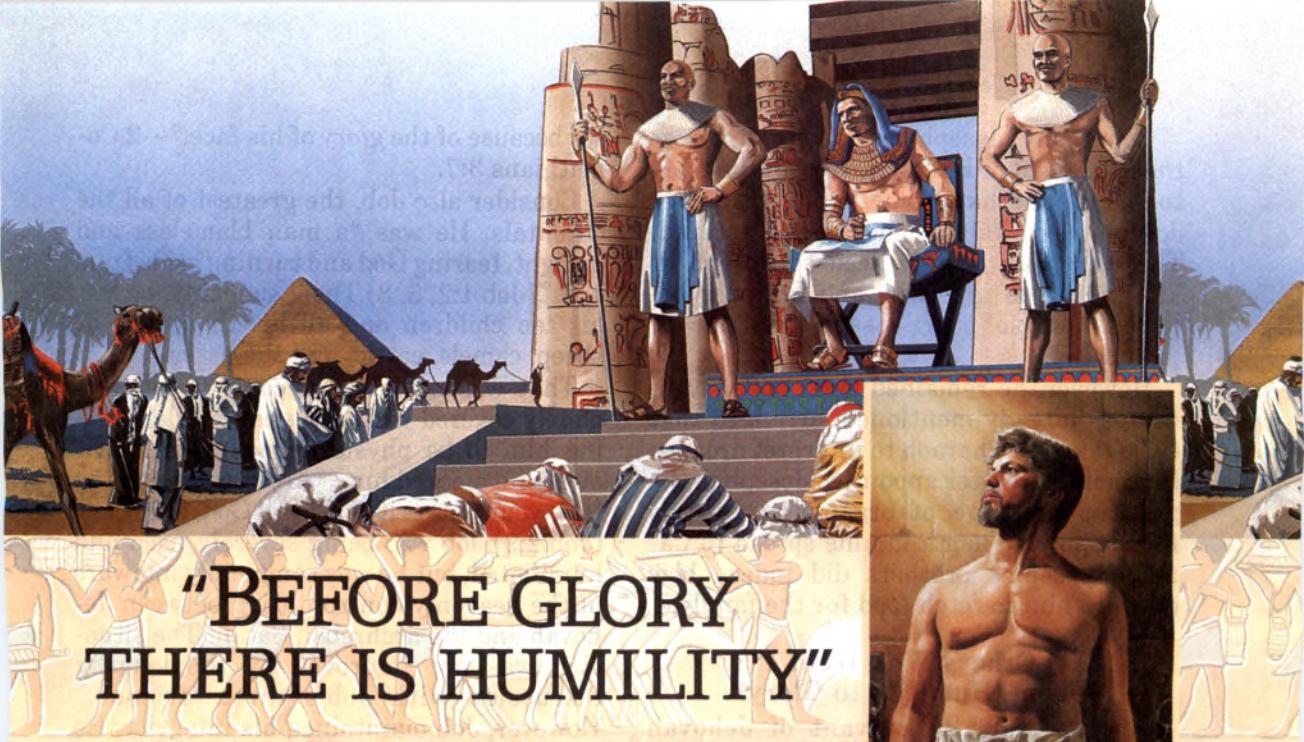
During a visit by L. A. Swingle, a member of the Governing Body of Jehovah's Witnesses, a crowd of 63,580 gathered in the Plaza Monumental bullring in Valencia. Many of them had traveled by bus all night. All present were very encouraged to hear Brother Swingle tell them: "You are no longer a small branch. Now you are a medium-size branch. And by the looks of it, some day soon you will be in the '100,000-publishers club'!"

Plans are being made to expand the branch office in La Victoria to care for the marvelous growth. Yes, by the thousands, people in Venezuela are learning to trust in Jehovah.



Exterior and interior views of the Cúa Assembly Hall

ern part of the country. Since there was no Assembly Hall in that area, a local site was rented. However, unknown to the brothers, a carnival was to be celebrated in that city on the same dates. When the local authorities came to install a bandstand right by the assembly site, the Witnesses pleaded with the carnival organizers to put the bandstand elsewhere but to no avail. As a last resort, a Witness told the ones in charge: "Please know that you are looking for trouble with Jehovah." On hearing this, a man in charge responded: "Oh, no, I do not want trouble with Jeho-



"BEFORE GLORY THERE IS HUMILITY"

A CERTAIN young man was in an Egyptian prison on a trumped-up charge. He had suffered much humiliation, and there seemed to be no hope of release from prison. Then he was ordered to appear before Pharaoh. Prison guards quickly brought him out. He shaved, changed his mantles, and then appeared before the monarch.

A surprise awaited Joseph. With Jehovah's help Joseph correctly interpreted two of Pharaoh's dreams. Pharaoh said: "See, I do place you over all the land of Egypt." (Genesis 41:41) What an incredible experience—from prison to palace all in one day! Joseph's experience could illustrate what King Solomon was later inspired to write: "For he has gone forth from the prison house itself to become king." Appropriately, Solomon twice wrote: "Before glory there is humility."—Ecclesiastes 4:14; Proverbs 15:33; 18:12.

So as to benefit from that divine truth, ask yourself: What sustained Joseph during his humiliating experience? How

did this faithful servant of Jehovah cope with the false charge that put him in prison? What glory did Jehovah have in mind for Joseph? What kind of glory awaits those who down through the centuries have faithfully and courageously suffered persecution and humiliation? Above all, what helps us to keep a balanced attitude when we are suffering humiliation?

Joseph must have meditated often on the two earlier prophetic dreams that indicated that his brothers and even his parents would "bow down" before him. In fact, his brothers, on hearing of the first dream, said: "Are you going to be king over us?"—Genesis 37:8-10.

Joseph's jealous brothers nearly murdered him! But under Jehovah's direction, the 17-year-old lad was sold to traveling merchants, who, in turn, sold him to Potiphar, chief of Pharaoh's bodyguard.



Eventually, Joseph became steward over the household of Potiphar, whose wife tried to seduce the handsome young man. Yet Joseph was loyal to Jehovah and escaped. The wily wife lyingly accused Joseph of attempting to rape her, and Potiphar believed her, so poor Joseph was put in prison.

However, he remained loyal to Jehovah, who, as already mentioned, arranged that he be taken to Pharaoh to interpret dreams. Pharaoh thereafter appointed Joseph to the glorious privilege of organizing Egypt's food supply. When a famine spread to Canaan, Joseph's brothers did indeed bow down to him to fetch food for the family.

Others Who Went From 'Humility to Glory'

Another faithful servant of Jehovah whose life pattern proves the divine truth that "before glory there is humility" was Moses. Raised in the sumptuous court of Pharaoh, Moses had an admirable future before him. Then events seemed to take a turn for the worse. Moses acted out of faith in Jehovah and loving concern for his people, so that he had to flee for his life from an angry Pharaoh. All alone he traveled to Midian. For 40 years he showed his humility by living a simple shepherd's life, serving his father-in-law Jethro. How encouraging it must have been for Moses during his 40 years of personality-molding to ponder over Jehovah's way of humbling him and to contemplate what might yet be in store for him!

Then came glory. Jehovah assigned Moses to be His messenger to Pharaoh and to bring His people out of Egypt. What glorious privileges Moses had when he was directly involved in the ten plagues and led Israel through the Red Sea! Later, Moses received the Law from Jehovah on Mount Sinai. When he descended, the people "could not gaze intently at the face of Mo-

ses because of the *glory* of his face."—2 Corinthians 3:7.

Consider also Job, the greatest of all the Orientals. He was "a man blameless and upright, fearing God and turning aside from bad." (Job 1:2, 3, 8) Then, suddenly, he lost his ten children and all his thousands of sheep, camels, cattle, and she-asses.

That was not all. Job came to be completely covered with malignant boils, causing him to be physically nauseating. His own wife mocked him: "Are you yet holding fast your integrity? Curse God and die!" (Job 2:9) Job was being severely tried and humiliated, but he was completely unaware of the heavenly confrontation between Jehovah and the archrebel, Satan. The situation was not improved by the lengthy discussion with Job's three "friends." However, Job maintained his integrity. He even humbly accepted wise counsel from Elihu—a much younger man.—Job 32:4.

Was Job rewarded? Yes. Jehovah restored Job, doubled the size of his flocks, and gave him seven sons and three daughters—the prettiest in all the land! What a glorious outcome of Job's humility! How true it proved to be—"before glory there is humility."—Job 42:12-15.

Different Kinds of Glory

Obviously there are many different kinds of glory—from the glory of a woman's hair to the glory of Moses' face as he descended Mount Sinai. (1 Corinthians 11:15; 2 Corinthians 3:7) Spectacular sunsets have a splendid glory, and stars have another glory.—1 Corinthians 15:41.

Different forms of the word "glory" are used hundreds of times in the Bible. Upon examining these references and their context, it is clear that Jehovah is the source of all glory. His faithful servants and his masterpieces of creation can but reflect this glory in many ways and to different degrees.

In our 20th century, we have much evidence of the humiliations suffered by those with the glorious hope of heavenly life. During World War I, leading members of the Watch Tower Society in Brooklyn, New York, were sentenced to 20 years in prison on false charges. About that same time, persecution erupted in many places. For example, J. B. Siebenlist was jailed three days without warrant and without food, except for three pieces of spoiled cornbread. He was taken from jail by the mob, stripped, tarred with hot tar, and whipped with a buggy whip having a wire at its end. At one trial the prosecuting attorney said: "To hell with your Bible; you ought to be in hell with your back broken; you ought to be hung."

During World War II, some of Jehovah's faithful servants suffered incredibly in Nazi concentration camps. One was Martin Poetzinger, an anointed Witness who survived to become a member of the Governing Body of Jehovah's Witnesses. He described Dachau as a "madhouse of demons." In the camp at Mauthausen, the "Gestapo tried every method to induce us to break our faith in Jehovah. Starvation diet, deceitful friendships, brutalities, having to stand in a frame day after day, being hung from a ten-foot post by the wrists twisted around the back, whippings—all these and others . . . were tried."

What Sustained These Faithful Christians?

Under such deplorable and degrading conditions, they were helped to endure by their faith in the eventual outcome, including the prospect of the glorious future for those who maintain their integrity. For the "little flock" of anointed Witnesses, this is a heavenly inheritance. (Luke 12:32) A special kind of glory on earth is reserved for other faithful humans. Some of them, such as Joseph and Moses, are referred to in

Hebrews chapter 11. Please read verses 32-40 and meditate on the humiliations endured by some of these faithful ones. Further, "a great crowd" is serving Jehovah on earth today. (Revelation 7:9, 15) What is *their* future?

A rich future awaits them. The heavenly government under Jesus Christ will have earthly representatives who will apply the instruction written in the scrolls referred to at Revelation 20:12. Such ones will have glorious privileges, not as kings, but "as princes in all the earth," and along with them, unnumbered humble, faithful humans, including resurrected ones, will attain to eternal life in a glorious paradise earth.—Psalm 45:16.

Today there are millions who have demonstrated their humility by abandoning false religion and by gladly sharing in the house-to-house preaching work of Jehovah's Witnesses. Many of these have been ridiculed by family members and friends, but they have stuck to true worship. They have humbly accepted correction and discipline so as to serve the true God, Jehovah. Their hope is to live in the restored Paradise, when "the earth will be filled with the knowing of the glory of Jehovah as the waters themselves cover over the sea."—Habakkuk 2:14.

These are days of testing for Jehovah's people. It is almost as if we were strangers in an alien land. The gulf between true worship and false is getting deeper and wider. All of us suffer humiliation to some degree. But just as Jesus was comforted and strengthened by the joy set before him, so we too can overcome tests by remembering the final outcome.

The Bible advises us: "Humble yourselves in the eyes of Jehovah, and he will exalt you." (James 4:10) Whenever you are put to a severe test, think of these words: "Before glory there is humility." Remember, too, that Jehovah cannot fail!

Insight on the News

A Key to Happiness?

"Two years hardship, happiness forever." This, according to the Japanese newspaper *Yomiuri Shimbun*, is the current catchphrase among Chinese students in Japan. With expectations of getting rich, these students borrow funds to come to Japan, where they believe it rains money from heaven. They hope that by working two years at part-time jobs while going to school, they may save two million yen (about \$15,400, U.S.) and then return home to live happily ever after.

Such reliance on money as a key to happiness is prevalent worldwide. A recent survey among youths in 9 of 11 countries revealed that "money topped the list" of their worries and concerns, says the *Asahi Evening News*.

Will trusting in riches really unlock the door to happiness? Wise King Solomon warned that "a mere lover of silver will not be satisfied with silver." (*Ecclesiastes* 5:10; 7:12) Putting money first does not result in true satisfaction, nor does it guarantee future security. For instance, the Bible says: "Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury." (*Zephaniah* 1:18) In contrast, however, the psalmist David wrote: "Happy is the able-bodied man that has put Jehovah as his trust." Trusting in Jehovah, not in money, is the key to enjoying happiness forever.—*Psalm* 40:4; *Isaiah* 30:18.

Baptism Dilemma

Two problems with infant baptism have arisen in recent times

within the Church of England. The first concerns "indiscriminate" baptism, which one cleric described as some sort of "spiritual inoculation." The second is the refusal of an increasing number of clergy to baptize babies whose parents do not actively support the Church of England.

Many clergy realize that parents often have no desire to attend church and would not want their children to do so either. Why then baptize infants? "They want a christening for their babies," comments *The Times*, "just as they want to give or receive birthday presents, decorate their homes at Christmas . . . It is part of their culture: it does not have to have a reason."

One clergyman resigned because he reached the conclusion that infant baptisms should not be performed. He said: "The only person who can make that commitment to Christ is the person himself." He could have added that Jesus Christ was 30 years old when he was baptized and that the Greek word for baptism, *ba·pti·zo*, means to dip or immerse. After being baptized in the Jordan River, Jesus came "up out of the water." (*Mark* 1:10; *Matthew* 3:13, 16) Nowhere does the Bible refer to the sprinkling of water on infants. Since baptism is a symbol of one's dedication to God as a footstep follower of Christ, it is not a decision an infant can make.

Contraceptives and Catholics

The Catholic Church's opposition to contraception was confirmed by John Paul II at the Second International Congress on Moral Theology held in Rome last

November. According to the Vatican City newspaper, *L'Osservatore Romano*, he said: "It is not a doctrine invented by man. It is written by the creative hand of God in the very nature of the human person. To doubt it is tantamount to refusing God the obedience of our intelligence," and therefore, he adds, "cannot be questioned by the Catholic theologian."

But the encyclical letter *Humanae Vitae* that was referred to by Pope John Paul and written some 20 years ago by Paul VI "was immediately questioned by a large number of theologians," observed the Italian newspaper *La Stampa*, and ignored by "the majority of Catholics."

Clearly, the church's inflexibility on the question of birth control has disunited theologians and greatly disturbed sincere Catholics. The continuing dissension over the use of any sort of contraceptive even prompted John Paul to exhort theologians all to speak "the same language." Yet, contrary to the pope's claim that the church's position on contraception was "written by the creative hand of God," the Italian newspaper *La Repubblica* observes that "no verse from the Gospels or the Old Testament is cited to validate the doctrine."

Nowhere does the Bible discuss the use of contraceptives or birth control in marriage, nor does it say that Christians are obliged to produce children. God's Word leaves the question of family planning to the conscience of each Christian couple. By imposing its ruling about birth control, the Catholic Church has gone "beyond the things that are written."—*1 Corinthians* 4:6.

Questions From Readers

■ Is it compatible with Bible principles for a Christian married couple to use birth control pills?

The Scriptures do not clearly say that Christian couples are obliged to have children or, if they do, how many. Each couple should privately and responsibly determine whether to try to regulate the size of their family. If they agree to practice birth control, their choice of contraceptives is also a personal matter. However, they ought to consider—in accord with their understanding of the Bible and their conscience—whether using a certain method would show respect for the sanctity of life.

The Bible indicates that a person's life begins at conception; the Life-Giver sees the life that has been conceived, "even the embryo" that will thereafter develop in the womb. (Psalm 139:16; Exodus 21:22, 23*; Jeremiah 1:5) Hence, no effort should be made to end a conceived life. To do so would be abortion.

Birth control pills are widely used around the world. How do they prevent childbirth? There are two major types of pills—the *combination pill* and the *progestin-only pill* (minipill). Research has clarified their primary mechanisms for preventing births.

The combination pill contains the hormones estrogen and progestin. According to the U.S. Food and Drug Administration, "the primary mechanism" of the combination pill is "inhibition of ovulation." It seems that when taken consistently, this type of pill almost always prevents the release of an egg from the ovary. When no egg or ovum is released,

conception cannot occur in the Fallopian tubes. While this type of pill may also cause changes in "the endometrium [lining of the womb] (which reduce the likelihood of implantation)," this is considered a secondary mechanism.

In order to reduce side effects, combination pills containing lower doses of estrogen have been developed. Apparently, these low-dose combination pills allow more activity in the ovaries. Dr. Gabriel Bialy, chief of the Contraceptive Development Branch of the National Institutes of Health, says: "The preponderance of scientific evidence indicates that even with the low-estrogen pill, ovulation is blocked, not 100 percent, but most likely around 95 percent. But the mere fact that ovulation occurs is not tantamount to saying that fertilization has occurred."

If a woman misses taking the combination pill according to its designed schedule, there is an increased possibility that the secondary mechanism will play a role in preventing births. A study of women who missed two of the low-dose pills found that 36 percent had "escape" ovulations. The journal *Contraception* reports that in such cases the "effects of pills on the endometrium and cervical mucus may continue to provide . . . contraceptive protection."

What of the other type of pill—the progestin-only pill (minipill)? *Drug Evaluations* (1986) reports: "Inhibition of ovulation is not a prominent feature of contraception with progestin-only mini-pills. These agents cause formation of a thick cervical mucus that is relatively impenetrable to

sperm; they may increase tubal transport time and also cause endometrial involution [which would hinder the development of any fertilized ovum]."

Some researchers claim that with the progestin-only pill, "normal ovulation occurs in over 40% of users." So this pill frequently allows ovulation. The thickened mucus at the cervix may block passage of sperm and thus not permit conception; if not, the hostile environment that the pill creates in the womb might prevent the fertilized ovum from implanting and developing into a child.

It can be appreciated, then, that when used regularly for birth control, both main types of pills seem to prevent conceptions from occurring in most cases and thus are not abortive. However, since the progestin-only pill (minipill) more frequently permits ovulation, there is a greater possibility that it sometimes prevents a birth by interfering with the implantation in the womb of a conceived life that has begun. Scientific studies indicate that normally (with a womb unaffected by birth control pills) "sixty per cent of fertilized eggs are . . . lost before the first missed period." That this happens, though, is quite different from choosing to use a method of birth control that is more likely to impede implantation of a fertilized ovum.

Hence, there are definite moral aspects to consider if a couple discuss with a physician the matter of using birth control pills. Christians should resolve even private and personal questions so as to maintain a "perfectly clear conscience" before our God and Life-Giver.—Acts 23:1; Galatians 6:5.

* See *The Watchtower* of August 1, 1977, pages 478-80.

Jehovah Stirs Up the Spirit of His People

Lessons From the Scriptures: Zechariah 1:1-14:21

LATE in 538 B.C.E. or early in 537 B.C.E., Persian king Cyrus issued a decree that the Jews should return from Babylon to Jerusalem to "rebuild the house of Jehovah." (Ezra 1:3) By 520 B.C.E., however, the temple still had not been rebuilt. Hence, Jehovah raised up the prophet Zechariah to work along with Haggai in stirring up the spirit of the people.

Zechariah's inspired words reinvigorated faithful Jews by showing that Jehovah was supporting them and would bless their work. This Bible book enthuses us too because it contains Messianic prophecies, as well as other prophecies undergoing fulfillment in our time.* It also provides us with valuable lessons.

Jehovah Blesses His People

Jehovah is concerned about his people. After the Jews admit that God's disciplining of them was just, Zechariah has three visions that show His continuing concern for them. In the first, he sees horses with angelic riders. One angel is troubled that the nations that caused the Jews calamity are "having no disturbance." In the second, Jehovah determines to cast down the "four horns"—the governmental powers that dispersed his people. And the third vision vividly describes Jehovah's loving, protective care of Jerusalem.—1:1-2:13.

No one will be able to hinder God's faithful servants. In the fourth vision, Satan, the major resister of Jehovah's people, is roundly rebuked. (Compare Revelation 12:10.) In the fifth, Zechariah learns that God's people will do His will despite

* A verse-by-verse discussion of Zechariah's prophecy is found in the book *Paradise Restored to Mankind—By Theocracy!* published by the Watchtower Bible and Tract Society of New York, Inc.

mountainous obstacles. How? "Not by a military force, nor by power, but by my spirit,' Jehovah of armies has said."—3:1-4:14.

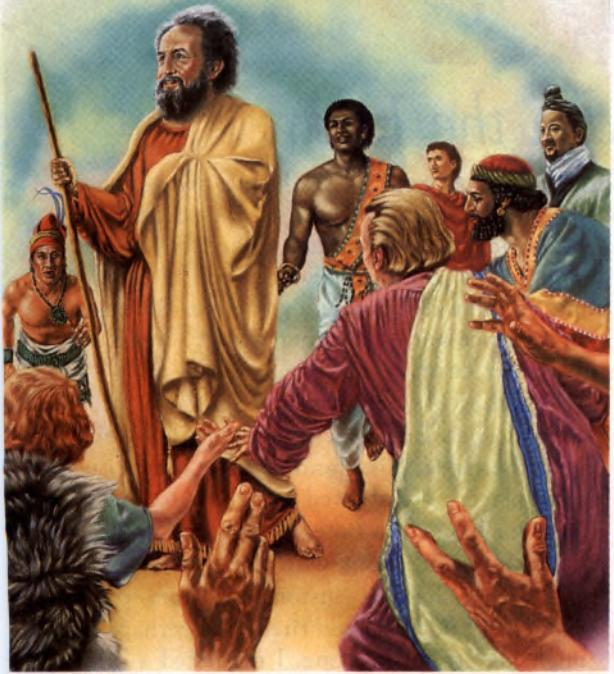
God's servants "hate what is bad." (Psalm 97:10, 11) In the sixth vision, God pronounces a curse on evildoers who have thus far gone unpunished. And in the seventh, a representation of wickedness is carried off to "the land of Shinar," the location of false Babylonish religion. A good place for it! Evil does not belong among Jehovah's people, who hate it. Zechariah next sees four horse-drawn chariots—angelic spirit forces commissioned to protect God's servants on earth.—5:1-6:8.

Prophetic Foregleams

The fulfillment of Jehovah's prophetic word is thrilling and faith strengthening. How true this is of Zechariah's prophetic foregleams for our day! Using silver and gold contributed by exiled Jews, he is to make a grand crown for High Priest Joshua. Moreover, "those who are far away [in Babylon] will come and actually build in the temple of Jehovah," even as many left Babylon the Great to help in temple work after 1919. Correction of wrong ideas about fasting led to a description of the coming joyous condition of Jerusalem. It was foretold that 'ten men out of all nations' would join spiritual Jews in true worship. (Galatians 6:16; Revelation 7:4-10) "Shout in triumph, O daughter of Jerusalem," says Jehovah. Her king comes riding upon an ass and will "speak peace to the nations."—6:9-9:11.

God and the Shepherds

Overseers have a heavy responsibility and should serve with zeal. After promising to save his people, Jehovah expresses his anger against unfaithful shepherds. "Three shepherds" corrupt the flock to such an extent that God breaks off his covenant



As Zechariah foretold, people of all nations are now associating with spiritual Israel

with his people. Jerusalem will become "a burdensome stone." Any who attack her will "get severe scratches." But "the sheiks of Judah"—those having oversight among

God's chosen people—must be "like a fiery torch," outstandingly zealous.—9:12–12:14.

Jehovah hates counterfeits. In God's congregation, any who persist in 'speaking falsehood' are 'pierced through,' being rejected as apostates. "Two parts" in the land will be cut off, while the third part will be refined through fire. Parallel to this, the great majority of those claiming to be Christian—those of Christendom—have been cut off by Jehovah. From 1919 onward, only a small minority of faithful, anointed Christians have called upon Jehovah's name and submitted to his refining process.—13:1-9.

Jehovah's people can trust in his protection. When foes try to destroy true worshipers, God will protect his people and wipe out Satan's crowd. The splitting of the Mount of Olives results in a symbolic valley in which anointed ones experience protection under Jehovah's universal Kingdom and his Son's Messianic government. There will be light for God's faithful servants and darkness for the nations. Mankind must choose: Either worship Jehovah with his people or suffer eternal destruction.—14:1-21.

BIBLE TEXTS EXAMINED

o 1:3—Though the Jews returned from Babylon in 537 B.C.E., they were also urged to return to God in whole-souled obedience and worship. They would give visible evidence of this return by engaging in rebuilding work until the temple was completed.

o 2:1-5—Likely, the young man was measuring Jerusalem so as to build a protective wall around it. But God's angel indicated that the city's growth was not to be limited by a wall. No human could prevent Jerusalem's continued growth. Jehovah would be its protection, even as he today protects the anointed remnant who will be part of the heavenly New Jerusalem.—Revelation 21:2.

o 6:11-15—The crowning of High Priest Joshua did not make him a priest-king, for he was not in David's kingly line. Rather, it made Joshua a prophetic figure of the Messiah, in whom the prophecy concerning "Sprout" is fully realized. (Zechariah 3:8; Jeremiah 23:5) Joshua helped to bring to completion the work of rebuilding the temple at Jerusalem. The heavenly Priest-King, Jesus Christ, brings work on the spiritual temple to a completion.

o 11:4-11—Sheeplike people were "the flock meant for the killing" in that governmental shepherds were exploiting them. With one staff called "Pleasantness" and the other "Union," Zechariah acted like a shepherd carrying a staff to guide the flock and a rod to ward off beasts. (Psalm 23:4) He foreshadowed Jesus, who was sent to be a spiritual shepherd but was rejected by the Jews. As Zechariah broke the staff Pleasantness, God quit dealing pleasantly with the Jews, breaking his covenant with them. And as Zechariah broke the staff Union, God's canceling of the Law covenant with Israel left the Jews without a theocratic bond of union. Their religious disunity worked out disastrously for them with the destruction of Jerusalem by the Romans in 70 C.E.

o 12:11—"The wailing of Hadadrimmon" may refer to mourning over the death of King Josiah of Judah. Hadadrimmon evidently was a site in the valley of Megiddo, where he was killed in battle with Pharaoh Necho. Josiah's death was bemoaned, Jeremiah chanting and singers mentioning the king in dirges.—2 Chronicles 35:20-25.

They Reach the Heart

A mother from Virginia, U.S.A. writes: "We have a five-year-old son, Keith. At this stage in his young life, he is not particularly religiously minded. This is not to say he is not a good boy. He is very loving and kind and listens to his conscience. But he usually shrugs off most attempts at Bible discussions or changes the topic quickly. So we pray for patience and seek other ways to inculcate spiritual truths into his tender heart.

My Book of Bible Stories

"The boy has now developed an avid interest in stories. Enter the *Bible Stories* book and next the tapes. His grandma gave him a cassette player. We showed him how to use it. Now for hours at a time, he sits with book in hand, following along with the tapes.

"Bedtime here is customarily story time. Tonight I said I was too tired, but perhaps he might like to tell me one. I requested a Bible story. Imagine my delight when he proceeded to tell me about Job, then David and Goliath, then Ruth and Naomi. When he came to the part where Ruth comes to love Jehovah very much, he giggled and said, 'That's my favorite part!'

"An added blessing came when I realized he also imitates intonation, punctuation, and is practicing better diction! And he quotes these stories word for word! Thank you, thank you, thank you!"

