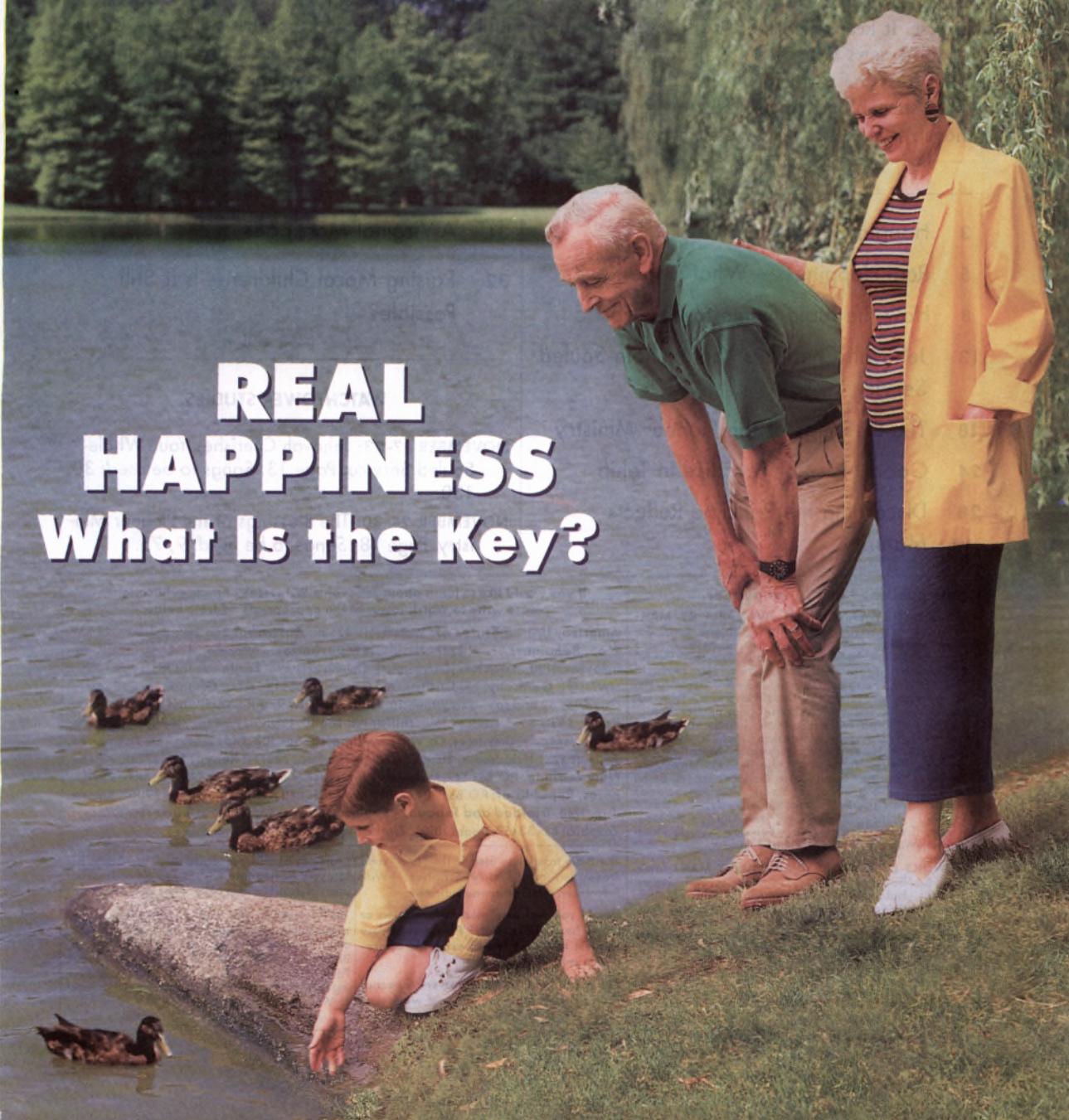


OCTOBER 15, 1997

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

REAL HAPPINESS What Is the Key?





THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

October 15, 1997

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THE PURPOSE OF *THE WATCHTOWER* is to exalt Jehovah God as Sovereign Lord of the universe. It keeps watch on world events as these 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 God's 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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HAPPINESS So Elusive

ANGER, anxiety, and depression have long been the subject of scientific investigation. In recent years, however, leading scientists have been focusing their research on a positive and desirable human experience—happiness.

What might make people happier? If they were younger, richer, healthier, taller, or thinner? What is the key to genuine happiness? Most people find it difficult, if not impossible, to answer that question. Considering the widespread failure to find happiness, perhaps some would find it much easier to answer what is *not* the key to happiness.

For a long time, leading psychologists recommended a self-oriented philosophy as the key to happiness. They encouraged unhappy people to focus exclusively on satisfying their individual needs. Catchy phrases such as "be yourself," "get in touch with yourself," and "discover yourself" have been

used in psychotherapy. Yet, some of the very experts who promoted this mentality now agree that such an individualistic attitude does not bring lasting happiness. Egoism will inevitably bring pain and unhappiness. Selfishness is not the key to happiness.

The Key to Unhappiness

Those who look to find happiness in the pursuit of pleasure are looking in the wrong place. Consider the example of wise King Solomon of ancient Israel. In the Bible book of Ecclesiastes, he explains: "Anything that my eyes asked for I did not keep away from them. I did not hold back my heart from any sort of rejoicing, for my heart was joyful because of all my hard work, and this came to be my portion from all my hard work." (Ecclesiastes 2:10) Solomon built houses for himself, planted vineyards, and made gardens, parks, and pools of water for himself. (Ecclesiastes 2:4-6) He

once asked: "Who eats and who drinks better than I do?" (Ecclesiastes 2:25) He was entertained by the best singers and musicians, and he enjoyed the companionship of the most beautiful women of the land.—Ecclesiastes 2:8.

The point is, Solomon did not hold back when it came to pleasurable activities. What conclusion did he reach after having abundant pleasures in life? He said: "I, even I, turned toward all the works of mine that my hands had done and toward the hard work that I had worked hard to accomplish, and, look! everything was vanity and a striving after wind, and there was nothing of advantage under the sun."—Ecclesiastes 2:11.

The findings of the wise king remain accurate to this day. Take for instance a wealthy country like the United States. During the last 30 years, Americans have virtually doubled the number of their material possessions, such as automobiles and televisions. Yet, according to mental-health experts, Americans are not any happier. According to one source, "over the same period, depression rates have soared. Teen suicide has tripled. Divorce rates have doubled." Researchers have recently reached similar conclusions after studying the correlation between money and happiness among the populations of some 50 different countries. Simply put, you cannot buy happiness.

On the contrary, the pursuit of riches could properly be called the key to unhappiness. The apostle Paul warned: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and

have stabbed themselves all over with many pains."—1 Timothy 6:9, 10.

Neither riches, health, youth, beauty, power, nor any combination of these can guarantee lasting happiness. Why not? Because we do not have the power to prevent bad things from happening. King Solomon aptly noted: "Man also does not know his time. Just like fishes that are being taken in an evil net, and like birds that are being taken in a trap, so the sons of men themselves are being ensnared at a calamitous time, when it falls upon them suddenly."—Ecclesiastes 9:12.

An Elusive Goal

No amount of scientific research can come up with a man-made formula or strategy for happiness. Solomon also said: "I returned to see under the sun that the swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor; because time and unforeseen occurrence befall them all."—Ecclesiastes 9:11.

Many who agree with the above words have concluded that expecting a truly happy life is unrealistic. One prominent educator stated that "happiness is an imaginary condition." Others believe that the key to happiness is a mysterious secret, that the ability to unravel the secret may be restricted to a few intellectually gifted mystics.

Still, in their search for happiness, people continue to experiment with various lifestyles. Despite the failure of their predecessors, many today still pursue riches, power, health, or pleasure as the cure for their unhappiness. The quest goes on because deep inside, most people believe that lasting happiness is not merely an imaginary condition. They hope that happiness is not an elusive dream. You might then ask, 'How can I find it?' *ad "Happiness is an imaginary condition."*

REAL HAPPINESS

What Is the Key?

HUMANS were meant to be happy. Why can we be sure of that? Well, consider man's beginning.

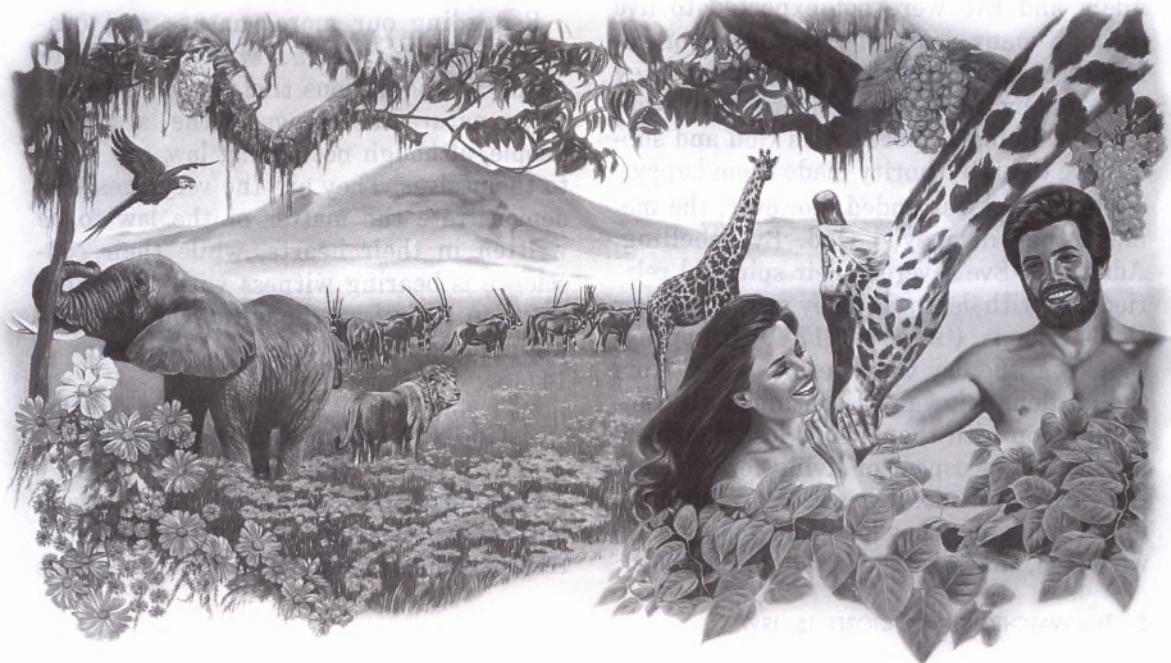
Jehovah God created the first human couple with the ability to enjoy happiness. Adam and Eve were placed in a paradise, a garden of pleasure called Eden. The Creator provided them with all the necessary physical things of life. The garden had "every tree desirable to one's sight and good for food." (Genesis 2:9) Adam and Eve were healthy, strong, and beautiful—they were perfect and truly happy.

What, though, was the key to their happiness? Was it their paradisaic home or perhaps their physical perfection? These gifts from God did contribute to their enjoyment of life. But their happiness was not contingent on such tangible things. The garden of

Eden was more than a beautiful park. It was a sanctuary, a place to worship God. The key to their eternal happiness was their ability to establish and maintain a loving relationship with the Creator. To be happy, they first had to be spiritual.—Compare Matthew 5:3.

Spirituality Leads to Happiness

Adam initially had a spiritual relationship with God. It was a loving, tender relationship like that of a son with a father. (Luke 3:38) In the garden of Eden, Adam and Eve had ideal circumstances that allowed them to satisfy their desire to render worship. Through their willing, loving obedience to Jehovah, they would bring honor and glory to God far beyond that which the animal creation could bring. They could



STEPS TOWARD HAPPINESS

1. Appreciate and cultivate spirituality. Jesus said: "*Happy are those hearing the word of God and keeping it!*"—Luke 11:28.
2. Recognize that God's approval is more important than wealth or luxuries. Paul wrote: "*To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. . . . Having sustenance and covering, we shall be content with these things.*"—1 Timothy 6:6-8.
3. Strive to cultivate and respond to a Bible-trained conscience.—Romans 2:14, 15.
4. Resolve to obey Jehovah God, thus qualifying to be one of his people. David of old wrote: "*Happy is the people whose God is Jehovah!*"—Psalm 144:15.

intelligently praise God for his wonderful qualities and could support his sovereignty. They could also continue to receive Jehovah's loving and tender care.

This communion with the Creator and obedience to his laws brought genuine happiness to our first parents. (Luke 11:28) Adam and Eve were not expected to live through many years of trial and error before discovering the key to happiness. They were happy from the moment they were created. Being at peace with God and submissive to his authority made them happy.

That happiness ended, however, the moment they disobeyed God. By rebelling, Adam and Eve severed their spiritual relationship with Jehovah. They were no longer God's friends. (Genesis 3:17-19) It appears that from the day they were expelled from the garden, Jehovah discontinued all communication with them. They lost their perfection, the prospect of living forever, and their garden home. (Genesis 3:23) But more important, since they lost their relationship with God, they lost the key to happiness.

Our Ability to Choose

Before dying, Adam and Eve passed on to their offspring their human characteristics, their innate conscience, and the capacity for spirituality. The human family was not downgraded to the level of the animals. We can become reconciled to the Creator. (2 Corinthians 5:18) As intelligent creatures, humans continue to have the power to choose whether to obey God or not. This was illustrated many centuries later when Jehovah gave the newly formed nation of Israel the choice of life or death. Through his spokesman Moses, God said: "I do put before you today life and good, and death and bad."—Deuteronomy 30:15-18.

Even now, thousands of years after the original Paradise was lost, we humans are still capable of making the right choice. We have a functioning conscience and a basic capacity for obeying God's laws. The Bible speaks of "the man we are inside" and the man "within." (2 Corinthians 4:16; Romans 7:22) These expressions relate to the inborn potential we all have to reflect God's personality, to think his thoughts, to be spiritual.

Regarding our moral nature and conscience, the apostle Paul wrote: "Whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Romans 2:14, 15.

Godly Wisdom and Obedience —The Key

One might ask though, 'If we all have a natural inclination to worship God and, as a result, to enjoy genuine happiness, why is

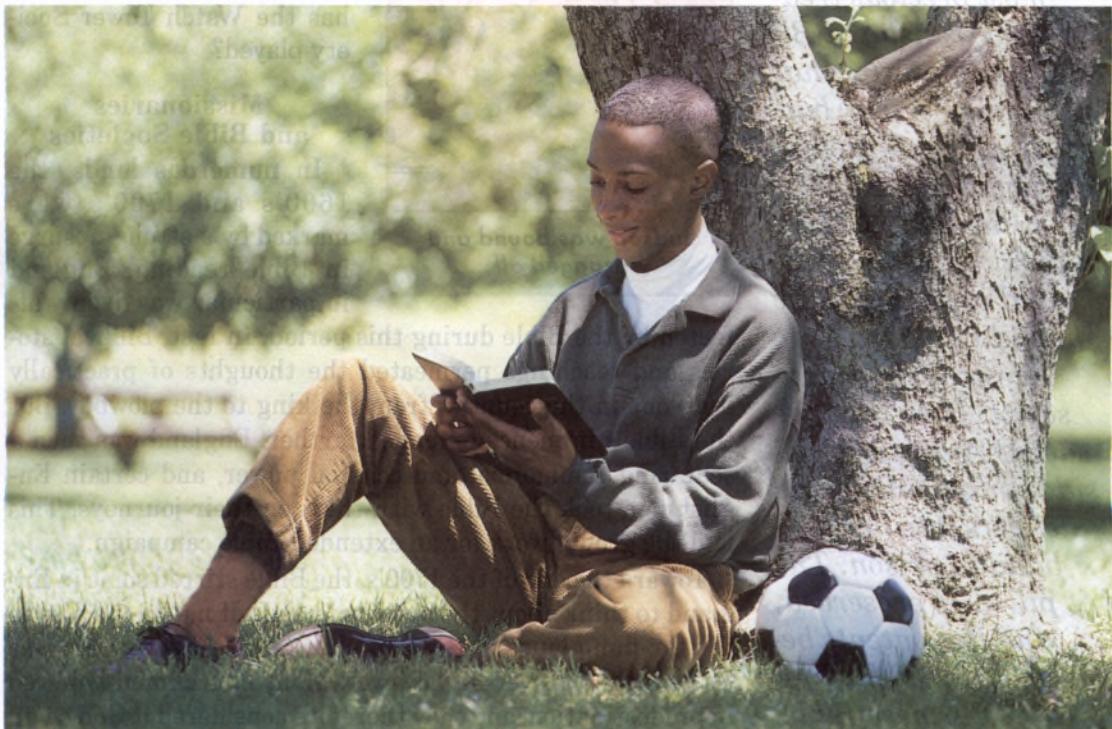
unhappiness so widespread?" It is because in order to be happy, each one of us must develop spiritually. Although originally created in the image of God, man has become alienated from his Creator. (Ephesians 4:17, 18) Hence, each one of us must take definite steps to establish and maintain a spiritual relationship with God. Such a relationship will not develop automatically.

Jesus outlined two important principles in the developing of spirituality. One is to acquire accurate knowledge of God, and the other is to submit obediently to his will. (John 17:3) Quoting the Word of God, Jesus said: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'" (Matthew

4:4) On another occasion, Jesus stated: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) We do not have to spend many decades in a trial-and-error search for happiness. Experience is not the key to happiness. Rather, only godly wisdom and obedience to our Creator can lead to true joy in life.—Psalm 19:7, 8; Ecclesiastes 12:13.

Clearly, the happiness that comes through exercising godly wisdom and having a fine standing before God is not beyond our reach. (Acts 17:26, 27) The knowledge of Jehovah and his purpose is available to everyone. With billions of copies in many languages, the Bible continues to be the world's most widely distributed book. The Bible can help you to become God's friend and enjoy genuine happiness, for the Scriptures tell us that "happy is the people whose God is Jehovah!" —Psalm 144:15.

"Happy are those conscious of their spiritual need."—Matthew 5:3





HOW THE BIBLE CAME TO US



PART THREE

From the book *Judson the Hero of Burma*, by Jesse Page

BURMA, 1824—*The king's officers have just ransacked Adoniram and Ann Judson's missionary home, taking everything they thought valuable. But they have missed the most precious treasure—a translated Bible manuscript that Ann had secretly buried under the house. Adoniram, the translator, lies chained in a mosquito-infested jail, accused of spying. Now humidity threatens to destroy the manuscript. How can it be saved? Ann sews it inside a hard pillow and delivers it to her husband in prison. The pillow is preserved, and its contents become part of the first Burmese Bible.*



Judson was bound and dragged off

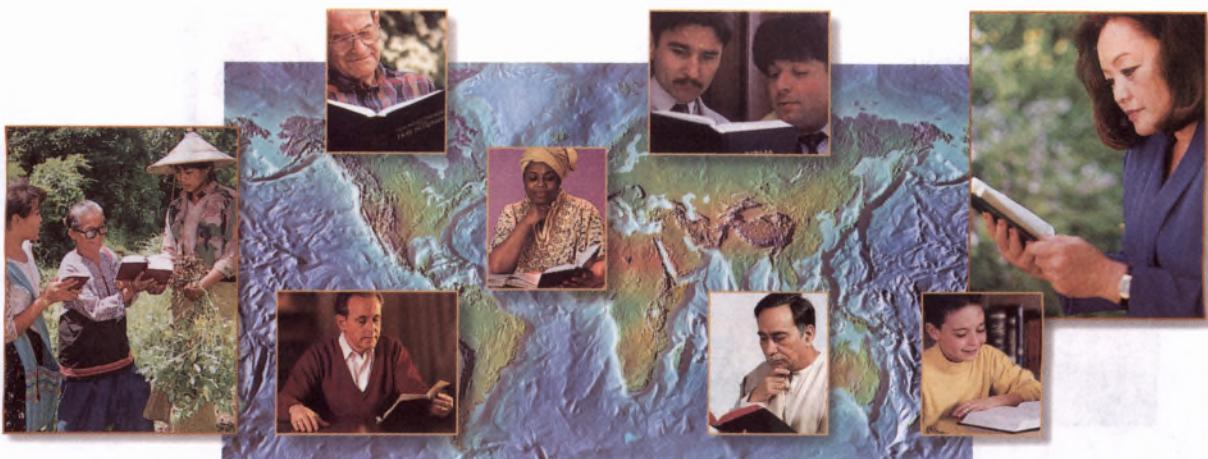
The Bible has had many such adventures down through history. In previous issues, we considered the translation and distribution of the Bible from its completion up to the early 1600's. How has the Bible fared from then to the present? Would it ever be accessible to all people? What role has the Watch Tower Society played?

Missionaries and Bible Societies

In numerous lands, the 1600's and 1700's were marked by a strong upsurge in Bible reading. England in particular was deeply af-

fected by the Bible during this period. In fact, Biblical stories and teachings permeated the thoughts of practically everyone in the country, from the king to the plowboy. But the Bible's influence extended farther. England was then a seafaring commercial and colonial power, and certain Englishmen took the Bible with them on their journeys. This laid the groundwork for an extended Bible campaign.

Toward the end of the 1700's, the Bible stirred some in England to think about the spiritual needs of native peoples in the far-flung lands of the British Empire. This concern was by no means universal, however. Many churchmen believed in predestination, and they therefore considered it God's will



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that some people not be saved. When would-be missionary William Carey gave an impassioned speech to rally support for a mission to India, someone called out in rebuke: "Sit down, young man; when God wishes to convert the heathen, He will do it without your help!" Nevertheless, Carey sailed for India in 1793. Astonishingly, he eventually translated the entire Bible or parts of it into 35 Indian languages.

The missionaries realized that their most basic tool was the Bible in the local language. Yet, who would provide Bibles? Interestingly, a movement that would spread Bibles around the world was unknowingly sparked by a 16-year-old Welsh girl, Mary Jones. In 1800, Mary walked barefoot for 25 miles to buy a Welsh Bible from a clergyman. She had saved her money for six years, and when Mary learned that the Bibles had all been sold, she sobbed, crestfallen. Deeply moved, the clergyman gave Mary one of his own Bibles.

Thereafter, the clergyman reflected on the many others who needed Bibles, and he discussed the problem with friends in London. The result was the formation, in 1804, of the British and Foreign Bible Society. Its premise was simple: To provide people with affordable Bibles in their own language, printed "without note or comment." By eliminating commentaries in the margins, the Society's founders hoped to avoid doctrinal controversy. Several times, though, the Bible Society would be divided over the Apocrypha, baptism by immersion, and the Trinity doctrine.

Initial enthusiasm spread quickly, and by 1813 associate societies had been formed in Germany, the Netherlands, Denmark, and Russia. In time, Bible societies in other countries were added. When the early Bible soci-

ties formulated their goals, they thought that most of the world used only a few major tongues. They never dreamed that there were thousands! Relatively few translators knew Hebrew and Greek so as to translate directly into a vernacular language. Therefore, when the British and Foreign Bible Society sponsored translations, the translators very often based their work on the English-language *King James Version*.

The Trials of One Translator

Much of the Bible consists of narratives and illustrations based on everyday experiences. This makes it easier to translate than if it were written in the abstract terms of philosophy. Predictably, however, the missionaries' early efforts sometimes produced confusing or humorous renderings. One translation, for example,



Tischendorf
rescued a valuable
manuscript at this
monastery at the
base of Mount Sinai

gave people in a certain part of India the idea that God is a bluish-colored being. The word used for "heavenly" in the expression "heavenly Father" meant "having the color of the sky"—the literal heavens!

Regarding a translator's obstacles, Adoniram Judson wrote in 1819: 'When we take up a language spoken by a people on the other side of the earth, whose codes of expression are consequently all new, and the letters and words all totally destitute of the least resemblance to any language we have ever met with; when we have no dictionary or interpreter and must get something of the language before we can avail ourselves of a native teacher—that means work!' And the work of translators like Judson greatly increased the Bible's availability.—See chart on page 12.

Ann Judson helped her husband with the difficult task of translating. But the Judsons faced more than just academic trials. When the king's officers dragged Adoniram off to jail, Ann was expecting a baby. Courageously, for 21 months she petitioned hostile officials on her husband's behalf. That ordeal along with illness exacted a toll from her. Not long after Adoniram was released, his brave Ann and their little daughter died of fever. Adoniram was heartbroken. Still, he looked to God for strength and went on translating, completing the Burmese Bible

in 1835. Meanwhile, other insidious challenges to the Bible were developing.

Controversy Surrounds the Bible

The 1800's saw great social and political controversy, with the Bible sometimes playing a central role. For instance, although the Russian Bible Society began with the patronage of the czar and the Russian Orthodox Church, in time they dissolved and banned the Society. (Thousands of Bibles had already been burned about a year earlier by opposers of that Society.) The Orthodox clergy now zealously sought to end what the early Christians had so enthusiastically begun—universal circulation of the Bible. Orthodox leaders in the 19th century insisted that the Bible threatened the authority of both Church and State. Ironically, the emerging political revolutionary movement came to regard the Bible, not as a threat to the authorities, but, rather, as a weapon of Church and State for keeping the masses in submission. The Bible was under assault from both sides!

The ensuing years also witnessed increasing "intellectual" attacks on the Bible. In 1831, Charles Darwin set sail on the expedition that led to his theory of evolution. In 1848, Marx and Engels issued the *Communist Manifesto*, portraying Christianity as a tool of oppression. Also during this period,

higher critics questioned the authenticity of the Scriptures and the historical reality of Bible characters—even of Jesus himself! But some thinking people recognized the fallacy of theories that rejected God and the Bible, and they sought scholarly ways of confirming the Bible's reliability. One of these was Konstantin von Tischendorf, a gifted German linguist.

Discoveries Help Establish the Bible Text

Tischendorf traveled through the Middle East in search of ancient Bible manuscripts, hoping to establish the original text of the Bible beyond doubt. In 1859, the same year Darwin published *The Origin of Species*, Tischendorf found what was the oldest known complete copy of the Christian Greek Scriptures in a monastery at the base of Mount Sinai. It is known as the Codex Sinaiticus and was probably produced about 50 years before Jerome completed the Latin *Vulgate*. Though the propriety of his removing the codex from the monastery is still debated, Tischendorf published it, thus making it accessible to scholars.*

Because Sinaiticus was among the oldest original-language manuscripts, it not only revealed that the Greek Scriptures had remained essentially unchanged but also helped scholars to uncover errors that had crept into later manuscripts. For example, the reference to Jesus at 1 Timothy 3:16 in Sinaiticus reads: "He was made manifest in the flesh." In place of "he," the majority of then-known manuscripts showed an abbreviation for "God," made by a small alteration of the Greek word for "he." However, Sinaiticus was made many years before any Greek manuscript reading "God." Thus, it revealed that there had been a later corrup-

tion of the text, evidently introduced to support the Trinity doctrine.

Since Tischendorf's time, more manuscripts have come to light. Today, the total of known manuscripts of the Hebrew Scriptures is about 6,000, and of the Greek Scriptures, over 13,000. Comparative study of these has resulted in an original-language text that can be trusted confidently. As scholar F. F. Bruce put it: "Variant readings . . . affect no material question of historic fact or of Christian faith and practice." While Bible translation into many more languages continued, how could this increased knowledge benefit people?

The Watch Tower Society and the Bible

In 1881 a small but earnest band of Bible teachers and students formed what later became the Watch Tower Bible and Tract Society. At first, they distributed Bibles produced by other Bible societies, including Tischendorf's Greek Scriptures. By 1890, however, they had entered directly into Bible publishing, sponsoring the first of a number of Bible editions. In 1926 the Society began printing the Bible on its own presses. But the need for an updated translation of the Bible was becoming more evident. Could the knowledge gained through the discoveries and scholarship of the preceding century be incorporated in an understandable, affordable Bible? With this objective, associates of the Society set out in 1946 to produce a fresh translation of the Scriptures.

One Translation, Many Languages

A translation committee of experienced anointed Christians was organized to produce the *New World Translation of the Holy Scriptures* in English. It was published in six volumes, released from 1950 to 1960, beginning with the Christian Greek

* See "Rescuing the Codex Sinaiticus" in *The Watchtower* of October 15, 1988.

Scriptures. Since 1963 it has been translated into an additional 27 languages, with more in progress. The goals for other languages have been the same as for English. First, the translation should be accurate, as near to the original thoughts as possible. The meaning must not be bent to conform to a particular doctrinal understanding. Second, consistency should be maintained, the translation holding to one rendering for each major word as far as the context reasonably permits. Such an approach helps readers to see how Bible writers used specific words. Third, the translation should be as literal as possible without obscuring the meaning. Literalness gives the reader closer access to the flavor of the original languages and the associated thought processes. And fourth, it should be easy for the common people to read and understand.

The rather literal style of the English *New World Translation* facilitates translating it into other languages. For this purpose the Society's translation teams presently use advanced computerized tools to speed up their work and to make it more accurate. This system helps translators to compile lists of vernacular equivalents for each major word. It also enables them to study the English renderings of each Hebrew and Greek word in the Bible.

Translating from the English, rather than working directly from the Hebrew and Greek, offers important advantages. Besides shortening translation time, it makes possible greater unity of expression in all languages. Why? Because it is much easier to

translate precisely from one modern language into another than to translate from an ancient language into various modern ones. After all, translators can consult with native speakers of modern languages but not of languages spoken thousands of years ago.

Good News for All Nations

Much more could be written about the determined men and women who have helped to make the Bible by far the most widely accessible book on earth. Over the centuries, at least *four billion* Bibles and portions of the Bible have been printed in more than *two thousand* languages, spoken by well over 90 percent of the world's population!

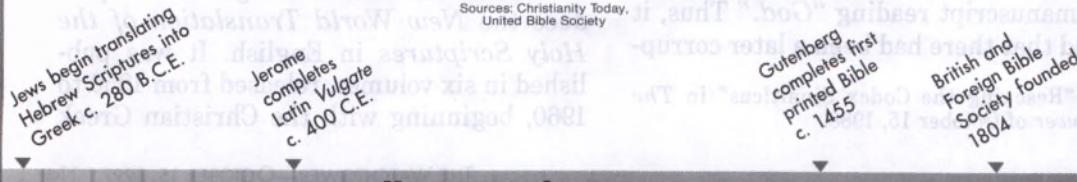
The Bible foretold a worldwide proclamation of God's Kingdom in our day. To this end, Jehovah God himself has clearly taken a hand in making the Bible now almost universally available. (Matthew 13:47, 48; 24:14) Fearless Bible translators and publishers of the past risked everything to give us God's Word—the only source of spiritual light in a morally darkened world. May their example move you to read, live by, and share that Word with the same conviction they displayed. Yes, every day, take full advantage of the reliable Bible in your hands!

—Isaiah 40:6-8.



GROWTH IN BIBLE TRANSLATION

Sources: Christianity Today,
United Bible Society



JEHOVAH CHERISHES YOUR WHOLE-SOULED SERVICE

"Whatever you are doing, work at it whole-souled as to Jehovah, and not to men."—COLOSSIANS 3:23.

SERVING Jehovah is the greatest privilege that we could possibly have. With good reason, this journal has long encouraged Christians to involve themselves in the ministry, even serving “more fully” whenever possible. (1 Thessalonians 4:1) We are, however, not always able to do all that our heart yearns to do in serving God. “My circumstances are such that I need to be working full-time,” explains a single sister who was baptized nearly 40 years ago. “My reason for working is, not to acquire a fabulous wardrobe or to take vacation cruises, but to cover necessities, including medical and dental expenses. I feel as if I’m giving Jehovah what is left over.”

² Love for God moves us to want to do as much as we can in the preaching work. But circumstances in life often limit what we can do. Caring for other Scriptural responsibilities, including family obligations, may consume much of our time and energy. (1 Timothy 5:4, 8) In these “critical times hard to deal with,” life is ever more challenging. (2 Timothy 3:1) When we are unable to do all that we would like to do in the ministry, our heart may afflict us to a degree. We may wonder whether God is pleased with our worship.

1, 2. (a) What is the greatest privilege we could possibly have? (b) Why may we at times be unable to do all that we would like to do in serving God?

The Beauty of Whole-Souled Service

³ At Psalm 103:14, the Bible warmly assures us that Jehovah “well knows the formation of us, remembering that we are dust.” More than anyone else, he understands our limitations. He does not require more than we can give. What does he expect? Something that everyone, regardless of his situation in life, can offer: “Whatever you are doing, work at it whole-souled as to Jehovah, and not to men.” (Colossians 3:23) Yes, Jehovah expects us—all of us—to serve him whole-souled.

⁴ What does it mean to serve Jehovah whole-souled? The Greek term rendered “whole-souled” literally means “from the soul.” The “soul” refers to the entire person, with all his physical and mental abilities. Serving whole-souled thus means giving of ourselves, using all our faculties and directing our energies to the fullest extent possible in God’s service. Put simply, it means doing all that our soul can do.—Mark 12:29, 30.

⁵ Does being whole-souled mean that we must all do the same amount in the ministry? That could hardly be possible, for circumstances and abilities differ from soul to soul. Consider the faithful apostles of

3. What does Jehovah expect from all of us?
4. What does it mean to serve Jehovah whole-souled?
5. How does the example of the apostles show that not all must do the same in the ministry?

Jesus. They were not all capable of doing the same amount. For instance, we know very little about some of the apostles, such as Simon the Cananaean and James the son of Alphaeus. Perhaps their activities as apostles were rather limited. (Matthew 10: 2-4) In contrast, Peter was able to accept many weighty responsibilities—why, Jesus even gave him “the keys of the kingdom”! (Matthew 16:19) Yet, Peter was not elevated above the others. When John received the vision of New Jerusalem in the Revelation (about 96 C.E.), he saw 12 foundation stones and on them inscribed “the twelve names of the twelve apostles.”* (Revelation 21:14) Jehovah valued the service of all the apostles, even though some evidently were able to do more than others.

⁶ Similarly, Jehovah does not demand the same amount of preaching from all of us. Jesus indicated this in the illustration of the sower, which likened the preaching work to sowing seeds. The seed fell on different types of soil, illustrating the different types of heart conditions manifested by those who hear the message. “As for the one sown upon the fine soil,” explained Jesus, “this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty.” (Matthew 13: 3-8, 18-23) What is this fruitage, and why is it produced in varying amounts?

⁷ Since the seed that is sown is “the word of the kingdom,” the bearing of fruitage

* Since Matthias replaced Judas as an apostle, his name—not Paul’s—would have appeared among those on the 12 foundation stones. Though Paul was an apostle, he was not one of the 12.

6. In Jesus’ illustration of the sower, what happens to the seed sown upon “the fine soil,” and what questions arise?

7. What is the fruitage of the seed sown, and why is it produced in varying amounts?

refers to spreading that word, speaking it out to others. (Matthew 13:19) The amount of fruitage produced varies—from thirtyfold to a hundredfold—because abilities and circumstances in life differ. A person with good health and physical stamina may be able to spend more time in preaching than can one whose strength is sapped by a chronic health condition or by advancing age. A young single person who is free from family responsibilities may be able to do more than can one who has to work full-time to provide for a family.—Compare Proverbs 20:29.

⁸ In God’s view, is the whole-souled person producing thirtyfold less devoted than the one producing a hundredfold? By no means! The amount of fruitage may vary, but Jehovah is pleased as long as the service rendered is the best that our soul can give. Remember, the different amounts of fruitage all stem from hearts that are “fine soil.” The Greek term (*ka-los*) rendered “fine” describes something that is “beautiful” and that “delights the heart, and gives pleasure to the eyes.” How comforting it is to know that when we do our best, our heart is beautiful in God’s eyes!

Not Compared With One Another

⁹ Our imperfect heart may judge things differently, however. It may compare our service with that of others. It may reason, ‘Others are doing so much more in the ministry than I am. How could Jehovah ever be pleased with my service?’—Compare 1 John 3:19, 20.

¹⁰ Jehovah’s thoughts and ways are much

8. How does Jehovah view those who give the best that their soul can give?

9, 10. (a) Our heart may lead us into what form of negative reasoning? (b) How does the illustration at 1 Corinthians 12:14-26 show that Jehovah does not compare us to others in what we do?



Mary gave her best, perfuming Jesus' body with "very expensive" oil

higher than our own. (Isaiah 55:9) We get some insight into the way Jehovah views our individual efforts from 1 Corinthians 12:14-26, where the congregation is likened to a body with many members—eyes, hands, feet, ears, and so forth. Consider, for a moment, the literal body. How ridiculous it would be to compare your eyes with your hands or your feet with your ears! Each member serves a different function, yet all the members are useful and are valued. Similarly, Jehovah cherishes your whole-souled service whether others are doing more or they are doing less.—Galatians 6:4.

¹¹ Because of limitations imposed by poor health, advancing age, or other circumstances, at times some of us may feel that we are “weaker” or “less honorable” ones. But that is not how Jehovah views matters. The Bible tells us: “The members of the body which seem to be weaker are necessary, and the parts . . . we think to be less honorable, these we surround with more

11, 12. (a) Why may some feel that they are “weaker” or “less honorable”? (b) How does Jehovah view our service?

abundant honor . . . Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack.” (1 Corinthians 12:22-24) So every individual can be dear to Jehovah. He treasures our service within the framework of our limitations. Does not your heart move you to want to do all you can in serving such an understanding and loving God?

¹² What matters to Jehovah, then, is not that you do as much as someone else does but that you do what you—your soul—personally can do. That Jehovah values our individual efforts was demonstrated in a very touching way by Jesus’ dealings with two very different women during the final days of his life on earth.

An Appreciative Woman’s “Very Expensive” Gift

¹³ On Friday evening, Nisan 8, Jesus arrived at Bethany, a small village on the eastern slope of the Mount of Olives, about two miles from Jerusalem. Jesus had dear

13. (a) What were the circumstances surrounding Mary’s putting perfumed oil on Jesus’ head and feet? (b) What was the material value of Mary’s oil?

friends in this town—Mary, Martha, and their brother, Lazarus. Jesus had been a guest in their home, perhaps frequently. But on Saturday evening, Jesus and his friends dined at the home of Simon, a former leper who possibly had been healed by Jesus. As Jesus was reclining at the table, Mary performed a humble gesture that demonstrated her deep love for the man who had resurrected her brother.

She broke open a flask containing perfumed oil, "very expensive." Expensive, indeed! It was worth 300 denarii, the equivalent of about a year's wages. She poured this fragrant oil on Jesus' head and on his feet. She even wiped his feet dry with her hair.—Mark 14:3; Luke 10:38-42; John 11:38-44; 12:1-3.

¹⁴ The disciples were indignant! 'Why this waste?' they asked. Judas, concealing his thieving motive behind a suggestion of charity for the needy, said: "Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people?" Mary remained silent. Jesus, however, told the disciples: "Let her alone. Why do you try to make trouble for her? She did a fine [a form of *ka-los'*] deed toward me. . . . She did what she could; she undertook beforehand to put perfumed oil on my body in view of the burial. Truly I say to you, Wherever the good news is preached in all the world, what

^{14.} (a) How did the disciples react to Mary's gesture? (b) How did Jesus come to Mary's defense?



The widow's coins—almost worthless in material value but priceless in Jehovah's eyes

this woman did shall also be told as a remembrance of her." How the warmth of Jesus' words must have calmed Mary's heart!—Mark 14:4-9; John 12:4-8.

¹⁵ Jesus was deeply moved by what Mary had done. In his estimation, she had performed a praiseworthy deed. It was not the material value of the gift that mattered to Jesus but the fact that "she did what she could." She embraced the opportunity and gave what she was able to give. Other translations have rendered these words, "She has done all she could," or, "She has done what was in her power to do." (*An American Translation; The Jerusalem Bible*) Mary's giving was whole-souled because she gave her best. That is what whole-souled service is all about.

A Widow's "Two Small Coins"

¹⁶ A couple of days later, on Nisan 11, Jesus spent a long day in the temple, where his authority was questioned and he fielded sticky questions about taxes, the resurrection, and other matters. He denounced the scribes and Pharisees for, among other things, "devouring the houses of the widows." (Mark 12:40) Then Jesus took a seat, evidently in the Court of the Women, where, according to Jewish tradition, there were 13 treasury chests. He sat for a while, carefully watching as the people dropped in their contributions. Many rich people came, some perhaps with an appearance of self-righteousness, even with ostentation. (Compare Matthew 6:2.) Jesus' gaze

15. Why was Jesus so moved by what Mary had done, and what do we thereby learn about whole-souled service?

16. (a) How did Jesus come to observe a poor widow's contribution? (b) How much were the widow's coins worth?

became fixed on one particular woman. Ordinary eyes may not have observed anything remarkable about her or her gift. But Jesus, who could know the hearts of others, knew that she was "a poor widow." He also knew the exact amount of her gift—"two small coins, which have very little value."*—Mark 12:41, 42.

¹⁷ Jesus called his disciples to him, for he wanted them to see firsthand the lesson he was about to teach. She "dropped in more than all those dropping money into the treasury chests," said Jesus. In his estimation she put in more than all the others combined. She gave "all of what she had"—her last bit of money. By doing so, she placed herself in Jehovah's caring hands. The person who was thus singled out as an example of giving to God is one whose gift was almost worthless in material value. In God's eyes, however, it was priceless!—Mark 12:43, 44; James 1:27.

Learning From Jehovah's View of Whole-Souled Service

¹⁸ From Jesus' dealings with these two women, we learn some heartwarming lessons about how Jehovah views whole-souled service. (John 5:19) Jesus did not compare the widow with Mary. He valued the widow's two coins no less than he did Mary's "very

* Each of these coins was a lepton, the smallest Jewish coin in circulation at that time. Two leptas were the equivalent of 1/64 of a day's wage. According to Matthew 10:29, for an assarion coin (the equivalent of eight leptas), a person could purchase two sparrows, which were among the cheapest birds used for food by the poor. So this widow was indeed poor, for she had only half the amount needed to buy a single sparrow, hardly enough for a single meal.

17. How did Jesus esteem the widow's contribution, and what do we thus learn about giving to God?

18. What do we learn from Jesus' dealings with the two women?

expensive" oil. Since each woman gave her best, in God's eyes their gifts were both of value. So if feelings of unworthiness well up within you because you are not able to do all that you want to do in serving God, do not despair. Jehovah is pleased to accept the best that you can give. Remember, Jehovah "sees what the heart is," so he is fully aware of the yearnings of your heart.—1 Samuel 16:7.

¹⁹ Jehovah's view of whole-souled service should influence the way we view and treat one another. How unloving it would be to criticize the efforts of others or to compare one person's service with that of another! Sadly, one Christian wrote: "At times some give the impression that either you're a pioneer or you're nothing. Those of us who struggle to keep going 'just' as regular Kingdom publishers need to feel appreciated too." Let us remember that we are not authorized to judge what constitutes whole-souled service for a fellow Christian. (Romans 14:10-12) Jehovah cherishes the

19. Why should we not be judgmental of what others are doing in serving God?

How Would You Answer?

- What does it mean to serve Jehovah whole-souled?
- How does the illustration at 1 Corinthians 12:14-26 show that Jehovah does not compare us to others?
- What do we learn about whole-souled giving from Jesus' comments about Mary's costly oil and the widow's two small coins?
- How should Jehovah's view of whole-souled service influence the way we view one another?

whole-souled service of each one of the millions of faithful Kingdom publishers, and so should we.

²⁰ What, though, if some appear to be doing less than they can in the ministry? A drop in a fellow believer's activity may well indicate to concerned elders that there is a need for help or encouragement. At the same time, we must not forget that for some, whole-souled service may more closely resemble the widow's small coins than Mary's costly oil. It is usually best to assume that our brothers and sisters love Jehovah

20. It is usually best to assume what about our fellow worshipers?

and that such love will move them to do as much—not as little—as they can. Surely no conscientious servant of Jehovah would choose to do less than he can in serving God! —1 Corinthians 13:4, 7.

²¹ However, for many of God's people, whole-souled service has meant pursuing an extremely rewarding career—the pioneer ministry. What blessings do they receive? And what about those of us who have not yet been able to pioneer—how can we show the pioneer spirit? These questions will be discussed in the next article.

21. What rewarding career are many pursuing, and what questions arise?

THE BLESSINGS OF THE PIONEER MINISTRY

"The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—PROVERBS 10:22.

CAN there be any greater joy than seeing someone with whom you study become an active praiser of Jehovah? It is exciting and faith-strengthening to see how powerful God's Word is in motivating people to make changes in their lives in order to please Jehovah." So wrote a pioneer from Canada who has been in the full-time ministry over 32 years. Regarding his pioneer ministry, he says: "I can't imagine doing any-

1, 2. (a) How did one pioneer express his feelings about the full-time ministry? (b) Why are pioneers in a position to experience more fully the joys of disciple making?

thing else. I certainly can't imagine anything that would bring the same joy."

² Do you agree that there is great joy in having a share in assisting someone on the way to life? Of course, pioneers are not the only ones who experience such joy. All of Jehovah's servants are under the commission to "make disciples of people," and they strive to do so. (Matthew 28:19) However, since pioneers are able to spend many hours in the field ministry, they are often in a position to experience the joys of disciple-making more fully. But pioneering has other rewards too. Speak with pioneers, and they will tell you that pioneer-

ing is a wonderful way to experience ‘the blessing of Jehovah that makes one rich.’—Proverbs 10:22.

³ Recently, pioneers from various parts of the world were asked to describe the blessings they have experienced in the full-time ministry. Let us consider what they had to say. Do not be discouraged, though, if your service is limited because of poor health, advancing age, or other circumstances. Remember, the important thing is to serve Jehovah whole-souled, in whatever capacity. Still, hearing comments of some pioneers may increase your interest in taking up this rewarding activity if at all possible.

Deep Feelings of Satisfaction and Joy

⁴ “There is more happiness in giving than there is in receiving,” said Jesus. (Acts 20:35) Yes, unselfish giving has its own rewards. (Proverbs 11:25) Especially is this true when it comes to sharing the good news with others. Really, what greater gift could we give a fellow human than to help him acquire the knowledge of God, which leads to everlasting life?—John 17:3.

⁵ Not surprisingly, those sharing in the ministry full-time often comment on the joy and deep sense of fulfillment they get from their ministry. “I know that no other work could have brought me the satisfaction that has come from sharing the truth with others,” says a 64-year-old pioneer from Britain. A widow from Zaire expressed what pioneering has meant to her: “The pioneer service was a real comfort to

3. What might stimulate us as we continue serving Jehovah?

4, 5. (a) Why is sharing the good news with others such a rewarding experience? (b) How do pioneers feel about sharing in the ministry full-time?

me after the loss of my dear husband. The more I go out in the service to help others, the less I feel the tragic loss. I put my faith in Jehovah’s promises and think mostly of how I can help the ones with whom I am studying to make changes in their lives. At the end of each day, my sleep is sweet, and my heart is full of joy.”

⁶ Some who have been pioneering for many decades have had the special joy of serving in remote areas, establishing congregations, which eventually grew into circuits. For example, in Abashiri, Hokkaido (Japan’s northernmost island), there is a sister who has been a pioneer for 33 years. She recalls that at her first circuit assembly—for all of Hokkaido—there were only 70 in attendance. And now? There are 12 circuits on that island, with a total of over 12,000 publishers. Imagine how her heart overflows with joy when she attends assemblies and conventions with the throngs of fellow Kingdom proclaimers on that island!

⁷ Other longtime pioneers have had the joy of seeing Bible students get baptized and then reach out for greater privileges of service. In Japan a sister who has served in nine different pioneer assignments since 1957 recalls placing an *Awake!* magazine with a young woman working in a bank. Within nine months the young woman was baptized. Later she married, and she and her husband became special pioneers. What a joy it was for the pioneer sister when, in her third assignment, her congregation was visited by its new circuit overseer and his wife—her former Bible student!

⁸ It is no wonder that those who have made a career of the pioneer ministry view

6. What special joy have some pioneers experienced?

7, 8. What joy have most longtime pioneers experienced?

it as "a priceless privilege to be treasured," as one pioneer of 22 years expressed it!

Evidence of Jehovah's Care

⁹ Jehovah, the Great Provider, promises to sustain his servants, caring for them spiritually and materially. Well could ancient King David say: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Psalm 37:25) Of course, this divine guarantee does not excuse us from the obligation to provide materially for our families, nor does it give us license to presume on the generosity of our Christian brothers. (1 Thessalonians 4:11, 12; 1 Timothy 5:8) Yet, when we willingly make sacrifices in our lives in order to serve Jehovah more fully, he will never abandon us.—Matthew 6:33.

¹⁰ Pioneers the world over know from experience that Jehovah provides for those who place themselves in his caring hands. Consider the case of a pioneer couple who moved to a small town where there was a greater need for Kingdom preachers. After a few months, secular work became scarce, and their savings were depleted. Then they received a car-insurance bill for \$81. "We had no way to pay it," explains the brother. "We prayed awfully hard that night." The next day, they received a card from a family who were themselves struggling financially. The family had received a tax refund, the card explained, and since it was more than they had anticipated, they wanted to share some of it with the pioneer couple. Enclosed was a check for \$81! "I will never forget that day—the hairs on

9. As the Great Provider, what does Jehovah promise his servants, and what does this mean for us?

10, 11. From experience, what do many pioneers know about Jehovah's ability to provide?

my neck stood straight up!" says the pioneer brother. "We so appreciated this family's generosity." Jehovah also appreciates such kindness, which is typical of the generous spirit he encourages in his servants. —Proverbs 19:17; Hebrews 13:16.

¹¹ Many pioneers can relate similar experiences. Ask them, and they will tell you that they have never been "left entirely." Looking back over 55 years in the full-time ministry, a 72-year-old pioneer says, "Jehovah has never let me down."—Hebrews 13:5, 6.

"An Excellent Way to Draw Closer to Jehovah"

¹² That Jehovah even asks us to proclaim the good news of his Kingdom affords us a privilege. He views us—imperfect humans though we are—as his "fellow workers" in this life-saving activity. (1 Corinthians 3:9; 1 Timothy 4:16) As we preach to others about God's Kingdom, as we proclaim an end to wickedness, as we explain to people his marvelous love in providing a ransom, as we open his living Word and teach its precious contents to honesthearted people, we are naturally drawn closer to our Creator, Jehovah.—Psalm 145:11; John 3:16; Hebrews 4:12.

¹³ Pioneers are able to spend much time each month in learning about and teaching about Jehovah. How do they feel that this affects their relationship with God? "Pioneering is an excellent way to draw closer to Jehovah," answers an elder in France who has been a pioneer for over ten years. Another pioneer in that country, who has spent 18 years in the full-

12. Why is the work of proclaiming the good news such a remarkable privilege?

13. What do some say about the effect of their pioneer ministry on their relationship with Jehovah?

time ministry, says: "The pioneer service allows us to 'taste and see that Jehovah is good,' day after day knitting an ever stronger relationship with our Creator." (Psalm 34:8) A sister in Britain who has been a pioneer for 30 years feels similarly. "Having to draw on Jehovah's spirit for guidance in my ministry brings me closer to him," she says. "I have really felt that Jehovah's spirit on many occasions directed me to a particular home at the right time."—Compare Acts 16:6-10.

¹⁴ Many pioneers find that using the Bible and Bible-based publications day after day to explain and teach Scriptural truths helps them to grow in knowledge of God's Word. An 85-year-old brother in Spain who has been a pioneer for 31 years explains: "Pioneering has helped me to acquire a deep knowledge of the Bible, a knowledge I have used to help many people to get to know Jehovah and his purposes." A sister from Britain who has been pioneering for 23 years says: "The full-time ministry has helped me cultivate a hearty appetite for spiritual food." Explaining to others the "reason for the hope in you" can strengthen your own convictions regarding the beliefs that you hold dear. (1 Peter 3:15) Says a pioneer from Australia: "Pioneering improves my faith as I express myself to others."

¹⁵ Clearly, these pioneer ministers are convinced that they have chosen a form of service that brings countless blessings from Jehovah. No wonder many have been willing to make adjustments in their lives, even sacrificing a secular career and mate-

14. How do pioneers benefit from using the Bible and Bible-based publications day after day to teach others?

15. What have many been willing to do in order to enter the pioneer ministry and remain in it, and why?

rial riches, to enter the pioneer ministry and remain in it!—Proverbs 28:20.

Does Your Heart Yearn to Do More?

¹⁶ After considering what pioneers say about the blessings of the pioneer ministry, perhaps you are wondering whether pioneering is practical for you. If so, why not talk to a pioneer who has made a success of the full-time ministry? You may also find it helpful to talk to one of the elders in the congregation, someone who knows you—your state of health, your limitations, and your family responsibilities. (Proverbs 15:22) The objective comments of others may help you to evaluate carefully whether pioneering is possible for you. (Compare Luke 14:28.) If you are able to pioneer, great indeed will be your blessings.—Malachi 3:10.

¹⁷ What, though, about the many faithful Kingdom publishers who are not in a position to pioneer, although they may long to do more in the ministry? Consider, for example, the feelings of one Christian sister who is struggling to raise her four children by herself. "I feel bad," she says, "because I used to be a regular pioneer, but now, because of my circumstances, I can't go out in field service as much as I used to." This sister dearly loves her children and wants to provide for them. At the same time, she yearns to do more in the preaching work. "I love the ministry," she explains. Similar feelings are shared by other devoted Christians whose love for God moves them to want to serve Jehovah 'with all their heart.'—Psalm 86:12.

¹⁸ Remember that what Jehovah expects

16, 17. (a) If you are wondering whether pioneering is possible for you, what might you do?
(b) How do some feel when unable to pioneer?

18. (a) What does Jehovah expect from us?
(b) Why should we not be discouraged if circumstances limit what we are able to do?

from us is whole-souled service. What this amounts to may vary considerably from soul to soul. Some are able to adjust their affairs in order to serve as regular pioneers. Many others enroll as auxiliary pioneers either occasionally or on a continuous basis, spending 60 hours each month in the ministry. The great majority of Jehovah's people, however, devote themselves to the preaching and teaching work whole-souled as congregation publishers. So if you truly are limited by poor health, advancing age, family responsibilities, or other circumstances, do not be discouraged. As long as you give of your best, your service is valuable in God's eyes, as is that of those who are in the full-time ministry!

All Can Demonstrate the Pioneer Spirit

¹⁹ Even though you may not be able to enroll as a pioneer, you can demonstrate the pioneer spirit. What is the pioneer spirit? The July 1988 issue of *Our Kingdom Ministry* stated: "It might be defined as having a positive attitude toward the command to preach and make disciples, being fully committed to showing love and con-

19. What is the pioneer spirit?

Do You Recall?

- Why does the full-time ministry bring feelings of satisfaction and joy?
- From experience, what do many pioneers know about Jehovah's ability to care for his servants?
- Pioneers feel that their ministry has what effects on their relationship with Jehovah?
- How can you demonstrate the pioneer spirit?

cern for people, being self-sacrificing, finding joy in following the Master closely, and taking pleasure in spiritual, not material, things." How can you display the pioneer spirit?

²⁰ If you are a parent with young children, you can wholeheartedly recommend to them a career as pioneers. Your positive attitude toward the ministry may impress upon them the need to make Jehovah's service the most important thing in their lives. You might invite pioneers and traveling overseers and their wives to your home so that your children can benefit from the examples of those who have found joy in the full-time ministry. (Compare Hebrews 13:7.) Even in religiously divided homes, believing parents, by word and by example, can help their children to make the full-time ministry a goal in life.—2 Timothy 1:5; 3:15.

²¹ In the congregation, we can all give wholehearted support to those who are able to pioneer. For example, can you go out of your way to work with a pioneer in the ministry, especially at times when the pioneer might otherwise be working alone? You may well find that there will be "an interchange of encouragement." (Romans 1:11, 12) If you are an elder, you can do even more to encourage the pioneers. When the body of elders meets, they should regularly consider the needs of the pioneers. When a pioneer is discouraged or is experiencing some difficulties, do not be too quick to recommend that he or she discontinue pioneering. While making such a recommendation may be necessary in some cases, do not forget that pioneering is a precious privi-

20. How can parents demonstrate the pioneer spirit?

21. (a) How can we all give support to those who are pioneering? (b) What can elders do to encourage the pioneers?



Pioneers get great joy from disciple making

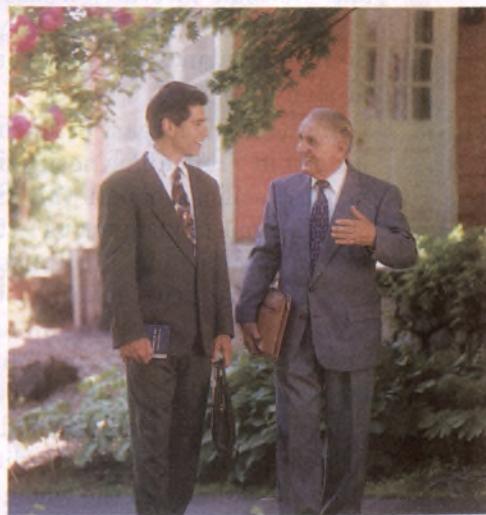
lege that the full-time servant may cherish deeply. A little encouragement and some practical counsel or assistance may be all that is needed. The Society's branch office in Spain writes: "When elders encourage pioneering, support the pioneers in the field ministry, and shepherd them regularly, pioneers have more joy, feel useful, and want to continue despite obstacles that may arise."

²² We are living in a critical period of human history. Jehovah has given us a life-saving work to accomplish. (Romans 10:13, 14) Whether we can share in this work full-time as pioneers or not, let us show the pioneer spirit. Let us have a sense of

22. In this critical period of human history, what should we be determined to do?



Your children can benefit from association with full-time Kingdom proclaimers



Elders can encourage pioneers in the field ministry

urgency and a spirit of self-sacrifice. Let us be determined to give Jehovah what he asks of us—whole-souled service. And let us remember that when we give all that we can give, whether it resembles the widow's small coins or Mary's costly oil, our service is whole-souled, and Jehovah cherishes our whole-souled service!



Good News of Paradise in TAHITI

TAHITI! The name seems to carry a certain exotic allure. It was made famous by such artists and writers as Paul Gauguin, Robert Louis Stevenson, and Herman Melville, whose portrayal of the tropical beauty and tranquillity of the South Sea Islands captured the imagination of many.

Tahiti is the largest of the more than 120 islands in French Polynesia, situated in the South Pacific. Though this South Sea island is almost synonymous with paradise in most people's minds, the people in Tahiti still need to hear about another paradise soon to come. (Luke 23:43) Jehovah's Witnesses, totaling 1,918 in Tahiti today, are busy telling the 220,000 people about the good news that God's Kingdom will soon usher in real paradisaic conditions not only in Tahiti but also in the whole earth.—Matthew 24:14; Revelation 21:3, 4.

For many years the preaching work in Tahiti was directed by the Watch Tower Society's branch office in Fiji, some 2,200 miles away. The vast distance involved made things difficult, and progress was slow. Thus, on April 1, 1975, a branch office was established in Tahiti, and that marked a turning point in the activity of true Chris-

tians in this territory. What led up to this development, and how did the preaching work get started in Tahiti?

A Small Beginning

The Kingdom good news was first heard in Tahiti in the 1930's, and many of the islanders, who have a healthy respect for the Bible, responded with great interest. However, as a result of a government ban and other restrictions, there were still no Witnesses on the island by the late 1950's. At that time, Agnès Schenck, a native of Tahiti living in the United States, decided to return to Tahiti with her husband and son. She explains how it all happened.

"At the 1957 district convention in Los Angeles, Brother Knorr [then president of the Watch Tower Society] explained that there was a great need for Kingdom publishers in Tahiti. I had been baptized for a year by then, and I exclaimed, 'So let us go to Tahiti!' Two families, the Neills and the Caranos, good friends of ours, overheard me. They told us they would love to come with us, but we did not have a lot of resources. My husband had been sick for a long time, and my son was very young. So it was hard for us to leave. Friends in the

neighboring congregations got wind of our goal, and they sent us funds and household items. Then in May 1958 we sailed for Tahiti with, among other things, 36 sheets!

"When we arrived in Tahiti, I felt completely lost because I had been gone from the island for 20 years. We started to preach, but we had to be careful because our Christian work was under ban. We had to hide the magazines, and we used only the Bible. At first we witnessed only to people who already had subscriptions to the *Watchtower* and *Awake!* magazines.

Clyde Neill and David Carano, along with their families, joined us after the international convention in New York City in 1958. We preached together and invited people to come to listen to talks given in the brothers' homes. Little by little things got organized, and we started a Bible study group with 15 people. After three months the Neills and the Caranos had to leave because their tourist visas expired. So the brothers decided that before their departure, they would baptize all the interested ones who qualified. I was privileged to be the translator for the first baptismal talk. On this occasion eight native islanders symbolized their dedication to Jehovah by baptism. Then the Neills and the Caranos went back to the United States.

The preaching work continued. We organized ourselves into small groups and called on the people in the evenings. Often discussions with interested ones lasted until midnight. At times even Protestant ministers joined in the discussions. By 1959 the first congregation was formed. Then,

to our great delight, in 1960 the government officially recognized the association of Jehovah's Witnesses. Those early years were filled with joy and spiritual high points. Jehovah really blessed our decision to move to where the need was greater." Sister Schenck is now 87 years old, and she is still serving Jehovah faithfully in her congregation.

The Work Moved Ahead

In 1969 two Witnesses from France, Jacques and Paulette Inaudi, were assigned to Tahiti as special pioneers. Jacques remembers: "When we arrived in Tahiti, there were only 124 publishers, one congregation in Papeete, and two special pioneers in Vairao, on the peninsula." The peninsula is joined to Tahiti by an isthmus. The "Peace on Earth" International Assembly was soon to be held. "That was my first experience in organizing a convention," Jacques continues. "We had to plan an English session for the visitors, set up an orchestra for the Kingdom songs, and rehearse two dramas. All this work was accomplished with only 126 publishers. I am sure that Jehovah did the biggest part of it." The attendance of 488 was a thrill for the islanders.

For many of them, it was the first time to meet fellow Witnesses from other lands.

Soon after, Jacques Inaudi was assigned as the traveling overseer. As he visited the various islands, he saw that there was much interest but few Kingdom publishers



From left to right: Alain Jamet, Mary-Ann Jamet, Agnès Schenck, Paulette Inaudi, and Jacques Inaudi

The Tahiti branch cares for the needs of French Polynesia

to cultivate it. "That is why I encouraged many families to move to these islands to serve where the need was greater," explains Jacques. "So little by little, the good news was spread to those archipelagoes." Brother Inaudi served as a traveling overseer from 1969 to 1974, and today he is an elder in one of the congregations in Tahiti.

Among those responding to Brother Inaudi's encouragement was Auguste Temanaha, who was one of the eight persons baptized in 1958. He recounts what happened. "In 1972 the circuit overseer, Jacques Inaudi, encouraged us to consider moving to serve in Huahine, one of the Leeward Islands in the Society group. I was hesitant because I had only given Bible readings in the congregation and did not feel qualified to be entrusted with such a responsibility. Nevertheless, Brother Inaudi kept on telling me, 'Don't worry, you can do it!' After a while we made up our minds. Thus, in 1973 we sold everything and with our three young children moved to Huahine.

"On our arrival, I found that I had to get everything started—the Watchtower



Study, the Theocratic Ministry School, and so on. It was not easy, but we experienced Jehovah's protection and help. On several occasions he helped us find a place to live. Then, when a group of opposers tried to get the Witnesses off the island, a local politician stood up to defend us.

Truly, Jehovah did watch over us during all that time." Now, there are two congregations in Huahine—a French congregation with 23 publishers and a Tahitian one with 55 publishers.



In 1969, Hélène Mapu was assigned as a special pioneer to work the peninsula. "There was a great deal of interest on the peninsula, and in a short time, I started many Bible studies," says Hélène. A small congregation was soon formed in Vairao, but there was a need for elders. In time, Colson Deane, who was living 22 miles away in Papara, was able to provide help. "We had to be well organized in order to serve in Vairao," Brother Deane recounts. "I was working in Faaa, 45 miles from Vairao on the other side of the island. After work, I had to rush home, pick up my family, and then go on to Vairao. Later we had to move to Faaa on account of my job. Would we still be able to support the Vairao Congregation? We really wanted to help the brothers there, so we decided to continue. On meeting nights we were seldom home before midnight because we had to make several trips to take home those who did not have cars. We did this for five years. It is now a great joy to see four con-



Tahiti branch office

gregations in this part of the island, and we have fond memories of those days."

Tahiti Becomes a Branch

By 1974 the number of Kingdom publishers in Tahiti had grown to 199. The following year when N. H. Knorr and F. W. Franz, then president and vice president of the Watch Tower Society, visited French Polynesia, they saw that it would be more practical for the preaching work in French Polynesia to be directed, not from Fiji over 2,200 miles away, but from Tahiti. Thus, on April 1, 1975, the Tahiti branch was put into operation, and the circuit overseer, Alain Jamet, was appointed the branch overseer.

A couple of years ago, Brother Jamet was able to recount the marvelous blessings from Jehovah. "Since 1975 a great effort has been put forth to take the good news to all the islands and archipelagoes in our territory, which covers an area as large as Western Europe. The results have been happy. By 1983 the number of publishers had grown to 538. In that year a building for a branch office and Bethel Home was built in Paea. Now, there are about 1,900 publishers scattered among 30 congregations in the Society Islands, one congregation and one isolated group in the Austral Islands, one congregation and two isolated groups in the Marquesas, and several isolated groups in the Tuamotu and the Gambier Islands. Many new Kingdom Halls are being built—three in the Marquesas and seven in Tahiti—to care for the ever-growing number of new ones coming to the

meetings. In the last 20 years, Jehovah has truly blessed our efforts to cultivate the Tahitian field."

Still Much to Be Done

The prospects for growth in French Polynesia are excellent. On March 23, 1997, some 5,376 people gathered with Jehovah's Witnesses throughout French Polynesia for the Memorial of the death of Jesus Christ. To meet the spiritual needs of these interested people, our Bible publications are made available in a number of the local languages. In addition to Tahitian, literature has been prepared in Paumotu, which is spoken on the Tuamotu Archipelago and in Marquesian North and South.

The steady growth and the fine experiences have helped the Kingdom publishers in Tahiti to appreciate more fully the love and patience of Jehovah, "whose will is that all sorts of men should be saved and come to an accurate knowledge of truth," even in the faraway islands of the South Sea. (1 Timothy 2:4) Jehovah's Witnesses in Tahiti and the other islands of French Polynesia have full faith in Jehovah's promise: "In me the islands themselves will hope, and for my arm they will wait."—Isaiah 51:5.

Discerning the Principle Reflects Maturity

BAD associations spoil useful habits. You reap what you sow. (1 Corinthians 15:33; Galatians 6:7) Either physically or spiritually, each statement is an example of a fundamental truth—a principle—and each one provides a basis for laws. Laws, though, may come and go, and they tend to be specific. Principles, on the other hand, are broad, and they can last forever. Thus, God's Word encourages us to think in terms of principles wherever possible.

Webster's Third New International Dictionary defines a principle as "a general or fundamental truth: a comprehensive and fundamental law, doctrine, or assumption on which others are based or from which others are derived." For example, to a child one might give the law, "You must not touch the stove." But to an adult the statement, "The stove is hot" would suffice. Notice that the latter is a more fundamental statement. Because it governs



what one may do—perhaps cook, bake, or turn the stove off—it becomes in a sense a principle.

Life's key principles, of course, are spiritual; they govern our worship of God and our happiness. Some, though, retreat from the effort required to reason on principles. They prefer the comfort of a rule when faced with a decision. This is unwise and contrasts with the example set by faithful men of old in Bible times.—Romans 15:4.

Men of Godly Principle

Among imperfect men, Abel could be called the very first man of godly principle. He likely gave much thought to the promise about the "seed" and perceived that redemption from sin would involve a blood sacrifice. (Genesis 3:15) He thus offered God "some firstlings of his flock." The phrase "even their fatty pieces" shows that Abel gave Jehovah his very best. Yet, it would be over two thousand years after Abel's death that God would first spell out detailed requirements regarding sacrifices. In contrast with the God-fearing man of principle Abel, his brother Cain went through the motions of sacrificing to God. But his attitude left much to be desired, something about his offering indicating a heart lacking in principle.—Genesis 4:3-5.

Noah too was a man of godly principle. While the Bible record shows that God specifically commanded him to build an ark, we read of no command for him to preach to others. Still, Noah is called "a preacher of righteousness." (2 Peter 2:5) Even though God likely directed that Noah preach, no doubt his sense of principle and his love of neighbor also moved him to do so. Since we live in times like Noah's, let us imitate his fine attitude and example.

Unlike the clergy of his day, Jesus taught the people to think in terms of principles. His Sermon on the Mount is an example. Its whole tenor is an appeal to principle. (Matthew, chapters 5-7) Jesus taught this way because, like Abel and Noah before him, he truly knew God. Even as a lad, he revered the fundamental truth: "Not by bread alone . . . but by every expression of Jehovah's mouth does man live." (Deuteronomy 8:3; Luke 2:41-47) Yes, the key to being a person of godly principle is really to know Jehovah, his likes, his dislikes, and his purposes. When these fundamentals about God govern our lives, they become, in effect, living principles.—Jeremiah 22:16; Hebrews 4:12.

Principles and the Heart

It is possible to obey a law only reluctantly, perhaps out of fear of a penalty for disobedience. Compliance with a principle, however, precludes such an attitude, for it is in the very nature of principles that to be governed by them is to respond from the heart. Consider Joseph who, like Abel and Noah, lived before the establishment of the Mosaic Law covenant. When Potiphar's wife tried to seduce him, Joseph responded: "How could I commit this great badness and actually sin against God?" Yes, Joseph

knew the principle that husband and wife are "one flesh."—Genesis 2:24; 39:9.

Today the world is void of righteous principles. It feeds like a glutton on violence and immorality. The danger is that a Christian might be tempted to nibble, perhaps secretly, on the same junk food—the movies, videos, or books. How commendable, then, when we like Joseph reject bad on principle, remembering that God will preserve only the loyal ones through the coming "great tribulation." (Matthew 24:21) Yes, it is primarily what we are in private, not in public, that reveals what we truly are within.—Psalm 11:4; Proverbs 15:3.

It follows that if we are guided by Bible principles, we will not look for supposed loopholes in God's laws; nor will we try to see how far we can go without actually breaking a certain law. Such thinking is self-defeating; it hurts us in the end.

Look Behind the Law

Of course, laws play a vital role in a Christian's life. They are like sentinels that help to protect us, and at their core are many important principles. A failure to perceive these principles may cool our love for the related laws. The ancient nation of Israel demonstrated this.

God gave Israel the Ten Commandments, the first of which forbade the worship of any god other than Jehovah. That Jehovah created all things is a fundamental truth behind this law. (Exodus 20:3-5) But did the nation live by this principle? Jehovah himself answers: "'You are our father' [said the Israelites] to a block of wood and [they cried] 'Mother' to a stone. But on me [Jehovah] they have turned their backs and averted their faces from me." (Jeremiah 2:27, *The New English Bible*) What callous and unprincipled folly! And how it hurt

Jehovah's heart!—Psalm 78:40, 41; Isaiah 63:9, 10.

Christians too have laws from God. For example, they are to avoid idolatry, sexual immorality, and the misuse of blood. (Acts 15:28, 29) When you think about it, we can see underlying principles, such as: God merits our exclusive devotion; we are to be faithful to our mate; and Jehovah is our Life-Giver. (Genesis 2:24; Exodus 20:5; Psalm 36:9) If we both perceive and deeply appreciate the principles behind these directives, we see that they are for our own good. (Isaiah 48:17) To us, God's "commandments are not burdensome."—1 John 5:3.

While the Israelites at one time ignored God's commandments, by Jesus' time their "doctors of the law," the scribes, had gone to the other extreme. They had formulated a mountain of rules and traditions that obstructed pure worship and buried godly principles. (Matthew 23:2, NEB) People felt resigned to failure, hopelessness, or hypocrisy. (Matthew 15:3-9) And many of the man-made rules were inhumane. When about to cure a man with a withered hand, Jesus asked the Pharisees present: "Is it lawful on the sabbath to do a good deed?" Their silence shouted no, making Jesus feel

"thoroughly grieved at the insensibility of their hearts." (Mark 3:1-6) The Pharisees might come to the aid of a stranded or injured domestic animal (a financial investment) on the Sabbath but never to a man or a woman—not unless it was a matter of life and death. Indeed, they were so obsessed with human rules and technicalities that like ants scurrying about on a painting, they failed to see the whole picture—the divine principles.—Matthew 23:23, 24.

Even young ones, however, when their hearts are sincere, can bring honor to Jehovah by their appreciation for Bible principles. Thirteen-year-old Rebecca's teacher asked the class who would gamble. Most said they would not. Yet, when various situations were mentioned, all except Rebecca conceded that they would gamble in one way or another. The teacher asked Rebecca if she would buy a 20-cent raffle ticket for a worthy cause. Rebecca said no and gave the Scriptural reasons why doing so would be a form of gambling. Her teacher then said to the whole class: 'In my opinion, Rebecca is the only one here who has what I call "principles" in the true sense of the word.' Yes, Rebecca could simply have replied, "It is against my religion," but she thought more deeply than that; she could answer why gambling is wrong and why she refused to take part in it.

Examples like Abel, Noah, Joseph, and Jesus show us how we benefit by using our "thinking ability" and our "power of reason" in worshiping God. (Proverbs 2:11; Romans 12:1) Christian elders do well to imitate Jesus as they "shepherd the flock of God in [their] care." (1 Peter 5:2) As Jesus well exemplified, lovers of godly principles are the ones who thrive under Jehovah's sovereignty.—Isaiah 65:14.

In Our Next Issue

- World Unity
—How Will It Come About?
- Beware of "Epicureans"
- "Honor Jehovah With Your Valuable Things"—How?



A Virginal Marriage?

IN AN attempt to reconcile the claimed perpetual virginity of Mary with her marriage to Joseph, many painters and sculptors have depicted Joseph as a man who was advanced in age. They reasoned that Joseph was really more like a guardian to Mary than a husband. But Pope John Paul II recently advocated a different view of the matter. He suggests that Joseph "was not an elderly man at the time." Rather, "his interior perfection, the fruit of grace, led him to live his spousal relationship with Mary with virginal affection."

If Mary intended to remain a virgin forever, why did she get engaged? "It may be presumed," answers the pope, "that at the time of their betrothal there was an understanding

between Joseph and Mary about the plan to live as a virgin."

However, the Bible presents the matter differently. Matthew's account says that Joseph "had no relations with her until she bore a son." (Matthew 1:25, Catholic New American Bible, italics ours.) After the birth of Jesus, the marital union of Joseph and Mary was by no means virginal. One proof of this is that later in the Gospel account, Jesus is shown to have brothers and sisters.—Matthew 13:55, 56.

Thus, while the Bible states that Mary was a virgin when she gave birth to Jesus, there is no basis for claiming that she lived as a virgin for the rest of her life with Joseph.

Raising Moral Children

IS IT STILL POSSIBLE?



"WE NOW live in a very complex society, a very heterogeneous culture, where there is no uniform code of morality," observes Robert Glossop of the Vanier Institute for the Family in Ottawa, Canada. With what result? A report in *The Toronto Star* newspaper says: "Teen pregnancies, youth violence and teen suicide are all on the increase."

The problem extends beyond North America. Bill Damon, director of the Center for Human Development at Brown University in Rhode Island, U.S.A., has studied these issues in Britain and other European nations, as well as in Australia, Israel, and Japan. He points to the decline of churches, schools, and other institutions in providing guidance for the young. Our culture, he believes, "has lost touch with what children need to forge character and competence." Citing parenting experts who teach that "discipline is hazardous to children's health and well-being," Damon maintains that

this is "a recipe for raising wilful, disobedient children."

What is it that youths of today need? They constantly need loving training that corrects the mind and heart. Different youths require different kinds of discipline. When motivated by love, discipline often can be conveyed by reasoning. That is why we are told at Proverbs 8:33 to "listen to discipline." Some, though, are not "corrected by mere words." For them, the appropriate punishment for disobedience, administered to the proper degree, may be needed. (Proverbs 17:10; 23:13, 14; 29:19) In making this recommendation, the Bible is not endorsing angry whippings or severe beatings, which may bruise and injure a child. (Proverbs 16:32) Rather, a child should understand why he is being corrected and sense that it is because the parent is with him, on his side. —Compare Hebrews 12:6, 11.

Such practical and sound Biblical advice is highlighted in the book *The Secret of Family Happiness*.