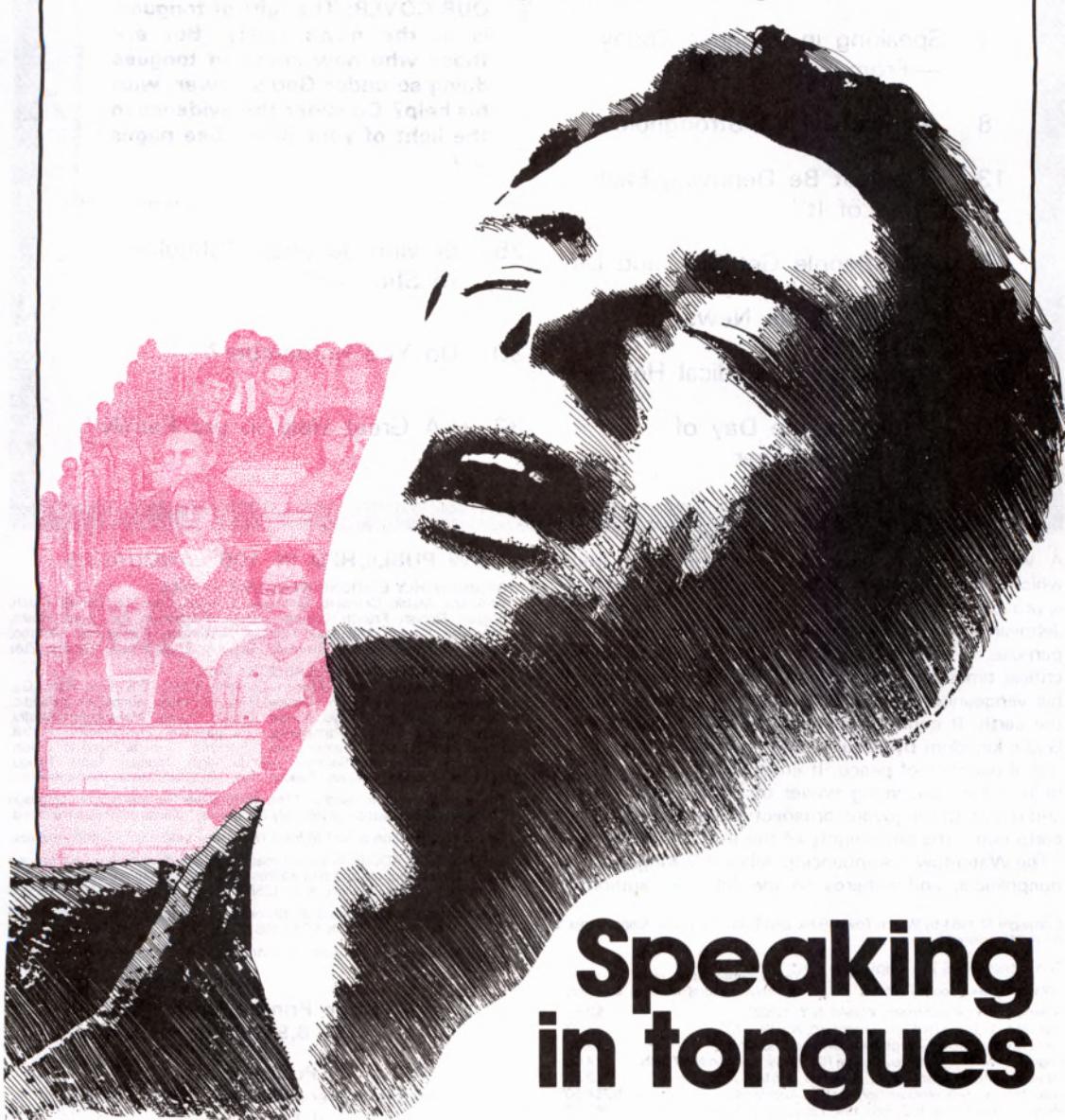


AUGUST 15, 1981

THE WATCHTOWER

Announcing Jehovah's Kingdom



Speaking in tongues

—Is it from God?

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OUR COVER: The 'gift of tongues' is in the news today. But are those who now speak in tongues doing so under God's power, with his help? Consider the evidence in the light of your Bible. See pages 3-7

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

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"ONE day, here in my own living room, I was kneeling in prayer. Suddenly I had a feeling of great and uninhibited joy. I began to praise God in English, then changed to another language. It was a beautiful experience."—A Baptist woman in Texas.

"Then it happened that my tongue became caught, and immediately I knew nothing, I knew nothing at all, but I did feel this impulse to speak. I wanted to stop talking, but my tongue was in this way impelled. . . . then I hear my own words, I don't understand them, but I keep feeling my tongue pushed to talk."—A male member of an Apostolic congregation in Mexico.

"It expresses something that is happening in my heart."—A Catholic man in Michigan.

What is it that they are describing? Speaking in tongues, or glossolalia.* During the last decade or two, literally millions of persons claim to have received from God the miraculous gift of tongues. This "gift" can be found not only in the "classical" Pentecostal churches but also in practically all the denominations in the charismatic† movement—Roman Catholic, Baptist, Methodist, Lutheran and Presbyterian. According to a *Christianity Today*—Gallup poll, of the 29 million adult Americans who consider themselves Pentecostal or charismatic, about five million claim to have received the gift of tongues.

The "gift" is usually evidenced by an ecstatic outburst of unintelligible words and phrases. To the outsider, it may sound like meaningless speech, but to the sincere Pentecostal or charismatic, "it's the



Who are speaking in tongues?

most wonderful experience a Christian can have," as one speaker in tongues put it. Why do many place such importance on the gift of tongues?

"First of all," explains Felicitas D. Goodman in her book *Speaking in Tongues*, "it indicates the presence of the Holy Spirit in the person. . . . Secondly, speaking in tongues is viewed as a form of prayer, inspired by the presence of the Holy Spirit." So to the sincere speaker in tongues, his gift is a sign that he has received the holy spirit. He may feel that his vocabulary is inadequate to express his gratitude to God. Hence, tongues are viewed "as a gift of the Spirit which allows one to pray more effectively" in "a non-rational, non-cognitive form of speech," says Clark H. Pinnock, associate professor of systematic theology at McMaster Divinity School in Ontario, Canada.

But, really, does the gift of tongues 'indicate the presence of the holy spirit in a person'? Should you seek the gift to help you to "pray more effectively" to God?

* The word "glossolalia" comes from two Greek words, *glōssa*, meaning "tongue," and *lalia*, meaning "talking."

† The word "charismatic" comes from the Greek word *charismata*, meaning "gifts." The word is often used to refer to those persons in the more traditional denominations who feel that tongues and other extraordinary gifts are a normal part of Christian experience today.



Speaking in tongues today —from God?

THE Scriptures teach that spirit baptism, evidenced by speaking in tongues, is for the true church today," claims Pentecostal minister Marvin A. Hicks.

"The basic doctrine of tongue speaking is unscriptural and wrong," contends Dr. W. A. Criswell of the First Baptist Church of Dallas. He adds: "If that is the Christian faith, then I am not a Christian."

In the face of such controversy over the practice of speaking in tongues, you may wonder: 'Just what do the Scriptures say about the gift of tongues? Is it part of Christianity today?' For the answers, it is helpful to understand why the gift of tongues was given to the early Christians.

WHY THE GIFT WAS GIVEN

First of all, the apostle Paul explains at Hebrews 2:2-4 that the miraculous gifts, which would include the gift of tongues, were given to the first-century Christians to verify that God's favor had shifted from the old Jewish arrangement for worship to the newly established Christian congregation. The shift of divine favor was well established by the latter part of the first century, while some of the apostles of Jesus Christ were yet alive.

That the gift of tongues also served another purpose can be seen from Jesus' words to his disciples shortly before his ascension to heaven in 33 C.E. He said: "You will receive power when the holy spirit arrives upon you, and *you will be witnesses of me* both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) The small group of disciples did not include persons who spoke the languages of every part of the earth. But, true to Jesus' promise, about 10 days later, on the festival day of Pentecost, the holy spirit was poured out on about 120 of his disciples gathered in an upper room in Jerusalem. The result? They "started to speak with different tongues" and so could proceed immediately to carry out the assigned work of witnessing.—Acts 2:1-4.

When those disciples gave a witness in Jerusalem at the festival of Pentecost, Jews and proselytes who had come from faraway places for the festival were heard to say: "How is it we are hearing, each one of us, *his own language* in which we were born? . . . we hear them speaking in our tongues about the magnificent things of God." (Acts 2:8-11) It is obvious that the tongues mentioned here were known

languages, not unintelligible speech. And notice that the gift was used in harmony with the purpose for which Jesus said the spirit would be given, namely, to witness to others. It notably served that purpose, for "on that day about three thousand souls were added."—Acts 2:41.

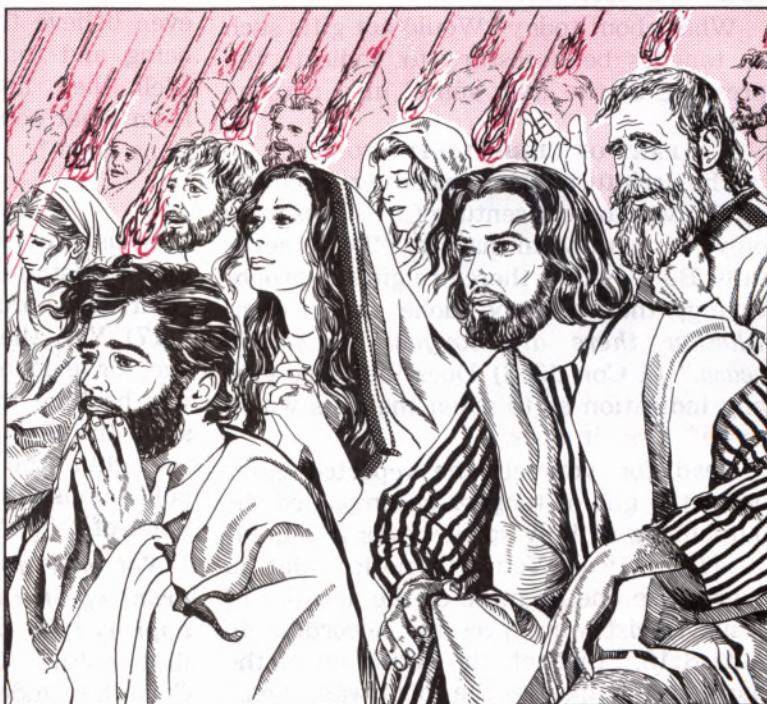
Another instance when the outpouring of holy spirit was accompanied by the gift of tongues is reported on at Acts 10:44-46. If you read the account you will notice that when God's spirit fell upon the Gentile Cornelius and his household, they, too, began "speaking with tongues." Commenting on what he had observed on that occasion, the apostle Peter said: "But when I started to speak, the holy spirit fell upon them *just as it did also upon us in the beginning*." So, according to Peter, the gift of tongues bestowed on that occasion was the same gift received several years previously at Pentecost—a miraculous ability to speak foreign languages. The Bible shows that the gift of tongues given to Cornelius and his household convinced Peter and those with him that God was now accepting uncircumcised Gentiles into the congregation. God was now using the *Christian* congregation.—Acts 11:15-18.

'But how do you explain Paul's words at 1 Corinthians 14:2?' some ask. 'Did not Paul say, "For he that speaks in a tongue speaks, not to men, but to God"?'

First of all, it should be noted that Paul is not here discussing private prayer but, rather, the use of the gift of tongues at a congregational meeting. (See 1 Corinthians

14:23.) Moreover, Paul's words are in complete harmony with both the purpose for which the gift of tongues was given and the description of the gift given in the book of Acts. If you read the entire 14th chapter of 1 Corinthians, you will notice that (1) the tongues referred to were known languages, not unintelligible speech, and (2) the gift was to be used, not privately, but for the benefit of unbelievers.

Let us read verse 2 in its entirety. It states: "For he that speaks in a tongue speaks, not to men, but to God, *for no one listens*, but he speaks sacred secrets by the spirit." The Greek word translated "tongue," *glōssa*, is the same word as that used at Acts 2:4, 11, where it obviously has reference to known languages. The Greek word translated "listens" can denote hearing something without understanding what is stated. This can be better understood in the light of verses 13, 16 and 17 of 1 Corinthians, chapter 14, where



we read: "Therefore let the one who speaks in a tongue pray that he may translate. Otherwise, if you offer praise with a gift of the spirit, how will the man occupying the seat of the ordinary person [or, unbeliever; see verses 22-25.] say 'Amen' to your giving of thanks, since he does not know what you are saying? True, you give thanks in a fine way, *but the other man is not being built up.*"

Simply put, the one speaking in a tongue speaks to God rather than to men if the men who are listening do not understand what he is saying. Paul had in mind not unintelligible speech but foreign languages that potentially *could be understood by others*. But if, in fact, none of those present could understand the language and if there were no interpreters present, then the one who spoke the tongue should pray that he might translate it and thus build up others, especially the unbelievers. If there was no one to translate, then, as the scripture says, it would be better for him to keep silent.—1 Cor. 14:28.

What about today? Would not gifts such as tongues be necessary to 'indicate the presence of the holy spirit' in a person?

A PART OF CHRISTIANITY TODAY?

The Scriptures show that the miraculous gifts given to first-century Christians were only temporary in nature. "Love never fails. But whether there are gifts of prophesying, they will be done away with; *whether there are tongues, they will cease.*" (1 Cor. 13:8) Does the Bible give any indication as to when the gifts would cease? Yes, it does.

Read for yourself the reported cases when the gift of tongues accompanied the outpouring of holy spirit: Acts 2:1-4, 14; 10:44-48; 19:6. You will notice that in every case one or more of the apostles of Jesus Christ were present. According to Acts 8:18, "through the laying on of the hands of the apostles the spirit was given."

Logically, then, with the death of the apostles, the transmitting of the gifts of the spirit, including the gift of tongues, ceased. The gift of tongues had served its purpose. It had been well established that the Christian congregation had God's favor and backing. Moreover, Christians had grown in number and had been dispersed to many lands, carrying the "good news" with them.—Compare Colossians 1:23.

"But if the gifts have ceased, then what accounts for modern-day manifestations?" some may ask.

"We are also aware that a similar phenomenon can occur under *occult/demonic influence*," admitted a joint statement by the Fountain Trust and the Church of England Evangelical Council. (Italics added.)

Could it be possible that the modern-day gift of tongues is not from God? Admittedly, accepting this may be difficult for those who claim to have the gift. Of the 5,000,000 adult Americans who claim to speak in tongues, 33 percent do not even believe that the Devil is a personal being and that he can influence others. Well, then, how can you know for sure from what source modern-day manifestations come?

BY THEIR FRUITS

Jesus provided the key for identifying true Christians when he declared: "Every good tree produces fine fruit." (Matt. 7:17) Yes, there would have to be fruitage, or evidence, that God's holy spirit was backing them. It is revealing to consider the Scriptural evidences of such in the light of the *Christianity Today*—Gallup poll, published in the February 22, 1980, issue of *Christianity Today*.

Not once do the Scriptures record the granting of a miraculous gift to one who approved of or who practiced sin. The first-century Christian congregation at Corinth included persons who formerly had

been immoral but had changed on becoming Christians. They no longer indulged in a life of sexual immorality. (1 Cor. 6:9-11) And, yet, according to the poll, 19 percent of those who speak in tongues today approve of sexual relations before marriage.

True Christians would respect the Bible as being the Word of God. Jesus Christ quoted the Scriptures and viewed them as being God's word. (John 17:17) But, according to the poll, 44 percent of those who speak in tongues in our day do not hold the Bible to be the most important religious authority.

"Go therefore and make disciples of people of all the nations," commanded Jesus. (Matt. 28:19, 20) And he foretold that the "good news" of God's kingdom would be preached "in all the inhabited earth for a witness." (Matt. 24:14) True Christians should be active in doing this. However, according to the poll, 51 percent of those who now speak in tongues do not talk about their faith at least weekly, and 58 percent do not set priority on helping to win others for Christ.

"They are no part of the world," said Jesus regarding his followers. (John 17:16) But far from being "no part of the world," "in political affiliation" speakers in tongues "conform closely to the pattern of the general populace," reports Christianity Today.

"By this all will know that you are my disciples, if you have love among yourselves," said Jesus. (John 13:35) The apostle John added: "We should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother." (1 John 3:11, 12) True Christians have genuine love for one another. They are not divided by racial, national or social prejudices. Even in times of war, they refuse to slaughter fellow believers in other lands. Is that true of the

general populace? Of those who claim to have the gift of tongues?

So, then, what does the evidence show? Well, since those who speak in tongues as a group are not producing the "fruits" that identify true Christians, it is clear that those who claim to have the gift of tongues could not have received it from the same source that the early Christians did.

The Scriptures contain strong warnings that indicate another source is responsible. Jesus foretold: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you!" (Matt. 7:22, 23) The apostle Paul warned that

"My Experience Was Not From God"

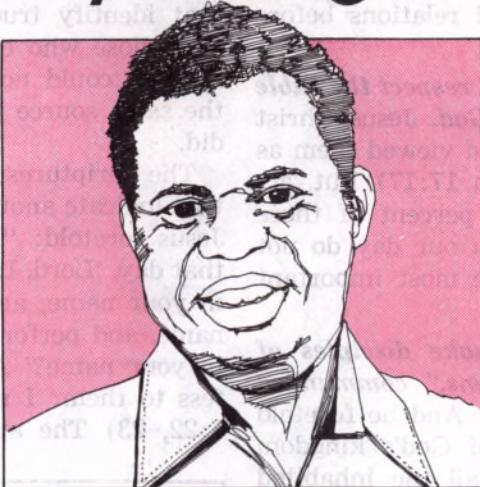
"The scripture at 1 Corinthians 14:27, 28 . . . convinced me that my experience was not from God. . . . Paul's counsel there . . . was exactly opposite to what I had experienced. Instead of being limited to two or three at the most, we had large groups. Neither did we have anyone to interpret, so who was being upbuilt?"

the time would come when 'powerful works' and "lying signs" would take place as an "operation of Satan."—2 Thess. 2: 9, 10.

How, then, can you identify true followers of Christ if it is not by the possession of miraculous gifts of tongues? By the "fruits," the Scriptural evidences, that we considered.

We invite you to investigate the Bible and then compare it with the teachings and practices of Jehovah's Witnesses. See for yourself if what you observe will move you to say regarding them, "God is really among you."—1 Cor. 14:25.

Jehovah is my stronghold



-as told by Albert Olih

ALTHOUGH the November night was warm, a light breeze kept me comfortable and lulled me to sleep. But I awoke suddenly and heard a gruff voice asking, "What are you doing here?" I had been discovered by a policeman on his midnight beat.

Naturally, I was frightened. I stood up and slowly explained how I came to be sleeping under a mango tree near the school yard. At this he said: "All right, but if there is any disturbance around here, I shall come looking for you." When he left, I lay down again and contemplated the events that led to my being there.

YOUNG, BUT INTERESTED IN RELIGION

It began in the compound where my brother lived. It was 1946 and I was then 15 years old. I had left my village on the banks of the Niger River and had come to live with my brother in Lagos so as to continue my schooling. Another tenant, named Young Umoh, attracted my interest, for he was often visited by people who

addressed one another as "brother" and "sister." I wondered who they were and went to Mr. Umoh's room to ask him. Soon I was absorbed in a very interesting conversation.

When he said that they were Jehovah's Witnesses, my interest sharpened. A young boy and his sister in my school were called Jehovah's Witnesses. They were so well behaved that I often wondered what kind of religion they followed. So I was even more eager to hear about these people.

Mr. Umoh asked me if I believed the Bible and I told him I had always done well in religious knowledge in school. I thought I knew the Bible. However, when he began to tell me about the kingdom of God and the blessings it would bring to mankind, the Bible came to be like a new book to me.

I listened intently as he explained how the rulership of God's kingdom would transform the earth into a paradise, how God's will is to be done in this paradise

and how the meek ones will receive everlasting life. (Matt. 6:9, 10; Luke 23:43; Rev. 20:5) These things made me very happy, and I decided to visit Mr. Umoh again so as to learn more from him.

True, at first I did not accept everything he said. I was afraid that he might be one of the false disciples we were warned against in church. Yet, although I would argue with him, I deeply appreciated many things he was teaching me from the Bible.

Then one day he told me he did not believe in the Trinity. I was shocked and wanted to leave his room. But he said to me, "You have not asked me why I do not believe in the Trinity." So I asked him, and his answer started the process toward a total religious change in my life.

He began by asking: "Are you equal to your father in everything, including the date of your birth?" Then, opening the Bible, he showed me where Jesus said that he had been sent by his Father and that his Father is greater than he is. (John 14:24, 28) Turning to the account of Jesus' baptism, he showed me how unreasonable it was to believe that Jesus was God, seeing that it was God's voice from heaven that acknowledged Jesus as His son. (Matt. 3:16, 17) Mr. Umoh also pointed out that the word "trinity" is not in the Bible. I accepted these explanations because the proof from the Bible was sound.

That night I knelt down to pray but found that I could not. From early childhood I had been taught to open my prayer by saying, "In the name of the Father, Son and Holy Ghost." But since I now was convinced that there is no Trinity, I found that I could not start my prayer.

The next day I felt very unhappy and decided to read the Bible, starting from Matthew. I kept at this for several days and read through to the end of Revelation. The more I read, the more I found that what Mr. Umoh was teaching me was in

harmony with the Bible. It was the truth!

I went back to my friend, told him what had happened and asked him to teach me to pray. He was pleased that I had read the Christian Greek Scriptures and loaned me some books and booklets that he said would help me. Indeed, these publications were to have a profound effect on my future religious life.

HELP FROM A MISSIONARY

Early in 1947 I went to live with a half brother. Then 16 years old and out of school, I had no money to pay my way through high school and was having difficulty finding employment.

While we were at the meal one evening, there was a knock at the door and, to our surprise, a white man came into the room. It was unusual for a white person to visit the homes of Africans, especially the poor ones. He introduced himself, saying: "I am Moreton from Canada. I am one of Jehovah's Witnesses, and I am bringing you good news of a government that will rule this earth."

My brother overcame his surprise and said, "Come and chop." ("Come and eat.") To his utter surprise, Mr. Moreton took a piece of yam from the plate, dipped it in the red sauce and ate it, saying: "This is very fine food that God has provided for man." Then he explained his message.

My brother obtained three books from him and gave me the one entitled "Let God Be True." Though my brother and his wife were not interested in any further Bible study, I welcomed Mr. Moreton to come and teach me.

As time went on, I discovered that our family tailor had the same book but that no one was helping him to study it. So after each study with Mr. Moreton, I would go over to his shop and study the same chapter with him. That helped me to make progress and soon I was able to use the Bible in defending the truth.

One day I told Mr. Moreton that I would like to be a missionary like him. He laughed and said: "You will be. But there are many difficulties that you will have to prepare for." He showed me in the Bible that I would have to face persecution, even from close relatives. (Matt. 10:34-38) "Yet," he said, "Jehovah will not forsake you if you remain faithful." Little did I know that I was soon to learn the truth of what he had said.

AN EARLY TEST OF FAITH

Late one night in October 1947, my brother woke me up and gave me an ultimatum: 'Stop studying with Jehovah's Witnesses and return to the Anglican Church, or else move out of the house.' I stared in astonishment. I had no work and nowhere to go. My village was about 300 miles (500 km) away. Since my brother obviously knew this, I wondered where he expected me to go in the middle of the night. However, I made my decision. I refused to abandon serving Jehovah.

My brother became infuriated and began to hit me with anything he could find. His wife joined in. He chased me from the house and pursued me for some distance. I went to some close relatives in the city, but they refused to take me in for the night. One relative said: "Did you not claim Jehovah as your Father and his organization as your mother? Well, go to Jehovah and let him take you in!"

It was then that I made a resolve that I have kept down to this day. I would trust in Jehovah as my stronghold and serve him, come what may.—Ps. 27:1, 10.

Having nowhere else to go, I went to a field near the school that I had attended and slept under a big mango tree. This is where the policeman found me, after I had slept there several nights.

In the daytime I would go to the bush and collect some firewood, which I sold to provide food for myself. Some days later,

Mr. Moreton found me. When he heard my story, he spoke encouragingly, reminding me of what he had told me about facing difficulties if I desired to serve Jehovah. He invited me to visit him at his lodging place.

This opened up the way for me to associate with the group of missionaries, called the Bethel family, and to help in the work in the missionary home. I also enjoyed having my meals with that family. In fact, I felt like part of the family and soon started calling them "brother" and "sister."

PREACHING FROM HOUSE TO HOUSE

One day Brother Moreton unexpectedly invited me to join him in preaching from house to house. He briefly discussed a Bible subject at the first house and then offered a book as a Bible study aid.

Brother Moreton then gave me his bag and said: "Do you see that man standing at the corner? Go and preach to him." My heart skipped a beat. But I said a silent prayer and went toward the man, recalling what had been said to the first man, because it had been stated simply. I recited the same text from the Bible, and he responded well. I had been launched into the preaching work and knew that nothing would stop me.

ON TO BAPTISM AND THE PIONEER WORK

I had learned that, having dedicated my life to Jehovah, I should be baptized in water, just as Jesus had been. My baptism took place in December 1947, at the very first convention of Jehovah's Witnesses that I attended. Now all the members of this growing band of Witnesses were truly my spiritual brothers and sisters.

A few months later I enrolled as a pioneer (a full-time preacher). This opened up many opportunities for me in the preaching work and increased the pace at

which I was gaining experience in witnessing from house to house.

One of my first really difficult discussions came when I met a Seventh-Day Adventist pastor. He quickly seized on the subject of the Sabbath and lectured me, arguing that the Sabbath must be observed each week. The tables were turned on me. I found myself being preached to by this householder, reading the texts he cited and listening to his explanation. I told him that I knew very little about the Sabbath but promised to do some research and return later.

When I returned, I found some of his church members with him. He hoped to use the occasion to impress his congregation. In introducing me to them, he said: "This is a young Jehovah's Witness who has been misled by some false preachers. I am happy that he listened to my teaching and has come for further explanations." I asked to be allowed to speak first. Starting with the very text that he had quoted from the law of Moses, I referred to the Christian Greek Scriptures and explained why Christians are not under obligation to observe a weekly Sabbath.—Rom. 10:4; Gal. 4:9-11; Col. 2:16, 17.

Surprised at my increased knowledge, the pastor said: "You have handled the Scriptures very well. This is what the members of my church should be able to do. They should be able to go from door to door and defend their faith, just as you have done." That evening he and his church members accepted 29 Bible study books.

JEHOVAH IS MY STRONGHOLD

In order to care for certain financial obligations, I took up employment with the Nigerian Railways, staying with another half brother. Here I was faced with another test of my reliance on Jehovah.

I had accepted an assignment on the program of a district convention of Je-



hovah's Witnesses to be held in eastern Nigeria early in 1950. This would be my first participation in an assembly program, and I certainly did not want to miss it. So on my job I applied to the chief clerk of the department, requesting four days' leave of absence without pay. But he turned me down. I was so disappointed that I lost my appetite. For a whole day I ate no food, spending the time praying to Jehovah to open the way for me.

On the following morning, I went straight to the foreman of our department, although junior employees were forbidden to do so. When I told him I was one of Jehovah's Witnesses, he said: "I should have known it. I have seen how conscientiously you work, and you remind me of my brother in England who is the only member of Jehovah's Witnesses in my family. We view him as a fanatic because he refused to join the army and fight in the war. But he is the only one in the family we can trust. It is good to have one of Jehovah's Witnesses working with us."

I then told him of my desire to attend the convention and of my request for a four-day leave without pay. He said: "Certainly you shall go to the assembly. But you need more than four days because of the traveling involved. I will give you a whole week. Come with me." He took me to the chief clerk and said: "You will be happy to know that we have one of Jehovah's Witnesses with us. They are very sincere, honest and hardworking people. So grant Mr. Olih seven days to go to his convention, *with pay*."

Some time later came an invitation to serve at the branch office of the Watch Tower Bible and Tract Society in Lagos. This Society is the incorporated body that serves Jehovah's Witnesses. Thus, in April 1951, I became a member of the Lagos Bethel family.

Expressing his disapproval of this, my brother said: "Now that you have decided to leave your work and go to serve your Jehovah, if anything should happen to you in the future, do not come back to me, because I will certainly not assist you." I assured him I trusted that Jehovah would take care of me. This He certainly has continued to do during the 30 years that I have been serving at Bethel. These have been years of great joy, filled with opportunities and privileges.

It is faith-strengthening to look back over the years and see how Jehovah has been my stronghold and how he has progressively supplied my needs. It was at one of our conventions in 1953 that I met Francisca, a young Togolese sister. After corresponding for three years we got married. She has continued serving by my side and, in spite of health problems, has been of much encouragement to me. My service has taken us throughout the length and breadth of Nigeria. I have been privileged to speak to large audiences at our conventions and to teach traveling min-

isters (circuit and district overseers) in schools designed for their training.

I remember the very first time that Francisca and I traveled overseas. It was to attend an international convention in London in 1969. I regarded that as a scholarship to me from Jehovah's organization. How could I have traveled to London, if Jehovah's organization had not opened the way for me? Since then we have been to conventions in many countries of Europe, America and Africa. In 1976 and 1978, what a joy it was for us to live temporarily with the Brooklyn Bethel family at the world headquarters of the Watch Tower Bible and Tract Society in New York! Along with other branch committee members from around the world, I had been invited to specialized meetings and training programs that were held under the direction of the Governing Body of Jehovah's Witnesses. What more could I ask for, but that I should be able to remain faithful to our loving God, Jehovah?

My course of service has not always been easy. I have had difficulties, trials, sicknesses, and have been in accidents that frightened me. My faith has been tested. But I have also received a wealth of Christian knowledge and spiritual strength, along with untold joys in serving Jehovah and my brothers.

This promise of Jesus is true in my case: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." My sentiments are like those of the psalmist, who said: "I will say to Jehovah: 'You are my refuge and my stronghold, my God, in whom I will trust.'"—Ps. 91:2; Mark 10:29.

"Do not be depriving each other of it"

OF WHAT? Of the sexual due, of a married person's right to enjoy sexual intercourse with his or her lawful mate. The command is directed to the Christian husband and to the wife.—1 Cor. 7:5.

Why did the apostle Paul, in writing to Christians, find it necessary to raise such an intimate matter? And why, indeed, should it be of such concern to Christians today?

The Corinthian Christians to whom Paul wrote, about the year 55 C.E., lived in a city that was morally corrupt, so much so that the expression "to corinthianize" came into use as meaning "to practice whoredom."

As for us, we can agree that the world today is likewise morally corrupt. For many, sexual promiscuity is an accepted norm. Everyone is bombarded with sex through the medium of TV, the cinema, books and advertising. This produces tremendous pressure to go along with the world's immoral standards.

Christians live in this system of things and so they, too, are under this same pressure. The fact that some Christians, even after many years of walking in the way of the truth, succumb to immorality is evidence that this pressure is very real and dangerous. Though the pressure comes *against* both married and single Christians, let us here focus our attention particularly on those who have marriage mates, those to whom Paul directed the words of 1 Corinthians 7:5.

A SAFEGUARD

If you are married, how can you protect yourself—and your mate whom you

love—from falling prey to sexual immorality? You might feel that your love for each other is so strong that this could never happen to either of you. But in the 10th chapter of the same letter to the Corinthians, Paul warned: "Let him that thinks he is standing beware that he does not fall."—1 Cor. 10:8-12.

In the seventh chapter of his letter, Paul offers this fine counsel of a practical kind: "Because of prevalence of fornication, let each man have his own wife and each woman her own husband. Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. Do not be depriving each other of it, except by mutual consent for an appointed time."—1 Cor. 7:2-5.

Paul was aware, as most of us are, of what a powerful force sexual desire can be. That is why he realized that a course of singleness was not possible for all persons. Concerning unmarried persons he wrote: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion."—1 Cor. 7:9, 37.

Even with married couples, a morally dangerous situation can arise if one of the partners arbitrarily deprives his or her mate of the marriage due for a time, especially if this extends into weeks or months. Because of "prevalence of fornication" and the sexual danger that could arise Paul counseled married couples not to be "depriving each other" of sexual intercourse.

A LIMITED "DUE"?

"But wait!" many a woman might say. 'Does that mean I am obligated to respond to my husband's sexual advances whenever he feels inclined? What if I do not feel the same? Maybe I am tired after a hard day, perhaps doing the family wash. Or my cycle may be affecting my mood or strength.'

Such reactions are understandably more common from women than from men. On the whole, males seem to have a more pronounced sexual drive. They are more easily aroused. And it is less likely that some upset or distraction would disincline them from seeking sexual relief. On the other hand, women are often more sensitive, their emotions being more finely tuned. Hence, a wife's interest in sex might be diminished by some concern, a dispute among the children, a sick child or a harsh word from her husband. Additionally, overwork or the effect of her monthly cycle might make sharing in marital relations an effort rather than a pleasure.

—Gen. 31:35; 1 Pet. 3:7.

Paul's words do not mean that a wife (or, husband) must share in intercourse at any and every time the other mate might feel the impulse toward that.

There is other Bible advice that loving husbands and wives should apply in this. "Let each one keep seeking, not his own advantage, but that of the other person," is appropriate counsel.—1 Cor. 10:24.

Surely, a loving Christian man will not impatiently demand his "due" when it is evident that his wife is overtired or indisposed. He should try to keep in mind the counsel of the apostle Peter to husbands to "continue dwelling in like manner with [their wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Pet. 3:7) Such a fine attitude will help the husband to limit or regulate his sexual desire in an honorable and loving way.

A woman blessed with such a considerate husband will certainly respect him more and may often feel moved to respond more willingly, knowing she can fully trust her husband to be tender and considerate.

The wise and loving wife recognizes that her husband has a need sexually and the right for that need to be satisfied, just as the husband must likewise care for the need of his wife. Paul seriously reminds married persons: "Do not be depriving each other of it, *except by mutual consent* for an appointed time." (1 Cor. 7:5) There may be occasions when a couple, because of some matter of deep spiritual or emotional concern, decide that sexual intercourse would be inappropriate for a time. But this would be by "mutual consent" and not for a prolonged period, so as not to place undue strain on each other in the matter of "self-regulation" of their sexual desires.

In Coming Issues

- Happy Are Those Whom God Corrects
- The Bible—Can We Believe It Today?
- Sickness—What Hope for Relief?

NEED FOR COMMUNICATION

"Mutual consent" implies good communication. Some couples enjoy good communication in other things but lack it regarding intimate sexual matters. Childhood training, experiences or inhibitions may have produced a reticence to discuss such matters with one's mate. This can lead to misunderstandings, frustration and considerable emotional distress. Silence on the part of a wife as to a problem affecting her sexual responsiveness might be mis-

understood as an evidence of rejection, with unfortunate consequences. Or the husband, after a prolonged illness, may find his desire for sexual relations lessened. He may feel ashamed to discuss this with his wife. But if he does not do so, what is she to conclude? Christian love will move marriage partners to overcome any reticence about frank, private discussion of such matters, with a view to opening the way for mutual loving help toward resuming normal relations. A key to such communication is selecting the best time. Usually, it is wise to bring the matter up for discussion when both parties are basically relaxed and rested, rather than when tension or tiredness might interfere.—Prov. 25:11.

What if there is a necessity for a prolonged period of avoiding sexual intercourse? Perhaps a doctor has explained that sex relations would pose a serious danger to the health of one of the partners. Here, too, good communication is vital. When both mates understand the situation and are facing it together, it is much easier than if one mate is 'suffering in silence.' Also, the 'deprived' one can confidently look for Jehovah's help to remain chaste and keep the marriage bed undefiled. (Heb. 13:4) Naturally, in the meantime it would be foolish to be exposed to influences or situations that could undermine a chaste resolution.

Sadly, some mates have been deprived of the marital due for other reasons. In some cases the sexual due has been used as a weapon in settling disputes, as a means to 'get one's own way' or as an expression of displeasure or dissatisfaction over some mistake or failing. But that runs counter to the wise Bible counsel: "Let the sun not set with you in a provoked state. But become kind to one another, tenderly compassionate, freely forgiving one another." (Eph. 4:26, 32) Love "does not keep account of the injury";

nor does it "return evil for evil."—1 Cor. 13:4, 5; Rom. 12:17.

The possibility of pregnancy also can affect the feeling toward sharing in sex relations. In many countries, knowledge of birth-control procedures and access to contraceptives are taken for granted. A Christian husband, according to his conscience and in consultation with his mate, can make a personal decision on what to do in this regard.

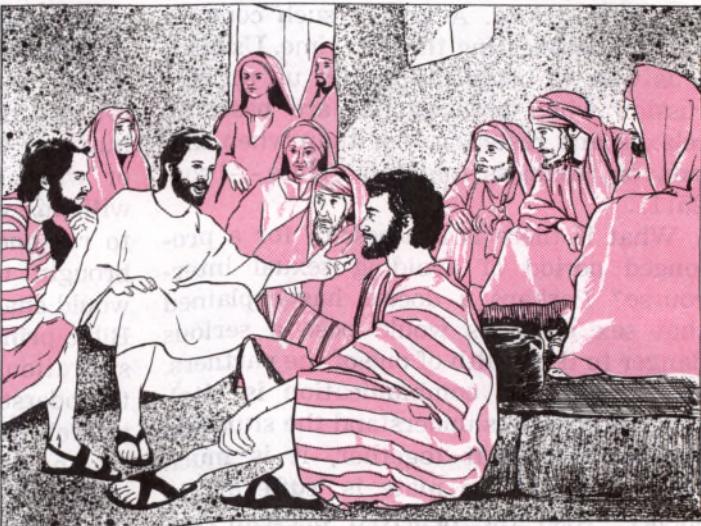
However, in some lands such knowledge is still limited and access to contraceptives is difficult. This can especially be a cause for concern if it is the custom for the husband to be the sole arbiter of when or when not to have sexual intercourse with his wife. The wife may be expected to respond. But even if a man had been brought up with those ideas, likely he would change once he comes to appreciate Bible principles. (Eph. 2:3; 4:20-24) Consideration for his wife would move him to understand her needs, and, if necessary, to seek the kind of knowledge that would best help him to regulate his relationship with her and work out mutual goals for the family.

Never before has there been such a time when Christians were called on to stand firm in the faith in "all chasteness." (1 Tim. 5:2) More than ever, married couples need the loving support of each other in 'working out their salvation.' (Phil. 2:12) If you are a married Christian, be loving, patient, tender and compassionate with your mate in all things, including your sexual relations. Remember, you have an obligation to each other, a "due" to render. "Do not be depriving each other of it," but act with loving concern and consideration for your mate. Thus help to protect yourself and your mate from immoral pressures. Such loving concern for each other is sure to have Jehovah's blessing and to enrich your life together.

Nobody wants to get sick, grow old and die. Yet this is what happens. Surely God did not mean for it to be this way. Then why do people get sick and die? Something that happened over 1,900 years ago in a crowded house near the Sea of Galilee points to the answer.

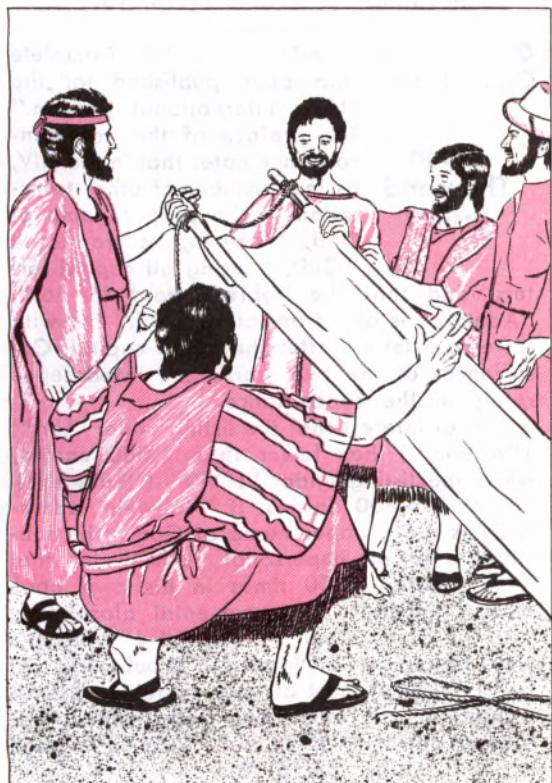
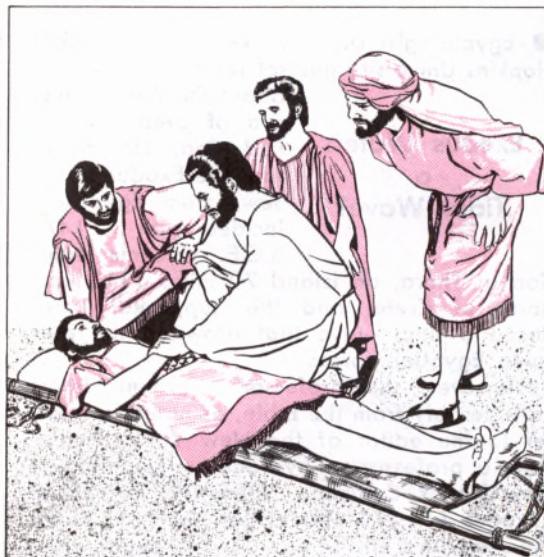
Jesus Christ had just returned to his home city of Capernaum. (Mark 2: 1; Matt. 4:13) He was now famous, particularly because of his wonderful miracle of healing a man that had leprosy. (Mark 1:40-45) So people from all around came to see Jesus. A great crowd squeezed into the house where he was living, as you can see here.

Why people get sick and die



When four men brought a paralyzed man lying on a cot, they could not get inside the house. But they did not give up. They climbed up on the roof. It was a flat roof, and they made a large hole in it. Then they lowered right down into the room the cot on which the paralyzed man was lying. They certainly had a lot of faith that Jesus could help the man.

When Jesus saw how much faith they had, he said to the sick man: "*Your sins are forgiven.*" This shows that there is a connection between sickness and sin. Think about that. When the first man, Adam, sinned by breaking God's law, the penalty was imperfection and death. (Gen. 2:17; 3:19) After he sinned, Adam had children. So he passed on to them imperfection and death. This is the reason why people grow old, get sick and die. We have all inherited sin and death from Adam.—Job 14:4; Rom. 5:12.



But can Jesus really forgive sins? Some of the people in that crowded room in Capernaum did not think so. So Jesus said to them: "Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up and pick up your cot and walk'?" At that Jesus told the man to pick up his cot and go to his home. And the man did! He was completely healed!—Mark 2:2-12.

Just think of what this power of Jesus can mean for us! Under the rule of God's kingdom, Christ will be able to forgive the sins of all persons who love and serve God. This means that all aches and pains and sicknesses will be removed. No one will ever have to grow old and die. What a wonderful prospect this is for the future! —Rev. 21:3, 4.

INSIGHT ON THE NEWS

- Egyptologist Dr. Hans Goedicke of Johns Hopkins University has set forth a new theory

Exodus Waters a Tidal Wave?

about the Biblical record of events at the Red Sea. He claims that the Exodus of the Jews from Egypt coincided with a 1477 B.C.E. volcanic eruption at Thera, an island 70 miles (113 km) north of Crete, and this supposedly produced a tidal wave that drowned the pursuing Egyptian forces.

However, the professor's account differs considerably from the Bible, as noted in a letter to the editor of the New York "Times" from a professor of hydraulic engineering at New York's Columbia University. He wrote: "Exodus (14:21) states that 'the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land.' The sea retreated because there was what is called a wind set-down, a well-known phenomenon in shallow seas. . . . Since the only cause for the sea retreat is the wind, as soon as it stops, the sea will come back very rapidly, 'to its normal depth,' as stated by Exodus (14:27). The Bible is as clear on this point as a modern coastal engineering textbook." Whether this precisely explains what occurred or not, we can be certain that divine intervention, rather than merely some sort of natural phenomenon, was involved on this occasion.—Ex. 15:8-10, 19.

- "The world seems to have gone mad, and deep religious conviction—that should bind people together in love—seems often to be part of the madness and murder," declared former

"In God's Name" U.S. President Jimmy Carter in a speech to a religious group. New York "Post" columnist Mike Royko, also troubled by religion's deep involvement in violence, wrote a column entitled "The Violence Done in God's Name," putting the article in the form of a letter to God. Starting with the conflict between Protestants and Catholics in Northern Ireland, Royko wrote: "In their great love for you, they shoot at one another, bomb one another, set one another afire, kill little children, by-

standers, cops, soldiers, old ladies and some are now committing suicide by starvation."

After calling attention to other conflicts, between strongly religious groups in the Middle East, he finally notes that "somebody just shot the Pope. . . . A very peaceful, non-violent man, by the way, although his followers have been known to shed a few million gallons of blood when their tempers are up."

In apparent agreement with the columnist's sentiments, Britain's Cardinal Hume, archbishop of Westminster, recently declared: "When I look around the world today and see nation against nation, class against class, race against race, Christian against Christian, and see the growing contrast between what Christ taught us to be and the way we work it out, I realize the modern world has to go back to first principles." When church members in good standing violate those principles they show that they are not truly servants of God, but, rather, dupes of his enemy, Satan.
—John 13:34, 35; 2 Cor. 11:14, 15.

- A new Bible index, "The NIV Complete Concordance," has been published for the "New International Version."

Seven Thousand Insults

The preface of the new concordance notes that in the NIV, as in a number of other translations, "the proper name of God, 'Yahweh,' is translated 'LORD,'" using all capital letters, and that the Hebrew word for lord, "Adonai," is also translated "Lord," but with lowercase letters after the initial capital. Occurrences of the two words are listed separately in the concordance.

It is of interest that the listing under "Lord" ("Adonai") has fewer than 1,000 entries, while the listing under "LORD" ("Yahweh") has over 6,800 entries. If "Yahweh" admittedly is the "proper name of God," the substituting of an impersonal "LORD" for that name nearly 7,000 times in his own book surely constitutes a monumental blasphemy, an "act of insulting . . . God." ("Webster's New Collegiate Dictionary") Would you not feel insulted if most of your professed friends refused to use your name and, instead, addressed you only as "man," "woman," "boy" or "girl"?—Ps. 83:16-18.

Gratitude for Medical Help

Jesus Christ, the Son of God, performed many miraculous healings. Once he healed 10 lepers. But how did they react?

The physician Luke relates: "One of [the ten], when he saw he was healed, turned back, glorifying God . . . he fell upon his face at Jesus' feet, thanking him." Jesus then raised these thought-provoking questions: "The ten were cleansed, were they not? Where, then, are the other nine?"—Luke 17:11-18.

Though God is not enabling humans today to perform miraculous cures, what is our response if we obtain effective medical help from a skilled physician? Are we like the nine lepers, or like the one? It is particularly fitting for a person to express his appreciation if, because of the Christian's Bible-based objection to accepting a blood transfusion, a surgeon operates without using blood.—Acts 15:28, 29.*

Recently an elderly man underwent a serious operation in Brooklyn, New York. Afterward, he wrote a letter of appreciation to the surgeons, and one to the hospital. In part his letter to the hospital said:

'Gentlemen:

'A number of weeks have passed since my return from your hospital. I want to thank you and express my appreciation for your successful replacement of my hip joint.

'I am 83 years of age. I have been one of Jehovah's Witnesses for many years. I was fully aware of the fact that my age and my convictions as to the Bible prohibition on taking blood made my case more complicated. Of course, we don't expect miracles of doctors and hospitals, but we do appreciate their understanding, cooperation and empathy. Your hospital, its staff and the doctors provided these.'

'I can think of only good things to say about your nursing staff. I have been a cook for many years and as such have commendation for your kitchen staff, too. I must add that to see the cleaning personnel move through the hospital effectively adds confidence to a patient, since he knows that the workers care and the administration does as well.'

'Your physical therapy department got me on my feet, moving around, and I could hardly believe how well things went. The doctors with whom I dealt, namely, Drs. Scalafani and Vitali, have my highest respect.'

'Your interest in the human family by rendering this kind of service is commendable. While I can't perform the same service you do, I try very hard to help people spiritually. Now I am physically much better equipped to continue to show love for my neighbors. My aim is to remind them what a Grand Creator we have in Jehovah God.'

'Sincerely, G. P.'

Such genuine appreciation stands in marked contrast to the ingratitude that abounds today. It indicates that the person showing it is considerate of others. And when a Christian expresses gratitude for medical help, it can create a favorable climate for the next time a doctor or medical staff is asked to use its skills while respecting the Bible position on blood.

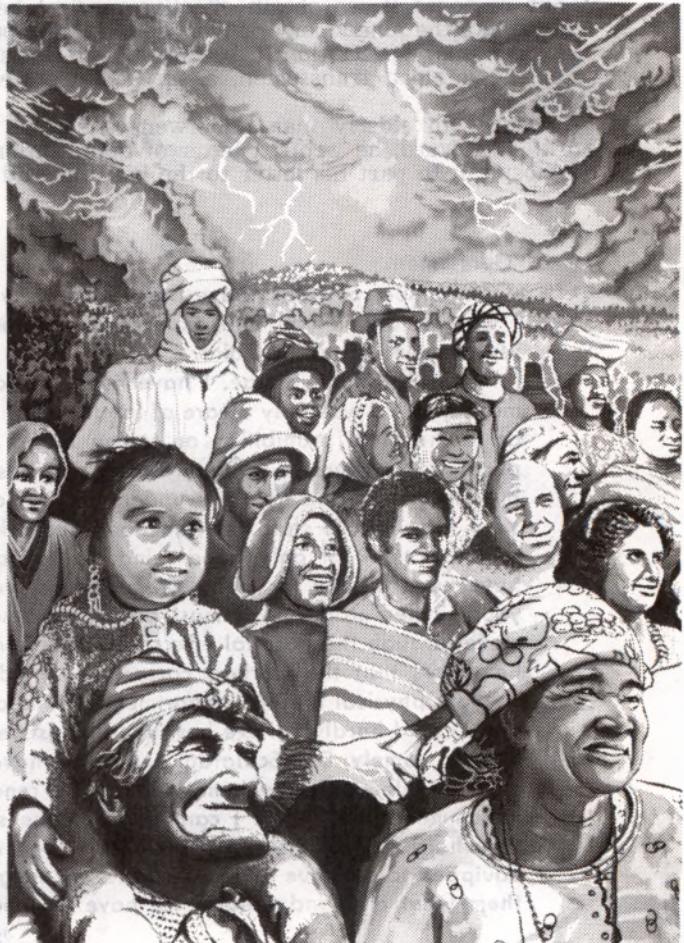
* See the booklet *Jehovah's Witnesses and the Question of Blood*, published by the Watchtower Bible and Tract Society of New York, Inc.

Hidden in the day of Jehovah's anger

"Seek Jehovah, . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

'HIDDEN of Jehovah'—that is the thought behind the name of God's prophet Zephaniah, which name means "Jehovah has concealed." Is it your desire to be hidden of Jehovah? It should be, for the world of today is plunging ever deeper into distress and hopelessness. Not for long will the righteous God, Jehovah, permit such conditions to remain. His day of Armageddon is at hand. All of us should be deeply interested in Zephaniah's prophecy, for it has much to say about that day of decision. It shows how we may find the place of refuge, so as to be 'hidden of Jehovah.'

² Zephaniah prophesied during the early part of the reign of King Josiah of Judah, which began in 659 B.C.E., and, hence, about 50 years before Jehovah's desolating of Judah and Jerusalem. Due to the brevity of his prophecy, Zephaniah is often referred to as one of the "Minor Prophets," but the impact of his prophecy is anything but minor. It carried, in Zephaniah's day, a divine message that could not be ignored. Likewise, it looks down to our 20th century with a dynamic



warning that must be heeded by all persons who hope to find security during the impending day of the burning anger of Jehovah. It is part of Jehovah's powerful "prophetic word" that the apostle Peter likens to "a lamp shining in a dark place." —2 Pet. 1:19; see also Romans 15:4.

1. Of what interest today are Zephaniah's name and prophecy?

2. Why is the prophecy anything but minor in its impact?

³ Zephaniah, it seems, was the great-great-grandson of faithful King Hezekiah. As a prophet with royal connections, he would have to be courageous indeed to proclaim Jehovah's burning judgments against the princes of Judah. (Zeph. 1:1, 8) His prophesying apparently had healthful results in the days of youthful King Josiah, who purged the land of false religion and came to be known for "acts of loving-kindness, according to what is written in the law of Jehovah." (2 Chron. 34:3, 14, 19, 33; 35:26) As a result, there was a temporary stay of Jehovah's execution of judgment. However, Josiah's righteous course did not remove the wickedness that had engulfed his people, nor did it atone for the sins of his grandfather Manasseh, who had "filled Jerusalem with innocent blood." (2 Ki. 24:3, 4) Jehovah's day of reckoning was at hand!

"THE UTTERANCE OF JEHOVAH"

⁴ Through Zephaniah, Jehovah made it plain that he would bring wickedness to a complete end. The prophecy opens with the words:

"'I shall without fail finish everything off the surface of the ground,' is the utterance of Jehovah."

It was to be an extermination, a rooting out of all things detestable in Jehovah's eyes. This "utterance" went straight to the point in showing what was back of Judah's troubles—false religion! For Jehovah went on to say:

"I will stretch out my hand against Judah and against all the inhabitants of Jerusalem, and I will cut off from this place the remaining ones of the Baal, the name of the foreign-god priests along with the priests, and those who are bowing down upon the roofs to the army of the heavens, and those who are bowing down, making sworn oaths to Jehovah and

3. (a) How did Zephaniah's prophesying bring immediate benefit? (b) Why could this not be lasting?

4. (a) With what decisive utterance does the prophecy begin? (b) What does it identify as the root of Judah's troubles, and how?

making sworn oaths by Malcam; and those who are drawing back from following Jehovah and who have not sought Jehovah and have not inquired of him."—Zeph. 1:2-6.

⁵ What wickedness! Those Judeans had abandoned the pure worship of Jehovah to follow the Baalism of surrounding nations. Baalism—with its human sacrifices, its ritual prostitution, its worship of dumb idols and its formalistic prayers for material prosperity—had no rightful place among Jehovah's worshipers. (Num. 25: 1-5; Jer. 7:30, 31; 11:17; 19:3-5) False religion had led them into all kinds of wrong practices. Judah's priests had violated the First Commandment by fellowshipping with "foreign-god priests." (Ex. 20:2, 3) Following the bad example of King Manasseh, they worshiped "the army of the heavens" and looked to spirit mediums for guidance. (2 Chron. 33:1-6) In line with the false premise that 'there is good in all religion,' they were equating the idol-god Malcam with Jehovah. Because of drawing away from the living God, they had developed "a wicked heart lacking faith."—Heb. 3:12.

⁶ Is it any different in Christendom today? The nations of Christendom still carry a tremendous bloodguilt, because of the millions of lives sacrificed on the altar of war during this century. Christendom's clergy on both sides supported those wars, and their bloodguilt remains. (Compare Jeremiah 2:34, 35.) Just as the Judeans indulged in all manner of sexual immorality, so we find the peoples of Christendom today involved in premarital sex, promiscuity, wife-swapping, divorce, homosexuality and the like, while many of the clergy look the other way or even condone such practices. How contrary to the Bible standard!—1 Cor. 6:9, 10; Heb. 13:4.

5. (a) Why did Baalism have no rightful place among God's people? (b) What detestable practices did it include?

6. What striking correspondencies do we find between practices in Judah and in Christendom today?

⁷ Astrology, fortune-telling, spiritism—these also find a place among professed Christians. Under the pretext that 'all religions lead to the same goal,' there is wide practice of interfaith in Christendom today. Superstitions of false religion are mixed in with the Bible. Thus, in place of obeying Jesus' command to observe once each year the Memorial of his death, Christendom highlights Easter, named after the goddess of sensual love, Ashtoreth (Astarte, Greek), incorporating fertility rites and symbols, such as rabbits and Easter eggs. Any who have been involved in such practices would do well to follow the good advice of 1 Samuel 7:3: "If it is with all your heart you are returning to Jehovah, put away the foreign gods from your midst and also the Ashtoreth images, and direct your heart unswervingly to Jehovah and serve him alone, and he will deliver you." Yes, respect for Jehovah, his Word and his requirements is essential for us if we desire to be among those invited to share in his day of vindication. It is as Zephaniah himself observes:

"Keep silence before the Sovereign Lord Jehovah; for the day of Jehovah is near, for Jehovah has prepared a sacrifice; he has sanctified his invited ones."—Zeph. 1:7.

⁸ In Zephaniah's day, Jehovah's examination of his professed worshipers was thorough. Thus "the word of Jehovah" goes on to say:

"It must occur at that time that I shall carefully search Jerusalem with lamps, and I will give attention to the men who are congealing upon their dregs and who are saying in their heart, 'Jehovah will not do good, and he will not do bad.' " (Zeph. 1:1, 12)

Such self-centered ones were content with the status quo. They did not want anyone

7. (a) Today, what parallels do we find to the spiritism and interfaith practiced by the apostate Judeans? (b) In this regard, what timely counsel is found in God's Word?

8. Against what dangerous thinking does "the word of Jehovah" warn?

to stir up the dregs in their wine vats. They were like faithless Christendom today, and also some who have fallen away from worshiping Jehovah, saying, 'Where is the proof that these really are the "last days"?' Such thinking proved disastrous in Zephaniah's day, and it can be even more disastrous in our day, as we face up to the end of the entire world system of things.—2 Pet. 3:3, 4, 10.

⁹ Concerning such faithless, materialistic persons, Jehovah goes on to say:

"Their wealth must come to be for pillage and their houses for a desolate waste. And they will build houses, but they will not have occupancy; and they will plant vineyards, but they will not drink the wine of them." (Zeph. 1:13)

Worldly possessions avail nothing in a day of divine judgment! Rather than seek such material things today, how much more practical it is to cultivate a Scriptural outlook on life, and for young people to equip themselves for full-time service to Jehovah! Happy always are those who choose "treasures in heaven" instead of 'storing up treasures upon the earth'!—Matt. 6:19-21; Eccl. 12:1; 1 Tim. 6:6-8.

'THE GREAT DAY IS NEAR'

¹⁰ Next, the Sovereign Lord himself assures us:

"The great day of Jehovah is near. It is near, and there is a hurrying of it very much."—Zeph. 1:7, 14.

¹¹ Let no one think that God's judging of this wicked world is far away in the future. Today, destruction of all human life on earth is threatening, but that is something that Jehovah will not permit! It is the Sovereign Lord Jehovah, and not politically minded men, who will bring an end to this madness of the nuclear age.

9. As in the days of Judah, why is it so important now to cultivate a spiritual rather than a materialistic outlook?

10, 11. How, and why, does Jehovah 'hurry up' his great day?

"IT MAY BE ONLY A MATTER OF TIME"

In his retirement speech, former president of the United States Jimmy Carter acknowledged concerning nuclear armaments: "The danger is becoming greater. As the arsenals of the superpowers grow in size and sophistication and as other governments—perhaps even, in the future, dozens of governments—acquire these weapons, it may be only a matter of time before madness, desperation, greed or miscalculation lets loose the terrible force." And already there is plenty of madness in the world! An editorial in the New York "Times" of January 31, 1981, warned that there is "A Year, at Most, for Arms Control" by the superpowers, or else they will lose "all foreseeable chances of limiting nuclear arms."

He will 'hurry up' his day of Armageddon. Any "mighty man" who tries to thwart that execution of judgment is doomed to cry bitterly, for Jehovah himself declares: "That day is a day of fury, a day of distress and of anguish, a day of storm and of desolation, a day of darkness and of gloominess, a day of clouds and of thick gloom, a day of horn and of alarm signal, against the fortified cities and against the high corner towers." —Zeph. 1:15, 16.

¹² The fortifications of this militarized world, even if they could defy nuclear missiles, will be useless against the weaponry of Jehovah's heavenly arsenal. Moreover, it will be a selective destruction, in line with David's prophetic words: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." (Ps. 145:20) It will be a terrible day of judgment, indeed, for those who have not kept respectful silence before Jehovah. For through Zephaniah he next declares:

"I will cause distress to mankind, and they will certainly walk like blind men; because it is against Jehovah that they have sinned. And

12. Why can we be happy that there will be a selective destruction on that day?

their blood will actually be poured out like dust, and their bowels like the dung."—Zeph. 1:17.

¹³ What will a large bank account, even in a "neutral" land, or hoarded gold, or large property investment, or subterranean hideouts avail in that day? Nothing! The Sovereign Lord Jehovah himself makes that clear, saying:

"Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury; but by the fire of his zeal the whole earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth." (Zeph. 1:18)

In this final day of decision, 'all the earth' is included in God's final execution of judgment. But there is a way of escape! What is that?

"GATHER YOURSELVES TOGETHER"

¹⁴ As if in final appeal to his own people, God's prophet himself now urges would-be survivors, saying:

"Gather yourselves together, yes, do the gathering, O nation not paling in shame." (Zeph. 2:1)

But did Judah as a nation respond favorably to that appeal? Jehovah's fiery execution of that nation in 607 B.C.E. shows that they did not. They continued in their shameful course. But there were individuals—Judeans and others, including Jeremiah, Ebed-melech and the house of Jonadab—who survived because of heeding the word of Jehovah. (Jer. 39:11, 12, 16-18; 35:18, 19) The situation is similar today. Shamelessly, Christendom has opposed the Kingdom message that Jehovah's Witnesses have preached throughout its realm. It has rejected God's kingdom by Christ Jesus as the only hope of the nations, substituting therefor a man-made makeshift, known today as the United Na-

13. What investments will avail nothing in the day of fury?

14. What is the evidence of failure to heed the appeal of Zephaniah 2:1 (a) by Judah? (b) by Christendom?

tions. Any gathering that Christendom does is only to destruction at Armageddon.
—*Ps. 2:2, 3; Rev. 16:13-16.*

¹⁵ However, another gathering has been proceeding in the “final part of the days,” where we now are. First, there has been a gathering, principally *out of* Christendom, of true anointed Christians. This has been followed by a gathering “*out of* all nations and tribes and peoples and tongues,” of an innumerable “great crowd,” for survival through the impending tribulation. (Rev. 7:1-4, 9, 14; Isa. 2:2, 3) Who make up this “great crowd”? They are meek individuals who are willing to humble themselves in heeding the counsel of God’s prophet.

¹⁶ Relentlessly, the countdown to Armageddon is ticking away. Timely, then, is the warning of God’s prophet to these meek individuals: “Before the statute gives birth to anything, before the day has passed by just like chaff, before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah’s anger,” you must act!—*Zeph. 2:2.*

¹⁷ It is the statute and decree of Jehovah that Christendom must perish, just as faithless Jerusalem met up with extermination in 607 B.C.E., and for like reasons. (*Ezek. 22:3-5*) She is bloodguilty, and her clergy have abandoned the law of Jehovah. Her religion is part of Babylon the Great, the world empire of false religion, concerning which the apostle John wrote: “By your spiritistic practice all the nations were misled. Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth.” It is no wonder that the call has gone out to those desiring to please God: “Get out of her, my people, if you do not want to share with her in her sins, and if

you do not want to receive part of her plagues”!—*Rev. 18:4, 23, 24.*

‘SEEKING JEHOVAH’

¹⁸ However, is it sufficient to become separate from the world and its false religion? Zephaniah shows that meek ones must take further, positive action.

¹⁹ First in order, says God’s prophet: “Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision.” (*Zeph. 2:3a*)

They must seek to know Jehovah, along with his marvelous qualities and purposes, even as his Son, Jesus Christ, has explained him. Their humbly doing this brings great reward, as Jesus himself said: “This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ.” (*John 1:18; 17:3*) Their seeking Jehovah will lead to their loving him with their ‘whole heart, soul, mind and strength,’ and to their following Jesus’ example in performing the “sacred service” that Jehovah requires of them.—*Mark 12:29, 30; 1 Pet. 2:21; Matt. 4:17; Rev. 7:15.*

²⁰ Next, says Zephaniah: “Seek righteousness.” (*Zeph. 2:3b*)

No, not Pharisaical self-righteousness! It does no one any good to “have a zeal for God” if this is not in accord with accurate knowledge of his Word. We need to ‘know the righteousness of God in order to subject ourselves to that righteousness.’ We need to conform our lives to God’s standards—not man’s—and to put on the Christian personality that is “created according to God’s will in true righteousness and loyalty.” (*Rom. 10:2, 3; Eph. 4:22-24*) This true righteousness and loyalty require that we do not let the loose thinking or ways of the world seep into our lives.

15. What other gathering has been proceeding in modern times?

16, 17. What countdown is now proceeding, and, hence, what call must be answered for survival?

18. What further action must meek ones take?
19. What is involved in ‘seeking Jehovah’?
20. What kind of righteousness should we seek, and with what confidence?

As Jesus advised, we need to "keep on, then, seeking first [God's] kingdom and his righteousness," confident that, as we serve him, he will provide what is necessary to sustain our lives and protect us through the day of Jehovah's anger.—Matt. 6:31-33.

²¹ Thirdly, Jehovah's prophet says: "Seek meekness." (Zeph. 2:3c)

Already Zephaniah has described those who will heed his prophecy as the "meek ones of the earth." So now he places double emphasis on this quality. How essential it is that we continue to "seek meekness," as we are surrounded by the proud, demanding, opinionative, "me-first" attitude of the world! There is always the danger that some of this attitude may rub off on us. We need to be on guard, always willing to accept discipline from Jehovah and his organization, and to conform ourselves to his will. We should never think that ours is a case of "once saved, always saved,"

21. (a) How does the prophecy emphasize the quality of meekness? (b) In this regard, what should we watch carefully?

for the reward of salvation is for those who 'continue in the truth.'—Prov. 22:4; John 8:31, 32; 3 John 3, 4.

²² To the "meek ones of the earth," Zephaniah now says:

"Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3d)

Why "probably"? It is because final salvation depends on the course of the individual, just as Jesus indicated, saying: "He that has endured to the end is the one that will be saved." Endure, then, all meek ones, in humbly doing God's will for this day, which includes preaching this good news of God's established kingdom in all the inhabited earth for a witness to all the nations. (Matt. 24:13, 14) So doing, you may be among those 'hidden of Jehovah' in the day of his anger. The psalmist David writes of such ones: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

22. (a) Why does Zephaniah say "probably"? (b) What will be the final result to those 'hidden of Jehovah'?

Serving Jehovah "shoulder to shoulder"

"I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder."—Zeph. 3:9.

JEHOVAH'S word of prophecy always comes unerringly to fulfillment. He himself tells us: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted,

1. What assurances do we have concerning Jehovah's word of prophecy?

and it will have certain success in that for which I have sent it." (Isa. 55:11) It has been just that way with so many of the details of Zephaniah's great prophecy.

² For example, Zephaniah records, in

2. (a) What national groups are referred to in Zephaniah 2:4-8? (b) How would a visit to their locations today confirm the accuracy of the prophecy?

turn, Jehovah's utterances of doom against the cities of Philistia, the nation of Cherethites, the land of the Philistines, and Moab and Ammon. (Zeph. 2:4-8) All those prophecies had remarkable fulfillment during the years and centuries that followed. Where, today, is the nation of Philistia, with its cities, and where are the dependent Cherethites? They are nonexistent. What of Moab and Ammon? The prophecy says: " 'As I am alive,' is the utterance of Jehovah of armies, the God of Israel, 'Moab herself will become just like Sodom, and the sons of Ammon like Gomorrah, a place possessed by nettles, and a salt pit, and a desolate waste, even to time indefinite.' " (Zeph. 2:9)

If you travel today through the trans-Jordan territories where the proud nations of Moab and Ammon once flourished, what do you find? Desolation—even as Jehovah foretold! History shows that Ethiopia also, along with Egypt, suffered at the hands of the Babylonian invaders.—Zeph. 2:12.

"AN OBJECT OF ASTONISHMENT"

³ Most astonishing is the fulfillment of Jehovah's utterance concerning Assyria and Nineveh. Zephaniah prophesied when Assyria's proud capital, Nineveh, was in the heyday of its glory, at least 15 years before that nation was toppled from its position as the second world power of Bible history. Whoever could have imagined such a thing? But Jehovah was against that nationalistic "city of bloodshed." (Nah. 3:1, 5) Through Zephaniah he spoke of settling accounts with her, saying:

"He will stretch out his hand toward the north, and he will destroy Assyria. And he will make Nineveh a desolate waste, a waterless region like the wilderness. . . . This is the exultant city that was sitting in security, that was saying

3, 4. (a) What was Jehovah's utterance concerning Assyria and Nineveh? (b) Why would this seem incredible? (c) What is the evidence as to the striking fulfillment of the prophecy?

in her heart, 'I am, and there is nobody else.' O how she has become an object of astonishment, a place for the wild animals to lie stretched out! Everyone passing along by her will whistle; he will wag his hand."—Zeph. 2:13-15.

⁴ 'Impossible!' people of that day would have said. Yet that same generation lived to see it! In 633 B.C.E. Nabopolassar of Babylon and Cyaxares the Mede besieged and captured Nineveh. The Babylonian Chronicles tell us: "The great spoil of the city and temple they carried off and [turned] the city into a ruin-mound." So complete was the devastation of Nineveh that even its location became unknown for centuries. In the 1800's it was again identified, and the famous library of Ashurbanipal II was unearthed. But to this day the area remains a barren waste where flocks occasionally rest. How accurate the fulfillments of Jehovah's word of prophecy!

⁵ However, most importantly, that prophetic record carries a message for today. It serves as "a warning to us upon whom the ends of the systems of things have arrived." (1 Cor. 10:11, 12; Rom. 15:4; 2 Tim. 3:16, 17) It encourages us to avoid the pride, the indulgent pleasure-seeking, the materialistic thinking and violent dispositions that brought God's judgment upon those nations. Also, we should remember that those prophecies are very much alive today, and that their climactic fulfillment hastens on. It is not for a mere historical record that Jehovah, the living God, has preserved them down to this day. Those ancient nations have their modern-day counterpart, particularly in the Assyria-like politico-military powers that boast in their armed might. Jehovah will assuredly take vengeance against all such opposers of his kingdom.—Nah. 1:2; Zeph. 1:2, 9.

5. What powerful message does this prophecy hold for our day?

"WOE TO . . . THE OPPRESSIVE CITY!"

⁶ Modern-day totalitarian, authoritarian governments closely parallel cruel Nineveh of the mighty Assyrian Empire. Yet Jehovah makes it plain that there is a part of the present world system of things that is even more reprehensible in his sight. What is that?

⁷ It is that part of the world that claims to be God's own people, even as Judah and Jerusalem made that claim in Zephaniah's day. It professes to be "Christian," and is known generally as "Christendom." But its clergy have apostatized from the pure teachings of God's Word, the Bible, and its nations and peoples have fallen from following the fine moral standards set out in that Word. Hence, Zephaniah himself now speaks out against that God-dishonoring "city," saying:

"Woe to her that is rebelling and polluting herself, the oppressive city! She did not listen to a voice; she did not accept discipline. In Jehovah she did not trust. To her God she did not draw near."

Jehovah has sent his witnesses throughout Christendom, to its cities and villages, from house to house. "Morning by morning," they have declared his judgments. "At daylight," his righteous requirements have been made clear. But Christendom's leaders and clergy have been "insolent" and have 'known no shame' in their opposition to these messengers of the righteous Jehovah and his kingdom.—Zeph. 3:1-5.

⁸ In support of his faithful prophet, the Sovereign Lord Jehovah now takes up the pronouncement of doom, enlarging it to include all the nations, and climaxing it with these words:

6. What question is now asked, and why is it pertinent?
7. (a) What "oppressive city" corresponds to ancient Jerusalem, and in what ways? (b) How has she refused discipline?

8, 9. (a) What proclamation does Jehovah himself now make? (b) How broad is its application? (c) Why should we be thankful on that account?

"Therefore keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured.' "—Zeph. 3:6-8.

⁹ So the execution of Jehovah's judgment does not stop at the desolating of Christendom, whose religion must perish along with the entire world empire of false religion, described in the Bible as "Babylon the Great." (Rev. 18:2-4) The day of his "burning anger" and of "the fire of [his] zeal" will remove *all* wickedness from the earth. (See also Isaiah 34:2-8; Jeremiah 25:32, 33.) How grateful we should be that this greatest tribulation of all time will be the last, according to Jesus' own testimony at Matthew 24:21! It will have accomplished Jehovah's purpose in "causing an outright extermination," like that of ancient Nineveh. "Distress will not rise up a second time."—Nah. 1:9; Dan. 12:1; Rev. 19:11-21.

THE WAY OF ESCAPE

¹⁰ Is there a way of survival during this world calamity? Why, yes! In the very next words of the prophecy, Jehovah God himself shows what that way is. He says:

"For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder." (Zeph. 3:9)

Whichever of the hundreds of national tongues they may use, the worldly nations make propaganda in a "language" that is detestable to Jehovah. Instead of God's kingdom, they exalt their own nationalistic programs, trying to use a divided U.N. for selfish political ends. They reject Jehovah's kingdom by Christ Jesus.

10. What 'impure language' is now spoken in the world?

¹¹ What, then, is this change to a "pure language"? It is a turning to the message of truth, the refreshing "good news," the "pattern of healthful words," that speaks in praise of Jehovah and his righteous purposes by Christ Jesus. (2 Tim. 1:13) This "pure language" unifies them. And it testifies that, in the epoch-marking year 1914, "the kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." (Rev. 11:15) Taking this message upon their lips, true Christians worldwide "call upon the name of Jehovah" in dedication, harmoniously rendering him "sacred service." As the only truly united people on earth, they go to the homes of the people, heralding forth the "good news" of Jehovah's established kingdom. Thus they serve Jehovah "shoulder to shoulder." (Matt. 24:14; Rom. 12:1) Are you one who has thus separated yourself from the world, to serve God zealously in dedication to Him? It is by thus working along with Jehovah's organized people that you may "get away safe."—Joel 2:32; see also Hosea 14:1, 2; Hebrews 13:15.

¹² The "change to a pure language" has been hard for some to make. It is not easy to come out of the world, with its easy-going, permissive ways, and to make the sacrifices necessary for 'calling upon the name of Jehovah.' It has required our getting rid of wrong thoughts, bad habits and self-seeking, loose ways of life, in order to conform to the clean, worthwhile standards of God's own people. (Eph. 4:17, 18, 29; 1 Pet. 4:3) It has required our giving proper recognition to the one organization that Jehovah is using in the earth today, and this by our associating

11. (a) What "pure language" is heard today? (b) How extensively is this "language" being spoken? (c) How do those speaking it "call upon the name of Jehovah," and with what result?

12, 13. (a) What problems may be involved in learning this "language"? (b) Why is meekness required in serving "shoulder to shoulder"? (c) How may we cultivate the quality of meekness?

with the "faithful and discreet slave." It has required meekness, in our "carefully examining" God's Word with the aid of that 'slave's' publications, in order to fortify our faith.—Matt. 24:45; Acts 17:11.

¹³ In serving Jehovah "shoulder to shoulder," we need, as Zephaniah so often emphasizes, to cultivate the quality of meekness. When we make mistakes, as all imperfect humans do, let us be ready to acknowledge them, even as the "faithful and discreet slave," made up of imperfect fleshly men, has had to make corrections. However, let us never be critical of the grand body of truth that Jehovah has built up among his united people over the past 100 years, and which, by correction and adjustment, has come to shine ever more brightly on "the path of the righteous ones."—Prov. 4:18.

¹⁴ From time to time, there have arisen from among the ranks of Jehovah's people those who, like the original Satan, have adopted an independent, faultfinding attitude. They do not want to serve "shoulder to shoulder" with the worldwide brotherhood. (Compare Ephesians 2:19-22.) Rather, they present a "stubborn shoulder" to Jehovah's words. (Zech. 7:11, 12) Reviling the pattern of the "pure language" that Jehovah has so graciously taught his people over the past century, these haughty ones try to draw the "sheep" away from the one international "flock" that Jesus has gathered in the earth. (John 10:7-10, 16) They try to sow doubts and to separate unsuspecting ones from the bounteous "table" of spiritual food spread at the Kingdom Halls of Jehovah's Witnesses, where truly there is 'nothing lacking.' (Ps. 23:1-6) They say that it is sufficient to read the Bible exclusively, either alone or in small groups at home. But,

14. (a) What attitude is the opposite of meekness, and how is it displayed? (b) How do such haughty ones proceed, and what warnings should we heed? (c) Where will we find 'nothing lacking'?

strangely, through such 'Bible reading,' they have reverted right back to the apostate doctrines that commentaries by Christendom's clergy were teaching 100 years ago, and some have even returned to celebrating Christendom's festivals again, such as the Roman Saturnalia of December 25! Jesus and his apostles warned against such lawless ones.—Matt. 24:11-13; Acts 20:28-30; 2 Pet. 2:1, 22.

¹⁵ Through his prophet Zephaniah, Jehovah tells His people how He will dispose of those who shamelessly try to sow discord in His earthly organization, saying:

"I shall remove from the midst of you your haughty exultant ones; and you will never again be haughty in my holy mountain."

In happy contrast, Jehovah says:

"I shall certainly let remain in the midst of you a people humble and lowly, and they will actually take refuge in the name of Jehovah." (Zeph. 3:11, 12)

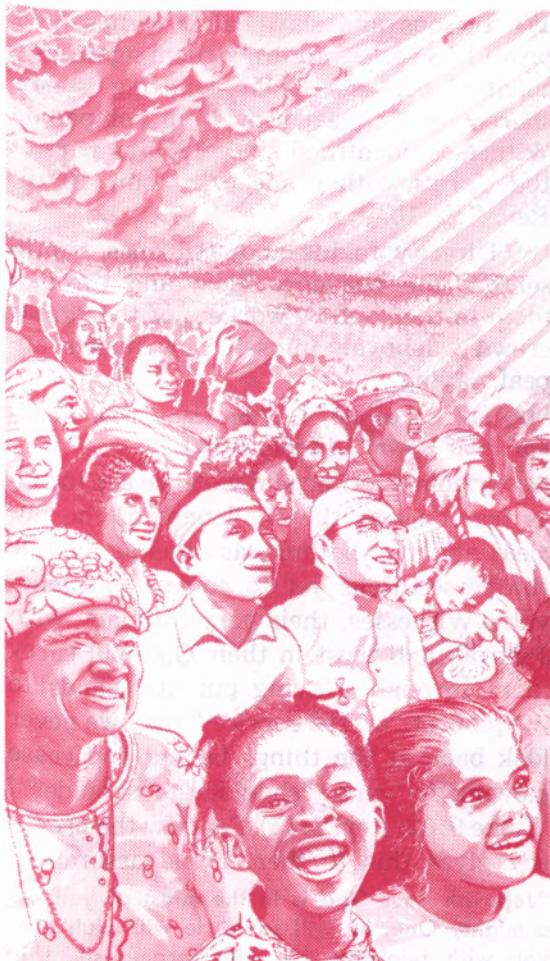
Yes, these are the meek ones, who work "shoulder to shoulder" as they engage in "the holy work of the good news." (Rom. 15:15, 16) They are not too proud to do the lowly work of calling from house to house after the pattern that Jesus' disciples learned from the Master. (Matt. 10:5-13; Luke 9:2-6; Acts 5:42) Taking refuge in Jehovah's name, they proclaim that glorious name and his purpose to vindicate it by the triumphant kingdom of his Christ. (Ezek. 38:23; Dan. 2:44) As Jehovah's people serve and live according to his righteousness, they are confident that "there will be no one making them tremble." (Zeph. 3:13) They enjoy true peace of mind!

A TIME FOR JOYFUL ACTIVITY

¹⁶ Zephaniah himself is made glad by

15. (a) How does Jehovah act with regard to "haughty" ones? (b) How are the "people humble and lowly" identified? (c) What assurance does Jehovah give these?

16. (a) How does Zephaniah express his own gladness? (b) What prophetic call has been answered today, and by whom?



such assurance from Jehovah, so that he calls on God's people, saying:

"Joyfully cry out, O daughter of Zion! Break out in cheers, O Israel! Rejoice and exult with all the heart, O daughter of Jerusalem! Jehovah has removed the judgments upon you. He has turned away your enemy. The king of Israel, Jehovah, is in the midst of you. You will fear calamity no more." (Zeph. 3:14, 15) Since 1919, when they were released from spiritual captivity to Babylon the Great, the anointed witnesses of Jehovah have served him "shoulder to shoulder" in giving joyful public testimony. Jehovah has judged and approved these children of the heavenly Jerusalem. (Gal. 4:26; 1 Pet. 4:

17) Prisons and slave labor camps have proved powerless to draw them again into spiritual bondage. Their rejoicing is now shared by a "great crowd" of companion Witnesses, identified since 1935 as part of the Lord's "other sheep."—John 10:16; Rev. 7:9, 10.

¹⁷ Directly to his anointed ones, representing the heavenly Zion, and through them to their fellow workers of the "great crowd," Jehovah himself now makes appeal, saying:

"Do not be afraid, O Zion. May your hands not drop down." (Zeph. 3:16)

As terrible as crime and violence are today, as fearsome as the challenges of the nuclear age may become, as cruel as may be the persecutions yet to come upon Jehovah's Witnesses, their very intimacy with Jehovah and trust in their God will carry them through. Having put our hands to the plow of "sacred service," may we never look back at the things behind and cease plowing forward, "shoulder to shoulder"! (Luke 9:62; Rev. 7:15) For now the prophecy gives this further divine assurance:

"Jehovah your God is in the midst of you. As a mighty One, he will save. He will exult over you with rejoicing. He will become silent in his love. He will be joyful over you with happy cries." (Zeph. 3:17)

Jehovah is "silent" in finding ease and refreshment by expressing love to his re-

17. (a) What assurance helps Jehovah's people to endure in "sacred service"? (b) How is Jehovah "silent," yet "joyful . . . with happy cries," and how should we react?

covered, restored people, and great is his joy and exultation over their integrity and zeal in his service. In these "last days" we should feel very close to our living God, Jehovah, as we unitedly apply shoulders to his service.—2 Tim. 3:1.

¹⁸ Since 1919, it has been a grand day of restoration for all of God's people. As faithful witnesses they have continued to preach with missionary zeal, so that Jehovah's organization has expanded to the very ends of the earth. (Rom. 10:10, 18) It has indeed been a time for bringing in God's people, collecting them together. And for what purpose? Jehovah himself answers:

"I shall make you people to be a name and a praise among all the peoples of the earth." (Zeph. 3:20)

Happily, the anointed remnant of God's people have become "a name and a praise" in holding high the precious name of the Sovereign Lord Jehovah, and now many of those "peoples of the earth" are working with them, "shoulder to shoulder," in making known his Kingdom purposes. Our change to speaking the "pure language," and our continuing to herald forth that "good news of the kingdom," will yet help thousands more to "call upon the name of Jehovah," that these, too, may be 'hidden of Jehovah' during the day of his anger, and boldly come forth to praise him throughout all eternity.

18. (a) How have Jehovah's people been made "a name and a praise" since 1919? (b) How may we serve "shoulder to shoulder" in behalf of thousands more?

DO YOU REMEMBER?

Have you enjoyed reading the last several issues of *The Watchtower*? See if you can recall the following points:

How have millions of Catholics and Protestants alike been robbed of the Bible's millennial hope?

With the infiltration of the Greek doctrine of the immortality of the soul, apostate Christians transferred "paradise" from earth to heaven and so abandoned the Bible's millennial hope. A similar apostasy took place among the Jews before the Common Era.

They replaced their hope of the resurrection with Greek thinking of immortality.—4/15, pp. 11, 12.

□ How can problems in a Christian's life turn out to be an encouragement to him?

When a Christian is faced with such daily problems as inflation, pollution and sickness and he applies the Bible's unsurpassed counsel, he sees how it really works. This is a source of great encouragement to him and teaches him to rely always on God's wisdom rather than his own. (Ps. 119:105)—5/1, p. 7.

□ How is the house-to-house activity a blessing from Jehovah?

Spending time preaching from house to house serves to protect the Christian witness of Jehovah from being tempted by the world. (1 John 2:15, 16) By sharing in this activity he is doing good to others and is learning to be more sympathetic and empathetic. He is also laying up for himself treasures in heaven, making Jehovah God and Christ Jesus his friends. (Matt. 6:19-21; Luke 16:9) He cultivates humility.—5/15, pp. 15, 16.

□ What personal questions might test our faith in God's Kingdom government?

How do we personally look upon this world? Do we see ourselves as 'foreigners' and 'aliens' in it? Do others in our community view us as being different? Can we see ourselves as prospective subjects of God's government? Are we loyally advocating it to others?—5/15, pp. 17, 27.

□ Why is it wise to conduct ourselves as lesser ones?

The Bible shows that such a course of wisdom makes for good relations with Jehovah God, our fellow Christians and members of our own family. Moreover, giving others the preferences and advantages adds to our happiness in life. (Acts 20:35)—6/1, p. 25.

□ Unlike many, why did Jehovah's Witnesses not lose faith while in the concentration camps?

Their complete trust in God and his Word gave them standards to live by, day by day. It helped them to maintain mental and moral balance, thus preventing their health's being undermined by worry and their strength's being sapped by despair.—6/15, p. 12.

□ How can God be in your marriage?

The secret lies in each mate having a close personal relationship with God, reflecting God's qualities such as kindness, forgiveness and long-suffering.—7/1, pp. 13-15.

□ Why was the prophet Micah a fine example for Jehovah's Witnesses today?

Micah was no spiritual weakling. He was full of spiritual strength, identifying sin as sin. His name, meaning "Who is like Jah?" was in keeping with his challenging message of judgment against all false gods. (Mic. 3:8)—7/15, pp. 11-13.

ANNUAL MEETING OCTOBER 1, 1981

The annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania on October 1, 1981, will be held at Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Avenue in the Borough of Queens, New York city. The meeting will be at ten o'clock in the forenoon of Thursday, October 1, 1981.

It will be appreciated if the members of the corporation will now see to it that the Secretary's office has their present mailing addresses so that the regular letters of notice and proxies can reach them shortly after September 1.

The proxies, which will be sent to the members along with the notice of the annual meeting, are to be returned so as to reach the office of the Secretary of the Society not later than September 15. As each member knows, he should complete and return his proxy promptly whether he is going to be at the meeting personally or not. The information given on each proxy should be definite on this point, as it will be relied upon in determining in advance those who will actually be personally present.

It is expected that the entire session, including the formal business meeting and any remarks by members or officers, will be concluded at 12 noon or shortly thereafter. There will be no afternoon session. No arrangements will be made for tying in the annual meeting by telephone line to any other locations.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 20: Hidden in the Day of Jehovah's Anger. Page 20. Songs to Be Used: 29, 80.
September 27: Serving Jehovah "Shoulder to Shoulder." Page 25. Songs to Be Used: 90, 11.

members and a small religious sect known as the "Worshippers of Jesus Christ." According to the report, members of this sect were off conducting meetings on their way to the "Christian" meetings to tell them that they had been sent to them by Jesus himself. The sect had been informed that Jesus was in heaven with God (John 3:13). About 100 of the people involved in this meeting were arrested.

1981, 3: "WATCHTOWER" READING
to members and to guides, leaders and
to others, said this could not stop them
as they left. "God's Word" is now available
throughout the world, he asserted. He also
said it is natural to want to spread the
gospel and help others. "The Lord has
not told us to stop from doing so," he added.

1981, 3: "WATCHTOWER" to members
stated that it is better to go to the
local church than to the national
convention, and that the local church
members and leaders are more

likely to accept the truth. "It is
best to follow your own judgment
on baptism and of the need to be
immersed in water to receive the
Spirit of God and to be saved," he said.
He also advised that baptism should
not be done until after the person has
been converted to Christianity.

1981, 3: "WATCHTOWER" to members
stated that baptism is best done at
the appropriate time, and that baptism
should be done at the baptismal
service, not at the end of the service.
He also advised that baptism should
not be done until after the person has
been converted to Christianity.

"WATCHTOWER" STUDIES FOR THE WEEKS
September 20-26: "How to Tell the Truth to Jehovah's
People" (pp. 14-19) 20 pages to the week \$2.00
September 27-30: "The True People" (pp. 20-23)
September 30-October 6: "The True People" (pp. 24-27)
September 30-October 6: "The True People" (pp. 28-31)