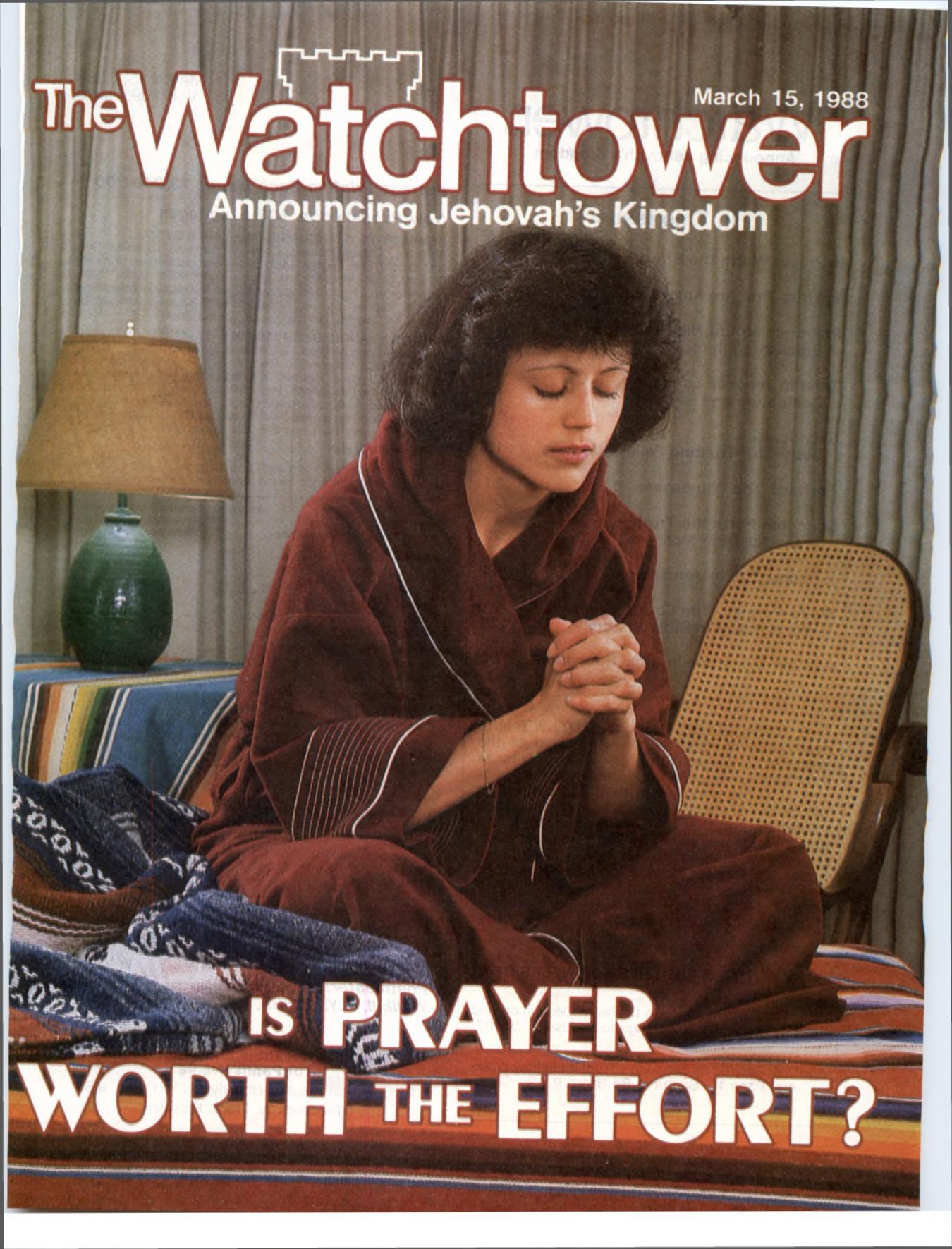


The Watchtower

Announcing Jehovah's Kingdom

March 15, 1988

A color photograph of a woman with dark curly hair, wearing a red velvet robe over pajama bottoms, kneeling on a striped rug. She is in a prayerful pose with her hands clasped together. In the background, there is a green lamp with a tan shade on a blue couch, and a wicker chair. The setting appears to be a home interior.

**IS PRAYER
WORTH THE EFFORT?**

In This Issue

Is Prayer Worth the Effort?	3
Prayers That Are Answered	4
Prayer on Mount Hiei—A Breakthrough for World Peace?	8
Trust in Jehovah Leads to Dedication and Baptism	10
Serving as Jehovah's Trusting Fellow Workers	15
Forward, You Witnesses!	21
Sounding Forth the Truth in the Austrian Alps	22
A Secret Trip to Jerusalem	24
Medo-Persia—The Fourth Great World Power in Bible History	26
Another Milestone in Bible Education	30

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

WATCHTOWER STUDIES FOR WEEKS OF

April 11: Trust in Jehovah Leads to Dedication and Baptism. Page 10. Songs to Be Used: 13, 202.

April 18: Serving as Jehovah's Trusting Fellow Workers. Page 15. Songs to Be Used: 9, 19.

Average Printing Each Issue: 13,045,000

Now Published in 103 Languages

SEIMONTHLY LANGUAGES AVAILABLE BY MAIL

Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish,* Dutch,* Efik, English* (also Braille and cassettes†), Finnish,* French,* German,* Hiligaynon, Igbo, Iloko, Italian,* Japanese,* Korean, Lingala, Malagasy, Maltese, Norwegian, Portuguese,* Russian, Sepedi, Sesotho, Shona, Spanish,* Swahili, Swedish,* Tagalog, Thai, Tsonga, Tswana, Xhosa, Yoruba, Zulu

MONTHLY LANGUAGES AVAILABLE BY MAIL

Armenian, Bengali, Bicol, Bislama, Bulgarian, Croatian, Czech, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hausa, Hebrew, Hindi, Hiri Motu, Hungarian, Icelandic, Kannada, Malayalam, Marathi, New Guinea Pidgin, Pangasinan, Papiamento, Polish, Rarotongan, Romanian, Samar-Leyte, Samoan, Sango, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tongan, Tshiluba, Turkish, Twi, Ukrainian, Urdu, Venda, Vietnamese

* Study articles also available in large-print edition.

† Outside the United States and Canada, write U.S. office concerning rates and certification for the blind and visually impaired.

<i>Watch Tower Society offices</i>	<i>Yearly subscription for the above:</i>	
	<i>Semimonthly Languages</i>	<i>Monthly Languages</i>
<i>America</i> , U.S., Watchtower, Wallkill, N.Y. 12589	\$5.00	\$2.50
<i>Australia</i> , Box 280, Ingleburn, N.S.W. 2565	A\$8.00	A\$4.00
<i>Canada</i> , Box 4100, Halton Hills, Ontario L7G 4Y4	\$7.00	\$3.50
<i>England</i> , The Ridgeway, London NW7 1RN	£5.00	£2.50
<i>Ireland</i> , 29A Jamestown Road, Finglas, Dublin 11	IRE6.00	IRE3.00
<i>New Zealand</i> , P.O. Box 142, Manurewa	NZ\$15.00	NZ\$7.50
<i>Nigeria</i> , PMB 001, Shomolu, Lagos State	N8.00	N4.00
<i>Philippines</i> , P.O. Box 2044, Manila 2800	P60.00	P30.00
<i>South Africa</i> , Private Bag 2067, Krugersdorp, 1740	R9.00	R4.50

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

25 cents (U.S.) a copy

The Bible translation used is the *New World Translation of the Holy Scriptures*, unless otherwise indicated.

Copyright © 1988 by Watch Tower Bible and Tract Society of Pennsylvania and International Bible Students Association. All rights reserved.
Printed in U.S.A.

The Watchtower (ISSN 0043-1087) is published semimonthly for \$5.00 (U.S.) per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, **Wallkill, N.Y. 12589.**

Published by
**Watch Tower Bible and Tract Society
of Pennsylvania**

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

Frederick W. Franz, President

Is Prayer *Worth the Effort?*

ON FRIDAY, May 31, 1985, a series of tornadoes ripped through the southern section of Ontario, Canada. A clergyman living in the small village of Grand Valley watched helplessly while the raging wind tore the roof from his apartment. As reported in the press, he "saw miracles and tragedies happening side by side as he witnessed the wrath of nature out of control."

Certainly, the loved ones and friends of the two persons killed by the tornadoes considered these a terrible tragedy. So did the thousand and more left homeless by the destructive twisters. On the other hand, many of those who narrowly escaped death or serious injury describe their survival as "a miracle." Ron and his workmate were two of these. They reached the safety of the strongest part of their office building with only four seconds' warning. After describing their amazing escape from death, Ron said: "Yes, I believed in God before and I sure believe in God now."

It has been said that at the moment of sudden, unexpected calamity, 'there are few, if any, atheists.' And if there is enough time on such occasions, many fervent prayers for protection and survival are offered.

On Sunday, July 21, 1985, more than a hundred men, women, and children met for worship in their Kingdom Hall in Sydney, Australia. After a song of praise to God, prayer was offered on behalf of the congregation. When a minister was 15 minutes into his Bible discourse that Sunday morning, a bomb blast suddenly shattered the peace, critically injuring him, killing a man seated at the front of the hall, and resulting in the hospitalization of more than 40 persons.



Does Prayer Make Any Difference?

Both of the events just related—one described as "the wrath of nature out of control" and the other as a criminal act—raise questions about the value of prayer. What is the value of praying? Does prayer really work? Is it worth the effort to pray?

Prayers That Are Answered

THE desire to communicate with some higher power is as old as man himself. For instance, certain ancient Egyptian engravings contain prayers. Some of these requested protection from a god, whereas others were statements of praise or of confidence in the deity being addressed. Among the Greeks of the eighth century B.C.E., hymns as well as poetic and ceremonial prayers were common. In Roman prayers, care was needed in addressing a particular god, since many divinities were then worshiped.

To this day, prayer is a common feature of the world's major religions. Well known for their frequent use of prayer are Buddhists, Hindus, Jews, Muslims, and those professing to be Christians. Although use of prayer is widespread in 20th-century religion, the tremendous variety in meth-

ods and styles of prayer causes bewilderment to many seeking to have their prayers answered.

Will Any Prayer Do?

Since praying takes many forms, will just any prayer be effective? Some feel that as long as the person praying is sincere and "believes," it does not matter greatly which form of prayer is used. What do you think? In view of the divergence of opinion on this matter, it is necessary to go beyond the opinions of men and look for revealed information from a higher source.

The answers on the following pages are drawn from such a source, the Holy Bible. It shows that not just *any* prayer will do if an individual expects his prayer to be heard and answered.

Forms of Prayer

A brief examination of various forms of prayer in use today will prove enlightening.

Often used in Hinduism is a basic prayer that pays homage to a chosen god or goddess, of which there are thought to be 330,000,000, worshiped in some 10,000 temples. More often, though, Hindu prayers are elaborate and may take two forms—either meditation (*dhyana*) or praise (*stotra*). Much importance is placed on saying prayers aloud.

In Chinese Buddhist and Taoist monasteries, prayers are regularly said three times a day (early in the morning, at noon, and at night). These prayers are accompanied by the sound of a small bell. To assist them in praying, Buddhist monks carry a string of 108 beads. Some laymen also use this rosary method to keep count of the number of times prayers are said.

To devout Muslims, the most important part of their worship is the daily prayer (*salat*). It is to be repeated five times a day while they face toward Mecca in Saudi Arabia.

Jewish prayers include those taken directly from the Bible, such as the Psalms. Other prayers include those that various rabbis have added.

Among professing Christians, there is a large array of prayers and methods of praying. These range from prayers that are repeated with a rosary in hand to printed prayers, as well as those of a few words spoken without rehearsal.

The Bible Explains:

To whom prayers should be addressed

Why some prayers are not answered

What may be requested in prayer

What part does the individual offering prayer play?

A principal requirement is faith, not just sincerity of belief that God exists and can hear prayers. (Hebrews 11:6) Such faith is demonstrated in striving to live in harmony with God's righteous principles set out in the Bible. In his Sermon on the Mount, Jesus Christ stressed this point: "Not everyone who calls me 'Lord, Lord' will enter the Kingdom of heaven, but only those who do what my Father in heaven wants them to do."—Matthew 7:21, Today's English Version.

As an example of those whose prayers would not be heard, the Hebrew prophet Isaiah wrote: "Even though you make many prayers, I [Jehovah God] am not listening; with bloodshed your very hands have become filled." (Isaiah 1:15) So any who do not respect the sacredness of life cannot expect their prayers to be heard, no matter how often and how fervently they pray.

Why do some "believers" often not get answers to their prayers?

Belief alone is not sufficient to please God and have him answer our prayers. Even a credulous person may claim that he believes. For belief to have substance, it must be based on accurate knowledge, which can be gained only by a study of the Bible. Additionally, belief and faith must be proved by the works they produce. "As the body without spirit is dead, so also faith without works is dead."—James 2:26.

A true believer would need to take God into account daily, not resorting to prayer only when faced with an emergency. He would also do acts of faith, right works that include speaking to others about his belief and faith in God.

What form should prayer take?

Prayer should not be a mere ritual, nor should it be read from a book; neither should prayer contain repetitive phrases as though repetition makes it more effective. And prayer should not be "performed" for show or to impress others. Jesus gave this good counsel about the form our prayers should take and what we should avoid: "When you pray, you must not be as the hypocrites; because they like to pray standing in the synagogues and on the corners of the broad ways to be visible to men. . . . When praying, do not say the same things over and over again, just as the people of the nations do, for they imagine they will get a hearing for their use of many words."—Matthew 6:5-7.

No particular bodily position is prescribed for prayers to be heard. However, the one praying would need to be humble and respectful both in posture and in the words used in his prayer.

To whom should prayers be addressed?

The Bible book of Hebrews speaks of a person that "approaches God." (Hebrews 11:6) Who is this God? There is but one almighty God, though there are many man-made and false gods. (1 Corinthians 8:5, 6) The almighty God of the Bible is named Jehovah. (Psalm 83:18) He is the Creator of all things, and for this reason prayer should be directed only to him. Jesus Christ clearly taught his followers to pray: "Our Father in the heavens." (Matthew 6:9) No, Jesus did not teach his disciples to pray to him, to his mother Mary, or to any other person. But God now requires that we recognize the position of his Son and offer all our prayers in Jesus' name. That is why Christ told his followers: "No one comes to the Father except through me."—John 14:6.

For prayers to be acceptable to God, then, they must be addressed to Jehovah God through his Son, Jesus Christ. That is, they must be said to God in the name of Jesus.

What may be asked for in prayers?

"No matter what it is that we ask according to his will, he [God] hears us." This seemingly incredible guarantee is recorded at 1 John 5:14. But did you notice the proviso—"according to his will"? Yes, a foremost reason why many prayers are not answered is that the one praying has not first tried to find out what God's will is.—Proverbs 3:5-7.

As a helpful guide or model, Jesus gave his disciples a prayer widely known today as the "Lord's Prayer." (Matthew 6:9-13) Though it should not be said as a ritual, it does set out the proper priorities. First come God's name and purpose. Next are listed material needs, forgiveness, and deliverance from temptation by the wicked one. The expression "our Father" might help the person praying to broaden out his prayers and his thinking to include not only family members and relatives but also others seeking to please their Maker.—Acts 17:26, 27.

How long should prayers be?

The Bible sets no specific length for prayers. They might be very brief or might even be offered silently. (Nehemiah 2:4; 1 Samuel 1:12, 13) On the other hand, prayers can be quite long. There was an occasion when Jesus "continued the whole night in prayer to God." This apparently was to request divine assistance in choosing his 12 apostles. (Luke 6:12) So the length of acceptable prayers will vary according to needs.

Prayers Definitely Are Answered

The Bible abounds with accounts of prayers that were answered by the great "Hearer of prayer," Jehovah God. (Psalm 65:2) An outstanding example is the "prayer test" in the days of Elijah the prophet, recorded in 1 Kings chapter 18. In the first century, Jesus' disciples experienced this immediate answer to prayer: "When they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speak-

ing the word of God with boldness."—Acts 4:23-31.

Among scores of experiences received by the publishers of this journal are those of men and women of all ages who felt they had reached a crisis. Because of the outcome, they were convinced that their prayers had been heard and answered.

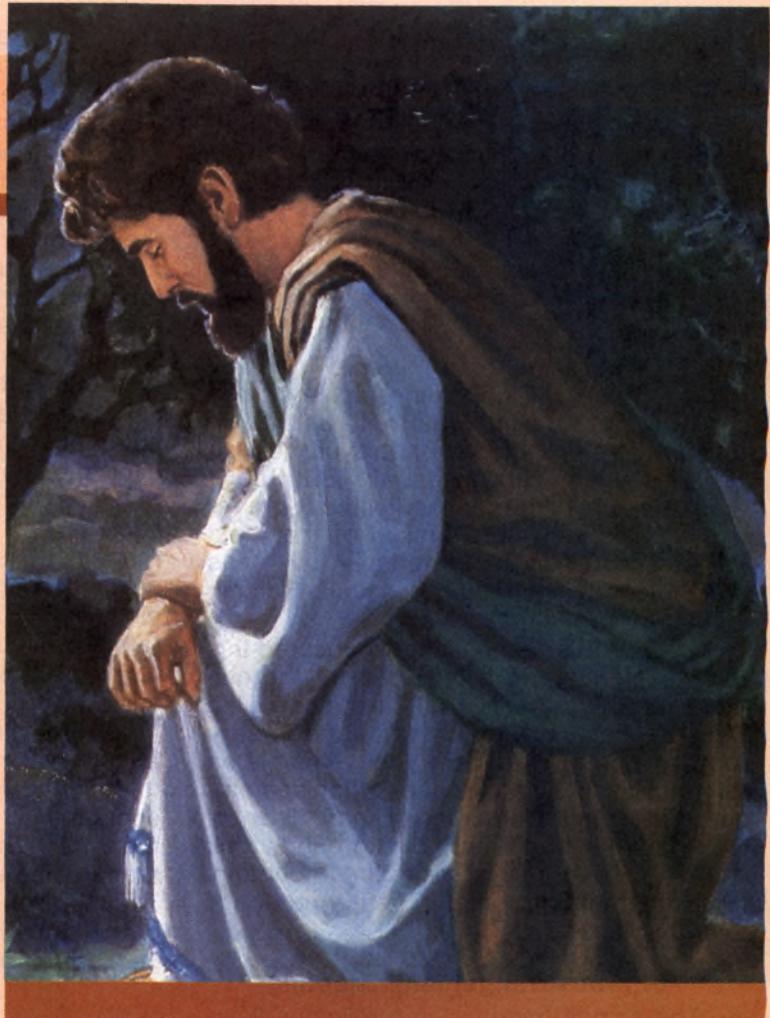
To illustrate: A young man living in a remote Swiss mountain valley near the Italian border says: "My powerlessness in finding a solution [to life's problems] was so clear that I wished only to die. . . .

**Jesus' prayers were
answered. Yours
can be too**

I did the only thing that came to my mind. I prayed: 'O unknown God, you must exist, and you must be a God of love. Help me! I can't go on any longer—help me to find the truth.' " A few days later, a young couple who were Jehovah's Witnesses called on this man. A Bible study was arranged, and he is now a baptized witness of Jehovah.

A registered nurse who had an unhappy life because of her husband's promiscuity and their eventual separation was deeply religious. One day she prayed desperately, pleading that God would let her know if he had a worthwhile purpose. That very afternoon, Jehovah's Witnesses came to her door in their house-to-house preaching work. She invited them into her home, asked many questions, and enjoyed receiving Scriptural answers. In time, the nurse herself became a proclaimer of the "good news" and was conducting a Bible study.—Matthew 24:14.

One of Jehovah's Witnesses was reading *The Watchtower* in his car when someone suddenly grabbed him around the neck. He prayed fervently to Jehovah God. The attacker became motionless, and his grip slackened. The Witness started up



the car, bade the man farewell, and left him standing like a statue in the middle of the road.

In a world of increasing skepticism and doubt, lovers of God and truth can take heart from the positive assurance that prayers offered to Jehovah God through the right channel, in the right manner, and with the right attitude of mind and heart are heard. Not only will almighty God hear such prayers but he will also answer them without fail, according to his divine will and at his chosen time.

Prayer on Mount Hiei

—A Breakthrough for World Peace?

WILL prayer bring world peace? "Peace will not come just by praying. It is not as simple as that," said Gijun Sugitani, an organizer of a prayer meeting held in August 1987 in Japan. "But I don't think peace will be realized without prayer either." His view was typical of that held by some 500 Japanese and 24 overseas delegates to the 1987 Religious Summit held in Kyoto, Japan.

The Buddhist Tendai sect advocated this prayer meeting as a follow-up of the one held in 1986 at Assisi (Italy) and scheduled it to coincide with the 1,200th anniversary of the opening of the Enryakuji Temple on Mount Hiei. Individuals with Buddhist, nominal Christian, Confucian, Hindu, Islamic, Jewish, Sikh, and Shinto backgrounds took turns offering prayers on the mountain. Was the meeting really a breakthrough for world peace?

"Flower Arrangement" Meeting

"The summit meeting is a religious flower arrangement," said Eta Yamada, the chief priest of the Tendai sect and the honorary chairman. "None of the flowers loses its own shape and scent." He meant that as long as the religions are united in their desire for world peace, each can retain its contradicting beliefs, like individual flowers in one arrangement.

Among the prominent "flowers" at the meeting was the Catholic Church, represented by Francis Cardinal Arinze of the Vatican Secretariat for Non-Christians. Arinze read the pope's message, which said that "peace cannot be achieved without prayer and although wars may be

started by a limited number of people, peace requires the cooperation and solidarity of everyone."—*Mainichi Daily News*, August 5, 1987, page 12.

If the hope for world peace "requires the cooperation and solidarity of everyone," how powerful is the God to whom they offer prayer? The delegates prayed for peace, but they believe that human efforts would bring it about. Like a decorative flower arrangement, their prayer meeting was to be a beautiful display of their own efforts.

A flower arrangement is lovely to behold, but once the special occasion is over, the rootless flowers wither and their richness fades. The individual beauty of each flower and the splendor of the arrangement is soon lost. And the flowers are not meant to bear fruit. Did this summit meeting also end up as a "flower arrangement" bearing no fruit?

The participating religious leaders themselves were not satisfied with the results. "They would have liked to be more specific about what measures the religions should take in the future but said there was not enough time for such discussions," reports the *Asahi Evening News*. However, such an outcome was expected. "Our aim," said Takaaki Kobayashi, one of the organizers of the summit meeting, "is to hear the suggestions of each religion on the best ways

A flower arrangement is lovely to behold, but it is not meant to bear fruit



to attain peace. The key rule is that each participant must listen to the views of the others without commenting or responding or debating." Their effort at the prayer meeting was limited to listening to others, not acting. As a result, the meeting "failed to set a clear agenda for achieving the summit's objectives."

Was It for True Christians?

Persons striving to follow Jesus Christ may wonder: 'Should a Christian join in such a prayer meeting?' The fact that it was held on Mount Hiei, the holy mountain of a Buddhist sect, gives food for thought. Can you imagine Jesus Christ ascending a Buddhist holy mountain to offer a prayer for peace?

The apostle Paul warned the followers of Jesus Christ: "Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing'; 'and I will take you in.'"—2 Corinthians 6:14-17.

Would not offering prayers at an interfaith meeting on a Buddhist holy mountain

amount to a Christian's 'becoming unevenly yoked'? Does this mean, then, that true Christians should be passive about praying for peace? Not at all!

Prayer for Peace

In his prophecy concerning "the final part of the days," the prophet Isaiah spoke of many who would say: "Come, you people, and let us go up to *the mountain of Jehovah*," not to the Buddhist Mount Hiei. "*The mountain of Jehovah*" symbolizes the true worship of the God of the Bible. 'Going up' to that mountain results in what? Why, Jehovah "will instruct us about his ways, and we will walk in his paths," said Isaiah! "He [Jehovah] will certainly render judgment among the nations," added the prophet. As a result, there would be world peace, for Isaiah foretold that true worshipers "will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore."—Isaiah 2:2-4.

This condition already prevails among Jehovah's Witnesses, and soon it will cover the whole earth. But how? Jehovah God, not humans, will bring permanent peace through his Kingdom. It will sweep the earth clean of all peacebreakers and will usher in a paradise earth. (Revelation 11:15, 18) Unlike expressions made at a religious summit that was like an impressive but fruitless "flower arrangement," Jehovah's words never return to him without results.—Isaiah 55:11.

Why, then, should we pray for peace if God is to bring it about regardless of human efforts? By praying for God's Kingdom to come, we are expressing our own longing for peace and are demonstrating our faith in God's way of bringing it about on earth. (Matthew 6:9, 10) Whether we will see the peace of God's making or not depends on our "hoping in Jehovah." So come to "*the mountain of Jehovah*" and join in prayer for the true peace that he has promised!—Psalm 37:9, 11.

Mount Hiei, the holy mountain of the Buddhist Tendai sect, where the prayer meeting was held



Trust in Jehovah Leads to Dedication and Baptism

"Trust in Jehovah and do good; reside in the earth, and deal with faithfulness."—PSALM 37:3.

IN WHOM can we trust? In human leaders? Their record shows that it is folly to trust in imperfect humans. Why, even worldly-wise men recognize that fact! Thus, the European business magazine *Vision* once said that what is "worst about the current situation is that no one can see a way out of it." And economic historian Robert Heilbroner noted: "There's something else that's gnawing at us. It's the suspicion that nobody is in charge, that nobody is equipped to deal with the problems that are rushing in on us."

1. What testimony by worldly-wise men shows that it is folly to trust in human leaders?

² True, men have made much progress in various fields of science. But has all of this been beneficial? No, it has not. As pointed out by author Lewis Mumford: "The notion that mechanical and scientific progress guaranteed parallel human benefits . . . now has become completely untenable." A case in point is acid rain, which is polluting lakes and rivers and is helping to destroy trees by the millions. Moreover, the sorry state of the world—the increase in crime, violence, and terrorism, in drug and alcohol addiction, and in sexually

2. What can be said about the benefits of modern science?



We can place our trust in Jehovah as the Great Deliverer

transmitted diseases, and the precarious economic situation—all bear testimony that it is useless to put our trust in human leaders.

³ God's Word most fittingly counsels us: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish." (Psalm 146:3, 4) If not in men, then in whom can we put our trust? We can put our trust in the Creator of heaven and earth, as we read: "Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become."—Jeremiah 17:7.

Why Trust in Jehovah?

⁴ We can trust in Jehovah for sound reasons. First of all, we can put our trust in him because of his cardinal attributes—love, wisdom, justice, and power—and other marvelous qualities. His Word assures us that he is omnipotent, one of his titles being "God Almighty." (Genesis 28:3) What a basis for trust that is! No one can successfully resist Jehovah, and no one can thwart his purposes. He is also the Omniscient One. Not only does he know the end from the beginning, the future being an open book to him, but in him also resides all knowledge and wisdom, as seen by his wonderful works of creation. Never in any of his dealings has he made a single mistake. (Isaiah 46:10; Romans 11:33-35) More than that, Jehovah is perfectly trustworthy, a God of righteousness and faithfulness. It is impossible for him to lie. (Deuteronomy 32:4; Titus 1:2; Hebrews 6:18) Above all, since unselfish love is his predominant quality, it is fittingly said: "God is love."—1 John 4:8, 16.

3. God's Word gives what counsel as to where we should place our trust?

4. What are Jehovah's cardinal attributes, and how do they give us sound reasons for putting our trust in him?

⁵ Jehovah's dealings with mankind bear further testimony to his being a trustworthy God of almighty, wisdom, justice, and love. Moses assured the Israelites that Jehovah keeps covenant and loving-kindness with those who love him and keep his commandments. (Deuteronomy 7:9) Earlier, Jehovah preserved God-fearing Noah and his family through the great Deluge. God delivered righteous Lot and his two daughters from the fiery destruction of Sodom and Gomorrah. Later, God brought the Israelites out of Egypt and gave them the land of Canaan in keeping with his promise to Abraham. (Genesis 7:23; 17:8; 19:15-26) And did Jehovah not deliver the three Hebrews who were cast into the fiery furnace, as well as Daniel from the lions' pit?—Daniel 3:27; 6:23.

⁶ That Jehovah is one in whom we can place our trust has also been borne out by the experiences of his modern-day Witnesses. For example, Adolf Hitler boasted that he would exterminate the "brood" of Jehovah's Witnesses in Germany. But instead Hitler and his Nazi party were exterminated, and today that band of Witnesses has multiplied many times over to upwards of 119,000. Moreover, literally hundreds of life stories of Jehovah's Witnesses published in *The Watchtower* and its companion magazine *Awake!* bear eloquent testimony to the fact that Jehovah is indeed the God in whom we can trust.

Why Some Do Not Trust in Jehovah

⁷ Yet, how few today put their trust in Jehovah! Even many who have learned of his qualities and exploits fail to place their trust in him. An article appearing in the

5. What record does God's Word contain, testifying to his trustworthiness?

6. What modern-day evidence do we have that trust in Jehovah is not misplaced?

7. Why did one individual say he was "a Jehovah's Bystander"?

journal *U.S. Catholic* (January 1979) says of one such person: "When the pollster asked the man his religious preference, he replied, 'I guess I'm a Jehovah's Bystander.' Invited to elaborate he explained, 'I believe pretty much what Jehovah's Witnesses believe—but I don't want to get involved.'" The magazine commented: "A dedicated Jehovah's Witness has no choice but to get deeply involved."

⁸ Why is it that some do not want to get involved? Because they do not have the right heart condition. A person must be "rightly disposed for everlasting life." (Acts 13:48) As Jesus noted in his parable of the sower, those bringing forth fruit receive the word of truth into 'fine and good hearts.' (Luke 8:15) Yes, the truth does not appeal to insincere ones. A basic requirement is an honest heart. The truth of God's Word also does not appeal to those who are proud. A humble attitude is needed. (James 4:6) Moreover, the truth does not appeal to self-satisfied, self-righteous ones. But it does appeal to those who are conscious of their spiritual need, who hunger and thirst for righteousness, and who sigh and groan over all the detestable things they see taking place in the world today.—Matthew 5:3, 6; Ezekiel 9:4.

Trust in Jehovah Leads to Dedication

⁹ Before a person can put trust in Jehovah, he must hear about Him. But "how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" (Romans 10:14) As Jehovah's servants preach, those with the right

8. What basic characteristics make a person want to get involved in serving Jehovah?
- 9, 10. (a) What is necessary before a person can put trust in Jehovah, and how do those with the right heart condition respond? (b) In whom do such persons exercise faith?

heart condition respond, as did many in ancient Thessalonica. Concerning these, Paul wrote: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thessalonians 2:13.

¹⁰ Learning about Jehovah, such good-hearted ones exercise faith in him. This is vital, for "without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Hebrews 11:6) Also essential is the exercising of faith in God's Son. "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved"—yes, no other name than that of Jesus Christ.—Acts 4:12.

¹¹ Trusting in God's Word, in Jehovah, and in his Son Jesus Christ will move a person to heed the apostle Peter's counsel to the Jews of his day: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah." (Acts 3:19) By taking in knowledge of Jehovah and His requirements, an individual learns that God's will is for him to become a follower of Jesus Christ. As Peter expressed it: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Peter 2:21) Jesus made clear what was involved when he said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matthew 16:24) That means dedicating oneself to Jehovah God to do his will and to follow in the footsteps of Jesus Christ.

11. Trust in Jehovah will cause a person to follow what counsel given by the apostle Peter?

Dedication Not Just Another Commitment

¹² In Christendom the term "commitment" is repeatedly used with regard to becoming a Christian. Thus we are told that Evangelicals of the United States "stress a personal commitment to Jesus." A Roman Catholic cleric spoke of a "Catholic religious commitment." In defending his political involvement, a Catholic priest once said: "Going into politics was an extension of my (priestly) commitment." And business firms advertise "Our Commitment to Our Customers." Actually, then, a person can have ever so many commitments at the same time: business commitments, social commitments, political commitments, and religious commitments.

¹³ However, a dedication to Jehovah God is not just another commitment. A commitment is simply "an agreement or pledge to do something in the future." But to make a dedication means 'to devote oneself exclusively to the service or worship of a divine being or to sacred uses.' Most people are content to make a commitment rather than a dedication. This no doubt accounts for the fact that their religion is simply like so much background music. It is pleasant to listen to but does not interfere with anything a person really wants to do.

¹⁴ A dedication to God makes the doing of his will the most important thing in life. It requires that an individual observe the first and greatest commandment, cited by Jesus when he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." Je-

12. How is the word "commitment" often used in Christendom?
13. What is involved in a dedication to Jehovah?
14. Why is a mere commitment not acceptable to Jehovah God?

sus emphasized the exclusive nature of serving God when he stated: "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches." (Mark 12:30; Matthew 6:24) Clearly, then, a mere commitment is not acceptable to Jehovah.

Why Water Immersion?

¹⁵ Why symbolize a dedication to God by being baptized? If a person wants to be one of Jehovah's Witnesses, he has no alternative. The same is true if he desires to be known as a Christian, a follower of Jesus Christ. Jehovah's "Faithful Witness," Jesus, set the pattern for this, for he was baptized in the Jordan River. Since John was baptizing repentant sinners, he could not understand why Jesus wanted to be baptized, but Jesus told him: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." (Revelation 1:5; Matthew 3:13-17) God's Son thus made a public expression of his faith by presenting himself to Jehovah, setting an example for all those desiring to do the divine will.

¹⁶ More than that, shortly before returning to his Father in the heavens, Jesus commanded his followers: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matthew 28:19, 20) The record in the book of Acts shows that Jesus' disciples zealously obeyed that command.—Acts 2:40, 41; 8:12; 9:17, 18; 19:5.

15. What example did Jesus set as to making a public expression of faith in God?
16. What command did Jesus give his followers regarding baptism, and what shows that his disciples obeyed that command?

¹⁷ How were these baptized? Merely by having water sprinkled upon them, as is the custom in most churches of Christendom? By no means! Jesus 'came up out of the water' after being baptized. This clearly indicates that he was immersed in water. (Mark 1:9, 10) In fact, nothing else would be a baptism, for the Greek word rendered "baptize" means to "dip, plunge."—Acts 8: 36-39.

¹⁸ Such a baptism is a most fitting symbol of dedication. Going under the water well illustrates a person's dying to his former course of conduct. His being lifted up out of the water pictures his being raised to a new way of life. Even as a wedding ceremony helps to impress their wedded state on a bride and groom, so water immersion before witnesses is likely to make a lasting impression on the baptism candidate. There is no question about it: By the act of being baptized, one's dedication to Jehovah should be indelibly fixed in one's mind and memory as the most important event in one's life. It marks the turning point from serving self to serving Jehovah God.

17. Why can a mere sprinkling not be a valid baptism?

18. Why is immersion such a fitting symbol of a person's dedication to God?

How Would You Respond?

- What facts highlight the folly of putting our trust in humans?
- Why do Jehovah's attributes and dealings give us sound reasons for trusting in him?
- Why does putting trust in Jehovah require dedication and not mere commitment?
- How can parents instill in their children the desire to dedicate themselves to Jehovah at an early age?

¹⁹ Let us not overlook the fact that water baptism is a prerequisite for obtaining a good conscience with Jehovah. This is made clear at 1 Peter 3:21, which reads: "That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ."

Baptized at What Age?

²⁰ Jesus' words at Matthew 28:19, 20 show that it is those who have been made his disciples that should be baptized. Hence, it follows that no infant or small child could meet the Scriptural requirements for baptism. An infant could not exercise faith in God's Word, in God the Creator, and in his Son Jesus Christ. An infant could not understand that the holy spirit is God's active force; nor could it repent of past sins and make a solemn vow to do God's will.

²¹ But it seems that some among Jehovah's people have gone to the other extreme. Many Christian parents let their children wait until they are in their late teens before broaching the subject of baptism. Time and again, we hear of youngsters making a valid dedication solely on their own initiative. For example, the pre-teen son of an elder sincerely wanted to get baptized. So his father had three other elders discuss with the youngster the questions designed for those contemplating baptism.* Their conclusion was that,

* The series of questions to be answered by all who wish to be baptized as Jehovah's Witnesses are found in the book *Organized to Accomplish Our Ministry*. It is made available to those preparing for baptism.

19. What is a further reason to get baptized?

20. Why could infants not be eligible for baptism?

21. Is it fitting for youths to get baptized?

though quite young, he qualified to be baptized as an ordained minister of Jehovah God. Why, attending the Pioneer Service School in the Bahamas recently was a ten-year-old baptized girl, the daughter of two full-time ministers!

²² In this regard, it seems that some parents are falling short. To what extent are they using 'fire-resistant materials' to build Christian personalities in their children? (1 Corinthians 3:10-15) First of all, doing so requires that the pure worship of Jehovah be the most important thing in

22. When parents build Christian personalities in their children, what can they expect of their youngsters?

the parents' lives. Additionally, the parents must be heeding the fine counsel given at Deuteronomy 6:6, 7 and Ephesians 6:4. The result of this may be that the parents will need to restrain their children from getting baptized too early, rather than needing to coach them later.

²³ Once a person has demonstrated trust in Jehovah by means of dedication and water baptism, he must continue to demonstrate that trust. The succeeding article, "Serving as Jehovah's Trusting Fellow Workers," will help us to appreciate what this involves.

23. Once a person has reached the point of dedication and baptism, what else is required?

Serving as Jehovah's Trusting Fellow Workers

"He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—MICAH 6:8.

THE Christian apostle John wrote: "See what sort of love the Father has given us, so that we should be called children of God; and such we are." (1 John 3:1) And the apostle Paul said of himself and his companion Apollos: "We are God's fellow workers." (1 Corinthians 3:9) Both of these statements were made by and about anointed followers of Jesus Christ. But in principle they apply to all true servants of God. So these could be paraphrased to say: 'See what sort of love the Father has bestowed upon us in

1. On what Scriptural basis can all of Jehovah's servants today be called his "fellow workers"?

that we should be Jehovah's fellow workers.'

² How is it possible for weak, imperfect humans to be fellow workers of the great Creator, who is infinite in power and wisdom, perfect in justice, and the personification of love? This is possible because our first parents were made in the image and likeness of the Creator and of his fellow worker, the Word, or Logos. (Genesis 1:26, 27; John 1:1) So our first parents were given a measure of wisdom, justice, power, and love. That is

2. Why is it possible for Jehovah's servants to be his fellow workers?

why Jehovah could say to his earthly servants by means of his prophet: "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Micah 6:8.

³ When we read the words, "What is Jehovah asking back from you but . . . ?" the implication seems to be that what follows fairly well summarizes 'earthling man's' responsibility toward God and fellow humans. To what extent this really is so will become apparent as our discussion proceeds. Of course, not just anybody can walk with Jehovah. This privilege is reserved for those who 'have met him by appointment,' so to speak. (Amos 3:3) How so? By having made an unreserved dedication to Jehovah and symbolized this by water baptism, as indicated in the previous article. So, what does Micah 6:8 mean for these individuals?

'Exercising Justice'

⁴ To begin with, there is the requirement to "exercise justice." As fellow workers of Jehovah God, we must hold a good conscience. To "exercise justice" basically means to do what is right, what is required of us by God. This means that we must fulfill our obligations, the chief one being to give Jehovah exclusive devotion. (Nahum 1:2) He tolerates no rivalry. We simply cannot slave for two masters.—1 Corinthians 10:22; Matthew 6:24.

⁵ Moreover, to "exercise justice," we must 'love righteousness and hate wickedness.'

3. What is implied at Micah 6:8, and what is required of a person before he can be one of Jehovah's fellow workers?

4. Basically, what does it mean to "exercise justice"?

5. How did Jesus Christ show that he loved righteousness and hated wickedness?

edness,' as Jesus Christ did. Because of his love of righteousness, he kept himself "guileless, undefiled, separated from the sinners." (Psalm 45:7; Hebrews 7:26) And because Jesus hated wickedness, it was with righteous indignation that he castigated the hypocritical and greedy religious leaders of his day.—Matthew 23:13-36; John 8:44.

⁶ As can be seen from Jesus' example, it is not enough to love righteousness. We must also hate—yes, abhor, detest, loathe, have a strong aversion for—what is bad. Because our inclinations are bad from our youth up and our hearts are deceitful, treacherous, we need more than merely a mental assent that what is bad is forbidden. (Genesis 8:21; Jeremiah 17:9) Unless we strongly oppose sinful tendencies and temptations, we will succumb to their allurements. We must have the same strong aversion for what is bad that Phinehas displayed when he used a lance to pierce through the couple united in the immoral worship of the Baal of Peor.—Numbers 25:5-8.

⁷ Jehovah does not want and will not use as his fellow workers any individuals who are wicked. This is made clear at Psalm 50:16-18, where we read: "But to the wicked one God will have to say: 'What right do you have to enumerate my regulations, and that you may bear my covenant in your mouth? Why, you—you have hated discipline, and you keep throwing my words behind you. Whenever you saw a thief, you were even pleased with him; and your sharing was with adulterers.'"

6. Why do we need to have more than a mere mental assent that we should avoid what is forbidden because it is bad?

7. What testimony do we have that Jehovah does not use as his fellow workers any who are wicked?



⁸ We may keep busy in Jehovah's service, preaching the good news of God's Kingdom. But if we are not very careful to exercise self-control, we may transgress because of fleshly weaknesses and bring reproach upon Jehovah's name. Thus, a few years ago an elder committed adultery with a spiritual sister who had an unbelieving husband. On the evening that the disfellowshipping of the former elder was announced, the infuriated husband strode into the Kingdom Hall with a shotgun and fired shots at the two guilty individuals. Neither of them was killed, but the next day this was front-page news in the largest newspaper in the United States! Truly, wrongdoing brings reproach.—Proverbs 6:32.

⁹ Fittingly, therefore, we are counseled: "More than all else that is to be guarded, safeguard your heart, for out of

8. What incident underscores the reproach we can cause by succumbing to wrongdoing?
9. According to Proverbs 4:23, what must we safeguard, and why?

it are the sources of life." (Proverbs 4:23) Yes, we must discipline ourselves as to what we let our figurative hearts dwell on. More and more, television, magazines, and other forms of the media feature unclean things, including pornography. Therefore, we must be very selective about what we watch, listen to, and read. Personal thought control is so important! For instance, it might be easy to derive pleasure from conjuring up in our minds sexual fantasies, things that we would not think of trying to act out in real life. (Matthew 5:28) But often such thinking does result in bad actions.

Instead of mentally dwelling on such matters, then, let us display the holy spirit's fruit of self-control and dwell on the things listed at Philippians 4:8.—Galatians 5:22, 23.

"Love Kindness"

¹⁰ The second requirement mentioned at Micah 6:8 is that we "love kindness." "Love loyalty" is the way *The New English Bible* reads here. A footnote in the *New World Translation Reference Bible* shows that the Hebrew word *che'sedh*, rendered "kindness," could also be rendered "loving-kindness" or "loyal love." According to lexicographers, "loyal implies a firm resistance to any temptation to desert or betray." "Loyal adds to *faithful* the idea of wanting to stand by and fight for the person or thing, even against heavy odds." Interestingly, in the Scriptures we also find a slight difference in the use of these words. For example, the term "loyalty" is never used of inanimate things. But the

- 10, 11. (a) What distinction can be made between faithfulness and loyalty? (b) How did God's Son display faithfulness and loyalty?



Peter knew that there was nowhere else to go because Jesus had "sayings of everlasting life." Are you as determined to remain loyal to Jehovah's organization?

word "faithful" repeatedly is. Thus, the moon is called "a faithful witness in the skies." (Psalm 89:37) Then, too, God's words are said to be faithful, that is, dependable.* (Revelation 21:5; 22:6) Loyalty, however, is attributed only to Jehovah God and his approved servants. Accordingly, concerning Jehovah, we read: "With someone loyal you will act in loyalty." —2 Samuel 22:26.

¹¹ The Son of God was faithful and loyal to Jehovah in heaven. On earth, he underwent testings as the man Jesus Christ and proved by his obedience that he was both faithful and loyal as a human. This is indicated by Hebrews 5:7-9, where we read: "In the days of his flesh Christ offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered; and

* In the western part of the United States, there is a geyser that for many years, on an average, erupted once every 65 minutes. It thus earned its name, Old Faithful.

after he had been made perfect he became responsible for everlasting salvation to all those obeying him."

Tests of Loyalty

¹² Loyalty to Jehovah God requires that we also be loyal to his servants on earth, our fellow Christians. The apostle John makes this clear when he reminds us: "He who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen." (1 John 4:20) The imperfections of others may test our loyalty in this regard. For instance, when they have been offended, some have manifested a weakness in their loyalty to Jehovah's organization by staying away

from Christian meetings. Another test of our loyalty to our brothers arises when those whom Jehovah is using to take the lead err in judgment. Now and then, such mistakes have been used by some as an excuse to take umbrage and disassociate themselves from Jehovah's visible organization. But is their course of action justified? By no means!

¹³ Why are such persons not justified in leaving God's organization? Because his Word assures us: "Abundant peace belongs to those loving [Jehovah's] law, and for them there is no stumbling block." (Psalm 119:165) Moreover, we are commanded to "have intense love for one another, because love covers a multitude of sins." (1 Peter 4:8; Proverbs 10:12) Furthermore, suppose a person was to separate himself from Jehovah's people. Where could he go? Is he not faced with the same issue that confronted Jesus' apostles when

12. At times, what may test our loyalty, and how have some reacted to such tests?

13. Why is separating from Jehovah's organization not justified, and what alternatives present themselves to such disloyal ones?

he asked them if they also wanted to leave him? The apostle Peter rightly replied: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:68) There is nowhere else to go but to "Babylon the Great," the world empire of false religion, or into the clutches of Satan's political "wild beast." (Revelation 13:1; 18:1-5) Largely, disloyal ones who have left Jehovah's visible organization have made common cause with those in God-dishonoring "Babylon the Great."

"Be Modest in Walking With Your God"

¹⁴ The English word "modest" has several meanings. It can refer to that which is unpretentious, "limited in size, amount, or scope." Or it can have the meaning of chasteness, "observing the proprieties of dress and behavior." (1 Timothy 2:9) Then there is the meaning of "modest" with which we are especially concerned, that is, being aware of one's limitations or "placing a moderate estimate on one's abilities or worth." We could never be one of Jehovah's fellow workers if we had too high an opinion of ourselves, drawing attention to ourselves instead of drawing primary attention to Jehovah God.

¹⁵ 'Placing a moderate estimate on our abilities or worth' is the apparent meaning we should attach to the Hebrew word rendered "modest" at Micah 6:8. This is evident from the way the word is used in its only other occurrence in the Hebrew Scriptures. At Proverbs 11:2 it is contrasted not with sexual uncleanness but with presumptuousness, which results from thinking too highly of oneself. There we read: "Has presumptuousness come?

14, 15. (a) What meanings does the English word "modest" have? (b) With which meaning of "modest" are we concerned here, and for what reasons? (c) Why should Christians 'place a moderate estimate on their abilities or worth'?

Then dishonor will come; but wisdom is with the modest ones." Being modest goes hand in hand with having the fear of Jehovah, which is also associated with wisdom. (Psalm 111:10) A modest person has the fear of Jehovah because he realizes what a great difference there is between him and God, between Jehovah's righteousness and power and his own imperfection and weaknesses. Therefore, the modest person works out his salvation with fear and trembling.—Philippians 2:12.

¹⁶ There are ever so many reasons why Jehovah's fellow workers should be modest! Regardless of the wisdom we may have, the physical strength we may be endowed with, or how much material wealth we may possess, we have no grounds for boasting. (Jeremiah 9:23) Why not? Because of the principle stated at 1 Corinthians 4:7: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" We also do not have any reason for boasting because of the fruits of our ministry, for what do we read at 1 Corinthians 3:6, 7? There Paul said: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." Jesus' words at Luke 17:10 should also help to keep us modest, for he said: "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'"

¹⁷ Being modest truly is the course of wisdom. Modesty enables us to be content

16. What are some scriptures that show why Christians should be modest?

17. Why is being modest truly the course of wisdom?

wherever we are privileged to serve. If we are modest, we will not ambitiously try to shine but will be content to conduct ourselves as "a lesser one." (Luke 9:48) Then, too, we will have the attitude of the psalmist, who declared: "A day in your court-yards is better than a thousand elsewhere. I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." (Psalm 84:10) Moreover, if we are modest, we will have the love that will move us to take the lead in showing honor to others.

—Romans 12:10.

Modesty Becoming to Youth

¹⁸ Especially is it fitting that Christian youths adorn themselves with the garment of modesty. What a fine example Elihu furnished for them! Although he had the right answers, he was willing to wait respectfully until the older men had spoken. (Job 32:6, 7) Often, youths are prone to feel self-confident, to be little aware of their limitations. Because they have physical strength and have acquired some knowledge, they may tend to look down on their elders. But knowledge is not synonymous with wisdom, which is the application of knowledge. Typical is the sad record that modern youths are making in the United States. There, 63 percent of arrests for major crimes involve young people up to 24 years of age, with 30 percent of arrests being of those under age 18. It also is reported that "drunk or drug-impaired driving is the chief cause of death among Americans aged 15-24." In that land, "more and more teenage marriages are ending in divorce," whereas it is reported that "marriages are more likely to last if the bride and groom have a few

18. (a) Why is modesty especially fitting for youths? (b) The need for modesty is borne out by what record involving modern-day youths?

more years of wisdom behind them when they go to the altar."

¹⁹ How wise, then, the counsel of God's Word! Appropriately, it instructs youths to honor their father and their mother, being obedient to them in everything. (Ephesians 6:1-3; Colossians 3:20) Especially should youths take to heart the wise counsel: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Proverbs 3:5, 6.

²⁰ What rewards can all of us expect if, after having demonstrated trust in Jehovah by means of dedication and water baptism, we 'exercise justice, display loyal love, and are modest in walking with our God'? Most important of all, we will have Jehovah's approval because of meeting his requirements and will thus make his heart glad by sharing in the sanctification of his great and fear-inspiring name. (Proverbs 27:11) Moreover, we will realize in our own lives the truth of the principle that "godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Timothy 4:8.

19. What Scriptural counsel do youths do well to take to heart?

20. What rewards can all dedicated and baptized persons expect if they heed Micah 6:8?

What Are Your Answers?

- In harmony with Micah 6:8, what is required to "exercise justice"?
- What bearing does loyalty to Jehovah have on our relationship with fellow Christians?
- Why should we be 'modest in walking with God'?
- Why does modesty especially befit Christian youths?

Forward, You Witnesses!

Firm and determined in this time of the end,/Prepared are God's servants the good news to defend./Tho' Satan against them has vaunted,/In God's strength they keep on undaunted."

These are the opening lines of song number 29 in the songbook of Jehovah's Witnesses, *Sing Praises to Jehovah*. Your appreciation for this song might be deepened by learning that the melody was composed in a concentration camp in Nazi Germany. Recently, some 500 workers of the German Bethel family in Selters listened to a taped conversation with the song's composer, Erich Frost, who reported the following:

"Forward, You Witnesses!"—this was our heart's desire even then, though we were performing hard labor in a concentration camp. A composer's mind is always humming with various melodies, so the song's music had been in my head a long time. The labor group I belonged to, consisting of 40 Witnesses, had a half-hour march every day to a sewage plant outside the camp. En route one morning, the thought occurred to me: 'It's time to put some lyrics to the melody, so that it can be sung,' and soon the first verse began taking form in my mind.

"My job was to transport a mound of soil by wheelbarrow for a distance of some 30 meters. Speaking during work was strictly forbidden. However, choosing the right moment, I secretly asked a brother working nearby whether he had a good memory. He said yes, so I entrusted the first verse to him. After an hour, I asked another brother, later a third,

and then a fourth. Each was asked to learn one verse by heart.

"Back in camp that evening, the four repeated the verses to me, one after the other. Thus, I could add the words to the notes. The SS would not have got far had only the notes fallen into their hands. But now the situation had become extremely dangerous. Should they have caught me with the lyrics, they would have hanged me. How could I hide the song?

"An elderly brother had to care for a stable outside the camp where some of the SS kept their rabbits. In this stable, he found a place to hide real spiritual jewels—complete issues of *The Watchtower* and one or two of the Society's books. This brother took his life into his hands by smuggling such items into camp, thus furnishing us with study material. Here he hid my song. One day he said: 'Erich, your song is on its way. I found somebody who sent it to Switzerland.' I breathed a sigh of relief.

"The Swiss brothers sent it to Brooklyn, where it came into the hands of the Governing Body of Jehovah's Witnesses. My clumsy lyrics were transformed into three wonderful verses. I was overjoyed when I later found this song in the new songbook of Jehovah's Witnesses.* Today, now as song number 29, it still prompts all Witnesses to stand firm for Jehovah and the truth!"

* It was sung for the first time in the United States by a chorus of students of the 11th class of the Watchtower Bible School of Gilead as a feature of their graduation program, August 1, 1948.

Erich Frost finished his earthly course on October 30, 1987, at the age of 86. Born on December 22, 1900, he was baptized on March 4, 1923, and entered the full-time ministry in 1928. In 1936 he was put in charge of the underground work of the persecuted witnesses of Jehovah in Germany, caring well for that assignment for eight months until he was incarcerated in a concentration camp. After the war, from 1945 to 1955, he served as the overseer of the Watch Tower Society's branch office in Germany. (See *The Watchtower*, April 15, 1961, pages 244-9.) Thereafter, he continued to serve Jehovah faithfully. God does not forget the work of such anointed Christians or the love they show for his name.—Hebrews 6:10.

Sounding Forth the Truth *in the* **Austrian Alps**



AUSTRIA is justly famous for its alpine meadows, the Vienna Woods, and the beautiful blue Danube. These and other well-known sights attract visitors from all over the world to this little country in the middle of Europe.

At the height of the tourist season last August, one group of nearly a hundred visitors from 17 foreign countries came to see something entirely different. They came to Vienna to attend the dedication of the new Austrian branch office of the Watch Tower Society, which directs the Kingdom-preaching work of Jehovah's Witnesses in Austria.

From a Small Start

The Society's first branch office in Austria was established in

Vienna in 1923. That was less than ten years after an initial visit on four *Watchtower* subscribers in that city. By that time, the number of Kingdom proclaimers had grown to about a hundred. Then came World War II and Nazi occupation, a period of severe trials and hardship for the faithful brothers. But they persevered, and by the end of the war, their ranks had grown to over 700.

To look after the expanding work, a building at Gallgasse 44 was purchased in 1957. Over the years, several alterations were made to the building to accommodate the steady growth of the Kingdom work in the land. By 1973 the number of Kingdom publishers passed the 10,000 mark. Thus, in the early 1980's, plans were made for expansion. Legal obstructions were eventually cleared away, and properties adjacent to the branch were obtained. In March 1983 an outside firm started on the framework. After that, the brothers took over and completed the building.

"Building Our Bethel"

Witnesses from all parts of Austria volunteered for the work. "We are building *our* Bethel" was the slogan. They came in cars and buses, up to 190 on one weekend. It was estimated that one in every five publishers in the country had a share in the work. Some were professionals—architects, plumbers, and so forth. Others provided materials or offered the use of their workshops. Some even left their jobs and came to work for the entire construction period.

One brother who spent part of his vacation at the building site wrote: "I would like to thank you again for the wonderful week of vacation. It was like being on a tranquil island surrounded by the agitated sea of humanity. It was marvelous to enjoy such physical and spiritual refreshment without cost." Even the little ones had a share. An eight-year-old wrote: "I have heard that you need money for the Bethel construction. I would like to send you some of the money I have saved. I enclose 200 shillings [about \$16, U.S.] with this letter." Others baked bread or picked berries and made juices for the volunteers. Publishers in the 36 congregations

in Vienna provided refreshments every Saturday throughout the entire construction period.

Equipped for Further Increase

With the renovation of the original building and the addition of the surrounding new structures, the branch facility now is more than three times as large as before, with a total floor space of 58,000 square feet. The facility includes 38 rooms, a dining hall for 80 persons, a new kitchen, and a laundry. A new Kingdom Hall is directly behind the original building. The administration offices and various other departments occupy the remainder of the buildings.

August 22, 1987, was the dedication day for the new branch facilities. Among the 282 guests were about one hundred visitors from 16 European branches and one from Korea. Also present were about a hundred Austrian old-timers who had survived the trials of World War II. The oldest among them was 102-year-old Maria Hack from Graz. An audience of 6,810 persons in seven other locations also heard the dedication program via telephone hookups.

Principal speakers on the dedication program included T. Jaracz and M. G. Henschel of the Governing Body of Jehovah's Witnesses in Brooklyn, New York. Speaking on the theme "Branches That Bear Fruit to Jehovah's Glory," Brother Jaracz used John 15:2, 8 to show that 'branches' serve to Jehovah's glory when they bear much fruit. The new branch facilities will contribute much toward producing fruit to Jehovah's glory.

In the dedication discourse, Brother Henschel emphasized that Jehovah is a God of purpose. He has not only made known his purpose in advance but has also demonstrated that he has the ability to carry it out. In spite of Satan's opposition, we can be confident that God's purpose will be fulfilled.

As the program came to a close, all present felt encouraged to carry on the preaching work with renewed vigor. Clearly, the fine new facilities will equip the Austrian Witnesses to sound forth the Kingdom good news to an even greater extent in this alpine country, to the glory and praise of the Grand Creator, Jehovah.



New building, viewed from the garden

Kingdom Hall



Main entrance



New building, with renovated structure on the right



A Secret Trip to Jerusalem

IT IS the autumn of 32 C.E., and the Festival of Tabernacles is near. Jesus has confined his activity mostly to Galilee since the Passover of 31 C.E. when the Jews tried to kill him. Likely, the only time Jesus visited Jerusalem since then was to attend the three annual festivals of the Jews.

Jesus' brothers now urge him: "Pass on over from here and go into Judea." Jerusalem is Judea's main city and the religious center of the whole country. His brothers reason: "Nobody does anything in secret while himself seeking to be known publicly."

Although James, Simon, Joseph, and Judas do not believe that their elder brother, Jesus, is really the Messiah, they want him to show his miraculous powers to all those gathered at the festival. Jesus, however, is aware of the danger. "The world has no reason to hate you," he says, "but it hates me, because I bear witness concerning it that its works are wicked." So Jesus tells his brothers: "You go up to the festival; I am not yet going up to this festival."

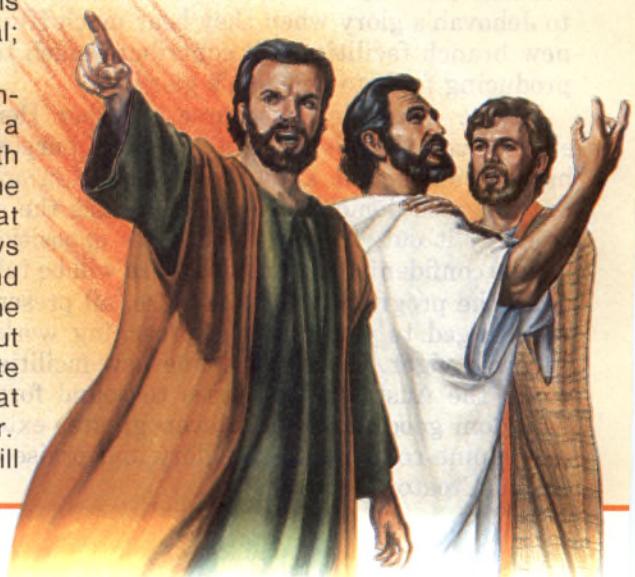
The Festival of Tabernacles is a seven-day celebration, which is brought to a close with solemn activities on the eighth day. The festival marks the end of the agricultural year and is a time of great rejoicing and thanksgiving. Several days after Jesus' brothers leave to attend along with the main body of travelers, he and his disciples go secretly, staying out of the public eye. They take the route through Samaria, rather than the one that most people take near the Jordan River.

Since Jesus and his company will

need accommodations in a Samaritan village, he sends messengers ahead to make preparations. The people, however, refuse to do anything for Jesus after learning that he is heading for Jerusalem. Indignantly, James and John ask: "Lord, do you want us to tell fire to come down from heaven and annihilate them?" Jesus rebukes them for suggesting such a thing, and they travel on to another village.

As they are walking along the road, a scribe says to Jesus: "Teacher, I will follow you wherever you are about to go."

"Foxes have dens and birds of heaven have roosts," Jesus responds, "but the Son of man has nowhere to lay down his head." Jesus is showing that the scribe will experience hardship if he becomes His follower. And the implication seems to be that the scribe is too proud to accept this mode of life.



To another man, Jesus says: "Be my follower."

"Permit me first to leave and bury my father," the man answers.

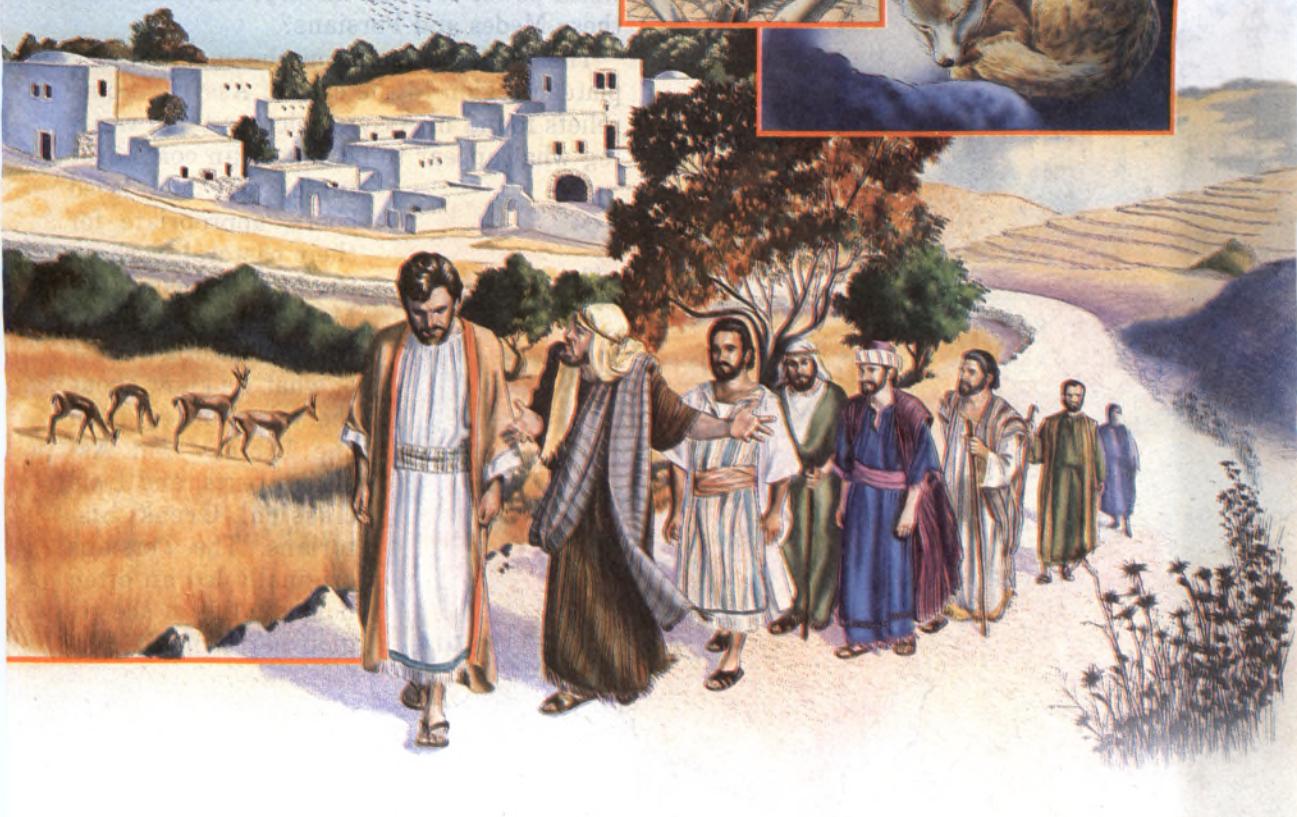
"Let the dead bury their dead," Jesus replies, "but you go away and declare abroad the kingdom of God." The man's father evidently had not yet died, for if he had, it would be unlikely that his son would be here listening to Jesus. The son apparently is asking for time to await his father's death. He is not prepared to put the Kingdom of God first in his life.

As they proceed on the road toward Jerusalem, another man tells Jesus: "I will follow you, Lord; but first permit me to say good-bye to those in my household."

In answer Jesus says: "No man that has put his hand to a plow and looks at

the things behind is well fitted for the kingdom of God." Those who will be Jesus' disciples must have their eyes focused on Kingdom service. Just as a furrow likely will become crooked if the plowman does not keep looking straight ahead, so anyone who looks behind at this old system of things may well stumble off the road leading to life. **John 7:2-10; Luke 9:51-62; Matthew 8:19-22.**

- ♦ Who are Jesus' brothers, and how do they feel about him?
- ♦ Why are the Samaritans so rude, and what do James and John want to do?
- ♦ What three conversations does Jesus have on the road, and how does he emphasize the need for self-sacrificing service?



Medo-Persia

The Fourth Great World Power in Bible History

The Medes and the Persians were involved in many events that are related in the Bible. They are also mentioned in a number of Bible prophecies. Would you like to know more about these ancient and interesting peoples?

Manley Studios



▲ Ruins of
Persepolis,
Persia's
ceremonial
capital

Medo-Persian
empire
▼ empire



THE ancient Medes and Persians were on the march! At their head was Cyrus the Great, who already controlled an empire. Now he focused his attention on mighty Babylon, the major world power of that day.

Inside the capital city of Babylon, King Belshazzar, who the Bible says was "under the influence of the wine," was hosting a feast for a thousand great guests. In revelry, they praised their idol gods while drinking from sacred vessels that had been taken from Jehovah's temple in Jerusalem. (Daniel 5:1-4) They felt secure within Babylon's mighty walls.

Outside, however, Cyrus' army had diverted the waters of the Euphrates River that ran through Babylon. With that natural barrier removed, his soldiers sloshed up the riverbed—right past Babylon's walls and into the city through open gates that faced the river. Before the sun rose, Belshazzar was dead, Babylon had fallen, and Medo-Persia had become the fourth great world power of Bible history! But who were these Medes and Persians?

The Medes came from the mountainous plateau region to the east of Assyria. Some reliefs found in Assyria picture them wearing what appear to be sheepskin coats over tunics and high-laced boots, appropriate for their pastoral work on the high plateaus. The Medes left virtually no written records. Most of what we know about them is learned from the Bible, from Assyrian texts, and from classical Greek historians. The Persians originally led an often nomadic life in the region north of the Per-

sian Gulf. As their empire grew, they developed an outstanding taste for luxury.

At first the Medes were dominant, but in 550 B.C.E., Cyrus the Great of Persia gained a swift victory over the Median king Astyages. Cyrus combined the customs and laws of the two peoples, united their kingdoms, and expanded their conquests. Though the Medes were subservient to the Persians, the empire was definitely of dual nature. Medes held high office and led Persian armies. Foreigners spoke of the Medes and the Persians, or if they used a single term, it was "the Mede."

Before the Medes and the Persians attacked Babylon, the prophet Daniel had been given a vision of a two-horned ram that represented this two-part nation. Daniel wrote: "And the two horns were tall, but the one was taller than the other, and the taller was the one that came up afterward." There was no question about the ram's identity, for the angel told Daniel: "The ram that you saw possessing the two horns stands for the kings of Media and Persia."—Daniel 8:3, 20.

Daniel was present inside Babylon when it fell, and he witnessed the arrival of the Medes and the Persians. Darius the Mede, the first ruler of the newly conquered city, appointed 120 protectors of the realm and put three officials over them. Daniel was one of the three. (Daniel 5:30-6:3) In view of Daniel's high administrative position both before and after Babylon fell, it would be hard to imagine that Cyrus was not made aware of the Hebrew prophecy that, two centuries in advance, had said that Babylon would be conquered by a man bearing the name Cyrus.—Isaiah 45:1-3.

Jerusalem Restored

Babylon's fall set the stage for the rise of another city—Jerusalem. It had lain in

ruins for nearly 70 years since its destruction by the Babylonians in 607 B.C.E. The Bible prophecies had said that through Cyrus, Jerusalem would be rebuilt and the foundation of its temple laid.—Isaiah 44:28.

Did this happen? Yes. The priest, scholar, and scribe Ezra reports that Cyrus decreed that Jehovah's worshipers could "go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel—he is the true God—which was in Jerusalem." (Ezra 1:3) Ezra 2:64, 65 takes note of almost 50,000 persons who made the journey back to Jerusalem, carrying the temple treasures with them. In 537 B.C.E. the land again began to be inhabited—just 70 years after Jerusalem had fallen.—Jeremiah 25:11, 12; 29:10.

Archaeology has confirmed that such a decree was in harmony with Cyrus' policy. On a clay cylinder found in the ruins of Babylon, Cyrus says: "I returned to (these) sacred cities . . . the sanctuaries of which have been ruins for a long time, the images which (used) to live therein and established for them permanent sanctuaries. I (also) gathered all their (former) inhabitants and returned (to them) their habitations."

Samaritan enemies of the Jews later caused temple rebuilding to be stopped by imperial ban. Jehovah's prophets Haggai and Zechariah stirred up the people, and the construction work was resumed. "Darius the king" ordered a search to find Cyrus' original decree authorizing the temple's restoration. The Bible says that at Ecbatana, Cyrus' summer residence, a scroll was found with a memorandum establishing the legality of the temple work. That work was completed in the sixth year of Persian king Darius I.—Ezra 4:4-7, 21; 6:1-15.

Evidence of Grandeur

In the vision mentioned earlier, Daniel had foreseen the Medo-Persian two-horned "ram making thrusts to the west and to the north and to the south, and no wild beasts [other nations] kept standing before it, and there was no one doing any delivering out of its hand. And it did according to its will, and it put on great airs." (Daniel 8:4) At least by Darius' time, this vision had been fulfilled. In testimony to his feats, Darius the Great had himself represented on a colossal relief that can still be seen high on a cliff face at Bisitun, on the old road between Babylon and Ecbatana. In addition to conquering Babylon, the Medo-Persian "ram" had seized territory in three principal directions: north into Assyria, west through Asia Minor, and south into Egypt.

Some 400 miles to the southeast of their summer residence at Ecbatana, the Persian emperors built a gigantic palace at Persepolis. A relief there shows Darius on his throne, and on an inscription he boasts: "I am Darius, great king, king of kings, king of lands . . . who constructed this palace." A few towering columns of this splendid capital still stand today. Another capital was at Susa (Shushan), centrally located between Babylon, Ecbatana, and Persepolis. There Darius the Great built another magnificent palace.

Darius was succeeded by his son Xerxes, who apparently was the "Ahasuerus" of the Bible book of Esther. It says that Ahasuerus "was ruling as king from India to Ethiopia, over a hundred and twenty-seven jurisdictional districts" as he sat upon "his royal throne, which was in Shushan the castle." It was there that Ahasuerus made the beautiful young Esther his queen. (Esther 1:1, 2; 2:17) In the museum of the Louvre in Paris, you can see an ornate bull capital that stood atop a towering column in this palace, as well as wall decorations

representing proud Persian archers and splendid animals. Alabaster flacons, jewelry, and other items that were found there fit well the Bible's statements about the extensive beauty treatments given to Esther, as well as the luxury that existed in Shushan.—Esther 1:7; 2:9, 12, 13.

Stories told by Xerxes' Greek enemies involved marital difficulties and a supposed dominance of the Persian king by certain of his courtiers. Although the facts may have been confused and twisted, these stories seem to reflect some basic points of the book of Esther, which says the king deposed stubborn Queen Vashti and replaced her with Esther, and that Esther's cousin Mordecai attained a position of great authority in the realm.—Esther 1:12, 19; 2:17; 10:3.

Generosity Shown Toward Worshippers of Jehovah

In the year 468 B.C.E., Xerxes' successor Artaxerxes (Longimanus) authorized the priest Ezra, who lived in Babylon after the original release of the Jews by Cyrus, to return to Jerusalem and advance the pure worship of Jehovah there. Some 1,500 men and their families—perhaps 6,000 persons in all—accompanied Ezra, bringing with them a large contribution for Jehovah's temple.—Ezra 7:1, 6, 11-26.

In Our Next Issue

■ Why So Many Runaway Children?

■ Christendom Exposed as the Promoter of False Worship

■ Is Obedience Always Proper?

It was also in the palace at Shushan that this same Artaxerxes, in his 20th year (455 B.C.E.), granted Nehemiah's request to be sent back to rebuild Jerusalem and its walls. This marked the start of the "seventy weeks" of years of Daniel's prophecy, which pointed forward to Jesus' appearance as "Messiah the Leader" precisely on time in the year 29 C.E.*—Daniel 9:24, 25; Nehemiah 1:1; 2:1-9.

Some documents written on papyrus in the Aramaic language were found at Elephantine, an island in Egypt's Nile River. These documents demonstrate the accuracy with which the Bible writers Ezra and Nehemiah depict both conditions and official communication during Persian rule. In *Biblical Archaeology*, Professor G. Ernest Wright states: "Now . . . we are able to see that the Aramaic of Ezra is precisely that of its age, while the government documents are of the general type which we have become accustomed to associate with the Persian regime." One of the documents contained a royal Persian order concerning the Passover celebration by the Jewish colony in Egypt.

Medo-Persia Succumbs to Greece

In vision, Daniel had seen Medo-Persia represented as a two-horned ram. Next, two centuries before it happened, he saw "a male of the goats coming from the sunset [the west]" and moving so fast that "it was not touching the earth." The fast-moving he-goat proceeded to "strike down the ram and to break its two horns, and there proved to be no power in the ram to stand before it." (Daniel 8:5-7) Does history show that this really happened to Medo-Persia?

Yes, in the year 334 B.C.E., Alexander

* For a detailed discussion of this prophecy and its fulfillment, see the book "*Let Your Kingdom Come*," published by the Watchtower Bible and Tract Society of New York, Inc., pages 56-66.



Tomb of Cyrus in Iran

the Great came out of Greece to the west. With lightning speed like that of a male goat, he swept through Asia, gaining victory after victory over the Persians. Finally, in 331 B.C.E., at Gaugamela, he scattered a Persian army of a million men. Its leader, Darius III, fled, later to be murdered by onetime friends. The fourth world power had been struck down, its horns being broken, and Alexander's empire became the fifth of the great world powers of Bible history. It will be discussed in our issue of April 15, 1988.

The Medo-Persian World Power had existed for just over two centuries—from the night it overthrew Babylon in 539 B.C.E. until it fell to Alexander. This is about the same length of time that has passed since the French Revolution or the establishment of the United States of America. During such a relatively short period of time, the Medes and the Persians unintentionally had much to do with the outworking of Jehovah God's purposes and the fulfillment of his unfailing prophecies.

Another Milestone in Bible Education

THURSDAY, October 1, 1987, was another milestone in Bible education as offered by the worldwide Society of Jehovah's Witnesses. It marked the inauguration of the new Ministerial Training School. The first class of 24 single brothers had reported for specialized training at the spacious Pittsburgh Assembly Hall at Coraopolis, Pennsylvania. Warmhearted householders among the Witnesses in the area had opened their homes to house these students for their eight-week period of training.

The students were registered in the morning, receiving their textbooks as well as opening instructions. At 7:30 that evening, the Assembly Hall was packed with 1,518 excited Witnesses eager to share in the official opening of this new school.

Albert Schroeder, a member of the Governing Body of Jehovah's Witnesses, served as chairman. After song and prayer, he introduced Robert Dawson, city overseer of Pittsburgh. Brother Dawson warmly welcomed the 24 students to Pittsburgh and commended the 13 households that had volunteered to provide accommodations for them. He reminded the hosts that it would be their privilege to show the love that bears, believes, hopes, and endures all things. (1 Corinthians 13:7) He reminded the students that, as guests, they should manifest gratitude, humility, and helpfulness. In this way, friendships could result that could last a lifetime.

The students were then introduced, each giving his name and telling where he was from and what had been his career in

Jehovah's service. Some had come from Puerto Rico, Argentina, Canada, and Hong Kong, the rest being from the eastern part of the United States. Besides English, some of them speak Spanish, French, Italian, or Chinese.

The chairman next introduced James Hinderer as one of the instructors. Basing his remarks on Matthew 7:24, 25, Brother Hinderer stressed the importance of following through by doing things, by practicing what was learned. Thus, the students would be building their "house" on a rock-mass instead of shifting sands.

Randall Davis, the other instructor, next addressed the students. Basing his remarks on Isaiah 54:13, he noted that they would be taught by Jehovah so that they would be able to impart instruction to others. They would need to lean heavily on the true "helper," Jehovah God's holy spirit.—John 14:26.

Albert Schroeder next spoke about how the evening reminded him of another milestone in Bible education. He recalled February 1, 1943, when a hundred students, four instructors (including him), and guests from Brooklyn assembled at South Lansing, New York, for the opening of the Watchtower Bible School of Gilead. Over the 44 years since then, Gilead School has had Jehovah's blessing, as seen in the scattering of over 6,000 Bible-trained missionaries all over the earth. Brother Schroeder then noted the various subjects to be taught in the Ministerial Training School. Among these are Bible Teachings, Theocratic Organization (which focuses much attention on respon-

sibilities of overseers and ministerial servants), God's Administration, and Public Speaking. He also called attention to the various textbooks, including *Reasoning From the Scriptures*. In conclusion, Brother Schroeder noted the fulfillment of Isaiah 45:23, stating that religious opposers were, in effect, bending their knees to God because they have had to acknowledge that Jehovah's Witnesses are right in the fields of medicine, law, and Bible chronology.

"Become Imitators of Paul" was the theme chosen by the next speaker, Karl Klein of the Governing Body. He showed how the apostle Paul repeatedly asked others to imitate him. He could do this, for he was imitating Christ. (1 Corinthians 11:1) The students were counseled to imitate Paul in his knowledge and skillful use of the Scriptures, in his bold and zealous preaching, in his unselfishness, in his modesty and humility, and in his patient endurance.

Theodore Jaracz, also a member of the Governing Body, then gave the inauguration talk, "A New School—For What Purpose?" He began by observing that those who volunteered for this school agreed to serve wherever they would be needed in the worldwide field. With over three and a quarter million Witnesses in more than 54,000 congregations, there is a great need for qualified men to shepherd, teach, and take the lead in the great evangelizing work. Long ago, Jehovah foretold that he would provide "gifts in the form of men." (Psalm 68:18) He did this in apostolic times, even as expressed by the apostle Paul at Ephesians 4:8-11. Today, Jehovah is also providing 'gifts in men' and is training some of them by means of this new school.



Brother Jaracz further noted that while all the students have natural abilities, Christ can enhance these. But that takes effort, and the speaker expressed confidence that the 24 students would make that effort. He pointed out that there can be no deviation from Jehovah's righteous standards and said that those taking the lead can help by their personal example and influence. In many parts of the earth, there is a great need for qualified men to accept organizational responsibility. This need involves even large congregations that may have only one or two elders and a limited number of ministerial servants. So it is clear why a Ministerial Training School needed to be established—to train unmarried elders and ministerial servants to serve anywhere in the worldwide field. As a result of their training, they will be better equipped to take care of the increase as shepherds.

All of Jehovah's Witnesses can give thanks to God for making the Ministerial Training School possible. In conclusion, Brother Jaracz stated: "I am sure that all of us are united in the thoughts and feelings toward Jehovah as expressed at Psalm 79:13: 'As for us your people and the flock of your pasturage, we shall give thanks to you to time indefinite; from generation to generation we shall declare your praise.'" Then, with song and prayer, this very memorable and happy occasion came to an end.

Commemorating Jesus' Death



During a simple ceremony, Jesus Christ used wine and unleavened bread as symbols of the human life that he was to sacrifice for mankind. When instituting this ceremony, he said: "Keep doing this in remembrance of me."—Luke 22:19.

Last year, 8,965,221 persons remembered Jesus by attending the Memorial of his death at special meetings sponsored by Jehovah's Witnesses. You are cordially invited to attend the Memorial observance this year at the Kingdom Hall nearest your home. It will be held Friday, April 1, after sunset. Check with Jehovah's Witnesses locally for the exact time.

be known to us. I am now very fond but still fond of the old days when we had

the old days when we had