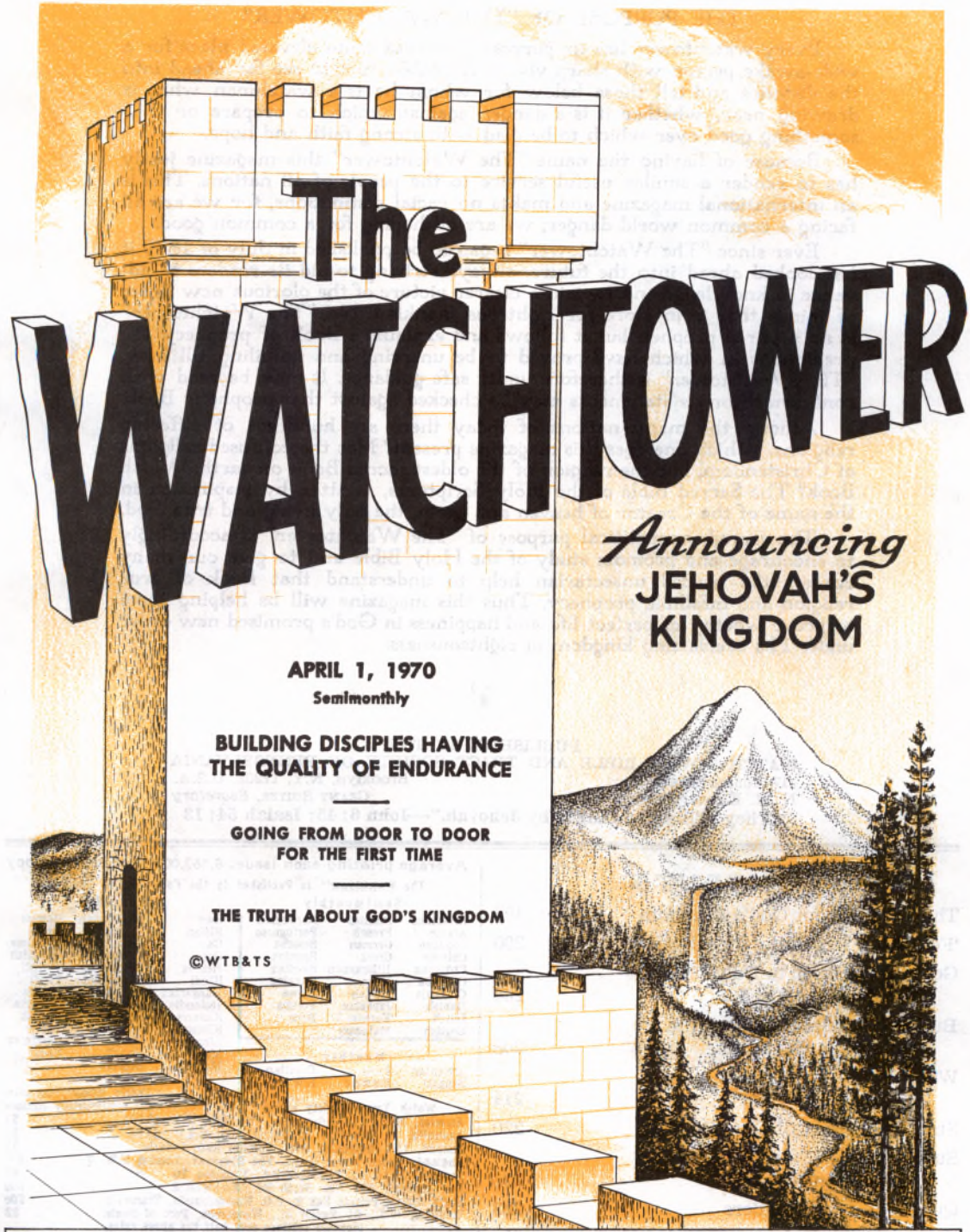


"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street — Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* — GRANT SUITER, *Secretary*

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

CONTENTS

The Truth About God's Kingdom	195
'Following His Steps Closely'	200
Going from Door to Door for the First Time	204
Building Disciples Having the Quality of Endurance	208
When Building Disciples, Motivate the Heart	214
Singing—a Part of Our Worship	220
Succeeding by Faithfulness in the Ministry	223
Questions from Readers	223

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Average printing each issue: 6,150,000 Five cents a copy

"The Watchtower" Is Published in the Following 72 Languages

Semimonthly

Afrikaans, Arabic, Cebuano, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Iloko, Italian, Japanese, Korean, Malagasy, Norwegian, Portuguese, Sesotho, Spanish, Swedish, Tagalog, Xhosa, Yoruba, Zulu

Monthly

Armenian, Bengali, Bicol, Burmese, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hindi, Hungarian, Icelandic, Kanarese, Kikongo, Lingala, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Siamese, Silozi, Sinhalese, Slovenian, Swahili, Tamil, Tswana, Tumbuka, Turkish, Twi, Ukrainian, Urdu

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	$1
Canada, 150 Bridgeland Ave., Toronto 390, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	9/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	$1
New Zealand, 621 New North Rd., Auckland 3	90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$2

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XCI April 1, 1970 Number 7

THE TRUTH About God's Kingdom

What is the Kingdom?
What will it do for mankind?

"OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come."

These words* must be among the most well known by men. Quite possibly you were taught to memorize them at your mother's knee. Perhaps even now whenever you hear them spoken they evoke in you the kind of response that is natural to familiar and well-loved things. It may even be that you are among those who, even in this materialistic age, still use those very words in prayer or teach them to your children. If so, it indicates your interest in the things of God, including his kingdom.

But have you ever seriously pondered the significance of the words in that model prayer? What does the word "kingdom" mean to you? A government with a king ruling over specific territory? This is what the word "kingdom" usually means, does it not?

It is vital that you give thought to this matter, for only accurate knowledge concerning God's kingdom will enable you to conform to God's will and have his blessing when his kingdom has "come," and his will is done on earth. Indeed, how can one submit to the rule of a kingdom, cooperate with its policies and so experience the benefits of its administration if one has no conception of what that kingdom is, where it is located and for what purpose it functions?

But, you may ask, should not my church supply the answers to these questions? Surely, if knowledge of God's kingdom is so essential to a Christian's welfare, one might expect that the clergy would have something to say on the matter. Surprisingly to many, the coming of God's kingdom is not a subject on which much is being said by the clergy of our day. And this may indeed seem strange, since Jesus foretold that in our time "this good news of the kingdom will be preached in

* Quoted from Matthew 6:9, 10 according to the King James Version of the Bible.

all the inhabited earth for a witness." —Matt. 24:14.

THE CLERGY'S VIEW OF GOD'S KINGDOM

Why is this so? For one thing, as you may be well aware from comments in the public press, more and more of the clergy are rejecting the belief that the Bible is wholly inspired by God. They tend to view the Bible as a book of moral precepts or as a philosophy of life. Hence they view its prophecies, including those about God's kingdom, as expressing only human aspirations rather than being inspired expressions of God's purpose. Obviously, those who fail to appreciate what the Kingdom is cannot provide the guidance or vital encouragement to 'seek first the kingdom.' —Matt. 6:33.

You have perhaps heard clergymen speak of the Kingdom as "something personal and spiritual, an experience of the heart." (*The Encyclopaedia of Religion and Religions,* under entry "Jesus Christ," by Royston Pike, 1951 edition) But is that all there is to God's kingdom—some spiritual condition within the hearts of people?

The words of Jesus at Luke 17:21 according to the King James Version of the Bible, namely, "the kingdom of God is within you," have been cited to support this view. But logically, this could not be what Jesus meant. The context shows that Jesus addressed those words to his enemies, the Pharisees. It could hardly be said to them that they were undergoing a fine "experience of the heart," "something personal and spiritual." Indeed, they directly rejected God's kingdom and its king Jesus Christ, saying, "We have no king but Caesar."—John 19:15.

While the kingdom of God was certainly not *within them,* it could be said to be *among them* or *in their midst.* Why? Because the appointed King of the Kingdom was present there. Correctly, then, modern translations of the Bible render this passage: "The kingdom of God is in your midst," or "is among you."—*NW, New English Bible, Jerusalem Bible.*

A GOVERNMENT TO BRING AN END TO THIS WICKED SYSTEM

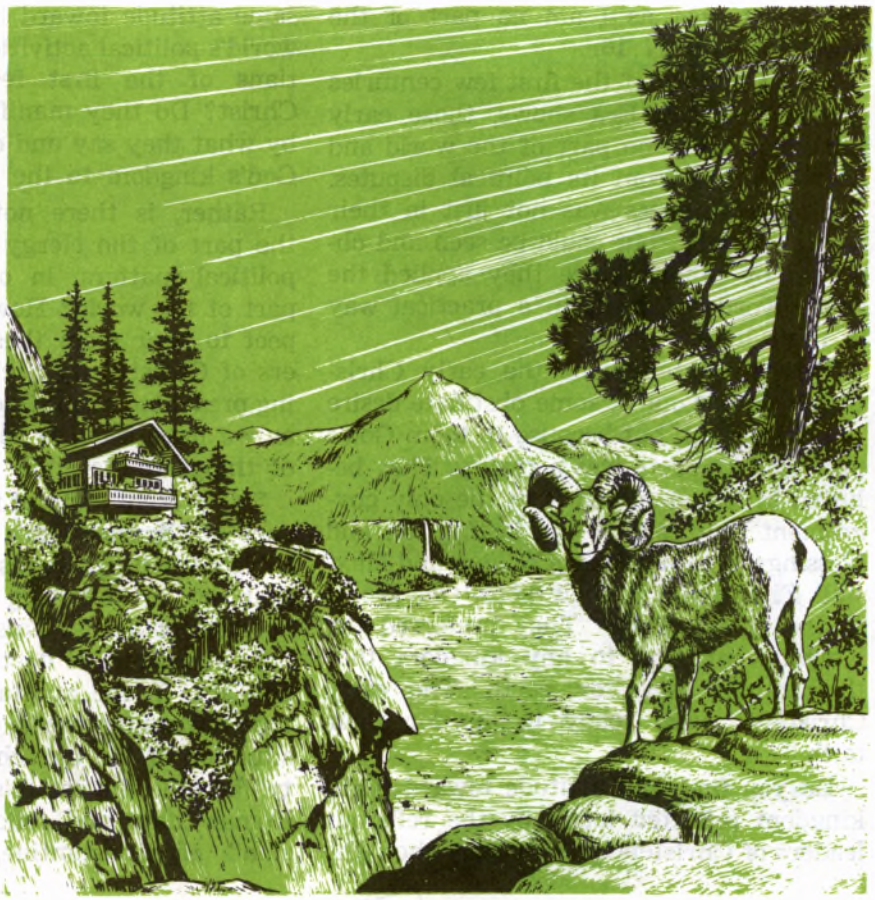
With Christ as appointed King present on earth, the message could go forth: "The kingdom of the heavens has drawn near." (Matt. 10:7) This message the Pharisaic religious leaders rejected and they tried to prevent others from accepting Jesus and putting faith in the Kingdom. As Jesus told them: "You shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in." —Matt. 23:13.

Notice, though, that it is a heavenly kingdom—"the kingdom of the heavens." Jesus promised his anointed followers that they would share in this heavenly government in its rule over the earth. As a "little flock" they would be taken from earth to heaven to be "priests of God and of the Christ, and will rule as kings with him." (Luke 12:32; Rev. 20:6) Under the blessed administration of that heavenly government a great crowd of believers from "all nations and tribes and peoples and tongues" are to enjoy life and blessings in the earthly territory or domain of the Kingdom.—Rev. 7:9; Matt. 25:34.

Yes, the kingdom of God means a government in heaven with a heavenly king, Christ Jesus. Its rule will extend to this earth to transform it into a paradise of peace and happiness, that the words of the psalmist might be fulfilled: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

That will be quite a change from the present troubled state of the world!

How will such a change come about? Simply and effectively by God's kingdom, backed by Jehovah God's almighty power, destroying this present system with its conflicting political and national governments. Does the Bible truly foretell such a thing? Clearly and forcefully it does: "In the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." —Dan. 2:44.



God's kingdom will transform this earth into a paradise of peace and happiness

SUPPORTERS OF KINGDOM NO PART OF THIS WORLD

Did the thought occur to you as you read the foregoing: "I've never heard that preached in the churches I've attended"? Why not? Because of the two points already mentioned: the clergy's lack of faith in the Bible as being God's Word, and a misconception of what the Kingdom is.

There is still another potent reason for the present attitude of the clergy toward the Bible teaching about the Kingdom. Do you recall those words of the Jewish religious leaders quoted earlier: "We have no king but Caesar"? This simply meant that the Pharisees and others cast in their lot with Caesar, the human political government of the day. They preferred its visible and immediate protection and approval to the hazards of following Jesus as King and pinning their hopes on a future, coming heavenly kingdom. In this way those religious leaders made themselves part of that world system.

On the other hand, of those who followed him and really put faith in the kingdom for which he taught them to pray, Jesus said: "They are no part of

the world, just as I am no part of the world."—John 17:16.

As the history of the first few centuries of our Common Era shows, those early Christians were no part of the world and kept separate from its political disputes. Their separateness was not just in their mental outlook, but could be seen and observed by others, since they applied the above words of Jesus in a practical way in their lives.

This separateness of the early Christians was not out of some obstinate desire to be different, but because to them God's promised kingdom was a reality. They believed in it and served it as the only government that could bring lasting life and blessings. As Eugene A. Colligan and Maxwell F. Littwin in their book *Old World to the New* put it: "They preferred the Kingdom of God to any kingdom that they might serve on earth. The early Christians were ready to die for their faith."

Do you find that attitude toward God's kingdom reflected today by the religious leaders of Christendom? Do they show the same attitude toward involvement in this world's political activities as did the Christians of the first few centuries after Christ? Do they manifest in a clear way by what they say and do that they prefer God's kingdom to the kingdoms of men?

Rather, is there not a willingness on the part of the clergy to get involved in political matters, in other words, to be part of the world? How, then, can we expect to hear from these professed teachers of Christianity a clear, uncompromising preaching about God's kingdom, which, as we have seen, is to bring this system of things to its end?

The present state of faithlessness on the part of Christendom's clergy toward the Bible's teachings stems from the apostasy that set in following the death of the apostles of Jesus. This apostasy was not only in matters of doctrine, but was manifest also in the apostate Christians' attitude toward the world. Commenting on the situation of the church when "Christianity" became the established religion of the Roman state and following the "conversion" of Constantine, *The Theological Dictionary* by Henderson and Buck states:

"The simplicity of the Gospel was corrupted, pompous rites and ceremonies were introduced, worldly honours and emoluments were conferred on the teachers of Christianity, and the Kingdom of Christ in good measure converted into a kingdom of this world."

THE NEW YORK TIMES, MONDAY, NOVEMBER 14, 1966.

Church and State Still Close in Eastern Europe

But Traditional Collaboration Benefits the Communists More Than the Clergy

The Pope at the UN

By Walter Lippmann

ANGLICAN MAY BE CANDIDATE

Bishop Says Clergy Should Run for Political Office

BY DAN L. THRAPP

Priest admits pressure on Puerto Rico voters

Clergy involvement in politics is well known. Might it be that this involvement explains why they do not stress belief in God's kingdom as the hope for mankind?

In all honesty, would you not agree that these words still aptly apply to the teachers of Christendom today?

KINGDOM BLESSINGS SURE FOR MANKIND

'God's kingdom come' will mean the most joyful of blessings for believing mankind. As noted above, it first brings to an end this wicked system of things. That will mean the removal from the earth of wickedness, hatred, discrimination, injustice, violence and war—all the things that threaten the peace and safety of man and rob him of his happiness.

God's kingdom will bring in global peace and security. (Isa. 9:6, 7; Ps. 46:8-11) Security means the safety of your person, property and family from attack by thieves or hoodlums, and even from accidental injury caused by the foolishness or selfishness of others. Do you not long for such peace and security? They can be yours in the not-distant future if you bring your life into harmony with God's will and put faith in his kingdom as the only hope for mankind. This means your giving heed to Jesus' admonition in the Sermon on the Mount to "keep on, then, seeking first the kingdom and [God's] righteousness."—Matt. 6:33.

PEOPLE WHO SEEK FIRST GOD'S KINGDOM

Really, it is this seeking first God's kingdom that particularly identifies Jehovah's witnesses as being different from other religions. When you think of it, do you have any other regular callers at your door who have as their purpose the declaring of the "good news of the kingdom"? Noting this, Charles S. Braden in his book *These Also Believe* stated: "It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the kingdom than the Jehovah's Witnesses."

Jehovah's witnesses accept the Bible as the Word of God. They offer no apologies for doing so. They have studied the Bible and are confident of its truthfulness despite the growing materialistic attitude of the majority of people today and despite the lack of faith in the Bible demonstrated by so many leaders of Christendom.

Jehovah's witnesses accept what the Bible says about God's kingdom. They refuse to water down the Bible's teachings just to tickle the ears of selfish men. Instead, they appeal to those who still believe in a Supreme God and in his Son Jesus Christ to study the Bible and learn God's will and thus establish their faith firmly on the Bible's promises.

What, then, will you do? That is a matter for your personal decision. But to help you decide wisely, consider these timely questions: Has the religion with which you are now associated educated you in a knowledge of the Bible? Has it given you a strong faith in God's kingdom, a faith that provides you with a positive, optimistic view of the future? Does it preach, as the Bible does, that the only hope for man is the kingdom of God? Does it teach that Bible prophecy indicates that the blessings of God's kingdom are to be realized on earth soon?

If not, is it not time seriously to consider a change in your pattern of religious association? Would it not be the course of wisdom to seek out those who do have faith in God's kingdom and who will help you to learn what the Bible teaches about the Kingdom? Be assured that Jehovah's witnesses will be glad to help you to do just that. Indeed, they warmly invite you to associate with them, to study the Bible with them, to share with them the confident, happy hope that they have in God's everlasting kingdom.

Following His Steps... Closely

As told by George J. Rowan

"I HAVE a book published in 1889 that explains all about this war and saying it would come in 1914." So said my brother-in-law in April 1915 as we two discussed the then deteriorating world situation. I asked to see this book, and it turned out to be *The Time Is at Hand* by Charles Taze Russell, founding president of the Watch Tower Bible and Tract Society. Right away I devoured its message.

Seeing that I was so gripped by what I read, my brother-in-law offered me this book and two others by the same author. How delighted I was with their treasures of Bible knowledge! I studied them all carefully, beginning with *The Divine Plan of the Ages*. Not having been indoctrinated with any of Christendom's false teachings, my mind was open to facts and Bible reasoning.

I was and still am a slow reader, with only a moderate education, so it all took time. But from the first I was certain that I had found the truth about the Bible. I wrote the Watch Tower Society's office in Melbourne and obtained all other books and Bible references available. By the time two years had passed I had read all six of Pastor Russell's "Studies in the Scriptures." What a spiritual feast! And to think that the perfect Creator was offering heavenly life to those who would be patterned after the image of his own Son!—Rom. 8:29.

But who was I to aspire to such a glorious goal? Gleniffer on the Bellinger River, New South Wales, Australia, was the place of my birth in December 1888. We lived on a dairy farm, and there I continued until I was twenty-five. From November 1913 I was a tram conductor in Sydney up to and following the time I began to take a keen interest in the Scriptures. But now a big change in my life was to take place.

THE START OF THE COURSE

One morning in February 1917, in the course of a conversation with a man riding on the tram, I started to tell him what I had been learning from the Bible. Jesus Christ reported to his disciples the things he had heard from his Father. How could I do other than tell people about what I was learning? Well, this man turned out to be a Bible Student (as Jehovah's witnesses were then known) and he invited me to attend a study group. Imagine my joy at finding fifty others with whom I could study and discuss the precious truths. From that time on I never looked back. The more I studied, the more valuable the truth became, the more I wanted to follow in Jesus' steps.

Then came the publication of *The Finished Mystery*. This book created quite a controversy. It was surely an outspoken condemnation of false religion! Though some felt timid about pushing its distribution to the public, I wanted to have a share in getting out as many copies as possible. We had studied about "Babylon the Great" and it was now our opportunity to share in exposing what the Bible

called "the great harlot." Jesus, too, had exposed false religion during his ministry. His followers can do no less.—Rev. 17:1, 5.

In due course I received fifty copies of this much-debated book and had the privilege of organizing a few fearless ones for house-to-house distribution on the weekends. I was baptized in October of that same year, 1917. I was now obligated to conform my life to the perfect example left by Jesus. The few of us in those days had the whole city of Sydney as our territory. It was truly "virgin" territory, with marvelous opportunities for arousing interest. There is still a "pioneer" or full-time preacher of the Kingdom good news here in Sydney to whom I was privileged to bear the first enlightening Bible publications he received.

LEAVING ALL TO FOLLOW

Time and again these words from *The Divine Plan of the Ages* would keep recurring to my mind:

> "To obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly prize, will surely test the sincerity of your [dedication]. You have [dedicated] all your time, all your talents, to the Lord; now the question is, How much of it are you giving? . . . But think not that the giving will end with the giving of the needful time and energy to this study: it will not. The sincerity of your sacrifice of self will be tested in full . . . If you give diligence to the Word of God, and receive its truths into a good, honest, [dedicated] heart, it will beget in you such a love for God . . . and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter."

In the fall of 1918 I left my secular employment and made arrangements to start out in the full-time preaching work in Melbourne. My partner had a horse-drawn van and I had a bicycle. Off we went into rural territory, camping out wherever night overtook us. The first day —no placements! But next day, making fresh effort to overcome initial nervousness, I shall never forget the thrill of placing that first set of books with someone really interested in the Bible!

Back to Melbourne, then, for a convention at The Tabernacle, our meeting place attached to the Society's branch office. What a joy to meet with about one hundred Witnesses from all parts of the land and have fellowship together for four days! We had much in common—especially a keenness to learn more about Jesus' example and to follow it.

In 1920 we had the first "pilgrim" visit by a representative of the Society from Brooklyn, New York. He toured all the larger cities of Australia, giving the talk "Millions Now Living Will Never Die." Sharing with him in advertising the lectures and hearing his spiritual talks to the local congregation gave me a real boost. It was just what I needed as encouragement to stick with the full-time ministry of preaching. To endure in the race for life a person must keep his eyes on the perfect exemplar, Jesus.—Heb. 12: 1, 2.

MANY HAPPY MEMORIES

In 1922 I was invited to serve at the Society's branch office, then in Melbourne, and there I remained for three years. Then, in 1925, I married, and my wife and I kept on as pioneer preachers in the Sydney area. Eleven years passed and once more I was invited, with my wife, to serve at the Australian branch office, now moved to Sydney. The use of gramophones and records had now come to the fore, and it was one of my jobs to make hundreds of cases and assemble machines for use by the Witnesses in the field.

One day I recall saying to the servant

in charge of the branch office: "Have you ever thought of witnessing to the men who sail in ships?" "I think it would be a good idea," he replied. "Give it a try and let me know how you get on." Well, I did just that, commencing in 1946 when my wife and I resumed the pioneer ministry.

Since that time the ships have constituted my chief field of labor. I made it my business to study the ways of ship life and how I must speak and act so as to obtain a welcome for the Kingdom message aboard ships. I found it necessary to obtain two passes from the shipping authorities, and these entitled me to go on board "all ships at all times." To date I have been privileged to witness on more than 12,000 ships of all nationalities, and the work becomes daily more interesting.

It has been a pleasure to observe the fruitage of this service. I know of several seamen who have become dedicated servants of Jehovah. Others accept the literature readily, and then on the next trip there is further discussion, perhaps even a Bible study started. The approximate quantities of Bibles and Bible literature that I have placed with men on ships since 1948 have been 6,000 clothbound books, 6,000 booklets and 20,300 magazines. Surely a mountain of testimony!

During the years of my full-time service I have spent many thousands of hours witnessing, and, looking back, it is wonderful to think on how swiftly the time has gone. Then, too, it has been most rewarding to see some whom I have helped reach out for greater privileges, training others in turn, and going on to become overseers in many parts of the field. Of course, it is Jehovah who provides the growth as long as we faithfully plant and water.

Now it is more than fifty-one years since I started serving the Kingdom interests full time. I have had many tests and severe trials, some from unexpected quarters, but I have striven hard to prevent any personal feelings from adversely affecting my loyal love for our heavenly Father and my determination to go on being conformed to the image of his dear Son. Psalm 91:4 has brought grand assurance under any and all circumstances.

My wife and I have precious memories of the marvelous international assemblies of 1958 and 1969. The 1958 assembly at Yankee Stadium, New York city, fulfilled a desire I had entertained for over thirty years—to gain firsthand knowledge of the theocratic arrangements at the Brooklyn headquarters and meet some of the older men whose talks we had read for years in the Convention Reports. Of course, throughout the years, I had never doubted but that Jehovah was richly using the Watch Tower Society in connection with his kindly purpose to have the "good news" preached world wide.

The "Peace on Earth" Assemblies have been unforgettable. We were overjoyed at being able to attend at Auckland and Suva as well as at Melbourne during 1969. Imagine our feelings as we compared the 25,837 at Melbourne's Showgrounds with the one hundred who gathered in the same city in 1918! The subjects presented from the platform were instructive and stimulating, especially in showing us how we must live and serve in the "time of the end" of this doomed system of things. And what a joy to meet our fellow Witnesses from far and near, and to incite one another to even greater works of faith in the days ahead!

Surely it has been by Jehovah's spirit that those assemblies were arranged and carried out successfully! Truly, we can expect as a result a still greater influx of God-fearing men and women into the organization that Jehovah is so markedly using for his own praise! For our part,

we are determined, with His help, to keep on sounding out the wonderful life-giving message to others. Jehovah has given us added strength.

A FRUITFUL FIELD

Back in my assignment now, I am having some wonderful experiences among sailing men. I often think of how Jesus, too, had a lot to do with men familiar with boats, even selecting some of his apostles from among such. In one instance I had placed the book *From Paradise Lost to Paradise Regained* with one man, and as I returned after two or three weeks and was walking up the gangway he called out: "George, you're just the man I want to see. That was the most interesting book I ever read. I want to see how many more you have like it."

Another man who received the *Paradise* book from me said, when I called back: "When I read that book I knew I had found the truth. It fully convinced me. I want other books that will help me to do God's will, that I may gain life."

Still another who had been taking books and magazines for some eighteen months said: "George, if I don't go on to the point of doing God's will and dedicating my life to him, I know I will end up with this old system of things in destruction." He then inquired how he could do witnessing like I did on board ship. I advised him to keep a small literature supply in his cabin and speak to the men during lunch hours or at other free times. Now he has taken three months' leave so as to study and dedicate his life to God before returning to his ship.

There are at least three chief stewards who are interested and who invite me to partake of their hospitality each time their ships berth here. One captain regularly takes the magazines and is always happy to have me as his guest. Some I have contacted have even kept in touch by correspondence. These experiences we have keep reminding me of the words recorded at Ecclesiastes 11:1: "Send out your bread upon the surface of the waters, for in the course of many days you will find it again." It seems so applicable when one keeps in mind that "waters" in the Scriptures are often symbolic of "peoples."

NEXT ISSUE!
The Road Back to Peace in Paradise

It is appropriate, too, to mention here our appreciation of the faithful, fearless service performed by the Society's three presidents, C. T. Russell, J. F. Rutherford and N. H. Knorr. As they have, in conjunction with diligent associates, carried out the Master's will in serving spiritual food to the whole body of God's servants on earth at the proper time, they have been and are a real inspiration to us. —Matt. 24:45-47.

As one who is now eighty-one years of age, and laboring under a number of physical disabilities, I would like to urge all who can to take up the full-time preaching activity and stay with it just as long as they can. I have gained much satisfaction from doing so, always hearkening to the apostle Peter's reminder: "To this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) With Jehovah's aid I purpose to continue in this service, reserving my dwindling energies for the praise of the One who furnished us his own Son as a sacrifice for our sins and as the Model of devotion to his God and our God.

GOING FROM DOOR TO DOOR FOR THE FIRST TIME

AT 8:30 in the morning a woman in North Carolina knocked at the door of one of Jehovah's witnesses with whom she had been studying the Bible for some time. When the Witness answered, the woman asked her what she was planning for the day. The Witness replied that she was getting ready to visit people with the Bible's message of truth. "Good," said the woman, "that is what I came for! May I go with you?" Needless to say, the Witness was delighted to take this enthusiastic woman from door to door for the first time that day.

In Nevada another woman also began going with the Witnesses in their work of preaching God's truth. After the second time she went out, she said, "I have certainly been missing something precious!" Yes, this woman appreciated what a precious privilege it is to serve Jehovah God in this most joyful way.

DELIGHTFUL WORK STARTED BY JESUS

Jehovah's witnesses are helping tens of thousands of persons to learn Jehovah God's will as expressed in the Holy Bible. When these persons have developed an appreciation of God's purposes, and have brought their lives into harmony with the righteous principles of God's Word, they are invited to go into the door-to-door preaching work to see how God's work is being done in their community. In doing this, Jehovah's witnesses are following the example that Jesus Christ set when he was on earth. The Bible shows that Jesus went from village to village preaching God's truth, and he trained his disciples to do the same. (Mark 6:6-13; Luke 10:1) No doubt, you would have greatly enjoyed going along with Jesus in his work of preaching God's kingdom.

Have you been studying the Bible with Jehovah's witnesses for some time now? If you have, has the Witness who is helping you invited you to accompany him in the door-to-door preaching work? Of course, you will not be invited to engage in this if you have just begun studying the Bible. However, if you are interested in having a part in this activity, why not speak to the Witness who is studying the Bible with you?

Thousands of persons who have begun this Kingdom-preaching work have found it to be a delight. They rejoice to know that they are doing as Jesus and his apostles did. (Acts 20:20) Yes, in all the earth Jehovah's witnesses are helping people to

join in praising God in this way. (Ps. 145:11) Perhaps some who are invited may be a little apprehensive about the idea. There is no reason to feel this way at all, because you will not be asked to go alone. One of the Witnesses, perhaps the one teaching you, will be with you. All you will be doing is merely going along to see a demonstration of the Kingdom witness work, that is all! If you feel that you want to say something, you will be helped to prepare it ahead of time.

THEIR APPREHENSIONS DISAPPEARED

It is only natural, of course, that one has some apprehensions about doing something that one has never done before. Yet experiences of others show that once they share in this Bible-based activity such apprehensive feelings are quickly dispelled. Yes, the exhilaration that comes from knowing that one is pleasing God makes such apprehensions disappear. For example, consider what this person in Brooklyn, New York, says about the first time he went from door to door with Jehovah's witnesses:

"When I was invited to go out in the preaching work with the Witnesses, I told the one who was teaching me that I did not feel confident to speak to people. He told me that all I had to do was to listen. If I wanted to do something, I could offer to those whom we met handbills advertising the public lectures that were scheduled at the local Kingdom Hall or some tract explaining a Bible teaching.

"That Sunday I was a little nervous when I met with the Witnesses. However, right at the very first door we called on, this was dispelled. The man who answered listened most attentively to what the Witness said and took two magazines from him. I handed the man a handbill; this gave me a feeling of confidence. The man then said that, although he was Catholic, he appreciated someone calling on him to talk about God. This so encouraged me that I wanted to offer magazines at the next home we visited. I did so and, when the householder there accepted them, I was thrilled. Now I regularly engage in this work that gives me such joy."

Here is how another Witness saw his apprehensions disappear on his first day in door-to-door activity in Indiana: "When I consented to go out in the preaching work, the Witnesses kindly helped me to prepare a short sermon to use at the doors. However, I had some misgivings that someone at the door might ask me questions on the Bible that I could not answer.

"When we arrived in the territory in which we were to preach from house to house, I told the Witness that I preferred to go alone at first. He agreed. As I approached the first door, I said to myself, 'I sure hope that no one is home here.' Was I relieved when no one answered. At the next home, I hoped the same thing, but a woman answered. Though I was quite nervous, I managed to explain my purpose in calling at her home.

"She listened and politely refused the Bible literature that I offered her. However, she said that she appreciated that a young man like me would go out and visit folks. She said that she respected Jehovah's witnesses because the young people among them are interested in the Bible. Her words of commendation genuinely encouraged me, and my uneasiness disappeared. I soon saw that my misgiving about people asking me Bible questions was unfounded. I noted that the average householder rarely asks questions and, if anything, it is you that must usually ask questions to draw him out. I rejoice that I did not hold back from this most pleasurable activity."

Some persons have qualms about meeting someone they know when they are engaging in the preaching work. If you feel this way, then consider this experience: "I was well-known in my high school. Everybody in the small Tennessee town where I lived knew my family, for my father ran the local airport. That Saturday morning when I went out in the preaching work for the first time with the Witnesses, I was wondering about being seen by my friends. How would I feel?

"Well, we began working, and after a while some of my friends did walk by, and they just looked at me. I did not feel as uncomfortable as I thought I would. All they did was just look, and that was nothing. Later, when I placed two magazines with a householder, the feeling of accomplishment made me forget about being seen by friends. I am so glad that I began doing this work, for the sense of satisfaction I derive from it is something that I truly enjoy experiencing."

Another youth found it most advantageous to meet people he knew in the door-to-door work in the state of Washington. "I learned that it was indeed an advantage to meet my classmates. Since they knew me, they felt obligated to hear why I called at their home. They usually listened to me instead of calling their parents as they did when other Witnesses called. They even came to me in school to ask questions about the Bible."

Of course, these persons who shared in the preaching work were no longer members of a church nor were they attending its services when they were invited to go from door to door. Their conduct permitted them to be identified with Jehovah's witnesses. They accepted the entire Bible as the inspired word of God, and they wanted to help others to learn it. Yes, these were requirements that they had to meet before they could be invited to share in this public Christian activity.

EAGER TO SHARE THE GOOD NEWS

Some persons are eager to tell others what they are learning from God's Word, the Bible. They do not wait to be invited but ask the Witnesses if they can go with them in their preaching work. For example, one young man was most anxious to go out in the witness work in California. However, he could not do so until his affairs were set in order. When they finally were, he immediately went to the home of the Witness and asked him: "When does the group go out in the house-to-house work?" Elatedly the Witness made arrangements to fulfill this young man's noble desire.

Here is what the young man said about the first time he went out with the Witnesses: "That Saturday when we met for the preaching work, I felt a keen sense of joy, a joy that comes from being with the Witnesses. I went with an elderly Witness and I was most impressed with his way of presenting the truths of the Bible at the doors. After listening to him at the first door, I was very eager to try one on my own. The Witness felt that I should watch him as he called on a few more doors and kindly encouraged me to do so."

Why this eagerness? This young man answers: "I was so happy at what I was learning from the Bible that I wanted to go out and share it with others. I derived great satisfaction in doing what I knew was right in Jehovah God's eyes, and I still do."

Another person, who had studied for only four months in Massachusetts, relates: "I knew that when I began studying the Bible it was right for me to tell others what I was learning. So one evening after the meeting, I told a Witness, 'I think that

I would like to go out in the house-to-house work with you tomorrow.'

"After a period of time in which I watched other Witnesses work, I took my first door. I think that I gave my entire sermon in one breath; nevertheless, the man listened and took two magazines. What a feeling of happiness! And from that day on I have regularly shared with others God's truth in this happifying way."

Do you feel as eager to share the good news as these persons? Then why not discuss with the Witness who is helping you what steps are needed for you to share in this rewarding activity?

HESITANT AT FIRST

Because personalities differ, some persons progressing in God's truth may be hesitant to go from house to house to share the Bible's good news. One of these was in California at the time. "When I was asked to accompany the Witnesses in their preaching work I declined to go from door to door. I would go with them, sit in the car and watch them preach. Every so often they would return to the car and tell me their experiences. This went on for four times. Patiently and lovingly they encouraged me.

"Finally I realized that I should be doing what they were doing, and I told them that I would take that house, pointing to one. You can guess which one it was. I purposely chose a dilapidated house, one that appeared to be deserted. However, when I knocked, someone answered and I managed to give a short presentation. I was so delighted by the experience that I have found pleasure in the door-to-door work ever since then, sharing in it as often as I can."

A mother who was living in Connecticut tells how she felt about this activity: "When I heard the announcements for field service at the end of a meeting, I asked what it meant. The Witness who was teaching me told me that it was the work of going from house to house with the Bible's message. She then asked me if I would like to see how it was done that weekend. I replied curtly, 'I would not go from door to door. Only beggars do that!' Another Witness who overheard me said kindly, 'Well, Jesus Christ the Son of God went from door to door and village to village!' His comment made me think, and I decided to go.—Luke 8:1.

"That morning we met opposition at the very first door, and I was horrified. The Witness with me calmly said, 'Come on, G——, let us take the next door! That woman does not understand why we called.' Her undisturbed attitude put me at ease, and I continued to go with her. How did I feel after I completed that morning of Christian activity? I was so happy that I had done something pleasing to Jehovah. Now I look forward to going from door to door to tell people about our magnificent God, Jehovah."

Yes, once these folks began calling at the doors of the people, they found that it was not a continual agony but, rather, an unspeakable joy. It is something that one must experience to appreciate. Are you sharing in this activity now? If not, are you planning to do so? Why not work toward this happy goal. Rely on Jehovah and enjoy an activity that is satisfying to the spirit.—Ps. 34:1, 8; 89:1.

Indeed, serving Jehovah God in this way is a precious privilege. Not only does it please him but it benefits your neighbors. Many are in need of the comfort and hope from the Scriptures. (Rom. 15:4) How urgent it is that we all help them gain this while there is still time! Going from door to door in the preaching work will enable you to enjoy the greater happiness that comes from giving.—Acts 20:35.

Building Disciples

HAVING THE QUALITY OF ENDURANCE

"Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment."
—Rom. 5:3-5.

ONE of the most renowned wonders of the modern world is the endurance of the giant sequoia trees of California. Practically exempt from disease and endowed with an almost endless life, some have been judged by their annular rings to have been thousands of years old. The oldest tree ever cut down for lumber is recorded to have lived for 3,148 years. Truly a record of endurance! Those sequoia trees had been created by Jehovah, the same One who can endow man with the quality of endurance for his eternal benefit.

[2] Since mankind is entering a most crucial period of history, qualities for survival are most urgently needed. We are fifty-five years into the Biblically foretold "time of the end" for this system of things, and the world stands at the very threshold of a "great tribulation" culminating in Armageddon, "the war of the great day of God the Almighty." (Rev. 16:14, 16; 19:11-21) Endurance will be needed to survive this system of things and the war of Armageddon.

[3] Another factor for Christians to consider is their commission. The resurrected Jesus Christ commanded that they "go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) This means that Christians must instruct the disciple thoroughly. He must be told what to expect when he becomes a witness for the true God Jehovah; that the way to salvation is narrow, cramped and difficult, that as we get nearer to the "great tribulation" we can expect greater opposition and persecution from Satan and his wicked organization. (Matt. 24:21, 22) To endure in the face of increasing opposition will not be easy. But to be forewarned is to be forearmed. The Holy Scriptures warn: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test . . . Prove yourself faithful even to death, and I will give you the crown of life." (Rev. 2:10) The crown of life is to the faithful endurer.

[4] The servant of God also looks at this

1. Why are the giant sequoia trees of California of interest to Christians?
2. Why are survival qualities urgently needed at this time, and what is one of them?
3. What else must the Christian take under consideration, and why?
4. What other incentive motivates the Christian to acquire the quality of endurance, and with what end in view?

subject of acquiring the quality of endurance from another point of view. It is the desire of the Christian to be Christlike, that is, approved of God. To Christ, Jehovah said: "I have approved you." (Luke 3:22) The disciple wants that same stamp of approval. The apostle Paul counsels that "tribulation produces endurance; endurance, in turn, an approved condition." (Rom. 5:3, 4) The disciple James wrote similarly: "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." (Jas. 1:12) Endurance is, therefore, evidence of the disciple's love for God, which love leads to God's approval and life everlasting.—Rom. 5:5.

ART OF TEACHING REQUIRED

[5] To build Bible students so as to become dedicated, baptized disciples of Christ having endurance we must not only have the proper building materials but also employ "all . . . art of teaching." (2 Tim. 4:2) Since members of the Christian congregation are "God's fellow workers" and those with whom they study the Bible may soon become "God's field under cultivation, God's building," it is necessary that they build wisely, that they be concerned about the type of Christians they are making, whether they are building people having endurance. This means that the builder should ask himself from time to time probing questions, such as, What sort of disciples am I making? Am I truly building Christian personalities that will endure? How is my building program proceeding? Am I employing the art of teaching? Am I reaching the people with Christian truths? Are they believing and accepting the things taught? Are they demonstrating faith? Am I reaching their hearts? Am I building in them, not only appreciation for right doctrine and Bible principles, but a deep devotion to them? Am I developing in them, not only awareness of the importance of integrity, but a deep appreciation for it? Am I instilling in them a love of God and his purposes, and appreciation of what it means to be a servant of God? Each Christian quality must be taught in such a way that the disciple will see its need and function in everyday life. Are you building in this way?—1 Cor. 3:9.

5. (a) In making disciples what are some things that must be kept in mind? (b) What questions might we ask ourselves, and why?

GODLY QUALITIES OF HEAVENLY WISDOM

[6] There are a number of qualities that need to be absorbed by the disciple, and to head the list are the godly qualities of heavenly wisdom. There are eight separate aspects that must be cultivated before one can truly appreciate what it means to be a disciple of Christ. At James 3:17 these are listed: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." Help the learner to know what these godly qualities are and how he can identify them in his life. For example, you can ask him if he knows what the Bible means by the word "chaste." Chasteness means to be morally and spiritually clean. Explain these things. If we remain morally and spiritually clean because we know it is God's will for us to be so, then it can be said that we are being governed by the wisdom of God, by his holy spirit.

[7] The disciple James goes on to say that the quality of heavenly wisdom is also peaceable, reasonable and ready to obey. Probe the student of the Bible with ques-

6. What qualities are indispensable to a disciple of Christ, and how may we aid the Bible student to become aware of them? Give an example.

7. How can the student acquire other qualities of heavenly wisdom such as: (a) peaceableness, (b) reasonableness and (c) readiness to obey?

tions to see if he understands what it means to be "peaceable." A peaceable person is not pugnacious, not quarrelsome, faultfinding, bickering, nagging or gossiping. He is peaceable. Help the householder to see that this applies in the family, with sons and daughters, husbands and wives. Help them to feel the power of God's Word. "For the word of God is alive and exerts power." (Heb. 4:12) Through your method of studying, you have to see whether he is a reasonable person or not, whether he is moderate in habits, acceptable, sensible, not overly demanding, as a reasonable person should be. Is he ready to obey the commandments of God? This applies both inside the congregation and outside, and to children as well as adults.

[8] Further, we are told that heavenly wisdom is also "full of mercy and good fruits," without "partial distinctions, not hypocritical." Dwell on such points that strike the heart. Have the home Bible student examine himself to see if he is full of mercy and whether he has good fruits to show for the days he has lived upon the earth. Partial distinctions divide, and hypocrisy is distasteful. Allow the power of God to examine the heart and to cut it if necessary. This probing action gives the learner a chance to see himself as God sees him. Take one point at a time, however. And take time to see that he understands what the Bible is saying. In this way we will be building in disciples an appreciation for the godly qualities of heavenly wisdom.—Rom. 2:6, 11.

BUILDING TO DEVELOP ENDURANCE

[9] Implanting spiritual discernment in others, getting them to understand and teaching them to think on their own is by no means a simple task. As a rule, people today are just not spiritually minded. They do not discern things spiritually. Still a key to developing endurance is spiritual discernment, understanding and thinking ability. Here, too, the heart of the disciple must be reached by stressing the lasting appreciation one should have for these qualities and their worth to us individually. This is what Jesus did. To stimulate and maintain appreciation for these qualities Jesus drank regularly from the Word of God. Thus he was able to understand Jehovah's principles completely as they related to him. He was also able to discern clearly the course that should be followed to the praise of Jehovah and to the eternal good of mankind.

[10] It may be necessary for us to teach those with whom we study the Bible how to reason on Scripture texts. For example, Mark 12:29 might be read: "Hear, O Israel, Jehovah our God is one Jehovah." Ask the student, "How many Jehovahs are there?" Let him answer. The answer is obvious that there is only one Jehovah. When he discerns this, you have caused him to register an important fact in his mind that he might otherwise have missed. Help him to appreciate further what this means to him. Reason with him, perhaps in this way: "If he is one Jehovah, then could he be three gods, God the Father, God the Son and God the Holy Ghost, as the Trinitarians teach?" Again, let him answer. "No, Jehovah could not be three gods, for the Bible plainly says he is one God." Now, you have caused the student to think on a basic Scriptural truth and to understand that Jehovah is but one God. You have also exposed a basic false doctrine—the doctrine of the Trinity. With almost everything we teach, it is profitable to the

8. What other aspects of heavenly wisdom should the student be taught, and how can these be inculcated? 9. (a) As a rule, why is spirituality difficult to inculcate? (b) What is the key to endurance, and how may this be communicated to interested persons?

10. (a) What else may be necessary for us to do in our teaching work? Give an example of how this may be done. (b) What is accomplished by instructing in this manner?

learner that we follow this pattern. In this way we can determine whether the student is learning, whether he is discerning the truth of God's Word, whether he understands the points made, whether he is thinking spiritually. When we teach in this manner, the student with whom we study will see how spiritual discernment, understanding and thinking ability surpass all material treasures in value, because their rewards are pleasantness and life.—Prov. 2:4, 5, 9-11; 3:16-18.

THE TESTED QUALITY OF FAITH

11 When conducting your Bible studies always have in mind the quality of faith, for "without faith it is impossible to please [God] well." (Heb. 11:6) And, too, a Christian 'lives by reason of his faith.' (Rom. 1:17) But more is needed than just faith. The student must appreciate the tested quality of faith, that his faith must be tested, that is, refined, even as silver and gold are refined. Faith must be freed from all impurities, and this is done by subjecting it to tests. This refining process is well described for us by the apostle Peter, who said: "For a little while at present, . . . you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." (1 Pet. 1:6, 7) So the faith that counts is the faith that is subjected to trial and survives. This tested quality of faith is what is more precious than gold and silver and is not simply faith alone.

12 If the student knows ahead of time that he will suffer trials for the course he has chosen, then the tests and trials that befall him because of his faith will no longer be surprises, but the expected and the anticipated thing. Jesus forewarned his disciples; why should we not do the same? At Matthew 10:22, 36-38 Jesus showed that Christians would come under trials from many directions, that they would "be objects of hatred by all people on account of [his] name"; that they would face opposition from family members, "indeed, a man's enemies will be persons of his own household," he said. Prepare the student for this inevitable reality. —John 15:20; 16:33; Mark 13:9; Rev. 2:10; Luke 6:22, 23; 2 Cor. 11:21-28.

REASON FOR INTEGRITY

13 However, it is not enough to tell the student that the world will hate him and that he will suffer much for being a Christian. He must know, understand and appreciate why he must suffer and why he must remain steadfast. So not simply integrity as to righteousness must be taught, but the reason for integrity. Not only must we teach what integrity is, but we must also build appreciation for it. We must aid those with whom we study the Bible to see that maintaining integrity is not just to be a good example to others or to have a good report from others. The primary reason for integrity is that God's name is involved in what we do and how we act. It is, therefore, most appropriate that we help others to appreciate the grand privilege of sharing in the vindication of Jehovah's name by standing up for righteousness, for godly principles, never giving way to the fear of men. (Matt. 10:28; Acts 2:31, 32) Like the ancient patriarch Job, he must prefer to suffer death rather than to compromise his integrity to God. Job said: "Until I

11. (a) Why is faith essential? (b) What further must a student appreciate about faith? (c) What quality of faith is more precious than gold and silver?

12. Why is it good to forewarn the students concerning trials of faith, and whose example do we have to follow in this?

13. (a) What more than integrity must be taught, and why is this important? (b) To what conviction and determination must the student be brought?

expire I shall not take away my integrity from myself!" (Job 27:5) It is to this resolve that the student must be brought. —Jas. 5:11.

DEVOTION TO BIBLE PRINCIPLES

14 While it is important for students of the Bible to know the principles contained therein, this in itself is not enough. Additionally, we must teach devotion to Bible principles. It is devotion to Bible principles that prevents one from following a course of expediency. This is well illustrated in the case of Joseph, son of Jacob. When tempted by Potiphar's wife to have immoral relations with her, Joseph did not yield to temptation and abandon right principles. Instead, he replied: "You are his wife. So how could I commit this great badness and actually sin against God?" (Gen. 39:9) He knew that having relations with another man's wife is wrong. It is 'sinning against God'! It is this moral appreciation that must be inculcated in students of the Scriptures. Joseph's faithful adherence to godly principles at first resulted in unjust suffering, but far grander were the blessings he received from Jehovah because of his depth of devotion to what was right.

Teaching a student to rely on the guidance of God's Word will help him to develop the quality of endurance

RESPECT FOR LAWS AND REQUIREMENTS

15 We cannot hope to be in step with Jehovah's will and purpose if we are out of step with his laws and requirements for life. Still, not only laws and requirements must be taught, but a deep respect for them. This appreciation must motivate the Christian in the ways of righteousness. The proper respect is reflected by the psalmist who said: "Teach me goodness, sensibleness and knowledge themselves, for in your commandments I have exercised faith. How I do love your law! All day long it is my concern." (Ps. 119: 66, 97) If we are to walk uprightly we must make God's laws our concern. We must respect what they mean to us. This quality of appreciation must be inculcated if the student is to endure.

CONVINCED THAT THE BIBLE IS GOD'S WORD

16 Faith and reliance on God's written Word must be taught. The student must learn to use the Word of God as a sure guide in his life. He must be brought to the conclusion of the psalmist who said: "Your word is a lamp to my foot, and a light to my roadway." "The substance of your word is truth." (Ps. 119:105, 160) Is it possible to reach this conviction? Yes. The apostle Paul, writing about the Thessalonians, said that they were a source of praise to God because when they heard the word of God preached by Paul they "accepted it, not as the word of men, but, just as it truthfully is, as the word of God." (1 Thess. 2:13) It is to this conviction that the student must be brought

14. Give an example of why devotion to Bible principles must be taught.
15. How does the psalmist show the proper attitude that must be cultivated toward God's laws and commandments?
16. To what depth of appreciation about the Bible must the student be brought, and how was this expressed by the Thessalonians?

in his studies of the Bible if he is to endure.

LOYALTY TO GOD'S VISIBLE ORGANIZATION

17 The student must also come to appreciate the theocratic organization of Jehovah's people. Loyalty to the theocratic organization will prevent the student from stumbling over an explanation of God's Word that may be difficult to understand. In the first century many missed out on the grand privilege of being a part of the congregation of God, because they quit when Jesus brought a difficult doctrinal truth to their attention. But how did the well-trained apostles respond when Jesus asked them: "You do not want to go also, do you?" The apostle Peter replied: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:67, 68) True loyalty, like that possessed by Peter, is what we want to build in those with whom we study God's Word, so that they will stick close to God's organization at all times, with blessings to themselves.

TENDERLY LOVE THE BROTHERS

18 At 1 Corinthians chapter 13 the apostle Paul emphasizes that without love a Christian is nothing, despite the record of works he may have. "Love," he says, "never fails." (1 Cor. 13:8) Yet the student must learn more than to love the brothers. He must learn to love them warmly and tenderly. Paul wrote: "In brotherly love have tender affection for one another." (Rom. 12:10) The apostle Peter writes: "Love one another intensely from the heart." (1 Pet. 1:22) This quality of loving one another intensely will be a real source of joy to the student, enabling him to endure many trials. It will draw him close to Jehovah's organization, for love "is a perfect bond of union." (Col. 3:12-14) In loving tenderly and intensely from the heart Jesus set a perfect example for us. Let us follow it. (John 10:11-15; 1 John 3:18) It is this love that the student must cultivate if he is to endure unto salvation.

UPHOLD AND PREACH THE KINGDOM OF GOD

19 It is necessary to assist the student to appreciate that we are already subjects of God's established kingdom, and therefore we must form an unbreakable attachment to it and a fearless willingness to bear witness to it. (Matt. 24:14) We as ambassadors and envoys of God's kingdom are no part of the political governments of this system of things. (2 Cor. 5:20) We promote solely the interests of God's established Kingdom government in the heavens. We must remain fearless proclaimers of the Kingdom's establishment. In this we imitate the courageous examples of Jesus and his apostles. (John 18:36; Acts 4:20) Hence there is no room for dividing our loyalties. This appreciation for the Kingdom being instilled in him, the student will remain steadfast as a Kingdom publisher. He will not cower or shrink from his responsibility to declare this good news of the Kingdom, which he represents.

20 Therefore in our disciple-making work it is good to bear in mind the words of the apostle Paul, who said: "We are God's fellow workers. You people are God's field under cultivation, God's building. According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone

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17. What place must loyalty to Jehovah's organization have in the student's life, and how is this manifested by the apostle Peter?

18. What love must the disciple cultivate in his heart toward the brothers, and how was this exemplified in the life of Jesus?

19. What important factors about God's kingdom must the student learn, and how will this be an aid to him?

20. (a) In summary, according to Paul, what factors is it well to keep in mind? (b) How can we build wisely, and thus to what end?

else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones [these fine fire-resistant qualities], wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is." (1 Cor. 3:9-13) So build wisely. Get students of the Bible to see and appreciate the godly qualities of heavenly wisdom. Aid them to a lasting appreciation of spiritual discernment, understanding and thinking ability. Help them to cherish the tested quality of their faith, the reason for integrity, devotion to Bible principles and deep respect for God's laws and commandments. See that they appreciate the Bible as being God's Word, the need of sticking close to Jehovah's organization and the need to cultivate an intense love for the brothers. Lead them to an appreciation of the Kingdom as mankind's only hope and develop in them an unbreakable attachment to it and a willingness to bear witness to it. If you do this, there is every reason to believe that your work will endure, to God's praise and glory, for this is his promise.

WHEN BUILDING DISCIPLES, Motivate the Heart

"Out of the abundance of the heart the mouth speaks."
— Matt. 12:34.

THE Christian's commission is not only to teach doctrine, but also to inculcate love, appreciation, humility, faith, in fact, all the fruits of God's spirit mentioned at Galatians 5:22, 23. The Christian's work is to aid others to 'put away the old personality which conforms to their former course of conduct and which is being corrupted according to his deceptive desires; but that they should be made new in the force actuating their minds, and should put on the new personality which was created according to God's will in true righteousness and loyalty.' (Eph. 4:20-24) To accomplish this, more than head knowledge is needed. The heart of the Bible student must be reached and motivated in ways of righteousness.

[1] What is included in a Christian's commission, and to fulfill one's commission what must be reached?

[2] The heart is, in effect, a storehouse of many things. Man can put into the storehouse of his heart good and bad. During a study of God's Word, the Bible, he is drawing from Jehovah's inexhaustible storehouse and transferring stock into his own. This is good stock, for 'God is good.' (Mark 10:18) At other times, such as when observing the crime and corruption of the world through the medium of tele-

[2] What is the heart, in effect, and why is it necessary that we take stock of it?

vision, movies, the theater, newspapers, magazines, and so forth, the mind could be very easily storing up bad thoughts and ideas. Some may object that this is not the case, but the Bible cautions that "every way of a man is upright in his own eyes, but Jehovah is making an estimate of hearts." (Prov. 21:2) Jehovah *will not* be deceived when he inspects the storehouse of our heart to find what we have stored therein. What may be stored therein?

[3] Jesus Christ revealed that the heart is capable of storing up many wicked things. After exposing the religious scribes and Pharisees as fruitless worshipers, worshiping in vain because of their traditions, Jesus gave this illustration, about which the Bible account says: "With that he called the crowd near and said to them: 'Listen and get the sense of it: Not what enters into his mouth defiles a man; but it is what proceeds out of his mouth that defiles a man.' Then the disciples came up and said to him: 'Do you know that the Pharisees stumbled at hearing what you said?' In reply he said: 'Every plant that my heavenly Father did not plant will be uprooted. Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit.' By way of response Peter said to him: 'Make the illustration plain to us.' At this he said: 'Are you also yet without understanding? Are you not aware that everything entering into the mouth passes along into the intestines and is discharged into the sewer? However, the things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man; but to take a meal with unwashed hands does not defile a man.'" (Matt. 15:9-20) And the only way the heart can be emptied of its wicked contents is by the power of God's Word having a direct effect on it and replacing the wicked, worthless stock with the fruitage of God's spirit, which is capable of sustaining one unto everlasting life.

3. (a) What did Jesus Christ reveal about the heart? (b) How can a wicked heart be made right?

THE MIND, A WAY TO THE HEART

[4] How can the heart be reached with Christian qualities so that it can be set straight? When Jesus said that "out of the heart come wicked reasonings," he was showing that the mind was the most direct line of communication to the heart and that the mouth was the "spokesman" of the heart. It is in the mind where conclusions are formed. Also, in the mind is where evil is conceived and planned before it is executed into reality. Therefore, the reasoning powers of man, the mind of man, must be reached before the heart can be cleansed, changed and protected. Was not this the apostle's thought, when he said: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God"? (Rom. 12:2) The mind must be empowered with thoughts that are inspired of God.

[5] The principal way to communicate to the mind is through the senses. What we see, hear, touch, taste and smell definitely influences the mind. This means we must see the Word of God through a study of its pages, and hear it by attending meetings where that Word is discussed. The

4. What is one line of communication to the heart, and what did the apostle Paul have to say about it? 5. (a) What is the principal way to communicate to the mind? (b) Why is it wise to fill the heart abundantly with good?

more we do this and act upon the knowledge gained, the greater our advantage. All of our senses are used if we practice what we learn from the Word of God. The heart will be reached and the mouth will respond, "for out of the abundance of the heart the mouth speaks." (Matt. 12:34) It is the heart filled with an abundance of the inspired Word that speaks and is moved to do good. It is from within the heart that one finds strength of integrity, devotion to godly principles, love of righteousness, joy, love, peace, long-suffering, kindness, goodness, faith, mildness and self-control. That is what the heart must be concentrated upon if we wish to build disciples with Christlike qualities.—Phil. 4:6-9.

HEARTS MOTIVATED BY EXAMPLE

[6] But before we can build in others, there must first be a building within ourselves. Christ Jesus, the Master Teacher, left us a perfect example to follow. (1 Pet. 2:21, 23) It logically follows that those in whom we are endeavoring to implant Christian qualities should see those very qualities in us. The apostle Paul instructed Titus: "Keep on exhorting the younger men to be sound in mind, in all things showing yourself an example of fine works." (Titus 2:6, 7) Few things influence the mind like a good example, but our example should be one worthy of imitation. Paul was not afraid to say: "The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you." (Phil. 4:9) Or as he said to the Corinthians: "Become imitators of me, even as I am of Christ." (1 Cor. 11:1) If we are to reach and influence the hearts of others, our example must be worthy. Is it?

[7] There must be harmony between what we teach and what we practice, if hearts are to be motivated. Paul writes: Do you, "the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples?" (Rom. 2:21-24) We could carry this line of reasoning a little farther by saying, You, the one saying, 'You should study the Bible regularly,' do you study the Bible regularly? You, the one saying, 'You must not become materialistic,' do you live in lavish material surroundings and lounge in the luxury of the material world? The lesson here is one of consistency between what is taught, practiced and observed. There must be example. When there is, the heart will be reached with the needed godly qualities.

DISCIPLINE CORRECTS THE HEART

[8] There is still another aspect involved in communicating to the heart and motivating it. Jehovah, who made the heart, said: "The heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah, am searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings." (Jer. 17:9, 10) Since the heart behaves in this manner, the instructor must watch for weak spots or unchristian tendencies and tactfully reveal these to the student so that through discipline they may be corrected. Is the Bible student haughty, prideful? Is he overcritical, *unappreciative?* What really is the condition of his heart? The instructor, too, keeps examining his own heart in the same way to detect, if possible, any badness taking root. As the

6. What other communication line is there to the heart, and how does Paul speak of it?

7. Why does example vitally affect the heart?

8. (a) To right the heart, what part does discipline play? (b) How can the heart be disciplined?

Bible study progresses note these weaknesses and work on them. Do not humor weaknesses in oneself or in the student. This will not help. There is a tendency to say, "We're all imperfect. We all make mistakes." That is true, but mistakes can be overcome if we work to correct them. Also, it may be necessary to solicit the aid of others to overcome our problem. But spiritual weaknesses can be conquered. Otherwise, God would not have called upon us to make over our personalities into the image of his Son Jesus Christ. Let not the treacherousness of the heart deceive us into thinking that we need no correction or are beyond improvement. Disciplining a Bible student to the heart is done by communicating righteousness to it and insisting that it be motivated by the right.

[9] Watch, therefore, for weak spots in the student's faith. God warned Cain and admonished him what to do. "If you turn to doing good, will there not be an exaltation? But if you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving; and will you, for your part, get the mastery over it?" (Gen. 4:7) Jesus Christ discerned what the weakness of the rich young ruler was and told him to 'go sell his belongings and give to the poor and he would have treasure in heaven.' (Matt. 19:21) But neither Cain nor the rich young man heeded the good advice. However, there were countless others who did heed sound advice to become the servants of God.

HOW TO GUARD THE HEART

[10] The heart is changed by planned, determined effort to right wrongs in harmony with God's Word. In the same way it is also guarded. There must be a regular study of God's Word. This will keep the flow of truth into the mind and heart. Then, too, it is needful to pray so that we draw close to God. In turn, he will draw close to us. Additionally, we must learn to meditate on the Word of God, its sayings and promises, which will keep right thoughts in our minds. Then there is the active ministry that provides the outlet for our emotions, our joy. Earnestly endeavor to develop the fruitage of the spirit by a practice of Christian principles.

[11] We will also want to be watchful of our personal attitude toward other persons, places and things. Be upbuilding in the presence of others, possessing a positive outlook. This will aid us to look for the good in our brothers and not simply their weaknesses. In this way we will come to express the love that builds up, the love that always speaks highly of God's Word, his organization and the brothers in general. We will recommend the ministry, the meetings of God's people and the joy it is to be his servants in these "last days."

EXAMPLES OF ENDURANCE

[12] History records how Christian people were imprisoned in dungeons, burned at the stake, beheaded before their children, hurled over precipices; their homes and villages were burned; their womenfolk were stripped naked and outrageously violated; their innocent children were massacred. The apostle Paul declared: "In every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food." (2 Cor. 6:4, 5) In this same letter Paul tells of his own sufferings and how the spirit of God is equal

9. What examples do we have to show that it is proper to advise others of their weaknesses, and what has been the outcome of such counsel?
10, 11. (a) How do we safeguard the heart? (b) What part does one's attitude play in safeguarding the heart?
12. What do the Bible and history have to say about the suffering and endurance of Christians, and how do we pronounce those who have endured?

to every situation. (2 Cor. 11:23-28) And it may seem incredible to some, but such trials and sufferings are still being endured in this twentieth century. And God's spirit is still equal to every trial brought to bear. Therefore, "Look! We pronounce happy those who have endured," because they have God's promise of life eternal assured to them.—Jas. 5:11; Rev. 2:10.

PERSECUTION BECAUSE OF NEUTRALITY

13 Christians do not take sides in the political affairs of this world, because they are no part of this world. (John 17:16; Jas. 1:27; 4:4) Since their ministerial commission to preach God's kingdom originates with God, they cannot, therefore, stop serving God on demand of lower worldly authorities. (2 Cor. 3:5; Acts 4:18-20; 5:27-29) Jesus Christ himself declined to accept a political office when on earth. His footstep followers also avoid all political involvement. Said the book *On the Road to Civilization, A World History:* "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office." Also the book *World History, The Story of Man's Achievements* says: "Zealous Christians did not serve in the armed forces or accept political offices." This neutral stand of theirs often brought the wrath of the Roman Empire on them. But the structural quality of their Christianity was equal to all the fury unleashed against them. And we today count those happy who have endured.

14 On the modern scene, the magazine *Adult Student,* in an article on "The Early Church," said that "Jehovah's witnesses more nearly resemble the early Christians than do members of the more-regular denominations." They, too, have suffered severely, because of their neutrality. The Nazis, who were considered masters at breaking the human will, tried desperately to get Jehovah's witnesses to violate their Christian neutrality, but failed miserably. They could not break the integrity of faithful witnesses of Jehovah. The best seller *The Theory and Practice of Hell* had this to say: "When the war broke out the Witnesses at Sachsenhausen concentration camp were invited to volunteer for military service. Each refusal was followed by the shooting of ten men from their ranks. After forty victims had been killed, the SS desisted. . . . One cannot escape the impression that, psychologically speaking, the SS were never quite equal to the challenge offered them by Jehovah's Witnesses." Totalitarian inquisitions can capture and harass Jehovah's people if he permits it for a witness; but nothing can imprison Jehovah's spirit, which makes them conquerors. Jehovah's witnesses proved that they had Christian qualities in their heart to endure trials unto salvation.

15 As recently as October 1967, the refusal to join a particular political party and the failure to carry a party card identifying one with the party, resulted in a barbaric wave of torture heaped upon Jehovah's witnesses in the Central African country of Malawi. An unknown number of women witnesses of Jehovah were raped. Forty of these were pregnant. Due to the way they were abused, each one suffered a miscarriage. Because they refused to buy a political card, they were beaten severely, sexually assaulted and their property was destroyed. Yet President Banda of Malawi could not get them to break integrity and renounce their God Jehovah. These Witnesses were motivated from the heart. They had true Christian qualities built in them.

13. (a) Why have servants of God suffered because of their neutrality? (b) And what has been the outcome?
14. Who on the modern scene have suffered for their neutrality, and how have they fared?
15. Why were the Christian witnesses of Jehovah barbarically mistreated in Malawi, and what quality of faith did they manifest?

16 When a Christian witness of Jehovah of Ntifinyire Village was beaten for refusing to purchase a political card, Banda's youths took a knife and made cuts encircling his arms and then his legs and inflicted many cuts on his head. Other Witnesses had six-inch nails driven into their feet, bicycle spokes were forced through their legs and then these Christians were told to run. Still others were tortured with a burning stick placed against their arms, legs, head and entire body. Still these Witnesses refused to compromise their religious beliefs or deny their God Jehovah under such barbaric torture. Do you have the quality of Christian endurance in you to stand such tests? You may be called upon someday to prove your faith. How will your faith stand up?

PERSECUTION FROM FAMILY MEMBERS

17 From the time of Christ until this hour wives have had to endure the abuse of their unbelieving husbands because of their Christian faith, and husbands of unbelieving wives have had to do the same. In the United States a husband ordered his wife to stop studying the Bible or he would leave her. After enduring hardship for over a year the husband had a change of heart. Shortly thereafter she became a baptized witness of Jehovah. On the other hand, in Bremerton, Washington, a husband endured his wife's abuse. In time she had a change of heart and now they both study the Bible together. In New York an alcoholic and a chain smoker broke these bad habits, only to find that his wife was displeased with the marvelous change that came over him. She was furious and accused him of being "bewitched" by this "new religion." What had angered her most was that she had been trying for twelve years to make him break his bad habits without success. Now that he finally overcame them with the help of God's spirit, she became displeased and did everything in her power to try to break his integrity, even resorting to physical attacks. Then one day she gave him an ultimatum: he was to choose between her and Jehovah. Of course, he chose to serve Jehovah. From that moment on she refused even to wash his clothes or to cook his meals. When this did not break his integrity, she left him. He has endured much, and we count those happy who endure. He knows he will face many problems in the future. None of Jehovah's people can escape trials as long as this wicked world exists and Satan is still loose. But, whatever the problem, know that God's spirit is equal to it. "God is faithful," assures the apostle Paul, "and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) With that promise rest confidently in Jehovah, putting complete trust in him.—Prov. 3:5-7.

18 The quality of endurance is absolutely necessary and it must be inculcated in the heart if we dedicated, baptized disciples of Christ are to survive the "great tribulation." It is needed, not only to survive the fiery tests now and in the "great tribulation," but also in the righteous earthly new order of God's making. (Matt. 24: 21, 22) Against the good things of God's spirit there is no law, and they will endure indefinitely. Jehovah, who has provided us with the giant sequoia trees as a living testimony of endurance, has also seen to it that by means of his Word, spirit and organization, we of his intelligent creation

16. (a) What other trials did Jehovah's witnesses in Malawi suffer? (b) What questions should we ask ourselves, and why?
17. How have wives and husbands suffered, what promise can they put trust in, and why?

18. (a) Why must the quality of endurance be inculcated into the heart? (b) What hope is ours if we do cultivate the quality of endurance?

can acquire the quality of endurance for our salvation. By building that quality into our hearts as well as into the hearts of those with whom we study the Bible to help them to become dedicated, baptized disciples of Christ, we will be endowed with the most precious of all possessions, an endlessly enduring life.

THE good news of God's kingdom that Jehovah's servants bring to the people of earth is termed a song, and not without good reason. It is beautiful, harmonious, bringing comfort and joy to the listeners, even as does a beautiful literal song. Most fittingly we are repeatedly commanded to sing that song, as at Psalm 96:1 and Isaiah 42:10: "Sing to Jehovah a new song."

As Jehovah's servants we are not only commanded to sing this figurative song, but are also encouraged to sing literal songs as a part of our worship. And it might well be said that, of all the ways in which we can worship and praise Jehovah God—by prayer, by public talks, by our field ministry and by our exemplary conduct—one of the most beautiful of them is this literal singing of songs to Jehovah's praise.

Our singing of such songs, then, is a part of the Christian's worship of Jehovah God. Jehovah listens to these songs, even as he does to our prayers. The singing of these songs furnishes an opportunity for all to share actively in the worship. To the extent that we fully enter into this feature of our worship, to that extent we will receive joy and spiritual uplift from doing so.

IN ANCIENT TIMES

It is indeed interesting to note how musical God's ancient people were and what a prominent part music played in their worship. Thus music historian Kurt Sachs says: "Among the world's books, few can lay claim to greater importance for the history of music than the Bible." The *Oxford Companion to Music* tells that "throughout the ancient history of the Jewish people . . . we find music mentioned with a frequency that perhaps exceeds its mention in the history of any other people." And *Grove's Dictionary of Music and Musicians,* Volume 4, asks: 'Were the Jews especially a musical people?' It answers: "Yes . . . King Sennacherib demanded and received as tribute from King Hezekiah many Jewish musicians, male and female. During the exile the Babylonians demanded of their Jewish captives that they should entertain them with their songs."

Psalm 137 gives us to understand that the songs of these exiles were primarily "the songs of Zion," "the song of Jehovah."

How typical, then, is the admonition: "Make melody to God, make melody. Make melody to our King, make melody. For God is King of all the earth; make melody, acting with discretion." (Ps. 47:6, 7) The very first recorded instance of the Israelites' praising Jehovah with melody was after their deliverance at the Red Sea. How jubilantly they must have sung the words! "Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea."—Ex. 15:1-21.

Vocal and instrumental music became a prominent part of the temple worship at Jerusalem. King David arranged for 4,000 out of a total of 38,000 Levites to be "givers of praise to Jehovah." (1 Chron. 23: 3, 5) In particular was vocal and instrumental praise to Jehovah featured on special occasions, as when David brought the ark of the covenant to Jerusalem, when Solomon dedicated the temple he had built to Jehovah, and when the Israelites under Nehemiah inaugurated the wall of Jerusalem they had rebuilt.—1 Chron. 15: 1-28; 2 Chron. 5:11-14; Neh. 12:27-30, 38-42.

IN APOSTOLIC TIMES

Singing was also a part of worship in apostolic times. Of Jesus it had been foretold: "I will declare your name to my brothers; in the middle of the congregation I will praise you with song." (Heb. 2:12; Ps. 22:22) During and after the last valid Passover celebration Jesus and his apostles sang a number of songs or psalms as was then the custom. (Matt. 26:30) The apostle Paul gives us to understand that singing was a regular part of congregational worship, for he says: "What is to be done, then? . . . I will sing praise with the gift of the spirit," that is, in an unknown tongue, "but I will also sing praise with my mind."—1 Cor. 14: 15, 16.

Paul not only sang himself but also urged Christians to sing: "Keep . . . speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah." "Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah."—Eph. 5:18-20; Col. 3:16.

IN MODERN TIMES

Do Jehovah's people in modern times offer praise to Jehovah and teach and admonish one another with song? Yes, and for this purpose they have been publishing songbooks ever since 1879, the year that the very first issue of *The Watchtower* was published. How they are praising God and admonishing one another in song today can be seen from the themes found in their latest songbook, *"Singing and Accompanying Yourselves with Music in Your Hearts."* Among these are: "Jehovah Has Become King!" "Jehovah Is My Shepherd," " 'Preach the Word'!" "Proof of Discipleship."

This being so, it follows that by singing such songs as part of our worship we are also obeying the command of the apostle Paul: "Let us hold fast the public declaration of our hope without wavering . . . And let us consider one another to incite to love and fine works." (Heb. 10:23, 24) Yes, when we sing such songs as "We Are Jehovah's Witnesses" and "The Resurrection Joy" we are making public declaration of our hope. And when we sing such songs as "We Must Have the Faith!" and "The Fruitage of the Spirit," are we not inciting one another to love and fine works? Surely!

If we pay attention to the words of these songs, take them to heart and try to live up to their sentiments to the best of our ability, just what will be the result? Why, it will help us as Jehovah's people to be zealous in our ministry, to be bringing forth all the fruits of the spirit, and so we will be getting along fine with our fellow Christians as well as with the members of our own families. What a blessing!

AIDS TO SINGING

Since these songs are a part of our worship, we should want to sing them as well as we can. That means that we need to give thought also to their music, their melodies. Just what is required? First of all is the matter of getting familiar with the melodies. Some appear to have a little difficulty with this. Some have limited musical ability and in some homes there is no musical instrument to help out. This is one of the reasons why the Watch Tower Society provided recordings of the songs. By obtaining a set of these recordings and playing them in their homes, listening carefully, all such can be aided to become familiar with the melodies and learn just how they are to be sung.

Once we are familiar with the melodies, what else is required? Another thing required to sing these songs well is to give attention to the moods of the various songs. To aid in this there is, at the beginning of each song just above the first staff of music, a word or phrase indicating just how the song should be interpreted; whether happily or fervently, vigorously or tenderly, and so forth. Paying attention to these suggestions will help us to get into the right mood for the various songs so as to sing them with the feeling or spirit required by both the words and the music.

Applying the principles learned in the Theocratic Ministry School will also greatly aid us in our efforts to sing well. Even as with public speaking, one of the basic requirements is singing these with sufficient volume. Of course, not all can raise their voices to the same degree. Some are naturally soft-spoken, others may not be feeling well, others may be feeble because of old age; some may not be able to sing at all. But each one can have the spirit of the songs *in his heart* and then give expression to it to the extent he can.

Then again, in our Theocratic Ministry School training we are counseled on enthusiasm and on warmth and feeling. These qualities are even more important to our singing well our songs of praise to Jehovah. So we want to sing them with spirit and feeling, especially those the moods of which are heartfelt. And even as sense stress is important in speaking, so stress, that is, the stress of the beat, is important in singing if we would do justice to the spirit of the song.

How fitting it is that we sing praise to Jehovah in view of how wonderful and loving he is! How fitting that we also teach and admonish one another in song! By reason of the fact that singing is a part of our worship all can have an active part in it, even though not all are privileged to speak from the platform. So let us take this part of our worship seriously, for Jehovah is listening to our singing of songs of praise even as he listens to our prayers.

And, above all, let us pay more than usual attention to the words. It is by the words that we worship Jehovah God, bringing praise to Him, and it is by the words that we teach and admonish one another. If we truly *enter into* the singing part of our worship with all our hearts we will bring joy to Jehovah, honor to his name, and we will bring encouragement and happiness to others as well as to ourselves. Yes, "make melody to God, make melody."

Succeeding by Faithfulness in the Ministry

By what standard do worldly people judge success?

Worldly people lay great stress on "higher education." The higher the learning that one has received, the more successful many persons hold him to be. Yet 'the world through its wisdom has not come to know God.' (1 Cor. 1:21) Worldly people also lay great stress on material riches as an evidence of success. But what counts with God is being "rich in fine works." —1 Tim. 6:18.

By what standards was Jesus' ministry a success?

He put the emphasis on glorifying his heavenly Father. (John 12:28; 17:4) By successfully meeting all the tests brought upon him by the Devil, Jesus proved his unbreakable devotion to his heavenly Father and branded the Devil a liar. Yes, he faithfully carried out 'Jehovah's regulations and judicial decisions' in his ministry and so was successful.—1 Chron. 22:13.*

For what basic reasons is the preaching done by Jehovah's witnesses a success in our day?

First of all, by means of their faithful ministry they make known Jehovah's name and purposes. Others must have the opportunity to learn about him, that he is a loving God. Calling on others in their homes provides many opportunities to speak in behalf of Jehovah. This is the most important of all reasons why the ministry of Jehovah's witnesses is succeeding.

A second and very important reason why their ministry is succeeding is that by means of it they demonstrate their love for Jehovah and for their neighbor. In fact, there is nothing like the ministry to sharpen one's appreciation, to perfect one's obedience and to show what is in one's heart.—Mark 12:29-31.

Also, their ministry is succeeding because it warns the wicked regarding Armageddon. The seriousness of this obligation is seen by Ezekiel's commission. Jehovah made him a watchman. If he failed to warn someone wicked, the wicked one would die in his error, but Ezekiel would also die for having failed to warn him. To deliver his own soul he had to warn the wicked one.—Ezek. 3:17-19.

And fourth, there is the making of disciples in obedience to the commission that Jesus gave his followers. Right-hearted persons hear the Kingdom message preached by Jehovah's servants and so learn of and enter upon the narrow way of life, rather than undertake the broad road that leads to destruction. More than 120,000 did so during the 1969 service year. —Matt. 7:13, 14; 28:19, 20.

* For details see *The Watchtower*, April 1, 1969.

● How are we to understand Isaiah 7:14, which the apostle Matthew applied to Jesus? Jesus was not called "Immanuel," was he? —J. G., U.S.A.

In applying Isaiah 7:14 to Jesus the apostle Matthew wrote: "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying: 'Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel,' which means, when translated, 'With Us Is God.' "—Matt. 1:22, 23.

True, Jesus was not called "Immanuel." But that fact does not mean that he did not fulfill this scripture. It was meant to state a fact regarding his mission rather than to give him a literal name. This can be illustrated by another prophecy of Isaiah, found at chapter nine, verses six and seven: "For there has been a child born to us, there has been a son given to us; and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness."

There can be no doubt that this prophecy applies to Jesus Christ, the Son of God as well as of David. Yet nowhere do we read that any

of Jesus' apostles or disciples identified him by these names. Nevertheless, when upon earth he was the "Wonderful Counselor," and will be such even more so in the coming system of things as he counsels all mankind as to how to gain everlasting life. From his creation onward the designation "Mighty God" was applicable to him; and since his resurrection, when he received all authority in heaven and on earth, and especially since his ascension into heaven, when he became the "reflection of [God's] glory" and the "exact representation of his very being," has that designation been most fitting for him. (Heb. 1:3; Matt. 28:18) Further, in that he will provide everlasting life to obedient humankind by means of his ransom sacrifice he very appropriately is named "Eternal Father." And, since by means of his kingdom he will bring everlasting peace to humankind, as well as to all the universe, how fitting that he be called "Prince of Peace."

So, too, with Isaiah 7:14, which tells that a "maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel." That the emphasis is on the role Jesus will play is apparent from Matthew's giving us also the meaning of Immanuel, namely, "With Us Is God."

Most appropriate is it that Jesus Christ as the foremost representative of Jehovah God ever on earth has the title "With Us Is God." And particularly is this so when we remember Jesus' reply to Philip's request: "Lord, show us the Father, and it is enough for us." Jesus said to Philip: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father also. How is it you say, 'Show us the Father'? Do you not believe that I am in union with the Father and the Father is in union with me?"—John 14:8-10.

Surely, in view of these facts we can see how fitting it was and is that in prophecy Jesus was identified not only as "Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace," but also as "Immanuel," meaning, "With Us Is God." And all this, let it be noted, without his actually being called by these names when he was on earth.

ANNOUNCEMENTS

FIELD MINISTRY

True Christians know how important it is to be faithful in all matters pertaining to pure worship. (1 Chron. 22:13) To serve Jehovah God and his Son Jesus Christ faithfully necessitates a study of the Bible so as to know clearly what we are to do. Each issue of the *Watchtower* magazine aids millions of persons world wide to gain knowledge and understanding of God's purposes for mankind. To help others to be a success in God's eyes, Jehovah's witnesses will be offering in their house-to-house ministry during April a year's subscription for *The Watchtower*, along with three booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 26: Building Disciples Having the Quality of Endurance. Page 208. Songs to Be Used: 15, 111.

May 3: When Building Disciples, Motivate th Heart. Page 214. Songs to Be Used: 23, 31.