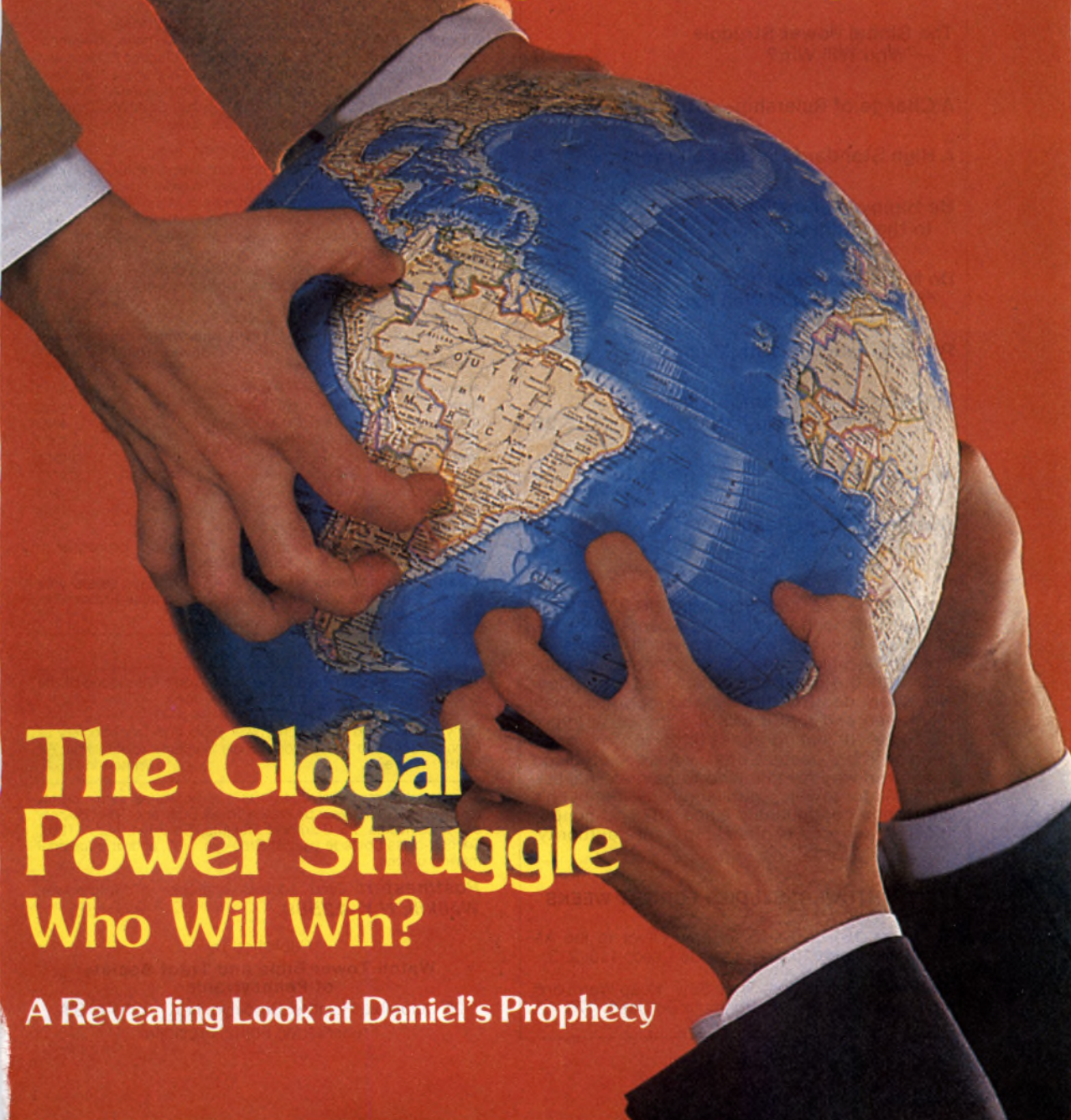


October 15, 1986

The Watchtower

Announcing Jehovah's Kingdom



The Global Power Struggle Who Will Win?

A Revealing Look at Daniel's Prophecy

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

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The Global Power Struggle

Who Will Win?



“THE Soviets’ main aim was to force us to drop S.D.I. [Strategic Defense Initiative (“Star Wars”)]. I think . . . Mr. Gorbachev understands we have no intention of doing so.” So said U.S. President Reagan after the Geneva conference in November 1985.

As you know, in the year since then the rivalry between these superpowers has gone on. But there are many nations aligned with or sympathetic to these, forming the East (mainly communistic group) and the West (usually capitalistic group). This makes it a *global* power struggle. So you are involved. Furthermore, the arms race perpetuates the threat of a superwar, menacing your future—even if you live in a nonaligned country.

You should, therefore, be interested in the outcome of the power struggle. Will there be a peaceful solution? If not, who will win? Your knowing that can affect your future.

How It Began

Many books on modern history suggest that the present rivalry between East and West started soon after World War II ended. However, Bible history indicates that it is the continuation of a struggle for world leadership that began nearly 2,300 years ago.

If you have read the history of ancient Greece, you know that Alexander the Great made that nation an empire. This was foretold by the Bible prophet Daniel. True to the prophecy, after that “mighty king” died in 323 B.C.E., the empire was eventually “divided toward the four winds”—among four of his generals. (Daniel 11: 2-4) Of these, Seleucus I Nicator took control of Syria and Mesopotamia—territories north and east of Daniel’s homeland, Judah. Ptolemy Lagus, another Greek general, took over Egypt and Palestine, which placed him south and west of Seleucus Nicator’s domain. Their relative positions made them “king of the north” and “king of the south,” respectively.—Daniel 11: 5, 6.

“North” and “south” became symbolic of powerful nations that filled certain prophetic roles.* Over the centuries, different nations have filled the roles of the two “kings”; but these nations have always fitted the prophetic identities. They have always been recognized by their rivalry, while usually controlling territories relatively north and south of each other.

Today those roles correspond with the designations “East” and “West.” These,

* For example, the expression “there must stand up in his position” refers to taking up the role of “the king of the north.”—Daniel 11:20, 21.

too, are symbolic terms, since the territories overlap. The Biblical designations "north" and "south" are equally appropriate symbols despite similar overlapping.

The God of "the King of the North"

Looking forward to "the time of the end," Daniel said that "the king of the north" would "magnify himself above every god," giving "no consideration" to "the God of his fathers." He would, instead, give glory to "the god of fortresses . . . by means of gold . . . silver . . . precious stone and . . . desirable things" before coming "all the way to his end."—Daniel 11:35-39, 45.

Being primarily atheistic, today's "king of the north" denies the existence of God and has often suppressed religion. He depends more on armaments and militarism than on other ways of exerting interna-

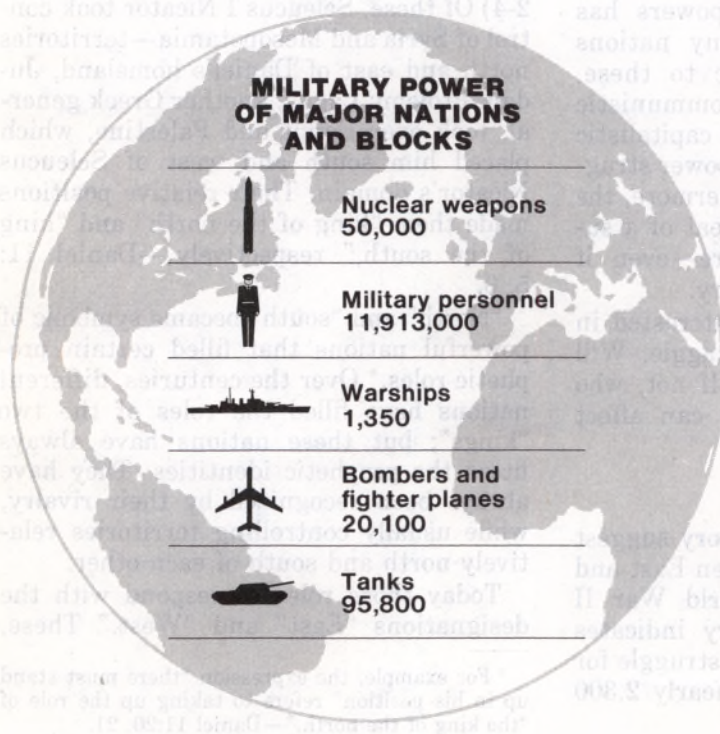
tional influence. So he uses much of his financial resources to "give glory" to "the god of fortresses." In comparison, while the modern "king of the south" also glorifies armaments and militarism, he recognizes other gods, and many of his people have a strong religious involvement.

The Modern-Day Power Struggle

Pinpointing events of our day, the prophecy says: "In the time of the end the king of the south will engage with [the king of the north] in a pushing, and against him the king of the north will storm with [military equipment]; and [the king of the north] will certainly enter into the lands and flood over and pass through."—Daniel 11:40.

You are probably aware that since World War II the ideology and control of "the king of the north" have been spread over much territory, despite wars fought to prevent this. How far he will succeed in 'entering into the lands and flooding over and passing through' is yet to be seen; but the modern "king of the south" has tried to hinder his encroachments into the so-called free world. Thus these antagonists engage in "a pushing" that has now developed into the accelerated arms and space race. Meanwhile, they accuse each other of wanting to rule the world.

Daniel further says: "He [the king of the north] will actually rule over the hidden treasures



... and over all the desirable things of Egypt. And the Libyans and the Ethiopians will be at his steps." (Daniel 11:43) This may refer to natural resources; and the modern "king of the north" does control territories with an abundance of mineral resources, including oil. He also has strong influence in territories outside his domain that have rich natural resources. All of us have reason to watch with interest whether he will get greater control of these and how far his economic influence will reach.

Who Will Win?

What, though, restrains these 'kings' from an outright final war? One major

factor is that they dread the mutual destructiveness of their nuclear arms. They prefer to negotiate agreements, even though these are rarely honored. As Daniel foretold: "At one table a lie is what they will keep speaking. But nothing will succeed, because the end is yet for the time appointed."—Daniel 11:27.

So you likely want to know, What will finally happen? Will they eventually negotiate lasting peace? Or will one defeat the other? According to the prophecy in God's Word, the answer to both questions is, No! Why? Because a third king will defeat them and take over world control. So there will be a change of rulership—soon!

A Change of Rulership *Soon!*

MOST people have overlooked a matter of utmost importance. It is this: In their struggle for world control, the contesting nations have failed to recognize that there is a greater authority and power than theirs. They ignore the fact that "the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it." (Daniel 4:25) Who is this one whom the Almighty God chooses as King over the entire earth? When does he receive world control?

Still Another King

Before prophesying about 'the king of the north and the king of the south,' Daniel had this prophetic vision regarding God's chosen king: "With the clouds of the

heavens someone like a son of man happened to be coming; and to the Ancient of Days [Jehovah God] he gained access . . . And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership . . . will not pass away, and his kingdom . . . will not be brought to ruin."—Daniel 7:13, 14.

That vision went on to picture successive world governments as beasts. And, indeed, "man has dominated man to his injury" with beastlike cruelty. (Ecclesiastes 8:9) Men have also ruled under the beastly control of rebellious spirit princes, chief of whom is Satan himself. (Daniel 7:17; 10:13; compare Revelation 12:9; 13:2-4.) In contrast, "someone like a son of

man" receives ruling authority from Jehovah God. This God-appointed ruler has qualities appropriate for a ruler of humans who were originally made "in God's image." (Genesis 1:27) But who is he?

Jesus applied the term "Son of man" to himself when he was on earth 1,900 years ago. Being then a human, he was literally "a son of man," and he perfectly displayed fine qualities, such as love, compassion, and justice. He also gave his life to ransom humans, thus acting out the role of mankind's closest relative—truly a "Son of man."—Matthew 20:28; Hebrews 2:11-17.

Further applying Daniel's prophecy, Jesus said: "They will see the Son of man coming on the clouds of heaven with power and great glory." He later portrayed himself in a similar picture, saying: "When the Son of man arrives in his glory, . . . he will sit down on his glorious throne." (Matthew 24:30; 25:31) Today Jesus is no mere man on earth. Since his death and resurrection in 33 C.E., he has been a heavenly spirit in God's image. In contrast with human rulers, he is the only King "having immortality, who dwells in unapproachable light, whom not one of men has seen or can see." (1 Timothy 6:16) His Kingdom rule will not have the beastly qualities of the wicked spirits who have influenced human governments.

Jesus is thus the only King appointed by God as His Messiah, or Christ, and authorized to rule the entire earth. (Daniel 7:14) This means that all human governments, including "the king of the north" and "the king of the south," must come to their end and be replaced by God's Kingdom under the rulership of Christ.—Daniel 2:44; compare Psalm 2:7, 8, 12.

"The Great Prince" Assumes Power

However, Jesus did not begin his rule over mankind in 33 C.E. He had a period

of waiting. It was only after this that Jehovah empowered him to "go subduing in the midst of [his] enemies." (Psalm 110:1, 2; Acts 2:32-36) Foretelling this, Daniel said: "During that time Michael will stand up, the great prince . . . And there will certainly occur a time of distress such as has not been made to occur since there came to be a nation until that time."—Daniel 12:1.

This prophecy followed Daniel's indicating that the struggle between "the king of the north" and "the king of the south" in the present "time of the end" would be reaching its climax. At this stage, one of these 'kings' would "go forth in a great rage" in order to annihilate many people. (Daniel 11:40, 44, 45) It would be then that Michael "who is standing in behalf of" God's own people would act decisively so that they could escape.—Compare Daniel 11:2, 3, 7, 20, 21; 12:1.

How, though, does this link up with Jesus? Remember that he included Daniel's prophecy with his own asserting of himself as King in the future. In this regard he also spoke of an unparalleled "great tribulation." (Matthew 24:21, 29-31) He was clearly referring to the "time of distress" that Daniel mentioned in connection with Michael. (Compare Matthew 24:15; Daniel 11:31.) Jesus thus identified himself as Michael who would stand up to rule.

Jesus and Daniel gave these prophecies in their descriptions of events during "the time of the end." These events have been remarkably fulfilled since 1914. Jesus then assumed power in heaven as King, and he has been ruling in the midst of his enemies.—Matthew 24:3, 7-12.

Global Paradise—Soon!

You probably realize that the nations have failed to recognize Christ's Kingdom.



They will come under yet greater attack. (Matthew 24:9, 14; Daniel 11:44, 45; compare Ezekiel 38:14-16.) Jesus, though, will come forth as "King of kings and Lord of lords" to battle on behalf of his people. This battle will end in complete victory for God's chosen King. The attackers of his people will 'have to come all the way to their end, and there will be no helper for them.' All other 'kings' will have been brought to ruin. —Revelation 11:15, 18; 19: 11, 16, 19-21; Psalm 2:1-3, 6-9.

Having started in 1914, "the time of the end" is now well advanced. Jesus said that the generation that saw the beginning of that time would also see its end. (Matthew 24:32-34) We are, therefore, rapidly approaching that glorious time when Christ Jesus will fully take over rulership of earth's affairs and unite all obedient mankind under

They reject the message about its establishment and continue to assert their own sovereignties. That message is foolishness to them. Thus "not one of the rulers of this system of things came to know" God's wisdom in choosing Christ as King. Blinded by a system controlled by Satan and his rebellious spirit princes, they find themselves opposed to the Messianic Kingdom. —1 Corinthians 2:8; compare Luke 4:5, 6; 2 Corinthians 4:4.

So, as Jesus foretold, those who faithfully preach his Kingdom are persecuted.

his one government.

Yes, there is going to be a change of rulership soon. Yet what will this mean for you? It could mean that your future will end along with present human governments and their supporters. Or, depending on your course of action, it could mean everlasting life and security in an earthly paradise, sustained and controlled by God's Kingdom. This can prove true if you loyally support Christ's rulership along with the millions of Jehovah's Witnesses worldwide.

A High Standard for His Followers



THE religious leaders consider Jesus a transgressor of God's Law and recently have even conspired to kill him. So as Jesus continues his Sermon on the Mount, he explains: "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill."

Jesus has the highest regard for God's Law and encourages others to have such also. In fact, he says: "Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens," meaning that such a person would not get into the Kingdom at all.

Far from disregarding God's Law, Jesus condemns even the attitudes that contribute to breaking it. After noting that the Law says, "You must not murder," Jesus adds: "However, I say to you that everyone who continues wrathful with his brother will be accountable to the court of justice."

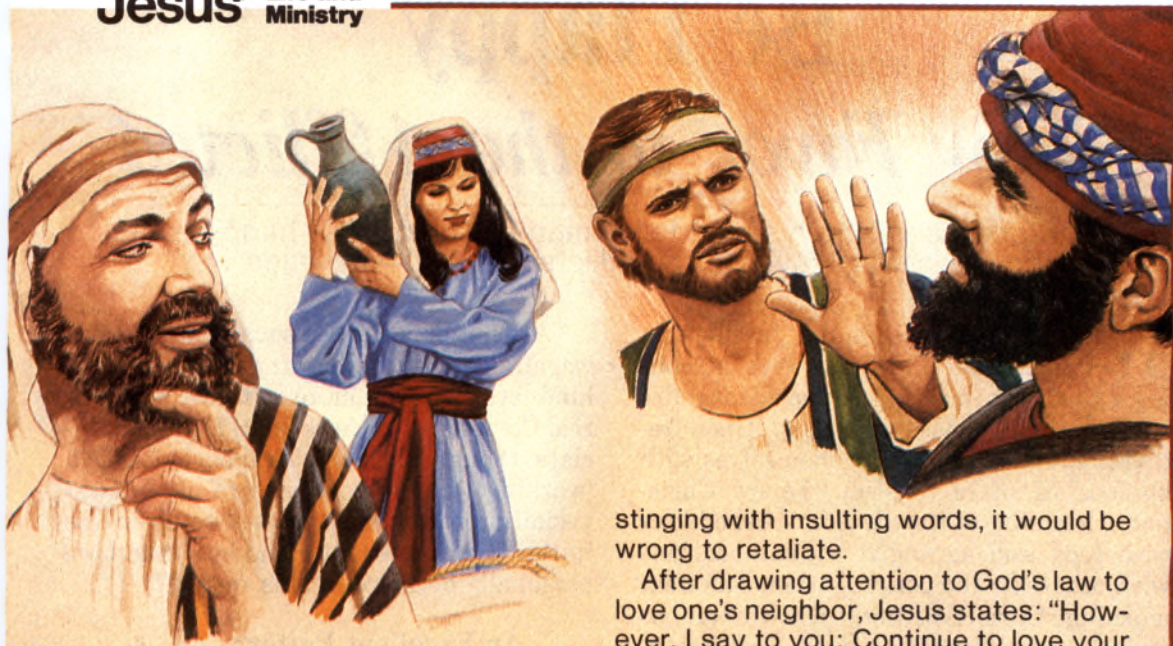
Since continuing wrathful with an associate is so serious, perhaps even leading to murder, Jesus illustrates the extent to which one should go to achieve peace. He instructs: "If, then, you are bringing your [sacrificial] gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then,



when you have come back, offer up your gift."

Turning attention to the seventh of the Ten Commandments, Jesus continues: "You heard that it was said, 'You must not commit adultery.'" However, Jesus condemns even the steady attitude toward adultery. "I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart."

Jesus is not here speaking about a passing immoral thought but about *'keeping on looking.'* Such continued looking arouses passionate desire, which, if opportunity affords, can culminate in adultery. How can a person prevent this from happening? Jesus illustrates how extreme measures may be necessary, saying: "If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. . . . Also, if your right hand is making you stumble, cut it off and throw it away from you."



People are often willing to sacrifice a literal limb that is diseased in order to save their lives. But according to Jesus, it is even more vital to 'throw away' *anything*, even something as precious as an eye or a hand, to avoid immoral thinking and actions. Otherwise, Jesus explains, such persons will be thrown into Gehenna (a burning rubbish heap near Jerusalem), which symbolizes eternal destruction.

Jesus also discusses how to deal with people who cause injury and offense. "Do not resist him that is wicked," is his counsel. "But whoever slaps you on your right cheek, turn the other also to him." Jesus does not mean that a person should not defend himself or his family if attacked. A slap is not delivered to hurt physically but, rather, to insult. So, what Jesus is saying is that if anyone tries to provoke a fight or an argument, either by literally slapping with an open hand or by

stinging with insulting words, it would be wrong to retaliate.

After drawing attention to God's law to love one's neighbor, Jesus states: "However, I say to you: Continue to love your enemies and to pray for those persecuting you." Providing a powerful reason for doing so, he adds: "[Thus] you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good."

Jesus concludes this portion of his sermon by admonishing: "You must accordingly be perfect, as your heavenly Father is perfect." Jesus does not mean that people can be perfect in the absolute sense. Rather, they can, by imitating God, expand their love to embrace even their enemies. Luke's parallel account records Jesus' words: "Continue becoming merciful, just as your Father is merciful." **Matthew 5:17-48; Luke 6:36.**

- ♦ How did Jesus show high regard for God's Law?
- ♦ What instruction did Jesus provide to root out causes of murder and adultery?
- ♦ What did Jesus mean when he spoke about turning the other cheek?
- ♦ How can we be perfect as God is perfect?

Be Happy

Show Favor to the Afflicted

"The one despising his own fellowman is sinning, but happy is he who is showing favor to the afflicted ones."—PROVERBS 14:21.

WHILE three Philippine families in Pangasinan Province were attending a Christian meeting, an accidental fire burned their houses to ashes. Upon returning home, they found themselves with no food or place to sleep. Fellow Christians, learning of the disaster, rushed over with food and arranged accommodations with others in the congregation. The next morning, Christians arrived with bamboo and other building materials. This brotherly love impressed the neighbors. The three families were affected for the good too. The fire destroyed their houses, but their faith and other Christian qualities survived and grew because of the loving response.—Matthew 6:33; compare 1 Corinthians 3:12-14.

1, 2. What occurred to three Philippine families, leading us to consider what questions?

² Are not experiences such as this heart-warming? They build our faith in human kindness and even more so in the power of real Christianity. (Acts 28:2) Do we appreciate, though, the Scriptural basis for such 'working what is good toward all, but especially toward those related to us in the faith'? (Galatians 6:10) And how might we personally do more in this regard?

An Excellent Pattern for Us

³ The disciple James tells us: "Every good gift and every perfect present is from above." (James 1:17) How true that is, for Jehovah provides abundantly for our spiritual and material good! To what, however, does he give priority? To spiritual things. He, for instance, gave us the Bible

3. Of what can we be sure regarding Jehovah's concern for us?



so that we may have spiritual guidance and hope. That hope centers on the gift of his Son, whose sacrifice is the basis for our being forgiven and having the prospect of eternal life.—John 3:16; Matthew 20:28.

⁴ Jehovah is interested in our material welfare too. The apostle Paul reasoned on this with men in ancient Lystra. Though they were not true worshipers, they could not deny that the Creator 'has done good, giving us rains from heaven and fruitful seasons, filling our hearts to the full with food and good cheer.' (Acts 14:15-17) Out of love, Jehovah both supplies our spiritual needs and makes provision for our physical life. Do you not think that this contributes to his being "the happy God"?—1 Timothy 1:11.

⁵ God's dealings with ancient Israel illustrate his balanced attention both to his worshipers' spiritual needs and to their material situation. First, he made the Law available to his people. His kings had to prepare a personal copy of the Law, and the people assembled periodically to hear His Law read. (Deuteronomy 17:18; 31:9-13) The Law provided for a tabernacle or temple and for priests to handle sacrifices so that the people could have God's favor. The Israelites assembled regularly for spiritual festivals, highlights in their yearly worship. (Deuteronomy 16:1-17) As a result of all of this, individual Israelites could be spiritually rich before God.

⁶ The Law, though, manifested also how attentive God is to his servants' physical circumstances. Perhaps what comes to your mind are laws given to Israel regarding sanitation and steps that minimized the spread of infection. (Deuteron-

omy 14:11-21; 23:10-14) Yet we should not overlook God's special provisions made to help the impoverished and the afflicted. Poor health or a disaster such as a fire or a flood might bring an Israelite into poverty. Right in his Law Jehovah acknowledged that not all would be equal economically. (Deuteronomy 15:11) But he did more than merely sympathize with the poor and the afflicted. He arranged for aid.

⁷ Food would be an immediate need for such ones. So God directed that the poor in Israel be free to glean in the fields and vineyards or from the olive trees. (Deuteronomy 24:19-22; Leviticus 19:9, 10; 23:22) God's way did not encourage people to be lazy or to live on public handouts when they could work. An Israelite gleaner had to put forth effort, maybe spending long hours under the hot sun to gather food for the day. We should not overlook, however, that in this way God considerably provided for the impoverished.—Compare Ruth 2:2-7; Psalm 69:33; 102:17.

⁸ Jehovah further stressed his interest in the afflicted by pronouncements such as at Isaiah 58:6, 7. At a time when some self-satisfied Israelites were going through a pretense of fasting, God's prophet declared: "Is not this the fast that I choose? To . . . send away the crushed ones free, and that you people should tear in two every yoke bar? Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh?" Some individuals today guard what might be called their 'comfort zone.' They are

4. How is it evident that God is also interested in our material needs?

5. What can we learn from God's dealings with ancient Israel?

6, 7. How did Jehovah in the Law show his concern for the physical needs of the Israelites?

8. (a) Individual Jews were urged to do what for their brothers? (Compare Jeremiah 5:26, 28.)
(b) How would you compare the attitude that God urged for the Jews with what is common today?

willing to help a needy person only if it does not mean any personal sacrifice or inconvenience for them. What a different spirit was emphasized in God's words through Isaiah!—See also Ezekiel 18:5-9.

⁹ Concern for poor Israelite brothers might be demonstrated in making loans. An Israelite could expect to be paid interest when lending money to someone who wanted to use it to engage in or expand his business. Jehovah said not to charge interest, however, on money lent to a poor brother, whose desperation might otherwise tempt him into wrongdoing. (Exodus 22:25; Deuteronomy 15:7, 8, 11; 23:19, 20; Proverbs 6:30, 31) God's attitude toward the unfortunate was to be a pattern for his people. We are even promised: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him." (Proverbs 19:17) Just imagine that—lending to Jehovah, with assurance of his amply repaying you!

¹⁰ We should all thus ask: What does God's view and treatment of the afflicted mean to me? Have I been learning from his perfect pattern and attempting to imitate it? Can I improve as to being in God's image in this respect?—Genesis 1:26.

Like Father, Like Son

¹¹ Jesus Christ "is the reflection of [Jehovah's] glory and the exact representation of his very being." (Hebrews 1:3) Hence, we would expect him to reflect his Father's concern for those interested in true worship. He did. Jesus showed that the poverty needing to be remedied the most is spiritual poverty: "Happy are those conscious of their spiritual need,

9. What did the Law counsel as to making loans, and what attitude did God encourage?

10. After considering God's example, what might you ask yourself?

11. How did Jesus' concern match his Father's? (2 Corinthians 8:9)

since the kingdom of the heavens belongs to them." (Matthew 5:3; compare Luke 6:20.) Christ also said: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37) Accordingly, he was not known mainly as a miracle worker or a healer but as Teacher. (Mark 10:17-21; 12:28-33) In this connection, note Mark 6:30-34. We read of a time when Jesus had sought some private time to recuperate. Then "he saw a great crowd . . . [who] were as sheep without a shepherd." How did he react? "He started to teach them many things." Yes, Jesus extended himself in response to their greatest need: truth by which they could live forever.—John 4:14; 6:51.

¹² While Jesus focused on the spiritual needs of humble Jews, he did not ignore their material needs. Mark's account shows that Jesus was alert to the need for literal food. The apostles first suggested that the crowd be sent away to "buy themselves something to eat." Jesus did not agree. Then the apostles brought up the possibility of taking some of the operating funds that they carried and using that to buy food. Instead, Jesus chose to perform the famous miracle by which he fed 5,000 men, besides women and children, a basic meal of bread and fish. Some today might feel that it was easy for Jesus to fill the crowd's needs miraculously. Still, we should not overlook the fact that he had genuine concern, and he acted on that.—Mark 6:35-44; Matthew 14:21.*

¹³ You have probably read Gospel accounts that prove that Jesus' feelings for

* Interestingly, Jesus himself was not embarrassed or too proud to accept material help from others.—Luke 5:29; 7:36, 37; 8:3.

12. What can we learn about Jesus' viewpoints from Mark 6:30-34 and Mark 6:35-44?

13. Jesus gave what other evidence of his interest in people's welfare?

the unfortunate extended beyond the poor. He helped the sick and the afflicted also. (Luke 6:17-19; 17:12-19; John 5:2-9; 9:1-7) Nor was it a matter of healing just those who happened to be near him. Sometimes he traveled to the sick one in order to provide help.—Luke 8:41-55.

¹⁴ However, were the needs of poor and afflicted disciples (or truth seekers) the concern only of those who could provide relief by performing miracles? No. All of Jesus' disciples were to be concerned and to act accordingly. For example, he urged a rich man who wanted everlasting life: "Sell all the things you have and distribute to poor people, and you will have treasure in the heavens." (Luke 18:18-22) Jesus also counseled: "When you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."—Luke 14:13, 14.

¹⁵ A Christian is a follower of Christ, so each of us could ask: To what extent am I imitating Jesus' attitude and actions toward the poor, the afflicted, the unfortunate? Can I honestly say, as did the apostle Paul: "Become imitators of me, even as I am of Christ"?—1 Corinthians 11:1.

Paul—A Happy Example

¹⁶ It is appropriate to bring up Paul in this connection, for he also was a fine

14, 15. (a) Why can we be sure that Jesus expected his followers to manifest concerns like his? (b) We do well to ask ourselves what?

16. What was of special interest to the apostle Paul?



Christian elders and others should apply Jesus' counsel at Luke 14:13, 14

example to imitate. As we would expect, his primary focus was on the spiritual needs of others. He was an 'ambassador substituting for Christ, begging others, "Become reconciled to God."' (2 Corinthians 5:20) Paul's special assignment was to preach and to build up congregations among the non-Jews. He wrote: "I had entrusted to me the good news for those who are uncircumcised."—Galatians 2:7.

¹⁷ But since Paul said that he was imitating Christ, did he (like Jehovah and Jesus) give attention to the physical afflictions or difficulties of fellow worshipers? Let Paul himself answer. In Galatians 2:9, he continued: 'James and Cephas [Peter] and John gave me and Barnabas the right hand of sharing together, that we should go to the nations.' Then in the very

17. How do we know that Paul gave attention to physical concerns too?

next verse Paul added: "Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do." (Galatians 2:10) So Paul appreciated that, even though he was a missionary-apostle with responsibilities to many congregations, he could not be too busy to be interested in the physical welfare of his brothers and sisters.

¹⁸ Likely, "the poor" that he spoke of in Galatians 2:10 were mainly Jewish Christians in Jerusalem and Judea. Earlier there had been "murmuring . . . on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution" of food. (Acts 6:1) Thus, when mentioning his being an apostle to the nations, Paul made it clear that he was not ignoring any in the Christian brotherhood. (Romans 11:13) He appreciated that the physical care of brothers was included in the words: "There should be no division in the body, but . . . its members should have the same care for one another. And

18. To what "poor" was Paul likely referring at Galatians 2:10, and why should they have received attention?

Did You Note?

- ☐ How does God evidence his interest in our spiritual needs as well as in our physical needs?
- ☐ What shows that Jesus was concerned with more than helping people by teaching them the truth?
- ☐ Paul set what sort of example regarding the poor?
- ☐ After considering the examples of Jehovah, Jesus, and the apostle Paul, what can you see the need of doing?

if one member suffers, all the other members suffer with it."—1 Corinthians 12:25, 26.

¹⁹ When Christians in Jerusalem and Judea suffered because of poverty, local famine, or persecution, some distant congregations responded. They, of course, would have been remembering their needy brothers in prayers for God's support and comfort. But they did not stop there. Paul wrote that "those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem." (Romans 15:26, 27) Those making such financial contributions to their afflicted brothers were "being enriched for every sort of generosity, which produces through us an expression of thanks to God." (2 Corinthians 9:1-13) Would that not be cause for them to be happy?

²⁰ The brothers who shared their funds with "the poor of the holy ones in Jerusalem" had an additional basis for happiness. Their caring for the afflicted would assist the contributors to have God's approval. We can see why by noting that the Greek word rendered "contribution" in Romans 15:26 and 2 Corinthians 9:13 contains the idea of "sign of fellowship, proof of brotherly unity, even gift." It is used at Hebrews 13:16, which says: "Do not forget the doing of good and the *sharing of things with others*, for with such sacrifices God is well pleased."

Will We Be Happy?

²¹ In this discussion, we have examined the Scriptural evidence that Jehovah God, Jesus Christ, and the apostle Paul cared

19. What proof do we have that Paul and others acted on their concern for the poor?

20. Why could the brothers who contributed to help "the poor" be happy?

21. What can we conclude will provide a basis for our gaining happiness?

for the afflicted. We have noted that all of them recognized that spiritual needs should receive first attention. But it is also true that they all showed in very practical ways their interest in the poor, the sick, and those experiencing misfortune. They could find happiness in providing practical help. Should it be any less true of us? The apostle Paul urged us to “bear in mind the words of the Lord Jesus, when he himself said, ‘There is more happiness in giving than there is in receiving.’”—Acts 20:35.

²² You may well ask, though: Just what can I personally do? How can I know who are genuinely in need? How can I offer aid in a way that does not encourage laziness, that is kind and realistic, that takes into consideration others’ feelings, and that is in balance with my Christian duty to spread the good news? The following article will address itself to aspects of this matter, laying a basis for you to find additional happiness.

22. What aspects of this matter yet deserve your attention?

Do More Than Say: *“Keep Warm and Well Fed”*

“If . . . one of you says to [needy brothers]: ‘Go in peace, keep warm and well fed,’ but you do not give them the necessities for their body, of what benefit is it? . . . Faith, if it does not have works, is dead in itself.”—JAMES 2:15-17.

IT IS calculated that Lebechi Okwara-ocha was born before 1880, so he is well over a hundred years old. He inherited and worshiped his Nigerian parents’ juju. Then, when in his 80’s, he began to study the Bible with Jehovah’s Witnesses. He applied what he learned and was baptized. Thus he has been a Witness for about 30 years. Not long ago, elders from his congregation visited him and his 72-year-old Anglican wife after a very heavy downpour. Both were despondent—the floor of their thatched hut was under water, and they had no relatives who would provide lodging or help them to make repairs. Had you been there, what would you have done? Before finding

1. How did a brother in Nigeria come into need?



out what happened, let us consider some Bible advice.

² Christ Jesus “gave himself for us that he might . . . cleanse for himself a people peculiarly his own, zealous for fine works.” (Titus 2:14) These works center on the lifesaving Kingdom preaching. (Mark 13:10; Revelation 7:9, 10) However, Christian “fine works” include more than the vital preaching, for Jesus’ half brother James explains: “The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world.”—James 1:27.

³ Congregations in the first century were involved in both kinds of “fine works.” In 1 Timothy chapter 3, after outlining the qualifications of overseers and ministerial servants, the apostle Paul wrote that “the congregation of the living God [is] a pillar and support of the truth.” (1 Timothy 3:1-15) He showed that Christians who stay by such truthful teachings could save themselves and those who listen to them. (1 Timothy 4:16) Then Paul discussed the ‘fine work’ of caring materially for faithful widows who were “deserted.”—1 Timothy 5:3-5.

⁴ Hence, in addition to our evangelizing, we should be giving attention to “fine works,” such as ‘looking after orphans and widows in their tribulation.’ What can elders and ministerial servants do in this regard, as “those who are taking the lead”? (Hebrews 13:17) How can others of us assist them in this? And what can we personally do in performing “fine works” of this sort?

2. Why are we interested in “fine works”?
3, 4. What can we learn from 1 Timothy chapters 3-5 about “fine works,” leading to what questions?

Elders Who Take a Fine Lead

⁵ When a special need arose in Judea, Paul, an elder, took the lead in arranging a relief ministry. Such leadership minimized any confusion; things could be distributed equitably, according to need. (1 Corinthians 16:1-3; Acts 6:1, 2) Modern elders, too, have taken the lead in relief ministries after disastrous floods, mud slides, tidal waves, tornadoes, or earthquakes, thus ‘keeping an eye in personal interest upon others.’—Philippians 2:3, 4.

⁶ *Awake!* of October 8, 1986, gave an example of such Christianity in action. Elders responded when a broken levee caused flooding in California, U.S.A. These spiritual shepherds quickly checked on their flock to see who might be missing or in need of medical care, food, or accommodations. The elders coordinated their efforts with the headquarters office of Jehovah’s Witnesses. A relief committee was set up, and as fellow Witnesses arrived to help, they were organized into crews to clean up and repair damaged homes. The elders supervised the purchasing and distributing of supplies too. This illustrates that when such special needs arise, ‘each disciple can determine according to what he can afford to give’ or to do, but it would be wise to consult with local overseers and get directions from them.—Compare Acts 11:27-30.

⁷ While you (elder or not) might occasionally be able to respond to a major need after a disaster, there are more common needs that can be just as vital—those right in your congregation. Because these needs may not be as sensational as a major disaster, they can easily be overlooked or given

5. How did Paul meet a special need, with what modern parallels?

6. When a disaster occurred in California, U.S.A., what was the elders’ response?

7. To what more common needs should we also respond?

minimal attention. But local needs actually are the type mentioned in James 2:15-17. Yes, your congregation may offer the greatest challenge as to whether your 'faith has works, or is dead in itself.'

⁸ In taking the lead, elders should strive to be "wise and understanding." (James 3:13) With wisdom they can protect the flock against impostors who go from brother to brother (or congregation to congregation) borrowing money or inventing stories to get "help." Overseers wisely do not sympathize with laziness, for the Bible rule is: "If anyone does not want to work, neither let him eat." (2 Thessalonians 3:10-15)

8. How may overseers show wisdom in handling needs in the congregation?

Still, they do not want to 'shut the door of their own tender compassions' or lead their brothers to do that. (1 John 3:17) Another reason why they must show wisdom is that the Bible does not give us endless rules about caring for the needy and the afflicted. Situations differ from era to era and place to place.

⁹ For example, in 1 Timothy 5:3-10 Paul discussed deserving widows who had been "left destitute." Their believing relatives were primarily responsible to help them; neglecting that duty could damage the relatives' standing with God. If, though, a

9. (a) How were deserving Christian widows cared for in the first century? (b) What form of help may such ones benefit from today?

The Congregation Cared

A couple who had moved to a small congregation in a rural area provided this thought-provoking report:

Three years ago my wife and I sold our home and moved to a distant congregation that needed mature assistance because there had been some problems. Soon I had four positions of responsibility. We loved the brothers and wanted to work with them. Over the months the congregation's spirit improved, and two fine elders moved in.

My wife began having health problems, and last year she needed major surgery. The day she entered the hospital, I came down with hepatitis. Two months later, I was laid off because the economy in the area was very bad. Our funds were exhausted, I was out of work, and both of us were trying to regain our health. I was depressed because the district convention was coming up and I had a part on the program. I also had an assignment on the circuit assembly in a couple of weeks. But with no money, I had no idea how I could get to these or even take care of my family. One morning my wife went out in the field service, and I sat down to review our situation.

As I looked out the window, I asked myself, Where is my trust in Jehovah? I had told my wife not to worry, but now I was beginning to doubt. I then expressed my "little faith" to Jehovah and begged him for help. As I finished praying, a

brother knocked on the door. He wanted me to go with him for a cup of coffee. I explained I had better not, for I had to work on a part for the meeting that night. He was very insistent, though, saying that it would take only a few minutes. So we went. We returned a half hour later, and as I got out of his car I felt better.

When I entered the house, I noticed that the kitchen counter was stacked with groceries. I thought that my wife must have gone shopping. "But wait a minute, how could she, for we don't have any money." Then I noticed an envelope. The front read:

"From your brothers and sisters, who love you very much. Don't put any of this in the contribution box. It has already been taken care of for you."

I couldn't hold back the tears. I thought of my "little faith," and that made me cry more. Then my wife came home. I just pointed to the food and the other gifts. She also broke down crying, along with the two sisters who had come in with her. We tried to explain that we couldn't accept so much, but the sisters told us that no one knew who gave what. The whole congregation had a part, and they wanted to do it because they felt that we had taught them how to give to others. This just brought more tears!

Later, when he wrote up this account, the brother's work had picked up. He and his wife were sharing in the auxiliary pioneer service.

needy and deserving widow could not obtain help in this way, it was possible for the elders to arrange for some material aid from the congregation. In recent times, too, some congregations have aided especially needy ones in their midst. However, most lands now have tax-supported programs for the aged, infirm, or those willing but unable to find work. Christian elders may want to help in another way though. Some who are in genuine need and who fully qualify for public benefits are not receiving such because they do not know how to apply or are too timid to ask. Thus elders may inquire of governmental agencies or contact Witnesses who are experienced in these matters. They then may arrange for a capable brother or sister to help the needy person to receive the available benefits.—Romans 13:1, 4.

Organizing for Practical Help

¹⁰ Alert overseers are often the key to seeing that afflicted and needy ones receive help from loving brothers and sisters. The elders should be alert to spiritual and physical needs as they shepherd all in the flock. Understandably, elders give emphasis “to prayer and to the ministry of the word.” (Acts 6:4) Hence, they would try to arrange things so that bedridden or hospitalized members of the flock are spiritually fed. The elders may have the meetings recorded for those unable to attend. Elders and ministerial servants taking their turn delivering the tapes have found that their visits enable them to impart other spiritual gifts. (Ro-

10. As they shepherd the flock, elders should give attention to what?

Evidence of Christian Love

A congregation of Jehovah's Witnesses in the western United States faced a unique situation that allowed them to manifest Christian love, such as is recommended in the Scriptures. In their territory, the state opened a center to care for severely crippled victims of cerebral palsy. One of the first residents of the center was Gary, 25 years old, who could no longer be cared for at home. The disease had left him a quadriplegic, and his speech was affected too.

Gary had been a baptized Witness for seven years. Once in the new center, he wanted to attend meetings of the local congregation. His parents lived not far away, and for a time they brought him. But in view of their age, other brothers in the congregation began to help. One owned a van. So he, his wife, and their two girls would get ready and leave home 45 minutes before the meeting so that they could pick up Gary. They would take him back to the center afterward, thus getting home quite late.

Something was developing at the center though. Other cerebral palsy victims manifested interest in Bible truth. Soon a couple of them accepted a Bible study. Later, others also showed interest. How could they all be brought to the meetings? Another family in the congregation purchased a van, and a business

owned by local Witnesses made a third van available. Yet, these means at times were inadequate or inconvenient. Could the congregation do more?

The elders discussed this and then proposed that a van be purchased solely for bringing the handicapped ones to and from meetings. The congregation agreed and gladly contributed. Some Witnesses from the surrounding area who heard of the undertaking made contributions too. A van was obtained and fitted so that wheelchairs could be transported in it.

Now, each month a different Congregation Book Study shares in driving the van to meetings and assemblies. Five from the cerebral palsy center regularly attend, four of them now being baptized Witnesses. They have come to be known and loved by many brothers and sisters who experience the happiness of helping. How? By holding the songbook and looking up scriptures during meetings. At circuit assemblies and district conventions, they even help to feed and care for those who cannot do this for themselves. This has produced a mutual fondness that is truly heartwarming. And what about Gary? He now serves as a ministerial servant in this congregation that has given such evidence of its love.—Acts 20:35.

mans 1:11, 12) At the same time, they can check current needs.

¹¹ They might note that a handicapped or aged sister could at times come to the Kingdom Hall, or have a brief share in the field ministry, if some sister helped her bathe and dress. (Compare Psalm 23: 1, 2, 5.) The overseers could even assign one of their number to make the arrangements. Similarly, they might ask the congregation for volunteers to travel with the afflicted person or to provide a ride. Having a schedule for this would make things even more orderly.

¹² Elders may observe other matters in which help could be offered or loving arrangements made. For instance, an aged or sick sister has not been able to care for her house as she used to. Could some ministerial servants and others lend her a hand? Their trimming the lawn or shrubs might even make her feel better, knowing that the house now is no cause for reproach in the neighborhood. Does the garden need weeding or watering? Might some sister who is going food shopping be willing to check with her and then shop for needed items? Remember, the apostles were interested in such practical aspects, and they organized capable ones in the congregation to help.—Acts 6:1-6.

¹³ Such Christian concern was shown by the elders mentioned earlier who, while making a shepherding call, found Lebechi Okwaraocha and his wife in a sad state. Quickly the body of elders took up the matter and let the congregation know what they had in mind—rebuilding the house. Various brothers and sisters do-

nated materials and willingly shared in the project. In a week, they built a secure, metal-roofed little house. The report from Nigeria is:

“The villagers were surprised and spontaneously brought food and beverages for the brothers and sisters busily working long hours to complete the job before the next downpour. Many villagers voiced complaints about other religious groups who, they said, plunder the people instead of helping the poor. This incident was the talk of the community. The villagers have become very receptive, and many home Bible studies have been started.”

Your Share in These “Fine Works”

¹⁴ Of course, we can often respond privately and directly to the needs of the elderly, infirm, hospitalized, or those otherwise afflicted who are around us. If we see a way to display real Christianity, why not go ahead and try to help? (Acts 9: 36-39) Our motivation is, not pressure from others, but Christian love. The first ingredient to any practical aid is our having genuine interest and compassion. Of course, none of us can turn back the clock for the aged, cure sickness by miracles, or equalize the economic standing of all in the congregation. But we should definitely have a concerned and a giving spirit. When we have that, and we act accordingly, it will strengthen the bond of love between us and those whom we aid. It did so between Paul and Onesimus, who was a relatively new Christian who ‘ministered to Paul in his prison bonds.’—Philemon 10-13; Colossians 3:12-14; 4:10, 11.

¹⁵ Sometimes we can respond to a material need with a kind gift, whether sent anonymously or given in private. Has a

11. Illustrate how assistance might be arranged for a sister in need.

12. How can others work along with overseers in helping sick or aged ones?

13. What resulted from the elders’ helping the Nigerian brother mentioned earlier?

14. We should have what view of doing “fine works” toward our brothers?

15. How might we help some deserving ones who are genuinely in need?

brother lost his job and been unable to find another one? Does a sister face unexpected medical bills; has she had an accident or been robbed? Situations like this may arise around us. When we make "gifts of mercy," our Father looking on in secret will observe and approve. (Matthew 6:1-4) Or, rather than giving money, we may, like Job, be able to provide garments for the poor and food supplies or home-cooked meals for the widow or fatherless.—Job 6:14; 29:12-16; 31:16-22.

¹⁶ Your experience or contacts can become a source of practical aid. A brother asked Brother W—— for a loan. His kind response was: 'Why do you feel that I might have any extra money to lend?' The reply given was: 'Because you're a better manager of your money.' With discernment, Brother W——, who had often lent money to needy ones, suggested: 'Perhaps what you really need is some help in learning to manage your money, and I would be glad to assist if you want my help.' Such help is especially appreciated by brothers who need to adjust their standard of living to new circumstances or who are willing to

16. In what other practical way can help sometimes be given? Illustrate.

Do You Recall?

- ☐ What are the most important "fine works" to be performed by the Christian congregation?
- ☐ How can local elders give balanced attention to "fine works" relating to their brothers' material circumstances?
- ☐ What practical steps might be taken by the elders?
- ☐ What practical things might you do to help your brothers or sisters who are in need?

work hard even at some less esteemed type of job. Of course, if a loan is truly needed, it would be good to make a signed record of it so that no problems arise later. Yet, many brothers who are disinclined to borrow money would deeply appreciate personal assistance in the form of advice or shared experience. (Romans 13:8) This is illustrated by an experience from West Africa involving Emmanuel:

Though Emmanuel was a trained barber, customers were few, and he was disheartened over his inability to earn a living. Then an alert elder in the congregation asked Emmanuel if he would consider doing another type of work. Yes, was his response, for he was not going to let professional pride stand in the way. The elder spoke with associates and located a job for Emmanuel as an attendant in a hospital. He has done well in this work and has been able to help others in the congregation.

¹⁷ When a fellow Christian is in a hospital or a nursing home, there are special opportunities to help. Again, sincere interest and concern are fundamental. You might show these by your willingness to read to the patient upbuilding Christian literature or to relate encouraging experiences. Are there, though, physical needs that you can help with? In some areas, medical facilities are so overtaxed that a patient is not bathed or fed unless a visitor does it. So, if the doctors agree, you might bring him a nutritious meal or help him wash his hair or bathe. Would a warm robe or slippers be appreciated? (2 Timothy 4:13) Or could you offer to care for some matter that is worrying the patient? Maybe he is concerned about how his paycheck will be cashed and utility bills paid. You may provide helpful relief by doing

17. How might you be able to help a brother who is in the hospital? (Psalm 41:1-3)

even simple things for him, such as making sure that mail does not pile up at his house, that the plants get watered, or that the furnace is turned off.

¹⁸ Undoubtedly, each of us can find ways in which we can improve in our doing more than just saying, "Keep warm and well fed." (James 2:16) Think of the brothers and sisters in your congregation. Are some deserving ones genuinely in need materially, sick, handicapped, or bedridden? What can you do in a practical way to help these beloved members of the congregation for whom Christ died? Having this attitude will help you to be better prepared to respond quickly if difficulties arise.

¹⁹ By applying ourselves to assisting our brothers, we will be proving that our faith

18. What are you determined to do regarding brothers in need?

19. (a) Why is balance so important in this area? (b) What is the greatest good that we can do for others, and why is this so? (Psalm 72:4, 16)

Praising Jehovah With Music

MANY are the ways by which Jehovah's servants can bring praise to him. Without a doubt, among the most beautiful and among the ones bringing great joy to his heart is that of 'singing and making melody to him.' (Psalm 105:2) It has well been observed that music is one of the "hallmarks of man's humanity."

Music has also been termed "that unique human gift, both creative and recreative." Animals, whether wild or domestic, have

is not dead. That same faith moves us to work hard in Christian preaching. We need to maintain balance between helping others materially and regularly sharing in the Christian evangelizing. (Compare Matthew 15:3-9; 23:23.) Jesus' counsel to Martha and Mary reflects that balance. He said that if a person were weighing material supplies in relation to spiritual food, the latter is "the good portion," which will not be taken away. (Luke 10:39-42) The sick and the poor will always be present in this system of things. We can, and we should, do good things for them. (Mark 14:7) Still, the finest and most lasting good that we can do is teaching others about God's Kingdom. That is what Jesus concentrated on. (Luke 4:16-19) It is the way that the poor, the sick, the afflicted, can receive permanent relief. What a joy it is to help our brothers and others to rest their hope on God and to "get a firm hold on the real life."
—1 Timothy 6:17-19.

no musical ability. True, some birds sing beautiful songs, but that is wholly by instinct. They no more have an appreciation of music than parrots have an understanding of any words they may be trained to speak. But with beautiful music, we can reach the hearts of others, even as with speech, we can communicate with others' intellects.

Yes, music is a gift from the Creator to humankind, and what a gift it is! Recent

research shows that babies even before birth indicate what music they like—sweet and melodious—and what music they dislike—powerful and noisy, such as rock music. We are also told that an unborn child can develop musical talent as it hears beautiful music. So music brings delight to humans not only from the cradle to the grave but even from the womb to the grave! Since music is not normally viewed as absolutely essential to human existence, the Creator's making it possible for humans to compose music and to enjoy it is another example of his wisdom and love. "The Hebrews were an eminently musical people," we are told. And it is indeed remarkable that music very early in human history was highlighted, along with agriculture and manufacturing, as one of the occupations of man.—Genesis 4:20-22.

Effects of Music

However, let us never overlook the fact that music can be either upbuilding or degrading. Good music combines the pleasant sounds marked by melody, harmony, and rhythm; it appeals to what is noble in man. But bad music appeals to man's fallen inclinations. Such music has been termed: "The unholy trinity of . . . violence, sex and noise."

Unfortunately, some musicians claiming to serve Jehovah God have come short in this respect. A few of such have hired themselves out to play at weddings and then betrayed a lack of appreciation of Bible principles by the kind of music they played. Their music was so loud that normal conversation was impossible. It seems that they forgot entirely that the wedding guests did not primarily come to hear musicians showing off their talents.

Good music serves many useful purposes. Soft background music may be soothing, relaxing. Much of what might be termed "great music," such as symphonic

music and that heard at an opera house, may appeal to the intellect, or it may stimulate the imagination and the emotions. Not to be overlooked are oratorios, usually based on Scriptural themes, the rendition of which involves large orchestras and choruses. One of the most noted is Handel's "Messiah."

Music can be a blessing to old folks, shut-ins, and those who are sick. It has been used to reach mentally handicapped children when all other efforts failed. It is claimed that certain music may serve a useful calming purpose in the offices of doctors and dentists. The right kind of music is said to have helped factory workers to do better and more work. Interestingly, the therapeutic value of music was appreciated more than 3,000 years ago by King Saul of Israel.—1 Samuel 16:14-23.

Of course, the best use to which music can be put is in praising Jehovah God. Such singing of praise goes back about 3,500 years to the time when Israel sang Jehovah's praise after their deliverance at the Red Sea. (Exodus 15:1-21) Praising Jehovah with song and musical instruments was made very prominent in worship at God's temple. The temple music involved more than one tenth of the total number of Levites. (1 Chronicles 23:3, 5) A huge orchestra and chorus were on hand at the dedication of Solomon's temple. (2 Chronicles 5:12, 13) Most fittingly, the Hebrew Scriptures (especially in the book of Psalms) time and again urge us to sing and make melody to Jehovah God.

Coming to the Christian Greek Scriptures, we read of Jesus and his apostles singing at the time of the Lord's Evening Meal. The apostle Paul and Silas sang when they were in prison in Philippi. (Matthew 26:30; Acts 16:25) First Corinthians 14:15 suggests that singing was a

regular part of congregational worship in apostolic times. Most fittingly, Paul counseled as we read at Colossians 3:16: "Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah." You will find similar instructions at Ephesians 5:18-20.

In keeping with these commands, from earliest times the modern Christian witnesses of Jehovah have made good use of the gift of music in their formal worship. The very first year *Zion's Watch Tower* was published (1879) also saw the publication of a songbook, *Songs of the Bride*. In 1896 the Society published an issue of *Zion's Watch Tower* that consisted entirely of songs composed by Bible Students. The next issue of the magazine stated: "The singing of the truth is a good way to get it into the heads and hearts of God's people. . . . We thank God for the musical and poetic talents granted to some of his saints." After a hundred years of publishing songbooks, the one revealing the greatest musical and poetic talent was published in 1984. It is entitled *Sing Praises to Jehovah*.

Melodic Aspects

The newest songbook consists of twice as many pages as the previous songbook. It comes in a convenient pocket size and in a large size with words and music especially easy to read. Both the lyrics and the melodies have been contributed by Witnesses from the four corners of the earth,



including Australia, Brazil, Canada, Denmark, England, Federal Republic of Germany, Finland, France, Italy, Japan, and the United States.

In contrast with all previous songbooks published by the Watch Tower Society, the traditional four-part harmony has been dispensed with. Instead, more melodious and more easily played accompaniments were prepared. Guitar notations were added too.

Two new melodies were composed for favorite words because it was learned that the melodies previously used had not been composed by Witnesses. How could that have happened? A composer may hear a little-known tune. When it later comes to his mind, he might imagine that he composed it.

Improvement in Thought Content

As the light shining on God's truth became ever brighter in harmony with Proverbs 4:18, it was found necessary to change songs that had been in previous songbooks. That was true with the current

Song 215. In 1974 we came to understand that Noah's ark pictured our spiritual paradise, not the Kingdom. (See *The Watchtower*, 1974, page 634.) So the line in the older songbook "Flee at once to the ark of salvation, To the Kingdom of God that is here!" was changed to "Act at once! Make a full dedication; Serve the Kingdom of God that is here."

Among other refinements in the interest of accuracy are the following: In the new system of things, there will be no more "evils" to dread, rather than no more "demons" to dread, for God's people do not dread demons. (Song 129) In line with Jesus' words at Matthew 6:22, Song 26 admonishes us to 'keep our eye simple' rather than 'our sight single.'

In several instances a certain melody was given a new set of words that appeared to be more effective and useful. Song 60, "God's Kingdom of a Thousand Years," uses the melody of Song 86 in the previous songbook. The lyrics for Song 2, "Obeying God Rather Than Men," are an expansion of those of former Song 79. It seemed that this theme deserved a full page rather than a half page.

Spiritual Treasures

The latest songbook is fittingly entitled *Sing Praises to Jehovah*, based on Psalm 96:1, 4. Many songs are directed to Jehovah and extol his qualities. Note just a few: "Great God, Jehovah!" (listing some 20 of Jehovah's qualities or titles); "Jehovah, Our Best Friend"; "Jehovah Really Cares"; "Jehovah's Blessing Makes Rich"; "Jehovah, Provider of Escape"; "Creation Reveals Jehovah's Glory"; and "Jehovah, the God of All Comfort."

We are told to 'teach and admonish one another with psalms, praises to God and spiritual songs,' and this songbook certainly does that. (Colossians 3:16) You can see this from such titles as: "Be Steadfast,

Unmovable!"; "Carry On as Men"; "Do More—As the Nazirites Did"; "Forward, You Ministers of the Kingdom!"; "Loyally Submitting to Theocratic Order"; and "Stay Awake, Stand Firm, Grow Mighty."

To help us heed the apostle Paul's injunction, "Always rejoice in the Lord" (Philippians 4:4), we have: "A Song of Rejoicing"; "Be Joyful for the Kingdom Hope!"; "Joyful All Day Long"; "Sing the Song of Kingdom Cheer"; "Sharing Joyfully in the Harvest"; and "The Joys and Fruits of Kingdom Service."

Kingdom blessings also get their share of attention in the latest songbook: "God's Kingdom of a Thousand Years"; "God's Promise of Paradise"; "Life Without End—At Last!"; "With Christ in Paradise."

Our young folks especially have enjoyed such new songs as: "Youths! Imitate Their Faith"; "Youth's Place in God's Arrangement"; and "Children—Precious Gifts From God." A song expressing appreciation for the fine work of our sisters is "The Women Are a Large Army."

How can we show appreciation for these fine songs? In part, by taking seriously our privilege and obligation to sing them as part of our formal worship at our Kingdom Halls. We should try to arrive at meetings ahead of time, and stay until the end, so as to share in singing these songs. Let us sing with all our heart, mouth open wide, and with warmth and enthusiasm. We can also show appreciation for them by making use of them when we have social get-togethers. We can obtain tapes of the music from the songbook to play whenever we want to enjoy background music. Thus we can be built up spiritually every time we enjoy such beautiful music.

Most important of all, let us show appreciation for these beautiful songs by daily living up to their fine sentiments, as regards both our daily conduct and our ministerial obligations.

Marquesas and Tuamotus Invited to "Live Forever in Paradise"

AFTER a flight of some 900 miles (1,450 km) northeastward from Tahiti, my wife and I arrived at Nuku Hiva, the largest of the Marquesas Islands. On the map, these islands appear to be mere specks in the vast South Pacific. But we were struck by their rugged beauty.

Most of the islands of the Marquesas group are dominated by high peaks that reach into the clouds and have steep cliffs hanging like gathered skirts. The deep, fertile valleys, covered with coconut plantations and other luxurious vegetation, open out to the sea in what look like cozy little bays. However, the strong waves and currents around the islands, and the lack of coral reefs, make it difficult to land a boat. The scattered atolls of the Tuamotus are hardly visible on the horizon, which

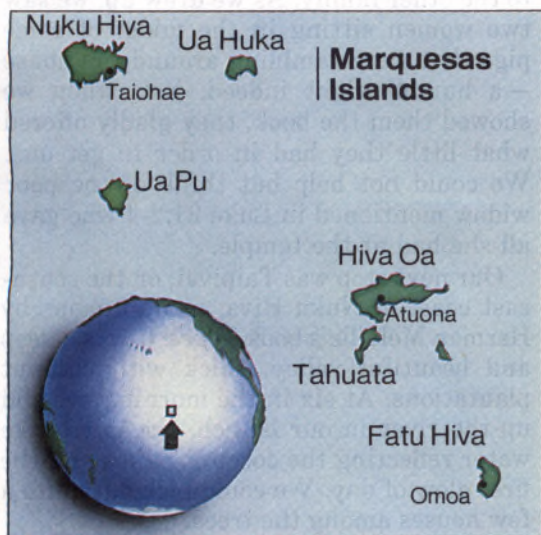
helped us to understand why the early navigators called them the Low Islands or the Dangerous Archipelago.

We came to extend to these islanders an invitation similar to the title of the colorful Bible study aid *You Can Live Forever in Paradise on Earth*. At Nuku Hiva, we boarded the *Araroa*, a cargo ship, for a 21-day, 2,500-mile (4,000-km) trip through the Marquesas and the Tuamotu islands. As the ship stopped at various points to deliver and pick up cargo, we would deliver our message.

The Islanders' Simple Way of Life

You may wonder, though, what were the people we met like. Most Marquesans live in small villages around the bays or along the river. The villages range in size from two or three families to perhaps several hundred inhabitants. Most families are large, with 8 to 10 children, some with as many as 18 or 20. Their lives are simple but rugged. They eat what the ocean provides, supplemented occasionally by the pigs and chickens raised around the house. They also go inland to hunt wild mountain goats or to round up wild horses, which they tame and use as draft animals. The abundant coconut trees provide them with copra (dried coconut meat from which oil is extracted for making soap and other products). Copra is the principal cash crop of the islands, but there is some income from wood carvings, tapa (decorated cloth made from tree bark), and *piere* (dried bananas).

The Marquesans once practiced





cannibalism and offered human sacrifices to their tiki gods. Today, most of the people are Catholics. They decorate their homes with images and statues of Mary and of Jesus. Interestingly, the entryway of the Catholic bishop's home on Nuku Hiva is lined with tiki statues. In the Tuamotus, religious life is dominated by the Mormons, the Catholics, and the Reformed Church of Latter-day Saints, locally called *Sanitos*.

The islanders speak Marquesian, but they also understand French and Tahitian. Their way of life is typical of that of all Polynesians—living one day at a time to the slow rhythm of the islands. On account of the irregular and infrequent visits of ships, the people have learned the art of waiting patiently. Electricity was introduced in January 1979, and now with the arrival of television, the islanders are more attuned to the realities of the world at large.

On Nuku Hiva

Nuku Hiva, with its 1,800 inhabitants, is the administrative center of the Marquesas Islands. The government house, the main port, and the bishop's home are in

the Bay of Taiohae, our starting point.

There were no doorbells. We would just call out *hou-hou*. If someone answered, we would say, *Kao-ha!* ("Hi!") with a friendly smile and then explain the reason for our visit. Many of the islanders eagerly accepted the book and said: "Thank you so much for coming. We never had anything like this to help us understand God's Word." They have available to them the Catholic Bible in Tahitian and three of the Gospels in Marquesian.

Some who accepted our offer sincerely requested that we visit others. For example, a young man urged my wife to follow him, saying, "Behind there! Behind there!" If he had not pointed it out, my wife would have missed the home of a sculptor who, as it turned out, greatly appreciated the instructive book.

In Hakaui, there were only two families, living on opposite sides of the narrow river mouth. When we arrived, the first family appeared to be quite busy. So, with the help of kindly sailors, we crossed by launch to the other family. As we drew up, we saw two women sitting in the midst of some pigs that were rambling around the house—a humble sight indeed. Yet, when we showed them the book, they gladly offered what little they had in order to get one. We could not help but think of the poor widow mentioned in Luke 21:2-4 who gave all she had at the temple.

Our next stop was Taipivai, on the southeast coast of Nuku Hiva, made famous by Herman Melville's book *Typee*. It was a deep and beautiful valley, thick with coconut plantations. At six in the morning, we slid up the river in our launch, the mirrorlike water reflecting the coconut palms and the first glow of day. We could pick out quite a few houses among the trees.

"How long will we be staying here?" I was told that the truck that transported the bags of copra had broken down. So, if we hurried, we would have time to cover on horseback the whole territory right up to the farthest tip of the valley, where a magnificent waterfall plunged into the ferns. About a dozen families responded favorably to our "blitz."

To the Other Islands

About 25 miles (40 km) east of Nuku Hiva is Ua Huka. This island is smaller, less fertile, and quite mountainous. We again started out for shore at six. From the stony beach we scrambled up a cliff road, and after an hour of hiking, we reached Hane, the main village. As usual, the local church dominated the landscape. Its influence had grown recently on account of a charismatic movement that appealed to the people. But a young man living there expressed concern with the critical turn of world events and eagerly accepted our "invitation," the message about living in an earthly paradise.

Our next stop was the island of Ua Pu. We were immediately impressed by the 4,000-foot (1,200 m) peaks of black basalt, jutting into the clouds like spires. They were actually the lava cores of eroded volcanoes. There were five villages to visit on this island. Many broad smiles and beaming eyes greeted our "invitation." Frequently we heard the remark, "*Mea kanahau!*" ("It's beautiful!") The book so impressed many of the villagers that they gratefully insisted on stuffing our knapsacks with shells and fruits—lemons, mangoes, oranges, and grapefruits. In Haakuti, a village perched high on the edge of a cliff, we found a woman and her daughter who were so enthusiastic about what they heard that they climbed all the way down to the boat-landing to tell every-

one there to listen to our message and to take the beautiful book.

When we got to the main village, Haka-hau, we were concerned about how to contact its over one thousand inhabitants on such a brief stop. To our great relief, one gentleman, who was delighted with the message, offered the use of his car: "I can take you wherever you want to go." A few years earlier, the local priest collected and burned all the literature that Jehovah's Witnesses had left. This had frightened the people. But our message proved to be so attractive that a dozen families banished their fear of man and accepted the book that we brought.

Hiva Oa, the next island on our trip, is the most fertile and lush among the Marquesas. It was made famous by the colorful, impressionistic paintings of Paul Gauguin. He spent his last years in Atuona, where we docked. The usual question to the visitor was: "Have you been to see the tiki?" The 8-foot (2.4 m) stone tiki at the far end of the bay is the largest in French Polynesia. We kindly replied: "It has eyes but cannot see, and a mouth but cannot speak. Since we are here for only a short time, we want to talk to living people and to show them something interesting." One lady was so enthused about the offer that she encouraged a friend to take the book. She even lent her friend the money for it. Another lady declared: "I'm beginning to understand that reading the Bible is more important than going to church to pray every evening."

By dusk we were on Hanaiapa jetty talking to some of the people by lamplight. The conversation turned to the subject of hell. "Suppose you had a very bad child. Would you make a fire and throw him into it?" we asked. "No!" they replied. "Then, would God make his children suffer in a fire eternally?" Four women and a man were particularly interested in God's loving

“invitation” to live on an earth where “the wicked one will be no more” because of having been destroyed forever, not tormented eternally.—Psalm 37:10.

From Hiva Oa, it was just a short hop to the little island of Tahuata. A sailor half jokingly told us that not much more than a hundred years ago some white people were eaten by the natives here. We, though, provided them only with interesting conversations. The man responsible for the charismatic movement in the village was reluctant to take the book but insisted that we accept a glass of water from him. “With the water I give you,” he said, misapplying Jesus’ words at John 4: 14, “you’ll never get thirsty at all, but it will become a fountain of water bubbling up in you.” Thanking him, we replied: “This water is only water, and we accept it gratefully. But do you refuse life-giving water and spiritual food that we invite you to partake of?” Moved by these words, he took several books. Later, at the wharf, some people began to mock: “Is there even one person who accepted your offer?” Yet the head of public workers there asked to see the book and, right in front of everyone, decided to take it. How surprised they all were to learn that others, too, had accepted our offer!

Our last stop in the Marquesas was the southernmost island, Fatu Hiva. It was among the first to be discovered, in 1595, by the Spaniard Álvaro de Mendaña de Neyra, who named the islands in honor of the wife of the viceroy of Peru—La Marquesa de Mendoza. Fatu Hiva is a very beautiful island. In the main village, Omoa, we met a family that showed considerable interest. After we moved on to the valley, the mother went out to gather her friends together, so that when we returned they were all waiting for us with big smiles. They wanted the books in order

to learn something about God’s Word in their evening Bible-study meetings. By the time we got back to the wharf, one of our knapsacks was empty, and the other was full of oranges and lemons.

To the Tuamotus

After a day and two nights of sailing toward the southwest, we arrived at the atoll of Pukapuka in the Tuamotus. Special arrangements were made for the *Araroa* to stop at two atolls each day. This afforded us the opportunity to reach some of the otherwise inaccessible atolls.

Among the one thousand Pomotus on these islands, 30 families joyfully accepted our “invitation.” In a modest home amid coconut palms, one woman hurriedly sold coconut water to obtain several copies before we had to leave. It would be hard for us to forget this family that also insisted on offering us the dried bonito hanging under the tin roof of their home.

Fond Memories

There were so many other happy faces that will remain in our memories, and we trust in Jehovah to care for them. How happy we are to have taken this trip to the Marquesas and the Tuamotus, there to witness firsthand the powerful effect of the “invitation”: “You Can Live Forever in Paradise on Earth”!—*Contributed.*

In Our Next Issue

- Are We Living in
“the Time of the End”?
- How I Conquered
My Driving Ambition
- Family Problems Solved
by Bible Counsel

Bible Highlights

Psalms 42 to 72

Jehovah's servants can meet tests of faith with endurance because God is their Refuge and Deliverer. How well this is shown in Book Two of the Psalms! Yes, Psalms 42 to 72 prove that we can endure if we prayerfully wait for Jehovah to act in our behalf.

"Wait for God"

Please read Psalms 42 to 45. An exiled Levite is sad that he cannot go to Jehovah's sanctuary, but he is content to "wait for God" to act as his Deliverer. (Psalms 42, 43) Then comes a plea for an imperiled nation, perhaps alluding to the Assyrian invasion of Judah in King Hezekiah's day. (Psalm 44) Next, a royal wedding song points to the Messiah, Jesus Christ.—Psalm 45.

♦ 42:1—How was the psalmist like a 'hind longing for water'?

For some reason, this Levite was in exile. So greatly did he miss worship at Jehovah's sanctuary that he felt like a hunted, thirsty hind, or female deer, that longs for water in barren, waterless country. He 'thirsted,' or yearned, for Jehovah and for the privilege of worshipping God at His sanctuary.—Verse 2.

♦ 45:1—What "goodly matter" stirred the psalmist's heart?

Part of this psalm was applied to Jesus Christ. (Psalm 45:6, 7; Hebrews 1:8, 9) So the psalmist's heart was stirred by a future event—the installing of the Messianic Kingdom in 1914. Jehovah's Witnesses, too, are moved to declare this "goodly matter."

Lesson for Us: The experience of the psalmist in exile should move us to show deep appreciation for the association we now enjoy with Jehovah's people. If confinement due to

persecution temporarily prevents us from being with them, we can meditate on past joys in sacred service and should pray for endurance while we "wait for God" to restore us to active association with his worshipers.—Psalm 42:4, 5, 11; 43:3-5.

Our Merciful Refuge

Read Psalms 46 to 51. Jehovah, our Refuge, will cause wars to cease. (Psalm 46) He is "King over all the earth," and this invincible Protector is our God forever. (Psalms 47, 48) The oppressed must wait on Jehovah, but all who 'offer thanksgiving as their sacrifice' will "see salvation by God." (Psalms 49, 50) If we err but are repentant, as David was over his sin with Bathsheba, God will deliver us from bloodguiltiness because 'a heart broken and crushed he will not despise.'—Psalm 51.

♦ 46:2—How might "the earth undergo change"?

Even if the mountains disappeared into the sea in a natural upheaval of the earth, those trusting in God would have no cause for fear. No matter what happens, they can have unshakable confidence in Jehovah as their Refuge.

♦ 51:5—To what sin was David referring?

He did not mean that marital relations, conception, and birth are sinful; nor was he referring to any specific sin of his mother. Rather, he was acknowledging his own sinful nature as a descendant of Adam. (Job 14:4; Romans 5:12) Jehovah showed David mercy not only because of the Kingdom covenant but also because of his repentance.—2 Samuel 7:12-16.

Lesson for Us: Psalm 46 would fit the time when Jerusalem was threatened by the Assyrians. Knowing that 'God is a refuge, a help readily found dur-

ing distresses,' King Hezekiah prayed to Jehovah, and the city was miraculously delivered. (2 Kings, chapter 19) When in distress we, too, should make God our Refuge. How? By trusting in him, adhering to his Word, and sticking to his organization.

Deliverance Assured

Read Psalms 52 to 57. God will root a bad person 'out of the land of the living' and will "scatter the bones" of anyone opposing His people. (Psalms 52, 53) When hunted by Saul, David was confident about divine deliverance, and as a victim of treachery, he threw his burden upon Jehovah. (Psalms 54, 55) The psalmist was content to wait for God to end adversities.—Psalms 56, 57.

♦ 52:8—How is the righteous one like an olive tree?

An olive tree can symbolize fruitfulness, beauty, and dignity. (Jeremiah 11:16; Hosea 14:6) In this psalm, the wicked schemer who will come to a bad end is contrasted with the righteous person who is protected and prospers like a luxuriant olive tree.

♦ 54:1—Why did David say, "By your name save me"?

The divine name has no mystical powers but can represent God himself. Hence, by this plea, David acknowledged that Jehovah is capable of saving His people. (Exodus 6:1-8) Though the Ziphites revealed David's whereabouts to King Saul, a Philistine invasion of Israel cut short Saul's hunt for David. (1 Samuel 23:13-29; Psalm 54, superscription) Thus Jehovah did save David.

Lesson for Us: David's foes had excavated a pitfall before him. (Psalm 57:6) Such a pit for trapping a human would denote perilous circumstances or intrigues endangering Jehovah's

servants. But opposers of God's people can be trapped by their own evil schemes. So if we rely upon Jehovah and exercise caution, our deliverance is assured.—Proverbs 11:21; 26:27.

"Waiting in Silence"

Read Psalms 58 to 64. Out of concern over injustice, David prayed for divine retribution against the wicked. (Psalms 58, 59) When threatened with defeat, he pleaded for rescue and was sure that God would tread down the adversaries. (Psalm 60) Jehovah already had been a refuge for David; so he would wait silently for salvation. (Psalms 61, 62) Forced into the wilderness, perhaps when Absalom rebelled, David found joy 'in the shadow of God's wings.' (Psalm 63) The psalmist also prayed for protection from "practicers of hurtfulness" and was confident that the righteous one would find refuge in Jehovah.—Psalm 64.

♦ 58:3-5—How are the wicked like a serpent?

The lying, slanderous statements of the wicked can destroy a victim's reputation, even as a serpent's venom can be deadly. (Psalm 140:3; Romans 3:13; James 3:8) Moreover, the wicked are "deaf like the cobra that stops up its ear," for they refuse to hear and accept direction.

♦ 63:3—How is God's loving-kindness "better than life"?

Life apart from God lacks true purpose. But Jehovah's loyal love expressed toward David gave real meaning to his life. Intimacy with God always makes life meaningful for his approved servants, assures them of divine help and guidance, and enables them to look forward to an eternity of happy living.

Lesson for Us: David was content to "wait silently" for God to act in his behalf. (Psalm 62:1-7) Having submitted to Jeho-

vah's will, he felt secure and had quiet confidence in God. If we have such trust in Jehovah, "the peace of God" will guard our hearts and mental powers while we await divine deliverance from foes and tribulations.—Philippians 4:6, 7; Psalm 33:20.

Praise Our Deliverer

Read Psalms 65 to 72. Jehovah is praised as the Source of abundant crops, copious showers, lush pastures, and teeming flocks. (Psalm 65) Melody ought to be made "to the glory of his name." (Psalm 66) He should be lauded, and he is praised as "a God of saving acts." (Psalms 67, 68) Sufferings of the Messiah are foretold, and Jehovah is extolled as "the Provider of escape" for whose help the psalmist will wait. (Psalms 69-71) Such trust will be rewarded, for earth-wide prosperity and deliverance from oppression are assured during the Messiah's blessed reign.—Psalm 72.

♦ 68:11—Who constitute the "large army" of women?

After Jehovah used Israel's fighting men to vanquish an enemy, Israelite women proclaimed the good news of victory with music, song, and dance. (1 Samuel 18:6, 7; compare Exodus 15:20, 21.) In obedience to God's "saying," or command, the men of Israel fought against the enemy nations of the Promised Land and defeated them. This gave Israelite women good news to proclaim in victory celebrations. Today, women ministers play a notable role as Kingdom proclaimers telling out the good news relating to Jehovah's "saying," which includes serving notice on the nations that they will soon be subdued by the Messianic King, Jesus Christ.

♦ 69:23—Why was God asked to make enemy hips wobble?

When the strong muscles in the hips are tensed, they can exert much power. But loss of power re-

sults when hips shake or wobble, perhaps because of fear. In this plea for deliverance, David asked God to deprive his foes of their misapplied strength.

♦ 72:16—What does this productivity signify?

'Fruit as in Lebanon' may denote grain growing so close and high that it was like Lebanon's verdant, lofty groves. Perhaps flourishing on terraces up to the mountaintops, the tall, thick stalks supporting heavy heads of grain could be compared to the towering, massive cedars of Lebanon. This points to unusually abundant harvests during the Messiah's reign. And the fact that 'those from the city will blossom like vegetation' indicates that Jesus' earthly subjects will be numerous indeed.

Lesson for Us: The psalmist prayed: "Because you have made me see many distresses and calamities, may you [Jehovah] revive me again." (Psalm 71:20) Although God does not cause such hardships, he allows us to be tested and to furnish a reply to his Taunter, the Devil. (James 1:13; Proverbs 27:11) Jehovah never lets us be tempted beyond what we can bear and can help us to come through our trials with strong faith. (1 Corinthians 10:13; 1 Peter 1:6, 7) Anointed Christians saw "many distresses and calamities" when they were persecuted at the climax of World War I. But Jehovah 'revived them' in 1919, and they pressed on in Kingdom service, later being joined by the "great crowd." (Revelation 7:9) For such an outcome, surely praise is due the Great Deliverer.

Faith is required to wait for God to act in our behalf. We may have to wait in silence because we can do nothing to change our difficult circumstances. Yet, we will be able to endure, as did the psalmists, if we are content to wait on Jehovah.

Questions From Readers

■ What is the fitting response of the congregation if someone leaves the true Christian faith and joins another religion?

Such a thing sometimes occurred in the first century. Thus it is understandable that it happens on occasion today. When it does, the congregation appropriately responds to protect the spiritual cleanness of the loyal Christians in it.

One dictionary defines apostasy as "renunciation of one's religion, principles, political party, etc." Another says: "Apostasy . . . 1 : renunciation of a religious faith 2 : abandonment of a previous loyalty." Accordingly, Judas Iscariot was guilty of a form of apostasy when he abandoned the worship of Jehovah God by betraying Jesus. Later, others became apostates by deserting the true faith even while the apostle John and other early disciples were alive. John wrote: "They went out from among us, but they were not of our sort; for if they had been of our sort, they would have remained with us."—1 John 2:19.

What is to be done when a similar thing happens today? The elders, or shepherds, of the congregation might learn of a baptized Christian who has ceased associating with Jehovah's people and who has apparently become associated with another religion. In harmony with Jesus' words about being concerned about any stray sheep, the spiritual shepherds should be interested in helping such a person. (Matthew 18:12-14; compare 1 John 5:16.) But what if the shepherds designated to look into the matter determine that the person no longer wants to have anything to do with Jehovah's people and is determined to remain in a false religion?

They would then simply announce to the congregation that

such one has disassociated himself and thus is no longer one of Jehovah's Witnesses. Such a person would have 'abandoned his previous loyalty,' but it is not necessary for any formal disfellowshipping action to be taken. Why? Because he has already disassociated himself from the congregation. Likely he is not trying to maintain contact with his former brothers so as to persuade them to follow him. For their part, the loyal brothers are not seeking fellowship with him, since 'he went out from them, for he was not of their sort.' (1 John 2:19) Such a disassociated person who 'has gone out from us' might begin to send letters or literature promoting false religion or apostasy. That would underscore that the individual definitely 'is not of our sort.'

The Scriptures warn, though, that some would try to remain among God's people and there attempt to mislead others. The apostle Paul advised: "From

among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:30) He pointedly warned Christians 'to keep their eye on those who cause divisions and occasions for stumbling contrary to the teaching that they had learned, and avoid them.'—Romans 16:17, 18.

So if someone became a false teacher among true Christians, as did Hymenaeus and Philetus in Paul's day, the shepherds of the flock would have to take protective steps. If the person rejected their loving admonition and continued to promote a sect, a committee of elders could disfellowship, or expel, such one for apostasy. (2 Timothy 2:17; Titus 3:10, 11) The individual brothers and sisters in the congregation would follow Paul's direction to "avoid" the one who tried to "cause divisions." John counseled similarly: "If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him."—2 John 10.

■ When the Jews returned to Jerusalem from captivity in Babylon, was their trip about 500 miles (800 km) or 1,000 miles (1,600 km)?

The direct distance from ancient Babylon to Jerusalem was about 500 miles. Such a trip would mean crossing extremely inhospitable terrain, including long stretches of very arid land or desert. An alternative route that was about twice as long was up the Euphrates valley toward Haran, and then down by Damascus into the Promised Land. Abraham used this latter route when taking his family from Ur to Canaan.—Genesis 11:31-12:5.

The Bible does not describe the

route the Jews took when returning to Jerusalem from Babylonian captivity. (Ezra 8:1-32; 7:7-9) So either of the two figures is a possibility and could be given in mentioning the trip. Of more significance is the fact that the returning Jews were to be free of Babylonish beliefs and practices as they passed on "the Way of Holiness."—Isaiah 35:8-10; compare pages 153-7 of the book *Man's Salvation out of World Distress at Hand!* published in 1975.

The Benefit of Illustrations That Teach



Visual illustrations often are more effective than the written word in teaching important ideas. A mother explains how she was comforted by such an illustration:

"The practical illustrations in the book *You Can Live Forever in Paradise on Earth* have been particular favorites of mine because of their aptness in focusing clearly on the point of discussion.

"However, my appreciation of their versatility was deepened last Sunday when a member of our family experienced an accident. Our younger son, Aaron, broke his arm, and the doctor explained that general anesthesia had to be administered to set it. As our son was being wheeled away, I felt my heart sinking fast. As time dragged on, my anxiety increased.

"Then the illustration in chapter 11, on page 100, came to mind. The gist of the caption is, 'Just as a parent will allow a child to undergo a painful operation, God also has good reasons temporarily to permit humans to suffer.' As I repeated the thought over and over, the peace of God settled down on me, and I was able to maintain my composure and self-control."