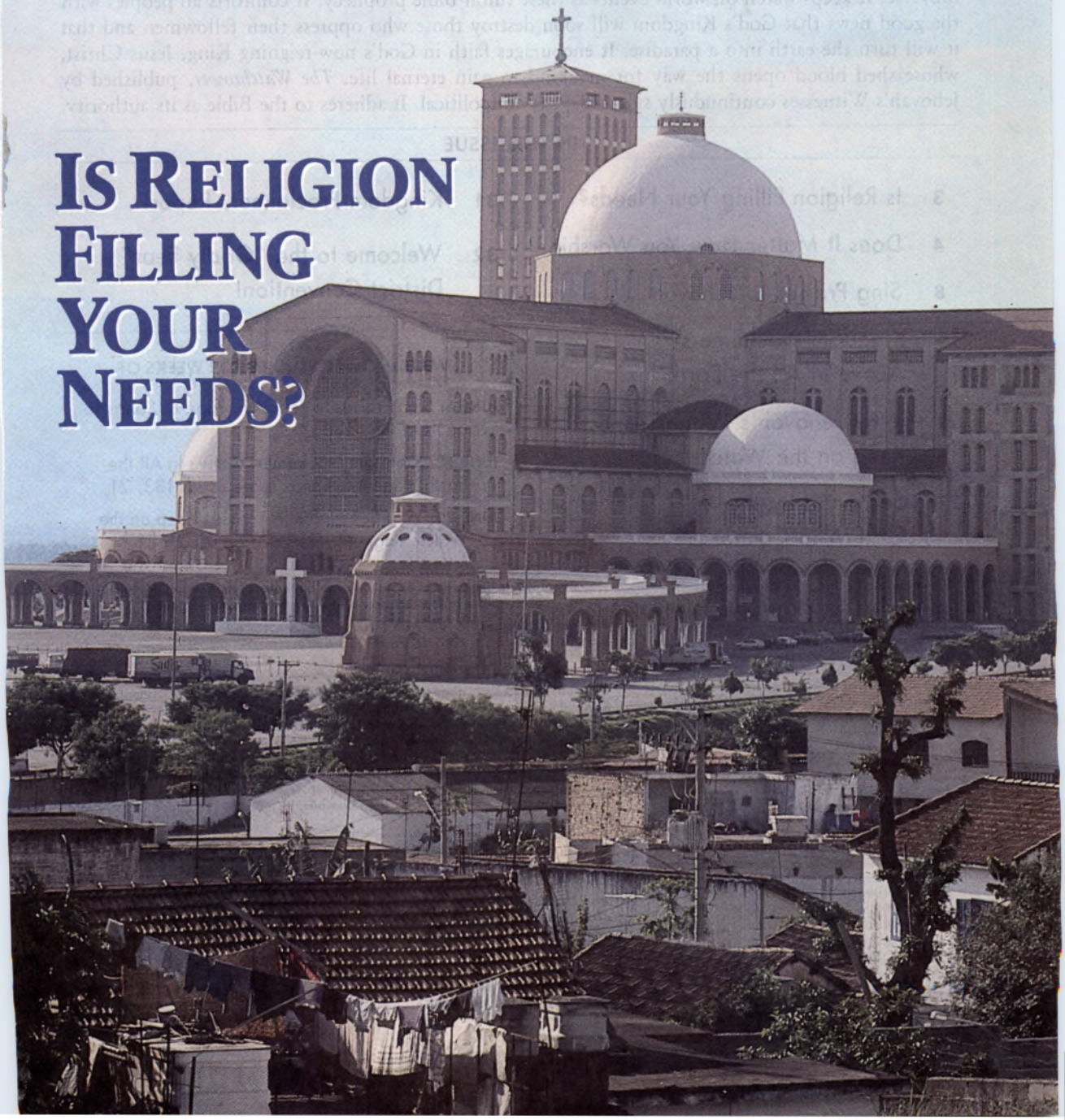
MAY 1, 1994

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

IS RELIGION FILLING YOUR NEEDS?



THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

May 1, 1994 | Average Printing Each Issue: 16,100,000 | Vol. 115, No. 9

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

IN THIS ISSUE

3 Is Religion Filling Your Needs?

4 Does It Matter How You Worship?

8 Sing Praises to Jehovah

14 Kingdom Proclaimers Active in All the Earth

21 Why Jehovah's Witnesses Keep on the Watch

27 Sustained by the God Who Cannot Lie

31 Kingdom Proclaimers Report

32 Welcome to the "Godly Fear" District Convention!

WATCHTOWER STUDIES FOR WEEKS OF

JUNE 6: Sing Praises to Jehovah. Page 8. *Songs to be used:* 49, 148.

JUNE 13: Kingdom Proclaimers Active in All the Earth. Page 14. *Songs to be used:* 133, 21.

JUNE 20: Why Jehovah's Witnesses Keep on the Watch. Page 21. *Songs to be used:* 181, 43.

Now published in 116 languages.

SEMIMONTHLY LANGUAGES AVAILABLE BY MAIL: Afrikaans, Albanian, Amharic, Arabic, Bicol, Bislama, Bulgarian, Cebuano, Chichewa, Chinese, Cibemba, Croatian, Czech, Danish,*# Dutch,* Efik, English*# (also Braille), Estonian, Ewe, Fijian, Finnish,*# French,*# Ga, German,*# Greek,* Hiligaynon, Hiri Motu, Hungarian, Igbo, Iloko, Indonesian, Italian,* Japanese* (also Braille), Kannada, Korean,* Macedonian, Malagasy, Malayalam, Marathi, Myanmar, New Guinea Pidgin, Norwegian, Pangasinan, Papiamento, Polish, Portuguese,* Rarotongan, Romanian, Russian, Samar-Leyte, Samoan, Sepedi, Serbian, Sesotho, Shona, Sinhalese, Slovak, Slovenian, Spanish,* Swahili, Swedish,*# Tagalog, Tahitian, Tamil, Telugu, Thai, Tsonga, Tswana, Turkish, Twi, Ukrainian, Venda, Vietnamese, Wallisian, Xhosa, Yoruba, Zulu

MONTHLY LANGUAGES AVAILABLE BY MAIL: Armenian, Bengali, Greenlandic, Gujarati, Gun, Hausa, Hebrew, Hindi, Icelandic, Kinyarwanda, Kwanyama/Ndonga, Latvian, Lithuanian, Luganda, Maltese, Moore, Nepali, Niuean, Persian, Sango, Silozi, Solomon Islands Pidgin, Sranantongo, Tongan, Tuvaluan, Urdu

* Study articles also available in large-print edition.
\# Audiocassettes also available.

© 1994 Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved.

Milton G. Henschel, President

If you would like to learn about Jehovah's Witnesses or their publications, please write to Watch Tower at the appropriate address below.

America, United States of: Wallkill, N.Y. 12589. ***Australia:*** Box 280, Ingleburn, N.S.W. 2565. ***Bahamas:*** Box N-1247, Nassau, N.P. ***Barbados:*** Fontabelle Rd., Bridgetown. ***Canada:*** Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4. ***England:*** The Ridgeway, London NW7 1RP. ***Germany:*** Niederselters, Am Steinfels, D-65618 Selters. ***Ghana:*** Box 760, Accra. ***Guyana:*** 50 Brickdam, Georgetown 16. ***Hawaii 96819:*** 2055 Kam IV Rd., Honolulu. ***Hong Kong:*** 4 Kent Road, Kowloon Tong. ***India:*** Post Bag 10, Lonavla, Pune Dis., Mah. 410 401. ***Ireland:*** 29A Jamestown Road, Finglas, Dublin 11. ***Jamaica:*** Box 180, Kingston 10. ***Japan:*** 1271 Nakashinden, Ebina City, Kanagawa Pref., 243-04. ***Kenya:*** Box 47788, Nairobi. ***Liberia:*** P.O. Box 10-0380, 1000 Monrovia 10. ***New Zealand:*** P.O. Box 142, Manurewa. ***Nigeria:*** P.M.B. 1090, Benin City, Edo State. ***Philippines, Republic of:*** P.O. Box 2044, 1099 Manila. ***South Africa:*** Private Bag X2067, Krugersdorp, 1740. ***Trinidad and Tobago, Republic of:*** Lower Rapsey Street & Laxmi Lane, Curepe. ***Zambia:*** P.O. Box 33459, Lusaka 10101. ***Zimbabwe:*** 35 Fife Avenue, Harare.

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

Would you welcome more information or a free home Bible study? Please send your request to Watch Tower, using the appropriate address above.

Publication of "The Watchtower" is part of a worldwide Bible educational work supported by voluntary donations.

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

The Watchtower (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc., 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices. **Postmaster:** Send address changes to Watchtower, **Wallkill, N.Y. 12589.**

Printed in U.S.A.

Is religion filling your needs?

AIR, water, food, shelter—these are universally recognized as human needs. Without them you face deprivation and death. Long ago, however, the Israelite leader Moses drew attention to another human need, one even more important than food or water. Said Moses: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live."—Deuteronomy 8:3.

By these profound words, Moses showed the importance of filling our religious or spiritual needs. He indicated that our very lives depend on satisfying them! During their 40-year wilderness trek, the Israelites literally lived by means of the 'expressions of Jehovah's mouth.' They survived what would otherwise have been a fatal ordeal. At God's command, a food named manna miraculously fell from the skies. Water came out of rocks to quench their thirst. But God did more than care for their physical needs. Moses said: "Just as a man corrects his son, Jehovah your God was correcting you."—Deuteronomy 8: 4, 5; Exodus 16:31, 32; 17:5, 6.

The Israelites were not left to fend for themselves as to working out what was right or wrong, morally or religiously. They received direction from God himself. He gave them the Mosaic Law, a remarkable legal code that outlined a healthy diet, a strict sanitary code, and sound moral and religious principles. God therefore promoted the health and spiritual welfare of Israel. They *lived* by 'the expressions of Jehovah's mouth.'

Israel thus stood in clear contrast with other nations. In Moses' day Egypt ruled as the foremost world power. It was a very religious land. Says the *World Book Encyclopedia:* "The ancient Egyptians believed that various *deities* (gods and goddesses) influenced every aspect of nature and every human activity. They therefore worshiped many deities. . . . In each Egyptian city and town, the people worshiped their own special god in addition to the major deities."

Did this polytheistic worship fill the spiritual needs of the Egyptians? No. Egypt became a land steeped in superstition and degrading sexual practices. Far from promoting life and health, the Egyptian way of life led to "evil diseases." (Deuteronomy 7:15) Little wonder, then, that the Bible spoke of

Moses showed the importance of filling our spiritual need

Africa's experience with Christendom's missionaries has closed the minds of some to the Bible

Egypt's gods with contempt, calling them "dungy idols."—Ezekiel 20:7, 8.

A similar situation exists today. Most people have at least some sort of religious faith; few would call themselves godless. Clearly, though, religion in general has failed to satisfy mankind's spiritual needs. Would the problems of war, racism, starvation, and unrelenting poverty exist today if people were truly living "by every expression of Jehovah's mouth"? Of course not! Even so, few people would consider changing their religion. Why, some are not even willing to *discuss* religion or give attention to fresh religious ideas!

For example, a man in Ghana, West Africa, told a Christian minister: "I believe that God has revealed himself to us Africans through our powerful priests and priestesses, just as he revealed himself to the Jews through their prophets. It is a pity that some of us Africans fail to recognize our own priests but talk instead of Jesus, Muhammad, and others."

In many traditional African societies, Christianity is seen as the white man's religion—an imported system that has done far more harm than good. But will a closed-minded attitude help or hinder your efforts to get your spiritual needs filled? An African proverb says: "You do not dip both hands into the food bowl just because you are hungry." Such an eating habit is both discourteous and hazardous—especially if you do not know what is in the bowl! Yet, many choose their religion, not on the basis of thoughtful examination, but on the basis of sentiment or family tradition.

The worship that fills your spiritual needs should be "a sacred service with your *power of reason.*" (Romans 12:1) It should be an informed, intelligent choice. Let us therefore examine the issue of choosing one's religion from the African perspective. However, what follows will be of interest to readers everywhere.

♦

Does it matter how you worship?

THE small African town is baking in the noonday sun. From a nearby valley can be heard the sound of wild drumming, singing, and joyous clapping. But this is no social affair. It is traditional African worship. The sounds compete, however, with the cacophony of voices coming from a nearby charismatic church. There ecstatic worshipers perform miraculous "healings" and speak in tongues. At the other end of town is yet another brand of worship. The sonorous voice of a muezzin calls fellow Muslim worshipers to prayer.

Yes, religious devotion in great variety can be seen in many African cities and towns. For generations Africans were content to follow their own religious traditions. But then Christendom's missionaries came,

Christendom's missionaries grossly misrepresented true Christianity

following the armies of different European nations, and ruthlessly attempted to "Christianize" everyone—including even their names.

The result? A breed of religion that mixed traditional African beliefs and practices with imported religious faiths. To this day many "Christian" worshipers utilize traditional charms and amulets. Still, Christendom's missionaries grossly misrepresented true Christianity, and they left behind a legacy of resentment. To a great extent, they are responsible for the closed-minded attitude toward the Bible that exists among some Africans today.

Nevertheless, many forms of "Christianity" are still widely practiced. In recent years charismatic religious groups have become particularly popular; faith-healing churches have proliferated. One newspaper columnist explained the appeal of these churches by observing that 'the African concept of religion is largely utilitarian. To the African mind, religion must be capable of giving direct material satisfaction to human existence. Therefore, to the African who believes that spiritual media are necessities in almost everything, the modus operandi of spiritual [or faith-healing] churches is in accord with the demands of his way of life.' Sadly, however, many charismatic churches have clearly been established as little more than moneymaking ventures.

Today, more than 6,000 religious sects operate in Africa. Perhaps you have felt that all these religions and sects hold the key to salvation. But the real question is, How does *God* feel?

Many charismatic churches are moneymaking ventures

Could Just Any Religion Please God?

Surely, the Creator of the universe would not leave us without direction in this regard. (Amos 3:7; Acts 17:26, 27) And the evidence is overwhelming that divine guidance can be found in the Bible. No, the Bible is not, as some call it, the white man's book. In fact, *no* man—black or white—can take credit for it. "All Scripture is inspired of God," says 2 Timothy 3:16. The Bible's truthful, down-to-earth teachings, its great antiquity, its survival in the face of vicious attacks, its accurate prophecies and unequaled global circulation—these are clear evidences of its divine authorship.

What does that book teach us? For one thing, it tells us that there is only one "true God." (John 17:3) Such being the case, how

Faith in Jesus is a vital part of true worship

could there be truth in all religions? Do not religious groups conflict with one another when it comes to the very identity and nature of God? The Bible writer James spoke of "pure and genuine religion." (James 1:27, *Today's English Version*) If there is a need to identify genuine religion, there must also exist false or counterfeit religion. This would contradict the notion that all religions are just different ways of approaching God.

The Creator's Standards for Worship

What is the proper way of worshiping God? The Bible teaches us that genuine worship is rooted in accurate knowledge. The great prophet Jesus Christ once told a Samaritan woman: "You worship what you do not know." (John 4:22) Could this, perhaps, be true of you too? Have you been taught that Almighty God has a personal name, Jehovah? (Psalm 83:18) Do you know what his purposes are concerning man and the earth? (Matthew 6:9, 10; Ephesians 1:9, 10; 3:11) Does your religion offer you a realistic hope of a better future? And if you consider yourself to be a Christian, can you explain your beliefs from the Scriptures, or are they merely a hand-me-down legacy you have taken little time to investigate?

If you find yourself lacking in accurate knowledge, you can obtain it through a study of God's Word, the Bible. Jehovah God expects his true worshipers to be familiar with what that Sacred Book teaches. More than that, he expects them to apply it in their lives. Our attitude must be like that of the psalmist who said: "Your word is a lamp to my foot, and a light to my roadway." (Psalm 119:105) To what extent has your religion helped you to know and understand the Bible?

Another important feature of true worship is faith in Jesus Christ, not only as a great prophet but as God's only-begotten Son. The Scriptures clearly declare that Jesus is "the Chief Agent of life." (Acts 3:15; 4:12) Many profess faith in Jesus, but how real is their faith? Genuine faith in Christ calls for obeying his instructions. God himself encouraged this when he declared: "This is my Son, the beloved; listen to him." (Mark 9:7) True worshipers thus endeavor to walk in Jesus' footsteps as closely as possible. (1 Peter 2:21) One way they do so is by engaging in the public preaching work that he began. (Matthew 4:17; 10:5-7) Does your religion encourage you to have a personal share in this work?

Love is also a requirement of genuine worship. Jehovah God is described as the very personification of love, and Jesus told his followers that they would be identified by the love they showed among themselves. (John 13:34, 35; 1 John 4:8) Considering the many millions of people today who claim to be Christians, should not the world be virtually saturated with love? In reality, though, our world has proved to be a most loveless place. Wars have snuffed out millions of lives in this century alone. Crime and violence continue to escalate. So ask yourself, 'If everyone belonged to my religion, would the world be a more loving place?'

Jehovah's Witnesses help millions to gain accurate knowledge by means of free home Bible studies

Finally, the Bible shows that true worshipers must keep separate from the world that does not know God. When God set the ancient nation of Israel apart as custodian of pure worship, he warned his people to avoid close association with the degraded nations surrounding them. (Deuteronomy 7:1-6) At John 17:16, Christ Jesus likewise said of his followers: "They are no part of the world, just as I am no part of the world." True worshipers of God have no part in politics, immorality, greedy commercialism, or any God-dishonoring philosophies. (John 18:36; 1 John 2:15-17) They obey the command recorded at Romans 12:2: "Quit being fashioned after this system of things." Is that what your religion encourages you to do?

Help Is Available

Yes, the way you worship really matters with God. As far as he is concerned, there is only one true religion. (Ephesians 4:4-6) Our brief discussion has touched some of the key points of Bible teaching. Why not endeavor to learn more?

Regardless of your religious upbringing, Jehovah's Witnesses can assist you in this regard. They are known globally for their intensive Bible educational work. They are committed to helping people of all races and religious backgrounds to gain a deeper understanding of the Bible. (Proverbs 2:1-6) They publish well-researched Bible literature.* In fact, they will even come into your home free of charge to teach you the Bible on a personal basis. Millions of people worldwide are currently benefiting from this Bible educational program. Why not do so yourself? Indeed, it is vital that you do because it really matters how you worship.

* One such publication is *Mankind's Search for God*, published in 1990 by the Watchtower Bible and Tract Society of New York, Inc. Many people have appreciated its intelligent and scholarly discussion of the world's major religions.

SING PRAISES TO JEHOVAH

"Let me sing to Jehovah, for he has become highly exalted."—EXODUS 15:1.

THIRTEEN times Psalm 150 gives the command to praise Jehovah or Jah. The last verse proclaims: "Every breathing thing—let it praise Jah. Praise Jah, you people!" As Jehovah's Witnesses, we know that Jehovah is deserving of our praise. He is the Universal Sovereign, the Most High, the King of eternity, our Creator, our Benefactor. He is matchless, unique, incomparable, peerless in many ways. He is omniscient, omnipotent, perfect in justice, and the personification of love. He above all others is good; he is loyal. (Luke 18:19; Revelation 15:3, 4) Is he deserving of our praise? He most certainly is!

1. What attributes and qualities of Jehovah give us reason to praise him?

2 Jehovah is deserving not only of our worship and praise but also of our gratitude and thanks for all he has done for us. He is the Giver of "every good gift and every perfect present." (James 1:17) He is the Fountain, the Source, of all life. (Psalm 36:9) All things we enjoy as members of the human race are from him, for he is our Grand Cre-

2. What reasons do we have for expressing gratitude to Jehovah?

After their deliverance at the Red Sea, Israel expressed their joy in song

ator. (Isaiah 42:5) He is also the Giver of all the spiritual blessings that come to us through his spirit, his organization, and his Word. We have forgiveness of sins on the basis of his providing his Son as our ransom. (John 3:16) We have the Kingdom hope of 'new heavens and a new earth in which righteousness will dwell.' (2 Peter 3:13) We have fine association with fellow Christians. (Romans 1:11, 12) We have the honor and blessings of being his Witnesses. (Isaiah 43:10-12) And we have the precious privilege of prayer. (Matthew 6:9-13) Truly, we have many reasons to give thanks to Jehovah!

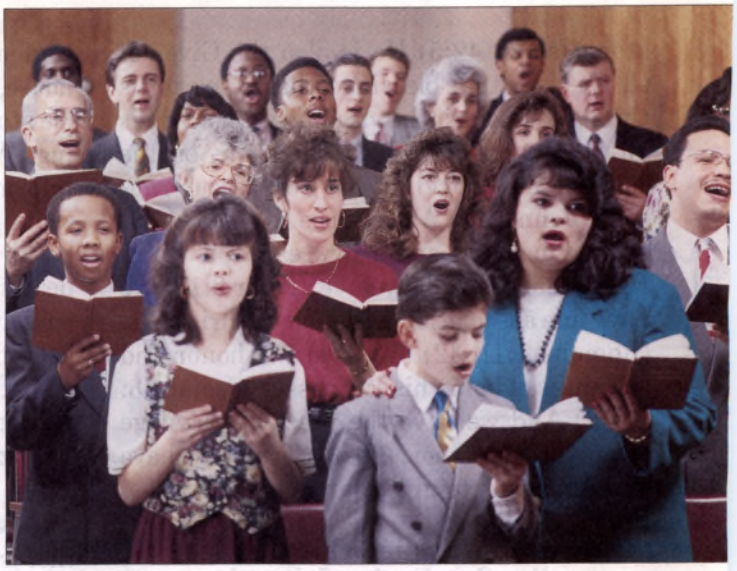
Ways in Which We Can Praise Jehovah

[3] How can we, as Jehovah's devoted servants, praise him and express our gratitude? We can do so by sharing in the Christian ministry—witnessing from house to house, making return visits, conducting Bible studies, and engaging in street witnessing. We can also praise him by witnessing informally whenever the opportunity presents itself. Then again, we can praise Jehovah by our upright conduct, even by the neat and modest way we dress and groom ourselves. Jehovah's Witnesses have often been praised for being exemplary in these respects. Moreover, we can praise Jehovah and thank him through prayer.—See 1 Chronicles 29:10-13.

3. In what various ways can we praise Jehovah and express our gratitude to him?

[4] In addition, one of the most beautiful ways we can praise our loving heavenly Father is by extolling him and his virtues with melodious Kingdom songs. Many musicians and composers agree that the most beautiful musical instrument is the human voice. The masters of classical music aspired to write operas because there is so much satisfaction in listening to the human voice lifted up in song.

[5] How Jehovah must enjoy listening to humans singing, especially when they are singing songs of praise and gratitude! Surely then, we should take seriously our singing of Kingdom songs at our various gatherings—congregation meetings, circuit assemblies, special assembly days, district conventions, and international conventions. Our songbook abounds with truly delightful melodies, the beauty of which has frequently been praised by

4. What is one of the most beautiful ways we can praise our loving heavenly Father?
5. For what reasons should we take our singing of Kingdom songs seriously?

Joyful song is a part of Christian worship today

outsiders. The more we enter into the spirit of singing Kingdom songs, the more we bring pleasure to others and benefit to ourselves.

Singing Praises to Jehovah in Bible Times

[6] God's Word tells us that Moses and the rest of the Israelites sang triumphantly on being delivered from Pharaoh's army at the Red Sea. Their song began with the words: "Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea. My strength and my might is Jah, since he serves for my salvation. This is my God, and I shall laud him." (Exodus 15:1, 2) We can well imagine the enthusiasm and joy of the Israelites as they sang those words after their miraculous deliverance!

[7] At 1 Chronicles 16:1, 4-36, we read that Jehovah was praised by singing and by the playing of musical instruments when David brought the Ark to Jerusalem. That was a truly joyous occasion. There was also a singing of praise to Jehovah accompanied by instrumental music at the time King Solomon dedicated the temple at Jerusalem. We read at 2 Chronicles 5:13, 14: "It came about that as soon as the trumpeters and the singers were as one in causing one sound to be heard in praising and thanking Jehovah, and as soon as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Jehovah, 'for he is good, for to time indefinite is his loving-kindness,' the house itself was filled with a cloud, the very house of Jehovah, and the priests were not able to stand to minister because of the cloud; for the glory of Jehovah filled the house of the true God." What does that show? That Jehovah was listening to this melodious praise and was also pleased with it, as was indicated by the supernatural cloud. Later, there was singing by two choirs at the time of the inauguration of Jerusalem's walls in the days of Nehemiah.—Nehemiah 12:27-42.

[8] In fact, singing was such an important part of worship at the temple that 4,000 Levites were set apart for musical service. (1 Chronicles 23:4, 5) These would accompany the singers. Music, especially singers, occupied an important place in worship, not necessarily to instill the weightier matters of the Law, but to provide the right spirit for worship. It helped the Israelites to worship Jehovah in a spirited way. Notice the preparation and attention to detail that

6. How did the Israelites express appreciation for their deliverance at the Red Sea?
7. What other notable instances do the Hebrew Scriptures record of the Israelites praising Jehovah in song?
8. What shows that singing was taken seriously by the Israelites?

were devoted to this feature: "The number of them together with their brothers trained in song to Jehovah, all experts, came to be two hundred and eighty-eight." (1 Chronicles 25:7) Notice how seriously they took the singing of praise to Jehovah. They were trained in song and were experts!

[9] Coming to the first century of our common era, what do we find? Jesus, on the night of his betrayal, with so many weighty matters on his mind, still felt the need to conclude his celebration of the Passover and the institution of the Memorial of his death by singing praises to Jehovah. (Matthew 26:30) Also, we read that at "about the middle of the night," Paul and Silas, after having been beaten and imprisoned, "were praying and praising God with song; yes, the prisoners were hearing them."—Acts 16:25.

Singing Praises —An Important Part of Our Worship

[10] Do you perhaps feel that the singing of Kingdom songs is not important enough for you to give it your heartfelt attention? If so, should you not reevaluate the matter, in view of the importance that Jehovah God and Jesus Christ place on the singing of praises? Why, God's Word is filled with commands to praise Jehovah and sing praises to him! For example, at Isaiah 42:10, we read: "Sing to Jehovah a new song, his praise from the extremity of the earth, you men that are going down to the sea and to that which fills it, you islands and you inhabiting them."—See also Psalm 96:1; 98:1.

[11] The apostle Paul knew that singing could lift our spirits, so he admonished us twice on the matter. We read at Ephesians 5:18, 19: "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah." And at Colossians 3:16, we read: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah."

[12] Note that in each instance Paul makes repeated references to singing, when he mentions 'psalms, praises to God, spiritual songs, singing with music in your hearts.' Also, he prefaces his remarks to the Colossians by saying that by this means we can be "teaching and admonishing one another." And that we certainly do, as can be seen by the very titles of our songs—"All Creation, Praise Jehovah!" (number 5), "Be Steadfast, Unmovable!" (number 10), "Be Joyful for the Kingdom Hope!" (number 16), "Fear Them Not!" (number 27), "Laud

9. What emphasis is given to singing in the Christian Greek Scriptures?
10. What commands does God's Word give as to praising him in song?
11. What admonition did the apostle Paul give as to singing?
12. What examples do we have of our songs helping us to teach and admonish one another?

Enjoy Those Songs!

It appears that some have had a little difficulty in learning a number of the songs. However, some congregations have had no major problem with singing most of these songs. Perhaps just a little more effort to learn what at first seems unfamiliar may be all that is needed. Once having become familiar with such songs, the congregation often appreciates them more than those that required no effort to learn. Then all in the congregation can sing them confidently. Yes, they can enjoy those songs!

Sing Kingdom Songs at Social Gatherings

Our singing of Kingdom songs need not be limited to the Kingdom Hall. Paul and Silas sang praises to Jehovah while in prison. (Acts 16:25) And the disciple James said: "Is there anyone in good spirits? Let him sing praises to God." (James 5:13, footnote) At social gatherings everyone is in good spirits. So why not sing Kingdom songs? This can be especially delightful if the singing is accompanied with the piano or the guitar. Otherwise, there are the piano tapes of our Kingdom songs; many Witness families have the album of these tapes. They not only serve well to accompany singing but are also ideal for beautiful background music.

Jehovah Our God!" (number 100), to give but a few examples.

13 In harmony with these commands, "the faithful and discreet slave" has arranged that our gatherings—congregation meetings, circuit assemblies, special assembly days, district conventions, and international conventions—open and close with the singing of Kingdom songs. (Matthew 24:45) In addition, songs are scheduled to be sung at other times during these gatherings. Since our meetings usually begin with the singing of a Kingdom song, should we not make it a point to arrive on time, early enough to share in that part of our worship? And since the meetings close with singing, should we not remain until the closing song and the prayer that immediately follows it?

14 The songs at our meetings are carefully chosen to harmonize with the program. For example, at the "Divine Teaching" District Conventions in 1993, song number 191, "Make the Truth Your Own," which encourages Christians to contend with Satan, the world, and the fallen flesh, immediately followed the three talks that dealt with these foes. Likewise, song number 164, "Children—Precious Gifts From God," which abounds in admonition to parents, followed right after a talk highlighting parents' obligations to train their children. Song number 70, "Be Like Jeremiah," preceded a series of talks based on Jeremiah's prophecies. And after a symposium on various aspects of our Kingdom ministry came song number 156, "I Want To," a very service-oriented song. The same care is exercised in choosing songs for the *Watchtower* Study, the Service Meeting, and the Theocratic Ministry School. It follows that when elders give public talks and indicate the song to be used to open the program, they should choose a song that fits the theme of their talk.

15 In announcing the song to be sung, the chairman may enhance appreciation for the song by giving its title or theme. We do not sing numbers but Scriptural themes. Also it would help the congregation to appreciate the song more if the scripture given under the title is noted. Then again, a few remarks might be in order, such as that all should enter into the spirit of the song.

Show Appreciation for Jehovah's Goodness by Singing

16 Since the lyrics of our Kingdom songs are full of meaning, we need to concentrate

13. How has "the faithful and discreet slave" shown the importance of singing as part of our worship?
14. What examples do we have of fitting songs being chosen for our programs?
15. How may the meeting chairman enhance appreciation for the song to be sung?
16. How can we enter into the spirit of our songs?

on the words as we sing them. We want to enter into the spirit of each song. Some, such as those dealing with love, a fruit of the spirit, are heartfelt. (Galatians 5:22) These we sing with intensity and warmth. Others are joyous, and we should try to sing them happily. Still others are vigorous marching songs, and these should be sung with enthusiasm and strong confidence. In our Theocratic Ministry School, we are counseled to express warmth and feeling as well as enthusiasm in our presentations. To display warmth, feeling, and enthusiasm when singing our songs is even more important.

[17] If we were to sing our Kingdom songs with our minds on other things, not fully appreciating the meaning of the words, would we not be somewhat like the unfaithful Israelites who were reproved because, while they praised God with their lips, their hearts were far removed from him? (Matthew 15:8) We do not want that censure to apply to our way of singing Kingdom songs, do we? By doing justice to the singing of our Kingdom songs, we will stimulate not only ourselves but also those around us, including the young ones. Yes, if all who sing at our Kingdom Halls took seriously the admonition these songs contain, this would be a powerful encouragement to be zealous in the ministry and avoid the snares of wrongdoing.

[18] Time and again, outsiders are impressed by our singing of Kingdom songs. *The Watchtower* once published this item: "That [our] singing can also serve to bring men to a knowledge of Jehovah God was shown by an experience of a woman who was baptized at the 1973 'Divine Victory' Assembly, Yankee Stadium, New York city. She had made her first visit to a local Kingdom Hall all by herself and stayed for both meetings. As the congregation sang . . . 'Keep Your Eyes on the Prize!,' she was so impressed by both the words and the way they were sung that she decided that this is where she wanted to be. Afterward she approached one of the Witnesses and asked for a Bible study, and [she] progressed right on to becoming a Christian witness of Jehovah."

[19] At most of our meetings, there are comparatively few opportunities for the audience to express their feelings and appreciation. But all of us can express the way we feel about Jehovah's goodness by heartily joining in the singing of Kingdom songs. Besides, when we meet together, are we not in good spirits? So we should feel like singing! (James 5:13) Really, to the extent that we appreciate Jehovah's goodness and his undeserved kindness, we will sing out whole-souled praises to him.

17. (a) What censure given the unfaithful Israelites would we not want to have apply to our singing? (b) What results when we take seriously the admonition contained in our songs?
18. What effect did the singing of Kingdom songs have on a certain woman?
19. What final encouragement is given as to singing our Kingdom songs wholeheartedly?

How Do You Answer?

- ☐ What are two basic reasons for praising Jehovah?
- ☐ In what various ways can we praise Jehovah?
- ☐ What is one of the most beautiful ways we can praise Jehovah?
- ☐ What Scriptural examples do we have of praising Jehovah in song?
- ☐ How can we do justice to our singing of Kingdom songs?

KINGDOM PROCLAIMERS ACTIVE IN ALL THE EARTH

"You will be witnesses of me . . . to the most distant part of the earth."—ACTS 1:8.

WHEN describing the work that Jehovah sent his Son to earth to do, Jesus said: "I must declare the good news of the kingdom of God." (Luke 4:43) Similarly, when telling of the work that his disciples would do on earth when he returned with kingly authority, Jesus said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matthew 24:14.

[2] Why is news about God's Kingdom so important? Why does the Kingdom require such extensive publicity? Because it is the Messianic Kingdom that will vindicate Jehovah's universal sovereignty. (1 Corinthians 15:24-28) By means of it, Jehovah will execute judgment against the present satanic system of things and fulfill his promise to bless all the families of the earth. (Genesis 22:17, 18; Daniel 2:44) By having a witness given concerning the Kingdom, Jehovah has located those whom he has thereafter anointed to be joint heirs with his Son. By means of Kingdom proclamation, a dividing work is also being accomplished today. (Matthew 25:31-33) Jehovah wants people of all nations to be put on notice regarding his purpose. He wants them to have the opportunity to choose life as subjects of his Kingdom. (John 3:16; Acts 13:47) Are you having a full share in proclaiming this Kingdom?

1. What message did Jesus say his followers would proclaim in our day?
2. (a) Why is it so important that the Kingdom message be given wide publicity? (b) What question should all of us ask ourselves?

In Anticipation of the End of the Gentile Times

[3] Back in 1880, Charles Taze Russell, the first editor of the *Watch Tower* magazine, made a trip through the northeastern United States to encourage the formation of groups for Bible study. Appropriately, the subject on which he spoke was "Things Pertaining to the Kingdom of God." As reflected in early issues of the *Watch Tower,* the Bible Students (as Jehovah's Witnesses were then known) realized that if they were going to prove worthy of having a share in God's Kingdom, they must make the Kingdom their first interest, gladly using their lives, their abilities, and their resources in its service. Everything else in life had to take second place. (Matthew 13:44-46) Their responsibility included proclaiming to others the good news about God's Kingdom. (Isaiah 61: 1, 2) To what extent did they do that before the end of the Gentile Times in 1914?

[4] From the 1870's down to 1914, the Bible Students were relatively few in number. By

3. (a) Fittingly, what was the subject that C. T. Russell featured on an early trip to organize groups for Bible study? (b) What did those early Bible Students realize as to the place that God's Kingdom should have in their lives?
4. To what extent did the small band of Bible Students distribute Bible literature before 1914?

1914, only some 5,100 were actively sharing in giving a public witness. But what an extraordinary witness it was! In 1881, just two years after the *Watch Tower* was first published, they undertook distribution of the 162-page publication *Food for Thinking Christians.* Within a few months, they put out 1,200,000 copies. In a few years, tens of millions of tracts were being distributed annually in many languages.

5 Also starting in 1881, some offered their services as colporteur evangelizers. These were the forerunners of today's pioneers (full-time evangelizers). Some of the colporteurs, traveling on foot or by bicycle, personally witnessed in nearly every part of the country where they lived. Others reached out to foreign fields and were the first to take the good news to such places as Finland, Barbados, and Burma (which is now Myanmar). They manifested a missionary zeal like that of Jesus Christ and his apostles.—Luke 4:43; Romans 15:23-25.

6 Brother Russell himself traveled extensively to spread the truth. He went to Canada repeatedly; spoke in Panama, Jamaica, and Cuba; made a dozen trips to Europe; and circled the globe on an evangelizing tour. He also sent out other men to initiate and take the lead in the preaching of the good news in foreign fields. Adolf Weber was sent to Europe in the mid-1890's, and his ministry reached out from Switzerland into France, Italy, Germany, and Belgium. E. J. Coward was dispatched to the Caribbean area. Robert Hollister was assigned to the Orient in 1912. There, special tracts were prepared in ten languages, and millions of copies of these were circulated throughout India, China, Japan, and Korea by native distributors. If you had lived then, would your heart have moved you to make an earnest effort to reach others in your community and beyond with the good news?

7 As the Gentile Times neared their end, newspapers were used to publish Bible sermons delivered by Brother Russell. Their primary emphasis was not on the year 1914 but, rather, on the purpose of God and the surety of its fulfillment. As many as 2,000 newspapers at a time, reaching 15,000,000 readers, regularly featured these sermons. Then, as the year 1914 dawned, the Society began its public showing of the "Photo-Drama of Creation." In four 2-hour presentations, it presented Bible truths from creation all the way into the Millennium. Within just a year, audiences totaling over nine million in North America, Europe, Australia, and New Zealand had seen it.

8 According to available records, by the latter part of 1914, this zealous band of evangelizers had spread their proclamation of God's Kingdom into 68 lands.* But that was only a beginning!

Zealously Proclaiming the Established Kingdom

9 When the Bible Students assembled at Cedar Point, Ohio, in 1919, J. F. Rutherford, who was then the president of the Watch Tower Society, declared: "Our vocation was and is to announce the incoming glorious

5. Who were the colporteurs, and what sort of spirit did they manifest?
6. (a) How extensive were Brother Russell's travels to spread Bible truth? (b) What else was done to further the preaching of the good news in foreign fields before the end of the Gentile Times?

* Counted according to the way the earth was divided up in the early 1990's.

7. (a) How were newspapers used to intensify the witness? (b) What was the "Photo-Drama of Creation," and how many people saw it in just one year?
8. By 1914, how many lands had the Bible Students reached with the good news?
9. At the Cedar Point conventions, how was the work of Kingdom witnessing given special impetus?

JEHOVAH'S WITNESSES
Proclaimers of God's Kingdom

At hundreds of conventions around the world during 1993-94, announcement was made of the release of a new book entitled *Jehovah's Witnesses—Proclaimers of God's Kingdom*. This is a most informative, comprehensive history of Jehovah's Witnesses. It is a 752-page book, beautifully illustrated, with over a thousand pictures gathered from 96 different lands. By the end of 1993, it had already been published in 25 languages and is being translated into more.

What makes such a book timely? In recent years millions of people worldwide have become Jehovah's Witnesses. All of them should be well-informed about the history of the organization with which they are associated. Furthermore, their preaching and way of worship have penetrated national and racial groups worldwide and have been embraced by people young and old, at every economic and educational level. As a result, many who observe what is taking place have questions about the Witnesses—not only about their beliefs but also about their origin, their history, their organization, their objectives. Others have written about them, though not always impartially. However, no one knows the modern-day history of Jehovah's Witnesses better than do the Witnesses themselves. The editors of this book have endeavored to present that history in an objective and candid manner. In so doing, they have also documented the fulfillment to date of the very significant aspect of the sign of Christ's presence that is recorded at Matthew 24:14, and they have done it with details that could be provided only by those deeply involved in the work there foretold.

The book is divided into seven main sections:

Section 1: This portion explores the historical roots of Jehovah's Witnesses. It includes a concise, informative overview of their modern-day history from 1870 through 1992.

Section 2: Here is a revealing review of the progressive development of beliefs that distinguish Jehovah's Witnesses from other religious groups.

Section 3: This part of the book examines the development of their organization structure. It relates interesting facts about their congregation meetings and conventions, as well as the way they build Kingdom Halls, larger Assembly Halls, and facilities for publishing Bible literature. It conveys the zeal with which Jehovah's Witnesses proclaim God's Kingdom and the love that is manifest as they care for one another in times of crisis.

Section 4: Here you will find fascinating details about how the proclamation of God's Kingdom has reached out to major countries and remote islands around the globe. Just imagine—preaching in 43 lands in the year 1914, but in 229 lands by 1992! The experiences of those who have shared in this global expansion are indeed heartwarming.

Section 5: Accomplishing all this work of Kingdom proclamation has required the development of international facilities for publishing Bibles as well as Bible literature in more than two hundred languages. Here you will learn about that aspect of their work.

Section 6: The Witnesses have also faced trials—some because of human imperfection, others because of false brothers, and even more because of outright persecution. God's Word warned that this would be so. (Luke 17:1; 2 Timothy 3:12; 1 Peter 4:12; 2 Peter 2:1, 2) This section of the book vividly relates what has actually occurred and how the faith of Jehovah's Witnesses has enabled them to come off victorious.

Section 7: In conclusion, the book considers why Jehovah's Witnesses are firmly convinced that the organization of which they are a part is truly being led by God. It also discusses why they feel the necessity, organizationally and individually, to keep on the watch.

In addition to the above, this attractively designed volume includes a beautiful and very informative 50-page section of pictures in color, showing the world headquarters as well as branch facilities being used by Jehovah's Witnesses worldwide.

If you have not already done so, you will surely be benefited by obtaining and reading a copy of this fascinating publication.

Comments From Some Who Have Read It

What are the reactions of those who have already read this book? Here are a few:

"I have just completed the reading of the fascinating, living documentary *Jehovah's Witnesses—Proclaimers of God's Kingdom*. Only an organization loyally and humbly committed to the truth could write so frankly, courageously, and sensitively."

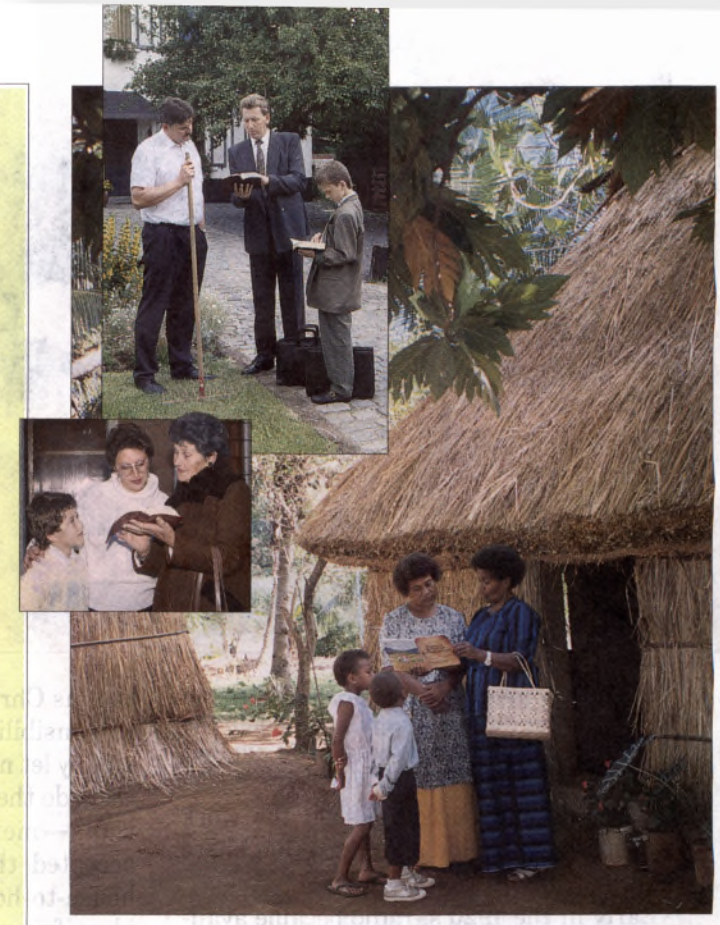
"It reads like the book of Acts, with its honesty and candor."

"What an intriguing new publication! . . . It is a historical masterpiece."

After reading about half of the book, one man wrote: "I was awestruck, dumbfounded, and almost in tears. . . . In all my years, no other publication has packed this emotional punch."

"My heart sings every time I think how this book will strengthen the faith of the young ones as well as the new ones coming into the organization today."

"I have always appreciated the truth, but reading this book has opened my eyes and helped me to realize more than ever that Jehovah's holy spirit is behind it all."



kingdom of Messiah." At the second Cedar Point convention, in 1922, Brother Rutherford highlighted the fact that at the end of the Gentile Times, in 1914, 'the King of glory had taken unto himself his great power and had begun to reign.' Next, he put the issue squarely to his audience, saying: "Do you believe that the King of glory has begun his reign? Then back to the field, O ye sons of the most high God! . . . Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents."

[10] Over 70 years have passed since those Cedar Point conventions—nearly 80 years since Jehovah began to express his sovereignty through the Messianic rule of his Son. To what extent have Jehovah's

10, 11. How were radio, sound cars, and placards all used effectively to reach people with Kingdom truth?

Many people were reached with the Kingdom message even when the Witnesses were few in number

Witnesses actually accomplished the work set out for them in God's Word? What share are you personally having in it?

11 Early in the 1920's, radio became available as an instrument that could be used to give wide publicity to the Kingdom message. During the 1930's, convention discourses featuring the Kingdom as the hope of the world were carried by radio networks or chain broadcasts and telephone lines that circled the globe. Cars equipped with loudspeakers were also used to play recorded Bible discourses in public places. Then, in 1936, in Glasgow, Scotland, our brothers began to wear placards as they paraded through business districts to advertise public talks. All of these were effective means of giving a witness to many people at that time when our numbers were few.

12 Of course, the Scriptures make clear that as Christians, we individually have the responsibility to give a witness. We cannot simply let newspaper articles or radio broadcasts do the work. Thousands of loyal Christians—men, women, and youths—have accepted that responsibility. As a result, house-to-house preaching has become an identifying mark of Jehovah's Witnesses. —Acts 5:42; 20:20.

12. As the Scriptures show, what is one of the most effective ways for us individually to give a witness?

Reaching Out to All the Inhabited Earth

13 Knowing that the Kingdom message is to be preached in all the inhabited earth, some of Jehovah's Witnesses have seriously considered what they could personally do to reach out to areas beyond their own community.

14 Many people have learned the truth after moving away from the place of their birth. Though they may have moved for material advantage, they have found some-

13, 14. (a) Why do some Witnesses move to other towns, even to other countries, to carry on their ministry? (b) How has loving concern for people in the land of one's birth helped to spread the good news?

thing more precious, and some have felt impelled to return to the land or the community of their birth to share the truth. Thus, early in this century the preaching of the good news expanded into Scandinavia, Greece, Italy, countries of Eastern Europe, and many other areas. Even now, in the 1990's, the Kingdom message is spreading in the same manner.

[15] Applying the counsel of God's Word to their lives, some have been able to make themselves available for service in places where they had not lived before. W. R. Brown (often called "Bible Brown") was one of these. In 1923, to further the evangelizing work, he moved from Trinidad to West Africa. During the 1930's, Frank and Gray Smith, Robert Nisbet, and David Norman were among those who carried the Kingdom message up the east coast of Africa. Others helped to cultivate the South American field. In the early 1920's, George Young, a Canadian, shared in the work in Argentina, Brazil, Bolivia, Chile, and Peru. Juan Muñiz, who had served in Spain, followed through in Argentina, Chile, Paraguay, and Uruguay. All of these manifested a spirit like that expressed at Isaiah 6:8: "Here I am! Send me."

[16] The preaching of the good news was reaching into even remote areas. Boats manned by Witnesses were visiting all the outports of Newfoundland, the Norwegian coast into the Arctic, the islands of the Pacific, and the ports of Southeast Asia.

[17] Amazingly, by the year 1935, Jehovah's Witnesses were busy preaching in 115 lands, and they had reached another 34 lands either on witnessing expeditions or by literature sent through the mail. Yet, the work was not finished. That year Jehovah opened their eyes to his purpose to gather "a great crowd" who would survive right into his new world. (Revelation 7:9, 10, 14) There was still much witnessing to be done!

[18] Even while World War II engulfed the earth and there were bans on the literature or activity of Jehovah's Witnesses in scores of lands, the Watchtower Bible School of Gilead opened its doors to train prospective missionaries to accomplish a yet greater work of international Kingdom proclamation. To date, graduates of Gilead have served in upwards of 200 lands. They have done more than place literature and then move on. They have conducted Bible studies, organized congregations, and trained people to shoulder theocratic responsibility. More recently, elders and ministerial servants who have graduated from the Ministerial Training School have also helped to fill vital needs in connection with this work on six continents. A solid foundation has been laid for continued growth.—Compare 2 Timothy 2:2.

[19] Could others help to care for some of the unworked territories? In 1957, at conventions worldwide, individuals and families —mature Witnesses of Jehovah—were encouraged to consider moving to areas of greater need to take up residence and carry on their ministry there. The invitation was much like the one presented by God to the apostle Paul, who saw in vision a man

15. During the 1920's and 1930's, what was accomplished by some whose attitude was like that expressed at Isaiah 6:8?
16. Where besides the principal centers of population was witnessing being done in prewar years?
17. (a) By 1935, how many lands had been reached by the Witnesses? (b) Why was the work not finished at that point?
18. In the work of Kingdom proclamation, what roles have been filled by Gilead School and by the Ministerial Training School?
19. To what extent have Jehovah's servants responded to the invitation to serve in areas of greater need?

entreating him: "Step over into Macedonia and help us." (Acts 16:9, 10) Some made the move during the 1950's, others later. As many as a thousand Witnesses moved to Ireland and Colombia; hundreds moved to many other places. Tens of thousands moved to areas of greater need within their own country.—Psalm 110:3.

[20] With Jehovah's blessing on his people, the work of Kingdom proclamation continues to move ahead at an extraordinary pace. Since 1935 the number of publishers has increased almost eightyfold, and the rate of increase in the pioneer ranks has been 60 percent greater than the rate of increase in the number of publishers. The home Bible study arrangement was initiated during the 1930's. There are now an average of more than four and a half million conducted each month. Since 1935 upwards of 15 billion hours have been devoted to the work of Kingdom proclamation. Regular preaching of the good news is now being done in 231 lands. As territories in Eastern Europe and Africa have opened up for freer preaching of the good news, international conventions have been used effectively to display the Kingdom message prominently before the public. As Jehovah long ago promised, at Isaiah 60:22, he is surely 'speeding up the work in its own time.' What a grand privilege it is for us to share in it!

20. (a) Since 1935, what has been accomplished in fulfillment of Jesus' prophecy at Matthew 24:14? (b) During the past few years, how has there been a speeding up of the work?

In Review

- ☐ Why is preaching the Kingdom message so important?
- ☐ To what extent was the good news preached down till 1914?
- ☐ How intense a witness has been given since the Kingdom's establishment?
- ☐ What might make our own share in the ministry more productive?

Reaching Everyone Possible With the Good News

[21] The Lord has not yet said that the work is finished. Many thousands are still taking up true worship. Therefore the question arises, Are we doing everything possible to make good use of the time that Jehovah's patience has allowed for this work?—2 Peter 3:15.

[22] Not everyone can move to seldom-worked territory. But are you making full use of the opportunities that are open to you? Do you witness to fellow workers? to teachers and schoolmates? Have you adjusted to changing situations in your territory? If, as a result of changing work patterns, very few people are home during the day, have you altered your schedule in order to call on them in the evening? If buildings are being made inaccessible to uninvited visitors, are you doing telephone witnessing or witnessing by mail? Are you following through on interest shown and offering to conduct home Bible studies? Are you thoroughly accomplishing your ministry? —Compare Acts 20:21; 2 Timothy 4:5.

[23] May all of us carry out our ministry in a manner that clearly shows Jehovah that we truly appreciate the grand privilege of being his Witnesses in these momentous times. May it be our privilege to be eyewitnesses as Jehovah executes judgment on the corrupt old system and ushers in the glorious Millennial Rule of Jesus Christ!

21, 22. What can we personally do to be more effective Witnesses wherever we serve?
23. As Jehovah observes what we are doing in his service, what should be evident in our case?

WHY JEHOVAH'S WITNESSES KEEP ON THE WATCH

"Keep on the watch . . . because you do not know on what day your Lord is coming."—MATTHEW 24:42.

TO EVERY servant of God—whether young or up in years, whether newly dedicated or with a long record of service—the Bible's admonition applies: "Keep on the watch"! (Matthew 24:42) Why is this important?

[2] Toward the end of his ministry on earth, Jesus foretold the sign of his invisible presence in Kingdom power. (Matthew, chapters 24 and 25) He clearly described that time of his royal presence—and events in fulfillment of prophecy show that he was enthroned as King in the heavens in 1914. He also pointed to a circumstance that would then test the genuineness of our faith. This was with reference to the time when he would go into action as Executioner to destroy the present wicked system during the great tribulation that Jesus said: "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father." It was with that in mind that he said: "Keep on the watch, therefore, because you do not know on what day your Lord is coming."—Matthew 24:36, 42.

[3] Our not knowing the day and the hour when the great tribulation will begin requires that if we *claim* to be Christians, we should *live* as true Christians every day. Will the way you are using your life result in the Lord's approval when the great tribulation arrives? Or if death comes first, will he remember you as one who loyally served Jehovah down to the end of your present life?—Matthew 24:13; Revelation 2:10.

1. To whom does the admonition to "keep on the watch" apply?
2, 3. (a) What sign did Jesus clearly describe, and what has the fulfillment of prophecy shown? (b) What circumstance referred to at Matthew 24:42 tests the genuineness of our faith, and how?

Early Disciples Endeavored to Be Watchful

[4] Jesus Christ himself set the finest example of spiritual watchfulness. He prayed frequently and fervently to his Father. (Luke 6:12; 22:42-44) When confronted with trials, he relied heavily on the direction contained in the Scriptures. (Matthew 4:3-10; 26:52-54) He did not allow himself to be distracted from the work that Jehovah had assigned him. (Luke 4:40-44; John 6:15) Would those who viewed themselves as Jesus' followers be just as watchful?

[5] At times, even Jesus' apostles faltered. As a result of overeagerness and wrong ideas, they had to face up to disappointments. (Luke 19:11; Acts 1:6) Before they learned to rely fully on Jehovah, sudden trials threw them off balance. Thus, when Jesus was arrested, his apostles fled. Later that night, Peter, out of fear, repeatedly

4. What can we learn from Jesus' example of spiritual watchfulness?
5. (a) Why did Jesus' apostles have problems maintaining spiritual balance? (b) What help did Jesus give his apostles after his resurrection?

denied even knowing Christ. The apostles had not yet taken to heart Jesus' counsel: "Keep on the watch and pray continually." (Matthew 26:41, 55, 56, 69-75) After his resurrection Jesus used the Scriptures to strengthen their faith. (Luke 24:44-48) And when it appeared that some of them might put the ministry that had been entrusted to them in second place, Jesus strengthened their motivation to concentrate on the more important work.—John 21:15-17.

6 Earlier, Jesus had cautioned his disciples that they were to be no part of the world. (John 15:19) He had also counseled them not to lord it over one another but to serve together as brothers. (Matthew 20:25-27; 23:8-12) Did they heed his counsel? Did they keep to the fore the work he had given them?

7 As long as the apostles were on the scene, they safeguarded the congregation. History testifies that the early Christians were not involved in the political affairs of the Roman Empire and that they had no exalted clergy class. On the other hand, they were ardent proclaimers of God's Kingdom. By the end of the first century, they had witnessed throughout the Roman Empire, making disciples in Asia, Europe, and North Africa.—Colossians 1:23.

8 However, those accomplishments in preaching did not mean that there was no longer any need to keep on the watch spiritually. Jesus' foretold coming was still a long way off. And as the congregation entered the second century C.E., situations arose that endangered the spirituality of Christians. How so?

Those Who Ceased to Be Watchful

9 Some who came into the congregation began to express their beliefs in terms of Greek philosophy, in order to make what they preached more acceptable to people of the world. Gradually, pagan doctrines, such as the Trinity and the inherent immortality of the soul, became part of a tainted form of Christianity. This led to abandoning the millennial hope. Why? Those who adopted belief in the immortality of the soul concluded that the blessings of Christ's reign would all be attained in the spirit realm by a soul that would survive the human body. So they saw no need to watch for Christ's presence in Kingdom power.—Compare Galatians 5:7-9; Colossians 2:8; 1 Thessalonians 5:21.

10 This situation was accentuated by other developments. Some who claimed to be Christian overseers began to use their congregations as a means to achieve prominence for self. They subtly ascribed to their own opinions and teachings a value equal to the Scriptures or even superior to these. When the opportunity presented itself, this apostate church even made itself available to

6. Against what two snares had Jesus earlier warned his disciples?

7, 8. (a) How does the record made by first-century Christians show that they took to heart Jesus' admonition? (b) Why was continued spiritual watchfulness important?

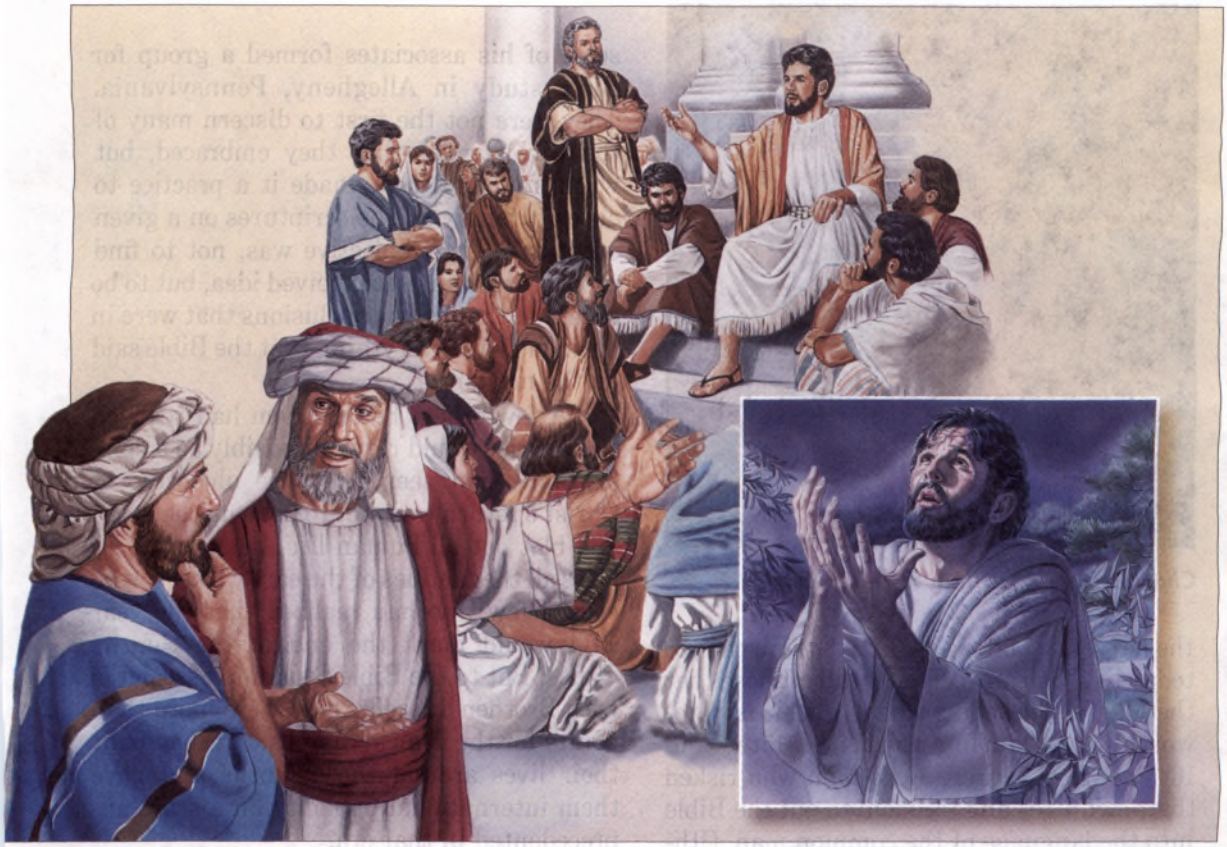
9, 10. (a) Following the death of the apostles, what developments showed that many professed Christians were not keeping on the watch? (b) What scriptures cited in this paragraph could have helped professed Christians to remain spiritually strong?

In Our Next Issue

Why Read the Bible?

Parents, Your Children Need Specialized Attention

Can You Exercise Patience?



Jesus kept busy in the work assigned by his Father. He also prayed fervently

serve the interests of the political state. —Acts 20:30; 2 Peter 2:1, 3.

Results of Increased Watchfulness

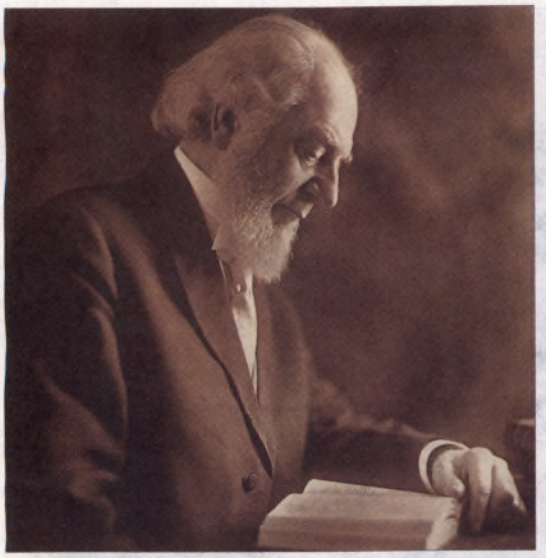
11 After centuries of abuses on the part of the Roman Catholic Church, some Reformers spoke out in the 16th century. But this did not mark a return to true worship. Why not?

12 Although various Protestant groups broke free from the power of Rome, they carried with them many of the basic teachings and practices of the apostasy—the clergy-laity concept, also belief in the Trinity, the immortality of the soul, and eternal torment after death. And, like the Roman Catholic Church, they continued to be part of the world, being closely allied with the political elements. So they tended to push off any expectations of Christ's coming as King.

13 Yet, Jesus had foretold that following the death of the apostles, the genuine heirs of the Kingdom (whom he likened to wheat) would continue to grow alongside the imitation Christians (or, weeds) until the time of

11, 12. Why did the Protestant Reformation not mark a return to true worship?

13. (a) What shows that some men truly treasured God's Word? (b) During the 19th century, what event came to be of special interest to some professed Christians? (c) Why did many experience disappointment?



Charles Taze Russell in his later years

the harvest. (Matthew 13:29, 30) We cannot today list with any certainty all of those that the Master viewed as wheat. But it is noteworthy that during the 14th, 15th, and 16th centuries, there were men who risked their own lives and freedom to put the Bible into the language of the common man. Others not only accepted the Bible as God's Word but also rejected the Trinity as unscriptural. Some rejected belief in the immortality of the soul and torment in hellfire as being completely out of harmony with God's Word. Also, during the 19th century, as a result of increased study of the Bible, groups in the United States, Germany, England, and Russia began to express the conviction that the time for Christ's return was imminent. But most of their expectations led to disappointment. Why? To a considerable extent, it was because they relied too much on men and not enough on the Scriptures.

How These Proved Watchful

[14] Then, in 1870, Charles Taze Russell and some of his associates formed a group for Bible study in Allegheny, Pennsylvania. They were not the first to discern many of the Bible truths that they embraced, but when studying, they made it a practice to check carefully all the scriptures on a given question.* Their objective was, not to find proof texts for a preconceived idea, but to be sure that they drew conclusions that were in harmony with everything that the Bible said on the matter.

[15] A few others before them had realized that Christ would return invisibly as a spirit. Some had seen that the objective of Christ's return was, not to burn up the earth and blot out all human life, but, rather, to bless all the families of the earth. There were even a few who had realized that the year 1914 would mark the end of the Gentile Times. But to the Bible Students associated with Brother Russell, these were more than points for theological discussion. They built their lives around these truths and gave them international publicity on a scale unprecedented in that era.

[16] Still, they needed to keep on the watch. Why? As an example, although they knew that 1914 was marked by Bible prophecy, they did not know for sure just what would happen in that year. This presented them with a test. In *The Watch Tower* of November 1, 1914, Brother Russell wrote: "Let us remember that we are in a testing season. . . . If there is any reason that would lead any to let go of the Lord and His Truth and to cease sacrificing for the Lord's Cause, then it is not merely the love of God in the

14. *Describe* the approach to Bible study employed by C. T. Russell and his associates.

* *Faith on the March,* by A. H. Macmillan, Prentice-Hall, Inc., 1957, pages 19-22.

15. (a) What had others besides Brother Russell come to realize? (b) What marked the Bible Students as different from these?

16. In the year 1914, why did Brother Russell write: "We are in a testing season"?

heart which has prompted interest in the Lord, but something else; probably a hoping that the time was short; the consecration was only for a certain time."

17 Some abandoned Jehovah's service back then. But A. H. Macmillan was one who did not. Years later, he candidly acknowledged: "Sometimes our expectations for a certain date were more than what the Scriptures warranted." What helped him to maintain spiritual balance? He realized, as he said, that "when those expectations went unfulfilled, that did not change God's purposes." He added: "I learned that we should admit our mistakes and continue searching God's Word for more enlightenment."* Humbly, those early Bible Students let God's Word readjust their outlook.—2 Timothy 3:16, 17.

18 During the years that followed, their need to keep on the watch did not lessen. They knew, of course, that Christians were to be no part of the world. (John 17:14; James 4:4) In harmony with that, they did not join with Christendom in endorsing the League of Nations as a political expression of God's Kingdom. But it was not until 1939 that they saw clearly the issue of Christian neutrality.—See *The Watchtower,* November 1, 1939.

19 They never had a clergy class, although some elective elders felt that preaching in the congregation was all that should be expected of them. However, with a keen desire to conform to the Scriptures, the organization reviewed the role of the elders in the light of the Scriptures, doing so again and again through the columns of *The Watchtower.* Organizational changes were made in harmony with what the Scriptures indicated.

* See *The Watchtower,* August 15, 1966, pages 504-10.

17. How did A. H. Macmillan, and others like him, maintain spiritual balance?
18. How did Christian watchfulness yield progressive benefits in the matter of being no part of the world?
19. What benefits in congregation oversight have resulted because the organization kept on the watch?

Upwards of 4,700,000 Kingdom proclaimers are active in all the earth

20 The entire organization was being geared up to accomplish fully the work that God's Word had outlined for our day. (Isaiah 61:1, 2) To what extent was the good news to be proclaimed in our day? Jesus said: "In all the nations the good news has to be preached first." (Mark 13:10) From a human standpoint, that task has often appeared impossible.

21 Yet, with confidence in Christ as Head of the congregation, the faithful and discreet slave class has moved ahead. (Matthew 24:45) Faithfully and firmly they have

20-22. How has the entire organization been progressively geared up to accomplish the foretold work of global Kingdom proclamation?

pointed out to Jehovah's people the work to be done. From 1919 onward, increased emphasis was given to the field ministry. For many, it was not easy to go from house to house and talk to strangers. (Acts 20:20) But study articles such as "Blessed Are the Fearless" (in 1919) and "Be of Good Courage" (in 1921) helped some to get started in the work, with trust in Jehovah.

22 The appeal, in 1922, to "advertise, advertise, advertise, the King and his kingdom" provided needed stimulus to give this work deserved prominence. From 1927 on, elders who did not accept that Scriptural responsibility were removed. At about that time, the Society's traveling representatives, the pilgrims, were assigned to be regional *service* directors, giving personal instruction to publishers in the field service. Not everyone could pioneer, but on weekends many were devoting full days to the service, starting early in the morning, stopping just briefly to eat a sandwich, and then continuing in the service till late in the afternoon. Those were significant times of theocratic development, and we benefit greatly by reviewing the way in which Jehovah was leading his people. He continues to do so. With his blessing, the work of preaching the good news of the established Kingdom will be brought to a successful conclusion.

In Review

- ☐ As shown at Matthew 24:42, why do we need to keep on the watch?
- ☐ How did Jesus and his first-century followers maintain spiritual watchfulness?
- ☐ Since 1870, what developments have there been because Jehovah's servants have kept on the watch?
- ☐ What will give evidence that we individually are keeping on the watch?

Are You Keeping on the Watch?

23 Responding to Jehovah's direction, his organization continues to alert us to practices and attitudes that would identify us as part of the world, hence in danger of passing away with it. (1 John 2:17) In turn, we individually need to be on the watch by responding to Jehovah's direction. Jehovah also gives us instruction about living and working together. His organization has helped us to grow in appreciation for what Christian love really means. (1 Peter 4:7, 8) Our keeping on the watch requires that we earnestly endeavor to apply this counsel, despite human imperfections.

24 Consistently, the faithful and discreet slave has reminded us: "Trust in Jehovah with all your heart and do not lean upon your own understanding." (Proverbs 3:5) "Pray incessantly." (1 Thessalonians 5:17) We have been counseled to learn to base our decisions on God's Word, to let this word be 'a lamp to our foot and a light to our roadway.' (Psalm 119:105) Lovingly, we have been encouraged to keep to the fore in our lives the preaching of the good news of God's Kingdom, the work that Jesus foretold for our day.—Matthew 24:14.

25 Yes, the faithful and discreet slave is certainly on the watch. Individually we also need to keep on the watch. As a result of doing so, may we be found among those who stand approved before the Son of man when he comes to execute judgment.—Matthew 24:30; Luke 21:34-36.

23. As to Christian love and separateness from the world, how can we individually demonstrate that we are keeping on the watch?
24, 25. In what vital respects should we keep on the watch, with what prospect in view?

SUSTAINED BY THE GOD WHO CANNOT LIE

AS TOLD BY MARY WILLIS

The effects of the world depression had reached the outback of Western Australia by 1932. That year, when I was only 19, Ellen Davies and I received a preaching assignment that covered about 40,000 square miles. Our starting point was to be the small town of Wiluna, some 600 miles northeast of our home in Perth, the capital of Western Australia.

ON OUR way there, Ellen and I found ourselves sharing the caboose of a train with a friendly railway guard. As the train stopped at each siding along the track, the guard kindly told us how long our stay would be. This gave us opportunity to get off and witness to people living in those isolated railway settlements. We eventually arrived at the mining town of Wiluna in the middle of a dust storm.

However, the railway siding at Wiluna was nearly two miles from town. Neither of us was very robust, and we had three heavy cartons of literature as well as two suitcases. What would we do? We suspended a carton on a stick, and each took hold of one end of the stick. In this way we carried the cartons, one by one. It took seven trips to get the three cartons and our suitcases the two miles into town. We made frequent rest stops because our hands got very sore.

Mary in 1933

Despite the dust, sore hands, and weary legs, we enjoyed the challenge and adventure. We both felt that Jehovah was with us, that he was sustaining us to cope with this rugged introduction to preaching in remote places. We soon saw his blessing on our work, too, for our efforts on that journey resulted in young Bob Horn embracing Bible truth. We rejoice that Bob could spend some years in Bethel service and that he continued to serve Jehovah faithfully for almost 50 years until his death in 1982.

From Wiluna we worked settlements on our journey of more than 450 miles to Geraldton on the coast. From there we made our way back to Perth. Some nights we slept in

bare railroad waiting rooms and once even in a haystack at the side of the railroad track.

We brought along a pillowcase packed with homemade wheatmeal biscuits. These were our main diet for the first half of our journey. At times we earned our meals by washing dishes and scrubbing floors in boardinghouses and messrooms. At other times we would work in the hot sun picking peas or beans. Contributions from interested ones who accepted Bible literature helped with our expenses.

What strengthened me to maintain faith in Jehovah and happily cope with many difficult situations in those days was the example and early training received from my mother.

A Christian Heritage

My mother had strong faith in a Creator, and for as far back as I can remember, she would speak to us children about him. Her faith was sorely tested, however, by the death of our seven-year-old brother in a tragic accident at school. But rather than become bitter toward God, mother took up an earnest study of the Bible. She wanted to learn, if possible, the reason for such tragedies. Her search for Bible truth was rewarded, and she symbolized her dedication to the true God, Jehovah, by water baptism in the early 1920's.

From then on, her discussions with us often stressed how sure the promises of God are. She would urge us always to keep in mind that no matter what may happen, 'God cannot lie.' (Titus 1:2) As a result, my sister and I and two of our brothers, along with our families and grandchildren, are today praisers of Jehovah God. Two of my nephews, Alan and Paul Mason, serve as traveling overseers.

Early Desire to Evangelize

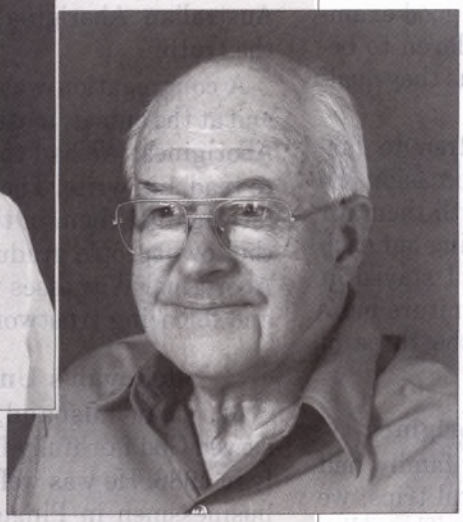
I was a poor student and left school in 1926, when I was 13. Yet, I had developed a strong desire to share what I had learned about the Bible with others. Father thought I was not educated enough to help anyone, but Mother said: "Even if she only tells people of the approaching war of Armageddon and that the meek will inherit the earth, that will advertise God's Kingdom." So I began sharing in the door-to-door preaching work in my early teens, though I was not baptized until 1930. Soon afterward, I began the full-time evangelizing work in the area around Perth.

The following year, 1931, we began using our new name Jehovah's Witnesses. However, many householders objected to our use of this sacred name of God and responded harshly. Yet I continued in the ministry despite the unpleasant encounters. I was confident that God does not lie when he promises that his servants can 'depend on the strength that he supplies.'—1 Peter 4:11; Philippians 4:13.

Identifying the "Great Crowd"

In 1935, I received an assignment to the other side of the vast Australian continent. Thus, for years thereafter I served as a pioneer minister around the New England district of the state of New South Wales, some 2,500 miles from my former home in Perth.

Up until then I had partaken of the emblems of unleavened bread and red wine at the annual Memorial of Jesus' death. Though this was considered the right thing to do, especially for zealous full-time ministers, I never was convinced that I had a heavenly hope. Then, in 1935, it was made clear to us that there was being gathered a great crowd with the hope of living forever on earth. Many of us rejoiced to understand



Mary and Arthur in later years

that we were part of that great crowd, and we ceased partaking of the emblems. (John 10:16; Revelation 7:9) Bible truth was shining progressively brighter, even as Jehovah had promised.—Proverbs 4:18.

New Methods of Preaching

In the mid-1930's, we began using the phonograph in our ministry. Thus, our sturdy bicycles had to be fitted with front and rear carriers not only for the heavy phonographs but for the records and our literature bags as well. I had to take great care when my bicycle was fully loaded because if it fell over, it was too heavy for me to lift up again!

About that time we also began what were called information marches. As we walked along the main streets of towns, we wore placards, or sandwich signs, that displayed eye-catching slogans. I found this work a particular test of faith, especially when I was arrested and locked up overnight in a small cell in the town of Lismore. It was humiliating to be brought into court the next day without even being allowed to comb my hair! But once again Jehovah upheld me as he had promised. The case was dismissed because the arresting constable's only charge was that my placard was offensive to his religion.

Back to the West

In the early 1940's, my pioneer preaching took me back to the country towns in Western Australia. Here I continued enjoying memorable experiences and spiritual blessings. While in my assignment in Northam, I met a busy housewife, Flo Timmins, about seven miles out of town. She accepted the book *Reconciliation,* and before long she became a dedicated Witness of Jehovah God. She is still active in Kingdom service, and her daughter, then only four, grew up to become a special pioneer minister.

But there were other unforgettable experiences. Once, my partner and I were crossing a bridge in Northam in our horse-drawn sulky, when suddenly the horse bolted, giving us a frightening ride over the swirling waters of the Avon River far below. After nearly a mile, the horse slowed down.

Marriage and a Family

In 1950, I married Arthur Willis, who had also been a pioneer for many years. We settled down in the West Australian

country town of Pingelly, where we were blessed with a son, Bentley, and a daughter, Eunice. When the children were about to finish school, Arthur decided to enroll as a pioneer again. Their father's good example encouraged both of our children to begin regular pioneering as soon as they qualified.

Arthur often took the children to far-off rural areas to preach. On occasion, he would stay away from home with them for a week or more at a time, camping out each night. During these absences, I stayed at home to care for the family furniture business, making it possible for the three of them to pioneer.

Ministry Among the Aborigines

One morning just after the family had returned from one of their rural trips, we received an unexpected visitor. The caller was an Aborigine, who asked: "What do I gotta do to come back?" At first we were puzzled. Then Arthur recognized him as a man who many years previously was disfellowshipped from the Christian congregation for drunkenness. He had since developed a shocking reputation for heavy drinking and for incurring debts.

Arthur explained what he needed to do to be reinstated into Jehovah's clean organization. He left quietly without saying much, and we all wondered what he would do. None of us expected what happened over the next few months. The changes that man made were almost unbelievable! Not only was he recovering from his drinking problem but he visited people in the district, reminding them of his debts, and then paid what he owed! Today he is once again a brother in the faith, and he served for a time as a pioneer minister.

There were many Aboriginal people in Pingelly, and we enjoyed a most satisfying ministry, helping these humble folk learn and accept the truth of God's Word. How faith strengthening it has been for me to have had a part in assisting many of the Australian Aboriginal people in learning the truth!

A congregation was started in Pingelly, and at the outset, most of its members were Aborigines. We had to teach many of them to read and write. There was a lot of prejudice against them in those early years, but the townspeople gradually came to respect Aboriginal Witnesses for their clean living and for being trustworthy citizens.

Jehovah's Unfailing Help

My dear husband, Arthur, who had served God faithfully for 57 years, died early in 1986. He was well respected by all the businessmen in Pingelly and by people of the district. Once again, Jehovah sustained me, giving me the strength to bear this sudden loss.

My son, Bentley, serves as an elder in the north of Western Australia, where he and his wife, Lorna, have raised their family in the truth. Another source of great joy to me is that my daughter, Eunice, has continued in full-time service to this day. She and her husband, Jeff, serve as pioneers. I live with them now and am blessed to be able to auxiliary pioneer on a continuous basis.

For over 60 years, I have experienced the fulfillment of Jehovah's loving promise to strengthen his servants and help them cope with whatever circumstances they may have to face. He supplies our every need if we never doubt him or take him for granted. My faith has been strengthened as I have felt God's hand at work, and I have seen how he gives his blessing even beyond what we can comprehend. (Malachi 3:10) Truly, God cannot lie!

KINGDOM PROCLAIMERS REPORT

He Followed His Bible-Trained Conscience

ISRAEL'S king David prayed for Jehovah's help when he said: "As for me, in my integrity I shall walk. O redeem me and show me favor." (Psalm 26:11) God did favor him for maintaining his integrity. Jehovah also blessed Jesus because he did the will of his heavenly Father, and He blessed a youth in Colombia who followed his Bible-trained conscience and determined to do God's will. This young man relates:

"When I began to study the Bible with Jehovah's Witnesses, I was a student in a Catholic school. However, my conscience bothered me when I attended the Mass, so I went to the school principal (who was a priest), the guidance counselor, and the monitor of my group and asked to be excused from attending the Mass. Although I was excused, some tried to force me to attend. The pressure increased right after my baptism as one of Jehovah's Witnesses. My dad threatened to send me away from home if I was expelled from school. He had in mind a university education and a professional career for me.

"The principal gave repeated warnings about anyone who failed to observe the Catholic obligations. When it came time for the first Mass of the year, I hid until it ended. Then I gave the teacher (a priest) a copy of the brochure *School and Jehovah's Witnesses* and told him that as one of Jehovah's Witnesses, I could not attend Mass. He said: 'You had better start looking for another school.' I knew that being expelled from school would mean being thrown out of my house by my father. Nevertheless, I prayed to Jehovah and kept on giving a thorough witness to my schoolmates.

"Vacation time came. Then, back in school after vacation, it was again time for the Mass. The rector and the other priests were in front of the chapel, ready to hear confessions. I was almost overcome by fear. I went in and sat down, but my conscience troubled me. When the singing began, I thought, 'What am I doing here? Jehovah is my God. I cannot be a coward and betray him. I cannot let him down. He will not desert me.' I prayed for courage. Then, I walked out of the chapel and stood in the confession line. When I got to the principal, I told him: 'Teacher, I am not coming to confess.' He said: 'I imagined as much.' I told him that I was willing to suffer the consequences but that my conscience did not allow me to share in the Mass. I could not go against the things I had learned from the Bible.

"He stared at me, smiled, and said: 'I admire you. All of you Witnesses are worthy of admiration. For you, God comes first, and you are ready to obey his laws come what may. Keep it up. You are doing very well. I wish all Catholics were like you, displaying such zeal, such love for God. From now on, you are exempt from participating in our religious services.' How joyful I was! Jehovah had blessed my determination to obey my Bible-trained conscience.

"The next day the principal said to the students: 'Other religions are ahead of us. Why are we not like them, zealous, with a deep love for God and the desire to serve him above all else? This is something that has to be in our hearts.'

"Finally the rector was transferred to Rome, and the new rector just ignored my nonparticipation. My father moved out of the house, leaving me free to achieve my goal of the full-time ministry upon graduation."

Jehovah blessed this young person who followed his Bible-trained conscience. He will similarly bless all those who seek to do his will.—Proverbs 3:5, 6.

Welcome to the "Godly Fear" District Convention!

YES, the time is almost upon us for the 1994 district conventions of Jehovah's Witnesses. From June 1994 until January 1995, the three-day convention program will be heard in hundreds of cities around the world—first in North America, then in Eastern and Western Europe, Asia, Central and South America, Africa, Australia, and the isles of the sea.

What a thought-provoking theme—"Godly Fear"! This is not the sick dread of someone whose life is in danger but the fear of God, a fear that gives peace of mind and joy. The Bible proverb says: "The result of humility and the fear of Jehovah is riches and glory and life." (Proverbs 22:4) How can fearing God result in "riches and glory and life"? That will become evident as the convention theme is developed during three days filled with discourses, discussions, demonstrations, and a drama.

The apostle Paul wrote that we should not 'forsake the gathering of ourselves together.' (Hebrews 10:25) Jehovah's Witnesses take that seriously, meeting three times a week for congregation study and worship. However, the annual district convention is special. They look forward to it with anticipation and talk about it for months afterward.