

The WATCHTOWER

MAY 1, 1963

Semimonthly

SPEAKING THE TRUTH UNITES

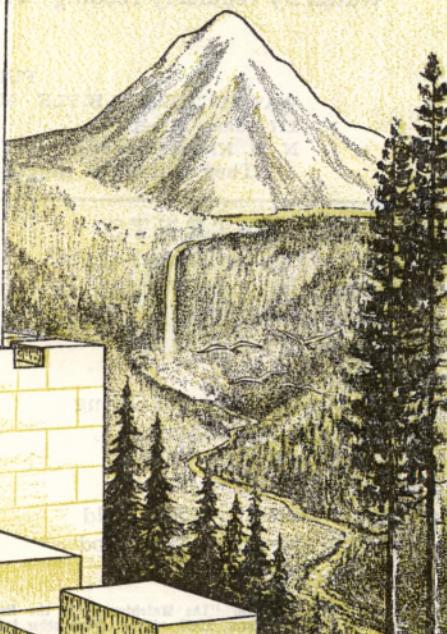
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USING THEOCRATIC ASSETS

—
GOD'S PATIENCE AND
YOUR WORSHIP

—
THE BLESSEDNESS OF CHEERFUL
GIVING

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Announcing
**JEHOVAH'S
KINGDOM**



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

THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

'Be watchful in these perilous times,' God admonishes. So keep on the watch by regularly reading "The Watchtower".

SPEAKING THE TRUTH IN LOVE
PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn 1, N. Y., U. S. A.
N. H. KNORR, President GRANT SUITER, Secretary
"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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

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

Printing this issue: 4,200,000	Five cents a copy
"The Watchtower" Is Published in the Following 66 Languages	
Semimonthly	Monthly
Afrikaans	Finnish
Arabic	French
Cebu-Visayan	German
Chinese	Greek
Chishona	Spanish
Cibemba	Ilocano
Cinyanya	Swedish
Danish	Italian
Dutch	Tagalog
English	Twi
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	Silozzi
	Melesesian
	Singhalese
	Pidgin
	Tamil
	Tswana
	Pampango
	Turkish
	Ukrainian
	Urdu
	Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn 1, N.Y.	\$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	\$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	\$1.75

Monthly editions cost half the above rates.

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

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams Street, Brooklyn 1, New York, U.S.A.

Second-class postage paid at Brooklyn, N.Y.

Printed in U.S.A.

The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXXIV

May 1, 1963

Number 9

Do you know how to endure

GRIEF?

WHEN the cold hand of death reaches into a person's family and snatches away his mate or some other loved one, the shock of loss can be the severest emotional blow of his life. Many have found grief so difficult to endure that they have suffered sleepless nights, empty days and a feeling of not knowing how to go on, especially if the one lost is a mate. This is a time when it is essential to know how to endure grief.

It is not necessary to keep grief bottled up inside, hiding it behind a stoic exterior. The emotional pressure this builds up may greatly increase the difficulty of enduring it. There is nothing wrong with releasing that pressure by expressing sorrow and the feeling of loss. By permitting a natural outflow of emotion, but not to the extent of losing self-control, a person often feels better.

At the time the Bible patriarch Abraham lost his beloved wife Sarah he did not bottle up his grief in himself. He released it by weeping. (Gen. 23:2) So also did the Israelite king David when his son Absalom was slain. The Bible record states: "Then the king became disturbed and went up to the roof chamber over the gateway and

gave way to weeping; and this is what he said as he walked: 'My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!' " (2 Sam. 18:33) Here was the deep grief felt by a father over the loss of a beloved son.

David did not grieve indefinitely. He knew that the living cannot bring the dead back to life, so they must adjust their life to continue without their dead loved ones. Although David cherished his memories of his son, his grief would have been more difficult to bear if he had closed out the world around him and retreated within himself, striving to live in an imaginary world with his son.

Many persons have come to realize that they keep the emotional wound open if they try to live in a world of memories. Some persons do this by keeping a house for many years looking just as it was when their loved one was living. Those who prolong their grief in this manner vainly attempt to live in the past, instead of realizing that much happiness can be theirs if they will live for the future. The loved one a person has lost would have wanted the survivor to make the necessary adjust-

ments so as to have a happy and productive life. It is wise to make those adjustments.

The bereaved person is certain to be keenly aware of the gap left by the loss of a loved one, but the painful feeling of loss can be lessened by trying to fill that gap with constructive activities. Unselfishly doing helpful things for other distressed people has proved successful with many people who have lost their mates. It has helped them to get their minds off themselves. Perhaps the greatest barrier to enduring grief is the tendency of a person to dwell upon what he personally lost by the death of his loved one. Thinking about how lonely he now is and the things he must now do that his loved one had done for him makes his grief difficult to bear. But, getting his mind off himself and on what he can do for other people, he will find that his emotional wound can heal and the gap in his life can gradually fill in. There is much a person can do to make his life worthwhile if he will think of others, having love for them as he would like them to have love for him.

The truths of God's written Word are a great source of comfort for a bereaved person, giving him a purpose in life. They can remove the apprehension he might feel from not knowing what has become of his loved one. Through the Bible the Creator of life tells him what happens to a person who ceases to live and it tells him what the hope is for that person to have life once again.

Because of that wonderful hope, a Christian does not need to have the bitter sorrow experienced by those who do not know what the great Life-giver has said about

the dead or who lack faith in him because of unbelief. This dependable information does much to lessen the pains of grief. "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope." (1 Thess. 4:13) Like the apostle

Paul, he can put his trust in "God who raises up the dead."

—2 Cor. 1:9.

For those who have gained a knowledge of what Jehovah God has put into his writ-

ten Word, the Holy Bible, for the benefit and comfort of mankind, the unselfish service of instructing others in God's Word can be an important factor in helping them endure grief. This good spiritual activity can help fill the gap death has left in their lives. It will keep their minds occupied with unselfish and upbuilding activity. It will give them a substantial reason for carrying on.

Those who grieve can find strength in God by turning to him in prayer. No matter what anyone might say, God should not be blamed for the loss of a loved one. By learning from the Scriptures the reason for death and the hope for the dead to live again, a bereaved person has reason to express appreciation to him. This knowledge removes the terrifying and depressing feeling that there is no hope. (Ps. 46:1) It helps immeasurably in the endurance of grief.

With the hope that God's Word gives, a bereaved person can more easily adjust his life so he can carry on without his loved one. He will be grateful that his loved one tasted life and that he was able to contribute to the happiness of it. He will be thankful that God has lovingly provided for the resurrection of the dead.

ARTICLES IN THE NEXT ISSUE

- Do You Belittle Discipline?
- Disciplined Steadfastness.
- Taking Liberties with the Truth.
- Historic Jordan River.
- A God of Love.

God's PATIENCE and Your Worship

Why does God allow evildoing to continue?

What can we learn from his exercise of patience?

IF God is Almighty, why does he allow evildoing to continue without doing something about it? This question has become commonplace as a result of the constant increase of wickedness. But it is a question to which you should know the answer, because it directly affects your worship of God.

Just as many people today misunderstand why God allows evildoing, so also did persons in past generations. "Because sentence against a bad work has not been executed speedily," wrote wise King Solomon, "the heart of the sons of men has become fully set in them to do bad." Similarly, Solomon's father David observed why the wicked one did not respect God: "He has said in his heart: '[God] will not require an accounting.'" Toward the end of the kingdom of Judah's existence this had become the attitude of the people, for they were saying in their heart, "Jehovah will not do good, and he will not do bad." Yes, they interpreted the existence of evil-doing as evidence that God was weak, or that he was unconcerned. They came to believe he would not take any action whatsoever.—Eccl. 8:11; Ps. 10:13; Zeph. 1:12.

But contrary to what people thought, God was interested, and he did take an accounting. Some forty years after the prophet Zephaniah recorded the above words God executed judgment by bringing

Babylon's armies against his irreformable people. But why did he wait so long before executing judgment? Because God is patient.

EVIDENCE OF GOD'S PATIENCE

How desirable is the quality of patience, especially in a person of power! It is an evidence of genuine love, long-suffering and self-control. According to Webster's *Third New International Dictionary*, "patience" is defined as "the capacity or habit of enduring evil, adversity or pain with fortitude." And "patient" means: "Bearing pains or trials calmly or uncomplainingly; exhibiting power to endure hardship or physical or mental distress; manifesting forbearance under provocation or strain." And another dictionary includes the thought of being "expectant with calmness or without discontent; also, undisturbed by obstacles, delays . . . or persevering."

In what a wonderful way Almighty God exercises this quality! When the covering cherub in the garden of Eden turned the first human pair away from him, how it must have pained God! Yet he allowed the rebellion to continue and grow, even though he had the power to wipe it out immediately. But in what way has the en-

during of this evil rebellion and the resulting history of wickedness been beneficial? Why show patience with rebellious persons?

God has been patient with an important and beneficial end in view. First, to teach everyone once and for all that he is the all-powerful God who can carry out his declared purposes no matter what the opposition may be. (Ex. 9:16) Secondly, to allow an opportunity for the sinful offspring of Adam and Eve to repent and take advantage of his provisions for salvation. An outstanding demonstration of this patience of God was in the days of Noah prior to the flood.

At that time "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time." This evildoing caused God to feel "hurt at his heart," but he did not impatiently destroy mankind. No, God patiently took steps to provide a way of salvation for any who would repent. He instructed Noah to build a massive ark and to preach a message that warned of impending destruction. Over 2,400 years later the apostle Peter observed that "the *patience* of God was waiting in Noah's days, while the ark was being constructed." Was not this exercise of patience a merciful consideration on God's part?—Gen. 6:5, 6; 1 Pet. 3:20; 2 Pet. 2:5.

After the Flood God continued to show patience. "He was merciful; he would cover the error and not bring ruin. And many times he made his anger turn back, and he would not rouse up all his rage. And he kept remembering that they were flesh." But God's nation of Israel spurned his patience, as the psalmist records: "How often they would rebel against him in the wilderness, they would make him feel hurt in the desert! And again and again they would put God to the test, and they pained even the Holy One of Israel." Yet

God endured the pain and distress of this unfaithful people, but the more patience he showed the worse they became. Certainly it is just on God's part when he finally executes judgment!—Ps. 78:38-41.

GOD'S PATIENCE TODAY

Today mankind has reached the climax of the ages. Evildoing has reached its apex. The human race flouts the righteous principles of the Bible and ridicules its message of a new world. But, as in Noah's day, God patiently endures these distressing conditions. Many, however, mistake this patience for evidence that God will not require an accounting. In effect, they mimic the unfaithful Jews, who, prior to God's execution of judgment, said: "Jehovah will not do good, and he will not do bad." But they were wrong, and so will all those prove to be who copy their attitude today. This is one of the points the apostle Peter makes in the third chapter of his second letter.

After using Noah's day as an illustration of God's taking action against evildoing, Peter assured that this present world is "being reserved to the day of judgment and of destruction of the ungodly men." But when? The apostle warned against impatience. Christians must get the proper perspective—God's view of matters. "However, let this one fact not be escaping your notice, beloved ones," he wrote, "that one day is with Jehovah as a thousand years and a thousand years as one day." Although it had been over 2,400 years since "the world of that time suffered destruction when it was deluged with water," Peter was emphasizing that from God's point of view that was only about two and a half days ago. Add another 1,899 years since these words were penned about A.D. 64, and it still adds up, from God's viewpoint, to less than two-thirds of a week! Really,

can we accuse God of slowness?—2 Pet. 3:3-8.

Peter argued that one could not rightly do so. "Jehovah is not slow respecting his promise," he continued, "as some people consider slowness, but he is *patient* with you." Yes, God allows evildoing to continue because he is patient with people, "because he does not desire any to be destroyed but desires all to attain to repentance." Can you appreciate that? How are you affected by God's patience? Do you love him more because of his consideration for those that have not yet learned of his promises? Or do you love him less because you want the fulfillment of his promises in your behalf right away? —2 Pet. 3:9.

FOLLOW GOD'S EXAMPLE

A mature Christian exercises the godly quality of patience. With all his heart he desires the end of wickedness and the ushering in of God's promised new world, but just because it does not come as soon as he might wish he does not stamp his foot and threaten to stop serving God. Would that not be childish? A child cannot stand to wait, and out of exasperation at those who may cause him to wait he often engages in evildoing. But Peter says not to be like that: "Hence, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace." —2 Pet. 3:10-14.

God's patience is exercised for a good purpose, and Christians should never forget that. Peter goes on to remind us: "Furthermore, consider the patience of the Lord as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you." Many years before, Jehovah had explained: "I take de-

light, not in the death of the wicked one, but in that someone wicked turns back from his way and actually keeps living." To this end Jehovah God holds back the cataclysm of Armageddon. His patience is working toward the salvation of hundreds of thousands of persons, and those taking advantage of it may perhaps yet number into the millions!—2 Pet. 3:15; Ezek. 33:11.

Are you among those taking advantage of God's patience? It is vital to do so, for your very life is at stake! Do not deceive yourself into believing that God will not take an accounting, or that he does not observe your actions. "His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one," and "all the wicked ones he will annihilate." For nearly two thousand years Christians have been waiting for His execution of judgment on evildoers, and Bible prophecy shows that it is now at hand. —Ps. 11:4, 5; 145:20.

This, therefore, is the time, not only to take advantage of God's patience by repentantly turning to his Word for instruction, but to follow His example by also exercising patience. There are so many ways you can do this. Children may not respond to correction and teaching as quickly as you might wish. So remember that they are children, with foolishness bound up in their hearts. Exercise patience with them, even as Jehovah does with you. Then, too, husbands and wives are so often called upon to show patience with one another. Follow God's example and be patient. Remember how for so many years Jehovah exercised patience toward his wifelike nation of Israel. So exercise patience, all the while doing as Peter instructed: "Awaiting and keeping close in mind the presence of the day of Jehovah."—2 Pet. 3:12.

Speaking the Truth

WORLD unity has been the dream and desire of many men down through the years. They have wished for world peace. At times their hopes rose high when peace treaties were signed, when disarmament conferences were being held, or when a forum, such as the League of Nations or United Nations, was formed. But history grimly testifies to man's failures in achieving world unity. The magazine *Consolation*, April 3, 1940, quickly bridged a long period in man's history, saying: "A review of 3,421 years of human history shows that in that time there have been 268 years of peace. All of the remaining years were years of war in which some 8,000 peace treaties were broken to smithereens." Thus history tells how the nations of the world make agreements with mental reservations, and under the label of diplomacy speak flattering and peaceful words among themselves. Even to this day they fail to speak truth one with the other, and cannot attain world peace and unity.

² Looking centuries into the future, the prophet Daniel foretold the lack of truthfulness between the great blocs of nations: "As regards these two kings, their heart will be inclined to doing what is bad, and at one table a lie is what they will keep speaking. But nothing will succeed, be-

1, 2. How do history and the Bible show why the nations have not achieved world unity?

cause the end is yet for the time appointed." (Dan. 11:27) World unity cannot be achieved by the nations in their diplomacy and deception. Failure to recognize and speak the truth is leading the nations to a disastrous end. The so-called United Nations organization is hopelessly divided. They have not been willing to recognize the great source of truth wherein lies the solution to all mankind's problems.

WHAT IS TRUTH?

Unites

*"Speak truth each one of
you with his neighbor."*

—Eph. 4:25

³ The same book that contains Daniel's prophecy telling of the certain failure of world diplomacy gives us the answer. Jesus Christ in praying to his Father, the Great Creator, Jehovah, declared: "Your word is truth." (John 17:17) Though hosts of critics, evolutionists, atheists and religionists have toiled relentlessly to try to discredit the truthfulness of the Word of God, that statement by Christ Jesus stands true. Everything found in the written Word of God, the Bible, is truth. Therein God declares his purpose to establish the rule of his kingdom over the earth, but the nations have failed to concede to the King appointed by Jehovah, Christ Jesus, and so place themselves in the direct path of Jehovah's irresistible will. Failing to take Almighty God into consideration in what they are doing will lead the nations to complete disaster. "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against

3, 4. (a) What is the truth? (b) What present course of the nations was truly predicted in Psalm 2? (c) Give an example of how the Bible proves itself true in scientific matters.

Jehovah and against his anointed one. At that time he will speak to them in his anger and in his hot displeasure he will disturb them, saying: 'I, even I, have installed my king upon Zion, my holy mountain.' " —Ps. 2:1, 2, 5, 6.

⁴ The Bible, which so accurately foretold the tumult and disagreements of the nations in these days, clearly reflects the accuracy of its author, Jehovah. Not only do we find a multitude of prophecies giving evidence to the truthfulness of the book, but in proved science we see Jehovah's written Word speaking out centuries ahead of human scientists and proving 100-percent accurate. Nearly 2,700 years ago, at a time when the so-called learned men were speculating about the earth's being flat, Jehovah caused his word to be written: "There is One who is dwelling above the circle of the earth." (Isa. 40:22) The prophet Isaiah had not traveled around the earth. He had not been up in a space vehicle looking down to see that the earth was round, but Jehovah, who dwells in the heavens and who created the earth, gave the truth as to its shape.

⁵ The earthly globe with its vast treasures of God's creation teaches man many truths; it is a great storehouse to magnify the wisdom and ability of Jehovah. Foolish men may continue to argue against the truthfulness of God's Word, about the earth and its future, but their lot will be frustration. Wise men will listen to the advice of Jehovah, "turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.'" (1 Tim. 6:20) The wise man seeking truth concerning the world events of our day and what is in the near future will look into the Bible to be certain of his reward. In Isaiah 46:9, 10 we are told why: "Remember the first things of a long time ago, that I am the

5. Why is it the course of wisdom to look now into the Bible?

Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do.' " The Son of God, Jesus Christ, trained by him in telling truth, gave reliable information and told of many things to come in our day. He told his disciples: "So now I have told you before it occurs, in order that, when it does occur, you may believe." —John 14:29.

⁶ Whether the world's leaders choose to accept God's truth or not it remains a great truth that the Bible is the most important publication in existence, and it alone shows the way to unity and life. The great prophet Moses, concluding a talk to the congregation of ancient Israel, declared: "Apply your hearts to all the words that I am speaking in warning to you today, that you may command your sons to take care to do all the words of this law. For it is no valueless word for you, but it means your life, and by this word you may lengthen your days upon the soil to which you are crossing the Jordan to take possession of it." (Deut. 32: 46, 47) Jesus Christ emphasized the importance of God's Word in saying at Matthew 4:4: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'" The apostle Paul reminded the young man Timothy that Jehovah's Word had kept him in the way of life. "From infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:15) Jehovah has supplied an abundance of truth in his Word. It is as necessary to men's existence as an inexhaustible supply of water. The seeker for truth can draw and keep draw-

6. What valuable information does the Bible alone contain, and how should it be used?

ing, and as he does so he learns how to guide his course of life toward peace and unity with men of goodwill in all nations and races and guide himself to the time of endless peace and unity when all earth's inhabitants will be united under God's kingdom.—Isa. 12:3, 4.

HOW TO SPEAK THE TRUTH

⁷ The healthy tongue is like a prancing horse, full of energy. It does not appear to get tired, so it keeps on going. It can speak good things, or it can tell lies. Jesus said at Luke 6:45: "A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks." The heart must be filled with a supply of truth in order to have the tongue flow steadily with upbuilding conversation. The wise person thinks of this and recognizes the need, as Proverbs 15:28 points out: "The heart of the righteous one meditates so as to answer." Before turning the tongue loose like a wild horse it must be bridled by a good heart. Then it will tell the truth. The same proverb continues and says: "The mouth of the wicked ones bubbles forth with bad things." Therefore, individuals who speak the truth must first gain knowledge of right principles and make it their business to investigate and learn the truth.

⁸ It is the obligation of good men to help their neighbors. "Therefore keep comforting one another and building one another up, just as you are in fact doing." (1 Thess. 5:11) It is the truth learned that serves as a foundation toward the uniting of the human family under the Great Creator. The more the supply of truth increases in one's heart the more he will keep thinking in God's way, and the truth

will make him take action for his own good and for the good of others. Speaking the truth unites men of all nations. It is such a simple formula for unity that world leaders would never think of trying it out. But the hundreds of thousands of Jehovah's witnesses of all nations now in unity worldwide as a New World society are proof that it is the practical and only way to unity. They are genuinely interested in helping one another as commanded by God. "Speaking the truth, let us by love grow up in all things into him who is the head, Christ. From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love. Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another."—Eph. 4:15, 16, 25.

⁹ The world today sees there is an ever-increasing number of men who are speaking the truths learned from the Word of God, declaring man's only hope in the kingdom of Almighty God, which will bring righteousness upon the earth and under which the human family will gain everlasting life. It is God's will that men should come to know this truth now. "And 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." (Matt. 24:14) The truth about God's established kingdom and what God will do truly unites men of all races and nationalities as a New World society now. That unity is what the human family needs. Thus it becomes a great service to mankind today to speak the truth that really unites.

7. What is it that makes a tongue speak the truth?
8. How does speaking the truth for the benefit of others unite men of all nations?

9. What great truth now proclaimed is a major factor in uniting men?

¹⁰ When men hear the truth and come to know it, they receive true freedom. They do not live in fear and dread, nor do they hate their neighbors or strangers. The words of Christ Jesus prove true: "You will know the truth, and the truth will set you free." (John 8:32) A knowledge of God's truth frees man from slavery to wrong ideas and unsound political philosophy. It unburdens him of the oppressive traditions that bind like prison chains. The truth is light leading to freedom from false religions.

¹¹ Though the truth is not always popular, it is right to tell the truth and it does good. Millions of persons in the earth today are looking for truth of God's established kingdom and everlasting life. It would be doing a disservice to mankind to water down such a message. It must be spoken plainly and kindly, and as it falls on the ears of those who are searching for the truth they take it in and want more. God's truth always stands out in any conversation, just as it did in the days of Christ Jesus when people exclaimed: "Never has another man spoken like this." (John 7:46) Those who live according to truth as Christ Jesus did and speak it likewise become outstanding in speech.—Acts 4:13.

¹² Today the invitation is extended to men in all the world to share in speaking the truth about Jehovah's King and kingdom. It is the purpose of God that throughout the entire world people shall hear of his works and learn to observe the will of God as commanded by Christ Jesus. Jesus said: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son

and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) If any failed to do this, God would still have it done, by appreciative dedicated Christians. And it is being done today, as the history of Jehovah's people shows. Witnesses by the hundreds of thousands are going throughout the world spreading the truth, letting it be known. The truth spreads like refreshing waters in a dry land. The call goes out in this day of salvation: "The spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Rev. 22:17.

¹³ God has sent his spirit upon his servants. Great work is being done in harmony with the commission set out at Isaiah 61:1, 2: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones." The truth reveals the nearness of the day of Jehovah's vengeance, emphasizing the need for diligence in studying and speaking the truth worldwide. "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." (2 Tim. 4: 2) Now when troublesome times have come to the world there is no more important work to be done than preaching the truth. It is an urgent message because lives of people are involved. For the one who may die tomorrow the news is urgent

10. How does the truth make men free?

11. Why speak the truth plainly if it is not always popular?

12, 13. (a) What obligation to speak does God place upon men who know the truth? (b) Why are preaching and teaching so urgent? (c) Who show they have Jehovah's spirit upon them?



today. Preaching includes teaching, for not all persons who hear the truth readily accept it. Some raise objections, but the preacher who really wields "the sword of the spirit" will overcome objections, though it may require many

return visits to take the mental stumbling stones out of the way. The more abundant the truth in one's personal storehouse the better equipped will be his tongue to speak good things and teach those of good heart. "The very lips of the righteous one keep pasturing many, but for want of heart the foolish themselves keep dying."—Prov. 10:21.

BY SPEECH AND BY LIFE

¹⁴ God's way is the right way. He teaches his servants to use upbuilding speech in helping others and speaking truth. When one speaks the truth every day it comes easy to him. It is important in every phase of life to speak the truth. The example of world diplomats is not the example for God's servants to follow. Jesus said: "Just let your word Yes mean Yes, your No, No; for what is in excess of these is from the wicked one." (Matt. 5:37) That does not allow for flattery or any insincere expression of hospitality or praise. Unity is not fostered by making a promise and then doing something else. Unity does not increase when one speaks for

14. What divisive practices of the world are avoided by those who serve Jehovah?



a man in his presence and *against* him in his absence. It is lies that cause disunity and lead to death. Lovers of righteousness who are servants of God will leave no place in their lives for falsehood, whether in business negotiations, contracts, or family relationship. God does not teach man to lie; he hates liars. "Anyone pronouncing the wicked one righteous and anyone pronouncing the righteous one wicked—even both of them are something detestable to Jehovah." (Prov. 17:15; 4:24; 3:29; 6:16-19; 11:1) The world in carrying on its evil practices has developed an attitude of suspicion, mistrust and falsehood. Inspectors and agents of all kinds are on the government payrolls trying to keep cheating and falsehood to a minimum, but the world today, from the small ones to the great ones, still has an unenviable record in the sight of God.

¹⁵ The true servant of Jehovah God speaks truth by his words and by the life he lives. He seeks continually to add to his fund of truth. God has made provision in the family circle for the spreading of truth, and the wise father will preside well over his own household, maintaining the unity of his family on the basis of speaking God's truth. (1 Tim. 3:4; Deut. 6:7) There will be family unity



15. (a) How is the family united by the truth basic for creating unity in any community? (b) How does the truth keep congregations united?



when proper parental control is exercised over the children and they are not allowed to have their own way in everything. There are times when they must give attention to learning. Time must be set aside in the home for the study of truth, and parents must see that children unite together with others in the community in learning more of the truth. God's provision is a theocratic congregation. As servants of God increase throughout the earth the number of congregations increases. In the congregation there are many opportunities to speak truth and incite one another to love and fine works. This is all brought about by the public declaration of truth in the congregation. "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) Herein one sees the structure for making unity through the truth. First of all, the individual learns the truth and fills his heart with it. The individual members of a family become united through the truth. United family groups join together and form a congregation. They all become united around God's truth. Whenever there are opportunities for social gatherings, up-building conversation on the truth will result in great blessing. Through the congregation organization there are opportunities to help individuals who may have been negligent in filling their hearts with truth. Even if some would tend to drift away, a visit to such ones will be profitable and their strong unity can be restored in the congregation.

¹⁶ It is regrettable that all human crea-

16. (a) What force is at work to prevent unity in communities and nations? (b) Then how can there ever be a united world?

tures on the earth will not accept the truth of God's Word, fill their hearts with it and speak truth one with the other. If they would, unity could spread from individual to family, from family to congregation and from congregation to entire communities and nations; but there is an evil influence at work, Satan the Devil, the father of lies. (John 8:44) He is busy stirring up strife for mankind. Satan has blinded their minds and has taught mankind to be selfish, jealous and violent. Their greed and lust for power have taught them to speak falsehoods. That evil influence must be taken away, and it is God's purpose to do so in the near future. With the destruction of Satan the Devil and all his wicked subjects there will be an end to lying, diplomacy and hypocritical actions. When all men speak truth with one another there will be great happiness and peace.—2 Cor. 4:4; Rev. 20:1-3.

¹⁷ But even now speaking the truth brings happiness. It frees truth lovers from bitterness, faultfinding and envy. People everywhere in the world see the happiness of the united New World society of Jehovah's witnesses, who have reason to be happy because they know where they are going and what the future holds for them. God's Word of truth has illuminated their roadway to life. "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) The truth focuses one's thoughts on spiritual things and gives a vision of the future and its Kingdom blessings. The favor of the Great Giver of everlasting life, Jehovah God, comes upon those who in this time fear him and speak truth with one another. "At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying at-

17. What are the benefits of speaking the truth with others now?

tention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name. 'And they will certainly become mine,' Jehovah of armies has said, 'at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who

is serving him. And you people will again certainly see the distinction between a righteous one and a wicked one, between one serving God and one who has not served him.' " (Mal. 3:16-18) In association with Jehovah's witnesses rejoice in speaking truth for your salvation and the salvation of any who may hear you.

—1 Tim. 4:16.

Using

THEOCRATIC ASSETS

"Honor Jehovah with your valuable things."

—Prov. 3:9.

THE truth is one of man's most valuable assets. In fact, it is a priceless treasure. Since the truth originates in Jehovah God, it is a theocratic asset. By truth wise men are guided today in the path that leads to everlasting life. By a knowledge of the truth happiness is available in the midst of a very unhappy world. Gold, money and material possessions may be thought about first when assets are mentioned, but money cannot buy happiness, peace of mind or everlasting life. Therefore all of mankind who really know the truth are thankful to Jehovah the Great Provider of truth as they use this valuable theocratic asset.—Ps. 105:1, 2.

² By learning the truth about relationship to the Creator, man comes to appreciate the many good things with which he has been endowed by God. He may not be rich in gold and material possessions, but he realizes that the measure of life he

possesses is a great asset from God, and if he can gain the blessing of God in using his life he will indeed be very rich. "The blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) A man's gold or houses can be quickly taken away from him by other men or by governments, but no one can remove the blessing of Jehovah when Jehovah gives it. With the blessing of Jehovah God a man can use his personal assets or resources to good success.

³ God expects man to live in harmony with him. Those who appreciate their relationship to Jehovah do so. "None of us, in fact, lives with regard to himself only, . . . we live to Jehovah, . . . we belong to Jehovah." (Rom. 14:7-9) But Jehovah God does not force anyone. He lets individuals have an opportunity to learn the truth and see the privilege of dedicating their lives to the service of God. Then they can use their life to be a blessing to others by following the example of Jesus,

1. Why is the truth so much more valuable than gold?
2. What does a person need to make the best use of his assets?

3. What do those who appreciate their relationship to Jehovah do?

who gave his all in the service of Jehovah. Those who dedicate their lives to God now and who prove obedient to doing his will have the assurance that their lives will be extended to everlasting life. "In the path of righteousness there is life, and the journey in its pathway means no death."—Prov. 12:28.

⁴ The righteous standards for living set up by God in his Word protect one's vitality. Jehovah's commandments put up a shield around a man so he will not dissipate his energies in the foolish pursuits of this world, in drunkenness, gluttony, violence, or lecherous living. The wisdom received from God through his truth guides a man to avoid dangers common to the thrill seekers of the twentieth century. Pride or personal gratification leads men to try to climb the highest mountain, travel at the fastest rate of speed, risk life in violent athletic contests or engage in gun duels and fighting. But God has not given man life to waste it in such pursuits commonly practiced in these last days. The proclamation of God's truth is helping men of all kinds to see how they should be using their lives. The apostle Peter showed how a change occurs in lives of truth learners: "For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. . . . But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers."—1 Pet. 4:3-7.

⁵ Jesus Christ valued life as a great theocratic asset. The Devil urged Jesus to risk his life in a foolish way. "Then the Devil took him along into the holy city, and he stationed him upon the battlement

4, 5. (a) How does knowing Jehovah's commandments become a protection to a man's assets, especially in this twentieth century? (b) How does Jesus' example show the need for good sense in using the life God has given?

of the temple and said to him: 'If you are a son of God, hurl yourself down; for it is written, "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone."' Jesus said to him: 'Again it is written, "You must not put Jehovah your God to the test."' (Matt. 4:5-7) Why should life be used without respect for God's will? Jesus had the good sense to use his life in harmony with God's will as a dedicated servant of Jehovah and he left us the example to follow. Since life is one of God's gifts to man, a thing from God, it is rightly spent only in God's service, according to the principle Jesus himself set forth: "Pay back, therefore, Caesar's things to Caesar, but God's things to God."—Matt. 22:21.

USE OF TIME

⁶ Following the foolish pursuits of the world is a waster, not only of life force and energy, but of another asset—time. Paul, after mentioning the shameful conduct of the nations, gave good reason for guarding time and using the asset well. "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked. On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is." (Eph. 5:15-17) Today the nations of the world squander time by ceaseless pursuits of pleasure, ignoring the beneficial continuous action of perceiving what the will of Jehovah is. By squandering their time they are also in line to lose life itself. Others squander time out of sheer laziness, not wanting to bear any responsibility. They are being robbed of a valuable asset whether they realize it or not. A wise man

6. (a) Why is time so valuable now? (b) How does laziness become a robber?

once wrote: "I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. And, look! all of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down. So I proceeded to behold, I myself; I began taking it to heart; I saw, I took the discipline: A little sleeping, a little slumbering, a little folding of the hands to lie down, and as a highwayman your poverty will certainly come and your neediness as an armed man."—Prov. 24: 30-34.

⁸ God's Word emphasizes the need for discipline in using time profitably. "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, in the name of our Lord Jesus Christ giving thanks always for all things to our God and Father." (Eph. 5:15-20) Dedicated Christian time is devoted to God's things, including taking in knowledge of God's Word, speaking about it to others, being in regular association with those who are also dedicated to God and joining voices in organized praise and thanksgiving to God publicly. The workingman must give the employer his due, but there are other hours in the day. Youths do not spend all their day in school. So the dedicated servant of God uses his time in speaking wherever he may be, such as while traveling to work or to school, during a lunch hour or in a time of relaxation and diversion. This is in addition to definite periods of time set apart for regular theocratic activities at homes in the community. So on many occasions Christians employ another theocratic asset, the power of speech, a marvelous gift from God that is used to the praise of Jehovah.—Ps. 71:24.

⁷ To what profitable uses can valuable time be put?

INFLUENCE AND STRENGTH

⁸ Among the resources of all men, rich or poor, is influence on the lives of others. One could hardly associate with a man like the apostle Paul and not benefit from his influence. His viewpoint was expressed to the Romans: "For I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12) Today God expects men to be an influence for good wherever they go. A Christian may find himself in his secular work as a companion with men of foul speech or evil thoughts. The fact that he does not join in such evil, but keeps his position as a Christian and speaks of good things, is bound to be a good influence. Christian children in school and at play should also be a good influence. Wise fathers influence their families for good, taking a proper lead in observing God's truth. Christian mothers support the fathers in using their influence on the lives of the children. (Prov. 22:6; 2 Tim. 1:5) In the congregation a Christian may also use his influence for good if he is zealous and ready in mind to apply the counsel and instructions, encouraging others to give full support to all congregation activities. He shows respect for the overseers who preside in a fine way and works harmoniously with them.—1 Tim. 5:17.

⁹ Strength and power are theocratic assets when employed to the good of others. The so-called strong men of the world are usually dictators who use power and strength to oppress the people, but this is not what Almighty God expects to see in men. Jehovah, who is all-powerful, has set

⁸. How can influence prove to be a great asset in personal associations? in a congregation?

^{9, 10.} (a) What is Jehovah's example in using strength and power? (b) In what does Ecclesiastes 7:16-18 show the need to keep balance?

the right example for men in his patience and loving-kindness. Men do well to copy him and use their power in accord with God's will, serving the Creator. Imperfect men are said to have strong points and weaknesses. God's Word counsels on keeping a balanced use of strong points and controlling weaknesses: "Do not become righteous overmuch, nor show yourself excessively wise. Why should you cause desolation to yourself? Do not be wicked overmuch, nor become foolish. Why should you die when it is not your time? It is better that you should take hold of the one, but from the other also do not withdraw your hand; for he that fears God will go forth with them all."—Eccl. 7:16-18.

¹⁰ Seeking knowledge and wisdom are good, but balance is necessary as one gains knowledge and wisdom so he does not become proud or conceited and bring harm to himself. He may see an error by another person and become hypercritical. This can lead to his downfall, because he will begin to lose love and respect for those around him. He forgets that he, too, has weaknesses, which may be different from those of the person he criticizes. Jesus warned: "Stop judging that you may not be judged." (Matt. 7:1-5) God's Word of truth is a guide in proper use of strength and power.

¹¹ A person with good health is blessed and should show his gratitude to God for such a resource by using his vigor to praise his Creator. (Eccl. 12:1) The servant of God does not expect perfect health, but tries to maintain reasonably good health so he can use his assets to the praise of God. By inheritance from Adam men are sinners and, as years pass, bodies become weak, pains and aches increase. Here comes a test on the good sense of a person. He may not be able to do everything he would

like to do, but instead of being upset he should be optimistic and rejoice that he can do something, remembering Job. Each person decides what is good for his health. One should not judge the other when it comes to eating and drinking. (Rom. 14:3, 4) The important consideration for the servant of Jehovah is God's kingdom. "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit." (Rom. 14:17) To become mixed up with fads and oversensitive about food and fresh air to the extent of sacrificing attendance at meetings or assemblies of Christians or neglecting to have a share in the preaching of the good news could lead one to a loss of integrity. Rather than continual talk about treatments, diets and vitamins, Christians should continually keep in mind the great issue of God's kingdom and in speech and thought take the advice of Paul at Romans 14:19: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." This course of action will contribute toward the good mental health of all in the congregation, which is far more important than physical health.

PREACHING

¹² Christians can be thankful that among God's requirements for them is the work of preaching from house to house, which gives them necessary exercise and fresh air that are so much missed by the modern generation who lead an increasingly sedentary life. By living with wisdom toward the injurious practices of this world the Christian preserves health and strength. Whatever measure of health one has is an asset to draw on for preaching the good news of God's kingdom.—Matt. 10:7, 12; 1 Cor. 6:9, 10.

11. What is the mature Christian viewpoint toward good health?

12. In what ways is Kingdom service a blessing to a man physically?

¹³ Natural abilities and aptitudes are a great blessing. Some are gifted in art and music. Others have quick minds and strong bodies and have been able to train themselves for specialized activities. Natural abilities should not be taken for granted, but are qualities given in trust by God to be used to his praise. They can benefit your fellow Christians and build up the congregation or organization. Frequently work must be done in Kingdom Halls or at conventions of Jehovah's witnesses. What better way could there be of using natural abilities than for the honor of Jehovah and the blessing of his servants? Natural abilities make men of the world puff up with pride, but not so the humble Christian who compares himself with Christ Jesus, the perfect man. Whether a Christian is a doctor, lawyer, engineer, farmer, artist or mechanic, he will find ways of using his talents for the advancement of God's work. That is a part of Christian dedication. Never be stingy in giving of your natural abilities for the advancement of theocratic interests.—Ex. 35:30-35.

¹⁴ Knowledge, power of reasoning, being quick to discern the meaning of God's Word and God's principles—these will all be useful for his benefit and that of others. All who are diligent to attend regular study meetings for consideration of God's purposes are bound to increase in knowledge and power of reasoning, but the value of things learned is to be judged by how they can be used. Paul impressed upon Timothy, at 2 Timothy 2:1, 2: "You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, and the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qual-

ified to teach others." And, indeed, unselfish use of knowledge gained is a source of great joy and happiness.

¹⁵ The assets so far mentioned are more valuable than finances and material resources. Among the rich people of the world finances often appear to be a liability rather than an asset. This is not surprising in view of what Jesus said in Matthew 19:24: "Again I say to you, It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." Did that mean that finances or material resources prevent all men from getting into God's kingdom? Jesus' statement raised a question: "Who really can be saved?" He answered: "With men this is impossible, but with God all things are possible." (Matt. 19:25, 26) A young man had asked what he must do to get everlasting life. He was keeping all the laws of God, but lacked one thing: He did not want to dedicate his all to Jehovah's work of helping the poor learn the truth, becoming a follower of Jesus in this work; so he went away grieved because of his many possessions. In the world many who are rich become arrogant, feel independent and seek exaltation, but this does not mean none could learn the truth and dedicate their assets to serving God. Evidently some wealthy persons did become Christians, because Paul told Timothy: "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the

13. When one is gifted in natural abilities and aptitudes, what is the best way to use these assets?

14. What should be done when one has increased knowledge and power of reasoning?

15, 16. (a) How can finances and material resources prove to be a liability? (b) When a Christian has the asset of riches, how can they be of benefit? (c) How can homes, machines or other equipment be a blessing to their owners as theocratic assets?

future, in order that they may get a firm hold on the real life."—1 Tim. 6:17-19.

¹⁶ This Bible counsel to the rich shows how God views matters with respect to material possessions. Whatever you have, whether much or little, should be used to work at good, and you should be liberal, ready to share. Paul commended the Christians at Philippi for giving support in his time of arrest and persecution. (Phil. 4:14-16) Finances have been used to advance the preaching work even from the time of first-century Christians. (2 Cor. 11:8, 9) In modern times the fact that thousands of Kingdom Halls for Christian meetings and instruction are being erected all over the world shows how material resources can be used by groups of Christians for the general advancement of God's work. Homes, large and small, are made available for Bible study meetings. They are used to shelter traveling representatives of the New World society of Jehovah's witnesses. Hospitality is shown, meals are provided. Automobiles, boats or other means of conveyance are employed in the spreading of the good news. Machines and equipment of various kinds are made available when there is need in the work. Through the organization of Jehovah full-time preachers are sent out. Missionary work is done. Jehovah God is blessing the unity of his servants in using their assets received from him for the support of true worship worldwide.—1 Chron. 29:1-9, 14-16.

BENEFITS IN USING THEOCRATIC ASSETS

¹⁷ How will an individual benefit by using his assets to the full in God's service? With a right mental outlook and proper use of these assets one grows to Christian maturity. With Christian maturity many privileges open up. God's organization is

expanding rapidly throughout the world and there is great need for mature, qualified men as overseers in the organization. New congregations are being formed from day to day. During the 1962 service year Jehovah's witnesses formed 609 new congregations. Dedicated men have taken oversight, and dedicated women have done their share. Understanding the true meaning of dedication, they have employed all their talents. This is pleasing to God. Why should anyone want to hold back from doing what is good? How foolish it would be to give the best to the old world and give scantily to the support of the New World society! Material resources can be put to work. Families may sacrifice a few material things for the sake of God's work, thereby making it possible to give one or more in the family the great privilege of preaching the good news every day. Others may organize their affairs to leave homes behind and do missionary work where the need is great. Financial support of the work is good, but personal support, using one's personal theocratic assets, is now the greatest need in this day for the final Kingdom announcement. "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38) Think on all the many resources God has provided. Whether you are rich or poor in material resources, remember that time, influence, strength, power, health, natural abilities, aptitudes, power of reasoning, knowledge, power of speech and life itself are far more valuable. If all your assets are now being used to the full in harmony with God's will to praise Jehovah, then you are making the wisest investment. To your assets Jehovah has promised to add everlasting life, and Jehovah always keeps his word.

—Mark 10:29, 30.

17. What personal benefits result from proper use of any theocratic assets you may have?

DO YOU REMEMBER?

Have you read the recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

- What does it take for one to be able to carry on "to the preserving alive of the soul"?

Strong faith.—Pp. 16, 17.*

- According to H. G. Wells, of what persons was the early organization of Christians composed?

All were preachers.—P. 18.

- In how many different countries, protectorates, islands of the sea and colonies did Jehovah's witnesses preach the good news during 1962?

One hundred and eighty-nine.—P. 23.

- How many persons did Jehovah's witnesses baptize during their 1962 service year in symbol of their dedication to Jehovah God?

69,649.—P. 29.

- What does the hearing of good news invariably bring with it?

A challenging responsibility.—P. 40.

- What chapter of what Bible book gives us a fourfold prophetic picture of Christendom's idolatries?

Ezekiel, chapter 8.—P. 54.

- What does the third of the Ten Commandments forbid?

The taking of the name of Jehovah itself in a worthless or profane way.—P. 68.

- What provokes the battle of Armageddon?

Satan's attack upon God's people.—P. 71.

- Why may not a Christian eat the flesh of an animal that died in a trap or was found killed by another animal?

Because it has not been properly bled.—P. 74.

- What are the Behemoth and Leviathan mentioned in Job, chapters 40 and 41?

The hippopotamus; the crocodile.—Pp. 89, 90.

- How many miracles did Elisha perform? How many did Elijah perform?

Sixteen; eight.—P. 95, 96.

- As pointed out in Micah 6:8, what three things does Jehovah require of those walking with him?

Exercise justice, love kindness and be modest.—Pp. 109-112.

- What leading teaching regarding the Christian congregation has Christendom forgotten or ignored?

That every spirit-begotten Christian is a priest.—P. 137.

* All references are to *The Watchtower* for 1963.

- What shows that Jehovah's witnesses understand that Bible teaching?

In that they work to make every member a public praiser of Jehovah.—P. 148.

- What is the best protection for the mind against the smut that is flooding the world?

Filling one's mind with Bible truths.—P. 155.

- By what other name was the apostle Bartholomew known?

Nathanael.—P. 158.

- What prophecy stated by Jehovah in Eden gives a striking example of the Bible's inner harmony?

Genesis 3:15: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Pp. 171, 172.

- What are some of the ways that demons assault and harass people today?

By voices, by sensations of being touched, by shaking their beds, chairs, and so forth.—Pp. 185, 186.

- To what aids can one resort to overcome assaults from wicked spirit forces?

Prayer, study of God's Word, obedience to God's commands, avoiding anything related to spiritism, seeking Christian association.—Pp. 188-190.

- Which Gospel was written first, that of Mark or of Luke?

It appears that Luke wrote his Gospel first.—Pp. 191, 192.

- What does a time of war reveal as to which loyalty comes first for most members of Christendom's churches?

That their loyalty to their country comes ahead of their loyalty to their church.—P. 202.

- Because of being what kind of temple is it possible for God's temple to be scattered worldwide?

A spiritual temple.—P. 203.

- What dead thing comes to life in the resurrection?

The dead soul.—Pp. 241-243.

- What does the very name of Easter as well as its trappings such as hot cross buns, eggs and rabbits show as to its origin?

That it is of pagan origin.—Pp. 244-246.

- Whom did God use to establish the canon of the Christian Greek Scriptures?

Not the councils of the Catholic church, but the Christian congregations throughout the ancient world.—P. 248.

IN Christendom today there seems to be a lack of cheerful giving. Since the Holy Scriptures make it clear that God blesses the cheerful giver, one who gives neither grudgingly nor under compulsion but from his heart, what are we to think of church fund-raising practices?

What of church-sponsored bingo games and raffles? What about the popular money envelopes that call not only for the date of gift but the name of the giver and the amount enclosed? What about passing the collection plate? What about the increasing tendency to discourage small gifts by embarrassing one into giving larger amounts, perhaps more than one can afford? "The priest in a small French village," reports the *Reader's Digest* of February, 1963, "has increased his Sunday collections by using a butterfly net as a collection box. Coins fall through the net. Only bills are large enough to be accepted."

Are such methods conducive to the blessedness that comes from cheerful giving? They certainly do provoke doubts, because voluntary, cheerful responses are repressed, and the happiness that comes from giving may be stifled. We should gain much happiness from Christian giving, for the apostle Paul exhorted the older men of an early Christian congregation: "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) But when one feels compelled to give, either because of curious

The BLESSEDNESS of Cheerful Giving

glances or frowns, then there is a loss of happiness. Also, those who give large sums out of the desire for prestige have their reward, 'the glory of men,' and they lose out on the blessedness Jesus spoke about. (Matt. 6:1-4)

Though much giving today is hardly cheerful giving, it has not always been that way. Consider the early Christians.

CHEERFUL GIVING OF EARLY CHRISTIANS

How did they give? Says historian Edward Gibbon: "A generous intercourse of charity united the most distant provinces, and the smaller congregations were cheerfully assisted by the alms of their more opulent brethren."¹ Their giving was cheerful because it was entirely voluntary. Says church historian Neander: "The care of providing for the support and maintenance of the stranger, the poor, and the sick, of the old men, widows, and orphans, and of those who were imprisoned for the faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the times of assembling for divine service were established."²

There were no paid clergy, no tithing and no passing of collection plates among the early Christians. "In her days of pristine simplicity, the ministers of the Church supported themselves by their own labour."³ "In every place of worship, however small, there was a box, where all worshipers deposited their offerings."⁴ The time of giving and the size of the gift were entirely voluntary. Wrote Tertullian,

who became a convert to Christianity about 190 (A.D.): "Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering."⁵

So wherever the early Christians met they had a box in which one could drop whatever he would like to contribute. Small sums were never discouraged. The early Christians knew what Jesus Christ said about the widow who contributed two small coins of very little value—that she had in reality dropped in more than all the other contributors. (Luke 21:1-4) They knew the principle that the apostle Paul set down: "For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." (2 Cor. 8:12) When there was a special need, the early Christians set aside what they could give according to their financial prosperity: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering."—1 Cor. 16:2.

Such kind of giving brought many blessings to the givers. They were giving from their heart, and it brought them happiness. They also had God's blessing upon their giving, and the way the money was used brought benefits to many persons. The result was the blessedness described by the apostle Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. In everything you are being enriched for every sort of generosity, which produces through us an expression of thanks to God." (2 Cor. 9:7, 11) The apostle explains that such giving did not end in meeting the wants of fellow Christians, but it resulted in an overflowing tide of thanksgiving to God. Such giving proved the reality of their faith and glorified God.

The early Christians did more than assist fellow believers; they assisted non-believers by bringing them the good news of God's kingdom. When the early Christians materially assisted the apostle Paul in his missionary work, they could feel that they were advancing the interests of God's kingdom. They felt like the apostle himself, who said: "I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Cor. 9:23.

CHEERFUL GIVING OF CHRISTIANS TODAY

True Christians today want to be like the early ones, who enjoyed the blessedness of cheerful giving. Where may one find this kind of giving? By visiting one of the Kingdom Halls of Jehovah's witnesses you will see it. At their Kingdom Halls and other meeting places, no matter how small, Jehovah's witnesses have a box where one may place contributions. The box is never passed around. All is voluntary and one can drop in what he wishes. No one is embarrassed, ridiculed or honored. Funds contributed are not used for the salary of the presiding minister but for the upkeep of the hall and to expand the good news of God's kingdom in the particular locality.

The more than 22,000 congregations of Jehovah's witnesses throughout the world also recognize the need to advance the good news, not only in their own locality and country, but also worldwide. For that reason, congregations, when they are able, pass resolutions to send certain amounts to the Watch Tower Society, which directs the worldwide preaching of Jehovah's witnesses. When a number of congregations of Witnesses meet at circuit assemblies, they not only contribute for the renting of the larger hall but they often pass a resolution to send a contribution to the Society.

Not only do congregations and circuits of Jehovah's witnesses contribute directly

to the Society for furthering the preaching work, but so do individuals. They do this by sending their contribution to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn 1, New York. Those living in lands outside the United States send their gifts to the local branch office, the address of which appears at the back of most of the Society's books and booklets.

Though Jehovah's witnesses do not make pledges, obligating them to give specified amounts, they recognize the principle set forth in Paul's words: "Therefore I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised, that thus this might be ready as a bountiful gift and not as something extorted." (2 Cor. 9:5) The early Christians felt it right to state in advance what they would like to give, so plans could be made. To that end each year many individual witnesses of Jehovah write a note to the Society saying that during the year they hope to be able to contribute a certain amount directly to the Society to advance the Kingdom work worldwide. It is not a pledge but merely an estimation of what they would like to give and hope to give, Jehovah willing. The Society appreciates this, and no one is reminded when he is unable to give what he had hoped. All is voluntary. Never does the Society look down on a small contribution. Some Witnesses in various lands can contribute only a small amount, like the widow of whom Jesus spoke. And they may even have to save quite a bit and do much planning to send that small amount; yet the amount is not the factor. They know the blessedness of cheerful giving.

How does the Watch Tower Society use contributions, to the blessing of all involved? Last year, for example, the Society was able to spend more than \$2,600,000 to aid missionaries and special pioneer ministers in preaching God's kingdom earth-wide. The Society also spent \$470,000 to help circuit and district servants to meet expenses incurred in visiting congregations of the Witnesses to encourage them in their ministry. Further, this year 104 ministers were brought in from many parts of the world for special training at the Watchtower Bible School of Gilead, expenses paid. The Society also maintains eighty-seven branch homes and offices, operating printing plants at some of them so that the Society's publications, such as this journal, may be distributed worldwide on a small contribution basis.

Though Jehovah's witnesses contribute to the Society directly and to their local Kingdom Hall, their giving does not end with voluntary financial support. They give also of their time and energy to help others learn of God's kingdom. "The whole Church" of the first two centuries, observes one historian, "was essentially a missionary society."¹ They were all cheerful givers. By following the example of those early Christians, rather than the pattern in Christendom, the New World society of Jehovah's witnesses is enjoying today the blessedness of cheerful giving.

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- ⁴ *History of the Christian Church*, by John F. Hurst, Vol. I, p. 360.
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EXERCISING FAITH

Is Like ACTING WITH A

IF SOMEONE you did not know promised to give you a large, beautiful, productive tract of land, tax-free, would you believe him? Probably you would be very skeptical. Would it begin to appear possible if this person also happened to be the wealthiest one in the land? Would you not build up hope if you also discovered that he was a powerful ruler?

If you inquired further and found that this person had established a lifelong reputation of being absolutely trustworthy and had never lied, would you not begin to believe his promise? Then, would you not act on his offer if he actually turned over the title to this land by giving you a deed that had been searched out and was legally binding?

Certainly, at this point, you could be confident that you had actually inherited something of great value. This confidence would enable you to act on the promise, since that promise was assured by your having the deed to the property.

However, even though you had the assurance and confidence needed, you must still actually work the property, or build upon it, to have it be of use to you. Yes, acting in harmony with your confidence is what



would produce benefits to you.

GOD'S PROMISES

This illustration is similar to what is involved regarding God's promises to humble people of earth. What does he promise? "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) Can we believe this? "It is impossible for God to lie." (Heb. 6:18) Does God have it to give? "To Jehovah belong the earth and that which fills it." (Ps. 24:1) Does he have the power to fulfill this promise? "Jehovah your God is the God of gods and the Lord of lords, the God great, mighty and fear-inspiring." (Deut. 10:17) Does his past record show that he can be depended upon to fulfill his promise? "You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed."—Josh. 23:14.

Because of Jehovah's authority, power and reliability, we can have an assurance, or confidence, similar to

that of a person who has the title deed to property. Having faith in God's promises because of his integrity is like having faith that we own property because of possessing a deed to it. It is an assurance that comes because Jehovah has promised it and because he has proved himself completely reliable in fulfilling his promises. This faith in God is best defined for us in the Bible at Hebrews 11:1 in these words: "Faith is the assured expectation of things hoped for." In the book *Word Pictures in the New Testament* A. T. Robertson says of this scripture: "We venture to suggest the translation 'Faith is the title-deed of things hoped for.'" He points out that the Greek word for "assured expectation" has the meaning of what stands under anything, a contract, or a promise. See *The Watchtower* as of December 15, 1962, page 749, ¶ 5, 6.

So faith in God is more than a desire or a hope. Faith is something added to hope. It means that we are assured of what God has promised to give us or to do for us, even though we do not see it as yet; it is as good as done, even though not yet actually done. Faith is the absolute assurance that what God says is going to happen *will* happen.

Faith should not be confused with credulity or wishful thinking. There is a vast difference. Credulity is defined as "a disposition, arising from weakness or ignorance, to believe too readily, especially impossible or absurd things." To be credulous is to be "easily deceived; gullible."

Much of what passes for faith in the world today is not true faith, but is credulity. Many, without carefully observing and studying God's ways, jump to hasty conclusions that often are greatly out of harmony with the spirit of divine truth. Acting and teaching according to such credulity dishonors God and brings great reproach upon his name. Many times credu-

lous ones claim to have the strongest "faith." But what they feel so strongly about often is what God *did not* say, and they frequently have no inclination to hear or heed what God *did* say.

An example of credulity was Adam's wife, Eve. She believed the serpent in Eden even though she had no evidence that what he spoke was the truth. The outcome was that she "was thoroughly deceived" and lost her life. (1 Tim. 2:14) Millions of people today believe articles of religious faith that are not based on truth. Such credulity will lead to disappointment and even death, as in the case of Eve.

FIRMLY GROUNDED ON EVIDENCE

True faith in God is firmly grounded on evidence and authority. It is the reasonable conclusion derived from examining the facts. These facts that form the basis of evidence come from two sources. One is from what God has created and the other is from what he has revealed.

Reasoning on the established principles of cause and effect, we see in the entire realm of nature the evidences of a Creator. The order and harmony of very small things, such as atoms, as well as the order and harmony of very large things, such as the entire universe, show the intelligent handiwork of a super mind. As Romans 1:20 says: "For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made." So undeniable is the evidence of an intelligent Creator furnished by nature that the Scriptures state: "The senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

There is much more that serves as a sound basis for our faith. It is the written revelation of God, his Word, the Bible. Such absolute truth that we need as the solid evidence for our faith is found in the Bible. Its internal harmony, the fulfillment of its prophecies, and the corroboration,

by historians, archaeologists and others, of the facts it contains, stamp it as being of divine origin and absolutely true as a basis for our faith. God's Son, Jesus Christ, confirmed this basis for our faith by saying: "Your word is truth." (John 17:17) All that God expects us to believe beyond what he has provided in nature is in his Word. In it he has given us a firm foundation of facts so we can reason on them and form a firm conviction that the things unseen, and as yet not realized, are assured.

PUTTING FAITH INTO ACTION

Scoffers will contend that they must first see God's promises come true, then they will believe them. But there is nothing more common or necessary, even in the course of everyday living, than faith. It is exercised by our reliance and dependence on things as yet unseen. Does the farmer actually see next season's harvest when he plants the seed? Why does he labor continually for what he does not see? All he has is the seed. How does he know it will grow into a plant? The farmer knows because he has reasoned that the sun that was shining yesterday will shine again, that the rain of yesterday will come again, and that vegetation will still be true to the laws of growth. Faith in the future harvest is based on sound evidence. It is based on the reliability of natural laws that have proved dependable for centuries. Therefore, faith that the harvest will be realized is justified and the farmer acts on this faith, this assurance, by commencing his work. How foolish it would be for him to refuse to plant the seed because of fear that the sun will never shine again, or that it will never rain again, or that the seed will refuse to grow!

Similarly, as we become acquainted with Jehovah and study his works in nature and especially his written revelation, the Bible, we will begin to cultivate confidence in his

promises for the future. As the farmer confidently anticipates autumn harvest, and plows, sows, cultivates and waters before he ever sees it, so we should act in harmony with the confidence we have in God's promises being fulfilled in due season before we actually see them fulfilled.

By learning of God's characteristics, we will not have difficulty in exercising, or putting into action, the faith we have in his promises, just as we would not have difficulty in acting with the assurance we would have if we held a title deed to property. Many in times past have put their faith into action because of their confidence in Jehovah. The apostle Paul refers to some of these when he mentions that Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel and many prophets had faith in God's promises and acted upon that faith. As a result, they were able to defeat kingdoms, stop the mouths of lions, stay the force of fire, receive dead ones back to life, suffer persecution and deprivation, yes, even die, because they had the assured expectation of a resurrection from the dead to life in God's new world. So many were these men and women of faith that Paul refers to them as a great "cloud."—Heb. 11:1-12:1.

When God says that a flood is coming and tells man to build an ark for safety, the reasonable course, based on past experience with God and his word, is to have faith in his word and then act upon it by building an ark, even though the flood may be years away. Faithful Noah "did just so." (Gen. 6:22) When God commanded Abraham to sacrifice his son, it was reasonable for Abraham to act in harmony with the faith he had in God and let God care for the fulfillment of the promises made concerning this son. (Gen. 22:1-12) When God commanded Lot to flee out of Sodom to avoid impending disaster, it was reason-

able for Lot to believe it and hurry out, even though it may have appeared to be a nice day.—Gen. 19:12-25.

These were all commendable acts of simple, childlike faith. But please note that in each case there were absolute grounds for that faith. There was a clear command from God. No foolish imagination or whim was the basis for this faith. Noah would have been foolish to build an ark and warn the people for so many years if he had only imagined a flood was coming. Abraham would have been guilty of a criminal act in attempting to offer up Isaac if he just imagined that God wanted him to do so. Lot would have been very simple-minded to run away from Sodom on a bright morning and declare the city about to be destroyed if he had no positive information about it. But in each case God gave clear evidence of his will. So today, we have clear evidence of God's will in his Word. Also, we have this evidence strengthened by observing the fulfillment of Bible prophecy.

OBTAINING TRUE FAITH

How can we obtain this true faith, this "assured expectation," like the assurance that comes by having a title deed to property? First of all, we must have the right heart attitude. We must be humble and we must want to cultivate faith. If we are proud and try to be independent of God, he will not bless our efforts. Next, we must acquire knowledge from the Bible to provide us with the evidence that will assure us of God's ability to back up his word. As Romans 10:17 states: "Faith follows the thing heard," which is the knowl-

edge contained in God's Word. Then we will want to associate with God's people so we can be built up spiritually by them. Meeting with other more mature Christians will help us to understand what we study. An example of this is found at Acts, chapter 8, where the Ethiopian eunuch received assistance from the evangelizer Philip. Finally, we must continually pray for God's holy spirit to aid us.—1 Cor. 2:9, 10.

Faith, then, is reasonable. Acting upon it is also reasonable. God, through the natural and written revelation of himself, appeals to the highest faculty of humans, our reason, and asks us to act upon the proper conclusions that result from the study of his works, words and ways.

True faith, this "assured expectation," is necessary, because "without faith it is impossible to please [God] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Acting on that faith is also necessary, because, as the Bible writer James stated, "Faith, if it does not have works, is dead in itself." Thus, one who exercises faith acts as one does who has a title deed to property.—Jas. 2:17.

In the very near future, those who properly exercise this faith will actually take possession of what Jehovah now promises. On a beautiful, productive, tax-free earth, "they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it."—Mic. 4:4.

Unquestioning Obedience

Catholic priest James J. Navagh, bishop of the Ogdensburg Diocese, New York, told delegates to the 67th annual state convention of the Knights of Columbus that Catholics should obey church orders without question. Quoting a Catholic scholar, he said: "If you believe something is white and the church says it is black, believe it is black."

Planting and Watering GOD'S FIELD

ON A little farm in Bavaria, southern Germany, is where I grew up. It was a real pleasure to cultivate the land with horses, oxen and some machinery, but, at the time, I had no idea that my life's work would be planting and watering a different kind of field.

My parents were Lutherans. In our home we had a big Holy Bible, which was never read or opened, except to record births, marriages, deaths or other outstanding events. We also had a prayer book that mother would read on special occasions. Although I attended Sunday school and an agricultural school, I did not learn anything about God's purposes.

I was nineteen when World War I broke out. With thousands of other innocent young men I soon found myself in battle formation on the fighting front. As I marched through burned-out, bombed cities and villages, it grieved me to the heart to see strewn along the highway many unburied corpses. How I sorrowed for the many children, widows, fiancées, war brides, fathers and mothers waiting in vain for news from their beloved who lay dead!

During one battle I received wounds that took me from the fighting front for nearly a year. Suddenly, on November 11, 1918, came the glad news: "The war is over!" Emperor Wilhelm II fled to Holland. Revolution in Germany! Now, too, the Catholic and Protestant clergymen stopped their public praying, "God protect the

German Emperor and by your grace protect the German Reich."

A PRECIOUS SEED IS SOWN

One afternoon in November, 1919, a representative of the International Bible Students, as Jehovah's witnesses were then called, visited a neighboring family, and I was invited to go and hear him talk. I listened carefully to his experience with the clergyman in a nearby town when he and seven members of his family had left the Lutheran Church. His clergyman's final advice was: "But, Mr. G—, you and your family can read Russell's books,

but you need not leave our church. Why cause such a big stir?" The Bible Student saw right through this hypocritical advice and resigned.

This first meeting with one of Jehovah's witnesses convinced me that there are two different sides to the religious question. One is truth and life; the other, lies and death. Here was performed a miracle of "opening the eyes of the blind" by sowing the seed of Kingdom truth. From then on I started a systematic study of the Bible with the Watch Tower Society's Bible-study aids. Sometimes I studied all night long. There was much to learn.

At the first district convention I attended, thousands of Jehovah's people were present. I heard young children answer Bible questions that I as yet could not answer. This scene, together with that of the mass baptism the next day, made an unforgettable impression on my mind.

BEARING FRUIT

Four hours' travel time from my home was a publisher of the good news who agreed to take me along in the house-to-house preaching work for the first time. At the time and place agreed upon I waited for his arrival. His train came, but he did not. Now what was I to do? In my briefcase was a Bible and some literature. In front of me there were a number of houses with people in them. The only logical thing to do was go and work them even without my instructor.

I prayed with all my heart to Jehovah, who knows how to give strength to the weak, and soon I was knocking at the first door. My lips trembled so much that I doubt if the householder understood anything I said. He mumbled something unintelligible back at me and shut the door in my face. What now? Never mind! I'll go to the next door.

At the third house a woman listened attentively and her eyes filled with tears. She told me that her only son was killed in the war and she had no more hope. How glad I was to be able to open my Bible to John 5:28, 29 and read her Jesus' promise of a resurrection. Then I showed her the explanation in the book *The Harp of God*. She dried her tears, her face lit up and she gladly contributed for the book.

After my first two hours of public witnessing I looked up and was elated to see my instructor peddling hard on his bicycle. He missed the train, but still kept his word. (To this day he is serving faithfully in the Argentine branch office of the Society.) We spent several more happy hours together that day planting the Kingdom seed and comforting many others who were mourning. Doing Jehovah's will brought great satisfaction. On December 26, 1920, I was baptized in symbol of my agreement to do Jehovah's will always.

GREATER ACTIVITY

About the year 1924 there was a little group of some forty of us that congregated in the city next to the village where I lived. That spring I received an unexpected invitation from the branch office of the Society to take up greater activity as a full-time "pilgrim," visiting other congregations. The next five years were busy ones spent in Germany, training new publishers, strengthening new and weak congregations and caring for God's field under cultivation.—1 Cor. 3:6-9.

In 1929 I was assigned to Czechoslovakia to show the Society's "Photo-Drama of Creation," comprised of several films and hundreds of beautiful colored slides with appropriate explanations. Every showing was divided into four parts of almost three hours each. Between showings we made many calls on interested persons and conducted Bible studies. It was a joy to note how the attendance increased from night to night. Weak groups that were struggling were strengthened and new congregations were organized. Of course, with this growth of the organization came opposition. In 1934, during a visit to a small congregation, the police came and took me to jail. The charge: "Nazi spy"! My accusers were unable to produce a single witness, so after seven weeks I was set free.

Parts of Czechoslovakia were already occupied by the Nazis by the spring of 1938. That was when I received a telegram from the Society's office in Switzerland instructing me to bring them the various records of the former Czechoslovakian branch without delay. In order to cross the border I had to get permission from the Nazi secret police who were being organized in the country at that time. I succeeded in getting the permit and took advantage of the opportunity to make a short visit to my mother and other relatives en route. Arriving and leaving during the

night, I continued my journey to Switzerland. The very next day a squad of secret police descended on my family's home and searched it from top to bottom looking for me. Certainly Jehovah God had delivered me from the "trap of the birdcatcher." —Ps. 91:3.

TO A DISTANT FIELD

In 1939 I was assigned to Brazil, far across the Atlantic. Three other brothers from Czechoslovakia traveled with me to the new field of service. At the port of Santos we were happy to see four of the brothers who worked at the branch office in Brazil. One of them spoke our language, and that helped a great deal. Since I did not know Portuguese, how was I going to help plant and water God's field here? The brothers kindly provided me with a card bearing a short typed sermon. All I had to say at each door was, "Please read this!" Although I had difficulty with Portuguese, I began to arouse interest in God's kingdom through the Society's literature. I kept a record of the most interested ones, made return visits and began home Bible studies.

After I had been in Brazil for a month I received an assignment to serve in Pôrto Alegre, in the far south of the country. A couple who had just arrived from Switzerland and another brother who had worked in Czechoslovakia accompanied me. However, problems arose. Due to opposition our supply of literature was cut off. But with only my Bible I was able to go on talking about Jehovah's kingdom through Christ. As we continued to plant and water, God gave the increase. Two congregations sprouted in that section, one in the Brazilian city of Livramento and the other in Rivera, a city just across the border in Uruguay.

After twenty-five months of restriction, Jehovah opened the door for me to continue in the blessed privilege of full-time service. When Brother Knorr, the Society's president, visited Brazil in 1945 I was asked to report to the branch office as I was to serve as a special pioneer minister in Rio de Janeiro. Selling some things of value, I raised the needed money for my ticket and soon arrived safe and sound in my new assignment. After six months I succeeded in getting a permanent residence visa, thus having the guarantee of remaining in Brazil. I was then able to carry on my ministry from house to house in a better organized way than back in 1939.

Jehovah continued to enlarge my privileges as I entered the circuit work in 1949. In 1955 I was called to serve in the Brazilian branch office, where, by Jehovah's undeserved kindness, I enjoy the companionship of more than twenty-five brothers who are unreservedly dedicated to doing the divine will. In addition to my duties here I find great happiness in working closely with the local congregation of Jehovah's people.

HARVEST IS GREAT

I am very grateful to Jehovah that the sowing work has yielded fine fruit here in Brazil. Back in 1939 there were only 114 Kingdom publishers in the country. Today more than 26,000 are sharing in the planting and watering!

I think back over forty-two years of service to Jehovah and am glad that I have always accepted each assignment gratefully. A physical handicap prevents me from doing all that I would like to right now, but I am convinced that the one thing I want to do is serve Jehovah and his King, Christ Jesus, forever.



Keeping Our Friendship with God

TRUE friendship makes for peace and security. It also makes for contentment and happiness. That is why we read: "There exists a friend sticking closer than a brother." "A true companion is loving all the time, and is a brother that is born for when there is distress."—Prov. 18:24; 17:17.*

What better friendship could anyone cultivate than that with Jehovah God? Surely, all that can be said in praise of true friendship applies to friendship with him, and that to the superlative degree.

How can we gain that much-prized friendship with God? To gain his friendship we must first take in knowledge of him and his purposes. Then we must exercise faith in that knowledge by dedicating ourselves to do his will. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." By devoting our all to God we will be heeding Jesus' command: "Make friends for yourselves by means of the unrighteous riches."—Heb. 11:6; Luke 16:9; John 17:3.

How can we keep God's friendship once we have gained it? King David, who himself was a friend of God, answers: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain? He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance."—Ps. 15:1-3.

Walking faultlessly and practicing righteousness take in ever so many things. It means, first of all, that we remain loyal to Jehovah God. It means giving him "exclusive devotion." It means to "love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." To keep our friendship with Jehovah we must be constant, dependable, loyal, and keep walking with him as did Enoch and other faithful men of old.—Ex. 20:5; Mark 12:30; Gen. 5:24.

This means that we must guard against all improper friendships, for will not such make us the enemies of God? Guarded against also must be the love of money, for we can-

not serve two masters, and especially not when the two are opposed to each other as are God and Riches.—Jas. 4:4; Luke 16:13.

We must also trust God implicitly and always submit to him if we would walk faultlessly before him, enjoying his friendship. That means consulting him in all our ways, letting him direct our paths. Never do we want to push ahead presumptuously with our own ideas or with the private opinions of others. Reading in God's Word or law regularly will help us to keep proper perspective as to our relationship with our Maker and with our neighbor, for were not the kings of Israel commanded to do the same for the same reasons? Nor may we overlook talking with God in prayer. All such will help us to walk modestly with God and so keep from losing God's friendship by acting presumptuously.—Prov. 3:5, 6; Deut. 17:18-20.

Walking faultlessly and practicing righteousness also mean keeping holy, for Jehovah our God is holy. We may not sully ourselves by unclean practices, however insignificant they may seem to be, but must keep strict watch that how we walk is as wise persons.—1 Pet. 1:16; Eph. 5:15.

For us to be keeping our friendship with God we must also be careful as to our dealings with others, especially as regards those in the Christian congregation. We want to go beyond mere justice, not only not doing anything bad to a companion, but lovingly refusing to take up a reproach against an intimate acquaintance who may try us at times. Love covers a multitude of sins.—1 Pet. 4:8.

Speaking the truth in our hearts is also required of us if we would keep our friendship with Jehovah, keep dwelling in his tent. And what does that include? It means that we must be honest with ourselves and others, and in particular that we cherish the truth of God's Word, what it tells us about our incomparable God Jehovah, his attributes, works and purposes. We should delight to meditate or think about these things. If these things are truly in our hearts they will also be upon our lips, for out of the heart's abundance the mouth speaks. By following such a course we will be able to exclaim with the psalmist David: "I will be a guest in your tent for times indefinite," keeping our friendship with God forever.—Ps. 61:4.

* For details see *The Watchtower*, February 15, 1962.

Questions from Readers

- What determined God's acceptance of Abel's sacrifice and his rejection of Cain's?—C. C., United States.

There is nothing in the Scriptures to indicate that God gave the sons of Adam any instructions as to the nature of the sacrifice that would be pleasing to him. Various theories have been offered along this line, but it seems most reasonable to conclude that Cain and Abel simply offered what they had on hand, in view of their occupations. No doubt they had heard from their parents the account of God's displeasure with them for having eaten of the forbidden fruit and so each in his own way sought to gain acceptance with his Maker.—Gen. 4: 2-5.

If God had not acknowledged either sacrifice there would have been no way of knowing whether Cain's sacrifice was sincere or not. However, when God accepted Abel's sacrifice and not that of Cain, it at once became apparent that Cain was not sincere, that he was not primarily concerned with winning acceptance with God, but rather with keeping ahead of his brother. Abel's offering was accepted because it was both of the right kind and offered in faith. Cain lacked faith, but this fact came to the fore only when he found that his sacrifice was not being accepted by God. So we read: "By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks." Just how God indicated that Abel's sacrifice was acceptable and Cain's was not the Bible does not say and it would be idle to speculate.—Heb. 11:4.

ANNOUNCEMENTS

FIELD MINISTRY

Keeping friendship with God requires that we practice righteousness and that we serve him wholeheartedly. (Ps. 15:1, 2) During May, as Jehovah's witnesses render such service, they will offer to all persons the book "Let God Be True," with a booklet, on a contribution of 50c. **STILL IN THE LEAD**

No book of its kind has enjoyed the tremendous circulation that the popular Bible-study aid "Let God Be True" has. Far outstripping the all-time best-selling books of fiction, more than eighteen million copies of this rewarding

young brother. So we read: "Cain . . . originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous." Cain's works were wicked, not in that he offered the wrong kind of sacrifice, fruits of the field instead of an animal that required the shedding of blood, but in that he offered these fruits with the wrong motive. Had his motive been right, then when he noticed that Abel's sacrifice was accepted while his own was rejected, he would have reasoned on what was wrong and would have imitated his younger brother and so also found acceptance with God. Actually, his slaying of Abel was premeditated murder, showing how wicked he really was, pride instilling a murderous hate into his heart.—1 John 3:12; Gen. 4:8.

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