

The **WATCHTOWER**

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1963

Semimonthly

DO YOU BELITTLE DISCIPLINE?

—
DISCIPLINED STEADFASTNESS
—

TAKING LIBERTIES WITH THE TRUTH

—
HISTORIC JORDAN RIVER

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"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".



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

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APPRECIATING

Beauty

THE great Creator is a lover of beauty. His appreciation of it is apparent from the things he has made. Look where we will and we see nature, when unspoiled by humans, a thing of beauty; not to say anything about beauty in human form and features. It is right also that we appreciate beauty, that we have eyes for beauty and that we enjoy it. All such beauty, together with our faculty for enjoying it, may be said to be but another proof that "God is love."

No question about it, "everything he has made pretty in its time." That is also true of everything associated with the worship of God. In ancient times God ordained that the special structures used for his worship as well as their furnishings be exceedingly beautiful. No wonder the psalmist exulted: "Out of Zion, the perfection of prettiness, God himself has beamed forth." "Strength and beauty are in his sanctuary."—Eccl. 3:11; Ps. 50:2; 96:6.

Still another kind of beauty that the Creator gave his earthly creatures is that found in his Word. It is indeed a Book that is filled with beautiful sentiments, beautifully expressed. That is why one of Israel's poets could say: "Melodies your regula-

tions have become to me."

—Ps. 119:54.

Great as may be the pleasure and enjoyment that we find in beauty, still God did not intend for us to make beauty our chief goal in life.

He did not intend for us to forget ourselves in beauty, to take it so seriously that we would neglect our worship of God or that we would even break God's laws so as to enjoy beauty.

For one thing, let us never forget that under present imperfect conditions much beauty is transient, temporary. Of this God repeatedly reminds us in his Word: "All flesh is green grass, and all their loving-kindness is like the blossom of the field. The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite."—Isa. 40:6, 8.

Not only is beauty transient, but it can very easily become a snare, and that in two ways: a snare to those possessing it and a snare to those hungering for it. Thus we read regarding the one that became Satan the Devil: "Your heart became haughty because of your beauty. You brought your wisdom to ruin on account of your beaming splendor." The beauty of Absalom, a son of King David, without doubt had a part in turning his head, so that he tried to wrest the kingdom from his father: "Now compared with Absalom there proved to be no man so beautiful in all

Israel as to be praised so much."—Ezek. 28:17; 2 Sam. 14:25.

The woman of today who is exceedingly beautiful is likely to be spoiled; perhaps not so much because of her own vanity as because of the selfishness her beauty arouses in others. Like Absalom, she receives too much praise. Well to be taken to heart, therefore, are the words long ago written by a wise king: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself."—Prov. 31:30.

That excessive love of beauty, a hunger and thirst for it, can become a snare the Scriptures likewise show. Were not the very angelic sons of God enamored by the beauty of mortal women? Yes, "the sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves." What a snare human feminine beauty proved to be to them, preferring it to heavenly glory! And there was that lover of beauty, King David. Rightly he exulted over the glory of the heavens and how wonderfully man is made. But wrongly he lost his head when he saw Bath-sheba bathing and noticed that she "was very good in appearance." Her beauty snared him, to his lasting regret. Beauty can cause a man to forget that a woman is a bad one or belongs to another man. Wisely, therefore, we are counseled: "Do not desire her prettiness in your heart, and may she not take you with her lustrous eyes."—Gen. 6:2; 2 Sam. 11:2; Prov. 6:25.

Even in religious matters beauty may be a snare. Many persons are so charmed by their beautiful church buildings and services that they never become conscious of their spiritual need but are content to feed on spiritual husks. In the same category must be placed those who find fault with the newer, more accurate Bible transla-

tions because they feel that these lack the literary beauty of the older versions. But is not the meaning more important than the manner?

Those who idolize beauty, who put it before truth, might be likened to those ancient worshipers of beauty, the Greeks. Thus the historian Lord tells us that "the real objects of Greek worship were beauty, grace and heroic strength." And a leading religious encyclopedia says: "The Greeks were eminent for their appreciation of beauty in all its varieties; indeed, their religious creed owed its shape mainly to this peculiarity of their mind." Their religious deities being immoral was incidental to them, so long as these were beautiful. No wonder that back there immorality was so prevalent!—1 Cor. 7:2.

That love of beauty is in itself not a force for righteousness is apparent from the response the prophet Ezekiel got from those who heard his message: "Look! you are to them like . . . one with a pretty voice and playing a stringed instrument well. And they will certainly hear your words," yes, listen to them because they sound beautiful, "but there are none doing them." Beauty itself does not motivate to repentance or to right works.—Ezek. 33:32.

The Creator, Jehovah God, is a lover of beauty and he desires his creatures to be lovers of beauty also. His giving man so many beautiful things, together with the faculty for appreciating them—something the lower animals do not have—is an expression of his love. Do not show ingratitude by esteeming the gift above the Giver. To do that would be both selfish and foolish, for only those who, while appreciating beauty, keep it in its place can hope to enjoy beauty forever in God's new world in which righteousness will dwell.—2 Pet. 3:13.

Taking Liberties with

THE TRUTH

"LET THE BUYER BEWARE" APPLIES TO THINGS WE READ AS WELL AS TO THINGS WE BUY.



TRUTH is important to man. It can mean the difference between life and death, riches and poverty, health and sickness, misery and happiness. With good reason does the Bible command: "Speak truth each one of you with his neighbor."—Eph. 4:25.

But because man is fallen, imperfect, weak and selfish he often takes liberties with the truth. While at times this may be due to emotionalism, misguided zeal or a lack of the facts, not infrequently it cannot be so excused but must be charged to dishonesty, to a deliberate attempt to deceive for the purpose of advancing one's viewpoint, cause or profit.

Man's proneness to take liberties with the truth might be said to be more or less taken for granted in the business world. So much is this the case that *caveat emptor*, that is, "Let the buyer beware," is a recognized principle. In an effort to protect its people from this human tendency to take liberties with the truth, some governments have special departments concerned with honest advertising and labeling of products. Thus early in 1963 the United States government issued regulations requiring shoe manufacturers to state

plainly in their advertising and labels just what was leather and what was not and whether it was first class, top-grain leather, or not.

But what is not so generally appreciated is that the principle of *caveat emptor* should be kept in mind when one is buying ideas, that is, when he is reading articles or books that are trying to "sell" him on a certain viewpoint, philosophy or religious idea. Writers of such articles or books may, for reasons of their own, be just as like-

ly to be tempted to take liberties with the truth. This may be done very subtly, at times simply by ignoring certain pertinent facts in discussing a certain subject.

For example, today modernistic theologians as a rule do not believe that Moses wrote the first five books of the Bible, generally known as the Pentateuch, and in particular the fifth book, Deuteronomy. However, when discussing just who could have written it, not a few of these studiously ignore any reference to what Deuteronomy itself has to say about who wrote it:

"It came about that as soon as *Moses had finished writing the words of this law* in a book until their completion, Moses began to command the Levites, the carriers of the ark of Jehovah's covenant, saying: 'Taking this book of the law, you must place it at the side of the ark of the covenant of Jehovah your God, and it must serve as a witness there against you.' " Surely to ignore this plain statement in discussing who wrote the book of Deuteronomy as though the Bible left it anonymous is taking liberties with the truth.—Deut. 31:24-26.

SECTARIAN TRIFLING WITH TRUTH

To quote something out of context is another device by which some play free with the truth. Thus every now and then there comes in the mail of the publishers of this journal what is purported to be the "Knights of Columbus Oath." This document attributes extreme fanaticism to the Roman Catholic fraternal organization by that name. Accompanying this purported oath usually are remarks to the effect that this oath appeared in the *Congressional Record* of the United States Congress.

That this oath was published in that *Record* is true; but what is not true is that it is the Knights of Columbus oath. Rather, it was put into the *Congressional Record* as an example of the depths to which some men will stoop in attacking a man running for office on the basis of his religion. Surely to present such an oath as genuine because it appeared in the *Congressional Record* is taking liberties with the truth.

Then again, truths may be stated in such a way as to imply a false conclusion, which is another way of playing free or taking liberties with the truth. Thus one William J. Whalen, a Roman Catholic "layman," who advertises himself as an authority on Jehovah's witnesses, and even boasts of his being objective in his appraisal of them, that is, to be honest and free from emotional bias in discussing them, stated in a magazine article regarding the former president of the Watch Tower Society, J. F. Rutherford, "Though he coined the watchword, 'Millions Now Living Will Never Die,' the judge died in 1942."

Now, both statements are true. Rutherford did coin that statement and he did die in 1942. But what is not true is the implication expressed by the word "though," as if Rutherford expected to be one of those "millions." As Whalen well knows, the witnesses of Jehovah teach that there is one salvation for all those exercising

faith in Jesus Christ, but two destinies, an earthly one and a heavenly one. The heavenly one, which is for Jesus Christ and the members of his "bride," is limited to 144,000, and to gain that destiny it is necessary that one die. Rutherford had the hope of realizing that destiny and so expected to die. The "Millions Now Living Will Never Die" slogan he applied only to the "great crowd" of "other sheep," mentioned in the Scriptures at Revelation 7:9 and John 10:16, whose destiny is an earthly paradise. Therefore it is palpably dishonest, a taking of liberties with the truth, for a man who professes to be an authority on Jehovah's witnesses and claims to be writing objectively, so to misrepresent matters, as though Rutherford himself expected to be one of the 'millions now living that will never die.'

In this same magazine article, which is now being reprinted in pamphlet form, Whalen charges Jehovah's witnesses with teaching that "Caesar is Satan." But not so. It is one thing to say that Caesar is a part of the world whose god, according to 2 Corinthians 4:4, is Satan, and something entirely different to say that Caesar is Satan himself. Jehovah's witnesses have always held that they must "pay back Caesar's things to Caesar," and so must be subject to Caesar so long as he does not require anything that directly conflicts with God's law, in which case the rule applies: "We must obey God as ruler rather than men." But as for Satan the Devil, they have always held that they must resist him at all times. Therefore, to say that Jehovah's witnesses believe that Caesar is Satan is to prejudice the governments against Jehovah's witnesses and obviously is taking liberties with the truth. It is of interest to note that the religious leaders in Jesus' day took like liberties with the truth in order to prejudice the rulers

against him.—Mark 12:17; Acts 5:29; Luke 23:2.

IN THE NAME OF SCIENCE

There is also much taking of liberties with the truth in the name of science, especially by evolutionists. Sweeping, groundless assertions are stated as facts regarding man's origin and ascent or descent from the lower animals. A scientist who with righteous indignation comes to grips with this matter of taking liberties with the truth is Ivar Lissner, Ph.D., whose books have been published in fourteen languages. In his latest book, published in 1961, and entitled "But God Was There,"* he speaks of "the ineffable stupidity of all attempts to reconstruct Neanderthal or even Peking man. Exaggeratedly hirsute [hairy] plaster figures of bestial mien glower savagely at us in museums all over the world, their features usually chocolate-brown in color, their hair wild and unkempt, their jaws prognathous [sticking forward] and their foreheads receding—and this despite the fact that we have absolutely no idea what color Paleolithic man's skin was or how his hair grew and virtually no idea of his physiognomy" or facial features. "The American authority T. D. Stewart rightly pointed out in 1948 the impossibility of reconstructing hair, eyes, nose, lips or facial expression. 'The probabilities are that the expression of early man was not less benign than our own,' he wrote.

* This is the literal translation from the German, which reads, "Aber Gott War Da." The English translation is entitled "Man, God and Magic."

"When a museum displays models of Peking man, Neanderthal man and modern Homo sapiens [man] side by side, it encourages a conception of physical and intellectual development which is not in accord with the views of contemporary science. Those who make such models tend to give their imagination free rein. . . . The exhibition of these half-human, half animal figures is symptomatic of the moral arrogance of our era and latently inspired by a smug feeling of 'look how far we've come!'" In his book scientist Lissner shows that man at all times was far removed from the lower creation and at all times had some form of religion. In one of his closing chapters he therefore asks, "Why do we cling so stubbornly to outmoded theories? Why do we prefer to look for our origins in the animal rather than in God?" Obviously because they do not want to recognize the debt of gratitude they owe the Creator nor their need to be in subjection to him. They refuse to admit the truth that "Jehovah is God. It is he that made us, and not we ourselves."—Ps. 100:3.

The foregoing illustrations, which could be multiplied many times over, certainly do incriminate certain ones of being guilty of stretching the truth, and that from motives that are suspect. Since this is so, the principle of *caveat emptor*, "Let the buyer beware," is one that all should keep in mind when hearing or reading anything that claims to be the truth and upon which belief or actions are to be based. As the Bible, the Word of God, says: "Make sure of all things; hold fast to what is fine." —1 Thess. 5:21.

RELIGIOUS IDENTIFICATION

- The U.S. Census Bureau, in 1957, made some ambitious studies, finding that 96 percent of the people identified themselves as Protestants, Catholics, or Jews in response to the question: "What is your religion?" Yet the combined totals of all church membership figures indicate that some 68,000,000 Americans do not belong to any church or synagogue.—*A Tale of Ten Cities*, E. J. Lipman and Albert Vorspan, p. 316.

ARE you the kind of person that can face an issue squarely and accept the consequences of the decision you make? It is good to be able to do so. Can you do so in regard to the issue of discipline? Many persons really feel that discipline is an issue because they deplore its scarcity. Do you agree with them that more discipline is needed? Do you appreciate discipline; that is, do you value it highly and do you profit from it? How about your religion in this respect? Does your religion discipline you? Has it brought good results to you through discipline? If you feel it has, can you mention specific benefits? You certainly can, if your religion is the worship of Jehovah God.

² Even as we should have appreciation for Jehovah himself, his love, our very life in fact, so we should highly esteem and earnestly desire discipline. Especially is it

not to be belittled when it comes from God, as the text above cautions. This becomes apparent when we observe how desirable are the elements included in discipline from Jehovah.

³ Discipline is training to act in ac-

1. (a) What may be said as to facing issues? (b) How does discipline become an issue? (c) Should and does religion discipline?
2. To what extent should we esteem discipline?
3. What is discipline, and how should it affect us?

"Do not belittle the discipline from Jehovah."—Heb. 12:5.



Do you BELITTLE DISCIPLINE?

cordance with rules. The purpose is to correct us as needed. It should mold us so that we will conform to Jehovah's requirements. The training of discipline is to strengthen. It really does make us strong by strengthening, correcting and molding our faculties.

⁴ Discipline sometimes means punishment of the one being disciplined. This might be self-administered chastisement. It can also be from a theocratic authority bringing retribution for an offense. The purpose is to correct error and also to prevent a repetition of offense against Jehovah's requirements.

⁵ Discipline means control. This is a result of enforcing obedience and order so that the individuals and the group involved will be effective in their objective. In the case of true Christians the objective is the worship of Jehovah God in conformity with his will and requirements. Disciplined control includes self-control, which is a quality of orderliness; it includes orderly conduct by self-discipline, requiring oneself to conform to Jehovah's requirements.

⁶ An interesting point: The discipline of the Christian congregation includes its rules and regulations that are based upon the principles and commandments of God's Word the Bible, and that are

4. What may discipline sometimes mean?
5. How is control involved in discipline?
6. Should "discipline from Jehovah" be belittled?

therefore practical, dependable and for our benefit. In fact, all of God's discipline is for our benefit. As you now recognize the fine elements of discipline, are you inclined to "belittle the discipline from Jehovah"? We hope not, for your own good, for the good of others and for the praise of God.

⁷ Truthfully, it must be observed that discipline is offensive to many. In the case of some this may be in part because such persons do not have the Bible viewpoint of discipline and have not appreciated its necessity and benefits. But do you know that discipline is an expression of your being loved by the great Creator, Jehovah God? That is true. So let us ask, Would you rather be disciplined and be loved by God or be undisciplined and unloved by God? Can you be loved by God and not be disciplined by him? No, that is not possible. Observe further this statement, at Hebrews: "My son, do not belittle the discipline from Jehovah, neither give out when you are corrected by him." Why? "For whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son." (Heb. 12:5, 6) Not only is discipline an evidence of the love of the Father, Jehovah, but also of the love of Christ Jesus as shown by the words of the Son: "All those for whom I have affection I reprove and discipline. Therefore be zealous and repent." (Rev. 3:19) Spurning such discipline would mean spurning such love.

⁸ Not only that, but this evidence of the love of God, discipline, is essential for life and for the proper Christian fruitage to be produced. The writer of Hebrews continues: "It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? But if you are without the discipline of which all have become par-

takers, you are really illegitimate children, and not sons. Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness. True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."

—Heb. 12:7-11.

A GREAT CONTRAST

⁹ That fine fruit of righteousness is completely unfamiliar to many persons. Why? Due to their undisciplined pursuits. One of the most widespread pursuits among all mankind is also the most unsatisfactory. It is something that a selfish person feels would bring great satisfaction, but it does not. What might this be? This pursuit is self-indulgence. Self-indulgence is completely unsatisfactory and unsatisfying. This is not hard to see. If it should be that you pursue self-indulgence, you know you are not satisfied. Real satisfaction is not enjoyed by your acquaintances who selfishly plunge into self-indulgence, because they always want more. Do you realize that this self-indulgence is part of the scarring mark of these critical days, even as prophesied? "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, . . . without self-control, . . . puffed up with pride, lovers of pleasures rather than lovers of God . . . ; and from these turn away." (2 Tim. 3:1-5) Certainly "from these turn away"! Turn away from such undisciplined per-

7. Spurning discipline would mean spurning what else?

8. For what is discipline essential, as pointed out in Hebrews 12:7-11?

9. (a) Why is discipline's righteous fruitage unfamiliar to many persons? (b) How satisfying is self-indulgence?

sons. Turn away from undisciplined practices and be disciplined.

¹⁰ Look at the self-indulgent. Observe such self-indulgent people whose prevalence scars these critical times, adding to their criticalness: people selfish, depraved, degenerate, diseased in mind and body, stumbling along in shortsighted self-seeking, unable to see the glories of Jehovah God and of his new world of righteousness and having no respect for such, having not even self-respect. Arrogance and selfish pride they may have, but no self-respect, because there is no discipline. Do you have sufficient self-respect to value discipline? There is proper, Scriptural self-respect, and a person who has it will appreciate discipline. Not so the self-indulgent.

¹¹ In marked contrast with that, however, is the succeeding counsel of the apostle to Timothy: "You, however, continue in the things that you learned and were persuaded to believe . . . you have known the holy writings, which are able to make you wise for salvation . . . All Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."

—2 Tim. 3:14-17.

¹² How fine is such inspired guidance, disciplining in what is right and in harmony with Jehovah God, teaching the truth, reproofing the error, setting straight things that need to be changed, so that the one who loves righteousness and loves God may experience the good results of theocratic discipline!

¹³ So we must by force of the Scriptures conclude and realize that discipline is an

essential for life in God's new world. It is an essential for the worship of the true God, Jehovah, now and in the future.

DISCIPLINE'S MANY FORMS

¹⁴ Discipline can be relatively mild and it can be relatively severe. In any case, discipline from Jehovah is for the good of all concerned. It can come to us as training and, if not accepted, may come eventually as punishment.

¹⁵ One way that discipline does come to us is in the form of training by the Word of God. "A son is wise where there is a father's discipline, but the ridiculer is one that has not listened to rebuke." (Prov. 13:1) So when the Word of God directs us in the way to go and we respond and are guided and molded and trained by it, it disciplines us, and we receive the discipline to our advantage. That is the wise course and is in contrast to what certainly is a ridiculous course, that of ridiculing the Father's discipline and rebuke. In respect to the discipline of God's Word, a ridiculer makes himself ridiculous. It is impossible for such one to prove Jehovah's discipline to be wrong. Jehovah has never been wrong and never shall be.

¹⁶ Another mild yet effective form of discipline can and does come to us in a kind remark from a fellow Christian who is looking after our welfare and who desires to help us and puts forth the effort to do so. We are wise in profiting from such remarks. "The ear that is listening to the reproof of life lodges right in among wise people." (Prov. 15:31) Such helpful truth kindly stated by a companion or associate or even a loving Christian stranger would be, in fact, not of his own origin, but would be from the great Source of truth, because it is in harmony with the Word of truth. Such we should properly accept as

10. (a) What scars these critical times? (b) Show the difference between selfish pride and self-respect.

11. Like Timothy, however, you may be what in contrast?

12. How fine is such contrast?

13. The Scriptures force what realization?

14. In what forms may discipline come?

15. Explain training by God's Word.

16. (a) Mild discipline takes what other form? (b) How effective may it be?

loving counsel and assistance from Jehovah God. How it can help our thinking, improve our point of view, aid us in understanding right doctrine and principle! The speaker of such "reproof of life" may not understand the great effect the word spoken may have upon the hearer and yet, if the hearer recognizes such to be true, conforms to what he learns, changes as may be necessary to come into harmony with the Word of God, does not allow preconceived ideas nor prejudice nor contrary religious beliefs to interfere with his being molded by the truth, it will all be of benefit to him. How valuable such mild, kind discipline!

¹⁷ Responsiveness to what is learned is a splendid form of self-discipline, by applying what is found to be right, making proper use of the information received. "A lover of discipline is a lover of knowledge, but a hater of reproof is unreasoning." (Prov. 12:1) Self-discipline strengthens self-respect because of our doing what is right voluntarily and with assurance that such is pleasing to Jehovah. How unreasonable men are when they decline such self-discipline!—Jas. 4:16, 17.

¹⁸ Discipline (training, molding and help) comes to us in the form of counsel through this magazine, *The Watchtower*. Therein we learn principles of Jehovah and their application in the affairs of life and we are enabled to conform; and so the published truths are provisions of Jehovah for our benefit and from them we can profit greatly.

¹⁹ Certain it is that when we violate God's laws we do get hurt. We are injured. If we refuse to be disciplined, not listening to the rebuke we need for correction, it may become necessary for sanctions to be imposed. All forms of willful, sinful rebel-

lion against Jehovah God and his laws and requirements must be accounted for. Some persons simply will not learn from mild discipline, and therefore more rigorous discipline must be administered, sometimes even to the point of disfellowshiping—indeed a severe chastising from Jehovah. Disfellowshiping, expulsion from the Christian congregation because of willful violation of God's laws governing Christians, will have a good effect upon all concerned and also upon all observing if all of such are properly responsive thereto. In such a circumstance, any attachments to the disfellowshipped person, whether these be ties of personal friendship, blood relation or otherwise, must take second place to the theocratic disciplinary action that has been taken. This is so in order that anyone who was previously close to the disfellowshipped person will not himself be hating the reproof that has been administered to the disfellowshipped one, but will also be disciplined in his attitude and conduct.

DISCIPLINE'S MANY BENEFITS

²⁰ In the very definition of the word the good results and benefits of discipline are seen, and many of these have been mentioned. It is observed that discipline brings the benefit of correction of our faults. Faults we have in abundance and we therefore need correction and are benefited by it. Thereby we are molded, not in conformity to old-world standards and practices, which are contrary to God's Word, but, rather, theocratically, in harmony with the will of God.

²¹ Discipline strengthens us. When one stands up for right principles and takes the proper course of action in spite of its being contrary to self-indulgence, he becomes stronger spiritually and is strength-

17. Proper responsiveness involves what form of discipline?

18. Through what does counsel also come?

19. What are sure results of violation of God's laws?

20. As to faults, what are discipline's benefits?

21. As to strength, what are discipline's benefits?

ened to go right ahead in Jehovah's service. "Peaceable fruit, namely, righteousness" is yielded in that it strengthens one to endure suffering for righteousness, this effect making for steadfastness.

²² As far as the congregation of God's servants is concerned, discipline is of the greatest benefit. It gains order in the congregation and for the congregation; it keeps the congregation as such in the right way as well as keeping the individuals therein following the course that brings God's approval. This enables the congregation to continue to be used by Jehovah God in the proclamation of the good news of his Kingdom and in the expansion of his pure worship to his praise and to the blessing of countless other persons to whom Bible truths are carried.

²³ Reproof, which is part of discipline, is beneficial because it is given with a view to our salvation. For example, if a disfellowshiped person is really ashamed, if he really repents and changes his course of action, thus responding to discipline administered, he may in time be reinstated in the congregation of God's people. "However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world." (1 Cor. 11:32) How about a person to whom is administered the severe disciplining of Scriptural disfellowshipping and who refuses to be ashamed, repent and turn around? He demonstrates that he hates reproof. Therefore Proverbs 15:10 has application: "Discipline is bad to the one leaving the path; anyone hating reproof will die."

DISCIPLINE EVERY STEP OF THE WAY

²⁴ With our acceptance of God's Word we must observe and agree that for Chris-

tians discipline cannot be avoided. Furthermore, we do not want to avoid Jehovah's discipline; we do not wish to be undisciplined. We remember that discipline from Jehovah is a mark of the Christian congregation and, as such, it is a proof of Jehovah's love for his little ones. Jehovah is long-suffering, and that is for our benefit because it results to us in an opportunity to come to know and serve him. However, Jehovah definitely does and will discipline. Discipline therefore should be with us every step we take on our way to maturity and to life. We would have it no other way.

²⁵ In our progress toward maturity of understanding and conduct in harmony with Jehovah's Word, we are assisted by the invaluable disciplinary provisions of the New World society. The Bible contains commandments of God, his prophecies, and the revelation of himself and of his principles. Such are a guide for the New World society and all who are in it. So it is that by the New World society's application of the stated Scriptural commands, examples, rules and principles to the issues and problems of life, a great body of theocratic law is being built up. We should benefit by this. It is theocratic because it is in harmony with the Bible law of the Great Theocrat, Jehovah God, and is based upon it. We need to understand Jehovah's Bible and also respect the judgment, authority and instructions of the New World society. They will discipline us, guiding us in all the issues and problems of life to take a course that will be in accordance with and not in violation of the Word of God.

²⁶ With understanding and considerable satisfaction adults frequently observe the fact that children are subjects for disci-

22. The congregation, individuals therein and countless other persons all benefit in what ways from discipline?
23. Under severe discipline, what choice may be made, and what scriptures apply?
24. How far along the way to life is discipline needed?

25. (a) The New World society assists by what provisions? (b) Relate the Bible to the determination to be made on problems of life. (c) What is the proper attitude toward the Bible and toward the New World society?
26. Who are subjects for discipline?

pline. "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 6:4.

²⁷ However, we must realize that responsible adults are also subjects for discipline. There are things that adults must learn. They must learn to discipline their children. They must learn to put away jealousy, oversensitivity, willful misbehavior, abusive speech, resentment, immorality, disrespect, pride, anger, uncleanness. Adults must early learn about Christian neutrality. So it is that discipline enters into the entire adult Christian life. Its possession is an evidence of desired maturity and of sober-mindedness.

²⁸ There are persons among those who are making progress on the way to maturity and life in the worship of Jehovah God who are prominent. These include various overseers throughout the theocratic New World society. It frequently is their duty to administer loving discipline in behalf of their brothers and fellow servants of God. Must these prominent ones also receive discipline? Yes. They should desire such. They have not outgrown discipline. They are not too big for it. Such share the needs that all others have, needs for constant instruction in God's Word and constantly checking their course of action, being disciplined by all the provisions through the New World society.

²⁹ They need to realize that not only do

27. (a) Who else are subjects for discipline? (b) What must adults learn? (c) Being disciplined is an evidence of what?

28. (a) What persons among Jehovah's servants are especially noted here? (b) What are their privileges and needs?

29. What should prominent ones realize and appreciate?

ARTICLES IN THE NEXT ISSUE

- Baptism Necessary for Christians.
- Willingly Expand Your Ministry.
- Self-Control Is Proof of Wisdom.
- Is Speaking in Tongues an Evidence of True Worship?

they put up with their brothers in love but their brothers put up with them in love. Some overseers and prominent ones have been in their positions of great privileges of service over many years, and so over a long period of time they have worked with and for their brothers, and their fellows have worked in co-operation with them. How grateful these overseers should be that over the years others have overlooked their own imperfections and failings

ings and out of love for Jehovah God and his Kingdom interests have continued and still continue cooperating with them! Yes, prominent ones require discipline too and should receive it with gratitude and appreciation.

³⁰ Discipline, then, is not to be laughed at or shunned. Its objective is the advancement of Jehovah's worship. It results in steadfastness in Christian ministry. It enables one to hold his place in Jehovah's work and worship. Its objective also is life for those who receive Jehovah's discipline. No one, therefore, regardless of the position that he may hold in Jehovah's organization, should belittle or scoff at discipline. "The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure."—Prov. 3:11, 12.

³¹ In the next article we review some facts of procedure and conduct on the part of Jehovah's witnesses earthwide that identify them as truly 'disciplined in righteousness' and that we feel will be appreciated by all who properly evaluate discipline.

30, 31. Therefore, who should accept discipline, and with what results?

Disciplined **STEADFASTNESS**

"FIRMLY fixed in place" or "fixed in direction"—that is the meaning of steadfast. Steadfastness certainly is required in successfully facing the world's Armageddon. Peter considered the dissolution of "all these things" of Satan's world, his heaven and earth, and after doing so he stated to his Christian brothers: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not . . . fall from your own steadfastness." (2 Pet. 3:11-17) To finish the journey to eternal life and to continue in Jehovah's worship, conducting ourselves in the way that pleases God, disciplined steadfastness is required because integrity is at issue.—Heb. 10:38, 39.

² Our place in the Christian course that leads to life is a place in Jehovah's work and worship—his ministry. Those forces that oppose Jehovah's kingdom and worship are obstacles on the way to life and they must be overcome. Overcome they can be, through our steadfast integrity, by the loving-kindness of Jehovah God. Would you like to note some of the efforts made under conditions and circumstances that often confront Jehovah's witnesses, testing their steadfastness, and how they view such obstacles?

1. What fact of history enjoins steadfastness on us?
2. What is the place in which we desire to be fixed fast?

STEADFASTNESS IN RESISTING MATERIALISM

³ While the self-indulgence of materialism is a menace to Christians and constitutes a worldwide affliction of humankind, steadfastness in resisting it shows that one is leading a life in which Jehovah and his worship come first. It should be remembered that being materialistic does not mean that one is necessarily rich materially. The matter is one of where affections are centered. If one loves Jehovah God and puts first his worship and the Kingdom interests, 'seeking first the kingdom of God and his righteousness,' he is going to reflect this in his life. If he gives the greater part of his time and attention to satisfying the desires of his flesh, clearly he is sowing to his flesh.—Matt. 6:33.

⁴ That catering to this flesh will not preserve life is proved Scripturally: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out."—Gal. 6:7-9.

⁵ So in respect to materialism and the

3. What is materialism?

4. By what is everlasting life assured?

5. To what vital question is the issue of materialism resolved?

problem with which it confronts a Christian, the issue resolves itself to this: For what world is one living? We can answer that question with everlasting benefit if we heed the inspired advice given concerning this old world and if, in doing so, we live for the new world of righteousness: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:15-17) What a contrast with the passing world: Remaining forever!

FIRM UNDER PERSECUTION AND BANS

⁶ Today there are a number of countries where the governments are very much opposed to Jehovah's witnesses because they are preaching the good news of God's kingdom. When you refer to the 1963 *Yearbook of Jehovah's Witnesses* you will find that in the English edition on page 289 there is a report from places where Jehovah's witnesses work under great difficulties today. Tomorrow? We can say with certainty that increase and extension of persecution and bans will come upon those who do not worship the State and do not herald it as their savior. Wherever there is totalitarian rule it is an easy matter for government officials to arrest Jehovah's witnesses, throw them into concentration camps and prisons, ban their work, seize their homes, their assembly places and literature, and even burn their Bibles.

⁷ Under such circumstances what can be

6. What is certain regarding persecution today and in the future?

7. Jehovah has provided what, to the benefit of our mental attitude toward persecution and bans?

done to bear up and not be diverted to so-called self-preservation? Primarily it is a matter of maintaining the right mental attitude. How is this possible? It is possible because of the clear insight received from Jehovah through his Word. Jehovah's witnesses are not in doubt as to the situation. They are alerted so that even the great attack by Gog does not come upon them as a surprise without foreknowledge, forewarning and forearming on their part. (Ezekiel, chaps. 38 and 39) Even now in advance, and during that attack, blameless ones who are steadfast under vicious persecution may know that their future will be peaceful. "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful. But the transgressors themselves will certainly be annihilated together; the future of wicked people will indeed be cut off."—Ps. 37: 37, 38.

⁸ Jehovah's servants under ban and persecution recognize that, regardless of the pressure that is applied, *each one does retain an individual responsibility* to God's faithful ministry. Each one knows that God's Word says: "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) Discharging the responsibility that each individual knows he has in conforming to the solemn charge to preach "in troublesome season," his plans are made carefully. Under ban smaller groups of preachers are less conspicuous. Individual activity is sometimes hardly noticed.

⁹ If limitations upon the preaching work are so restricting due to Caesar's resorting to totalitarian methods to hinder, it may

8. (a) Explain the fundamental charge to each individual servant of God, applying in all circumstances.

(b) In what does it result?

9. Show the viewpoint of witnesses under ban toward "incidental" witnessing.

even be wise for all preachers to do "incidental" witnessing. To assist in this, overseers can keep ministers informed on effective ways for starting conversations with strangers, tactfully finding out if they are sheeplike. By this means, even under ban, search out who is worthy. Those who are proved to be interested can be called on regularly, and thus the back-call work be continued. In this way in various lands Bible studies are established and held, and people are helped even to the point of dedication to God and baptism despite bans.

¹⁰ Ministry performed even under difficulties is faithfully reported. Reporting aids one to sense contact with Jehovah's earthly organization. Group and congregation reports stimulate faithfulness as all Kingdom publishers see that something is being accomplished and that others are carrying on preaching despite difficulties. Reports that reach the Society will, when published, be an encouragement to those in other lands. You will realize this when you read the Society's *Yearbook*. Responsible servants of congregations can collect reports at meetings and when visiting the homes of the Kingdom publishers.

¹¹ But will there be meetings when under ban? Yes, such continue. They are necessarily of small groups, but they are needed to build up and strengthen spiritually. Those attending so value these secret meetings that they space their arrival and their departures over a considerable period of time so that no undue attention by the neighborhood is attracted to any location used for assembly.

¹² Bold in the face of danger, but, nevertheless, cautious as serpents—so Jehovah's witnesses are. Jesus said to be on guard

against wicked men. That surely included staying out of the hands of such men. Jesus anticipated persecutors' resorting to the totalitarian tactic of having people become informers for the State even against their own family members: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. Be on your guard against men; for they will deliver you up to local courts, and they will scourge you in their synagogues. Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. . . . Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. And you will be objects of hatred by all people on account of my name; but he that has endured to the end is the one that will be saved."—Matt. 10:16-22.

STEADFASTNESS IN ALL KINDS OF TERRITORY

¹³ Not all territory is in countries where the work is under ban, yet all territory calls for the exercise of steadfastness. The field of Kingdom ministry is the world. (Matt. 13:38) Their steadfastness in all kinds of territory proves that Jehovah's witnesses have love for the "sheep" who are still being found in all parts of the field.

¹⁴ To do the best work they can, Jehovah's witnesses carefully organize the assigning of territory, keeping close check on the coverage of it by preaching. Publishers bring back reports on what was done. Good records are kept by house-to-house publishers of those who are not at home and who are busy. Then when next witnessing in such territory, before doing any new sections, the ministers first call on those persons who were absent from

10. Do reports of field ministry have a place under ban?
11. To what extent are meetings affected by laws and persecution?
12. Matthew 10:16-22 is of what help to Christians under ban?

13. What territory does not call for exercising steadfastness?
14. As to all territory in general, what is the objective?

home at the time of the last call or busy at that time. This ensures a more thorough witness' being given and it takes full advantage of the territory available. Calls on busy people later the same day or at other agreed time almost invariably turn out well.

¹⁵ When publishers are witnessing in groups, it is considered important for the group conductor to assign enough territory to keep the group busy the entire time. This makes it unnecessary for ministers to look up the conductor during the course of the field service period to get more territory. After working a few times around the territory, the conductor knows about how much of it a group will require.

¹⁶ Close attention to the matter of alternating the coverage of territory with both *The Watchtower* and *Awake!* and with the other literature offers also helps the placing of Bible literature. Publishers can call more often with magazines because they always have something new and fresh to offer to the people. On other occasions the other Bible-study aids can be carried to the same territory, with the best and most thorough witness being given in this manner. Then, too, as the back-call work is organized and new ones are trained for this and all interested persons are revisited, large areas for house-to-house ministry will not be required.

¹⁷ To Jehovah's witnesses so-called "difficult" territory presents a challenge. It combines with other factors to present a test of their steadfastness. "Let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake . . . Indeed, consider closely the one who has endured such contrary

talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:2, 3.

¹⁸ If a section or territory has certain peculiarities, then the Kingdom publisher should be aware of such and become familiar with them. He should ask, What do the people believe? Why do they react the way they do? Is there some version of the Bible that they will accept? What do the newspapers show their clergy advocate and stand for? What are they interested in? The answers to such questions will aid the Kingdom publisher to get the Kingdom message to the people. In this there is the good example of the apostle Paul, who informed himself concerning the people and their beliefs in carrying on his missionary activity. He was so observant in his territory that he was able to tell the men of Athens that he had seen an altar "To an Unknown God" in their city. He spoke to them of their religious zeal and then used this as a basis for the sermon he gave them. He was not discouraged by the flagrant idolatry he saw there. He made use of what he found in his assignment. He even quoted some of their writers whom the people would recognize. He was really a model of a foresighted and prepared minister when going into his territory. In meeting the challenge of "difficult" territory, Jehovah's witnesses take the proper view, being thoroughly prepared to witness skillfully in such sections, knowing that those 'skilled at their work will stand approved before kings.'—Prov. 22:29; Acts 17:23, 28, 29.

¹⁹ A development respecting some territory, which is a splendid advantage in the ministry of Jehovah's witnesses, is that of frequent coverage of certain areas. Frequent coverage is not a disadvantage, but

15. Group witnessing calls for what?

16. A faithful witness is furthered in what way by
(a) literature choice? (b) back-calls?

17. In "difficult" territory, what challenge is seen and what is to be considered?

18. If a section has certain difficult peculiarities, what are the many things a publisher can do?

19. Explain a development in some territories, and show how it is an advantage in the ministry.

it is an advantage as the work of the ministers is done well. It enables God's ministers and the people on whom calls are made to become acquainted with one another. Witnessing with all humility and kindness, with friendliness and warmth, never returning evil for evil, leaving even a few words of comfort, enables the people to realize that frequent visits are for their good. Jehovah's witnesses assure people that they are happy to speak to them. Do you not agree that the Kingdom message is really worthwhile and certainly not bad news? It is hoped that you do, because Jehovah's witnesses look forward to speaking to all people repeatedly on such beneficial matters as soon as there is an opportunity to call again. So you can see that "coming back" is part of today's work of Bible education.

²⁰ We realize that it really is desirable for people to know who we are when they see us coming, often even knowing us by name. From such visits, whether literature is accepted or not, the people are gradually receiving an ever-growing knowledge of basic Bible teachings. Jehovah and Armageddon are no longer terms strange to them. The condition of the dead and the hope of everlasting human life on earth are no longer new ideas to them. The more we talk to people, the better we will know their frame of mind, their outlook on life, their needs. Then we can best help them. Frequently covered territory motivates us to make better preparation and to work up fresh approaches that will attract and hold interest. Never minimize the tremendous effect that the Kingdom message has. And, outstandingly, increases are coming from territories frequently worked. So the thing for first concern is not the frequency with which territory is covered but the thoroughness and good quality of the

ministry therein. Jehovah's witnesses are a distinct people devoted to true worship of Jehovah God. In the *Time* magazine of February 1, 1963, page 65, under the heading "Believer or Pagan" this is stated: "When I look out into the market place," complains one Catholic priest, "I can no longer distinguish the believer from the pagan. I can distinguish the Jehovah's witness . . . —but not the followers of the traditional faiths." There are millions of people who feel the same way.

STEADFASTNESS IN RIGHT CONDUCT AND BEHAVIOR

²¹ There must be a determination on our part to be steadfast in moral conduct and good behavior. If morality is not maintained, we will get off the road to life. Do you remember the experience of Israel of old when so near to the land of promise? (*Numbers*, chap. 25) Uncleanliness caused the death of thousands then. We can avoid such deviation of stumbling by keeping our minds off the works that are wicked. Before we heard the good news our minds were on such works, and so we proceeded accordingly and produced bad deeds. But we learned that Christ's death and resurrection were for him to "present you holy and unblemished and open to no accusation before him, provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which you heard." (*Col.* 1:22, 23) May it be our determination to continue in the faith unblemished and to realize the hope of the good news.

STEADFASTNESS IN MEETING ATTENDANCE

²² Spiritual strength comes to us from knowledge. Knowledge is obtained in our

21. In respect to conduct and behavior, what choice have we and with what consequences?

22. (a) What other field of Jehovah's worship demands steadfastness? (b) What is a source of spiritual strength?

20. (a) What is of first concern in regard to a territory?
(b) State the helps to high-quality ministry therein.

congregational meetings and personal study of the Word of God. For us to be energized to run the race to the finish and receive the prize of life eternal requires constancy in attending meetings to get that knowledge. Family study and private study develop the desire to be at such gatherings. Every deviation from meeting attendance leaves us without some knowledge that we could have had. Each such loss will leave us just that much weaker to face the enemy. We have to be deep-rooted in the faith to carry on. Each family should have definite times for preparation for meetings and then be a participating unit in discussions when the congregation gets together. Being with our brothers at meetings has the advantage of keeping us in right associations that help us on the way to life. (1 Cor. 15:33) How miserable has been the failure of those who would try to disprove this divine warning! Then hold on to right associations. There is no need to go backward.

²³ Wonderful blessings result now to those who cultivate associations with the New World society, wherein all encourage one another. If one is weak or wobbly, others obey the Scripture command to "straighten up the hands that hang down and the enfeebled knees . . . carefully watching that no one may be deprived of

23. Explain some of the blessings and benefits of association with the congregation.

the undeserved kindness of God." (Heb. 12:12, 15) That is real neighbor love. Take your part in giving this encouragement. "Keep comforting one another and building one another up, just as you are in fact doing."—1 Thess. 5:11.

²⁴ The course of disciplined steadfastness will bring Jehovah's lasting approval and blessing. Persevere. Why should we allow our confidence to weaken with the passing of time or because of some expected difficulties? "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) The enduring keepers of integrity will have good use for what they get as their reward. Jehovah explains this to them when he says concerning the new world: "For just as the new heavens and the new earth that I am making are standing before me,' is the utterance of Jehovah, 'so the offspring of you people and the name of you people will keep standing. And it will certainly occur that from new moon to new moon and from sabbath to sabbath all flesh will come in to bow down before me.'" (Isa. 66:22, 23) By maintaining integrity in the Christian course we will be able everlastingly to worship our God and Father, Jehovah. You desire this, do you not? Do not give out in right works. Accept discipline, be steadfast on the way to life, to Jehovah's praise.

24. (a) What will disciplined steadfastness bring?
(b) How will the reward of life be used?

Spiritual Power of One "Watchtower"

- ◆ In Rio de Janeiro, Brazil, a sixty-three-year-old lady received a handful of old newspapers and magazines from a relative. Among these publications was a copy of *The Watchtower*, which she read. Greatly appreciating its contents, she soon tried to get other copies; but she was not able to find any of Jehovah's witnesses. So she learned by heart the contents of the one copy she had and told everybody about the wonderful things she had learned. Only after six years did a Kingdom minister knock on her door at an hour when this elderly lady answered. She was zealous for the truth, having been sustained for six years by just one copy of *The Watchtower*.

TEARS came into my eyes as I contemplated the large stadium near Paris filled with tens of thousands of worshipers of Jehovah. It was August of 1961. Just thirty years previously, when my missionary service began in France and Belgium, there was a handful of Jehovah's people in these countries. It seemed incredible that this huge crowd had become servants of Jehovah in three short decades. What a privilege to have had a share in this great gathering! How I thanked Jehovah for having helped me to remember him from my childhood.

It was shortly before the Armistice in 1918 that my parents were attracted by a poster advertising the lecture "Where Are the Dead?" It was sponsored by the International Bible Students Association. What mother learned at that talk was like a searchlight beam on the Scriptures. She was convinced that here was the truth. My father also decided to look into it, and soon weekly studies were held in our home.

I was taken out of Sunday school, and mother explained to me that what I had been taught there about the soul, hell and the trinity was untrue. Every Sunday I was taken to the London Tabernacle and gradually I grew in knowledge and faith. It was in 1925 that I began to think seriously about my personal responsibility toward Jehovah. The enthusiasm manifested at the London convention that year made me happy to know the truth and to have my life before me to use to Jehovah's praise. Though still at school, I decided to dedicate myself to God.



At the time of my dedication, however, the thought of full-time service as a career did not come to my mind, for I was having much success in my studies and had just obtained a scholarship and grant that would permit me to pursue them further.

When mother fell ill a problem confronted me: Should I go on with my studies or quit and look after her? I prayed earnestly for guidance and it was not long before I became convinced of Jehovah's will for me.

The breakaway from school was not easy, but soon I saw all it could mean. Away from my former associates I was in closer contact with young brothers and sisters who were already in full-

time service. The brothers chosen by the president of the Watch Tower Society to go to India and Spain made a very deep impression on me, and I realized how great was the need for workers in many countries.

It was about this time that I heard a convention talk that I never forgot. It was based on 2 Chronicles 31:21: "And in every work that [Hezekiah] started in the service of the house of the true God . . . it was with all his heart that he acted, and he proved successful." If mother regained her health, I determined that my career would be full-time service to Jehovah, and that, like Hezekiah, I would act with all my heart in order to be successful.

The opportunity came first to do what was then called "auxiliary" pioneer work, a preaching activity that brought me much joy. In 1928 I was able to tell the Society

that I could go wherever workers were needed. A little band of us were chosen for business-house work in some of England's large cities. At first I felt that I could never undertake such a task—it was already a big pull to leave home—but examples like those of Moses and Jeremiah came to my mind and I felt that, if this was what Jehovah was asking me to do, he would help me to accomplish the task if I worked at it wholeheartedly. This he did, and the realization of this fact has often spurred me on when new tasks, beyond my own strength, have been assigned to me.

So many were the joyful and strengthening experiences, that when the call went out for volunteers to work on the Continent, I had to respond: "Here I am! Send me!" The Society accepted me, and now I was to realize my childhood ambition to be a missionary.

MISSIONARY ABROAD

One cold January morning in 1931, when the snow lay thick on the ground, my companion and I disembarked on French soil. How glad I was that I had studied French at school! This really was "pioneering," for in those days there were no missionary homes. Everything was so strange, from little things like the food and drink (nobody drank tea, I discovered!) and cycling on the right side of the road, to important things like the religion of the people. The language presented quite a problem, but constant practice would make us more and more proficient.

Going to the police station for an identity card was something new for me. I suppose the officer thought that we needed some protection, for when I asked if he knew of a suitable room, he gave rapid instructions to one of his men and told us to follow him. Imagine our surprise when we found ourselves in the entrance hall of

a Roman Catholic convent where young ladies can have board and lodgings! After this and other adventures we finally found a room within our means.

A big problem was heat in the winter-time. We were often obliged to break the ice on the water in the jug before we could wash in the morning. A little oilstove served to do our simple cooking. We often cycled from ten to fifteen miles to and from our territory. Our work consisted of spreading literature and moving on to fresh fields. Even so, both Catholic and Protestant church magazines began publishing warnings against us. Many times these warnings backfired and actually aroused interest.

Meantime, the Lord's people were becoming known in Europe by their new name, Jehovah's witnesses. What a privilege to share in those early labors. We rarely saw other Witnesses except at conventions and when we went home on our annual vacation. But we used to exchange encouraging letters with our fellow missionaries in other parts of France and also in Spain. Although we were isolated, we never missed our *Watchtower* study every Sunday. This partaking regularly of spiritual food was a safeguard to us.

In 1935 a happy band of us were assigned to Belgium, where there were about sixty Witnesses in all. The priests resented our intrusion in their pastures. They used every means at their disposal to get rid of us, such as warning their flocks, threatening us, calling out the state police, sending children to pester us, throwing stones or puncturing our bicycle tires and going around after us to collect the literature we had spread. Nevertheless, villagers would often say to me: "Give me several of your booklets; when the priest comes I can give him one to satisfy him and keep the rest to read!" Since Belgium was smaller than France, we were able to have periodic get-

togethers at the Branch home. The happy fellowship of our associate ministers was stimulating and inspiring. However, conditions got increasingly difficult as World War II came ever closer.

WAR YEARS

In the summer of 1939 war broke out and it became necessary to move back from the frontier. We lived under constant strain. Often we were hauled off to the authorities and accused of being spies or fifth columnists. More than ever I felt it was a time for wholehearted service. On May 10, 1940, Belgium was invaded and we had to move back before the rapidly advancing Nazi armies. It caused many heart-searchings as we cycled along the Flanders roads, carrying our few belongings with us and sleeping in barns or any kind of shelter that we could find. Most of the villages were deserted, and here and there the dead lay strewed along the roadside, evidence of the bombings and fighting going on around us. I needed to pray earnestly to keep up my courage. One thing made me very grateful though: I had indeed worked wholeheartedly at each task assigned. How I would have regretted it now had I not done so!

One day our group got split up. My partner managed to cross the Channel, but the group I was with was turned back from each Channel port. I had very little money and the situation was fraught with danger for me, not only because of my British citizenship, but especially because of being a full-time minister of Jehovah's witnesses, whom Hitler was determined to wipe out. All refugees were told to return to their homes. This meant going back to Belgium, which, meanwhile, had capitulated. The greater part of France was occupied too. Was our work done?

Back in Belgium I found out that my name was on the Gestapo's "black list."

What should I do? Where could I stay? Anyone found harboring a British citizen would be shot on sight, so if I stayed with Witnesses I would be putting their lives in danger. And yet I was without means of support in what was now enemy territory. I could not even obtain a ration card for food. I wondered what Jehovah's will was for me and asked him to make it clear. Just then a Witness I had known for some years renewed an offer of marriage. After making it a matter of prayer, I accepted.

PREACHING UNDERGROUND

Thanks to the cooperation of the Belgian authorities, we were married and found a place to live. The "underground" work was already being organized, and responsible brothers asked me if I would take a part in it. The way, which had seemed so somber, began to brighten. My husband agreed and found work to enable me to continue this new form of full-time service. My job was to deliver spiritual food to the centers, from where it would be distributed to the brothers, after we had translated and mimeographed it secretly.

Our underground activity involved many narrow escapes. One day I arrived at a brother's home just after the Gestapo had left. They had been directed there by an anonymous letter denouncing me. On another occasion I was prevented at the last minute from going to the home of a Witness where I was to get instructions. That very Sunday morning the Gestapo had arrested him. Armed guards were posted at the house for three days to arrest all Witnesses who might call. A brother who did call was not recognized and he warned me to stay away. Sometimes Nazi soldiers helped me off trains and streetcars or offered to hand down my bag, which, unknown to them, was full of our literature!

How precious was that spiritual food that filtered through to us! We met in very

small groups on different days and in different homes, usually around a table set for a meal in case of unwelcome visitors. At Memorial time we always made a special effort in the preaching work. In 1943, during the Memorial week, I found a family of ten and had the joy of seeing them come into Jehovah's organization. The war years made me appreciate as never before the loyal fellowship of Jehovah's people in times of danger and the value of the spiritual food for which many risked their lives.

POSTWAR INCREASE

In time the tide of war changed and our part of Europe was liberated. I was able to return to England for a short time and see my parents again. What a joy to be with them and exchange experiences! It was wonderful to meet so many brothers again, attend meetings freely and see the progress of Jehovah's organization.

As soon as I returned to Belgium my husband and I were invited to work at the small headquarters in Brussels as translators. One of the greatest joys was to discover that during the war years of hardship and danger the little handful of Witnesses in Belgium had grown to hundreds—a wonder possible only by Jehovah's spirit.

December, 1945, brought the first visit of the Society's third president, Brother Knorr, to postwar Belgium. When a graduate of the Watchtower Bible School of Gil-ead came to help us organize the work, it was my privilege to be his interpreter while he learned French. As the work became better organized the Kingdom publishers began to be counted by the thousands in-

stead of hundreds. More than ever it was a time of wholehearted service, helping people of goodwill to find the way to life.

In 1950 I attended the New York convention at Yankee Stadium and visited the new Brooklyn Bethel, the factory and Gil-ead School. My feelings were like those of the queen of Sheba—"the half was never told." The death of my husband a short while afterward brought home to me once more how precious a privilege is wholehearted full-time service and all that the love of the brothers and of Jehovah's visible organization can mean in times of stress.

After completion of the new Bethel home in Paris I was assigned to work there, but it was not without a pull at the heartstrings that I left so many loved ones in Belgium. While not forgetting old friends, I have made many new ones. Here, too, a great joy is to see overseers at the Kingdom Ministry School complete the course and return home better equipped to tend Jehovah's "sheep." Had someone told me that first day I disembarked on French soil, or during the dark days of World War II, that such a thing would come about, I surely would have had great difficulty in believing it.

And can you understand just how I felt on looking around that crowded stadium near Paris? Those great crowds came from many of the places where we first spread literature over twenty-five years ago. Certainly wholehearted service brings precious rewards in many ways. I realize that the only way that I can show my gratitude to Jehovah for all his benefits toward me is to continue doing with all my heart the task assigned for each day.

not bad et zhangsab zvib nohol no shutlo ni qob priwodz mopalq

*Happy is everyone fearing Jehovah, who is walking in his ways. For
you will eat the toil of your own hands. Happy you will be and it will
be well with you.—Ps. 128:1, 2.*

Historic JORDAN RIVER

THOUGH counted small among mighty rivers of the earth, the Jordan is no insignificant stream. Along its banks stirring events have been enacted, and by its waters vital pages of history have been written. Some two hundred references to it make it the most outstanding river mentioned in the Bible. How fascinating to follow its unique course to its strange end!

Contrary to an old tradition, the river does not get its name from two sources called respectively the "Jor" and the "Dan." Drawn from the Hebrew word *Yarden*, the name means the "River That Goes Down" or the "Descender." True to its name, the river drops 3,000 feet in its course from the foot of Mount Hermon to the Dead Sea. The cause of such a steep descent over a course of only 104 miles is a mighty geological fault that formed a depression, a "colossal ditch" continuing on through the Arabah and along the Gulf of Aqaba into the Red Sea.

Because the general direction of the river was from north to south, the country on the east was described as "the region of the Jordan toward the rising of the sun" and that on the west as "the side of the Jordan toward the direction of the sunset." (Deut. 4:47; Josh. 1:15; Deut. 11:30) From early times the Jordan was thought of as a dividing line

because of its steep and lofty mountain ranges on both sides, its unbroken length, and the dense jungle along its banks. Realizing that the river could divide Israel's forces, Moses made the sons of Reuben and Gad promise to cross the Jordan to assist in the conquest of the Promised Land.
—Num. 32:20-23, 31, 32.

THE UPPER JORDAN

Dominating the entire course of the Jordan, majestic Mount Hermon, the "Mountain Chieftain," raises its lofty peak 9,101 feet into the sky. The Palestinian Targum comments on Deuteronomy 3:9: "The Amorae call it the Snowy Mountain, because the snow never ceases from it summer or winter." Its own waters flowing down to the Sea of Galilee mirror the whiteness of its glistening snow awaiting the time to melt and swell the gushing springs.

The sources of the river can be traced along four streams. The Banias, to the east, near Caesarea Philippi joins with the Leddan, which was associated with Laish or Dan. Near their junction a third stream, the Hasbani, adds its waters after receiv-

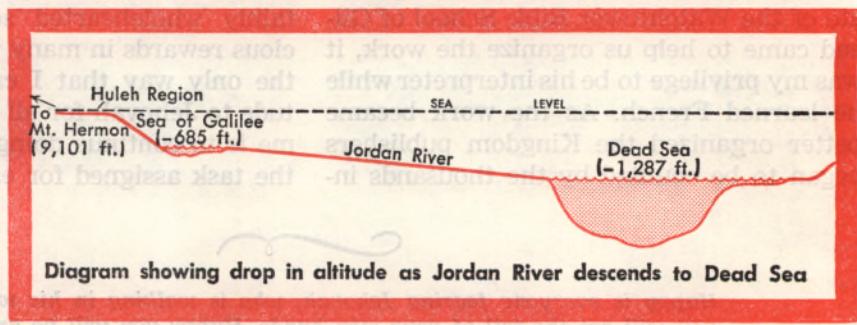


Diagram showing drop in altitude as Jordan River descends to Dead Sea

ing the fourth and smallest stream, the Bareighit, a mile earlier.

Soon the river enters the Huleh region, at one time very swampy through neglect of ancient drainage systems and notorious for its malaria. Lost in a vast forest of papyrus, even the course of the Jordan could not be traced until, in 1869, "Rob Roy" MacGregor explored the lake's few open stretches of water and discovered it. Then the fifteen-foot-high papyrus plants were so densely packed that even the birds could not fly between them. Today the lake has been drained and the riverbed deepened and straightened.

About two miles below the former Lake Huleh the "way by the sea" crossed the Jordan, taking the traveler from the coastal regions to Damascus, an important route in Bible times. (Isa. 9:1) The Arabs called the crossing "the Bridge of the Daughters of Jacob." The nearby mighty city of Hazor, which once dominated this route, was so great in size that one authority calculated that about eight hundred years would be needed to complete the excavation of the site. Truly, as it is termed at Joshua 11:10, it was "the head of all these kingdoms"!*

After racing through a deep gorge the river drops ever downward until it enters the Sea of Galilee 685 feet below sea level.

THE SEA OF GALILEE

"One may call this place the ambition of nature," said Josephus of the Sea of Galilee. (*Wars*, Book 3, chap. 10.8) He praises the air, the soil and the water. Grapes and figs were available ten months in the year, and walnuts, olives and palm trees grew in abundance. At the hot springs south of Tiberias you can still take the waters for your rheumatism just as the people did 2,000 years ago. No wonder nine towns flourished along its shores in

Jesus' time and busy fishing fleets operated hundreds of boats. Even a naval battle took place on the lake A.D. 67 when the Romans defeated the Jewish insurrectionists. By contrast, travelers to the area between 1738 and 1837 generally reported seeing only one boat. Today more life is returning to the lake; a fishing fleet is again building up and finding plenty of fish to catch.

Storms can arise with startling suddenness on this harp-shaped lake. (Matt. 8: 25-27) The winds rush down from the surrounding mountains, channeled through the wadis and ravines and, caught in this below-sea-level pocket of water, hit the lake with tempestuous violence, lashing it into a fury.

When the waters are calm it is possible to sit in a boat three hundred yards from land and hold an ordinary conversation with someone on the shore. So the great crowds would be able to hear Jesus easily when he spoke to them from a boat out on the water.—Luke 5:3.

In modern days the waters of the Jordan and the Sea of Galilee are now being exploited to irrigate the distant Negeb. Pumped up into the Beit Netofa reservoir, they are then carried by a gigantic pipeline nine feet in diameter—large enough to drive a jeep through—to the arid south. And at the southern end of the Sea of Galilee an area that was swampy and desolate has been reclaimed. Bananas, citrus fruits, olives, grapes, vegetables, dairy produce and eggs, as well as eight crops of clover a year, show the productiveness of this fertile valley.

THE LOWER VALLEY

Four miles south the river Yarmuk joins the Jordan. Here in 1932 was inaugurated a hydroelectric scheme with a large storage reservoir. The color of the river now ranges from tawny to coffee-colored,

* See *The Watchtower*, 1961, pages 318 and 319.

as it writhes from one side of the plain to the other, cutting deeply into its banks, carrying much earth and clay along its course. Naaman, used to clear waters, at first objected to such a muddy river. (2 Ki. 5:10-14) But Jesus, the Son of God, willingly went out to John the Baptist to be immersed in this same Jordan River. (Matt. 3:13-16) Really, the clay along its banks can be most useful. Many metal articles for Solomon's temple in Jerusalem were made from Jordan clay molds. At ancient Succoth slag has been found to prove these foundry activities.—1 Ki. 7:45, 46.

Throughout this sixty-five miles of lower valley, from the air the river looks like a chain of brass loops as it corkscrews about, so that its real length is two hundred miles. Now gliding, now cascading swiftly over rapids, the waters frequently run between steep banks and are hemmed in elsewhere by an impenetrable jungle of trees and bushes that often trail their branches in the stream. (Jer. 12:5; 2 Ki. 6:4) Still the habitat of many wild animals, including the jackal, wolf and wild boar, the Zor, as it is called, once echoed to the roar of lions, but the last one was reported in the fourteenth century. (Jer. 49:19) Above, grayish marl hills lead up to the Ghor, or valley proper, often 150 feet higher than the Zor. A further steep ascent is necessary to reach the plateau on each side of the valley, running up into hills 3,000 feet in height.

Contrasted with the cool air of the hill country, this unique rift valley can burn like a furnace, bringing subtropical conditions. A temperature of 95° to 105° F. is average in summer, but in 1941, for instance, 129° F. was recorded. The contrast is very noticeable if the clouds scudding in over Jerusalem from the Mediterranean are observed. As they pass over the Jordan valley the rising hot air causes them to

vanish completely, only to form again over the mountains of Moab in the east.

At times the valley has a parched, desolate appearance because most of its possibilities remain untapped, but at one time it was thickly populated, 130 ancient sites being discovered in the Beth-shean area alone. Its fertility is especially apparent in springtime.—Cant. 2:11, 12.

Birdlife is plentiful in the valley. As you listen to the music of the white-spectacled bulbul or nightingale you may see the brilliant blue- and red-plumed kingfisher flash across the river, or watch a great gray shrike planning its next meal as it impales a beetle on a thornbush spike. A cormorant will flick a fish in the air, and a pelican nimbly intercept it before it comes down again. The valley forms a wonderful migration corridor between eastern Europe and Africa, offering plenty of fresh water and food; it is used by more than four hundred different species of birds. Talking of food, what a sight H. B. Tristram records! He saw swarms of locusts (in the wingless stage) marching up the trees, stripping off even the bark, and then, pushed on by others from behind, falling by thousands into the river, where, "in serried ranks, with noses up and mouths open, rested just on the surface shoals of the common Jordan fish in quiet anticipation of the feast, which was literally for hours dropping into their mouths."*

CROSSING THE RIVER

The usual way to cross the Jordan in Bible times was by one of the fifty or more fords. Shallow ones three feet deep could be crossed by wading, but for others a horse would be required. The best fords are usually marked by a break in the steep banks and tangled undergrowth and could therefore easily be guarded, as occurred

* *The Natural History of the Bible*, H. B. Tristram, 2nd Ed., p. 314.

when the spies were hidden by Rahab, and when the men of Gilead under Jephthah stopped all travelers and tested them with the word "Shibboleth." (Josh. 2:7, 16, 22, 23; Judg. 12:1-6) The control of the fords was partly responsible for Ehud's victory over the Moabites after the death of King Eglon and the successful mopping-up operation against the Midianites fleeing from Gideon's little band of three hundred men.—Judg. 3:28, 29; 7:24, 25.

Elijah and Elisha needed no fords when Jehovah divided the waters so that they crossed dry-shod. (2 Ki. 2:7, 8, 13, 14) Zedekiah, fleeing from Nebuchadnezzar, did not need one either, but only because he was captured before he reached the Jericho ford!—2 Ki. 25:4, 5.

There is no record of any bridges across the river until Roman times and, though primitive ferries worked by two ropes plied the Jordan at Jericho and Damieh (Biblical Adam) at one time, there is no reason to think David used one, as suggested by some versions of 2 Samuel 19:18.

The most outstanding crossing of the Jordan River took place when Joshua led the Israelites into the Promised Land. Already by early April the barley harvest is over in the valley, some six weeks ahead of the hill country. The melting snows of Hermon have found their way through the higher lakes and now fill the Zor to the brim, making the stream swift and deep and, where the banks are low, hundreds of yards wide. (Josh. 3:15) It was a feat worthy of mention when the strong men of Gad swam the river under similar conditions later on.—1 Chron. 12:15.

Imagine the multitude of Israelites crossing, with women and children! It needed a miracle indeed. Through Jehovah's power the miracle did occur and the waters were cut off completely so that the nation

could cross "on dry ground." (Josh. 3:16, 17) It may be that a blockage higher up was timed to assist the crossing, just as when, in December, A.D. 1267, a lofty mound collapsed into the river and stopped the waters for sixteen hours. This was recorded by the Arab historian Nowairi when relating how Sultan Beybars had a bridge built to get his army across the Jordan during the Crusades. He refers to the rising waters a "lance length" in depth washing away some of the bridge piers, so this too was a time of flood, though caused at this date by the winter rains. But we must beware of minimizing the miraculous element, as does Josephus, who argues that the nation waded across at a time when the current only ran gently.—*Antiquities*, Book 5, chap. 1. 3.

JERICHO AND THE DEAD SEA

When Lot chose the area of the Jordan he no doubt realized its potential value, fully justified since, as men have terraced, irrigated and cared for it. (Gen. 13:10, 11) Archaeologist Kathleen Kenyon said: "The view to the east from Jericho in the late afternoon, with the palm trees and banana groves of the oasis in the foreground, is one of the most beautiful I know." Similar groves brought the Romans rich revenues. Forty-nine varieties of dates grew in the valley, and Jericho, with its own vital spring, and aided by a system of aqueducts, was a flourishing winter resort. "The city of the palm trees" was a fitting name, and still is.—Deut. 34:3; 2 Chron. 28:15.

Between 1939 and 1948 the settlement of Bet Haarava not far from the Dead Sea used the sweet waters of Jordan to leach the salt from the soil, and became renowned throughout Israel for the best tomatoes, grown all the year round. What a fertile valley!

Have you ever seen clouds five hundred feet below sea level? You can see this unu-

sual sight over the wild and beautiful Dead Sea, that end of the historic Jordan. For years nearly seven million tons of water has flowed in each day, and an equal amount evaporates, so that the level of 1,287 feet below sea level stays much the same. But the water is about five times

as saline as water in the ocean is.

Yes, historic Jordan River! Scene of wonderful events in human history. The nation of Israel and the prophets Elijah and Elisha crossed it dry-shod, but one of the greatest events ever to occur in the Jordan was the baptism of Jesus Christ.

A Spark of Truth in Childhood

AT A 1962 circuit assembly in Washington, D.C., a woman witness of Jehovah related this experience: "Last year I had the very pleasant experience of receiving a phone call from a Witness in Arlington who asked me if I would conduct a Bible study with a person of goodwill who was attending a college in our territory. Of course, I said Yes. I found this person to be a young girl of twenty years of age who had a very interesting background as far as the truth is concerned. This girl had first heard God's truth when she was seven years of age. As a young child of seven she came in frequent contact with Jehovah's witnesses by knowing a neighborhood maid. When her family found that their child was taking an interest, they immediately ended this association. Then they sent her to a Catholic high school and later on to the Catholic college in Virginia. Yet the spark of truth that was planted at the age of seven did not die out.

"Many things that she had been told about God's purposes were brought to her remembrance. The only one that she could turn to was this maid she knew in her childhood. The maid, living in New York, immediately put her in contact with the Witnesses in Virginia. A Witness called on her but almost immediately she was transferred to the college in our territory in the District of Columbia. Because of opposition from her friends and parents, we studied God's Word in secret. In five months she came to the positive conclusion that she would be a witness for Jehovah.

"Thinking it only fair that she should inform her parents, yet fearful of their opposition, she asked that I accompany her to New York to give her moral support.

"We arrived in New York apprehensive, but certainly not prepared for what actually hap-

peneed. When informed of her decision, her father grew violent, struck her to the floor and threatened her with a mental institution. He immediately withdrew her from college, forbade her any association with Jehovah's people and arranged a lawsuit against me, charging that I was contributing to the delinquency of a minor. Because she was twenty years of age, she was not free to disobey her parent's request. I left her in New York, with the admonition to stick close to what she knew to be the truth and with the promise that we would renew our friendship when she was twenty-one.

"After her father's demonic spirit calmed, he consulted the family priest, who advised kindness to be shown her. So for the next period of her confinement, she became the center of attention in the family circle, being showered with gifts such as a 1962 convertible, an offer to go to Europe, and so forth. Since she is from a wealthy New York family, these things were possible.

"We are very pleased to say that none of these tactics worked, because when she reached her twenty-first birthday, she informed them that she was still determined to stick to the decision that she made six months previously, to serve Jehovah. Again the violent tempers flared and she was kicked out, told they did not want to see her again and that as far as they were concerned she did not exist. In August, I received another phone call, which not only renewed our friendship—I was to receive another roommate, for when I found out she was homeless I extended her the invitation to live with us. She is now bringing the good news to others every week and freely pursuing her new-found purpose in life. Today you will be glad to know she is our new sister as she has symbolized her dedication to Jehovah by water baptism."

A God of Love

THE Bible identifies Jehovah as a "God of love." "God is love," wrote the apostle John. And Moses recorded: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth."—2 Cor. 13:11; 1 John 4:8; Ex. 34:6.

But some persons object: A God of love would never ask one of his servants to do what Jehovah required of Abraham. He would never ask that a man offer up his only son as a burnt offering. Some people feel that way, but what about you? Does this incident in the Bible increase your love for Jehovah, or does it make God repulsive to you?

It is to our everlasting welfare to cultivate an appreciation for everything God says and does. Therefore, instead of allowing this occurrence to turn us away from Jehovah, we should want to gain a better understanding of it so that it draws us closer to him in love. Viewed properly, what Jehovah required of Abraham, not only will build up our faith in Him as the Life-giver, but will also demonstrate the extent of His own love for mankind.

According to the Bible account, Jehovah instructed Abraham: "Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering on one of the mountains that I shall designate to you.' . . . Finally they reached the place that the true God had designated to him, and Abraham built an altar there and set the wood in order and bound Isaac his son hand and foot and

put him upon the altar on top of the wood. Then Abraham put out his hand and took the slaughtering knife to kill his son. But Jehovah's angel began calling to him out of the heavens and saying: 'Abraham, Abraham!' to which he answered: 'Here I am!' And he went on to say: 'Do not put out your hand against the boy and do not do anything at all to him, for now I do know that you are God-fearing in that you have not withheld your son, your only one, from me.' "—Gen. 22:1-14.

But why did Jehovah ask Abraham to sacrifice his son, and why is this record preserved in the Bible? The apostle Paul used the incident as an example to encourage fellow Christians to faithfulness. He recalled to their attention Jehovah's promise to Abraham to make a great nation from the descendants of this miraculously born child of his. Paul quoted the promise: "What will be called 'your seed' will be through Isaac." (Heb. 11:17, 18; Gen. 12:2, 3; 15:18; 21:12) But how could such a nation be produced if Isaac were dead? It could not be. And yet God told Abraham to kill Isaac. Did this not appear inconsistent on God's part? How did Abraham react?

The Bible does not record Abraham's inner feelings as he made his way to the sacrificial site, or how he felt as he tied his son on the altar and raised the knife to slit his throat. One can only imagine the mental anguish he must have suffered! Yet Paul pointed out that Abraham was confident. Had not Jehovah promised to make a great nation from his son Isaac? Yes! So how else could God fulfill his promise except by resurrecting Isaac? Yes, Abraham "reckoned that God was able to raise him up even from the dead"; no, not in the new world, but in God's due time, so that

his promise regarding Isaac could be fulfilled.—Heb. 11:19.

What effect did Paul produce in the Hebrew Christians by citing this incident? Were they stumbled and turned away from Jehovah because of what He required Abraham to do? Certainly not! Their faith was strengthened and they were stimulated to serve their great Life-giver Jehovah. They learned from it that obedience to God's law was more important than the preservation of life, even as Jesus taught: 'Whoever tries to save his life will lose it; but whoever loses his life for my sake will save it.'—Luke 9:24.

What trust and confidence this example taught one to have in Jehovah! Even when faced with death or, perhaps worse still, the death of a loved one, a Christian can rely on Jehovah, and Jehovah will sustain him. So consider Abraham's example, Paul urged. Copy it. Have the same faith he demonstrated and you will win Jehovah's good pleasure, and the everlasting reward of life in his new world.—Heb. 11:6.

But Jehovah did not ask Abraham to offer his son merely to test his faith. No, there was more to it than that. He was making a prophetic picture demonstrating, not what human parents would have to do to their children, no, but, rather, what he himself was going to do on behalf of believing mankind. It was illustrated in a way that would touch the hearts of human parents, so they would realize that it was not a small thing that God had done. But, rather, as stated at John 3:16: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." How much love did He show? So much that it makes men today draw back at the thought of doing as much as God did.

But was it loving on Jehovah's part to offer his Son Jesus as a sacrifice? Yes, because billions of human creatures would continue to die unless some provision were made to deliver them from the condemnation to sin and death. In order to save them God's righteous law required that a ransom be paid. (Deut. 19:21; Ps. 51:5; 49:6, 7) So instead of abandoning mankind, Jehovah lovingly gave his most precious possession, his only-begotten Son, to rescue them from certain death. Was that not the supreme sacrifice, the superlative expression of love? If a man were to imitate Jehovah's example, would he not be praised?

For example, if a fire or flood were to threaten the lives of many persons and a man and his son were in position to help, would it not be an act of love for them to make an effort to save their friends and neighbors? And if the son should lose his own life in the process of saving hundreds of others, would it not be considered heroic? Certainly it would. Of course, God's sacrifice of his son is of so much greater worth. Also, it was not that the loss was permanent, for Jehovah restored the life of his Son by raising him from the dead, even as Abraham had complete confidence that Jehovah would do to Isaac.

So how should this prophetic drama involving Abraham make us feel? First, it should teach us to be like Abraham, to give our great Life-giver unquestioning obedience. He is our Maker, and even if obedience to his law should result in our death, we can rely with confidence on his power to restore life. In particular, this incident should *not* turn us away from Jehovah, but should make us love him more than ever, because, in terms that we can grasp, he has helped us to realize what he himself did on our behalf.





- Why did *The Watchtower* of February 15, 1963, on page 115, say: "The privilege of prayer is only for those who have, upon the basis of accurate knowledge, made a dedication of themselves to do Jehovah's will"?—A. G., Iran.

There is much misconception among professed Christians as to who may pray. In fact, most of them think that anyone may pray regarding any matter with the prospect of being heard. But not so. (Prov. 15:29; Jas. 4:3) Prayer is not an unrestricted privilege, but, rather, a restricted, exclusive one. As we read at Hebrews 11:6: "He that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." In other words, for one to be heard by God one must not only believe God exists but earnestly be seeking him. That is why Jehovah God told the unfaithful Israelites that he was not hearing their prayers. And Jesus showed that the prayers made for effect as well as those made by self-righteous persons are not heard.—Isa. 1:15; Matt. 6:5-8; Luke 18:11-14.

How restrictive all this makes prayer! As has been previously epitomized in the Watch Tower publications ("Make Sure of All Things," pages 280-286), prayer, to be heard and answered by God, must be made to the right One, Jehovah God, the Creator, the God of the Bible. Secondly, such prayer must be made in the right manner: "No one comes to the Father except through me," said Jesus. (John 14:6) Included in right manner are also sincerity, faith and perseverance. Thirdly, for prayer to be answered it must be regarding right matters, those in harmony with God's will. So Jesus taught his followers to pray to God: "Let your will take place." Even King Solomon of old recognized that prayer was a restricted privilege, for, as regards the foreigners, he asked in behalf of only those who, after hearing of the one true God, Jehovah, would *come* and pray toward His temple at Jerusalem.—Matt. 6:10; 1 Ki. 8:41-43.

Cornelius was such a man who was desirous of doing God's will, for, even though he as an uncircumcised man of the nations did not be-

long to the dedicated nation of Israel, he is described as "a devout man and one fearing God together with all his household, and he made many gifts of mercy to the people and made supplication to God continually." Cornelius may therefore be said to have been progressing toward dedication, and upon receiving accurate knowledge he did dedicate himself; and from then on he came into covenant relationship with God, and God dealt with him as a son, proof of which He gave by giving Cornelius the holy spirit.—Acts 10:1-44.

Anyone who comes to the true God Jehovah in prayer in the right manner and asks regarding the right things may be said to be of such a mental disposition that he is progressing toward dedication, if not already having made a dedication in his heart, though he may not yet have symbolized it by water immersion. All such persons of goodwill toward God, desirous of doing his will, may be encouraged to pray. Hence, children who are being reared by their parents with a view to their becoming dedicated servants of Jehovah God may also properly be instructed to pray.—1 Cor. 7:14.

However, it can readily be appreciated that persons of the world who have not particularly concerned themselves with a study of the Bible would not know the divine requirements for prayer nor have they manifested an attitude that is pleasing to God. So they would not be in position to offer prayers that would be acceptable to Jehovah.—Prov. 28:9.

It also appears that not a few who for some time were progressing toward dedication are now holding back from taking that step. Yet they continue to associate with God's people and to serve with them. If it is selfishness that is holding them back, if they cannot find it in their hearts to give themselves in complete dedication to God, they may well ask themselves if they still have the privilege of prayer. Apparently not, because those who approach God must be earnestly seeking him. Such should also note that only those seeking Jehovah, righteousness and meekness, those dedicated and earnestly carrying out their dedication, may hope to be hidden in the day of Jehovah's anger.—Heb. 11:6; Zeph. 2:3; Luke 13:24.

- Would it be necessary for a psychiatrist to change his profession before he would be eligible for baptism and recognition as one of Jehovah's witnesses?—R. W., United States.

No, it does not seem that this would be necessary. The fact that the Watch Tower publi-

cations have discouraged dedicated Christians consulting worldly psychiatrists except in extreme cases does not mean that a psychiatrist cannot and does not help those who consult him. Whether a psychiatrist continued to practice his profession upon dedication or not would be entirely his decision to make. It is possible that he could be a far better psychiatrist by reason of his now understanding and appreciating Bible principles, and especially because of his faith in Jehovah God and his dedication to do God's will. See "Scriptural Aspect of Psychosomatic Medicine," in *The Watchtower*, April 15, 1954, pages 232-236.

However, a dedicated Christian psychiatrist would need to be very careful not to unduly influence other Christians so that they would come to him for worldly wisdom instead of going to their overseers for heavenly wisdom. In fact, he would have to lean over backwards, as it were, so as not to imply that his psychiatry is a higher wisdom than that found in the Bible. The Bible contains far better advice for making over our personalities than does either psychiatry or psychoanalysis. And only its wisdom leads to everlasting life.—1 Cor. 13:1-13; Gal. 5:19-23; Col. 3:1-25.

● Why did Jesus answer Pilate the way he did at John 18:37?—M. P., United States.

John 18:37 reads: "Therefore Pilate said to him: 'Well, then, are you a king?' Jesus answered: 'You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice.' " Pilate, having heard that Jesus was said to be the king of the Jews, had previously asked, "Are you the king of the Jews?" And now again he asked, "Well, then, are you a king?" To his first question Jesus had replied, "Is it of your own originality that you say this, or did others tell you about me?" This time he replied: "You yourself are saying that I am a king."—John 18:33-37.

Thus we see that Jesus here was neither affirming nor denying his kingship. Why? So that he could not be charged with sedition against Caesar. This is clear from what the Jews further went on to say in their attempt to influence Pilate to have Jesus executed: "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar."—John 19:12.

In other words, Jesus was here himself following the counsel he gave his apostles when he sent them forth, to be as cautious as serpents, and that especially when brought before rulers.—Matt. 10:16-18.

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