

The **WATCHTOWER**

Announcing
JEHOVAH'S
KINGDOM

MARCH 1, 1971

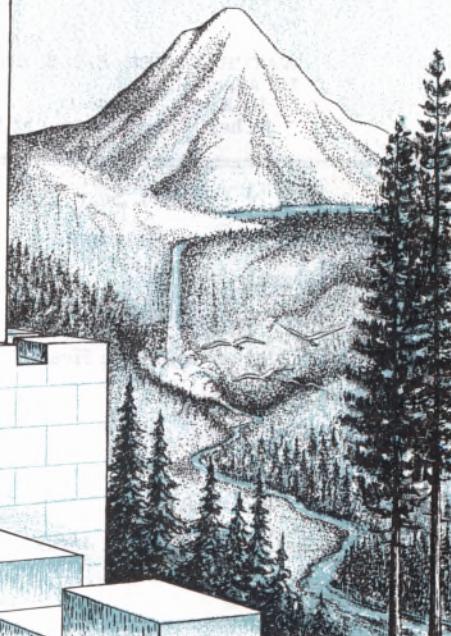
Semimonthly

HOW IS YOUR HEART?

DO YOU REALLY WANT
GOD'S KINGDOM?

WHY PEOPLE DO BAD THINGS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. XCII

March 1, 1971

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NOT every-one, by any means, would answer "Yes" to that question. Today only one out of every 3.6 persons on earth makes the profession of being either Christian or Jewish in belief, hence being of a religion tacitly acknowledging the Sacred Scriptures that tell of God's kingdom. Furthermore, not even all those who belong to the religions of Christendom and Judaism actually accept the Bible as the Word of God.

But you may be one who does—and we hope you are. For the Bible alone gives the sound basis for believing that a righteous government will soon control all the earth. That government is God's kingdom. By means of it God will answer the prayer, "Let your will take place, as in heaven, also upon earth." (Matt. 6:10) When will this be? Thousands of years ago the Bible pointed to our very day, describing it in detail and foretelling that this would be the generation when God's government would assume full control of all earth's affairs.—Dan. 2:44; Matt. 24:3, 7-14, 32-34.

We believe that you will agree that this troubled, polluted, crime-ridden earth needs relief such as only God can bring, and it needs it soon.

Do You Really Want **GOD'S KINGDOM?**

But for relief to come, the Bible shows that by means of God's kingdom great changes must be made, affecting all those living on earth. Do you know what those changes are? Do you know what they will mean to you personally, how they will affect your life and, in fact, should be affecting it even now?

First of all, note that God's kingdom comes to do—not the will of the religious teachers of Christendom and Judaism, nor even the will of all the persons who may have prayed for God's kingdom to come—but it comes to carry out God's will toward earth.

WHAT CHANGES DUE TO COME!

Tremendous changes must and will come. The inspired Scriptures foretell the domain of God's kingdom to be one in which "righteousness is to dwell." (2 Pet. 3:13) It is obvious that that will represent a great change from what now exists. To assure that his will is done, God has empowered his Son Jesus Christ as king, and of him it is written: "You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you." (Heb. 1:9) As king he will see that God's

righteous law is fully carried out. Just what will that mean?

The Bible tells us what some of the things are that will be brought to an end by the enforcement of God's law. At 1 Corinthians 6:9, 10 it says: "Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom." All such practices are unlawful from God's viewpoint. So they will not be tolerated under the rule of God's kingdom. Though God is patient with persons who earnestly seek to do his will, those who insist on practicing what he condemns "will not inherit God's kingdom."—Gal. 5:19-21.

You can see, then, why many persons today really do not want God's kingdom to rule over them. True, they may say that they want better conditions—life free from war, economic insecurity, disease and violent crime. But they do not want to feel accountability to God for their personal way of life. A world in which immoral conduct is not tolerated does not appeal to them. They may say that they do not approve of lawlessness, but that applies only to certain kinds of lawlessness. They are not *lovers of righteousness*. As a result, they really do not want God's kingdom.

LIVE NOW AS YOU WILL LIVE THEN

How do you feel about these things? Do you really long to see God's kingdom remove all unrighteousness from the earth? If so, rich blessings are in store for you. But, to lay hold of those blessings, you must show your faith in God's provision for life and demonstrate your love

for righteousness by sincerely endeavoring to live now in harmony with God's Word. Even now under the present system of things we must 'deaden our body members' as respects bad practices. Even now we must "really put them all away" from us—not only sexual immorality but also "wrath, anger, badness, abusive speech, and obscene talk." We must "not be lying to one another." We must "strip off the old personality with its practices." We must 'clothe ourselves with the new personality,' demonstrating genuine love for God and for our fellowman.—Col. 3:5-14.

Is this truly what you want to do? If so, how can you go about it? By becoming "new in the force actuating your mind," as the Bible says. (Eph. 4:20-24) This is not simply a matter of personally determining to be different from other people around you. Besides determination, you need to fill your mind regularly with the wholesome and faith-building truths found in God's Word the Bible. In harmony with Romans 12:2, "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God."

If a person really wants God's kingdom, is it not reasonable to learn all that he can about it, its laws and what is required in order to gain life under its righteous administration? Is that what you would like to do? Jehovah's witnesses will be glad to assist you. They will gladly come to your home, each week, free of charge, to help you to gain this vital information from God's Word. Do you really want life under God's kingdom? Then, by all means make known your desire to learn more about it. Ask any of Jehovah's witnesses in your locality, or write to the publishers of this magazine.

How Is Your HEART?

THE human heart, as to size, is only about as large as your fist. Yet it is a real powerhouse. Think of it! Every few minutes your heart circulates the five to six quarts of blood in your body around the 60,000-mile network of arteries, veins, and capillaries, bathing each of the trillions of cells of your body with the precious fluid of life. Since before you were separated from your mother's womb, you have been completely dependent upon this intricately designed organ's beating day and night without letup. If it stops beating for more than a few minutes, the cells in your body begin to die, starting with the fragile brain cells, which, in being starved of vital oxygen and other nourishment of the blood, begin to perish, making death imminent.

To do its enormous job for an average lifetime of approximately seventy years, the heart necessarily must be rugged. It is, but the heart is greatly affected by the way a person lives and thinks. The strains and living habits of this modern world put a crushing burden on the heart. Things can go wrong with it, and despite advances in medical research which have brought forth heart transplants, mechanical hearts, and other devices and techniques in the field of cardio-vascular therapy, there is still relatively little that doctors can do for you if your heart begins to fail. Heart

1. What impressive and sobering facts are known about the human heart?

2, 3. (a) Despite medical advancements, what continues to be the chief cause of death? (b) What can be done physically to safeguard the heart?

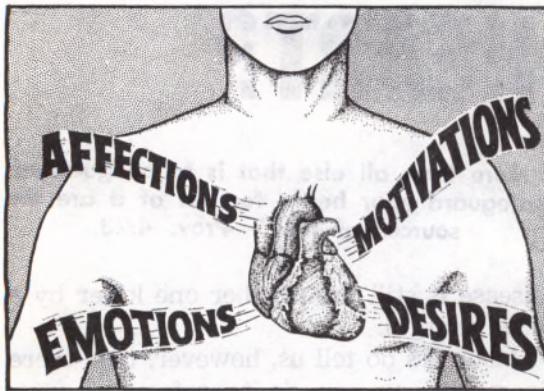
"More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."—Prov. 4:23.

disease is still the number one killer by a wide margin.

³ Doctors do tell us, however, that there is much you can do to safeguard your heart, but this must be done before the trouble begins. Improper eating, smoking, heavy drinking, anxiety, prolonged stress, violent emotional outbursts, not getting the proper amounts of rest and exercise, all have detrimental effects upon this vital organ, hastening death or perhaps making a person an invalid for the rest of his life. Wisely the Bible counsels: "A calm heart is the life of the fleshly organism, but jealousy is rottenness to the bones."—Prov. 14:30; Eccl. 2:23.

⁴ It is serious business when we talk about this little organ on which life is so dependent. We have only one. When it goes, death has indeed claimed another victim. In reading these sobering facts, you may even feel your own heart begin beating a little faster and a tinge of anxiety pass over you. But despite the urgency of protecting our hearts from the physical standpoint in order to live an average lifetime, it is even more urgent to safeguard the heart because of its important role in motivation, in originating desires and affections, if we hope to live forever in God's new order now so near. That is why the Bible warns: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." How we develop and protect our hearts

4. While safeguarding the heart physically is vital, what is much more important? Why?



spiritually, and how our hearts motivate us, will be deciding factors to the One who "is making an estimate of hearts," in determining if we shall live in the righteous new system of things of God's making, or if we shall go into perpetual death because our hearts failed us spiritually.

—Prov. 4:23; 21:2; 24:12.

LOOKING DEEPLY INTO THE HEART

⁵ Where and what is your heart? You may say, What heart are you talking about? You know you have a heart in your chest, one that is pumping blood throughout your entire body, serving every single cell with that stream of life. But do you have another "heart" in your head, a "figurative heart"? Is it part of your brain or is it that abstract capacity of the brain that we call the "mind"? No! The brain, in which the mind resides, is one thing and the heart in our thorax, with its power of motivation, is another thing.

⁶ With but few exceptions, the use of the word "heart" in the Bible is limited to the operations of the heart of man as the powerhouse of one's desires, emotions and affections, the place that comes to include the capacities for motivation. The Bible does not speak of a symbolic or spiritual heart in contradistinction to the fleshly or literal heart, just as it does not speak of

5. Is the "heart" part of the mind? Explain.
6. How does the Bible use the word "heart"?

a symbolic mind, and thus we do not want to make the mistake of viewing the literal heart as merely a fleshly pump as does orthodox physiology today. Most psychiatrists and psychologists tend to over-categorize the mind and allow for little if any influence from the fleshly heart, looking upon the word "heart" merely as a figure of speech apart from its use in identifying the organ that pumps our blood.

⁷ The heart, nevertheless, is intricately connected with the brain by the nervous system and is well supplied with sensory nerve endings. The sensations of the heart are recorded on the brain. It is here that the heart brings to bear on the mind its desires and its affections in arriving at conclusions having to do with motivations. In reverse flow, the mind feeds the heart with interpretations of the impulses from the senses and with conclusions reached that are based on the knowledge it has received, either at the moment or from the memory. There is a close interrelationship between the heart and the mind, but they are two different faculties, centering in different locations. The heart is a marvelously designed muscular pump, but, more significantly, our emotional and motivating capacities are built within it. Love, hate, desire (good and bad), preference for one thing over another, ambition, fear—in effect, all that serves to motivate us in relationship to our affections and desires springs from the heart.

⁸ The Bible makes a definite distinction between the heart and the mind. Jesus did so when saying we must love Jehovah with our "whole heart" as well as with our "whole mind." (Matt. 22:37) What we are at heart determines in large measure what we are as to personality. In this regard the apostle Peter speaks of "the

7, 8. (a) Describe the interplay between the heart and the mind of an individual. (b) What influence does the heart have as to personality traits?

secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:4.

⁹ Let us consider some significant points about the fleshly organ in your chest, the heart, called in Hebrew *lev* and *le-vav'* and in Greek *kar-di'a* (from which we get the word "cardiac"). Some medical scientists and psychiatrists believe that the heart does considerably more than pump blood. For instance, Dr. D. E. Schneider, a neurologist and psychiatrist of New York, points out that, when the human embryo is forming, the heart and the brain develop from the same area, that the heart is in part nerve tissue and, additionally, has the capacity for manufacturing and storing certain highly potent chemicals that exercise a regulatory effect on the body, including, according to this research, the brain. His conclusion is that there is "evidence for a two-way relationship between mind and heart," and that, even as the mind has its effect on the heart, "the heart [yes, the fleshly one in your chest] in turn may influence the mind intensely." Certain other researchers have arrived at rather similar conclusions.

¹⁰ It is significant that heart-transplant patients, where the nerves connecting the heart and brain are severed, have serious emotional problems after the operation. The new heart is still able to operate as a pump, it having its own power supply and timing mechanism independent of the general nervous system for giving impulse to the heart muscle, but just as it now responds only sluggishly to outside influences, the new heart in turn registers few, if any, clear factors of motivation on the brain. To what extent the nerve endings

of the body and the new heart are able to make some connections in time is not clear, but this cannot be ruled out as one of the several factors causing the serious mental aberrations and disorientation that doctors report are observed in heart-transplant patients. These patients have donor-supplied pumps for their blood, but do they now have all the factors needed to say they have a "heart"? One thing is sure, in losing their own hearts, they have had taken away from them the capacities of "heart" built up in them over the years and which contributed to making them who they were as to personality.

¹¹ *Medical World News* (May 23, 1969), in an article entitled "What Does a New Heart Do to the Mind?" reported the following: "At Stanford University Medical Center last year, a 45-year-old man received a new heart from a 20-year-old donor and soon announced to all his friends that he was celebrating his twentieth birthday. Another recipient resolved to live up to the sterling reputation of the prominent local citizen who was the donor. And a third man expressed great fear of feminization upon receiving a woman's heart, though he was somewhat mollified when he learned that women live longer than men. According to psychiatrist Donald T. Lunde, a consultant to surgeon Norman Shumway's transplant team at Stanford, these patients represent *some of the less severe mental aberrations* [italics ours] observed in the Shumway series of 13 transplants over the last 16 months." The article continues: "Though five patients in the series had survived as of early this month, and four of them were home leading fairly normal lives, three of the nonsurvivors became psychotic before

9. What do some scientists believe about the heart, apart from its being a pump for the blood?

10. In heart-transplant patients, what conceivably causes the serious psychotic behavior?

11, 12. (a) What has been reported on the behavior of heart-transplant patients? (b) What significant observations are made on the heart's makeup and function other than as a pump for the blood?

they died last year. And two others have become psychotic this year."

¹² While the giving of the drug prednisone and the mind-wearying effects of a serious operation and a long confinement under intensive care are given by Dr. Lunde as the chief causes of these strange personality disorders, it is interesting to observe that Dr. Schneider, "a New York psychiatrist-neurologist and a student of heart-brain interaction, sees other factors modifying Dr. Lunde's explanations for the psychoses encountered in the Shumway heart transplant series. Dr. Schneider . . . maintains that 'the heart is more than a plumber's pump—it is a neuroendocrine battery. It has a little brain all its own, the S-A and A-V nodes and the conduction bundle, and the little waves from this bundle can be discerned along with each heart wave on an ECG [electrocardiogram]. Beyond this, the heart's extensive manufacture and storage of catecholamines may affect the levels of these neurohormones in the hypothalamus.'"

(*Ibid.*, page 18) Dr. Schneider observed that many non-heart-transplant patients who were given prednisone or confined for long periods did not get psychoses.

¹³ Whatever medical science may yet learn about the human heart, the Bible definitely makes a distinction between mind and heart, separating them. And, with the heart playing such a vital role, how important it is to safeguard it, not just by dietary self-control and other physical means, but by watching what sinks down into our hearts as impressions come to it from the senses and as the result of interactions of heart and mind! If the heart stops and the body does not get life-giving blood, we perish, including our heart and mental faculties; but even

though we are living, if there is not a steady flow of proper motives, desires and affections from our heart, we cannot expect to please the Life-giver, Jehovah. "The one that goes in for sensual gratification is dead though she is living." (1 Tim. 5:6) In this light, "out of it are the sources of life" takes on greater significance. It is from the heart that we are motivated to worship. "With the heart one exercises faith for righteousness." (Rom. 10:10) We must love Jehovah with the whole heart and worship him "with spirit and truth." (John 4:24) In creating man, Jehovah made a special place in the heart of man for himself, which, of course, needs to be cultivated and nurtured by each one. It is the fool or senseless one who "has said in his heart: 'There is no Jehovah.'" God can be replaced in the heart by other persons, objects, or concepts, if one chooses to have this done, but human creatures are made naturally at heart to worship their Creator.—Ps. 14:1; Prov. 3:1-7.

¹⁴ It is interesting to observe, too, that the heart is one of the first organs of the body to be affected by emotional circumstances. Our hearts leap with joy; sudden danger brings a violent racing of the heart. Fear causes trepidation of the heart. Grief and sorrow bring it pain. From the heights of joy and pleasure to the depths of despair and pain, the sensations of the heart are felt throughout the body. Appropriately we have many words and phrases that incorporate the word "heart." To name a few: Take to heart, fainthearted, tenderhearted, hardhearted, with all your heart, heartrending, set your heart on, heartening, change of heart, and so forth.

CONTRASTING THE HEART AND THE MIND

¹⁵ The mind, as we use the term in

13. (a) How is it that a person may be living and yet be dead in God's sight? (b) In what more vital way can it be said of the heart, "out of it are the sources of life"?

14. How is the heart involved in expressing our emotions?

15. Describe the faculty of "mind."

English, is the intellect or knowledge-processing center. It gathers information, thinks on it and, by process of reason and logic, reaches conclusions. With its powers of learning and perception, the mind relates the pieces of information it receives into concepts and patterns. (2 Tim. 1:13) When the pieces fall into place with clarity, it can be said that one has *knowledge* of a matter. *Wisdom* and *understanding* come when one is able to turn this knowledge into practical

worth and see clearly how the related parts fit together into the whole with meaning, usefulness, and workability.

¹⁶ The fleshly heart, in contrast, is intimately associated with affection and motivation. The psalmist wrote: "In my heart I have treasured up your saying, in order that I may not sin against you." (Ps. 119:11) We can see that the heart is what motivates one's mind and course of action, by the case of the Israelites when preparing for and constructing the tent of meeting in the wilderness. The record says that "everyone whose heart *impelled* him," all "whose hearts *incited* them," contributed materials, skill and labor. (Ex. 35:21, 26, 29) It is because the heart has this motivating capacity that it focuses attention on what the person really is inside, what the apostle Peter called the "secret person of the heart."—1 Pet. 3:3, 4.

¹⁷ A simple illustration will help us to see the difference in the role played by each. Almost anyone can gain a knowledge of mechanics by study and application.

16. With respect to the Israelites in the wilderness, what insight does the Bible record give as to heart motivation?

17. Illustrate the difference between the mind and the heart.

However, the person not having developed a love at heart for things mechanical would have little or no motivation to learn about motors. If his car stops running, he likely would not know where to start in making the repair. Yet this one might be a skilled musician, an expert lawyer, or a devoted homemaker, each loving his work and pursuing it because at heart this is what he (or she) wants to do as a profession. But, in examining closely the

background of a skilled mechanic, likely you would find he loves to work with motors, and, as a boy, he always wanted to know what made things "tick." Hearing a powerful motor start up and run smoothly is music to his ears. Now, what are we talking about? Yes, the heart! We are discussing his affections, motives and desires, not just the mental ability to learn about mechanics.

¹⁸ Now, although the Bible shows the heart and mind to be separate and distinct, this still allows for close interrelation, interdependency, and interplay between them. Your heart can be fed by your mind, for it is really with the conscious brain that we see, hear, feel, and receive the effects of our other physical senses. In turn, your mind, which is seated in the brain, can be moved or motivated by your heart.

¹⁹ From youth the mind is exercising a strong influence on the heart. If the right kind of information is taken into the mind, right conclusions and impres-

18, 19. (a) In what ways do the mind and heart work together? (b) How does what is taken into the mind influence the heart?

THE NEXT ISSUE

- Persecution by Permission of Jehovah—Why?
- When You Feel Like Screaming.
- The Desirability of Government by God.

sions are formed, and, as these sink down into the heart, there is a good influence in molding, controlling, and directing the motivations, desires and affections of the heart. If wrong information is taken into the mind, wrong concepts are built up, and as a result prejudice, hate, fear, pride, greed, stubbornness and other despicable traits take root in the heart and are reflected in the personality of the individual, especially if these wrong conclusions and impressions were formed early in life. That is why one, in becoming a Christian, must 'be transformed by making his mind over.' Paul admonished: "Be made new in the force actuating your mind." This new force of mind is built up as we get God's Word firmly implanted in our minds and respond fully to God's spirit, carefully watching afterward that our minds are not "corrupted away from the sincerity and the chastity that are due the Christ."—Rom. 12:2; Eph. 4:22-24; 2 Cor. 11:3.

²⁰ The majority of mankind today are raised in homes and neighborhoods where the environment for learning is not good. Permissiveness in home and school training has gone to seed, producing a rebellious, thrill-seeking generation. The learning about bad and the indulgence in it make deep circuits in the minds and corrupt the hearts of individuals, so that when they grow older they do what has already become natural to them. The abnormal becomes normal. Sex is for thrills and something about which to make dirty jokes, rather than for what God made it, the clean, pleasurable act within the confines of marriage to produce children. Have a good time, make money, get ahead, become somebody, do not let anyone push you around, indulge yourself, steal if you can get away with it—these are just some of the attitudes and goals impressed al-

most inerasably upon the heart from youth up by the environment of this world.

²¹ Each generation, the present generation even more so, has produced a majority who have turned away from God, becoming "empty-headed in their reasonings" and "their unintelligent heart became darkened," so that "God, in keeping with the desires of their hearts, gave them up to uncleanness." They proved to be like most in the nation of Judah whom Jehovah described as having their sins "engraved on the tablet of their heart" as with a diamond point. Because God has not brought speedy execution of the wicked, "that is why the heart of the sons of men has become fully set in them to do bad." (Rom. 1:18-32; Jer. 17:1; Eccl. 8:11) Yet down through the stream of time there have been a precious few who have worked against great odds to cultivate in their hearts love for God and righteousness. Today, even deep into the "time of the end," Jehovah's witnesses are finding thousands whose hearts prove to be receptive to the Word of God, heeding the counsel: "Put away all filthiness and that superfluous thing, badness, and accept with mildness the implanting of the word which is able to save your souls." "As for that [seed] on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance."—Jas. 1:21; Luke 8:15.

²² While it often involves making drastic changes in their lives, such as turning from a course of immorality, cooling down their tendency to be hot-tempered, reorienting their ambitions, being completely honest and industrious servants of God, they courageously make these changes. If we "call upon the Lord out of a clean heart" and work for a good heart, we have

20. Describe the general environment that shapes the hearts and minds of the majority today.

21, 22. (a) How are the hearts of those who turn away from God described? (b) In contrast, what is taking place in the hearts of those who are receptive to the Word of God?

the promise from Jehovah that he will help us to have one.—2 Tim. 2:22.

²³ So, how is your heart? As far as you know, your heart, medically speaking, may be sound for the moment, but the more important question is, How is your heart when you weigh out the motives, affections and desires arising therefrom? When you examine your heart in the light of

23. What honest examination should be made of our hearts?

God's Word, do you find that it is motivating you in the right direction, and does it have right desires and affections? Where deficiencies are found, are you having success in renewing and strengthening your heart as well as your mind, so as to think correctly and to resist the tendencies of the imperfect flesh and the temptations around you? If you are having a measure of success now, it is vital that you keep building and safeguarding your heart.

The Human Heart Is Treacherous

OUR own experiences and the experiences of others remind us daily that one is not born with a good heart and a bent of mind toward righteousness. Despite the innocence of a newborn babe, sin and imperfection have already been at work within him since conception. The psalmist David put it this way: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) Even conscientious parents who are endeavoring to bring up their children "in the discipline and mental-regulating of Jehovah" become painfully aware very often that "foolishness is tied up with the heart of a boy," and have found that it takes "the rod of discipline" in its various applications to "remove it far from him." (Eph. 6:4; Prov. 22:15) Jehovah mercifully took note of this miserable inheritance that is passed along from parents to children in His accepting the sacrifice of Noah and his family following the global flood: "Never again shall I call down evil upon the ground on

"The heart is more treacherous than anything else and is desperate. Who can know it? I, Jehovah, am searching the heart, . . . even to give to each one according to his ways, according to the fruitage of his dealings."—Jer. 17:9, 10.

man's account, because the inclination of the heart of man is bad from his youth up."—Gen. 8:21.

THE HEART CAN BE DECEPTIVE

² Working with the heart is tricky. If we are not careful, we become the victims of self-deception. The Bible warns: "The heart is more treacherous than anything else and is desperate. Who can know it?" (Jer. 17:9) A person who is treacherous is marked by a ready disposition to betray confidence or faith pledged; he is disloyal, untrustworthy, really traitorous. Think of it! We all have, in our imperfect

1. What does the Bible tell us frankly about the inclination of the heart of man?

2. (a) How is it that "the heart is more treacherous than anything else and is desperate"? (b) What realization did the apostle Paul acknowledge, even after making his mind over?

state, a potential traitor enclosed in our bosom! Is it not true that at times we are appalled, yes, ashamed, over things that start to take root in the heart? And when the heart wants something desperately, this can lead to serious trouble. It is vital that we make adjustments quickly, to quiet down those new affections, to eliminate those sudden desires. The apostle Paul confessed that his renewed mind was being warred against by the bad desires arising from the heart as well as burdened by weights imposed by the imperfect flesh: "I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." (Rom. 7:22, 23) He acknowledged that only Jehovah through Christ could rescue us from this miserable state. Left to our own devices, we would surely go astray many times. "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand." —Prov. 19:21.

³ As we have learned earlier, the heart does not always listen to the mind. There are times when the heart overwhelms the mind despite its force of logic. We must remember that the heart reasons, too, although this has to do not so much with logic as it does with what is taking place in the heart as our motives, affections and desires take shape and gather momentum in a certain direction, whether for good or for bad. David prayed, "Let . . . the meditation of my heart become pleasurable before you, O Jehovah." In contrast, Jesus said, "Out of the heart come wicked reasonings." (Ps. 19:14; Matt. 15:19) The mind is in a position to influence the heart,

to make logical recommendations to it, to appeal to it, perhaps on the basis of past experience, and in some cases strongly urge it to take a certain course because of knowing the dangers involved, but if desire and affection for a certain thing have built up strongly in the heart, the heart can win out.

⁴ To illustrate, suppose the time comes when you must make a decision on buying a new suit or dress. First, the mind is confronted with certain facts. Perhaps older clothes are getting past their usefulness or there is a need for a change for some good reason. The heart comes very much into the picture too, as there is a desire at heart to look presentable. Heart and mind are in agreement that a new dress or suit be obtained. The mind now collects information on prices, quality, styles, and so forth, so that when you go shopping you have a pretty good idea which suit or dress should be purchased. But when you arrive at the store, there in the window is quite an eye-catcher, just waiting for the impulse buyer. It is not really practical for you; it involves much more money; it is rather extreme in styling; but how it tantalizes the heart! "It's the heart's delight!"

⁵ Now what will be done? What decision will be made? Will it be a practical, reasoned-out one, or one according to this new desire of the heart? If you are not very careful, the heart will overwhelm the mind. You will be motivated to follow a course against your better judgment. On the other hand, this may be a case, as sometimes happens, of a momentarily divided heart. If so, the transcending good motives and affections of the heart will win out, resulting in the right decision to

3. While the mind is in a position to influence the heart with reasoned-out conclusions, what can happen if the heart has no inclination to listen?

4. Illustrate the workings of the mind and heart in connection with buying a new suit or dress.
5. What is necessary to keep our hearts unified to do Jehovah's will?

purchase the most practical ensemble to fill your clothing needs. But you are further reminded that in order to be assured that right decisions will be made, it is necessary to fortify and train the heart in advance in the counsel of Jehovah. "He that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape." The more powerful desires that a person has cultivated at heart to put Jehovah's interests and principles first in his life can overrule fascinating interests and desires that spring up suddenly in the heart.—Prov. 28:26.

⁶ Now let us take this reasoning a step farther, into more serious aspects of life. How does the heart react when we are faced with temptation to commit immorality, to steal, to do injury to others? Even more seriously, what goes wrong when a person begins to scheme deliberately to satisfy the desires of the heart? Is your heart strong enough to motivate you away from a wrong course, or will it succumb to entertaining secretly the possibility of indulging in the desires of the flesh? To delay in making a right decision can be disastrous. A powerful force is generated when the heart begins to contemplate, the emotions are stirred and the flesh begins to prepare itself for the wrong. "But each one is tried by being drawn out and enticed by his own desire [which begins in the heart]. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death."—Jas. 1:14, 15.

⁷ Consider, for example, the case of a married man faced with the temptation to commit adultery with a woman who is not his mate. His mind, from study and from what he has heard and seen, may

have information weighing heavily against such a course. By reasoning on the results to others who have taken that course and considering the difficulties and bad after-effects to which this will logically lead, his mind may produce arguments pointing overwhelmingly in the direction away from such temptation, information that urgently recommends getting out of the danger area. But suppose the person's heart has no desire to turn away from the temptation? Then his heart will make a decision contrary to what his mind offers and recommends, the heart, in effect, saying to the mind, "No, but *this* is the way we will go." The emotional power of his heart causes him to stay in the danger zone contrary to his mind's counsel and reason.

⁸ This ability of the heart to select between optional courses and fix its desire on one of them explains why the Bible speaks of the heart of man as 'making plans' and as 'thinking out his way,' that is, the way over which his mind has first thought and which way appeals to his heart. (Prov. 19:21; 16:9) This is particularly the case in moral and spiritual matters.

⁹ More than this, however, the heart may then move the mind to begin seeking some pretext or excuse for going in the wrong course, employing false reasoning. The person may enter into sinful action, and, at the very time that he is sinning, his heart may prompt his mind to invent justifications. He may presume on God's loving-kindness, saying, 'God is very merciful; he will forgive me on account of my fleshly weakness,' and at the same time continuing his wrong course. He becomes like the wicked person who "has said in his heart: 'God has forgotten. He has con-

6. Why is it necessary to act immediately if wrong desire begins to take root in the heart?

7. Illustrate how the heart can win out in electing to go contrary to the arguments of the mind.

8. How does the Bible describe the ability of the heart to choose the course one will take?

9. If the heart has a strong desire to do wrong, what can happen in bringing its influence to bear on the mind?

cealed his face. He will certainly never see it.' " (Ps. 10:11; compare Romans 1:21, 24.) It is no wonder, then, that the Scriptures warn us that sinful man's heart is "more treacherous than anything else and is desperate."—Jer. 17:9.

¹⁰ This also helps us to understand how it is that a person can be viewed by God as having committed adultery although he has not even touched the other person involved. A man may at a glance see a beautiful woman not his wife and in his heart say, "She's quite attractive," this being done almost before he has had time to think about it. This passing deduction does not have to be wrong or impure, but if a man "keeps on looking" at this woman, desire is bound to develop so as to build up a passion for her in his heart. Jesus counseled: "But I say to you that everyone [married] that keeps on looking at a woman so as to have a passion for her has already committed adultery with her [where?] *in his heart.*"—Matt. 5:28.

¹¹ Such one has not engaged in the actual physical act, perhaps because circumstances have not lent themselves to it; he does not feel he can 'get away with it' without undergoing a lot of disagreeable problems. His mind may have warned him of this. But if the circumstances should change, appear propitious, if he thought there were some possibility of escaping serious aftereffects, then his heart is already willing to commit the act, wants to do it. The full motivation is there—only the opportunity is lacking. In God's eyes such a one is already guilty. (Compare James 1:13-15.) In the very same way one could become guilty of theft, or even murder. (1 John 3:15) Can we see, then, why it is so important for us to appre-

ciate clearly the Bible's distinction between mind and heart, and that the heart, and not the mind, is the seat of motive?

¹² It was said of David that he was a man after God's own heart, but on one occasion he happened to be looking out his window and in the distance bathing herself, perhaps innocently, was Bathsheba. Rather than turning away before erotic thoughts could be stirred in his heart, he kept looking and built up a passion for her. In turn, this led to his shamefully committing adultery and maneuvering matters to have her husband killed so that he could take her as wife. In contrast, Joseph fled when tempted by the sex-mad wife of his master. True, he landed in prison on a false charge and lost his freedom for a while, but he had not lost his good conscience and standing with God.

JEHOVAH KNOWS THE HEART AND ITS NEEDS

¹³ Who can know the human heart? Well, we must confess that in our imperfect state we cannot fully, but how thankful we can be that Jehovah does! "For not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." "I, Jehovah, am searching the heart . . . even to give to each one according to his ways, according to the fruitage of his dealings." "You have examined my heart, you have made inspection by night, you have refined me." (1 Sam. 16:7; Jer. 17:10; Ps. 17:3) Jesus also knows accurately the workings of the heart of man. "The things proceeding out of the mouth come out of the *heart*, and those things defile a man." (Matt. 15:18) Now, what are those things?

10, 11. (a) What did Jesus have to say about a man's committing adultery in his heart? (b) How is it that a man, in God's eyes, can go so far as to commit adultery in his heart, even though not touching one not his wife?

12. How did David allow his heart to lead him astray, in contrast with Joseph?

13. What do the Scriptures show as to Jehovah's knowing the heart accurately?

¹⁴ While the human heart is capable of the most noble and exalted motivations, look what foul, repulsive things can also come from the heart, as enumerated by Jesus! "For from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. [Matthew's account adds "false testimonies."] All these wicked things issue forth from within and defile a man." (Mark 7:20-23) Faced with the capacity for such a formidable array of wicked things originating in the heart, one could easily give up and say it is no use. Most people do. That is one reason why the broad road to destruction is filled with so many millions, whereas the narrow and cramped road to life has so few thereon. But Jesus did not hold out an impossible goal in opening the narrow way leading to everlasting life. He did say: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able."—Luke 13:24.

¹⁵ How we take in knowledge and submit to discipline determines to a large degree what affections or desires, whether good or bad, develop in our hearts, and with what intensity they spring from the heart. We cannot feed the heart and mind with a steady diet of filth and expect to have good desires and motives. Moreover, the mind needs good reasons to recommend to the heart as to why something should be done or not be done. It takes educating and disciplining of the heart. (Prov. 23:12) Then finally the heart is

won over, if there is any tendency to be reluctant, as it gets a taste of the good results that come from doing the right thing. It is not just a matter of getting up in the morning and saying, "Today I'm going to be more loving," or some similar expression, as if working such psychology on self will provide the answer. First, we must cultivate good qualities as a way of life in daily application so that good habits and traits can be formed, and then be honest with ourselves in getting to know the root causes of the bad qualities and tendencies embedded in the heart. Then we can apply Bible principles in eliminating or controlling them. "When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you, to deliver you from the bad way."—Prov. 2:10-12.

¹⁶ To illustrate this reorienting of the heart, consider what takes place in the heart when a person hears the truth of God's Word with delight after spending a good portion of his life associating with immoral persons and frequenting places that are in business for providing sensual pleasure. The person has shown a great deficiency in good motivating capacities, since "anyone committing adultery with a woman is in want of heart." (Prov. 6:32; 9:1-5, 13-18) Reading cheap novels, looking at pornographic magazines and listening to and telling dirty jokes may have enhanced this craving for sexual stimulation. Now he learns that, instead of growing old and dying, he can look forward to living forever under perfect conditions. This appeals to him at heart. But he also

14. (a) What penetrating analysis did Jesus make of the heart's capacity? (b) Are we working against impossible odds in attempting to have a good heart? 15. In starting to reshape and mold our desires and affections in order to have proper motivation, of what should we remind ourselves?

16, 17. (a) Describe the heart situation of a person who has spent much of his life in immoral surroundings. (b) What conflicts develop as he learns the truth of God's Word?

learns that only those who conform to Jehovah's righteous requirements will live there. What will he do?

¹⁷ The strong immoral cravings of the heart and flesh, built up over the years, are not dispelled overnight. How conscious he becomes of this! A terrible conflict of mind and heart begins. (Ps. 38:7-10) The mind sees the logic of serving Jehovah: The wrath of God can be escaped; freedom from sickness, suffering and death can be had, leading to everlasting life; good conduct really is in the best interest of one's body, physically, mentally, and emotionally; and wholesome, upbuilding association among God's people is available to replace the former friends who encouraged and contributed to his delinquency. But the heart wants things now, all the things that have given it secret delight in the past! True, there is a desire to worship God there, although rather weak now. Deep down, there is a desire to do what is right, but this is not too strong now. The mind reminds the heart of the evil consequences, such as possibly contracting a venereal disease or fathering an illegitimate child or being party to an abortion, which points cannot be gainsaid by the heart, but still those desires are there.

¹⁸ This is a crucial point in his life. Many, progressing to this point, go no farther. Life in the new system sounds very good, but the attractions to the old system are too strong in the heart. But the one who keeps mustering up courage in his heart to progress, yes, forcing himself to do the right thing, to get the law of God into his heart soon finds it easier to do the right thing. More than this, the heart gets a taste by actual experience of what pleases God, and the more the heart does this, it has to conclude, you can get pleasure

18. How is the heart finally won over, so that it finds its highest delight in doing Jehovah's will?

in this too. It, along with the mind, sees the benefits. These former desires begin to be replaced in the heart by the right things. Two things cannot occupy the same place at the same time. In effect, there has been a 'circumcising of the heart.' (Rom. 2:29; Col. 2:11) Now he stays away from the former acquaintances and bad influences because he wants to at heart, not because he has to force himself. The heart has come to find its highest delight and purest pleasure in the doing of God's will and associating with his people. The former things become revolting to him. He has built up a love, a deep affection, for God's law in his heart. "The law of his God is in his heart; his steps will not wobble."—Ps. 37:31.

OTHER MOTIVES OF THE HEART

¹⁹ Morally, we may have our hearts under control, but what about the motivations of the heart otherwise? How are we using the tongue, for instance? Jesus set forth the principle: "Out of the abundance of the heart the mouth speaks." (Matt. 12:34, 35; Prov. 15:28) The good heart motivates one to speak good things. However, if anyone "does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile." Gossip is bad medicine for the heart. If we are not careful, it just gets great delight in savoring "juicy" items about others and spreading them around. But the spreading of rumors and half-truths is unloving.—Jas. 1:26.

²⁰ More seriously, "if you have bitter jealousy and contentiousness in your hearts, ... there disorder and every vile thing are." (Jas. 3:14-16) "You must not hate your brother in your heart." Rather, we are

19. What influence does the heart have on the tongue?
20. (a) Why is it necessary to keep loving "one another intensely from the heart"? (b) Why is it significant that forgiveness must come from the heart and not just from the mind?

instructed to "love one another intensely from the heart." (Lev. 19:17; 1 Pet. 1:22) If your brother has sinned against you, it should be straightened out "between you and him alone" before you build up a hateful attitude toward him. Of the unforgiving ones Jesus said: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts." (Matt. 18:15, 35) One of the seven things that Jehovah hates, as listed at Proverbs 6:16-19, is "a heart fabricating hurtful schemes."—Ps. 140:2.

²¹ In our relationship with Jehovah and his organization, there is no room for hypocrisy, greed, haughtiness or stubbornness. (1 Tim. 1:5; Ps. 101:5; 131:1) Both the 'doublehearted' and the "halfhearted" are condemned by God's Word. (Ps. 12:2; 119:113) The tendency of the heart is to put up a pretense, to justify, to lie out of a situation. If this tactic does not work, then there is a resorting to flattery or possibly to threatening by abusive speech or reviling. (Rom. 16:18) The heart needs to be trained in truthfulness and obedience so that we will be honest not only with Jehovah but also with ourselves and our brothers. If we have sinned, and our hearts 'begin to beat' us we should quickly go to Jehovah in prayer and bare our hearts before him, seeking forgiveness and a cleansing of heart. (2 Sam. 24:10; Jas. 4:8-10) If a serious sin has been committed, we need to reveal this to the responsible ones in the congregation and seek their help. The heart should not despise reproof nor be "unfeeling just like fat." Jehovah "is healing the brokenhearted ones, and is binding up their painful spots." (Ps. 119:70; 147:3; Prov. 5:12-14) If we appreciate Jehovah's mercy and this provision to cover over sins by the ransom

sacrifice, we can confidently approach Jehovah without being further condemned at heart, as we henceforth walk circumspectly before him.—Heb. 10:22; 1 John 3:18-24.

²² Our hearts need to be guarded with all diligence, as we look to Jehovah to help us to 'lead our hearts on in the way.' Because the heart is deceitful and can revert to former bad ways before we know it, we must every day be mindful of the exhortation from God's Word: "Trust in Jehovah with all your heart and do not lean upon your own understanding." Doing this, we have the assurance that "the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."—Prov. 23:19; 3:5; Phil. 4:6, 7.

²³ Can you see more clearly now why it is that "more than all else that is to be guarded," we should safeguard the heart? The "sources of life" come out of it, and this not only because the heart, as a muscular pump, causes life-giving blood to course throughout the body to all the cells to keep them alive and healthy. More importantly, the heart can, if we develop it properly, originate the motives, desires and affections which, with Jehovah's help and undeserved kindness, will ensure for us everlasting life in perfect health in his new system of things. The great heart Physician, Jehovah, has correctly diagnosed the heart condition of all mankind and only he has the right prescription for our defective hearts: "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."—Prov. 3:1, 2.

22. Why is diligence to guard the heart at all times important?

23. Why, "more than all else," should the heart be safeguarded?

SERVING JEHOVAH

"You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind."—Matt. 22:37.

*with a
complete
heart*

JE WAS an old man and he did not have long to live. Before a gathering of people he talked to his son, and said to him: "My son, know the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever."—1 Chron. 28:9.

² The aged man, his son, and the people who heard what was said have long passed off the scene. But those words of King David to his son Solomon contain counsel and truth that are eternal and that are vital today for you and me. The whole record of the Bible, including the ministry of God's Son, Christ Jesus, testifies to the fact that the Sovereign God Jehovah wants to be served with a *complete heart*—or not at all. When asked, "Which is the greatest commandment in the Law?" Jesus replied: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Matt. 22:36-38; Mark 12:28-30) Surely none of us want God to 'cast us off forever,' do we? So, since our hearts are among those hearts that Jehovah is searching, how can we be sure we are serving him with a "com-

plete heart," with our "whole heart"?

³ Seeing clearly the Bible's distinction between mind and heart will help us in safeguarding the heart and serving Jehovah with a complete heart. A person may have an excellent knowledge of the Bible, may be able to answer questions on numerous points and show that he or she is "up-to-date" on the very latest information published. But that person may be in grave danger. For the "sources of life" are not out of the head, not out of the brain or mind, but, as Proverbs 4:23 tells us, 'out of the heart.' We can easily deceive ourselves unless we realize this. Remember, even individuals who have turned against the truth, who become apostates, do not instantly lose all Bible knowledge. Even though their hearts have decisively rejected God's way, knowledge remains in their minds, though fading with time. So mental knowledge alone is not a sure guide to our spiritual health.

⁴ Ask yourself, then: What kind of person am I in the 'secret person of my heart'? Am I now serving Jehovah with a "complete heart," with my "whole heart"? To serve with a "complete heart" means to serve with a heart that is all one way in its motivation, not halfhearted (Ps. 119:113) or doublehearted. (1 Chron. 12:33; Ps. 12:2) If we are serving with our whole heart, then pleasing Jehovah God

1, 2. (a) What serious advice did King David give his son Solomon regarding the importance of serving Jehovah with a complete heart? (b) How did Jesus show the need of serving Jehovah with a complete heart?

3. Why is it essential to see clearly the distinction between the heart and the mind?

4. What does it mean to serve Jehovah with a complete heart?

is the greatest thing in our lives, our heart's delight. Like the psalmist, we pray: "Instruct me, O Jehovah, about your way. I shall walk in your truth. Unify my heart to fear your name." (Ps. 86:11) So, our heart is united, has singleness of purpose. (Prov. 23:19) Such a heart moves us steadily in one direction, Jehovah's way.

GOOD MOTIVE VITAL IN ALL THAT WE DO

⁵ Serving with a complete heart means as well that our heart is right toward the full scope or complete range of what God's service includes. This includes the marriage relationship, training of children, secular work, relations with neighbors, personal study, Christian meetings and assemblies, interest in one's brothers, caring for congregational assignments and responsibilities. Our heart cannot be just partially in harmony with Jehovah's will.

⁶ Take, for example, the time when the tabernacle or tent of meeting was to be built. The Bible shows that the Israelites' hearts moved them to contribute so generously that the things given, much of which they had to produce by manual work, "proved to be enough . . . and more than enough." Moses, in fact, had to tell them not to bring any more. (Ex. 36:4-7) This was fine. But within a short time these same people were engaging in murmuring and complaining about their circumstances. (Num. 11:1-6, 10) Moses' sister Miriam (who had sung Jehovah's praise so joyously after the destruction of Pharaoh's forces in the Red Sea) leagued with her brother Aaron in speaking against God's appointed overseer for directing the nation. (Num. 12:1-8) The people in general gave way to fear and lack

of faith when hearing bad reports from spies sent into Canaan, even talking of pelting Moses and Aaron with stones. (Num. 13:1, 2, 25-33; 14:1-10) They had contributed material goods and labor, but were they serving Jehovah with a "complete heart," with their "whole heart"? —Jas. 3:13, 14.

⁷ Are any of us like that? Do we give heartily of our material means, perhaps even perform fine services when there is a large-scale effort under way to accomplish some major project, as at an assembly or when building a Kingdom Hall; but afterward, possibly when things do not go just as well as we would like, do we give way to murmuring, complaining, even showing a spirit of rebelliousness?

⁸ Remembering the treachery that his heart can play, a Christian, though he knows the truth and may consider himself perfectly safe, must safeguard his heart if he would keep it "complete" in service to Jehovah. He must exercise great care not to place himself in the way of temptation. The apostle Paul cites the example of the Israelites' sins, among them being gross fornication, and then says: "Consequently let him that thinks he is standing beware that he does not fall." (1 Cor. 10:6-12) And the inspired writer of Proverbs says: "He that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape."—Prov. 28:26.

PROVISIONS FOR HAVING A COMPLETE HEART

⁹ To 'walk in wisdom' we need to examine our hearts regularly, test our motives, search out our weaknesses and work on remedying them. It is good for us to stop and think: "I know what my mind

5. Having a complete heart will cause us to have what view of the various aspects of God's service?

6, 7. (a) While the hearts of the Israelites moved them to be generous, what condition of heart was manifest by many only a short time later? (b) How is this an example for us?

8. Why must the heart be safeguarded at all times, not taking for granted that it will always motivate correctly?

9. How can we be sure of the "thoughts and intentions of the heart"?

says, but what is in my heart? *Why* do I want to do this or that? What motive is it that is impelling me? Is my reasoning truly sincere or am I in effect trying to 'pull the wool over my own eyes,' excuse myself?" In view of the heart's treachery, we need help. God provides it through his Word. "For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

¹⁰ But for the Bible to discern the thoughts and intentions on which our hearts have set themselves with benefit to us, we need to do our part. We need to 'soften our hearts' to the counsel we get, 'incline our hearts' to receive it. We have an abundance of spiritual food from God's visible organization to help us "pay attention to wisdom with [our] ear, that [we] may incline [our] heart to discernment," so that we will not have hearts "dull of understanding," but have the 'eyes of the heart' enlightened. Since "the heart of the understanding one acquires knowledge, and the ear of wise ones seeks to find knowledge," we are provided regular Christian meetings to attend, where instruction and association are wholesome and upbuilding. We have, too, "counsel in the heart of" mature men serving as overseers which we can discerningly 'draw up' as deep waters from their wells of experience in making practical application of Jehovah's laws.—2 Chron. 34:27; Prov. 2:1, 2; 18:15; 20:5; Mark 6:52; Eph. 1:18.

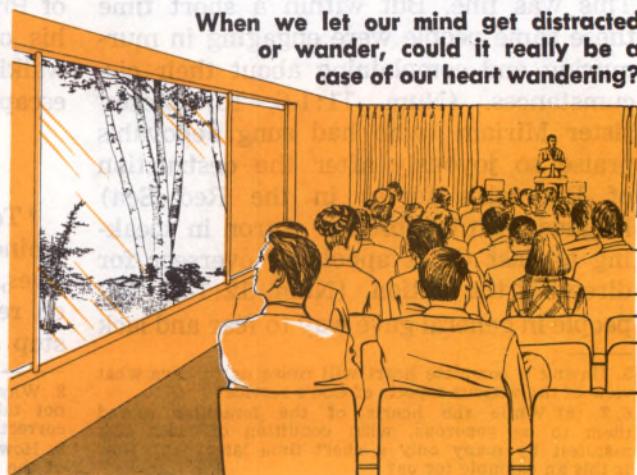
¹¹ But we must put forth the effort to get these benefits, to use

them diligently in building and safeguarding our hearts. King Jehoshaphat was commended by Jehovah for 'preparing his heart to search for the true God.' (2 Chron. 19:3) "The understanding heart is one that searches for knowledge." (Prov. 15:14) David did pray that God would "create in [him] even a pure heart," but Jehovah does not do this miraculously, since "to earthly man belong the arrangements of the heart."—Ps. 51:10; Prov. 16:1.

¹² It is not enough to get a mental understanding, we need to be *moved* by what we learn, *feel* it in our hearts. Through the inspired writer our heavenly Father says: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them *in the midst of your heart*. For they are life to those finding them and health to all their flesh. More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:20-23) Yes, we need to write what we learn 'upon the tablet of our heart' (Prov. 3:3; 7:3), and we can do this only if we take time to let God's truth sink down into our heart, right into the middle of it,

12. Why is not a mental understanding of the truth sufficient?

When we let our mind get distracted
or wander, could it really be a
case of our heart wandering?



10, 11. (a) What provisions are made by Jehovah to help us have a good and complete heart? (b) To what extent does a complete heart depend upon the individual?

so that it will motivate us in a right way. (Ps. 37:31) Is that what you do when you engage in personal study at home? when you attend meetings?

¹³ Sometimes we say that in our personal reading or at meetings we find that 'our mind wanders.' Perhaps so. Perhaps something a child does or some other distraction may divert our attention momentarily. But, being completely honest with ourselves, could it be that sometimes it is not our mind but our *heart* that starts to wander? Do we find ourselves thinking of material things, something we are going to buy, some project at home we are interested in, money matters, or find ourselves thinking on things of the flesh: food, entertainment, someone of the other sex? If we keep finding these things more interesting than the consideration of God's Word and its splendid counsel, perhaps even wishing the meeting would end so we could devote attention to these other matters, then we are in trouble, in danger of having our hearts become insensitive as if covered with fat (Ps. 119:70), or become hardened and resistant to God's guidance. (Heb. 3:8) This shows a lack of faith in Jehovah's goodness, in his rewarding us for our faithful devotion to him, and shows that we are starting to look elsewhere for our reward. Christians are warned to beware "for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God." (Heb. 3:12) The start of such a disastrous course generally shows itself first in our attitude toward God's Word and our appreciation of what we read and hear from it.

¹⁴ So, too, with attendance itself at the

meetings or with engaging in the ministry. It is normal for a person to be sick occasionally, and the sickness sometimes may be serious enough to keep him at home. Too, it is not unusual at times for a person simply to feel tired and have little energy for meetings or field service—the flesh is weak even though the spirit is willing. So, occasionally we have to push ourselves to get started, knowing we will be glad we did. Thus, discipline is necessary in order to avoid going along with the selfish desires of the heart and the fallen flesh. Let us illustrate it this way: Suppose this is the night to go to the Kingdom Hall for Bible instruction, and as the time approaches a brother finds that he is just physically unable to go. My, how he would love to go! Well, he cannot make it. He is just too sick. But where is his heart? On the other hand, another brother comes home after working quite hard all day. His heart tells him subtly, 'It would be quite nice to stay home tonight.' (Remember, the heart is the seat of desire and motive.) But there has to be some kind of reason for staying home from the meetings. So, the heart motivates the mind to go to work on this, and almost before he knows it, up come several good-sounding reasons for staying home. If he is not very careful, he will not make it to the Kingdom Hall that night. Now, the same thing could happen with respect to any of our Christian activities. The point is: Where is our heart? If it *wants* to, *desires* to, *loves* to, it will usually find a way. Jesus summed it up when he said: "For where your treasure is, there your heart will be also."—Matt. 6:21.

¹⁵ Individuals also have personal or family responsibilities, and each one must ar-

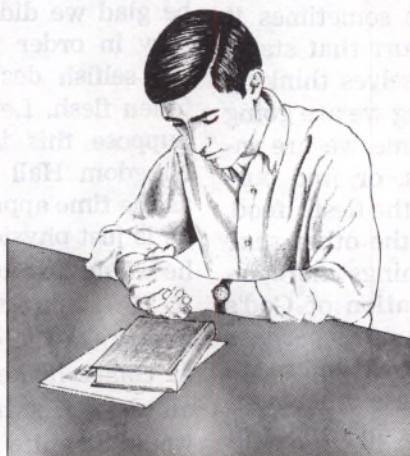
13. (a) Rather than the mind wandering, a closer look may reveal what to be wandering? (b) What warning is given at Hebrews 3:12, and how does a "wicked heart lacking faith" often begin to be reflected first? 14. Illustrate how the heart comes into play when it comes to appreciation for and attendance at Christian meetings.

15. When we find ourselves looking for reasons for not sharing in the ministry or attending meetings, what corrective measures should be taken right away?

range his own affairs as he feels best. Some months he may find it possible to devote more time to the field ministry than in others. This is his personal affair. But when we find ourselves *looking* for reasons to stay home from meetings or from engaging in field service, searching for excuses or pretexts to avoid these—then we are in danger! Now our hearts are motivating us in the wrong way. When this happens we need to do as James says: “Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones.” (Jas. 4:8) We have a problem and we need to take it to our heavenly Father and tell him about it in prayer.

¹⁶ This, too, is a means for examining our hearts. Perhaps as much as any other facet of our service to Jehovah God, our prayers reveal what our relationship with him is, how we feel toward him in the “secret person of the heart.” What kind of relationship with him do your prayers show that you have? Only you and he can know. But it should be a warm, trustful and intimate relationship, as of a son or daughter with a Father who is respected and loved with all one’s heart. (Prov. 4:3, 4) Is that the kind of relationship your prayers reveal? Or is your relationship just that of a mere speaking acquaintance, as with a neighbor, with one’s employer, or with a fairly good friend? If the relationship is not what it should be, you can be certain of one thing: It is through no fault of your heavenly

Father. Like the writer of Proverbs 23:26, He says: “My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways.” Open up your heart to him in your prayers, tell him what is in your heart, ask his aid in carrying out the right desires of your heart and in revealing to you its weaknesses and the remedy for them. Then give your heart to him by carrying through with the guidance he gives you by means of his Word, his spirit and the Christian congregation.



Our prayers reveal what our relationship with God is. What kind of relationship do your prayers reveal?

STRENGTHENING THE HEART IN ADVANCE

¹⁷ We are living in a system that is daily becoming more and more degraded. This puts our hearts to ever greater tests as to the completeness of our devotion to Jehovah God and his service. If we are going to safeguard our hearts we must keep the heart in focus, remember its importance because of its capacity for motivation and affection. We should not wait for tests and temptations to hit us with their full force, but be strengthening our hearts long before to meet them.

¹⁸ When even the first thoughts of immorality manifest themselves, we should ask ourselves: “Would I really want to do such a thing, knowing what it will result in? Would I want to bring reproach on my family, on the congregation with which I associate? What about my mate? True, she (or he) may have faults, weaknesses—but so do I. Do I want to cause the deep

16. (a) What do our prayers reveal about our hearts? (b) What is meant by the invitation from Jehovah, “Do give your heart to me”?

17. Why is it important to strengthen and safeguard the heart in advance of temptation?
18. What questions will help us to test out our motives?

hurt such an act would surely bring? Is that gratitude for the years of my mate's life that I have shared? More than that, am I really so ungrateful that I would do despite to Jehovah's gift of his Son, treat Jesus' death on a torture stake as if it were of no account, throw away all Jehovah's undeserved kindness just for a few moments of illicit pleasure? Where is my love of decency, uprightness, honesty?"

¹⁹ When we begin to feel the pull of materialism, the call of the present system to enter more fully into its supposed benefits and profits, we should ask ourselves, ask the "secret person of the heart": "Can I honestly say that material things have ever really given me a joy that compares with Jehovah's service, with my association with the brothers, with the pleasure of knowing that I have been of real help to others, aiding them on the way to life? What future does this world have to offer me that a righteous heart could really want? Do I want to place my affections on this system of things when I know full well that it would only use me for a while and then discard me when it had no more use for me?" True, we must wait for the blessings of God's new order. But as James counsels: "You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close."—Jas. 5:7, 8.

²⁰ Likewise, when pressured to abandon your neutral position regarding this world's systems or in any way break your integrity to God, review in your heart the despicable things that the god of this world, Satan the Devil, has fomented among the nations—the bloodshed, crime, greed and cruelty. How could we possibly

agree even for a moment to put ourselves on his side? Even if he persecutes us, jails us, tortures us, how could we possibly deny Jehovah, the God of the new system of things, in favor of Satan and his beast-like, corrupt and heartless systems?

²¹ By similar means we can strengthen our hearts in their love for all that is right, decent and honest and cultivate a genuine hatred for all that Jehovah condemns and detests. (1 Chron. 29:17; Heb. 1:9) But once we have developed a good heart, it cannot be taken for granted. It must be safeguarded. "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth." (Luke 21:34, 35) Solomon prayed to Jehovah for an obedient heart and for discernment in judging God's people. Even though "God continued giving Solomon wisdom and understanding in very great measure and a broadness of heart," how sad it is to read that "it came about in the time of Solomon's growing old that his wives themselves had inclined his heart to follow other gods; and his heart did not prove to be complete with Jehovah his God like the heart of David his father." (1 Ki. 4:29; 11:1-6) Just imagine! After being blessed so abundantly with wisdom from Jehovah and having so many privileges in connection with Jehovah's typical kingdom and building the magnificent temple of Jehovah, he allowed his heathen wives to draw his heart away to worship other gods! And he was one who, under inspiration, wrote so much about the heart.

19. What questions can we appropriately ask ourselves when we begin to feel the pull of materialism?
20. When we are faced with issues involving neutrality, what should be reviewed in our hearts?

21. (a) How can we prevent our hearts from becoming "weighed down," seeing that we are deep into the "time of the end"? (b) How did Solomon fall in following the advice of his father in maintaining a complete heart?

²² Whatever we do and in all that we do, then, let us do it wholeheartedly as to Jehovah. He is very pleased with such service. He is not an ungrateful God. He is appreciative of all we do; he finds delight in rewarding us, blessing us, giving us gifts. But our service must be sincere, genuine, with our whole heart. He can see through any subterfuge, see when we are doing things for other reasons. He can see when we are concerned more with a report than with our praise to Him, or concerned with our appearance, our impression on others, or are doing things simply because we feel we have to. True, we *must* serve if we want life. But we will never hold out, never endure, never reach the goal unless we *want* to do this, have a heartfelt longing to serve Jehovah, long to live in a time when we can serve him perfectly, free from all the things that now make us commit wrongs and fall short of his perfect standards.

22. Why is it essential that we serve Jehovah not only because we *must* but also because we *want* to do his will?

²³ Everything points to the nearness of God's new order. Yet even at this late hour some who have been in Jehovah's service for many years are dropping away. Why? Could it be the spirit of independence, or that they realize that soon God's government will assume full control over all surviving earthly inhabitants and that, in their hearts, they really do not want this, do not want this fullness of control that righteous rule will bring? Having searched for Jehovah and having found him, keep your heart complete toward him, love and serve him with your whole heart. Do not leave him or he will cast you off forever. As Paul prayed for his brothers in his day, so we now pray for you: "May the Lord continue directing your hearts successfully into the love of God and into the endurance for the Christ."

—2 Thess. 3:5.

23. (a) What may be the reasons why some drop out of the race for life? (b) How can we confidently pray as did Paul, in behalf of those seeking to have a complete heart?

Creation Manifests Design

✓ Biologist W. J. Tinkle and horticulturist W. E. Lammerts commented on the design manifest in creation. What they said about this appears in the book *Modern Science and Christian Faith* as follows: "In His arrangement of the cells of plants and animals the Creator has written an account which the trained person can read. . . . When the outer layer of a leaf is stripped off and examined under a powerful lens, the leaf tissue is magnified revealing its minute arrangement. It is a layer of cells fitted nicely together, all having similar size and shape, and within each cell there is a smaller body called a nucleus. When a thin slice of root tip is magnified still more, using a compound microscope, one observes that the nucleus is made up of regularly shaped parts, including the rod-shaped chromosomes. *The more we magnify the things of nature, the more order is revealed to us.*

"Such intricate structure is not characteristic of the work of man. When magnified, the edge of a sharp razor blade looks like a jagged and very irregular saw, as if a nervous man had cut out saw teeth with his eyes shut. If we look at fine printing we see irregular blobs of ink on criss-cross fibers of paper. Yet who would look at the razor blade or the piece of fine printing and deny the intelligent planning of the man who formed them?"

"Such order and design as we see in nature demands a Designer."

WHY PEOPLE DO BAD THINGS

WOULDN'T it be wonderful if everyone were good? Then no one would ever hurt anyone else.

But is there anyone who really is good all the time? What do you think? The Bible tells us that Jehovah God is always good; there is no badness in him at all. And

Jesus, the Great Teacher, always does what is right. But none of us can truthfully say that we are good all the time.

We may try to be good. But there are times when we think bad things, aren't there? And at times we do acts that are bad. The first man, Adam, willfully disobeyed God. What he did was very bad. As a result, we were all born imperfect. We are all children of Adam. That is one reason why people do bad things, even though they don't want to be bad.

But some people do many bad things. They hate other people and deliberately do things to hurt them. Do you think a person like that could ever change and learn to be good?

The Bible gives examples of bad persons who changed. I am going to tell you about one of them. And, together, let's see if we can figure out why he was bad.

The man's name was Saul from the city of Tarsus. He lived when Jesus was on earth. But we don't know if Saul ever saw the Great Teacher. The Bible first speaks about Saul soon after Jesus had died and was raised to heavenly life by his Father.

Saul was a very religious man. He belonged to a religious group called the Pharisees. They had the writings of God's Word, but they put the teachings of some of their important men ahead of what was

An article specially designed for parents to read with their children

written in that Word of God. Do you think that was wise? It could lead to serious trouble.

One day when Saul was in Jerusalem a disciple of Jesus named Stephen was arrested. They took him to court, and some of the judges on the court were Pharisees. Even though bad things were said about him, Stephen was not afraid. He spoke right up and gave the judges a good witness about God and about Jesus.

But those judges did not like what they heard. This was not the first time that they had heard about Jesus. In fact, it was this court that had said Jesus ought to be put to death. God's Word showed that these men were bad. Instead of changing their ways, they fought against Jesus and his disciples because these preached God's Word. Those judges did not like the truth.

They became very excited. They grabbed hold of Stephen and took him outside the city. They knocked him down, and threw stones at him until they had killed him.

Saul was right there watching while Stephen was being put to death. He was approving of the murder of him. But how could he do such a bad thing?

Well, Saul had grown up as a Pharisee. All his life he had been taught that they were right. He looked to these men for his example. So he copied them.

Now that Stephen was dead, Saul wanted to get rid of the rest of Jesus' disciples. He began going right into their homes and dragging out both men and women. Then he would have them thrown into prison. Many of the disciples moved away

from Jerusalem to get away from Saul. But they did not stop preaching about Jesus.—Acts 8:1-4.

This caused Saul's hatred for Jesus' disciples to grow. He went to the high priest and got permission to arrest Christians in the city of Damascus. He wanted to bring them as prisoners to Jerusalem to have them punished. But on the way to Damascus an amazing thing happened.

A light flashed from heaven so bright that it made Saul blind. And a voice said: "Saul, Saul, why are you persecuting me?" It was the Lord Jesus from heaven speaking!

Three days later Jesus appeared in a vision to one of his disciples named Ananias. Jesus told Ananias to visit Saul, to restore his eyesight and to talk to him. Saul had been doing some serious thinking for the past three days. He was ready to listen. Now he accepted the truth about Jesus. His entire way of life changed. He became the apostle Paul, a faithful servant of God.—Acts 9:1-22.

Now do you see why Saul used to be so bad? He had been taught wrong things. He was following men who were not faithful to God. And he belonged to a group of people who put the ideas of men ahead of the Word of God.

But why did Saul change his life and begin to do good, even though other Pharisees did not? It was because Saul did not really hate the truth.

There are many people today who are like Saul. They can change, but it is not easy. This is because there is someone who is working hard to make everyone do bad. Do you know who that is? Jesus talked

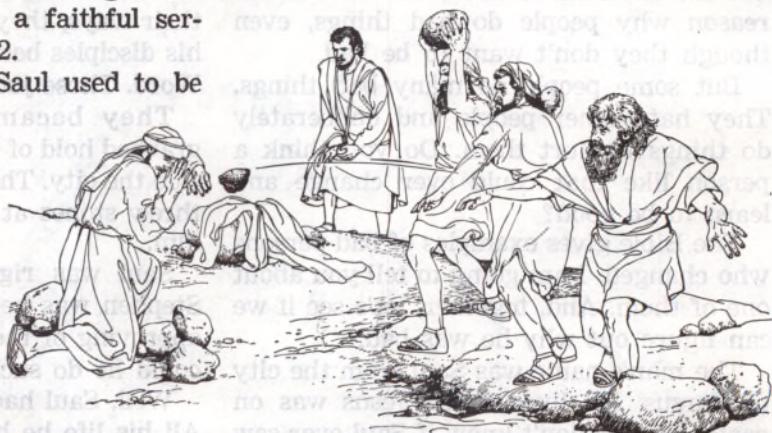
about him when he spoke to Saul from heaven. He told Saul: 'I am sending you to open people's eyes, to turn them from darkness to light and from the power of Satan to God.'—Acts 26:17, 18.

Yes, it is Satan the Devil who has caused all the teaching of bad things. He wants people to be bad. The Bible warns us about him, saying: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger."—Rev. 12:12.

The Devil is here near the earth. We cannot see him, because he is a spirit. But he can see us. He really does exist, and he is doing everything that he can to make people bad.

If we do what is bad, then the Devil is pleased. But we want to please Jehovah, don't we? How can we be sure to please Jehovah?

We will please God if we always pay attention to the Bible and do what it says.



When the Bible shows that we have been doing something bad, we should stop doing it. When we learn from the Bible about things that God wants us to do, we should be eager to do them. When we do what pleases God we are doing good things, because God is good.

"Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you."—Jas. 4:7.



AFRICA'S "MEN OF GOODWILL" Stand Firm for Truth

EDUCATORS have long turned their eyes toward Africa. But there have been obstacles, not the least of which are the many tribes, often warring with one another. Additionally, the barriers of superstition, illiteracy and local tribal religions have hindered progress. Nevertheless, hundreds of thousands of Africans have gladly taken hold of the highest form of education—instruction in the Bible. These Africans have amazed persons from the so-called "cultured" nations by their strong Christian personalities and by their standing immovably for what is right.

A special delegation from North America, visiting Africa recently, had an opportunity to see this education in operation, along with its results, at the "Men of Goodwill" Assemblies. Ten of these assemblies were held across the equatorial belt of Africa during the month of December 1970. The first seven were reported on in the preceding issue of *The Watchtower*. Such assemblies play an essential role in the education and unification program of Jehovah's witnesses.

COTONOU, DAHOMEY

The "Men of Goodwill" Assembly at Cotonou, the largest city of Dahomey, was scheduled for December 8-11, running concurrently with one at Lomé, in Togo, the country just to the west. It developed, however, that the convention in Togo lasted for only one day. Cholera had cropped up

in parts of Africa. And though 85 percent of the conventioners had been inoculated and the rest were ready to submit to inoculation, authorities insisted on closing the convention immediately after its opening day. As a consequence, most of the travelers converged on Cotonou.

Dahomey's population consists of about sixty groups of people, with some fifty languages or dialects being spoken. Just four languages, though, were needed to serve those attending the convention: French (the official language), Gun, Yoruba and Ewe. This required the erection of four platforms so that each language group could hear all the program in its own tongue. The 1,835 Witnesses in Dahomey were happy to see 3,793 persons come to hear the public talk, "Saving the Human Race—in the Kingdom Way."

At this assembly sixty-six persons were baptized in symbol of their dedication to the true God, Jehovah. Many of these had formerly practiced fetishism, but now

having abandoned magical fetishes they are standing firm for Bible truth.

LARGEST ASSEMBLY, AT LAGOS, NIGERIA

On to the large and densely populated country of Nigeria. An expected attendance of more than 100,000 persons at La-



A Witness assists in the construction of facilities for the assembly in Dahomey



Roofing of the assembly pavilions in progress at Lagos, Nigeria

gos made it obvious that there was no auditorium large enough to accommodate the assembly. A place had to be built.

Lagos officials cooperated by contributing the use of a forty-five-acre tract and gave permission to connect into water and electric facilities. An additional need at this assembly was seventeen separate platforms for the speakers who would address the seventeen language groups. Furthermore, these had to be arranged so that sound from the public-address system in one area would not interfere with the next. When the Society's president and vice-president and others spoke in English, what they said was immediately interpreted into the sixteen other languages, so that all present received the same message from God's Word of truth, the Holy Bible.

The seventeen language groups present were English, Yoruba, Urhobo, Efik, Ibo, Isoko, Ika, Edo, Ishan, Kwale, Ijaw, Okpe, Owan, Itsekiri, Ogoni, Abua and Hausa. Before becoming God's "men of goodwill," many of these people used to war with other tribal groups in the past; but now they are all working and meeting together in peace. And how could so many language

groups have such unity? Because of their standing firm for Bible truth, which unites people of all kinds.

Among the things needed in great quantity for such a large assembly were bamboo poles, 100,000 of them fourteen to twenty-four feet long, and 36,000 large woven reed mats. A big order, but these people can do things. The women in the various congregations agreed to weave the mats and bring them in. The bamboo supply was some thirty miles away, and it called for a volunteer force of 1,500 to 2,000 men to cut the poles. Moreover, holes had to be dug for the bamboo posts; acres of ground had to be covered to shade the conventioners from Africa's burning sun.

Backless seats were made of clean planks rented from a lumber company. The planks were laid across abutments in the ground. For the baptism pool the men, using shovels, dug a pit in the hard ground four feet deep and twenty-five feet square and filled it with water. On the day arranged for baptism the applicants were organized into five lines, and 3,775 were immersed, at the rate of twenty a minute!

The planners had not overestimated. For the public talk by N. H. Knorr on the subject "Restoration of All Things of Which God Spoke," there were on hand 121,128 persons! With such a great crowd of people, some may wonder how many policemen were there on duty. Actually, throughout the four days of the assembly, not one policeman could be seen on duty. Even the direction of heavy traffic around the grounds was left to Africa's "men of goodwill."

New equipment for teaching, in the form of Bible publications in six languages, were happily received. In his closing remarks

at the convention's final session Knorr delighted those present when he announced plans to enlarge the Watch Tower Society's printing facilities in Nigeria.

LITERACY AND BIBLE PRINCIPLES

Illiteracy is still high in Nigeria. Only about one out of five is able to read and write. This situation presents a real challenge to those trying to teach the truths of the Bible. However, among Jehovah's witnesses about three out of four can read and write, and the ratio is rapidly increasing. This is because, in 1951, Jehovah's witnesses set up literacy classes (as in many other lands). A special booklet, *Learning to Read and Write*, is used, along with Bible publications in the language taught, so that Bible truth accompanies the teaching.

These literacy courses run for a full year, with a graduation day, when marriage mates, parents and friends are present. There are about one thousand of these literacy schools in operation. During the past ten years 6,162 persons have been taught to read and write. At present 7,279 are enrolled.

Such education and training in the Bible have produced real Christians that can stand alongside their brothers in other parts of the earth in integrity and Christian qualities. During the recent civil war the Witnesses in the former "Biafra" suffered much because of their nonpolitical, neutral position. They were badly mistreated as gangs of men passed through "Biafra" conscripting every able-bodied man for the army. But as Christians, these witnesses of Jehovah would not take sides or join in the killing. For this they were beaten, some

were killed, their women raped and their homes and meeting places burned. Through all this they stood firm. Many appeared on the assembly program to relate thrilling, though trialsome, experiences of those troubled months.

A REPORT FROM CAMEROON

At the Lagos assembly some came from bordering Cameroon. Here the government recently confiscated the branch office of the Watch Tower Society, closed up some of the Kingdom Halls used for meetings by the Witnesses and banned their work. Pressures and persecution in many forms have been brought on the Witnesses, but they too are standing firm for truth.

Many thousands of letters written from all over the world expressing regret at this action against the Witnesses have been received by government officials, and they are taking the matter under special consideration. Of the 14,000 Witnesses in that land, reports of activity have filtered through from 65 percent.

NAIROBI, KENYA

At the assembly in Nairobi delegates came from Uganda, Ethiopia and Tanzania with reports of the increases of the work in those countries. The first group of over 120 visitors from North America arrived in Nairobi, Embakasi Airport, soon after dawn.

Knowing the fine reputation of the Witnesses for honesty, the customs officer let them through without checking even one piece of baggage. The second group arrived close to midnight. A friendly African airline official explained to a different group of customs officers that the group



A Witness mother in Kenya carries her baby with her as she goes out to teach Bible truths to others

was composed of Witnesses. "You can be sure of these Christian people," he said. The officer in charge permitted one or two local Witnesses into the customs hall so they could help carry out the baggage without so much as a customs' chalk mark.

Though God's Word of truth is growing rapidly in Kenya now, the preaching of it had, at first, a slow start. In 1931, two of Jehovah's witnesses spent a short time there and placed 2,000 pieces of Bible literature. It was in 1949 that a Witness moved there and opened her home as a meeting place for Bible study. In 1955 Watch Tower President N. H. Knorr and M. G. Henschel, a director, visited and began organizing of the work. The number of one hundred Witnesses was reached in 1960. A branch office was established in 1962. Now there are 966 of these Christian teachers of God's Word.

One of the problems in Kenya, as in many African lands, is polygamy. To date, in the congregations of Jehovah's witnesses, there have been 306 marriages adjusted to conform to the Scriptural standard of monogamy. The insistence of Jehovah's witnesses that they will receive in baptism only those meeting this high moral standard has impressed the government officials.

During the Nairobi assembly a lady asked a Witness who called at her home: "Does your religion *really* make any difference in people?"

"Why not come down to the City Stadium and see for yourself?" was the pleasant reply.

What a change she saw! Why so? Because the African man often eats his food alone, not caring if there is enough for the other members of the family, who wait for him to finish before they can eat. He will let his wife do all the heavy work and

also care for the children. But Witnesses assembled in Nairobi no longer conform to that way of life. Men were not separated from women as they often are in the churches in Africa. Families were seated together! Husband and wife shared the responsibility for the care of their children. Father, mother and children had their meals together. These families reflect the new homelife and family unity that the Bible truth has brought them.



Families at the assemblies sat and ate together, as did this one at the Nairobi assembly

Those baptized at the assembly were from four different countries and totaled 101. The public talk, given by the Society's president, was translated into Swahili and heard by 2,503—the highest attendance ever in Kenya.

In his closing remarks on the last day of the Nairobi assembly, President Knorr encouraged all to continue in their educational work, training yet others to conform their lives to the Bible's high principles. He announced a grand total attendance at these ten African "Men of Goodwill" Assemblies of 175,218. The number baptized as new ministers joining the ranks of the Witnesses in teaching their fellowmen was 5,115. Indeed, more and more Africans are proving themselves to be God's "men of goodwill," standing firm for Bible truth.

Run the Race Course, Looking at Jesus

Why should Christians look intently at Jesus rather than at someone else?

To look intently at someone means to have the mind or attention closely directed toward that person; to have one's interest engrossed in what the person says and does. It means to direct one's powers of observation with fixed or keen attention. Among the reasons why Christians should look intently at Jesus rather than at another are these:

Because the Bible, God's Word, tells us to do so. At Hebrews 12:1, 2 we read: "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and 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."*

We should also look intently at Jesus rather than at any other because he was the greatest teacher that ever walked the earth. He was sent by God, and what he taught originated with God. Among the instructions he gave his followers were to keep on seeking first God's kingdom and his righteousness, to preach the good news of the Kingdom and to make disciples of people of all nations.

How will looking intently at Jesus help us to run the race course successfully?

Jesus at all times pleased his heavenly Father. By looking intently at him, imitating

* For details see *The Watchtower*, September 1, 1970.

him, we also can be pleasing to God. We therefore always want to ask, What would Jesus do under these circumstances? Then let us be sure that we answer that question from the Bible, not merely personal opinion. For example, what should we do if our own family tries to discourage us from serving God? Looking at Jesus, we find that while on earth his brothers did not exercise faith in him. But did that deter him? Not in the least! (John 7:5) If we look intently at him, such discouragement will not slow us down in the race either.

Looking at Jesus will help us to run the race successfully, for it will keep us humble. When someone addressed Jesus as "Good Teacher," Jesus reproved him, saying, "Why do you call me good? Nobody is good, except one, God." And even though he was the Teacher and Master or Lord of his disciples, he stressed that he came, not to be served, but to serve and to give his life for them.

At times a Christian in carrying out his ministerial commission may be inclined to depend upon human reasoning or worldly knowledge in refuting error and teaching truth. Here again, by looking to Jesus he will be able to take the wise course, the right one, for Jesus always referred his listeners and his opposers to the Scriptures, saying: "It is written." How much better, how much more effective, how much more God-honoring it is to follow Jesus' example in this also!



- Why did Jesus instruct his followers, as recorded at Acts 1:8, to preach in Samaria, since earlier (Matt. 10:5, 6) he had told them not to preach to the Samaritans?—D. R., New Zealand.

When sending his twelve apostles out on a limited preaching tour, Jesus told them: "Do not go off into the road of the nations, and do

not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel." (Matt. 10:5, 6) That Jesus did not forbid all preaching to the Samaritans can be seen by his own words and actions. In one of his parables he showed that the Jews should consider the Samaritans as neighbors. (Luke 10: 29-37) Once Christ healed ten men, one of whom was a Samaritan, and Jesus commanded that man for being the only one of the ten who expressed gratitude. (Luke 17:11-19) Also, Jesus preached to a Samaritan woman at the well of Sychar and later also to others in that Samaritan city.—John 4:4-43.

Consequently, Jesus' order at Matthew 10:5, 6 must be understood as a restriction that ap-

plied particularly to that time and occasion. By what Christ said about "the lost sheep of the house of Israel," it seems evident that he was emphasizing the importance of taking the message to the Jews first, giving them the first opportunity. So, on their preaching tour the apostles were to concentrate on the Jews, not attempting at this time to preach to all peoples and nations. Surely the six pairs of men would have more than enough to do during their relatively brief tour even with their territory restricted to the cities and villages of the Jews.—Mark 6:7.

The situation was quite different when Jesus said what he did as recorded at Acts 1:8. He was, in effect, giving his followers some parting instructions that indicated the worldwide preaching work to be accomplished. Just before ascending to heaven he said: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." And that is just the way it worked

out. Due to persecution the Christian disciples were scattered, and as a result their message was preached in Samaria.—Acts 8:1-17.

It might be noted that this preaching to the Samaritans, with the result that many Samaritans were baptized and received holy spirit, took place prior to 36 C.E., when uncircumcised Gentiles (non-Jews) were for the first time accepted as believers. (Acts 10:34-48) This apparently was because the Samaritans had much more in common religiously with the Jews than did the Gentiles. The Samaritans accepted the first five books of the Bible (according to the "Samaritan Pentateuch") and thus they looked forward to the coming of a prophet greater than Moses. (Deut. 18:18, 19; John 4:25) And though their form of worship was in many ways different from Judaism, still they claimed to be worshiping the God of Abraham, Isaac and Jacob and observing the Law of Moses, including the circumcision requirement. Hence, they were in quite a different category from that in which the uncircumcised Gentiles were.

ANNOUNCEMENTS

LORD'S EVENING MEAL

On Friday evening, April 9, after 6 p.m. Standard Time, the Christian witnesses of Jehovah will assemble at their Kingdom Halls to commemorate the death of their Lord Jesus Christ. This is a most important occasion, for Jesus himself expressly commanded that his followers do so. (1 Cor. 11:23-26) He instituted this memorial of his death with prospective members of his kingdom, the remnant of whom on that occasion will partake of the emblematic bread and wine. However, all other persons interested in gaining life through the merits of Christ's sacrifice are welcome. They stand to benefit spiritually by the discussion of the Lord's evening meal as well as by joining in song and prayer with fellow Christians.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 4: How Is Your Heart? Page 133. Songs to Be Used: 54, 55.

April 11: The Human Heart Is Treacherous. Page 139. Songs to Be Used: 101, 70.

April 18: Serving Jehovah with a Complete Heart. Page 146. Songs to Be Used: 24, 82.