



The WATCHTOWER

FEBRUARY 15, 1968

Semimonthly

HUSBANDS, ASSUME YOUR
RESPONSIBILITIES OF HEADSHIP

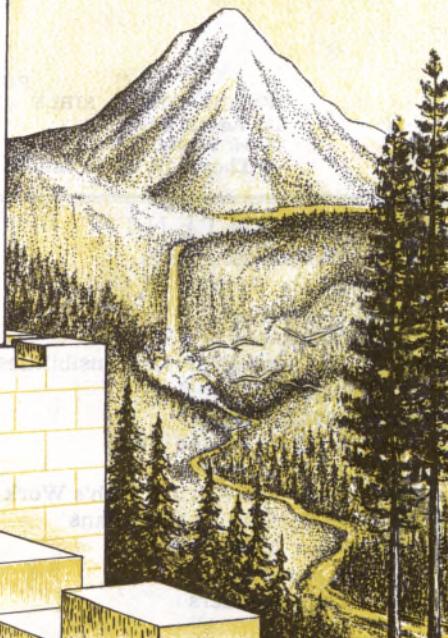
WORKING WHAT IS GOOD TOWARD
THOSE IN THE FAITH

FINDING PERSONAL SECURITY

MARY IS NOT THE
MOTHER OF GOD

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Announcing
**JEHOVAH'S
KINGDOM**



"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

CONTENTS

Finding Personal Security	99
Mary Is Not the Mother of God	103
Apathy Is Dangerous	105
Youth No Hindrance	107
Husbands, Assume Your Responsibilities of Headship	108
Working What Is Good	
Toward Those in the Faith	114
"A New Age of Violence"	120
Steadfast, Unmovable in Jehovah's Work	121
The Homes of the First Christians	125
"Good News for All Nations"	
District Assemblies	127
Questions from Readers	127

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

AS - American Standard Version
AT - An American Translation
AV - Authorized Version (1611)
Dy - Catholic Douay version
JP - Jewish Publication Soc.

Le - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rotherham's version
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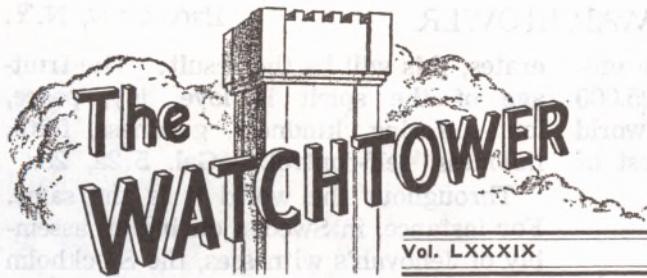
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Announcing
JEHOVAH'S
KINGDOM

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Finding

PERSONAL SECURITY

NO ONE wants to be insecure. Yet, there are ever so many things that work toward a loss of security. There are sickness, old age, family troubles, crime, violence and loneliness. There is also the insecurity that is brought on when those regarded as friends turn out to be disloyal, untrustworthy, or fail to help in time of need.

The threats to personal security are not diminishing in our time. Indeed, personal security is threatened now as never before. As *U.S. News and World Report* of September 25, 1967, said:

"Whether it be in areas of large population—like China, India or the Soviet Union—or in the smaller countries of Africa or Latin America or even in the 'sophisticated' United States, the quest for national contentment is plagued by friction, disorder and violence."

Amid all this friction, disorder and violence, as well as the other kinds of difficulties, where can one turn for greater security? How can a person minimize the heartache that insecurity brings?

SOURCE OF GREATEST SECURITY

Whatever a person may undertake in life, he will improve his personal security

by turning to the right source for guidance. And since it is God who created man and man's mind, it is only He who can give true guidance that leads to the greatest personal security. In his Word, the Bible, God says: "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. Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Prov. 3:1, 2, 5, 6.

Yes, the key to the greatest personal security in these troubled times is this: Learn God's laws and then live by them. God's laws were established for man's benefit. The closer a person comes to guiding his life by them, the greater the benefit and security he will receive. That this is the case can be testified to by hundreds of thousands of persons throughout the world who associate together in an organization based on God's laws and principles. These are Jehovah's witnesses. They believe in God, obey his laws, and associ-

ate together for their upbuilding in a unified organization made up of over 25,000 congregations in 197 different lands world wide. They enjoy a security the rest of the world does not have.

WHAT OTHERS SAY

It is not presumptuous for those who obey Jehovah's laws to say that they enjoy greater security. Impartial observers say the same thing. Note what one writer who is not one of Jehovah's witnesses said about a recent assembly of theirs held in Asheville, North Carolina:

"These days when all we hear or see are news items about rioting, looting and hate propaganda it is time to console ourselves with the balance of good tidings that are entered on the plus side of the ledger.

"I am referring particularly to the recent convocation of Jehovah's witnesses that came to Asheville for a week early this month.

"The headquarters of the gathering was in the City Auditorium—George Vanderbilt Hotel buildings. I was inadvertently treated to a grandstand seat for observing the activities of these wonderful people on account of our office location directly across the street from the two buildings. . . .

"Never was there a policeman in sight. There were no raucous noises, no disturbances and no altercations.

"People stood patiently in long thick queues at mealtime of each of the three meals served daily.

"The order was perfect and there was no obscene shouting. Remember there were at times as many as seven thousand people around the headquarters—a good many of them colored.

"There was NO litter about. . . . Undoubtedly they were motivated by the Spirit of Good Will towards humanity."—Asheville Citizen, July 26, 1967.

This man observed a society of people from all walks of life, from all races, being motivated by God's laws. They were also guided by God's powerful holy spirit, as his spirit accompanies those obeying his laws. And where the spirit of God op-

erates, this will be the result: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

Throughout the world it is the same. For instance, in Sweden during an assembly of Jehovah's witnesses, the Stockholm newspaper *Expressen* commented:

"Nowhere are things so peaceful and decent as at the tent city of Jehovah's witnesses. The happy and cheerful witnesses don't get drunk, they don't smoke."

Toward the end of that assembly, the chief of police remarked:

"We are sorry that you have to take down your fine installations and that all of these nice, happy people will be disappearing from our vicinity."

In Jerusalem, a tour director said of Jehovah's witnesses: "This was the largest group that any tourist agency in Jerusalem ever handled. And it was the only group that I have ever worked with that did not give me even one complaint."

When tens of thousands of Jehovah's witnesses gathered in Manila, the Philippines, the editor-in-chief of the *Evening News* noted all the work necessary for their assembly and said:

"Not one of them thought of asking for pay. If Catholics could show the same unity of spirit, if they could participate in a community effort with the same zeal and dedication that the Witnesses are demonstrating, think of the world of good that they could do!"

Yes, truly Bible-based Christianity is the same the world over. It does not matter if those who practice it live in Europe, Africa, Asia, the Americas or anywhere else. They all worship in exactly the same way. They have the same high principles. They have the same personal security and happiness.

HOW POSSIBLE

How is it possible for so many persons to live in this way while the rest of the

world is in turmoil? (Luke 21:25, 26) It is because these all have turned to the only source of security, the Creator of man, Jehovah God. He knows best how man should organize and operate a society. He knows best what will make people secure and happy.

This security is based on the accurate knowledge of God found in his Word, the Bible. (2 Tim. 3:16, 17) And today God makes this right knowledge available to searching, sincere persons, enabling them to come into a secure position. The prophet Isaiah foretold just this for our day when he said: " 'Come, you people, and let us go up to the mountain of Jehovah, . . . and he will instruct us about his ways, and we will walk in his paths.' . . . And he will certainly render judgment among the nations and set matters straight respecting many peoples."—Isa. 2:3, 4.

Those who turn to the instruction that comes from Jehovah gain great security. They learn to trust God. They listen to him as he speaks from his Word, the Holy Scriptures. They understand clearly what they need to do to gain security, and they do it. They have the same attitude as the first-century Christians who said: "We must obey God as ruler rather than men." (Acts 5:29) By obeying God as ruler they come under his guidance, as well as under his protection. He leads them to organize their affairs in the right way. Their thinking and activity are correctly channeled by God's holy spirit, his invisible active force, much like a radar beam guides an aircraft to its correct destination. And only those who obey God as ruler benefit in this way from his spirit: "The holy spirit . . . God has given to those obeying him as ruler."—Acts 5:32.

That is why worldly societies, organizations, political parties and religions do not have security and are in agonizing confusion today. They are not really obey-

ing God as ruler, so they do not have God's guidance and blessing. Their condition, in contrast to that of God's servants, the Bible foretold in these words: "Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit."—Isa. 65:14.

IN EVERY ENDEAVOR

By obeying God as ruler in all endeavors of life, true Christians gain great security. For example, God's law says to "love your neighbor as yourself." (Matt. 22:39) Thus, God's servants will not commit acts of violence or destruction. Instead, they learn loving, constructive, security-building ways that can help others. That is why among them is being fulfilled the well-known prophecy of Isaiah that says: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 2:4.

Obeying God as ruler can also bring better health. How is this so? Because by adhering to God's laws one avoids heavy drinking, smoking, immoderate eating, immorality, drug addiction and other practices that damage one's health. And by associating with those who also obey God as ruler, an individual is not in the kind of company that leads to health-damaging practices. So by obeying God's laws a person is more likely to enjoy better health than those who give way to unrestrained appetites.

True, we are all still subject to sickness and old age. Yet, here too there is greater security among those obeying God as ruler. God's laws instruct them to provide materially and spiritually for the sick and aged, so those needing assistance and

encouragement are not ignored by their families. (1 Tim. 5:4, 8) Such sick and aged ones are also lovingly assisted by their many Christian brothers who provide association and encouragement for them. This is something that they really do.

Then there is the greater security that comes in family life when married couples obey God as ruler. When problems arise they both turn to the same unerring principles in God's Word for guidance. They appreciate that it is God who originated marriage and that he gives the best counsel for happiness in it. And for those contemplating marriage, God's Word counsels: "Do not become unevenly yoked with unbelievers"; marry "only in the Lord." (2 Cor. 6:14; 1 Cor. 7:39) Marrying only someone who also obeys God as ruler vastly increases the prospects for marital security and happiness. Indeed, it is the way to the greatest happiness in marriage. So because they build their marriages in harmony with God's Word there is not the same rising tide of family breakups among Jehovah's witnesses as there is in the world.

Also, there is added security in having friends you can really trust, true friends who come to your aid in time of need, friends who have your best interests at heart. Those who obey God as ruler are such kinds of friends. Since they obey God's laws regarding honesty, morality and personal integrity, they will not be stealing, committing immorality, getting drunk, or abandoning friends in time of need. They have a genuine love for their fellowman and will not be motivated by selfish interests. And when newly inter-

ested ones associate with them, Jehovah's witnesses assist them to appreciate that ungodly conduct is not permitted among God's people. These new ones are patiently aided to bring their lives into harmony with Scriptural principles. Thus, God's high standards of personal behavior are always maintained. What a great feeling of security comes from being among people who obey God as ruler!

EVEN GREATER SECURITY AHEAD

There is even greater security to come in the near future. Soon, the things that interfere with personal security, including this violent system of things that is so filled with wickedness, will be eliminated. God has guaranteed to bring these

COMING IN THE NEXT ISSUE

- Rejoicing in the God of True Worship.
- Up with the True, Down with the False!
- Who Can Foretell the Future?
- The Devil Is "the Ruler of the World."

things to an end within our generation! (Matt. 24:34) Sickness, old-age infirmities, death inherited from Adam and wickedness will become things of the past. Those who obey God as ruler will enjoy life in a new system of things. And in that new system the Bible promises that God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) Thus, with everything that tends to cause insecurity taken out of the way, those who obey God as ruler will be able to enjoy perfect security in a righteous new order that will endure forever.

Security now, and the even greater security to come in God's new system, can be yours. It can be realized by learning what God requires and then by doing it. God's sure promise to those who do is: "As for the one listening to me, he will reside in security and be undisturbed from dread of calamity."—Prov. 1:33.

TO APPROXIMATELY 590 million Roman Catholics throughout the world this statement will undoubtedly be shocking, but it is what the Holy Bible affirms. Why be afraid to consider its testimony? As God's inspired Word, the Bible is the truth, and the truth can never mislead you.

If you search throughout the Bible, you will be unable to find a single statement that even suggests that Mary is the mother of God. Why, then, do so many people believe it? Because it is an official teaching of their church. The reasoning behind the teaching is revealed in the official Roman Catholic publication *A Catechism of Christian Doctrine*, published in 1949. It states on page 61: "Although Christ's conception and birth were miraculous, He, like other men, came into the world as an infant, having Mary for His Mother. Since His origin from the Blessed Virgin is true generation, Mary is the Mother of Jesus Christ, who is God, and she is therefore truly the Mother of God."

On the surface this may seem like sound reasoning, but it is built upon an assumption that is not correct, and, therefore, the conclusion is wrong. That is why the Bible gives no support to the conclusion. The error is in assuming that Jesus Christ is God. Jesus never regarded himself as God and neither did his disciples. This is readily seen from what the Bible says.

CHRIST IS SUBJECT TO GOD

Consider what the Sacred Record states as to how Jesus regarded himself. All the Bible quotations will be from the Catholic *Douay Version* unless otherwise indicated. To the opposing religious leaders of his day Jesus said: "Do you say of him

Mary is not the mother of God



whom the Father hath sanctified and sent into the world:

"Thou blasphemest, because I said, I am the Son of God?" (John 10:36) Notice that he did not claim to be God but the Son of God. Jesus always regarded himself as being inferior to his heavenly Father and subject to him. As shown at John 14:28, Jesus acknowledged this by saying: "The Father is greater than I." He also showed it by pointing out that he had not come to earth to do his own will, which he certainly would have been doing had he been God. As recorded at John 6:38, he said: "I came down from heaven, not to do my own will, but the will of him that sent me." On another occasion he observed: "If God were your Father, you would indeed love me. For from God I proceeded, and came; for I came not of myself, but he sent me." (John 8:42) If he were God, he would have come of himself.

It is, therefore, evident from Jesus' own testimony that he did not regard himself as God or try to make himself equal to God. By referring to himself repeatedly as the Son of God he indicated that he was one of the creations of God, as were the angels and Adam. They all are called sons of God.—Job 1:6; Luke 3:38, *Knox*.

The fact that Jesus Christ acknowl-

edged God as his Father indicates that God brought him into existence, gave him a beginning. After his resurrection from the dead, Jesus Christ testified to this in the revelation that he gave to the apostle John, saying: "These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God." (Apoc. 3:14) That Jesus Christ was speaking here is indicated by Revelation 1:5.

On one occasion Jesus spoke of his Father as being his God, which he could not do if he were actually God himself. To Mary Magdalen he said: "Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and to your God." (John 20:17) Since Jesus was ascending to his God, the One who had sent him, how could Jesus' mother Mary have been the mother of God?

TESTIMONY OF JESUS' DISCIPLES

But what about the disciples of Jesus Christ who were inspired to write about him? What is their testimony? The apostle Paul was inspired to testify, at 1 Corinthians 11:3, to the inferior position that the resurrected Jesus Christ holds in heaven with respect to his Father, saying: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." If Jesus Christ were God, he would have no one as head over him, especially after returning to the heavens.

Further showing his subjection to God after ascending to heaven, 1 Corinthians 15:28 states: "When all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all."

But you may say, "What about John 1:1, which says that 'the Word was God'?" On the surface it would seem from this that Jesus Christ is God, but that would be a wrong conclusion, as it would not be in harmony with the other texts we have just considered from the Catholic Bible. The difficulty arises when translating the Greek text into English. A Bible translation entitled "The New Testament in an Improved Version," which was published in 1808, renders this passage in a way that is harmonious with the rest of the testimony that the Bible gives regarding Jesus Christ. It says: "The Word was in the beginning, and the Word was with God, and the Word was a god." This agrees with the very next verse, which says that the Word was "*with* God."

By wrongly assuming that Jesus Christ is God, it is possible to conclude that Mary, the mother of Jesus Christ, is the mother of God. But since the Scriptures testify to the fact that Jesus Christ is not God Almighty, but is the Son of God, the Father's first creation, the conclusion is in error. It has misled all the millions of people who venerate Mary as the mother of God. It has induced them to be among those, mentioned at Romans 1:25, who "changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed for ever."

Religious organizations that mislead people into worshiping a creature are not God's true representatives on earth as they claim. Instead, they are part of the world empire of false religion called in the Bible "Babylon the Great." To honest persons, misled by Babylon the Great, who want to do what is right in the eyes of God the command is given at Apocalypse 18:4: "Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues."

APATHY IS DANGEROUS

HOW often have Jehovah's witnesses called at your door of late? Almost every week? Once a month, perhaps? At times you may have been too busy to listen to the message that they brought from the Bible. But if you have ever stopped to listen to what they have to say, you observed that they stick close to the Bible's authority on every question. You noted that they do not speak as the clergy, and that many things they show you from the Bible are quite different from what the churches teach.

But now, the question is, Are you doing anything about it? Or, have you concluded that there is nothing to be done? Have you decided to let things slide along as they are, on the basis that all religion is good? Surely you must know that when one religion teaches that Jesus Christ is God and that Mary is the Mother of God, and another presents evidence from the Bible showing that Jesus did not claim to be God and that Mary is therefore not the Mother of God, both

cannot be right. And if one is wrong, how can any truth seeker support in any way what God disapproves? Love of the truth will move him to break free from false worship and actively engage in true worship now.

On the other hand, perhaps you are simply indifferent to the religious questions that are at issue in these days. Is it possible that you feel that as long as you have a Bible in your home and read it occasionally everything will be all right? Is this a sound view? Not when you review these words of Jesus Christ: "Everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great." (Matt. 7:26, 27) The apathetic attitude can lead to disaster.

WARNING EXAMPLES

The Bible account contains some warning examples of those who manifested apathy. Consider the position taken by the multitudes who must have seen Noah's boat-building operations and heard the warning message delivered by that faithful servant of God. They were not going to allow any such unusual happening to disturb the normal course of their lives. "As they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away." (Matt. 24:38, 39) These were Jesus' words, and he added: "So the presence of the Son of man will be."

And what about the attitude adopted by those young men who were betrothed to the daughters of Lot? Their prospective father-in-law had been warned by God about the oncoming destruction of Sodom. He hastened to them with the urgent message: "Get up! Get out of this place, be-

cause Jehovah is bringing the city [Sodom] to ruin!" They heard him, but did they pay attention? Did they do anything about it? No, for the account goes on to tell: "In the eyes of his sons-in-law he seemed like a man who was joking." (Gen. 19:14) They were unimpressed by the urgency of Lot's message. Are you likewise unimpressed by the urgency of the message delivered by Jehovah's witnesses? You do well to examine your reaction.

Like Lot, Jehovah's witnesses of today are warning about the nearness of God's great day of anger, urging people to take the practical steps that will bring them into peaceful relations with God before that dreadful day arrives. (Zeph. 1:14-18; 2:2, 3) Apathy cost Lot's sons-in-law their lives, for only Lot and his daughters escaped. Apathy now can cost you your life.

Can you imagine what must have gone through the minds of the apathetic ones when they realized the full extent of the calamity that had overtaken them? As the floodwaters rose higher and higher toward the peaks of the tallest mountains, would not Noah's contemporaries remember that open door of the ark that God finally shut? And what about Lot's sons-in-law when the tempest of literal fire rained down upon their home city? Would they not then realize, when too late, that Lot's warning had been right after all? Then what about the message you have received again and again from Jehovah's witnesses? It will soon be too late to act on it.

RESPONSIBILITY TO ACT

When apathy and complacency prevent one from taking a clear stand against that which is wrong in God's sight, a grave responsibility comes upon such one. In one Biblical example the outcome was disastrous. This was the case of Eli, priest in ancient Israel at God's place of worship at

Shiloh. His two priestly sons were "good-for-nothing men" who showed great disrespect for Jehovah's clean worship. (1 Sam. 2:12-17) Eli remonstrated with them, but took no positive action, even though their evil doings were common knowledge and were bringing reproach upon Jehovah's name. Eli failed to dissociate himself from their wickedness.—1 Sam. 2:29.

Eli now received a terrible message from God: "Look! Days are coming when I shall certainly chop off your arm and the arm of the house of your forefather, so that there will not come to be an old man in your house. And this is the sign for you that will come to your two sons, Hophni and Phinehas: On one day both of them will die." (1 Sam. 2:31, 34) In fulfillment of that word, Eli received the stunning news of Israel's defeat in battle with the Philistines, the loss of the ark of the true God and the death of both his sons. The shock caused him to fall backward and to break his neck.—1 Sam. 4:17, 18.

Have you learned about the blasphemous nature of clergy teachings and practices? Have you learned that they are not in agreement with the Word of God? Then what have you done about it? Do you think it is proper to say or do nothing about the matter for the sake of peace? Do you keep putting off the day when you will take a firm stand against wrong, as did Eli? Such a course of apathy could bring God's displeasure. It could bring you into danger.

Listening to Jehovah's witnesses simply because you enjoy their evident sincerity or their ability to use the Scriptures will bring no approval from God unless you exert yourself to do something about your own relationship with him. Failure to stir yourself and apply in your life the things learned from the Witnesses could put you in a class with those faithless Israelites who heard the pronouncements

of God's prophet Ezekiel, but were not moved to action. Jehovah informed his prophet: "Look! you are to them like a song of sensuous loves, like one with a pretty voice and playing a stringed instrument well. And they will certainly hear your words, but there are none doing them."—Ezek. 33:32.

IMMEDIATE ACTION NEEDED

Can there be any doubt about what you should do? The urgent need is to conform your life to God's requirements. One of these is to assemble regularly with others who have keen appreciation for Bible truth. (Heb. 10:24, 25) The meetings of Jehovah's witnesses are open to you, and you have doubtless received many a warm invitation to attend. There you will have the opportunity to participate in group discussion of the Bible's teachings, a practice that results in swift progress to Christian maturity.

'Well, I will do it next month,' you may be saying, 'or, just as soon as I have some pressing problems straightened away.' But what could be more important than your life? You cannot afford to delay. Eli delayed acting until it was too late. Lot's sons-in-law might have done something had they had just a few more weeks or months to think about it. But God's hour for Sodom's destruction arrived. Nothing could delay it. So, too, the shutting of the door of Noah's ark came at God's decreed hour, and nothing could then prevail to have it opened.

Now is the time to cast aside the apathetic attitude, and act resolutely for your own safety. Hesitation now could be fatal. Your very life is in the balance. Quickly grasp the opportunity for eternal life in the New Order under God's kingdom of the heavens. Act NOW!

YOUTH NO HINDRANCE

- While the Bible is recognized as the greatest storehouse of wisdom and the embodiment of correct religious doctrine, it does not necessarily require old age and much experience to grasp some of its fundamental truths. As the young man Elihu once said: "It is not those merely abundant in days that prove wise, nor those just old that understand judgment." (Job 32:9) This was exemplified by the experience related at a recent circuit assembly of Jehovah's witnesses. A young eleven-year-old girl said:

"I have always wanted at least a small part in making disciples of people of all nations. But since my baptism I wanted more—I wanted to conduct a Bible study with someone. Last summer the time came. I had placed a Bible and '*This Good News of the Kingdom*' booklet with a lady just three blocks from home. So Kathy, my younger

sister, and I could go all by ourselves to make the return call.

"We prepared well before we left to make the call. The lady agreed to let us study with her. Because of her work our studies were sometimes cut short. But all summer long we stopped our playing, cleaned up and went regularly on this study. After going through several booklets we took up the '*Impossible to Lie*' book. By this time her interest had increased so much that the questions she asked were too much for me to answer, so my mother came along to help out. The result? The lady now comes to the Kingdom Hall regularly and witnesses to relatives.

"The part I like best is that she was puzzled as to why I insisted on her getting her lessons studied. Now she realizes that this is what she has searched for all her life, and I had a part in helping her."

Husbands

Assume Your RESPONSIBILITIES OF HEADSHIP

THE subject of this article certainly is of interest to Christian husbands, their wives and families. In fact, we feel that actually all persons are concerned, that you are too, even though you may not be a worshiper of Jehovah God, one of Jehovah's Christian witnesses, or perhaps may not profess to practice the "Christian religion" at all. Family problems are universal. Husbands and fathers everywhere often find them to be overwhelming. Where do the responsibilities of husbands properly begin? How far do they go? Is there a reliable guide to which husbands can turn and which will give them real, practical help? Yes, we say, and so we direct your attention to the following, which Jehovah's witnesses considered at their Christian conventions during 1966.

² In view of the fact that 50 percent of monogamous married persons are husbands, the responsibilities of headship apply to a great many of Jehovah's people. The other 50 percent of

"I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment; in order that Jehovah may certainly bring upon Abraham what he has spoken about him."—Gen. 18:19.

the married persons, wives, and the rest of the families, children, also need to understand that there are responsibilities of headship that husbands and fathers must assume if they are to discharge their Scriptural privileges and obligations. These responsibilities actually exist and they should be assumed. We know this because such responsibilities are undeniably established by the Bible in several ways.

³ They are shown in the family organization that was established by Jehovah God at the outset, as in God's arrangement for Adam and Eve and also for the family of his servants emerging from the ark following the great Deluge. Husbands who were approved by Jehovah God constitute Scriptural examples for Christian husbands. Such was the family head, Noah, of whom it is stated: "Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. In time Noah became father to three sons, Shem, Ham and Japheth." (Gen. 6:9, 10) Another example is Abraham, of whom Jehovah said: "I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment; in order that Jehovah may certainly bring upon Abraham what he has spoken about him." (Gen. 18:19) There

1. Who are interested in this subject? Why?
2. What do all members of Christian families need to understand?

3. (a) What arrangements of old are helpful examples now? (b) Why did Jehovah "become acquainted with" Abraham?

is no question that these husbands, Noah and Abraham, were the heads of their families.

⁴ The Bible further establishes the responsibilities of headship in the example of Christ Jesus, who is spoken of as the husband and head of his congregation. It makes direct statements, such as: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything." —Eph. 5:22-24.

⁵ In the succeeding verses of Ephesians chapter five the loving relationship of the family head is further considered, establishing the husband's responsibilities of headship in the fact that the wife is here viewed as the helper and complement of the husband and as the beloved property of the husbandly owner. (Gen. 2:18-24) What responsibilities this brings to the husband!

⁶ Another point to have in mind is the fact that in Galatians 4:1, 2 children are compared to slaves. Yes, *slaves*, but beloved ones for whom the father has responsibility and toward whom he has an obligation that he must recognize and assume. The scripture expresses it this way: "Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is, but he is under men in charge and under stewards until the day his father appointed beforehand." A babe is no more in position to care for himself than is a slave, because "he does not differ at all from a slave." His father, his mother's husband, has all the responsibility a mas-

ter would have toward his slave to care for him in every respect.

⁷ What attitude, then, must a Christian husband take in respect to these responsibilities? Does the Christian husband believe the Bible is God's Word and is true and that in it God does not lie? He must believe the Holy Scriptures; he must assume his headship. His faith and faithfulness in this matter will be shown by his doing so. By his profession of Christianity he says he is in union with his own head, Christ Jesus, and accordingly, to quote 1 John 2:6, "he that says he remains in union with him is under obligation himself also to go on walking just as that one walked."

WHAT HEADSHIP MEANS

⁸ If, then, a husband desires to assume his responsibilities of headship, what is he assuming? What does headship involve? The qualifications for overseers show that such a person must preside over his own household and have children in subjection. (1 Tim. 3:2-4) What does this mean? What does headship mean? It is good that we see a definition of "headship."

⁹ The word "headship" is a noun. Of course, it means the state of being head; the condition, quality, position and office of the head of something. Our interest is in being head of a wife, of children, of a family. The head has the deciding voice in the family, but that is not all there is to it. The deciding voice must give a right decision; the decision must be right. How fine it is for wife and children when the deciding voice is from "one [who knows] wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness

4, 5. State additional Bible support of headship responsibilities.

6. What is the import of Galatians 4:1, 2 in respect to a father's responsibilities?

7. Can a husband properly ignore the foregoing?

8. Why a definition at this point?

9, 10. Define Christian headship (a) as to the husband's decisions, (b) as to the husband's directions.

and judgment and uprightness, to give to the inexperienced ones shrewdness, to a young man knowledge and thinking ability.”—Prov. 1:2-4.

¹⁰ Headship means to give direction, but more than that, because the direction given must be good and must be the best for all concerned. A pattern is given in Deuteronomy 4:5, 6: “I have taught you regulations and judicial decisions, just as Jehovah my God has commanded me, for you to do that way in the midst of the land to which you are going to take possession of it. And you must keep and do them, because this is wisdom on your part and understanding on your part before the eyes of the peoples who will hear of all these regulations, and they will certainly say, ‘This great nation is undoubtedly a wise and understanding people.’”

¹¹ How, then, can a husband be certain of his decisions for his wife and family and of his direction in the guidance of his life and theirs? You, who are a husband, how can you be certain of the course to take in assuming and discharging the responsibilities of headship? You know from the Bible that the responsibilities exist and should be assumed. You know what headship means. How, then, can you be sure of yourself in your meeting your wonderful God-given responsibilities?

¹² Can we answer that question? Yes, we can. Someone might say, “Oh, the answer is going to be that the Bible is the guide. We know that.”

¹³ Yes, the Bible is the guide in exercising headship as a husband. However, there is more to it than just knowing this fact. You husbands must be convinced of it. You must be convinced that without the Bible you will have what many husbands in general have, perplexity. With God’s Word you do have sure guidance;

11, 12. What follows in respect to the husband’s need for a guide?

13. What conviction is needed? By whom?

of this you must be convinced without any doubt. You as a husband must “safeguard practical wisdom and thinking ability, and they will prove to be life to your soul and charm to your throat. In that case you will walk in security on your way, and even your foot will not strike against anything. Whenever you lie down you will feel no dread; and you will certainly lie down, and your sleep must be pleasurable. For Jehovah himself will prove to be, in effect, your confidence.”—Prov. 3:21-24, 26.

¹⁴ If you are in agreement (and you certainly are if you are dedicated to Jehovah and love his Word) you then can appreciate a basic essential that you may or may not as yet have established in your household. It is called to your attention now as the basis in taking full advantage of the Bible as your guide in exercising your headship. Remember Jehovah’s words of approval concerning Abraham: “I have become acquainted with [Abraham] in order that he may command his sons and his household after him so that they shall keep Jehovah’s way to do righteousness and judgment.” (Gen. 18:19) This is what the family head needs to do. He needs to command his sons and his household so that they shall keep Jehovah’s ways to do righteousness and judgment. This means that it is not sufficient for the husband himself to know the things that are in the Bible and to have a mental understanding of principles of the Scriptures. There is something else to be done. Are you doing it? Are you willing to do it? What? This: first of all, establish and hold a weekly family Bible study.

¹⁵ Study the Word of God with your

14. (a) In the light of Genesis 18:19, what must the family head do? (b) What is here recommended for each family as a basic essential?

15, 16. Outline the points of procedure respecting the family Bible study.



wife and your children. In this way all in the family will learn the place and the obligation of each one of the family in relationship to the family, to the congregation of God's people, to the ministry and to his fellowmen. This can be done by your family studying the Bible together. "All Scripture is inspired of God and beneficial for teaching, for reproofing, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) You, your wife and your children need this from the Scriptures and to obtain it as a unit in group study.

¹⁶ Hold your family study at a definite time, regularly, and at each study consider certain material, selected beforetime and known to all the family so that all will receive the greatest benefit possible from the study. Proceed in a formal way, the husband leading in opening with prayer and closing with prayer. A prayer to this end is in Psalm 119:66: "Teach me goodness, sensibleness and knowledge themselves, for in your commandments I have exercised faith." Christ Jesus, the head of the husband, stated: "If you, although being wicked, know how to give

good gifts to your children, how much more so will the Father in heaven give holy spirit to those asking him!" So in the family study the family head has the certain support of the word and spirit of Jehovah God. —Luke 11:13.

¹⁷ Such study can be a preparation for the congregation's *Watchtower* study, Theocratic Ministry School, Bible reading or some other congregational activity. It could utilize the publications on the congre-

gation's current program or the *Watchtower* main article, secondary articles, articles of special interest or of family application in *Awake!* or in *Kingdom Ministry*. In your study mark the publications and have the family do so for congregation participation. This will result in an hour or two spent most profitably weekly. "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."—Deut. 6:6, 7.

¹⁸ The family head has a great need for kindness and must exercise this quality fully. "Become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it." "In this way husbands ought to be loving their wives." "Fathers, do not be irritating your children, but go on

17. What can the family Bible study include?

18. What need of the family head is here stressed?

bringing them up in the discipline and authoritative advice of Jehovah."—Eph. 4:32; 5:25, 28; 6:4.

¹⁹ The loving lead and direction of the head are needed, and very often the deciding voice must speak. However, in doing so reliance upon worldly wisdom is unwise. Ancient and Christian Scriptures demonstrate this. "And Manoah began to entreat Jehovah and say: 'Excuse me, Jehovah. The man of the true God that you just sent, let him, please, come again to us and instruct us as to what we ought to do to the child that will be born.'" "For the wisdom of this world is foolishness with God."—Judg. 13:8; 1 Cor. 3:19.

USING THE FAMILY BIBLE STUDY FULLY

²⁰ A husband can use the Scriptures in dealing with matters that come up in the home and in the congregation. There are things to be done; problems come up; family matters must be handled; congregation responsibilities and obligations are to be cared for. How can the husband use the Bible in dealing with these matters, solving problems, answering questions, discharging his responsibilities and helping the other members of his family to care for theirs? Briefly, some concrete examples of this:

²¹ The sacrifice of Bible principle in dealing with a child is not really an expression of love. It would be a mistake to sacrifice principle in order to gain or hold the affection of the child. We have this demonstrated in the Scriptures. Read Genesis 22:1-10 and note how Abraham did not sacrifice principle in an effort to gain or hold the affection of Isaac. But, rather, Abraham "put out his hand and took the slaughtering knife to kill his

19. For wisdom, on what must the husband rely?

20. What matters may be handled through the family Bible study?

21. In what do Abraham and Jehovah God himself serve as fine examples?

son," and then Jehovah's angel intervened. (Heb. 11:17-19) Consider Jehovah God himself, who did not spare his own Son. His Son Christ Jesus responded, not with childish affection but with unbreakable love.

²² The Christian head must avoid *wrong desires* on the part of himself and his family. Wrong desires constantly need attention because they recur and they must always be dealt with. They are basic in respect to conduct. Explaining the matter, Jesus said: "The things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieferies, false testimonies, blasphemies. These are the things defiling a man." (Matt. 15:18-20) The husband must detect wrong desires on the part of himself and his family and apply the Scriptures, to show how these wrong desires must be put aside. "Each one is tried by being drawn out and enticed by his own desire. 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) So these scriptures and related ones can be used by the family head in the family Bible study to straighten the family out in the matter of wrong desires. All the family can help each individual in this respect and each individual can help all the family as all rely upon the Bible.

²³ Not only wrong desires but *wrong attitudes* must be given attention by the Christian head, so that these will be eliminated from himself, his wife and his children. Do you detect anywhere in the family the attitude of anxiety? Why not study together the words of Jesus in Matthew

22. Wrong desires present what danger and also what opportunity for use of the family Bible study?

23, 24. Show how wrong attitudes can be handled through the family Bible study.

6:25-34 and Mark 4:19, along with 1 Peter 5:7, which states: "Throw all your anxiety upon [God], because he cares for you." It could be that the attitude of disrespect is seen in some members of the family. This may be expressed toward the marriage mate, toward the parents, toward the congregation or its servants, even toward the Bible and the ministry. Now the family head needs to take action. The husband should, together with the family, turn to the scriptures that deal especially with the problem at hand so that the wrong attitude can be viewed in its proper light and be eliminated. In the case of disrespect you have the scriptures at 3 John 9, 10; Psalm 74:10; Jude 8-10; Proverbs 11:2; 13:10; 16:5, 18; 21:4, 24; James 4:16; 1 Samuel 15:23, and others.

²⁴ If you as a family head would take action whenever you see the wrong attitude of belligerence, contentiousness, cowardice, egotism, envy, covetousness, fear of men, greediness, hardheartedness, hatred, hypocrisy, jealousy, laziness, love of money, love of material things, malicious bitterness, uncontrolled anger, unreasonableness or wicked suspicions or other wrong attitudes in your own heart and in your wife or your children, then study the Scriptures on these things. If you wish assistance in finding the scriptures, take "*Make Sure of All Things; Hold Fast to What Is Fine*" and turn to page 99, from which page on you will find the Scripture references and citations. Use them while studying whatever attitude is under consideration for all your family so that your family's attitude will be that of the Bible.

²⁵ Wrong attitudes are not the only matters that may come up in the home and in the congregation that must be dealt with by the family head, but also *wrong*

practices on the part of himself, his wife and his children must be eliminated Scripturally. What are some wrong practices? How about complaining? It shows a bad attitude and perhaps the wrong desire and lack of love. Complaining is a practice to be avoided. So when it exists, eliminate it. How? Go into the matter with your family members, all of them, using the scriptures and context of Jude 16; 1 Corinthians 10:10; Numbers 11:1 and Colossians 3:13, the latter of which states: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." Complaining kills joy, cooperation, appreciation and leads to other wrong conduct and possibly thereby the loss of life. So, again, the Christian family head needs to turn to God's Word with his family so all will know the Bible reasons for taking the proper course of action and what course should be taken to make the necessary changes.

²⁶ The same procedure can be followed in order to prevent or to remove the wrong practices of bragging, drunkenness, gluttony, obscene speech, immodest dress, immoral tendencies, quarreling, stealing, screaming and such things. Here again husbands can get help from "*Make Sure of All Things; Hold Fast to What Is Fine*," particularly page 102 on, including the scriptures concerning godly fruitage to be cultivated.

²⁷ If a family will study together to obtain the Bible's solution to any problem they have, they will be benefited. The entire family needs constant application to the study of these matters so that wrong thinking, desires, attitudes and wrong conduct will be avoided. In this way there will not be the more difficult problem of eliminating something that has already

25, 26. (a) Who are in danger of carrying on wrong practices? (b) What action is to be taken by the family head?

27. The entire family needs what?

developed. "Cease becoming unreasonable, but go on perceiving what the will of Jehovah is." This is the good advice of Ephesians 5:17.

²⁸ By assuming the headship responsibilities that the Scriptures place on him the Christian husband benefits all concerned. His wife has security and she has self-respect. The children have security, which they so very much need, and self-respect, which they also need, both of which are sought for in so many ways by young persons of the world and which search is in vain and leads them into all manner of excess. The loving father can protect his children in this regard if he will use the Word of God.

²⁹ The proper assuming of husbandly headship likewise upholds the dedication of the husband and assists those of his family in respect to their faithful, dedicated course. The ministry is advanced and the family is guided in setting their hearts and affections upon the ministry, planning ahead for it, thereby avoiding being turned aside to materialism and the

devotion of a life to just material pursuits, instead of to the ministry.

³⁰ Certainly, when family heads find in their own hearts or in the hearts and attitudes of their wives and their children love for money they need to take steps to correct this. The ministry needs to be advanced and ministers need to advance. Also, by discharging headship responsibilities the husband can preserve the family, because without such the family may disintegrate. By his discharging headship it should improve the family's worshiping of Jehovah. It certainly will reflect itself as far as the family and the individuals in the family are concerned. This is good and is the desirable objective. The fact that all these things are attainable should be a great encouragement to husbands and a great strengthening to them in assuming their responsibilities of headship. Such will bring them great joy for the present, assurance for the future, and, for themselves and their families, a certain hope of everlasting life in Jehovah's righteous new system of things.

28. Comment on the benefits (a) to the wife, (b) to the children.

29. What advantages come from the standpoint of fulfilling one's dedication?

30. What may be said regarding (a) the preservation of the family, and (b) improvement of our worship?

Working What Is Good Toward Those In The Faith

"Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

THE preceding article deals especially with husbands, their headship responsibilities and the great good that they can bring to their wives, their children and also to themselves through following the guide of the Word of God in the affairs of their families. Only things that

are good are suitable and appropriate to a Christian. Persons who profess to be followers of Christ Jesus, the Head and Founder of Christianity, can extend their doing of good beyond the bounds of the family circle. There are many things extending beyond the immediate family that must be considered by Jehovah's witness-

1. Is the doing of good restricted to the family circle?

es and that deserve to be put into practice by these Christians.

² Particularly does the sixth chapter of the Bible book Galatians show unlimited opportunity for doing good to other persons generally, and especially to those who have the same faith, who are fellow Christians, Jehovah's witnesses and their associates. This chapter of Galatians deals considerably with the helpful, loving relationship that exists between Christians and the opportunities that this brings for manifesting that which is good. "Good" is, therefore, that which is appropriate and suitable to the Christian faith and, in fact, essential as evidence of one's actually conforming to the requirements of God's Word and the example of Christ Jesus.

³ The first six verses of Galatians chapter six speak of helping one another in mildness, in humility and by unselfishly sharing. Then beginning with verse seven: "Do not be misled: God is not to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit." (Gal. 6: 7, 8) Christians, therefore, definitely do have opportunities to "sow" by performing good works. These opportunities expand and increase constantly today because a great crowd of persons are receiving of God's goodwill and are being brought into association with the Christian congregation. To servants of Jehovah this brings much responsibility, including the responsibility of sowing well, because, as we have read, "whatever a man is sowing, this he will also reap." For works to be truly good they must be done with the

right motive, because, as is stated in verse eight, there can be "sowing with a view to his flesh" or "sowing with a view to the spirit." Sowing with the good, Scriptural objective, the right motive, enables the Christian thereby to "reap everlasting life from the spirit."

⁴ Events and developments in the religious world today make this of all times the opportune time for sowing good works. This is the favorable time, now when we have association with many fellow Christians. We have opportunities to preach, 'working what is good toward all'; but especially now, when we are not separated from our brothers but are with them, associated with them, we have the opportunity to aid our fellow Christians. So, "really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." (Gal. 6:10) Christians, then, have the opportunities to sow good by works of preaching; but 'working what is good' goes farther than that, as the above text from Galatians states in emphasizing "those related to us in the faith."

⁵ Let us notice now some specific ways in which we can work what is good toward those in the faith. Not that we here pretend to mention all the ways in which this can be done. The list here is certainly not complete, but mentioning some of these good works as space permits may aid us all in seeing that the requirement of Galatians 6:10 in respect to "those related to us in the faith" can be met in many ways.

⁶ As Jehovah's witnesses we are serving with those related to us in the faith, working together with them in the ministry in

2. (a) As shown by Galatians chapter 6, how extensive is the opportunity for doing good? (b) For Christians, what is suitable and essential?

3. (a) Due to what important fact do servants of Jehovah have special responsibility now? (b) In what way is motive involved?

4. (a) How do the times promote doing of good "toward all"? (b) To what further extent does 'working what is good' go?

5. State the purpose of mentioning some specific ways in which we can work what is good.

6. Explain the common objective of Jehovah's witnesses.

the interests of the Christian congregation and in the interests of other persons to whom the message of God's Word is carried by ourselves and our Christian associates. We all have the same objective, namely, to sow with a view to the spirit and faithfully to serve and worship our God Jehovah and to make certain of our hope for life in his righteous new system of things. In the attaining of this objective we help one another, and much of this assistance is by counsel or suggestion that we receive and that we give, all based upon the Word of God and in line with the efforts of his theocratic organization.

WHEN IS COUNSEL BENEFICIAL?

⁷ You have received during your lifetime counsel and suggestions. When did you benefit from them? Was it not when you took the counsel and conformed to it, following the suggestions that were made for your good and improvement? If you did not respond in this manner, obviously the counsel and suggestions would not have benefited you. That is the way the theocratic suggestions and counsel operate too. So from this fact we can see how important it is that, when we are serving with those who are related to us in the faith, we do so responsively and tactfully, so that we will benefit from counsel and suggestions and so that other persons will benefit from those suggestions that they receive from us. Suggestions and counsel are beneficial to one only if such are accepted, and they are not of benefit when they are rejected. Is this not obvious in regard to such counsel as that given in the Theocratic Ministry School, where kindly, loving suggestions are made for the improvement of those speaking from the platform, preparing to qualify for giv-

ing public Bible lectures? Suggestions are made, and the improvement comes when the suggestions are taken and followed. Our *Kingdom Ministry* contains suggestions and counsel. Overseers in congregations give such counsel and suggestions. The Word of God is abundant in good advice. So, then, in our serving with those related to us in the faith, tactfulness will aid us to be effective and helpful with our counsel.

⁸ Be tactful when counseling or giving suggestions, even though the person to whom such is given may be a mature Christian and, for that reason, should not have to be told. Even though it may seem that "he should know better," nevertheless, our consideration, courtesy and tactfulness require us to deal lovingly with our brothers in the congregation, just as we would deal lovingly with family members. "Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers, older women as mothers, younger women as sisters with all chasteness." (1 Tim. 5: 1, 2) This is Bible counsel to us so we will have respect for the feelings of our brothers. We need to use tact in our dealings with them so as not to defeat our purpose, which is to do them good, to benefit them and, in the case of counsel and suggestions, to have them receive our counsel and respond to our suggestions. All of this is for their welfare and the advancement of Jehovah's worship.

⁹ Should we look for opportunities to offer tactful encouragement to our brothers? Yes, we should. Christians have the privilege to encourage and comfort one another. Encouragement is often needed because discouragement is not uncommon, even among those who are servants of Jehovah God. Our mutual privileges in

7. (a) When is counsel beneficial? (b) Give obvious examples. (c) This leads to what conclusion about counsel we may give?

8. 1 Timothy 5:1, 2 gives us what appropriate counsel? 9. (a) Why is encouragement often needed? (b) Give an example of 'comforting and building up.'

this respect are pointed out in 1 Thessalonians 5:11: "Therefore keep comforting one another and building one another up, just as you are in fact doing." Compliance with this results in personal joy and in more activity for both involved, the one giving and the one receiving comfort and upbuilding help. Continuance in this is admonished. An overseer or other Christian may notice that a brother is depressed and he may make an opportunity to talk with him about it. A private conversation between the depressed Christian and the brother seeking to encourage him might go something like this:

"Brother, I hope that all your family are well and fine in every way. How have you yourself been feeling?"

"I don't know what's the matter with me, brother. I am just down and out; I can't get enthusiastic about anything. I don't know what I've done. I am just beat down. I am just depressed."

"Well, it's not unusual to feel upset on occasion and I appreciate your mentioning it to me. To feel bad is not unique. I have felt depressed and despondent myself and if we look in the Scriptures we will find examples there, Peter and Paul to mention two, who felt depressed on occasion, you recall."

"Yes, I do."

"So when we feel depressed like that it usually indicates there is a problem and where there is a problem there is a solution. So, have you looked to see what your problem might be?"

"I guess I have not really examined the situation deeply."

"May I help you examine it?"



"Yes, I would appreciate that."

"Then, for one thing, is everything going all right here at home?"

"What do you mean?"

"Well, how are you and your wife getting along?"

"Oh, fine, good."

"I know that's a blessing to you. However, the children—is everything all right there?"

"Yes, very good."

"All your family are feeling well, then, and are in good health?"

"Our health is good."

"Is your secular work giving you any difficulty?"

"Well, no more trouble than usual."

"Oh? What would 'no more trouble than usual' be?"

"As you may know, I have secular work that is seasonal and right now is a very peak period and I am working extra hours. I do not find any time to do anything else but just work, work, work! That is all."

"Many of us are more or less in that situation. So if you feel fatigued from long hours of work, of course this can be a problem. It can wear you down so you would feel depressed, despondent, upset and unnerved. But whatever the problem is, there is a solution, as I mentioned before. You will recall the scripture that is especially encouraging to us when we are despondent and upset. It is Psalm 55:22, advising: 'Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter.' Now, brother, how could this scripture help you, now that you feel a little blue and depressed?"

"It does mention to throw my burdens upon Jehovah and he will sustain me."

"All right, and how could you throw burdens upon Him?"

"In prayer?"

"Right. And he said he would never 'allow the righteous one to totter.' Now, what does it mean 'to totter'?"

"To fall down, I guess, or get in a mental state like I seem to be in."

"What is this mental state in your case?"

"Well, I guess it is simply depressed or discouraged."

"That is right."

"Brother, I want you to know that I appreciate the point. I can see that the scripture is really applicable in my case and your calling it to my attention is something I truly do appreciate."

"I am always benefited very much by that text also. Since it suggests that you throw your burden on him and, as you observed, it can be done in prayer, why do we not ask for Jehovah's help and express our appreciation and thanks to Jehovah in prayer now?"

"That would be fine."

And they join in prayer, the visiting brother petitioning Jehovah in behalf of both. In harmony with his prayers, the one with the burdensome problem, which he now sees, must also make real effort to adjust his affairs and change his personal schedule for relief. You can perhaps proceed in a similar way on occasion.

¹⁰ The actual experience of a congregation in the United States during 1966 is reported, in the words of a member of the anointed remnant:

"Our congregation has enjoyed a 30-percent increase. This has primarily been due to the reactivated who have begun to share again in the harvest work. Encouraging, upbuilding spiritual visits have been put into practice. One brief experience: A sister, inactive for three years, related to the overseer that 'it is going to be difficult to come back into the truth. I have been away so long. How can I even think of going out in the service or to the meetings?' She had been caring for her critically ill mother for so long until her death that she, herself, had become spiritually weak and inactive. She was encouraged to feel that she had never really been out of the truth but fulfilling a feature of her ministry so vital to good Christian conduct and love, and that Jehovah had not forgotten her works of love. She was told that brothers in prison

10. Recount an actual experience showing fine results from encouragement given.

could not share in meetings or field service but they weren't out of the truth. This view of matters helped her tremendously. She is now regular in service and attends meetings. Other enjoyable experiences such as this encourage us to continue showing kindness to our brothers."

MATERIAL GIFTS

¹¹ Good works involving material things also result in a spiritual blessing and benefit. This is implied by Galatians 6:10, and it means generously sharing material resources with our brothers. What is demonstrated by generous giving is really love of God, about which there can be no doubt in the light of 1 John 3:13-18, the seventeenth verse of which says: "But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" Further bearing this out and examining into the motive, verse eighteen says: "Little children, let us love, neither in word nor with the tongue, but in deed and truth." Contrasting deeds with words shows that generously sharing is Christianity in practice and not just in theory.

¹² To whom can this material generosity be shown? To all brothers. Not just needy persons are the recipients of the generous love of their brothers, but all are and should be. Among men in general there is much formal giving, as, for example, during worldly holidays. Here, however, there is often a competitive spirit, a jealous comparing of gifts. Generosity practiced by true Christians waits for no formal occasions. Gifts can be given as a demonstration of one's appreciation for faithful service at any time and to any deserving ones, as, for instance, to older persons.

11. Are there good works involving material things?
 12. (a) To whom can material generosity be shown?
 (b) On what "days" may Christians give of their material resources? (c) For what are expressions of appreciation appropriate?

They need not be confined to expressions of love between husband and wife but can extend to the expression of love to children and by children to their parents who are instructing and training them in living by godly principles. Also, such can extend to a brother whom we are thanking for perhaps doing something for us, some courtesies or favors or benefits theocratically. True Christians do not need "Mother's Day," "Father's Day," "Christmas Day," "Easter Day" or other holidays that are outlined by the world because, while it is true that some persons might in all sincerity give on these occasions out of love, when they become Christians they refrain from having their giving marred by association with any holidays of pagan origin. Gifts of love can be expressions of appreciation for many different things, such as faithful service by pioneers, for example. The receiver is blessed and the giver is blessed more greatly. All are benefited, built up in the faith, and all gain, the elderly ones as well as the youthful ones. "Even until old age and gray-headedness, O God, do not leave me, until I may tell about your arm to the generation, to all those who are to come, about your mightiness." (Ps. 71:18) Generously sharing with our beloved brothers helps draw all together in strong bonds of love.

PERSONAL VISITS

¹³ In the foregoing paragraphs we observed a likely conversation between a brother who was perhaps paying a visit

on another and the one who was being visited, for the purpose of encouragement. In fact, visiting those who are related to us in the faith is one of the means that we can use to work what is good toward the Christian brotherhood. We are encouraged to visit others so by our active interest in them. This is especially true when there is some need for our special attention, such as when one of the family is ill or, as before mentioned, perhaps discouraged. Jesus, in Matthew 25:35-40, utilized this principle in his discussion of the symbolic sheep and symbolic goats, stating: "I was in prison and you came to me." Our visits to those related to us in the faith can help by our very presence, our loving interest being thereby manifested, also by the encouragement we can give, perhaps practical assistance of helping with the children, doing the housework, providing something to eat and in so many ways giving real assistance with our personal presence. This visiting of brothers should be as a spontaneous expression of mutual love and not just when it is thought to be absolutely necessary for the purpose of fulfilling responsibility. On this basis we do not feel that we must visit a brother only when that person is missing from the meetings or from the service. Rather, our Christian association is

something to be cherished and certainly is of great spiritual benefit for the visited and the visitor. "For I am longing to see you, that I may impart some spiritual gift to you in order for you to

13. How can personal visits work what is good?



be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

¹⁴ We have mentioned some things that we can do as examples of working what is good toward those who are of our faith, things such as tactfully serving with them, encouraging them to continue their good works, sharing materially with our brothers, visiting them for mutual spiritual benefit. In this we will be very blessed by God. This is because the congregation is built up and strengthened by such good works. A stronger bond of unity and of love exists when brothers are tactful, encouraging and generous and when they take time to visit. These things are all

14. Summarize the features of Christian living considered above.

● About ten years after World War I, Sidney Bradshaw Fay wrote a two-volume work entitled "The Origins of the World War." It is an investigation of the underlying and immediate causes of that bloody conflagration. Two years later he revised the work, and recently this 1930 revision appeared in a paperback edition. In a special introduction to this paperback edition, Mr. Fay made this observation about the significance of World War I: "Today, looking back on more than half a century of study, I am more than ever impressed by the tremendous impact the World War of 1914-18 has had upon world developments of the next fifty years. The war ushered in a period of international political and social change unequaled in history. . . .

"The World War also opened a new age of violence that contrasted greatly with the era of comparative peace that had preceded it. In this earlier period, from 1815 to 1914, peace generally prevailed in Europe except for some 'local' wars that were fought with traditional

part of life and especially are they part of a Christian life, a life of love of God and love of fellowman.

¹⁵ A wonderful result does come with Jehovah's blessing on such good works. It is a blessing of peace, strength and comfort, which is certainly a point made at Acts 9:31: "Then, indeed, the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying." Peace is built upon righteousness and brings this blessing of Jehovah. Due to it the congregation and all the individuals in it are in a better position to work what is good toward all, toward outsiders. What fine results there are from working what is good toward those in the faith!

15. Summarize the results of these good things of life.

"A New Age of Violence"

weapons, were comparatively short-lived, and wreaked small destruction. Most of Asia and of Africa were still tolerably quiescent under the colonialism imposed by European imperialist powers. . . . After 1914, however, the 'little' wars exploded into global conflicts that raged for several years and were fought with new weapons like submarines, tanks and air missiles that caused terrific losses of life and property. At the same time, in Asia and Africa, the yellow and dark-skinned populations, no longer quiescent, began a struggle to end all European colonial domination and to establish their own independence and power."

It is exactly as Jesus foretold, nineteen centuries ago, that in the "last days" of this wicked system of things there would be "on the earth anguish of nations." Knowing the significance of these events, faithful Christians lift up their heads and hearts in the confidence that their "deliverance is getting near." —Luke 21:25, 28.

Steadfast, Unmovable

IN JEHOVAH'S WORK

AS TOLD BY PETER CASOLA

MY CONTACT with Jehovah's people, then known as Bible Students, came first in the year 1920 in East Patchogue, Long Island. In those days there was a great deal of prejudice against one old Bible Student who preached from house to house in the area. Influenced by the general prejudice, I had always refused to give his message a hearing.

Then one day at the entrance of an old deserted house I found a copy of the tract "The Fall of Babylon," yellowed with age. Not at all realizing that it was a publication of the Watch Tower Society, I read it and thoroughly enjoyed its message from the Scriptures. As I read and reread it, much of the prejudice was erased from my mind, and next time the old Witness called I accepted the book *The Divine Plan of the Ages*. Though I read it, I must say I did not grasp fully the information it contained.

Meanwhile, the same Bible Student called from time to time and urged me to keep studying the book until I did understand. This I did, with wonderful results. By 1921 both my sister and I symbolized our dedication to Jehovah by baptism. Then in 1922 what an encouragement it was to attend the Cedar Point, Ohio, convention! 'Advertise the King and the

Kingdom' now came to be our theme. This was when I began to appreciate more fully the need to "become steadfast, unmovable, always having plenty to do in the work of the Lord."—1 Cor. 15:58.

In 1923 came a turning point in my life. I had the choice of accepting an invitation to serve at the Bethel headquarters of the Watch Tower Society or of pushing ahead in the business opportunities of the postwar years. My parents, who had not accepted my view of religion, were opposed to my going to Bethel, but I felt that as an adult I should make my own decision. I have always been thankful that I chose unselfish service.

My first job at the Society's headquarters was in the plate department, where they prepare the metal plates from which the publications are printed. Just four years later, we moved all the Society's factory operations to the new building at 117 Adams Street, Brooklyn. Little did we realize then that forty years later we would need to occupy four blocks between the Brooklyn and Manhattan Bridges in order to care for the greatly expanded printing and publishing.

In course of time I was transferred to the machine shop, where again I found there is always "plenty to do in the work of the Lord." This was again my experience when I was later assigned to serve in

the diesel engine power plant at the Society's factory.

In 1932, the president of the Society, J. F. Rutherford, asked me to go to nearby Staten Island to operate the power plant for the Society's radio station WBBR. This required constant care, for in those days WBBR was connected with a nationwide network. But it was a joyful work, for I knew that it was vital to the spread of the radio message. For fourteen years I continued steadfast in this assignment.

REMAINING STEADFAST

Because of the imperfections we inherit from Adam, remaining "steadfast, unmovable" is not always easy. This I learned when, in 1940, the doctors diagnosed that I had cancer of the throat. The operation proved successful, however, and I began to recover after two months of convalescence. But for all practical purposes I had lost my voice. How discouraging it was at first to find that I had no more than a whisper of a voice with which to serve Jehovah in the house-to-house work!

Another thing I learned through this experience was the need we have of our brothers in the organization. It is true that some inexperienced ones might have influenced me to give up full-time service at Bethel in view of my circumstances, but the counsel of mature brothers prevailed. They pointed out that everyone has problems, no matter where he is, and that these should not be a hindrance, but should rather be viewed as a challenge to us in maintaining integrity to God. Besides, they reminded me of Jesus' words at Luke 9:62. I decided not to 'look at the things behind,' but to continue "steadfast, unmovable" in Jehovah's work.

When 1964 came I was faced with another test, this time the issue of blood

transfusion. Over the years since my throat operation, my voice got weaker and weaker. Another operation was now needed in order to save it. Some of the doctors were not in favor of operating without the use of blood. I stood my ground, with Jehovah's help, for I knew that his inspired command to Christ's followers is: 'Keep yourselves free from blood.' (Acts 15:29) Finally, a doctor did agree to proceed without use of blood, and a statement of my religious convictions was posted on my hospital chart for all to see and be guided by. In 1967 I had to have another operation for cancer, but I am still able to have some share in the work being done at Bethel, and for this I am grateful.

Accurate knowledge of Bible truth that results from regular association and discussion with others who love God's Word has proved to be a real aid to me in other respects. In my former way of life I used to be subject to fits of anger, losing my temper over what now appear to be matters quite insignificant. Of course, at the time they looked big. Lack of proper balance at times even led me to drop whatever I was doing if things did not go my way. Over the years, however, the transforming power of accurate knowledge has made great changes, and Jehovah has mercifully permitted me to continue in his service here at the Society's headquarters.

UNMOVABLE IN THE MINISTRY

Only by yielding ourselves to the operation of Jehovah's holy spirit, rather than resisting it, I have found, can we hope to continue at our posts of service with the same love, zeal and devotion we had at the start. It is good, too, always to keep in mind the source from which each assignment of service in the congregation of God's people issues. On this point I often think about the experience of a faithful brother who died back in 1932.

Brother R. J. Martin had been serving for some time out in the field as a full-time preacher of the Kingdom message, when he was invited to come and serve at headquarters for a while. When the specific job he was called in to perform was completed, he went to C. T. Russell, at that time president of the Watch Tower Society, and told him he was going back to his service out in the field. At this the president said to him: "How did you get here to begin with?" Martin replied: "You sent me a telegram asking me to come." "Then," Russell asked, "did you get a telegram asking you to leave?" Martin stayed, and eventually became factory servant, having oversight of the entire factory.

Looking back upon the years I have been serving at the Bethel headquarters, I am ever grateful for the sound counsel and timely warnings given by the responsible men in charge. In this regard I am reminded about what was told to the members of the staff here concerning a Witness who experienced a complete shipwreck of his faith because he fell victim to literature that emphasized immoralities, higher criticism of the Bible and evolution. He failed to heed the advice of Paul to 'turn away from the empty speeches that violate what is holy and from the contradictions of the falsely called "knowledge."' (1 Tim. 6:20, 21) Good counsel has helped me to remain steadfast in my assignment, unmovable.

STEADFASTNESS BRINGS BLESSINGS

When my service at the Society's radio station WBBR on Staten Island terminated, I was reassigned to work at the Brooklyn factory. That was in 1946. Those were years of marvelous expansion. How thrilled were Jehovah's witnesses from all over the world when so many came to attend the big convention at Yankee Stadium, New York city, in 1950! Most of those

visitors toured the enlarged Bethel home and the enlarged factory. Then, what happiness came to all of us when the *New World Translation of the Christian Greek Scriptures* was released at that assembly!

Then came the New World Society Assembly in 1953, again at Yankee Stadium. A special feature was the graduation of the twenty-first class of the Watchtower Bible School of Gilead. It was thrilling to see those graduating missionaries step up one after another and receive their assignments to serve in faraway lands where the need for Bible education is great.

Something quite exciting happened in 1955. The Society made special arrangements for all of us older members of the Bethel staff to travel to Europe and to attend a series of assemblies—"Triumphant Kingdom" Assemblies. London! Paris! Rome! Nuremberg! and Stockholm! What a wonderful experience that was, and how strengthening to meet our brothers in the faith in all those lands across the ocean!

Back from those European assemblies, the next blessing was the moving into the brand-new thirteen-story factory building that had been erected next to the older factory. During the years that I have been in full-time service here, I have witnessed a tremendous growth in our printing facilities. When I first came in 1923 there was but one large rotary press. Today there are eighteen of them, and four more are on order for delivery in the near future. This is all so marvelous in our eyes, for we know that it is only possible by Jehovah's prospering of his own grand Kingdom work on the earth.

Blessings not quite so spectacular, but blessings nevertheless, are those we enjoy regularly here at the Society's headquarters by reason of being members of a large happy family. We have our weekly *Watchtower* study, systematically up-

building to all. Then there is the practical schedule according to which all of us here operate. There is a time for everything, and the Bethel time signals keep everyone working in harmony. Also, the fact that the Watchtower Bible School of Gilead as well as the training school for congregation overseers are both now being conducted here at Brooklyn means that we have the singular privilege of meeting and becoming acquainted with so many of our fellow servants from around the world. It is truly heartwarming.

There is no doubt that our willing acceptance of any assignment given us in God's worldwide organization, and our remaining at our post of duty, unmovable, bring God's smile of approval upon our earnest efforts. Even if the task assigned should appear to be menial, it often turns out that without its faithful execution many other vital services could not be performed. Thus if we are humble and directly interested in glorifying Jehovah's name and not our own, then we can be sure that we shall always be 'steadfast, unmovable, having plenty to do in Jehovah's work.'

The contrast of our lot in life with that of some acquaintance of our earlier days can often prove to be stimulating. When I first began to appreciate the message spread by Jehovah's witnesses, I approached one of my schoolmates and endeavored to interest him. He laughed and said he did not agree with these views, that to him a business career seemed the most practical course. He did eventually establish himself in a prosperous garage business. Then he developed heart trouble, and later lost his entire business. When I revisited him after thirty-five years, he

broke down and wept in the course of our conversation, so disappointed and frustrated had he become. At least I could offer him strong hope and comfort for the future, urging him to bring his life into harmony with God's will.

As I now review the past forty-four years of full-time service here at the Society's headquarters, I have no regrets as to the course I chose back there in my early adulthood. Whatever job I have had to do has been an opportunity to demonstrate genuine love for the truth-hungry and truth-thirsty ones in all the earth—whether in the plate department, or the machine shop, with radio station WBBR or in the mailing department. The joy of seeing millions of magazines and other publications bearing the message of God's Word spreading to the ends of the earth has been a marvelous reward in itself.

Regular, diligent service in behalf of others serves to keep our minds fully and healthfully occupied, with no time to commiserate on our own troubles and petty concerns. And by leaving aside the things of this present wicked system of things and denying ourselves the satisfactions that worldly people have, even if only very fleeting, we qualify for the marvelous result foretold by Jesus: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." (Mark 10:29, 30) How could one be anything but steadfast, unmovable in the work of Jehovah after having experienced all these manifestations of his favor?

The Homes of the First Christians

JUST as today the type of house varies according to what the occupier can afford, so it was nineteen centuries ago. The house of the ordinary person often consisted of one room, often rather dark, for, apart from the door, there might be only one or two small openings to serve as windows. So if the occupant lost a coin it would be necessary to get artificial light, as Jesus said of a woman in one of his parables: "If she loses one drachma coin, does [she] not light a lamp and sweep her house?"—Luke 15:8.

Built with wattle and daub, or perhaps sun-dried or baked-mud bricks, with a beaten earth floor, each house had a flat roof reached by an outside stairway. The rooftop was a pleasant place to which to retire, especially if a nearby tree cast its welcome shade over it during the heat of the day. Here one could meditate and pray, as the apostle Peter did at Joppa at the home of Simon the tanner who had a house by the sea.—Acts 10:9.

Poor people had very little furniture. For a bed, mats were placed one on top of another, while a cloak often served as a blanket at night. Many households had a table, and some had stools and chairs.

Merchants, landowners and officials lived in larger stone houses having a central courtyard and rooms opening to it. The wealthy might have a fountain in the center and a garden. It was in the courtyard of the high priest's house that Peter sat down among those who had arrested Jesus Christ and it was here that a charcoal fire was lit. (Luke 22:54, 55) Often this type of house would have a second or third story, with large latticed windows provided with window seats, from one of which type in Troas sleepy Eutychus top-

pled out while the apostle Paul was talking to a group of Christians.—Acts 20:9, 10.

In the better homes, furniture was more elaborate. The bed was raised up on legs, and it was evidently to this type of bed that Jesus alluded in a parable when he spoke about 'a lamp not being put under a bed.'—Mark 4:21.

HOMES WHERE JESUS VISITED

Into these surroundings early Christianity was born. Many of the ordinary homes and some of the better ones were the homes of the first Christians. Thus during his ministry, Jesus often found a warm welcome in these homes, as he did at the home of Peter and Andrew. He healed Peter's mother-in-law of a fever and she promptly began to care for the needs of the assembled disciples. (Mark 1:29-31) When Jesus went with his close disciples to a home, away from the crowds that often followed him, they could ask him questions. (Matt. 13:36) Jesus waited until he had reached the quiet seclusion of a welcome home before questioning his disciples about a matter: "What were you arguing over on the road?" (Mark 9:33, 34) Inside a house was also an apt place to put a rather penetrating question on taxes to Peter.—Matt. 17:24-27.

Jesus certainly valued the restful quiet of a home in Capernaum, where he could revive his energies for further teaching tours, although as soon as he "was reported to be at home," the crowds would gather and press so thickly around the door that others determined to reach Jesus on one occasion had to resort to going up the outside steps and removing part of the roof to get in.—Mark 2:1-5.

USED IN A HOSPITABLE WAY

The divine Record often bears witness to the way the early Christians used their homes. Jesus was always welcome at the home of Lazarus, Mary and Martha, in Bethany, nearly two miles from Jerusalem. Jesus must have felt very much at home here, for he "loved Martha and her sister and Lazarus." (John 11:5) Often difficult circumstances made the hospitable acts of the early Christians stand out, to be looked upon as especially precious. Take, for example, when the apostle Paul was called upon to make the long and arduous voyage to Rome to stand at Caesar's judgment seat. They put in at Sidon on the second day, and Luke writes: "Julius [the Roman officer in charge] treated Paul with human kindness and permitted him to go to his friends and enjoy their care." (Acts 27:3) How Paul must have appreciated this gesture, and what a welcome his friends must have given him into their homes, bestowing loving hospitality upon him!

When Paul was shipwrecked a short time later on the island of Malta, the principal man of the island showed hospitality by inviting Paul and his companions to his home, which must have been a residence of some comfort. Publius had lands; "and he received us hospitably and entertained us benevolently three days." (Acts 28:7) But how glad Paul must have been when the travelers reached Puteoli on the mainland where, Luke reports, "we found brothers and were entreated to remain with them seven days." (Acts 28:14) Notice the entreaty, the warm loving welcome, resulting in a seven-day stay.

This same note of entreaty marked the hospitality extended by Lydia of Thyatira: "Now when she and her household got baptized, she said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.'

And she just made us come." (Acts 16:15) There was no refusing a welcome like that. No doubt Lydia received much spiritual benefit herself in words of truth and encouragement, and all because she opened her home to the apostle Paul and his traveling companions.

Just a few verses later our attention is drawn to another hospitable home. Paul and Silas were in prison. About the middle of the night the jailer was awakened by a great earthquake that burst open the prison doors, and he was about to kill himself when Paul stopped him, assuring him no one had fled. Struck with the evidence of God's hand in the incident, the jailer quickly grasped the opportunity to learn of God's purposes, and he and his household were baptized. Then "he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God." (Acts 16:25-34) How quickly that household hustled about to get that table set, and what a welcome was shown, although it was the middle of the night! To the jailer, it was the least he could do in return for the good news he had received.—1 Cor. 9:11.

Yes, the early Christians used their homes hospitably. Are our homes today like those of the early Christians? Are they warm and friendly, alive with cheerful voices and happy hearts? Do we "follow the course of hospitality"?—Rom. 12:13.

And if we are invited into the home of a fellow Christian, we can always try to leave that home richer spiritually than when we found it. This was the spirit of the early Christians who "took their meals in private homes and partook of food with great rejoicing and sincerity of heart, praising God and finding favor with all the people."—Acts 2:46, 47.

"GOOD NEWS FOR ALL NATIONS" DISTRICT ASSEMBLIES

"IN ALL the nations the good news has to be preached first," declared the great Prophet, Jesus Christ. (Mark 13:10) Jehovah's witnesses, who are keenly interested in bringing the Kingdom good news to all nations, as well as other interested persons will be glad to know that the Watch Tower Society has now completed most of the arrangements for the 1968 assemblies, the "Good News for All Nations" District Assemblies.

This will be a four-day assembly, the program getting under way early Thursday afternoon. You will want to be there in time for the chairman's address, which will be of special interest. In fact, the whole program Thursday afternoon is going to be one with exceptional features that none of you will want to miss; and we are sure that any of you who have attended a convention in recent years will know what we mean. So if you are not there the first day, you will learn later that you

have missed out on a most delightful portion of the spiritual feast being provided.

Of course, not all that is of special interest will take place on Thursday. On Friday something is planned that will not only delight you but also no doubt surprise you, for it will have considerable influence on the work that we will be doing during the years to come. And with the weekend, things will not slow down, for there will be more fine features that none of you will want to miss.

So plan now; seek Jehovah's blessing on your arrangements that you may be able to attend all four days of this grand spiritual feast. Unless otherwise indicated, the programs for the assemblies will be in English, but, as you will note, some of the assemblies will provide a program in Spanish or another language. Assemblies for all of the United States, Canada, Bermuda and the British Isles are listed below.

UNITED STATES

July 4-7: Corpus Christi, Tex. (Spanish only); Omaha, Neb.; Ft. Worth, Tex.; Milwaukee, Wis. (Spanish also); Sacramento, Calif.; Toledo, Ohio.
July 11-14: Billings, Mont.; Detroit, Mich.; Pueblo, Col.; Rochester, N.Y.; San Angelo, Tex.; St. Petersburg, Fla. (Spanish also); Washington, D.C. (Spanish also) (tentative); Winston-Salem, N.C.
July 18-21: Fairbanks, Alaska; Minot, N.D.; Pawtucket, R.I.; San Bernardino, Calif. (Spanish also); Walluku, Maui, Hawaii.
July 25-28: Albuquerque, N.M. (Spanish also); Memphis, Tenn.; Muskegon, Mich.; Portland, Me. (tentative); Spokane, Wash.; Ventura, Calif.
August 1-4: Charleston, W. Va.; Greenville, S.C.; Honolulu, Oahu; Tulsa, Okla.
August 8-11: Indianapolis, Ind.; Inglewood, Calif.; Santa Rosa, Calif.
August 15-18: Bakersfield, Calif.; Burlington, Vt.; Eureka, Calif.; Jacksonville, Fla.; Kaneohe, Oahu.

City Definite; Dates Later: Columbus, Ohio.
Tentative; No Dates Set: Medford, Ore.

BERMUDA

August 1-4: (Tentative)

BRITISH ISLES

June 27-30: Cardiff, Wales.
July 11-14: Sheffield, Yorks.
July 18-21: Belfast, Ireland; Bolton, Lancs.
August 1-4: Edinburgh, Scotland; London.

CANADA

July 4-7: Kitchener, Ont.
July 11-14: Chilliwack, B.C. (tentative); Haney, B.C.
July 18-21: Victoria, B.C.
July 25-28: Kamloops, B.C.
August 1-4: Glace Bay, N.S.; Moose Jaw, Sask.
August 8-11: Ottawa, Ont. (French and Italian)
(tentative); Winnipeg, Man.
August 15-18: Calgary, Alta.



- Did the Mosaic law actually call upon the Jews to hate their enemies, as Matthew 5:43 might suggest?—R. I., U.S.A.

No, the Law did not require the Jews to hate anyone who appeared to be a personal enemy. Quite to the contrary, it called upon its adherents to show love to such.

In the Sermon on the Mount, Jesus said: "You heard that it was said, 'You must love your neighbor and hate your enemy.'" (Matt. 5:43) Please note that Jesus did not say that all of this was part of God's law given through Moses; rather he observed, "You heard that it was said."

The part about loving one's neighbor could be found in the Law at Leviticus 19:18, read-

ing: "You must love your fellow as yourself." But the portion about hating one's enemy was not from God. Possibly some of the religious leaders unjustifiably inferred from the obligation to love one's neighbor that they were supposed to hate every non-Israelite as an enemy. The *Cyclopaedia* by M'Clintock and Strong comments: "The Pharisees had restrained the meaning of the word *neighbor* to those of their own nation or to their own friends, holding that to hate their enemy was not forbidden by the law."—Vol. VI, p. 929a.

However, the Law actually enjoined upon the Jews acts of love even to a fellowman who, because of his unloving actions, might seem to be a personal enemy. (Ex. 23:4, 5) And the Hebrew Scriptures advised: "When your enemy falls, do not rejoice; and when he is caused to stumble, may your heart not be joyful." (Prov. 24:17) Of course, being joyful at the downfall of God's enemies, not personal enemies, was another matter.—Ex. 15:1-21; Judg. 5:1, 31; Ps. 21:8-13.

It may be that there was a common expression in Jesus' time that carried the import of his words. In *The Authentic New Testament*, Jewish scholar Hugh Schonfield translates Matthew 5:43: "You have heard how it was declared, 'You are to love your neighbor, but hate your enemy.'" Then he links the second part with an obligation listed in one of the manuscripts found with the Dead Sea Scrolls. In the non-Biblical *Manual of Discipline*, gen-

erally connected with the Jewish sect called the Essenes, the readers are encouraged "to love all the sons of light, each according to his lot in the counsel of God, and to hate all the sons of darkness."—*The Dead Sea Scrolls*, by Millar Burrows, page 371.

Despite the attitude that may have prevailed among many then, Jesus urged: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens." (Matt. 5:44, 45) He even backed this up with his parable of the good Samaritan. Though the Jewish priest and Levite passed by without assisting the man who had been beaten by robbers, a Samaritan (a people despised by the Jews) stopped and helped. He proved to be a real neighbor. And this well illustrates the loving attitude recommended by God and taught by Jesus.—Luke 10:29-37.

This same spirit of loving one's neighbor, even if he is a persecutor of true Christians, is cultivated by witnesses of Jehovah today. They recognize that they are not the ones to judge individuals, so they try to help all learn the way of life. As a result former persecutors, ones who were acting like enemies, have been aided to become Christians. (Acts 9:17; Gal. 1:13) And Christians will continue to do this until God himself acts to eliminate those enemies of his who hate him. He will thus clear his name of reproach, and that will be a cause for rejoicing.—Ps. 68:1, 3.

ANNOUNCEMENTS

FIELD MINISTRY

Many persons today express a desire to have contentment, but very few really have it. Why? Because real contentment comes from knowing and serving the true God, Jehovah. Jehovah's witnesses enjoy this contentment and are happy to aid others to possess it. During February, as they share in their Christian ministry, they will offer to all persons the outstanding aid to godly contentment, *The Watchtower*, with three booklets, on a \$1 contribution.

"WATCHTOWER" STUDIES FOR THE WEEKS

- March 17: Husbands, Assume Your Responsibilities of Headship, ¶1-22. Page 108. Songs to Be Used: 60, 73.
- March 24: Husbands, Assume Your Responsibilities of Headship, ¶23-30, and Working What Is Good Toward Those in the Faith, ¶1-15. Page 112. Songs to Be Used: 81, 36.