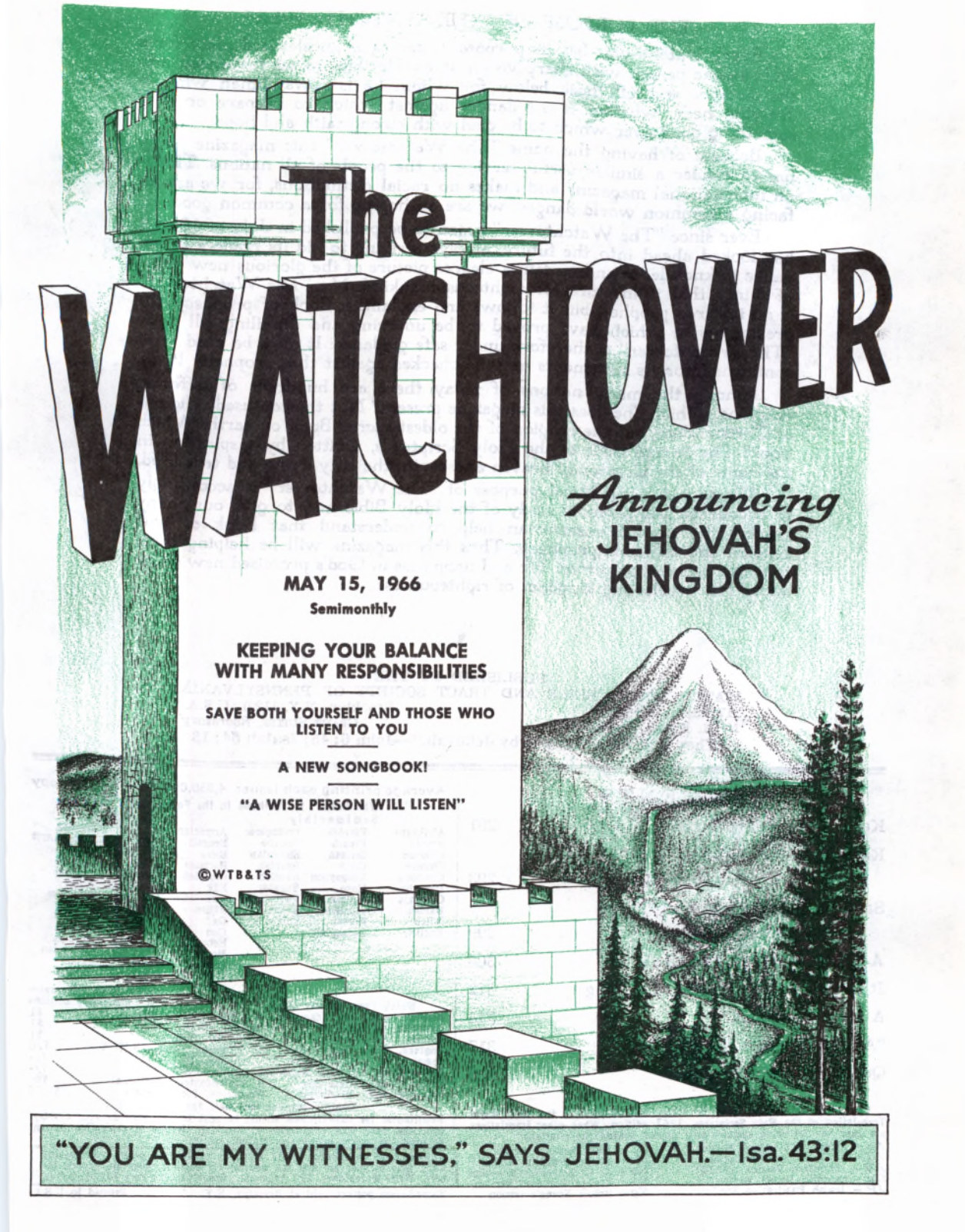




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 15, 1966

Semimonthly

**KEEPING YOUR BALANCE
WITH MANY RESPONSIBILITIES**

**SAVE BOTH YOURSELF AND THOSE WHO
LISTEN TO YOU**

A NEW SONGBOOK!

"A WISE PERSON WILL LISTEN"

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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Keep Your Heart **STRONG**

HAVE you ever had a heart attack? If you have, you know what it means to have a weak heart. You can keenly appreciate how much you depend upon the condition of your heart for the physical capability to do the many things you like to do. It performs a vital function in your body by pumping five to six quarts of blood through your circulatory system every minute. As long as it is strong it can keep up its regular beating for a long time, not giving out even when it is seventy years old and after beating about two and a half billion times. When it is weak, on the other hand, not much is required to make it falter and endanger your life. But even if you have a strong heart, you can lose your life because of heart trouble.

Due to the fact that the heart is a deep-seated organ from which the blood flows to all parts of the body with life-sustaining substances, it is used in God's Word in a figurative sense to represent a person's deep-seated affections, desires and motives. Thus the seat of your affections is your figurative or spiritual heart. This is the heart that can cause you to lose your life even though your physical heart may be strong.

The first man, Adam, had a strong physical heart but a weak spiritual heart. He did not maintain strong affection for his Creator and for what is righteous and so allowed his inner desires and motives to become bad. This failure of his spiritual heart brought upon him eternal death.

In the days of Paul, an apostle of Jesus Christ, many people had allowed their spiritual hearts to go bad as the first man Adam had. Regarding them Paul wrote: "Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them." (Rom. 1:24) The desires of their spiritual hearts were for morally unclean actions. The same condition existed in the days of Noah. Speaking about mankind of that time, the historical record of the Bible states: "Consequently Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time."—Gen. 6:5.

The ancient nation of Israel also suffered from heart trouble. They manifested weak spiritual hearts when they yearned for the leeks, onions and garlic they had enjoyed in Egypt instead of being willing to put their trust in God and endure the discomforts of the wilderness for a short time. (Num. 11:4-6) As a consequence

they failed to have strong hearts when they were faced with the actual taking of the Promised Land. Because they rebelled, God required them to wander in the wilderness for forty years, until that generation died and a new one grew up.

It would be foolish to repeat the mistakes those people made by not keeping your heart strong. Continual strengthening of it is vital to your spiritual and physical life. This was the course of action urged at the recent graduation of the forty-first class of the Watchtower Bible School of Gilead. The students, who were being sent out to thirty-eight lands as missionaries, were counseled to keep their figurative or spiritual hearts strong.

A director of the Watchtower Bible and Tract Society, George Couch, told them: "Everything during your school days was to help you to grow spiritually. Nothing was allowed to interfere with it. But now your school days have come to a close. You are going to be assigned to different parts of the earth in your missionary work. Things will be different. You will have different food and encounter different customs. The beds will not be the same. Practically everything in your life will be changed. Are you going to let that change your thinking or change your desires? Are you going to long for the 'garlic and leeks' back home so much that you may want to leave that assignment to come back where, perhaps, there is plusher living? Are you going to let those conditions affect your missionary work? If you do, it will affect your spiritual heart. Keep foremost in your mind that the necessary thing is to continue taking in a fuller knowledge of Jehovah God and his purposes. Never stop that."

The good counsel given to those students is beneficial for all of us. It is only by keeping our minds filled with the spiritually upbuilding knowledge of God's

Word and by keeping active in his service that we can keep our hearts spiritually strong. By our neglecting to do this our affections can, as in the case of the Israelites, drift from God to material comforts and pleasures, causing us to become "lovers of pleasures rather than lovers of God." (2 Tim. 3:4) Knowing better than anyone else what is required to keep our spiritual hearts strong, Jehovah God counsels us at Proverbs 23:12, "Do bring your heart to discipline and your ear to the sayings of knowledge." The discipline and sayings of knowledge that come from him through his written Word are what strengthen the heart.

Although your physical heart is only about the size of your fist, it keeps your entire body alive. From it blood moves out to all parts of your body carrying the food, oxygen, hormones and enzymes that are necessary for it to continue living. These sources of the body's life must keep flowing out from the heart without faltering if the body is to remain healthy. The same is true with the spiritual heart. When this seat of affections, desires and motives is strong, the feelings, expressions and actions that flow from it will be the sources of your spiritual health and life. Since God judges you by these manifestations of the heart, the condition of your spiritual heart affects your prospect for his gift of endless life. With these things in mind, we can appreciate what is meant at Proverbs 4:23: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."

No matter what circumstances may face you, watch your spiritual heart and keep it strong. Keep your desires and motives pure and your affection for your Creator strong. Then when God 'makes proof of your heart' he will find you worthy of his gift of eternal life.—1 Thess. 2:4.

KEEPING YOUR BALANCE

with Many Responsibilities

WHEN food has been prepared with variety that results in a wholesome meal, how delightful it is to the taste buds of the mouth! When music flows together in smooth harmony, how pleasant it is to the ear! When colors blend to produce a beautiful landscape, real or on canvas, how the eye appreciates it! When man makes a machine, and its wheels and gears run with smooth balance, he is filled with deep satisfaction. When man keeps his balance while serving God under trying conditions requiring patience while others say God has forgotten man, his balance is backed up with courage. If inside the congregation of God's people he chafes at the bit to improve organizational matters and is inclined to be impatient with the overseer of that congregation, yet continues giving full support and faithfully works at his assignment, not only will he be filled with deep satisfaction, but his God will be delighted with his service.

² But balance does not come easy. It takes time. It comes with steady growth. It comes by help from experienced, balanced older ones. That is why unsteady little babies grow up to be balanced adults, and inexperienced persons become de-

"Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls."

—Matt. 11:28, 29.

pendable mature people.

³ The faculties and organs that enable man to gain physical balance must be protected if one expects to be in complete control. Overeating, excessive drinking, nagging

anxiety, constant hunting for pleasure and greed for materialism will all play havoc with our physical balancing equipment.

⁴ Yet what is one to do when faced with so many things to do all at the same time, and they crowd in upon us, demanding attention? Take for an example a mother with a family to care for. Cooking, housecleaning, washing and ironing. Why, that ironing takes hours to do. Letters to write. Teaching the children household duties. Shopping, trying to make ends meet. Daily reading of the Bible. Attending Bible study meetings with others who serve God. Yes, and then find time to visit neighbors and tell them about God's Kingdom good news. Then do you say, "I just can't do another thing"? Is there too much work in God's organization today? Should we be urged to greater activity by the overseers in the congregation? Does much responsibility in congregation arrangements, plus caring for home and family interests, bring frustration and irritating tension along with it? Is serving God a demanding way of worship?

1. What is it that brings satisfaction to man and to God?

2, 3. Does physical balance come automatically, and what could interfere with balance?

4. What crowds in upon those serving God today, and what is it the tendency to conclude?

⁵ But wait! There must be a solution. For Jehovah God the Creator made man, gave him these duties and still others so as to serve as his minister in the earth. Following the words written at Matthew 22:37, "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," is recognition by Christ Jesus of the love that man should have for self, but he does not stop there, but says, "You must love your neighbor as yourself."

⁶ Observing creation, from the heavens to plants, animals, mountains, trees and seas, we see balance. No frustration but, as described in Psalm 104:24, "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." And yet creation, not interfered with, moves along with boundless energy, accomplishing amazing tasks, with ease and freedom that highly recommend balance.

⁷ Jehovah's heavenly organization works; and when Jesus Christ was on the earth, he taught the earthly part how to work. Paul describes the kind of people responding to the benefits of the ransom in these words in Titus 2:13, 14: "Christ Jesus, who gave himself for us that by a ransom he might release us from every kind of lawlessness and cleanse for himself a people peculiarly his own, *zealous for good works*." (1950 Edition) These people are further trained and urged along, as brought out at 1 Corinthians 15:58 by Paul: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." The

application of this counsel fills the congregations today with activity, with variety, and, most importantly, with Jehovah's spirit. Even as children vary in progress, so do Christian ministers; and, with plenty of work, those able to progress more rapidly can do so and increase the amount of praise to Jehovah. Would you want the entire earthly organization to slow down because you cannot keep up with everything? No, of course not. Even as you recognize that you have limited capacities, you want others to have the opportunity to enjoy life more fully in God's new order of things. Persons with greater abilities as well as those with limited abilities must be trained to serve Jehovah with all they have. So while one person might not be able to do as much as another, the work is there so others can go ahead and progress to maturity, and the slower ones are happy to see Jehovah's work accomplished to a greater extent by those as well as themselves. Today the organization has the tremendous work of preaching the good news of the Kingdom earth wide (Matt. 24:14), and this is being done in an atmosphere of continual urgency, amid changing, moving and unsettled conditions. By reading the 1966 *Yearbook of Jehovah's Witnesses* you will readily see how well balanced the organization is under this pressure.

FAITH PRODUCES BALANCE

⁸ After speaking of critical times hard to deal with, God's Word advises: "You, though, *keep your senses in all things*, suffer evil, do the work of an evangelizer, fully accomplish your ministry." (2 Tim. 4:5) To care for all the responsibilities you have requires balance. This must be settled on a solid foundation. You find

5, 6. (a) Who knows man's abilities best? (b) Describe examples of balance that we may see every day.

7. (a) Explain what kinds of people are in God's organization today. (b) How are they all able to progress to maturity?

8. What is the basis for balance, and how does Matthew 13:22 warn us of dangers that threaten balance?

this described at Psalm 62:7, 8: "Upon God are my salvation and my glory. My strong rock, my refuge is in God. Trust in him at all times, O people. Before him pour out your heart. God is a refuge for us." Faith, trusting Jehovah, and a daily study of his Word produce balance. "Form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation." (1 Pet. 2:2) However, to bring the desired results, study periods whether in groups or privately must be free of anxiety. Distracting pursuits, or trying to study and do something else, will choke the word and bring on panic rather than balance. (Matt. 13:22) You can find many examples of unsettled people today as they switch from one job to another. A person may get all enthused over a new project, just get to understand it, and then change to another fascination, and, in many cases, not building his activity around his dedication to Jehovah. Some may spend so much time on pleasures that they wear themselves out physically and allow little strength and time for Scriptural responsibilities. They are tense and in an upset condition rather than being balanced.

⁹Balanced people are steady and dependable. They grow a little each day—"with the growth that God gives." (Col. 2:19) As a child's daily growth is barely visible to its parents, so ministers of God make such progress slowly. Yet it may be too slow to suit us and we become discouraged. Because of time limitations and having to divide our time to care for family responsibilities, or because of slowing up in age, or maybe not being as capable as others who are quick to grasp ideas, we may become exasperated. We may become very hard on ourselves, not being

reasonable with ourselves and expecting more than we have to give and yet care for other duties. Proverbs 11:17 offers this steadying advice: "A man of loving-kindness is dealing rewardingly with his own soul, but the cruel person is bringing ostracism upon his own organism." This same reasonableness displayed to others will help them maintain their balance as well as assist you in working on yours. Paul says: "Let your reasonableness become known to all men."—Phil. 4:5.

¹⁰In order to develop the ability to spend some time on all your responsibilities, you will have to come face to face with the fact stated in Philippians 1:10: "Make sure of the more important things." As a minister of God you will use the Bible to help you list these most important things first. It will help you to divide needs from wants. It will eliminate tension-producing activities that steal time from those things we want to do. Galatians 5:19-21 lists some monstrous breeders of tension, such as loose conduct, hatreds, fits of anger, envies and many other things. When possible, get ahead and gain needed time for the right things, or for emergencies and additional assignments that come up in your life. Do not take it easy doing wrong things when you can invest time that later will bring rich dividends.

¹¹Maintain balance by going to Jehovah God every day in prayer. Not just when you are with a group and someone else represents you should you pray, but you should personally talk to your Father, Jehovah God. This is the same God that protects the balance of the entire universe. Think of the confidence you can have in turning to him for protection. Jehovah through his word at Philippians 4:6, 7 invites you to take advantage of this pro-

9. Describe the attitude of balanced ministers, and Scriptural counsel advises what course to follow?

10. Apply Philippians 1:10 to balance, and what should one avoid if one is to be free of frustration?

11. What is essential to individuals desirous of maintaining balance?

vision: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus."

BALANCED MINISTERS ENJOY THEIR FAMILIES

¹² There are 24,158 congregation overseers in Jehovah's organization today. The majority of these have two responsibilities. Many times these brothers have to stop and remind themselves what comes first. Is it the family? Or will it be the congregation? Since one can be easily swayed off balance here, it is wise to let God's Word give advice. Chapter three of First Timothy sets forth requirements for overseers, and at verse four it says he should be "a man presiding over his own household in a fine manner, having children in subjection with all seriousness." First Timothy 5:8 adds still more pointed directions: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." So he views his family as his principal obligation. He cares for many things, teaches his family how to study, conducts a family Bible study, trains them in the ministry, supplies food, clothing, shelter and medical care, gives assistance in schoolwork and provides for upbuilding vacations and relaxation. Think of how fortunate such a family is to have this family head set the example for them daily. Here love of the family, love of the truth, plus love of Jehovah, add up to certain happiness in such a balanced family. How contented is the family with a balanced husband in full charge! It is like riding in

an automobile with a careful driver, one that has balanced control at all times; you feel so safe that you can relax and enjoy every minute of the ride.

¹³ But the family head cannot do everything. So he trains members of the family to share responsibility. At first it may not be done as well as father does it, but in time the trained helper may even do better. Children taught responsibility at an early age grow into useful ministers for Jehovah.

¹⁴ The requirements for such a father are the same as those for a congregation overseer. There is actually only one difference and that is the size of the family; so instead of four or five in a family he now has fifty or a hundred. He will be concerned for each one of them and do as Galatians 6:2 directs: "Go on carrying the burdens [troublesome things, footnote, 1950 edition] of



A father wisely trains his son to take responsibility

one another, and thus fulfill the law of the Christ." Here again he cannot do everything himself and so he wisely trains others to share responsibility. He helps those in the congregation to help themselves.

¹⁵ Balance reaches to the congregation too, and the overseer arranges for the congregation to have a share in all the activity going on in the organization. He cannot have the attitude, "If you want it done right, do it yourself." You as the overseer may never get to it. You may

12. (a) Congregation overseers may have what responsibilities? (b) Which comes first, and with what effect on the family?

13, 14. Wise overseers adopt what method in both family life and congregation activity?

15. How are dedicated ministers trained to care for congregation duties?

be an expert and most efficient, but you cannot do everything. So why not let another brother work at it and become more able at it with his time and your patience? Babies would never walk or eat unless trained and allowed to go ahead and work on it. To be sure, mistakes will be made, but balance yourself with a long-range viewpoint and reflect on what 2 Timothy 4:5 says: "Keep your senses in all things." You will profit too by meditating on the course suggested at Exodus 18:17-27, where Moses was told he had "too big a load" to care for.



A wise overseer trains others to share the work

seer, will have a lot to do with his work as he cares for both home family and the congregation. The wife as assistant home manager has a big job. When you add up the thousands of little things to be done, it seems like an unsurmountable mountain, and when God's ministry brings further obligations you may

¹⁶ Of course, support from the congregation is needed. The Bible urges everyone in the congregation to have respect for the overseer, not complaining or running out of patience because things are not being done as he or she would like. Overseers make mistakes. Oftentimes because they have so many things on their mind and so many weighty responsibilities to carry, they will forget things or not plan others carefully enough. It is easy to stand off at a distance and find flaws in the work of others. If you get close enough to get involved and help carry the load of responsibility you can be a blessing rather than a cause for sighing on the part of the overseer. "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

BALANCED MATES VALUABLE

¹⁷ The family, being so close to the over-

feel it is too much. Please read of a balanced wife in Proverbs 31; not only could she care for many duties, and back her husband up, but, as verse 30 says, "the woman that fears Jehovah is the one that procures praise for herself." Many duties require scheduling of time, not spending as much time as you like on one obligation, but taking all your work into consideration. This will enable you to find ways of improving your work with the limited time you have. There is preparing of meals, which contributes to the balance of the family and particularly of the husband, for, if he is a servant in the congregation, wholesome meals on time are really a blessing. She is the one who gets the children ready for meetings on time; in fact, by early training she has inculcated in their personality the importance of getting school homework and play out of the way to attend meetings regularly.

¹⁸ Mothers and wives must study to maintain spiritual balance, so 'form a longing for the truth and grow.' (1 Pet. 2:2) Support your husband in the family study program, making everything give way to its regular weekly operation. Keep your eye on the congregation's program of activity and be quick to adjust your home arrangements to make room for all this balancing activity. Be greatly en-

16. In what way is the congregation Scripturally encouraged to support the overseer?

17. What basis would a dedicated wife have for managing a balanced home?

18. How can wives support their husbands in both family programs and congregation organization?

couraged too in your accomplishment, even though you may not be told every day that you are valuable to your husband. Businessmen hire assistants to work for them and are glad to pay large salaries to men with insight, initiative and balance. You are worth more. Prove it. Husbands look forward to coming home to balanced wives and, more important, because, as Proverbs 18:22 says: "Has one found a good wife? One has found a good thing, and one gets good will from Jehovah."

BIBLE STUDY GROUPS HELPED BY BALANCED MINISTER

¹⁹ Thousands of small groups of Jehovah's witnesses meet in homes and other convenient places once a week to study the Bible, and several times during the week to share in the ministry of preaching the good news of God's kingdom. (Matt. 24:14) These groups are small so that help can be given to build up balance and maturity. These are called congregation book studies, and the one having oversight is called a study conductor. These brothers have the same attitude as Paul tells of at 1 Thessalonians 2:7, 8: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." There are many ways these book study conductors help those in their care. They teach them how to study. They train them in the ministry, going with them from house to house. They help them to attend the congregation meetings. In fact, they go to the homes of their brothers and help them to work out a practical schedule that will allow

room for all these blessings as well as taking care of the family. If one in the group should get sick or meet with an accident or get spiritually sick, this same study conductor hurries over immediately to supply spiritual food and encouragement to make up for what is missed while the person is convalescing. He will assist the shut-in to share in the ministry in some way, helping maintain balance even in times of stress. This is the way it should be, for the Bible, at Philippians 2:4, puts it this way: "Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." Of course, this conductor must keep balance too and therefore will schedule his time to care for his family, enjoy personal study, attend meetings and share in all the activity the congregation has arranged. You will find, as a conductor, that you will get all these obligations taken care of if you do these things together with the other ministers in your group. Always remember the balancing counsel at Romans 15:2: "Let each of us please his neighbor in what is good for his upbuilding." As a minister of Jehovah you have the privilege of being an example in balance before this group in every activity.

KNOW YOUR LIMIT

²⁰ To keep your balance you must know your limit. If you do not know your limit, then you are not very well acquainted with yourself. What capabilities do you have? You may have ability to do certain things but what you need is the training. Are you limited? You may have likes and may desire to do something that looks so interesting, but can you handle it? As a father you may want to pioneer full time in the ministry, but can you do it and

19. (a) Explain the benefits of the book study. (b) How does a study conductor apply Philippians 2:4 to his work with the group?

20. Why should we know our limitations? Does this mean we are hindered in serving Jehovah? What attitude should be ours?

take care of the family? Others may do it, yes, but their circumstances may be different. Rather than be carried off balance by enthusiasm, plan, train yourself and, even if you are not able to pioneer, you will enjoy blessings in being a dependable, balanced minister in the congregation. Remember, not all are needed in the same capacity. Do not become unbalanced in envying other brothers who may be more capable than you. Be thankful that Jehovah has qualified men to do the work and that brothers are available to improve the work, even if it means using them instead of you. Paul recorded Jehovah's mind on the matter at 1 Timothy 6:6-8: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." If you are willing, Jehovah can use you. You can be trained to do many things, and the longer you work in the organization the more useful you become. It will be a never-ending school of training. So be content with steady progress even if it is only a little. But keep trying. Jesus was satisfied with the widow's

mite; why not you?—Luke 21:1-4.

²¹ No one person can do everything. It takes more than one to manage a home, train children, care for a congregation or conduct a book study, and to preach the good news of God's kingdom in your territory. Have some share in all these privileges available to you. Keep your balance by taking advantage of all the opportunities within your reach. Practice what is said at Philippians 3:16: "At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." Having in mind that balance comes from a well-protected heart and mind, guard it with daily study of God's Word. Keep free of worry and needless anxiety. Grow steadily; be willing to do Jehovah's work. Draw close to Jehovah in daily personal prayer. Appreciate him, trust him. In your schedule of your life's activity provide for plenty of time to share in preaching the Kingdom good news, for that is at present the big thing in Christian lives. Make your determination the same as Psalm 109:30: "I shall laud Jehovah very much with my mouth, and in among many people I shall praise him."

21. Summarize the essentials to balance in Jehovah's service.

Save Both Yourself and Those Who Listen to You

"Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Tim. 4:16.

THERE you have the big thing in the life of a balanced minister of God: to praise Jehovah before others, to tell his wonderful purposes to everyone, but

particularly to those who will listen. What pleasure it is to relate the good news of

1. What is the most important thing in a minister's life? Give three reasons for proving faithful.

God's kingdom to hearing ones and watch them grow in knowledge and appreciation! How great your joy is when they, in turn, begin to "laud Jehovah" with their heart! Actually you are watching these "sheep" walk toward life, and it is your privilege to assist them. Really, then, you have these three strong reasons for proving faithful in your ministry: saving yourself and those who listen to you and, the greatest, to be praisers of Jehovah's name.—Ps. 109:30.

² In this system of things marked for Armageddon, life is at stake. Man can no longer say, "Let the next generation worry about it," or, "It will never come in my time." There is not enough time for that kind of thinking. It is later than many think! So, then, when you reach out with the truth of God's Bible to listening ones, you are really pulling them out of a death trap. Just as you love life, so do they. Jehovah has provided the way to salvation, and we read about it at Matthew 20:28: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." To be sure, life does not come automatically or by man's wisdom; rather, Jehovah God and his Son, Christ Jesus, have a say in the matter. It is for those who "get a firm hold on the real life" and refuse to let it go. (1 Tim. 6:19) The motive for the ransom was God's love, but to take advantage of this wonderful gift we must accept the gift and show faith in God. The Bible tells us in John 3:16: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Everlasting life is for those who have faith and is for those who prove themselves worthy of it.

³ Christ Jesus was a perfect example of balance when he was on the earth. Note some of the things he said and agreed with: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) "Give us today our bread for this day." (Matt. 6:11) "Keep on, then, seeking first the kingdom." (Matt. 6:33) "My yoke is kindly and my load is light." (Matt. 11:30) "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) "You must love your neighbor as yourself." (Matt. 22:39) "This good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) "Go therefore and make disciples of people of all the nations." (Matt. 28:19) "Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one." (Luke 10:41, 42) He was not unbalanced by tradition; he healed a woman on the sabbath. (Luke 13:10-17) It is easy to discern that, though Jesus recognized the need to care for family responsibilities and pay taxes due, the big thing is to worship Jehovah, preach his word and kingdom, and be a praiser of his name. In fact, only such ministers will be saved. Reflect on James 2:24, 26 in this regard: "You see that a man is to be declared righteous by works, and not by faith alone. Indeed, as the body without breath is dead, so also faith without works is dead." To get life you must be a working minister, which means to be a preacher and teacher of the good news of God's kingdom. You must be a dedicated worshiper of Jehovah God. Jehovah's witnesses are a society of ordained

2. How has Jehovah provided for listening ones to get life, and is this an urgent matter now?

3. (a) Show how Jesus was a balanced minister. (b) In what way does work mentioned in James 2:24, 26 have to do with our faith?

ministers and today they are participating in a twofold saving program.

TWOFOLD SAVING PROGRAM

* It will be difficult to obtain this balance of caring for yourself and those who listen if you retain the personality and thinking of this present system of mankind. In it the majority think of self, but that is all. Of course, it is proper and Scriptural to be concerned about ourselves. That concern should mean feeding on God's Word daily. It should find us attending meetings of God's people to take in faith-building knowledge and to be assisted by other mature ministers. It would mean we would be actively living out a personal program of these essentials and the all-important one, sharing weekly in telling out the good news of God's kingdom. But unless we enlarge our vision and exercise this knowledge, we will not be balanced and we will not be able to hold onto this essential quality, faith. Jesus said to Martha: He that "exercises faith in me will never die at all." (John 11:26) Again, at Romans 10:10, we read: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." One marvels and feels great contentment and satisfaction when gaining understanding of Jehovah's purposes, but really the greater joy comes in telling others what we have learned.—Ps. 71:1-24.

* Paying attention to ourselves is done with the motive in mind of pleasing God, not catering to our selfishness, and several things are involved if one is to please God successfully. Daily food, spiritual food that is, is a must to keep up spiritual strength. Do you eat from God's Word at regular, scheduled times? Are you grab-

bing a bite here and there and then wondering why you do not have the strength to work in God's service? Are you enjoying spiritual food to the full or are you too busy to eat these nutritious faith-building meals? Is personal study a chore on your schedule that you must do, or is it a delight, something you look forward to with keen anticipation? Personal study not only satisfies that hunger, but it builds up your working fund of truths and ideas with which you can effectively teach others. If you cannot seem to get your point across, then you have a supply, a storehouse of other ideas and other ways to teach. Clean ministers have God's backing, and that means being clean not only in the actual preaching work but at home, at secular work, in relaxation and recreation; for though we may not be speaking the truth, we are still living it and are examples to others. These things will be possible for us if we have as basis for worship the motive made known at Matthew 22:37: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." Coupling this with the encouragement at 1 Timothy 4:16, we will be growing into a solid, unselfish balanced minister: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you."

DILIGENTLY FEED "SHEEP" WITH BIBLE STUDIES

* Through his Word Jehovah has instructed his people to preach the good news of the Kingdom. (Matt. 24:14) It is the active part of our worship to share in this ministry. We do it because we want to do so, not to please others or to have a report on paper. Genuine joy in the ser-

4. In changing our personality, how do we progress to the real joy of serving God?

5. What questions on spiritual food emphasize the need for spiritual health?

6. Sharing the good news with others develops what kind of an attitude in us? Is there happiness in this course?

vice of God is food to the minister and will build him up, but to share in the preaching work to please some man or just to make a report ends with just that, a piece of paper. Appreciation for this privilege of worshiping Jehovah and sharing life-giving knowledge with listening ones will strengthen us to enjoy these blessings both now and as long as we live. We know that others spent considerable time in preparing publications, printing Bibles and calling at our homes to share the good news with us. Now is the time to respond unselfishly and help others. Now is the time to preach. In the not too far distant future a time will come when it will not be possible to flee to Jehovah for safety. Now is the time to "get out of her [Babylon the Great], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) Now is the time to find, feed and tenderly care for "other sheep" by telling all peoples to "get out of her." Lives are at stake, and this point should not be erased from our minds by selfish pursuit of pleasures and materialism rather than sharing in teaching others the truth. Bible studies are the most important work of paying attention to those who listen. (John 21: 15-17) Can you describe the happiness of parents watching their babies grow, learning to say and do new things with such eagerness? So is the joy of those feeding the "sheep" spiritual food with regular Bible studies.

⁷ It was Jesus who emphasized the importance of paying attention to those who listen, at Matthew 9:35-38: "Jesus set out on a tour . . . teaching . . . and preaching the good news of the kingdom . . . On seeing the crowds he felt pity for them, because they were skinned and thrown

about like sheep without a shepherd. Then he said to his disciples: Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." He pointed out the need to come back and take care of these "sheep," to feed them and shepherd them to life. A farmer plants the seed in soil that he has already worked diligently to prepare for sowing time. However, sowing the seed is not the conclusion of the matter or the end of the work. The fields must still be protected from hungry animals, from weeds and insects. In many localities he will return to water the thirsty shoots by irrigation. Then you will see the first stages of the harvest, cutting the grain. But the harvest is not complete until the threshing takes place and the grain is safely stored in the barn. The harvest period is a tense time, the weather may not hold, the rains may come to soak the cut grain lying on the ground, resulting in damage, or the rains may shorten the harvest days and the farmer will have to dig the last of his crops from the early snows. No wonder the farmer works long hours at the harvesttime and expects his helpers to do the same. It is no place for lazy people or those seeking just a good time.

⁸ Jesus associated workers with the harvest, and the atmosphere of urgency in taking care of these "sheep." It is a sobering thought to realize that these hungry "sheep" are praying to God for someone to show them the way to the true religion, and that your brothers are praying for help in the harvest work. But remember, these "sheep" and your brothers are praying for workers. Unless you work, you will not be an answer to their prayers. To harvest a crop the wise farmer recognizes God as the giver of rain and sun-

7. What point was Jesus making in his illustration of the harvest, and actually what is involved in harvest-time?

8. In what way do we become God's fellow workers, and what kind of fellow ministers are prayed for when help is wanted?

shine that bring growth. But rain and sunshine will not bring a crop unless seed is sown in a well-prepared seedbed. So too, in feeding the "sheep," reflect on how it is described at 1 Corinthians 3:6-9: "I [Paul] planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Now he that plants and he that waters are one, but each person will receive his own reward according to his own labor. For we are God's fellow workers. You people are God's field under cultivation, God's building."

⁹ Feeding the listening "sheep" with Bible studies is not a new idea. Jehovah's angel directed the minister Philip to use this method to stimulate the Ethiopian treasurer to serve God. It was a question-and-answer study that soon led this man to baptism and happiness in Jehovah's service. (Acts 8:27-38) There must be yet many more of these "sheep" to find and regularly feed the same spiritual food by the same method, Bible studies. An important thing in paying attention to others is the attitude you have when going from house to house. Are you going to call back soon, within a few days, to bring more food? Does your concern for the lives of these people override the fear of being tied down to conducting a Bible study regularly each week and of patiently and tenderly nurturing these "sheep" until they too are ministers? Can you afford to miss the joys to be had in the Bible study ministry, where growth and appreciation for God's arrangements take place before your eyes? Philip listened to an angel when instructed to study with a listening one and both received a blessing. This is also a time to listen to the command of heavenly instruction and to share in

feeding hungry ones with the life-giving waters of truth. Jehovah God is interested in the spiritual welfare of the "sheep." (Ezek. 34:11-16) Christ Jesus commanded that the "sheep" be found and fed. (Matt. 28:19, 20; John 21:15-17) The angels having responsibility in the preaching work instruct urgent attention to the matter. (Rev. 14:6-10) It is a heavenly voice that issues the command: "Get out of her [Babylon the Great], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) Certainly, then, we have the highest authority and backing when we share in the privilege of feeding the "sheep" through a Bible study program. You will receive a blessing if you listen and act.

¹⁰ Young and old can share in this privilege. You will read of many examples of this in the 1966 *Yearbook of Jehovah's Witnesses*. It is a simple, down-to-earth discussion of the doctrines and principles found in God's Word. The Bible remains the solid authority that you need only consult to give the correct answers. Concordances and the publications of the Watch Tower Society provide abundant help in a program for such a Bible study. In view of the harvest field, the urgency of the times and what we have received, there is a need for many more in the congregation to start and regularly conduct Bible studies with those listening, scattered, hungry "sheep."

TENDERLY LEAD NEW ONES TO JEHOVAH'S ORGANIZATION

¹¹ Saving those who listen will require a regular feeding program and one that is prepared so as to train them at the

9. (a) Will the Bible study method used by Philip and others then work now? (b) What adds urgency and importance to Bible study activity in these times?

10. Is it necessary to know everything before conducting a Bible study with a listening person, and why do you so answer?

11. What are the things new ones want to know before attending congregation meetings?

very beginning in the need for a balanced life of service to God. The proved and Scriptural way is to direct these "sheep" to Jehovah's organization immediately. There are many things people want to know about the organization before they attend meetings, such as, how are these conducted? and what is expected of those attending? Many are amazed to learn that no collection baskets are passed at Jehovah's witnesses' meetings. They are happy to hear and see the Bible used so much during the program. Really, they say, it is so instructive, with emphasis on gaining knowledge rather than ceremony or ritual.

¹² To feel really at home, these persons will need to understand the Scriptural requirements on keeping the organization clean. So, little by little, we acquaint them with honesty, moderate habits in drinking, relations between the sexes, speaking the truth, and the conduct that befits one who says publicly: "I am a minister, and as one of Jehovah's witnesses I am calling to bring you good news of God's kingdom." You will not expect them to accomplish everything at once, but you will have in mind the sobering information that is recorded at 1 Corinthians 6:9-11: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." Not only your explaining the clean

organization but also your conduct will teach them that it can be done and will give them an insight into the happiness gained by following God's advice on clean conduct. These new ones coming into the organization must, of course, maintain the kind of conduct that befits a Christian minister. This will be necessary for them to be welcomed into the association of the congregation and really be a part of the family. (1 Pet. 4:3, 4) Most important will be their relationship to Jehovah the Creator. Will they be able to go to him in prayer without having their petitions hindered by unclean conditions? (1 Pet. 3:7) "The sacrifice of the wicked ones is something detestable to Jehovah, but the prayer of the upright ones is a pleasure to him."—Prov. 15:8.

¹³ Inviting them to the congregation is in reality inviting them to enjoy the privileges of the ministry, for the organization is a teaching one that is determined to carry out its responsibility of training new ones to teach others. Notice how this point is emphasized at 2 Timothy 2:2: "And the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others." The organization is the finest place to which to bring these "sheep" you study with, to give them valuable education in maintaining their balance as servants of God.

¹⁴ Now, of course, the question comes up, How should we invite these listening ones to the organization? Circumstances and people are going to be different, but here may be listed some of the things you will find well to do. Every week tell them about one feature of the organization. Consult the Watch Tower publications in-

12. Does Jehovah expect us to inform these new ones of the requirements for clean worship, and what does clean worship mean for these people?

13. How does the congregation organization assist you in teaching new ones?

14. Describe how you would acquaint new ones with the organization, and what is essential to progress?

dexes and particularly under the heading "Congregation" for points to use. Describe the purpose of each of the meetings, the assemblies, the servants, and the various ways we carry out the preaching work. These few minutes after your Bible study will soon acquaint them with the congregation and they will feel right at home and know what to expect. Take them with you in the ministry and teach them patiently, step by step, helping them to become experienced in talking to people, using the Bible, and presenting the publications. These are important training periods, for your dependability and regularity will later on be the pattern followed when these new ones begin teaching those with whom they conduct Bible studies. Sheep thrive on a regular feeding program, so faithfulness is an essential to be a minister to them. Jehovah and Jesus are examples of living up to promises; "let us hold fast the public declaration of our hope without wavering, for he is faithful that promised."—Heb. 10:23.

FAITHFULNESS RESULTS IN LIFE

¹⁵ Holding fast will require endurance, and it is endurance that produces an approved condition; the approved condition, in turn, hope. (Rom. 5:4) 'For with the heart one has to keep on exercising faith for righteousness and with the mouth one keeps on making public declaration for salvation.' (Rom. 10:10; 2 Cor. 13:5; Gal. 6:9) Paul said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) Solomon did not do this, and just ponder his end a moment. He rules as king for forty years, spends twenty years building a house of Jehovah and a house of the king. He builds cities and ships. The

wisdom and peaceful prosperity are the talk of the world. Solomon prays for wisdom, and Jehovah answers that prayer. Yet he gives out and dies unfaithful. (1 Ki. 11:1-43) Jesus prophesied that others would leave true worship. (Matt. 24:12) Why be listed among those who "cool off." Follow the example of the many listed in Hebrews 11:4-39. Remember Abraham. He was seventy-five years old when Jehovah gave him an assignment of responsibility. He died at one hundred and seventy-five years of age. One hundred years in that service, and the report reads: "Then Abraham expired and died in a good old age, old and satisfied." (Gen. 12:1, 4; 25:8) God was satisfied with him and, in Hebrews 11:8, records him as a man of obedience and faith. While life rather than death lies before you, it should be your desire to remain satisfied in Jehovah's service and to have God's approval on your worship. When some disciples had their feelings hurt at what Jesus had to say, they cooled off and returned to their former course. When Jesus asked others if they wanted to go too, Simon Peter said: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:68) Jesus had answered this question earlier, as recorded at Matthew 24:13: "But he that has endured to the end is the one that will be saved."

¹⁶ It is true there is so much to do in the worship of God and to look after all our responsibilities. We need the spirit of a sound mind to maintain balance. A calm, well-balanced outlook means contentment and happiness. Proverbs 14:30 puts it thus: "A calm heart is the life of the fleshly organism," and Proverbs 15:13: "A joyful heart has a good effect on the countenance." Then, of course, those

15. (a) Give examples of unfaithful ones whose course we should want to avoid. (b) Compare faithful ones and the blessings they enjoyed.

16. Explain the balanced outlook in caring for our many responsibilities, and what do you use as a basis for this conclusion?

observing our course of action and listening to us will require personal assistance to put away their old personality and put on the new. After urging this change through the making over of the mind (Rom. 12:2, 3), Paul shows how it is to be accomplished: "But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh." (Rom. 13:14) Not only will you have Jesus Christ as the example in all things, but here lies the pivot point for your balance. While Jesus was perfect and you are imperfect, yet you can find out where the safe areas are to walk. Jesus reflected the mind of the Creator Jehovah, and so you get acquainted with your heavenly Father through the words and works of this Son. Appreciation for these facts must be cultivated in those who listen to you. If the truth is valuable to us, we will teach it, yes, recommend it, yes, more, urge its use, and even go farther, persuade these apt to be "sheep" to apply God's Word to their lives, 'keeping an eye . . . in personal interest upon others.' Philippians 2:4 urges us to help these people arrange their lives to be pleasing to God. It will be necessary, not to do their thinking or act for them, but to help them apply the principles of God's Word.

¹⁷ Remember, it is God's Word that results in the new personality, and so we will not become impatient and give up because this change does not happen overnight. It takes time to make changes and become a well-balanced minister. "By loving-kindness and trueness error is atoned for, and in the fear of Jehovah one turns away from bad." (Prov. 16:6) But what contentment in the feeling of usefulness can be yours as you feed the "sheep" and tenderly lead them into Jehovah's field of worship. If Jehovah sees in you an instrument to bring the truth to someone, and the angels assist you, how privileged you are! Words cannot explain your deep-seated happiness, but the Bible puts it this way: "When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him." (Prov. 16:7) "Now may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus, equip you with every good thing to do his will, performing in us through Jesus Christ that which is well-pleasing in his sight; to whom be the glory forever and ever. Amen."—Heb. 13:20, 21.

17. (a) Why must we be patient with new ones?
(b) Describe the cause for deep satisfaction and happiness in Jehovah's service.

A BIBLE MYSTERY UNVEILED

THERE is a common adage, "What you don't know won't hurt you," yet ignorance has brought about many deaths. Religious ignorance is the most deadly, as Jesus pointed out concerning the Pharisee religious leaders: "Blind guides is what they are. If, then, a blind man guides

a blind man, both will fall into a pit." (Matt. 15:14) There exists a monstrous deception, a great mystery, that has brought about more violent deaths than anything since the beginning of mankind. It is a religious mystery, based on a deeply laid plot that had its beginnings in

the early days of mankind. Its beginnings are mentioned in the first book of the Bible, and in the last book of the Bible it is described as reaching its zenith and being unveiled and exposed in this time of mankind's history more than four thousand years from its start.

The mystery has a name and is portrayed as a bad woman. "And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.'" (Rev. 17:5) She is said to have affected all the nations and is foretold to suffer a fall. "And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!'"—Rev. 14:8.

The ancient city of Babylon was founded by Nimrod upon rebellion against God. In later years it became a world power, the outstanding feature of which was religion. It suffered a fall to the Persian World Power in 539 B.C.E., though the city still remained. Its religion, which had already affected all pagan religions, survived and, in the fourth century C.E., maneuvered so as to get control of apostate Christianity.* This development has been especially marked in the Catholic section of Christendom. What influence did Babylonish religion have, if any, upon Protestantism? It is necessary to get the answer to this question before we can fully unveil the mystery of Babylon the Great.

THE PROTESTANT REBELLION

Although there were earlier sections of Christendom, such as the Eastern Orthodox Church, to protest and rebel against

the Roman Catholic claim to primacy for its pope, the Protestant movement took form in the sixteenth century. It was known as the Reformation. The questions arise, What did it reform? Did it remove itself from the foundations of apostate Christianity? Did it merely revise the religion taught by the Catholic church or did it completely reform to the extent of restoring the true worship practiced in the days of the apostles of Jesus Christ?

The fire of the Protestant religious movement was lighted on October 31, 1517 C.E., by Martin Luther, who was a Catholic priest. He was shocked at the Roman Catholic practice of selling indulgences pertaining to sins. On this day he nailed a list of ninety-five theses against them, on the door of the Castle church at Wittenberg, Germany. Luther, refusing to recant, was excommunicated from the Roman Catholic Church by Pope Leo X. He exhibited his defiance by publicly burning the papal bull of excommunication on December 10, 1520. Luther set forth his interpretation of the Bible mystery by referring to Rome as the new Babylon, saying: "Let us forsake her then to become a dwelling place of dragons, evil spirits, goblins, and witches, and her name as eternal confusion."** In fact, Protestantism in general has offered a solution to the mystery of the woman Babylon's identity by applying the terms *Babylonian* and *Scarlet Woman* to the Roman Catholic Church. (See Webster's *New International Dictionary*, Unabridged, 1961 and 1934.) Let us see if the evidence supports this proposed solution.

Following Luther's action things developed rapidly. Charles V, emperor of the Holy Roman Empire, called an imperial diet at Spires in 1529. The diet issued a

* For details in proof, see "*Babylon the Great Has Fallen!*" *God's Kingdom Rules!* (704 pages), by Watch Tower Bible and Tract Society, Brooklyn, New York (1963).

** See page 284 of *New Light on Martin Luther*, by Albert Hyma, Professor of History, University of Michigan, edition of 1958.

decree to support the doctrines of the Church of Rome. But on April 19, 1529, six princes who supported Luther, together with the deputies of thirteen Imperial towns, *protested* formally and solemnly against the diet's decree. For this, the designation "Protestant" was applied to the followers of Luther, but later its scope was widened out to include Calvinists and other religious sects that rebelled against the pope of Rome. The Protestant League of Schmalkald was entered into on December 31, 1530.*

From 1531 onward many Protestant religious reformers appeared on the scene. It was in this year that King Henry VIII of England broke with the pope of Rome, made himself head of a national church, the Church of England, and imposed on the clergy of the land his royal supremacy. In 1534 he was styled "Head of the Church," and the authority of the pope of Rome was abolished in England. Many religious sects came to America when it began to be colonized, and the Protestant Episcopal Church of America was established as a break from the Church of England after the American Revolution of 1775-1783. Because of the constitutional separation of Church and State, America became the home of more than two hundred religious organizations, all professing to be Christian.

So, as had been the case with the Catholic church, national loyalties and bitter disagreements tore Protestantism into many factions and sects. Hundreds, yes, upward of a thousand sects have sprung



Luther Burning Papal Bull, Dec. 10, 1520

up in different parts of the earth to which Christendom's missionaries have been sent. Jesus' words that his disciples should be one, and the exhortation of the apostle Paul: "That you should all speak in agreement, and that there should not be divisions among you," have been grossly violated by Christendom, for she has claimed to belong to Christ. She has confused people and made it a puzzle for them to find the truth. Others she has disgusted, causing many to turn away from God. Thereby she has brought great reproach upon the name of God and of Christ in the territories of both Christendom and pagandom.—John 17:21, 22; 1 Cor. 1:10-13.

THE REFORMATION NO RESTORATION

Then was the Reformation really a restoration of true worship? Religious and secular history answer No! Protestantism did not recover from the apostasy that set in after the death of the apostles of Christ (1) in that it retained the basic religious doctrines of the Catholic church, such as trinity, immortality of the human soul and punishment of

* See *History of the Reformation in Germany*, by Von Ranke, New York edition of 1905. See *The Golden Age* as of December 30, 1936, pages 206-208.

wicked souls after death in an invisible spirit realm; (2) in its organizational structure it maintained the division of its worshipers into clergy and laity; and (3) the method of preaching does not follow the general priesthood principle of the early Christians, who were zealous, from the least to the greatest of them, in preaching and teaching from house to house and in every place.—Acts 2:46, 47; 20:20.

Additionally, Protestantism has joined with the rest of Babylonish religions in supporting worldly politics, resulting in many Church-State unions, even trying to dominate the governments of this world. Christendom's religions have all celebrated religious holidays with pagan background and have shown lack of respect for the blood of man and beast, just as Nimrod, who founded Babylon and built the first empire, was spoken of in the Bible as "Nimrod a mighty hunter in opposition to Jehovah."—Gen. 10:8-12; 9:1-6.

The facts show that the religion of Babylon really formed the foundations of both the Eastern and the Western divisions of the Catholic church* and also the Protestant division of Christendom. The practices of Babylon's religion in a political sense have also been carried out by Christendom. So the religion of ancient Babylon really gained control of all the religions of the world, both of pagandom and of Christendom. Now we have a complete basis for identifying Babylon the Great of the Bible book of Revelation. Let us proceed.

IDENTITY OF THE MYSTIC BABYLON

Babylon the Great could not refer to the ancient city of Babylon, for it lost its hold as a world power in 539 B.C.E. and, though it existed for centuries afterward,

finally fell into complete decay and ruin. Its site is marked at the present time by only a wooden signboard by the side of the railroad which runs through this desolate area. However, ancient Babylon's outstanding feature was its religion; also it was always opposed to God and from earliest times was the set enemy of Zion or Jerusalem. Its priesthood and religion survived and impregnated all the religions of this world so that their fundamental doctrines are based on the religion of ancient Babylon or Babel.

Controlling all worldly religions and from the very beginning carrying out the will of its god, Satan the Devil, to fight the true worshipers of the Almighty God Jehovah, Babylon has been a religious empire. So Babylon the Great is bigger than the Catholic church or than all Christendom. It is the WORLD EMPIRE OF FALSE RELIGION. This includes all the religions of the world that have as a foundation the religious teachings and practices of ancient Babylon. It is, like Nimrod, "in opposition to Jehovah." Although Babylon the Great is a religious empire, it has become commercial and political in itself and has formed alliances with the political and commercial elements of the Gentile world. As in an empire one section may try to gain the dominance, so in Babylon the Great one religious sect may try to gain the powerful position of domination over the whole realm of religion. Christendom has been the most aggressive part of Babylon the Great, Roman Catholicism taking the lead.

Even Judaism is a part of Babylon the Great, for when Jesus and his disciples were on earth they applied to Judaism prophecies concerning Babylon. Judaism turned almost the whole nation against Jesus the Messiah, and to this day has not changed its position.

We should be highly interested, there-

* For proof, see the book *"Babylon the Great Has Fallen! God's Kingdom Rules! or The Watchtower*, issue of May 1, 1966.

fore, in the announcement of the angel at Revelation 14:8: "She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!" To understand how this occurs, we must look at what happened to ancient Babylon. This city suffered a sudden and surprising fall to the Medes and Persians in 539 B.C.E. and was forced to let go her Jewish captives and others who had taken up the worship of Jehovah. Nevertheless, the city itself continued on for centuries and finally came to a complete desolation. Her antitype, Babylon the Great, therefore must suffer a fall, losing her hold over her religious captives, but must remain for some time before she is totally destroyed, as described in later chapters of the book of Revelation.

NATIONS MADE DRUNK

By making alliances and friendships with political rulers of this world, the religious empire of Babylon the Great has committed spiritual fornication with them. (Jas. 4:4) In her maneuvering for power she has used her religious influence and directed the millions of her adherents to support the Gentile world powers and, in doing so, has caused the nations to drink a "passion-arousing wine," namely, political, commercial and economic oppression, religious persecution, holy wars, religious wars and crusades, as well as the wars of the nations for purely political and commercial reasons. Until this very day she sanctifies them by making her people believe that the wars are by God's will, hence, to take part in these wars is to do the will of God. But really they are unknowingly bringing forth the "works of the flesh," which are against God and his kingdom and which have brought death to countless millions.—Gal. 5:19-21; Jas. 4:1-3; Jer. 50:7.

The time would come when Babylon would face her test. She had supported the Gentile rulers, but in 1914 the seven times of the Gentiles had ended. The time arrived for the end of the rule of the Gentile powers without interference and for beginning the rule of Christ, the one "who has the legal right." (Dan. 4:25; Ezek. 21:27; Rev. 11:15) The greatest test came upon the dominant part of Babylon the Great, known as Christendom, which professed to be, not Babylon, but God's visible organization, spiritual Zion. Now that the time for world rulership to change had come, would she at last change or would she continue to go along as the mistress of worldly governments in their efforts to maintain world domination? She claimed to support the kingdom of God. In fact, in 1917, eight of the leading clergymen of five religious denominations in Britain came out with a declaration published in the British press indicating that they thought the crisis that existed then pointed toward the close of the times of the Gentiles, that His rule would take over all nations and would bring blessings to mankind.*

But World War I, which broke out in the very heart of Christendom, continued until the fall of 1918. The above-mentioned clergymen went back on their prediction and repudiated it. Only four of the twenty-seven nations involved in the great war were not a part of Christendom, though their religious systems were all a part of Babylon the Great. But the churches of Christendom, instead of trying to prevent this war for world domination by human governments, put their church members in it on opposite sides. They not only threw millions into the conflict this way, but also persecuted true Christians who would not join in the mass slaughter.

* See *The Watchtower*, October 15, 1958, pages 631, 632.

The special target of these religious organizations of Babylon the Great were the dedicated, baptized Christians known then as International Bible Students, who were pointing to the kingdom of God as the only hope, as they preached and distributed literature published by the Watch Tower Bible & Tract Society. The clergy seized upon the war hysteria as an instrument to get political action. The book *The Finished Mystery*, which gave an explanation of the entire book of Revelation (Apocalypse), and the tract called "Bible Students Monthly," one issue of which carried an article entitled "The Fall of Babylon," were banned in Canada and shortly afterward in the United States. Then eight agents of the Watch Tower Society, including its president, were arrested and sentenced on June 21, 1918, to eighty years' imprisonment in a Federal penitentiary.

Besides this persecution of the Watch Tower Society's agents, the Christian Bible students who had cooperated with them in the preaching of the Kingdom and the fall of Babylon were persecuted fiercely by mobbings, arrests, loss of employment and in other ways, all egged on by the religious clergy in Canada and America.

Who had been right? Certainly Jesus' words at Matthew 24:7-13 and Revelation 12:5-10 had been fulfilled in the tremendous loss of life along with the pestilences, earthquakes and famines that accompanied the war, proving that Jesus Christ had stood up in power in heavenly Mount Zion, that the kingdom had been born in the heavens in 1914. (Matt. 24:3, 7-9) The war had ended with an armistice on November 11, 1918. It had not been a war to establish God's kingdom but, rather, a war between the nations for world domination because, as foretold at Revelation 11:18, the nations were angry rather than

happy and willing to accept God's kingdom. Really the war had been merely a fight over world domination by one part of Christendom over another part and, as a result, instead of God's kingdom, the Anglo-American World Power, foretold in the Bible as the Seventh World Power, continued its domination over the earth. However, Babylon the Great had not fallen, for she now had taken into captivity God's witnesses, the Christian Bible students who had been proclaiming Jehovah's judgments against her, and she had broken up their worldwide organization and stopped their work. But where did she stand before God? She had brought herself into a position to experience divine judgment for opposing his kingdom on heavenly Zion and for persecuting his Christian witnesses and bringing them into captivity because of her spiritual fornication with the political powers to carry out her will.

BABYLON THE GREAT FALLS, TO LOSE HOLD ON HER CAPTIVES

Great was the rejoicing of the clergymen, especially those of Christendom, at the captivity of Jehovah's Christian witnesses, and they would have delighted to see the captivity continue forever so that the work of proclaiming the Kingdom message in the earth would be dead.* But what a surprise they experienced! They overlooked the fact that the Greater Cyrus, Jesus Christ, was now reigning on Mount Zion with all power in heaven and in earth. With the suddenness of the fall of the ancient city Babylon, which formidable and supposedly impregnable city was taken in one night by Cyrus of Persia, the tables were turned. In March of 1919 the prison doors were forced open to Jehovah's witnesses by order of the Federal

* See *The Watchtower*, issue of November 1, 1964, pages 653, 654.

Court of Appeals and the charges for which they had been incarcerated were shown to be false. The eight prominent agents of the Society were completely exonerated.

What had happened? Well, Babylon the Great had not been destroyed, just as ancient Babylon remained intact when Cyrus took her. But she had now absolutely lost power to hold her captives. From now on all who were worshipers of Jehovah as well as those under her domination who desired to worship Jehovah could come out and freely worship him with spirit and truth. They could join in declaring the judgments of Babylon, soon to be completely put out of existence, just as she deserved for her opposition to Jehovah. The agents of the Society immediately upon their release got busy and repaired its worldwide organization, reestablishing international contacts. An international assembly was held on September 1-8 and on the fifth day the Watch Tower Society's president, J. F. Rutherford, addressed the assembly on the subject "Announcing the Kingdom." He made a modern application of the prophecy of Isaiah 52:7 (AV), which had applied to the release of the Israelites from Babylonian captivity: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto

Zion, Thy God reigneth!" Then on Sunday, September 7, he addressed a public audience of 7,000 on the subject "The Hope for Distressed Humanity" and spoke in favor of God's kingdom as against the human substitute, the then-proposed League of Nations.

It was indeed a joyful announcement to God's people Zion, "Thy God reigneth!" Yes, the fall of Babylon in the spring of the year 1919 was further proof that the Greater Cyrus had begun his Kingdom rule and had opened Babylon's gates, broken the "copper doors" in pieces and cut down the "iron bars" holding Jehovah's people.—Isa. 45:1, 2.

So Jehovah unravels for us the great Bible mystery, a mystery not of God's making, but one that God's opponent, Satan the Devil, has promoted. But Satan has lost. His secret is out and no one has to be bound in death-dealing ignorance by it. With the destruction of Babylon the Great and her political, commercial friends and supporters and the bringing in of a new order under the rule of Christ's Kingdom government, confusing religious ignorance will be nonexistent. The resurrection will bring back millions who in the past have been victims of Babylon the Great, to learn the truth. Exercise your opportunity now to flee from and stay out of Babylon in order to avoid being lastingly crushed in the fast-approaching day of her destruction.

It Dwells in the Palace of a King

- At Proverbs 30:28, the "gecko lizard" is listed as one of the four small things that are instinctively wise, this lizard being able to take hold "with its own hands" and make its way even into a king's palace, where it can take hold of any surface by means of its "hands"—its adhesive-padded feet. The adhesive disks, says Raymond Ditmars, "are strikingly like the magnified pads on the foot of a fly; and their method of adhesion is the same—not aided by a sticky secretion, but through actual suction produced by close-set, concave areas."

THE singing of songs is an integral part of the worship of Jehovah God, and how glad we are that this is so! It is at once a duty and a pleasure. Recognizing the obligation of Christians to sing songs of praise to Jehovah, the publishing agency of Jehovah's witnesses has from its earliest infancy been producing songbooks, beginning with the year 1879, the very year *The Watchtower* began to be published.

In 1896 appeared a special issue of *The Watchtower* consisting entirely of Christian songs set to music. The next issue of that journal, commenting thereon, among other things stated:

"The singing of the truth is a good way to get it into the heads and hearts of God's people. We thank God for the musical and poetic talent granted some of his" people. Among other songbooks that served Jehovah's people since then were *Hymns of Millennial Dawn*, published in 1905, and *Songs of Praise to Jehovah*, brought out in 1928. The latter songbook made a special effort to break away from Babylonian sentimentality and creature worship.

More progress was made by the *Kingdom Service Song Book* published in 1944. Uniquely it gave no credits to authors and composers; for which reason it did not contain any songs for which permission to use had to be obtained and acknowledged. Of its sixty-two songs, more than a third were original with Jehovah's witnesses.

After about a half million of these songbooks had been published and distributed, it was replaced in 1950 with *Songs to Jehovah's Praise*, containing ninety-one songs. It spelled further progress, for it had many up-to-date themes, had dispensed with

archaic *King James* language and made a start of using the terminology of the *New World Translation*, the Christian Greek Scriptures of which were released the same year. Song No. 49, for example, was based on Matthew 6:33, 'Keep on seeking first the Kingdom.' Almost half the lyrics and melodies of this songbook were original with Jehovah's

people. However, a number of gems from the field of serious or "classical" music were included and set to Scriptural themes, such as Nos. 24 (Von Weber), 46 (Chopin) and 87 (Beethoven). This songbook was translated into eighteen languages and upward of three million copies were printed and distributed.

Proverbs 4:18 tells us that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." This Scriptural principle has made it advisable to publish a new songbook, for with the ever-increasing light there are new truths, new themes, clearer understanding and change of emphasis. And so now again, in 1966, after sixteen years, the publishing agency of Jehovah's people, the Watch

A NEW Songbook!

With 128 pages
and many new lyrics
and melodies

Tower Bible and Tract Society, has produced a new songbook entitled "Singing and Accompanying Yourself with Music in Your Hearts."

The songbook's title is taken from the words of the apostle Paul at Ephesians 5:18, 19, which reads: "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah."

ITS SPIRITUAL TREASURES

Of course, what makes a songbook suitable for Christians is its words. And so that these may to the fullest extent be appropriate for dedicated Christian ministers, not only have all of them been based on Scriptural themes and as far as possible on *New World Translation* expressions, but all lyrics have been dropped of which there was any doubt as to their having Babylonian origins. Any similarity of any of the lyrics of this new songbook to words appearing in other songbooks will be purely accidental, such as because both happen to be based on the same Scripture texts.

The very fact that the words of this songbook adhere to the *New World Translation* as far as possible helps to make it distinctive, and this of itself has resulted in a number of changes, as any careful Bible student will note. Thus, to give but one example, the first line of song No. 21 used to read, "Gracious Jehovah, our strength and our song"; which is based on the way Isaiah 12:2 reads in the *Authorized Version*. But now that line reads, "Gracious Jehovah, our strength and our might," for that is in harmony with what Isaiah actually said in the first place.

As for the themes of the more than eighty new lyrics appearing in this songbook, these certainly are abreast with the

increased light and cover a wide range of subjects. Even as the 150 psalms of the book of Psalms are not confined to songs of praise to Jehovah but also contain accurate history, divine principles and admonition and inspired prophecy, so also the songs in this new songbook contain sacred history, admonition and prophecy. Among the new themes or titles are: "Declare the Everlasting Good News!" "From House to House," "Get Out of Babylon the Great!" "God's Loyal Love," "Jehovah Has Become King!" "Keep Your Eyes on the Prize!" "Let God Be Found True!" "Not Neglecting 'the House of Our God,'" "Pouring Out the Seven Last Plagues" and "It Is Impossible for God to Lie!"

In keeping with the increased light, there are two songs in this book on the resurrection theme, each entirely different from the other in both words and mood. Each of the nine fruits of the spirit mentioned by the apostle Paul at Galatians 5:22, 23 is represented by one or more songs, and one song has something to say about each of those fruits of the spirit. There are also several songs especially appropriate for the Memorial celebration, including one bearing the title "The Lord's Evening Meal," the opening lines of which are:

"Jehovah our Father in heaven,
O this is a most sacred night!

"Twas Nisan fourteen when your greatness
was seen,

Your justice, love, wisdom and might!"

There are a number of stirring new songs exhorting to courage and fearlessness, such as "Christian Warriors," "Displaying Loyalty," "Jehovah Is Our Refuge!" "Preach with Boldness!" "See Jehovah's Army!" and "We Are Jehovah's Witnesses," the chorus of this latter song being:

"We're Jehovah's witnesses;

We speak out in fearlessness!

Ours is the God of true prophecy;

What he foretells comes to be!"

Another theme that is made prominent in this new songbook is that of brotherly love and unity. The previous songbook had a number of songs with this theme, which have been among its most popular songs, and these have been kept. Added have been others dealing more specifically with the various facets of love, such as: "Be Forgiving!" "Be Long-suffering!" "Proof of Discipleship," "The Power of Kindness," and so forth. One stressing unity, and based on Psalm 133, has as its first verse:

"How pleasant to see brothers
All dwell in unity,
Who truly love each other
And work in harmony!
Jehovah's blessing on it rests;
It's like Mount Hermon's dew
That fell upon Mount Zion's slopes
And made them fresh and new."

Additionally, ever so many favorite Bible verses have been made the theme of entire songs or incorporated into the songs. Thus there is a song on Joshua's determination, "As for Me and My Household" (Josh. 24:15), one entitled "Be Steadfast like Ruth!" which tells of Ruth's resolve (Ruth 1:16, 17), another that tells how the Shulammite maiden feels about her love for her lover, "The Shulammite 'Remnant'" (Song of Sol. 8:6), and another based on the comforting words of Jesus found at Matthew 11:28-30, called "Take My Yoke!"

Among still further treasures in this songbook is the highlighting of the faithful course of God's servants. Among these are: "Faith like That of Abraham," "Be like Jeremiah!" "Remember Ezra!" "Christ Our Exemplar," and Nehemiah's example, appearing in the song on this year's year-text. Truly, singing such songs will be rewarding as well as enjoyable!

NEW MELODIES!

The inspired musician-poets, the sons of Korah, long ago wrote: "Make melody

to God, make melody. Make melody to our King, make melody. For God is King of all the earth; make melody, acting with discretion." And the musician-poet David wrote: "Sing you to God, make melody to his name; raise up a song to the One riding through the desert plains as Jah, which is his name; and jubilate before him."—Ps. 47:6, 7; 68:4.

These instructions by God's inspired musicians of long ago have been carried out in connection with the new songbook in a literal sense, for in it there are some seventy new melodies in addition to about ten adapted from the orchestra folio, "District Assembly Music." On the other hand, all music known to have originated with Babylon the Great has been dropped, as have the few remaining melodies from secular or "classical" sources, because of their worldly associations. Any similarity of melodies in the new songbook to worldly melodies would be offset by distracting differences.

Needless to say, all this has meant the dropping of some melodies that may have been favorites to many; but it is well to remember that it is the words that make this songbook one of praise to Jehovah and that it is to be preferred that these words be free from all worldly associations, religious or secular. For example, in the previous songbook there were melodies frequently used in certain religious or fraternal circles. A person once associated with these, upon becoming a Christian, would be reminded of his one-time association whenever such melodies were sung. Now this will no longer be the case. Whenever you hear a "Kingdom Song" melody it will be a Kingdom Song!

However, it is confidently believed that by the time the new melodies are learned, which tend toward the modern idiom, they, in their own right, will become even more dear to the Witnesses than were

those dropped, and that owing to their preciousness because of the lyrics that go with them. To aid in learning these songs, the entire songbook has been recorded by a fine orchestra consisting chiefly of strings and woodwinds.

The melodies were supplied by Witnesses from many nations in addition to those composed by brothers working directly on the songbook. Among such are some quite characteristic of the land from which they came, such as song No. 19 from Hawaii, and song No. 53, which was developed from a theme sent from Lebanon. Among the other lands and countries from which the Witnesses have made melody contributions for the songbook are Australia, Canada, China, Denmark, France, Germany, Greece, Italy, Mexico and South Africa, as well as a goodly number from the United States. Of interest also is the fact that many of the melodies were composed by Witnesses while in prison or in a concentration camp.

THE WORK INVOLVED

It will help you to appreciate this new songbook more if you know about the work that went into making it. While many melodies were received, almost invariably these required much work before they were suited for congregational singing. After the words and music were finalized, the words were divided into their syllables and set on a linotype machine. At first it took an operator 8½ hours to set just one song. Later a system was worked out by which he was able to set six songs in a workday of 8½ hours, but this system placed considerable extra work on others, such as composers and artists. Proofs of the words were then sent with

the music manuscripts to the music producer, where the music itself was typed out to match the words, much as a typist types letters on a typewriter.

Next, the printed words were pasted between the lines of music and then the result was photographed. From these photographs zinc masters were etched and from these, in turn, "mats" were pressed, which were used to cast the printing plates; after which the printing and binding were done. To provide better opacity, making it easier to read the notes, special paper was manufactured.

The new songbook, by reason of its great variety of powerful lyrics and beautiful melodies, gives much cause for rejoicing. By singing such songs we not only bring praise to Jehovah God but thereby we also can 'make public declaration of our hope and incite one another to love and fine works.' Singing these songs will impress upon our hearts and minds vital truths and strengthen us in our determination to serve Jehovah and to be loyal to Him and to fellow Christians.—Heb. 10:23-25.

To help those attending the congregational meetings to become better acquainted with these songs, some may want to play them, by recordings or a pianist, before and after the regular congregational meetings, taking care, however, not to play these too loudly. Enjoy these songs also on social occasions at home or elsewhere. And as you who are dedicated Christians become familiar with these songs, sing them with all your hearts, "admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah."—Col. 3:16.



"A Wise Person Will Listen"

LIFE was at stake. Carefully they listened to the instructions so they would be able to carry them out. Had they not, the oldest child in each family would have died.

The location of that event was in ancient Egypt. The time was 1513 B.C.E. The occasion was when God gave the nation of Israel his passover instructions. To listen, and then to abide by those requirements would mean that the firstborn of each Israelite family would be spared when God struck down the firstborn in all Egypt.

How careful those people were to listen and then to apply all the words of instruction! As the Bible states: "Subsequently the sons of Israel went and did just as Jehovah had commanded Moses and Aaron. They did just so." (Ex. 12: 28) Because they listened to God's instructions passed on through Moses and Aaron, the firstborn of Israel were spared when Jehovah's angel destroyed all Egypt's firstborn. What a blessing to Israelite parents to have paid attention! What a blessing to their firstborn that they did so!

In ancient times God spoke by means of various servants, such as Moses, Aaron and the prophets of Israel and Judah. In the first century Jehovah spoke by means of his Son, Jesus Christ, then by the Christian congregation. (1 Cor. 2:10; Eph. 3:5) Now, in our day, God still speaks through his servants. As Jesus said, these consti-

tute "the faithful and discreet slave" class whom he appoints "over all his belongings."—Matt. 24:45-47.

The truths Jehovah dispenses through this visible "slave" class on earth today are even more necessary than literal food. Material food sustains life for a time, but spiritual food strengthens for everlasting life. As it was at passover in Egypt, so

today the lives of God's people are at stake when he speaks. Hence, the principle remains: "A wise person will listen and take in more instruction."—Prov. 1:5.

When God talks, men and women who love life will want to listen. They will want to pay attention for at least three reasons: (1) out of respect for God, whose words are being related, (2) because they keenly desire to do God's will, and (3) because they want God's blessing so they can someday live forever in his new order. To do these things they must keep abreast with the progressively revealed truths of God.

Are you in attendance when God's words are being spoken? Do you respect God and show that respect by listening intently? Do you pay attention so you can learn more concerning God's purposes and requirements in order that you may more fully carry out his will? That should be the desire of God's people everywhere.

In Jehovah's visible organization today there are many opportunities for proving ourselves wise by listening. There are Bible studies in homes, in Kingdom Halls of Jehovah's witnesses and Bible discussions at large assemblies. In the smaller groups we are more likely to keep our attention on what is said and done. The larger the group, the more possibility exists of our minds becoming sidetracked.

LISTENING AT LARGE ASSEMBLIES

That is why wise persons will pay particular attention to their listening habits when Jehovah's people meet by the thousands in large assemblies. Here, it is vital to concentrate on what is said, for when new truths and procedures are unfolded it is usually at these large assemblies.

Who should be paying attention? Everyone at the assembly not involved in work that must be done during sessions. However, even such essential workers are provided with loud-speaking equipment so they can listen while they work.

Young and old, male and female should be listening when God's Word is spoken. They should do as Moses counseled the nation of Israel: "Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law."—Deut. 31:12.

So today at assemblies of Jehovah's witnesses, all in attendance will want to do the same: come, listen, learn, so they can carry out Jehovah's will in these last days.

In many parts of the world attentiveness is marvelous at such large assemblies. In other parts of the world some have formed the bad habit of not being attentive, even milling about on the assembly grounds while sessions are in progress. Here is where Jehovah's people will want to work for improvement. They should cultivate the good habit of staying in their seats, listening and learning.

True, at times one may have to leave his seat. It may be necessary for a mother to care for her baby, or for some to leave

a few minutes early for essential assembly work. However, wherever possible, it would be well for such to take seats where they will not have to cross in front of many others who are listening, so their attention will not be diverted.

It is observed at times that young ones group together and converse during talks. Parents will show wisdom by requiring their young to be under their supervision at this time. Before and after sessions

there is time to enjoy the good fellowship that is always such a nice part of Christian assemblies.

But when God's Word is being expounded, it is time to sit quietly

and pay attention to the speaker.

An aid to concentrating on what is said and done is to have along a Bible to check key Scripture references. Also, a pencil and note pad are useful so as to involve oneself in the discussion by taking a few essential notes, though not too many. Also, think how the material being presented adds to the fund of knowledge you already have on the subject. Think how you might use this in your ministry, or in your daily living. Constantly review in your mind how what is said applies to you. Such mental and physical activity will involve more of your senses and help to keep you alert. In this way you can reap the fruitage of the many hours of research and preparation that have gone into even the shorter talks.

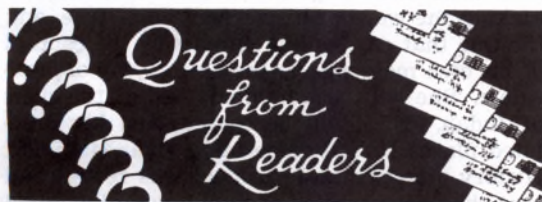
The benefits of listening are many. Our daily living will be improved constantly. We will be assisted to cultivate the new Christian personality. We will be further fortified to teach others in our ministerial activity. Also, when young ones are lovingly taught to sit patiently and listen,

COMING IN THE NEXT ISSUE

- God's Service—A Cause for Joy.
- Finding Joy in God's Service Today.
- Time Is Running Out!
- 'Dwelling in the House of Jehovah All the Days of My Life.'

they are being taught discipline that they will need in later life. And for all, listening and learning will help them on their way to everlasting life in paradise.

In addition, we do something else when we show ourselves wise and pay attention to Jehovah's words. Proverbs 27:11 states:



● At 1 Kings 7:23 and 2 Chronicles 4:2 we are told that the circular molten sea in the courtyard of Solomon's temple was ten cubits from brim to brim and that "it took a line of thirty cubits to circle all around it." Is this not incorrect, since it is impossible to have a circle with these two values?—H.S., U.S.A.

There is no reason to conclude that the writers were guilty of serious error. Jeremiah, who wrote First Kings, and Ezra, who penned Second Chronicles, were reliable men who wrote these accounts under divine inspiration.

Today, in mathematical calculations, it is customary to use π , which denotes the ratio of the circumference of a circle to its diameter. According to general practice, it is a quantity equivalent to 3.1416. However, in ancient times, persons did not give decimals down to the last fraction. For that matter, π itself is not just 3.1416. Persons who insist on scrupulous accuracy and consider the Bible to be in error in giving the measurements of the molten sea would do well to realize that, to be more accurate themselves, it would be appropriate to carry π to at least eight decimal places, which would be 3.14159265, though even a figure in excess of 3.1415926535 could be used.

Bible commentator Christopher Wordsworth quotes a certain Rennie, who made this interesting observation regarding the measurements of the molten sea: "Up to the time of Archimedes [third century B.C.E.], the circumference of a circle was always measured in straight lines by the radius; and Hiram would naturally describe the sea as thirty cubits

"Be wise, my son, and make my heart rejoice." So be wise. Listen and learn during the assemblies of Jehovah's people this year. In that way you will make the heart of your heavenly Father, Jehovah, rejoice as well as bring benefits to yourself and your loved ones.

round, measuring it, as was then invariably the practice, by its radius, or semidiameter, of five cubits, which being applied six times round the perimeter, or 'brim,' would give the thirty cubits stated. There was evidently no intention in the passage but to give the dimensions of the Sea, in the usual language that every one would understand, measuring the circumference in the way in which all skilled workers, like Hiram, did measure circles at that time. He, of course, must however have known perfectly well, that as the polygonal hexagon thus inscribed by the radius was thirty cubits, the actual curved circumference would be somewhat more."

According to 1 Kings 7:23 and 2 Chronicles 4:2, the molten sea was ten cubits, or fifteen feet, in diameter and it took a line of thirty cubits, or forty-five feet, to encompass it. That is a ratio of one to three, which, for practical purposes, was quite adequate for the sake of a record. Jeremiah and Ezra, therefore, gave approximate figures, which, of course, satisfy thoughtful Bible students.

● Jehovah God is against all forms of demonism. Yet Ezekiel 21:21, 22 and its context seem to indicate that he directed divination so that Nebuchadnezzar moved his military forces against Jerusalem. Why did God do this?—K. M., U.S.A.

According to Ezekiel 21:21, 22 Jehovah told his prophet Ezekiel: "For the king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem, to set battering-rams, to open one's mouth for a slaying, to raise the sound in an alarm signal, to set battering-rams against gates, to throw up a siege rampart, to build a siege wall." Nebuchadnezzar had

determined to pursue a course of conquest. But he was faced with a choice. He could march against Rabbah in Ammon or turn the fury of his forces upon Jerusalem in Judah. The pagan Babylonian monarch resorted to divination and, as a result of it, Jerusalem became the object of attack.

In considering the account in Ezekiel 21:18-23, it is fitting to realize that the error of the inhabitants of Judah and Jerusalem had become considerable. For that reason Jehovah God had determined to bring destruction upon Jerusalem. So, having the Babylonians besiege that city was in harmony with Jehovah's will. Fittingly, he saw to it that Nebuchadnezzar chose the road to Jerusalem.

But, would Jehovah God use the demons to accomplish his purposes? Definitely not. He would not move or inspire them to act as his instruments in guiding matters through forms of divination. Yet, the demons are powerless to resist or block God's will. Jehovah could certainly do what he pleased when Nebuchadnezzar was trying to make a military decision; He would not let the divining process go contrary to His will. The Most High could interfere with divination, if that was necessary. That would be, not a use of demonism, but a thwarting of it. For instance, Jehovah could

have made the liver used for divination on that occasion look a certain way, if necessary. God could thus interfere with the divination.

After Jerusalem and Judah had paid for their delinquency, there would be restoration. Of this and of his own supremacy, Jehovah declared: "I am frustrating the signs of the empty talkers, and *I am the One that makes diviners themselves act crazily* [by his making their forecasts prove false]; the One turning wise men backwards, and the One that turns even their knowledge into foolishness; the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers; the One saying of Jerusalem, 'She will be inhabited,' and of the cities of Judah, 'They will be rebuilt, and her desolated places I shall raise up.'" (Isa. 44:25, 26) History attests that Jerusalem was rebuilt and that the various cities of Judah were inhabited once again.

We do not know exactly how Jehovah intervened when Nebuchadnezzar applied to divination and it was determined by the way that the diviners read and interpreted things that Babylonian troops should march against Jerusalem instead of Rabbah. It seems sufficient to realize that Jehovah always accomplishes his purposes.—Isa. 55:8-11.

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