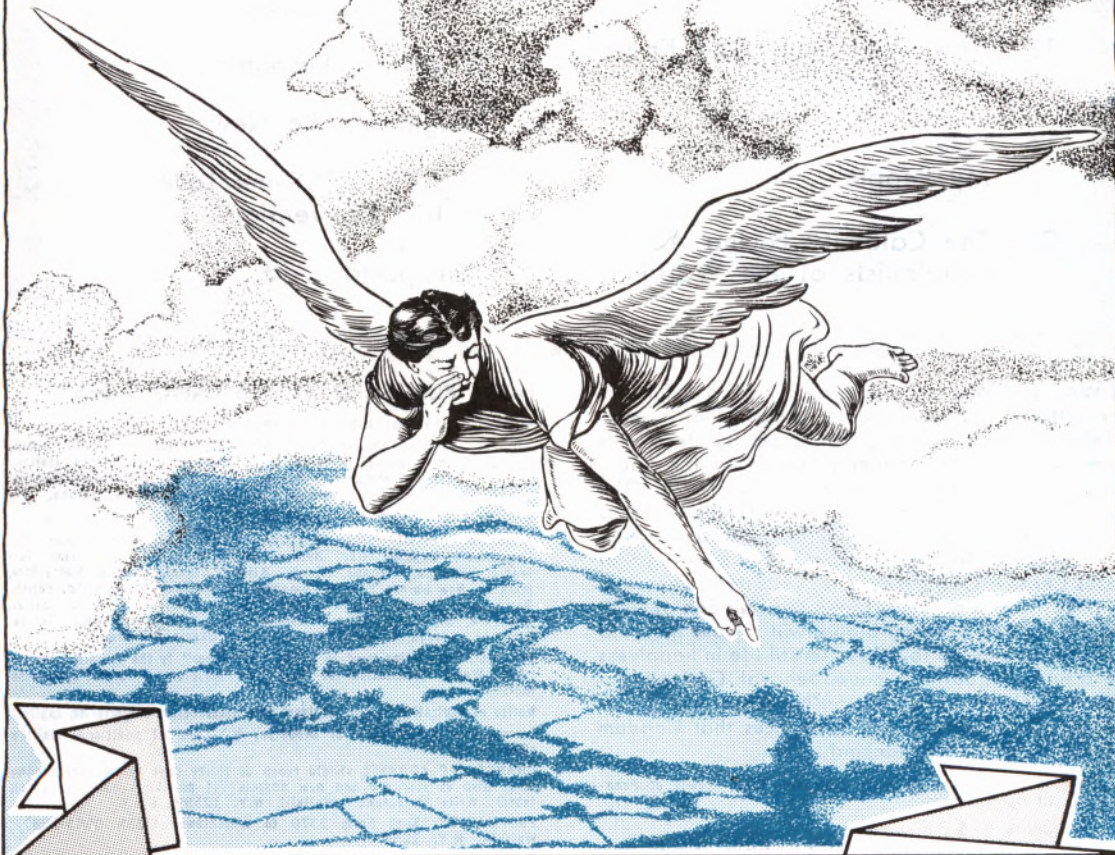


MAY 15, 1980

THE WATCHTOWER

Announcing Jehovah's Kingdom



Heed the Angelic Warning!

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A WATCHTOWER enables a person to look far into the distance and announce to others what is seen. Likewise, this magazine, published by Jehovah's Witnesses, aids the reader to see what the future holds. Since it began publication in 1879, "The Watchtower" has held faithfully to God's Word as its authority. It stays clear of all political involvement. It points to the Bible prophecies showing that Jesus Christ is God's means for restoring peace and harmony to this globe. It shows that this Son of God, on the basis of his shed blood, will release mankind from sin and death to enjoy eternal life in happiness on a paradise earth. Because Jehovah God will accomplish all this soon through his kingdom by Jesus Christ, "The Watchtower" announces that kingdom as the real hope for mankind.

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When NOT To Be Kind To Yourself

WHO does not try to be kind to himself? And who does not appreciate the kindness of others? Nobody ever hated his own flesh, but he feeds and cherishes it. However, could there be such a thing as being mistakenly kind to oneself? Yes, that could be the case if one took a shortsighted view of matters rather than a long-range view.

For example, take the overweight woman diabetic. It is folly for her to indulge her craving for sweets. By being temporarily kind to herself she makes matters worse in the long run. The same is true of the alcoholic. Being shortsightedly kind to himself, he continues to drink and so hastens the day of reckoning.

One who did not let himself be influenced in a course of shortsighted kindness to himself was none other than Jesus Christ. On one occasion he told his disciples what lay ahead of him, showing them "that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up." Upon hearing this, the apostle Peter "took him aside and commenced rebuking him, saying: 'Be kind to yourself, Lord; you will not have this destiny at all.' But, *turning* his back, he said to Peter: 'Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men.'"—Matt. 16: 21-23.

Clearly, Jesus Christ felt very strongly about the matter. Otherwise he would not have used such an emphatic gesture and such strong words. He doubtless appre-

ciated that Peter was here tempting him to follow the line of least resistance, to take the easy course, even as the Devil himself tried to tempt Jesus in a similar way at the beginning of Jesus' ministry. —Matt. 4:1-10.

Yes, an enlightened conscience may tell you that you must be abstemious at the table as to food and drink. Or, after much trial and error, you may have come to the conclusion that you must discipline yourself as to pleasures or recreation so as to get sufficient rest or sleep. If so, then you will want to hold to what you know is best for you and not let well-meaning friends cause you to stray from the narrow path of wisdom and good judgment. The world has a saying, "Take it easy!" But a true Friend of mankind and the greatest Teacher that ever lived on earth said just the opposite. In counseling his followers, he told them: "Exert yourselves vigorously."—Luke 13:24.

In fact, life is empty and vain without a worthwhile goal. And nothing worth while is achieved without earnest disciplined effort. A music student who sets before himself the goal of playing in a symphony orchestra or of becoming a concert musician cannot be kind to himself when it comes to practicing. He must spend long hours practicing, concentrating, disciplining himself, denying himself many pleasures if he is to attain his goal. The same is true to a greater or lesser extent of any other professional goal that one might set for oneself. Disciplined effort must be put forth if skill and proficiency are to be achieved.

In particular must the dedicated Christian be on guard against being too kind to himself when he should be exercising discipline. How easy it is to let inclement weather serve as an excuse for staying away from meetings of the Christian congregation or from having an active share in the work of preaching and making disciples! A TV program may beckon one to neglect the obligations of the Christian ministry. Popular periodicals or novels may prove so absorbing as to cause one to neglect one's spiritual needs. All such short-range kindnesses to oneself are bound to have long-range harmful effects. The rhyme is to the point, "When duty and pleasure clash, let pleasure go to smash." Wait for a time when pleasure does not clash with duty.

Could you be unkind to yourself in an unrewarding way? Yes, if you are ambitious to be rich, love of money can goad you on to work, sweat, strain and scheme. It can cause you to break laws or can bring about a nervous breakdown. That such pursuit of riches is being unkind to yourself God's Word makes clear, for it

says: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin." They stab "themselves all over with many pains." Truly, to take such a course is being unkind to oneself, if not also to one's family.—1 Tim. 6:9, 10.

The second great commandment that Jesus Christ noted—"love your neighbor as yourself"—is very much to the point here. We are to love ourselves. We are to show kindness to ourselves. But we are not to do so selfishly, unwisely. Loving ourselves is qualified by the first commandment, which requires us to love God with all our heart, soul, mind and strength. Carrying out that commandment will mean time and again being "unkind" to ourselves. And loving ourselves is also qualified by the second commandment, to love our neighbor as ourselves. (Mark 12:29-31) If we bear in mind our obligations to our God and our neighbor, we will be able to draw the line between when we should and when we should not be kind to ourselves.

WHY "BE IN SUBJECTION"?

AMONG the many commands found repeated in God's Word, the Bible, is, "Be in subjection." At Romans 13:1 we read: "Let every soul be in subjection to the superior authorities," that is, to governments. Younger men are counseled to "be in subjection to the older men." (1 Pet. 5:5) Then, again, the apostle Paul admonishes: "Let wives be in subjection to their husbands."—Eph. 5:22.

To be in subjection goes against the grain of many imperfect humans, so much so, in fact, that all manner of social movements are formed to rebel, often violently, against being in subjection. For example, the *New York Times*, not so long ago, on one day alone, reported the following examples of violent rebellion against authority: "Two bombs exploded in Central London early today." 'Nine persons

were hurt in the five provincial cities of Manchester, Liverpool, Coventry, Bristol and Southampton.' On the same page appeared the headline: "21 Persons Injured as Bomb Explodes in Crowded Bus." It was also reported that Iran was bracing itself for a day of mourning in memory of "demonstrators slain in clashes with security forces." All such were, in fact, rebelling against being in subjection to the powers that be.

Why does the Bible command, "Be in subjection"? Who are to be in subjection, and to whom? Why does being in subjection go so much against the grain?

Being in subjection goes so much against the grain because of the course of rebellion on which our first parents, Adam and Eve, started out. They bequeathed to their offspring a tendency to rebel, a spirit of selfish lawlessness that has never been more prevalent than now, even as Jesus foretold. (Matt. 24:12) However, without a doubt, part of the blame rests on those who have misused their authority.

Nevertheless, the counsel to "be in subjection" is based on sound principles. It simply has to be that some govern or take the lead and others must be in subjection. How so? Because no man can exist solely by himself. Each one needs what the other can provide in the way of

material things and services in exchange for what he himself can provide in one way or another. All of this requires organization. For organization to function there has to be not only a meeting of the minds but also a recognized authority. A nation, state or province, a city or a village, are all political organizations that require some to govern and others to be governed or to be in subjection. The principle holds true in almost every other sphere of human activity, be it secular or religious, public or domestic.

However, let it be noted that even those in authority need to be in subjection at times. For example, one cannot violate traffic laws with impunity. When a person goes to a hospital for surgery he finds himself in subjection to doctors, nurses and others of the hospital staff. A businessman may have many employees in subjection to him, but when he goes to his Christian congregation, he may well be in subjection to the elders presiding over him and his fellow worshipers.

SUBJECTION TO GOVERNMENTS

In present human society, governments are necessary for people to live in a civilized way and to have a measure of security, not to say anything of the many services that a government can furnish, on either a local or a national scale. Hence, it follows that there must be willingness, or at least a yielding, on the part of the governed for such governments to accomplish their purpose. That is why God's Word commands Christians to "be in subjection . . . for there is no authority except by God." So Christians are to obey the laws of the land, being conscientious in the paying of taxes, in heeding traffic regulations and in carrying out other obligations. All of this is in the interest of peace and order.—Rom. 13:1-7.

However, the Bible shows elsewhere that such subjection to political govern-

SUBJECTION TO GOVERNMENTS



MEANS Rendering relative obedience
 Paying taxes
 Heeding traffic regulations

ments is not absolute. It is qualified by other Scriptural injunctions, such as, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." And again: "We must obey God as ruler rather than men." Yes, the command to "be in subjection" to the political governments of this system of things is not absolute, but is relative; it applies so long as it does not go contrary to any *direct* command of God.—Matt. 22:21; Acts 5:29.

IN THE CHRISTIAN CONGREGATION

The Christian congregation is also an organization, with one head over it, namely, Jesus Christ. All its members are to be in subjection to him. For that matter, he himself is also in subjection. To whom? To his heavenly Father, Jehovah God. Yes, the Christian "congregation is in subjection to the Christ." (Eph. 5:24) In fact, "the head of every man is the Christ."—1 Cor. 11:3.

How does Jesus Christ, an invisible, divine being in the heavens, exercise his headship over a visible human congregation here on earth? One way is through the inspired Scriptures. The congregation can only be considered to be Christian if it is obedient to the commands of Jesus himself and those given under inspiration by his apostles and other disciples.—Matt. 18:18; 28:19, 20.

SUBJECTION TO THE CHRISTIAN CONGREGATION



MEANS Obeying Christ's commands
Cooperating with appointed elders

Furthermore, Jesus exercises his headship over the Christian congregation by means of the "helper," "the spirit of the truth," God's holy spirit, or active force. (John 16:7, 13) Then, too, he makes use of angels in carrying out his headship of his congregation. (Matt. 18:10; 24:31; Rev. 14:6) Jesus Christ also exercises his headship over the Christian congregation here on earth by means of a body of faithful anointed Christians, concerning whom Jesus said: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings."—Matt. 24:45-47.

For Jesus Christ to get the work accomplished that he commanded his followers to do, namely, to make disciples of people of all the nations, they must work in peace and harmony. They must "all speak in agreement." So all must be in subjection to the instrument that he is pleased to use. As we read: "God is a God, not of disorder, but of peace." So in the Christian congregation "all things [should] take place decently and by arrangement."—1 Cor. 1:10; 14:33, 40.

More than that, in the Christian congregation the various members are counseled to be in subjection to one another. "Be in subjection to one another in fear of Christ." (Eph. 5:21) In particular are those of younger years to be in subjection to the older men or elders: "In like manner, you younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—1 Pet. 5:5.

Also, all the individual members of each congregation are to be in subjection to the appointed Christian elders, even as

we read: "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." Thus there are two reasons for the Christian to be in subjection. One is for the sake of efficiency, for the sake of peace or harmony, for the sake of getting done the greatest amount of work possible and in the best way. The other is that failure to be in subjection would prove burdensome to those taking the lead, which, in turn, would result in harm to those not in subjection.—Heb. 13:17.

IN SECULAR OCCUPATIONS

Another area wherein the principle of being in subjection applies is in the matter of the employer-employee relationship. When a man accepts some form of employment, he is obligated to recognize his accountability to his employer, in other words, to be in subjection to him—so long, of course, as he is not asked to do something that goes against his conscience or scruples. (Acts 5:29) Being in subjection to one's employer means giving him the respect due his position and giving him an honest day's work, and not stealing anything from him. As the apostle Paul counseled, an employee is to work at his

job "whole-souled as to Jehovah, and not to men." (Col. 3:23) Such is at the same time the right and the wise thing to do. If a person cannot do so, he should change his place of employment.

IN THE FAMILY CIRCLE

Since the family is a miniature organization, it follows that the principle of headship and subjection applies to its members. God's Word places the responsibility on the parents to see to it that their children are reared properly and are well cared for in every way. That is why children are commanded: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." (Col. 3:20) That children should be in subjection to their parents is as reasonable and logical as it is Scriptural. They are inexperienced and unable to provide for themselves. Additionally, wise King Solomon once observed: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 22:15.

The principle of headship and submission applies between the parents themselves, to husband and wife. Who exercises the headship, the husband or the wife? According to the One who made man and woman in the first place, it is the husband who is to exercise the headship. The apostle Paul reminds all that "man was not created for the sake of the woman, but woman for the sake of the man." (1 Cor. 11:9) God's Word also tells us: "As the congregation is in subjection to the Christ, so let wives also be to their husbands in everything." (Eph. 5:24) No doubt some modern women will take issue with this command, but let us just reason on this matter for a moment.

It is indeed worthy of note that the apostle Paul, who wrote those words, immediately follows his counsel to wives with counsel to husbands about loving their

SUBJECTION TO AN EMPLOYER



MEANS

Respectfully giving
an honest day's work
Not stealing

wives just as Jesus loved the congregation to the extent of laying down his life for it. Further on, Paul says that men, husbands, are to love their wives as their own bodies, feeding and cherishing them even as they do their own bodies. Surely, where a husband shows that kind of love to his wife, she will find it quite pleasurable to be in subjection to him.—Eph. 5:25-33.

This arrangement is both wise and just. By the very nature of things the male is normally better fitted to take the lead, the initiative. If he takes the right kind of lead, it is quite likely that his wife will find pleasure in following, in yielding. It is indeed of interest to note what one of New York city's leading psychiatrists had to say on this very subject. In her book, she gives many case histories illustrating how women might realize fulfillment in the most intimate aspects of their marriage. And that is by doing what? By simply acceding in their minds and hearts to the headship of their husbands.

It will help a wife to consider another aspect of the husband-wife relationship, as counseled by the Bible. Because of her vicissitudes or cyclic emotional nature her husband is required to show patience, kindness, consideration. This is demonstrated when he, time and again, waits for her to get ready or finds himself need-

ing to adjust his wishes or preferences to his wife's wishes, whims or limitations. For very good reason the apostle Peter counseled: "You husbands must live with your wives with the proper understanding that they are the weaker sex. Treat them with respect, because they also will receive, together with you, God's gift of life. Do this so that nothing will interfere with your prayers."—1 Pet. 3:7, *Good News Bible*.

Nor is it amiss to note that nothing makes most wives happier than to have their husbands *want* to do things for them. That likely is the way a husband won his wife in the first place—by being nice to her, wanting to please her by doing things for her. And so it is throughout married life. What brings a wife happiness is for her husband to be eager to do things for her, be they such little courtesies as helping her with her coat, remembering wedding anniversaries, or buying her flowers, perfume or some other item. But how can she get him to *want* to do such things? Not by bossing him, not by competing with him, but by recognizing his headship, by giving him the "deep respect" that the Bible says is due him.—Eph. 5:33.

Truly, from the foregoing we can see why the Bible counsels Christians to "be in subjection" to governments, to those having oversight in the Christian congregation, to employers, to parents, to husbands. To be in subjection costs something, but it is worth it. It may cost sacrificing one's pride, one's preferences. It also means cultivating modesty and humility. Often it will take endurance, willingness to wait upon Jehovah God to straighten out matters, as in the case of civil injustices, rather than resorting to violence. Being in subjection is not only the right and wise thing to do but also the loving and, therefore, the most rewarding thing to do.

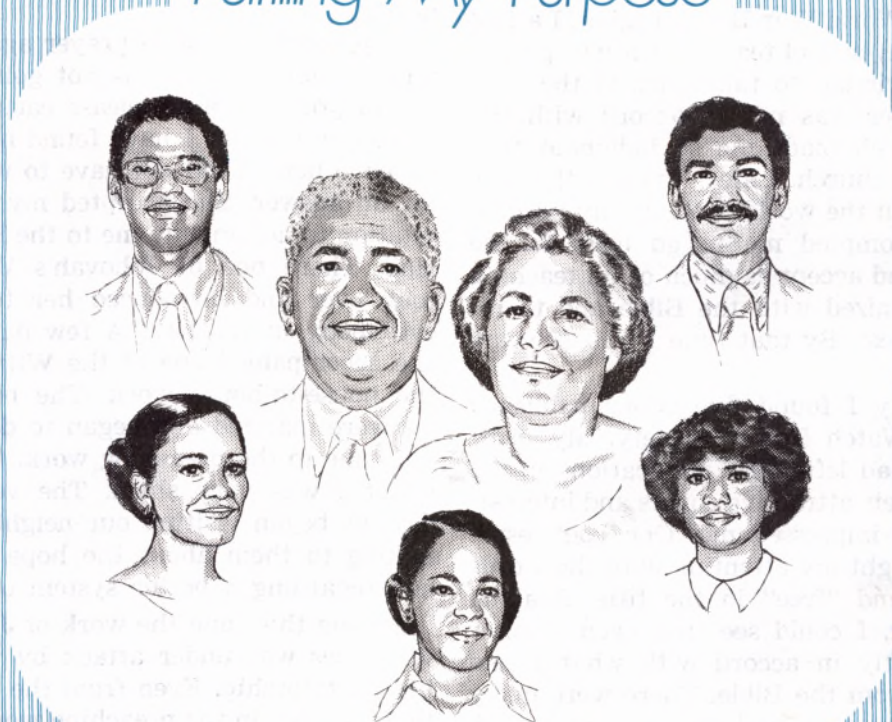


SUBJECTION IN THE FAMILY CIRCLE

MEANS

Husband showing loving consideration
Wife submitting to his headship
Children obeying parents

Fulfilling My Purpose



to Raise a Christian Family as told by Leon Glass

AT THE time of my birth in 1924, nearly all the inhabitants of the Dominican Republic were Roman Catholics. The natives, along with their religion, were destroyed long ago. Under colonialism, the city now known as Santo Domingo had 17 Catholic churches in an area having a circumference of about three and a half miles (5.6 km).

Born a Catholic, I faithfully attended services at a church only about 10 yards (9 m) from our door. In front of my bed were religious images and crosses, before which I would pray as follows when retiring: "With God I lie down and with God I get up. With the Virgin Mary and with the Holy Spirit." I knew nothing

about the Bible. In the public schools, we learned only Catholic doctrines. Protestants were very few in those days. They had but a few chapels, and, at times, these were stoned. The Catholics were told that Protestants were of the Devil, and I was afraid to go near them.

CHANGES THAT LED TO MY FINDING THE TRUTH

At an early age, one of my brothers and I began to discern that it was idolatry to pray before a picture of the heart of Jesus in the form of a padlock, which padlock was the trademark of a certain soap. So later it was not difficult for us to decide to attend an Evangelical church with

our grandmother. We felt a little better there because the Bible was used.

While World War II was raging, I asked the Sunday-school teacher if it was proper for a Christian to take part in the war. His answer was not in accord with the Bible, which made me so indignant that I left the church. Later, though, the fear of being in the world without any religion at all prompted me to go back to the church and accept as much of its teaching as harmonized with the Bible and to reject the rest. By that time I was 22 years of age.

One day I found five books published by the Watch Tower Society. My older brother had left these publications in my home. Their attractive covers and interesting titles impressed me. One book especially caught my attention with the words "truth" and "free" in the title. Reading this book, I could see that each chapter was exactly in accord with what I had learned from the Bible. There were many new things also, and they sounded good. I was convinced that I had found the truth.

IMPORTANT DECISIONS

The time had come for me to make very important decisions that would have a great bearing on my life: Would I enter the service of Jehovah? Should I marry my fiancée, Eve, whom I had already led from the Catholic Church to the Evangelical religion? Now we began to study the Bible with one of Jehovah's Witnesses. Within a month, I began going from house to house, telling the people about the things that I had learned. My fiancée had led me to believe that she would do the same. However, when I said that we would attend meetings at the Kingdom Hall of Jehovah's Witnesses, she said that it was dangerous to change religions. This bothered me very much because, when I was in the Evangelical religion, I would pray: "God, help me to find a Christian wife

and raise a Christian family." I had found my prospective wife. What would happen now?

I approached God in prayer again, saying: "Jehovah, if Eve is not going to be one of your servants, please cause her to leave me, because I have found no reason to leave her." I did not have to wait long for an answer. She accepted my next invitation to accompany me to the Kingdom Hall. There one of Jehovah's Witnesses took over and introduced her to nearly everybody in the hall. A few days later, she accompanied one of the Witnesses in the house-to-house work. The next year we were married and began to devote all our time to the preaching work. Our honeymoon was very short. The very next day we began visiting our neighbors and talking to them about the hope that we had regarding a better system of things.

During this time the work of Jehovah's Witnesses was under attack by the Trujillo dictatorship. Even from the first day that I shared in the preaching work it was feared that a ban would be put on the activity of Jehovah's Witnesses. That is exactly what happened. It came as no surprise when intense persecution broke out one year later.

TRYING TIMES

We Jehovah's Witnesses had prepared ourselves mentally for prison, and that is where we went. I had found work in a company controlled by the government, where other Witnesses were also employed. One day we were asked to sign a telegram addressed to the dictator, Trujillo, assuring him of our support politically and in any action against Cuba. We refused to sign. This was considered very serious, a defiance of the dictator. Our fellow workers felt obligated to insult us. The one in charge said: "Trujillo is the boss here and, even if your Jehovah should come down from heaven,

he would have to subject himself to Trujillo." My answer was that if we signed, we would be condoning the blasphemy that he had just uttered. We were arrested and questioned by the military secret service. After being threatened, we were released, only to be called up for military service a few days later without the usual procedure. On refusing to meet the demands, we were sent to prison. There we found four other Witnesses, two of them being my fleshly brothers. After our release, we were again sentenced. This happened three times, with only one or more days between terms. We spent close to seven years in prison, the last term being five years.

Thus, after eight years as a married man, I had spent only one year—our first year—at home with my wife. The remainder of the time I had been in and out of prison. This was not a very good start toward raising a Christian family insofar as a father's influence is concerned. Nevertheless, Eve did a good job with our three children. They were learning Bible principles and were attending the meetings at the Kingdom Hall, as well as participating in the preaching work that was still under ban. My wife would bring the children to see me in prison, and it gave me great joy to note their faithfulness even though they were very young. Eve had to suffer insults, threats and a lot of blasphemy against Jehovah. But her faith made me very happy and encouraged me. On one occasion, when she was pregnant with our first child, a guard mistreated me in her presence. I was afraid of the effect that this might have on her, but she suffered no ill effects and continued to build me up. Today, upon remembering these things, I thank Jehovah for his help. He certainly granted us a great privilege in permitting us to suffer for his name. The things that we experienced served to strengthen us and helped us to raise a united Christian family.

Besides the trials, we had many pleasant experiences in giving a witness about our hope and faith before judges, high military officials, soldiers, fellow prisoners, members of our own families who were not Witnesses, and to people on the streets while we were working under guard. Even in the dictator's own palace we were able to give a witness about our hope. On one occasion, as we dug up grass to be transplanted, we were permitted to talk to the people in the houses along the road. Since the guards accompanied us, we really had a good audience at each home. The people were very hospitable and listened with interest, although at times with a little fear.

In the prison, we could at times go from cell to cell and from bunk to bunk to explain our Kingdom hope. This was risky, however, because, if caught, we would be put in solitary confinement. Once the man in charge of a cell block asked me not to preach in his cell because he did not want to turn me in to the authorities. One prisoner was friendly toward us, and so we talked about the Scriptures while in the prison yard. Later, I had the privilege of baptizing him while we were both still in prison. Still later, however, he was assassinated due to a family member's taking part in a plot against Trujillo.

Strange as it may seem, our refusing to compromise gained the respect of some of

In Coming Issues

- Praying to Jehovah so as to Be Heard
- You CAN Control Your Temper
- Sowing with God's Kingdom in View

the soldiers, guards, prison inmates and civilians. In fact, the prison officer who was feared most because of his harsh treatment of the prisoners was the one who trusted us most. At times, he would send us to work outside the prison without guards.

In confinement, we learned how to coordinate our work assignments so as to have time for spiritual matters. As a general rule, we were able to hold all the meetings each week. A few times, it was possible even to commemorate Christ's death with other inmates present. Sometimes the guards would find our Bible and Biblical publications and take them away from us. Usually this occurred because some inmates had turned us in. But we always seemed to have enough literature to keep us spiritually strong.

As far as food was concerned, there were times when we could share what we had with others. We were allowed to receive some food from outside. Our brothers, both fleshly and spiritual, provided aid continually.

GRATEFUL FOR JEHOVAH'S AID

I am thankful to Jehovah for allowing me to go to prison as the apostles were imprisoned. That may sound strange to some. But all these experiences trained and tempered us in patience and endurance. Of course, at times it was certainly not pleasant. But now, many years later, I can see how these experiences had their influence for good.

When I finally left prison, it was not easy to get work, especially with a prison record. I had to accept employment with a pick and shovel, making \$2.50 (U.S.) a day. But the family managed with that for a time, until I procured better employment as a public accountant. We had not gone hungry.

My greatest joy is seeing all five of my children strong in faith and active in Jehovah's service. Really, God has blessed me greatly and has helped me to raise a Christian family. I would not trade my 32 years in Jehovah's service for anything. My prayer to our heavenly Father is that we may be helped to serve him forever.

A Wise Proverb

"Where there is one covering over hatred there are lips of falsehood, and the one bringing forth a bad report is stupid."—Prov. 10:18.

Many of the proverbs contain a contrast that helps to make clear what is right or wise. But Proverbs 10:18 has two parts that carry a similar idea, the second reinforcing the first. Together they offer insight into God's thinking and guide us in the right way.

First, we read "where there is one covering over hatred there are lips of falsehood." Here is a basic truth. If a man has hatred in his heart for another, his concealing that behind sweet words or flattery is really deceit, is it not? Like an individual putting on a false front, his lips express falsehood.—Prov. 26:24.

Rather than conceal a hate, some persons do what the second part of the proverb mentions. They "bring forth a bad report." Their malice leads them to attempt harm by false accusations or disparaging comments intended to cause others to think less of the hated one.

"Stupid" this certainly is. The slanderous "bad report" does not really change what the other person is. Rather, the slanderer is simply marked for what *he* is; perceptive persons think less of *him* because of his course. So, instead of harming the other person, the slanderous hater hurts himself.

What is right and wise is to shun both of those alternatives. God told the Israelites: "You must not hate your brother in your heart." And Jesus extended the point, counseling: "Continue to love [even] your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens." (Lev. 19:17; Matt. 5:44, 45) It admittedly is not easy to root out hatred that may have developed, but is that not better than leaving there what might lead to hypocritical falsehood or to stupid slander? And when we rid ourselves of malice, we move closer to God's image.



How Well Does God Know His Servants?

JEHOVAH God truly knows his servants. Neither parents, children, brothers and sisters nor the closest of friends can know us as well as does the Most High. He knows us even better than we know ourselves. The extent of God's knowledge of individuals is beautifully portrayed in Psalm 139.

The psalmist David acknowledged: "O Jehovah, you have searched through me, and you know me. You yourself have come to know my sitting down and my rising up. You have considered my thought from far off. My journeying and my lying outstretched you have measured off, and you have become familiar even with all my ways. For there is not a word on my tongue, but, look! O Jehovah, you already know it all."—Ps. 139:1-4.

According to these words, Jehovah's knowledge of the psalmist David was such as that obtained through a thorough search or investigation. The Most High knew him in all his daily activities, whether David was resting or getting up. Nothing David might do would be unknown to Jehovah. The Almighty, though removed by great distance because of having his dwelling place in the highest heavens, knew the very thoughts of David. Jehovah's 'measuring off' the psalmist's "journeying" and his "lying outstretched" evidently refers to God's taking all of David's doings under close scrutiny, as if measuring them to determine just what they were—their nature. So the Supreme Sovereign had full knowledge of the psalmist's "ways," the paths of his life course. David *realized that nothing he might say would be hidden from Jehovah.* Even what was

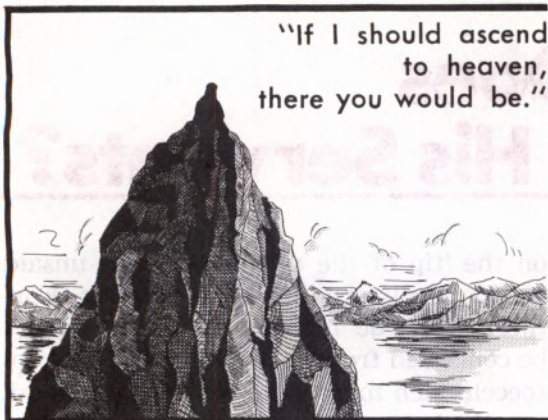
on the 'tip of the tongue' but left unsaid would be discerned by the Creator. Furthermore, true feelings simply could not be concealed from Jehovah by hypocritical speech. Men might be deceived by smooth speech, but not the Almighty.

David realized that there were limits to what he could do during the course of his life. Moreover, he appreciated the impossibility of escape from the watchful eye and from the hand or the control of his Maker. This apparently is what the psalmist alluded to when saying: "Behind and before, you have besieged me; and you place your hand upon me."—Ps. 139:5.

The intimate knowledge that Jehovah had respecting him filled the psalmist with awe, prompting him to exclaim: "Such knowledge is too wonderful for me. It is so high up that I cannot attain to it." (Ps. 139:6) God's knowledge of individuals is so comprehensive that it cannot be fathomed by humans. No man or woman could even come close to having such knowledge.

DISTANCE NO OBSTACLE

Nothing can prevent Jehovah from having complete knowledge of his servants. No matter where they might go, God's spirit would be active toward them. The psalmist declared: "Where can I go from your spirit, and where can I run away from your face? If I should ascend to heaven, there you would be; and if I should spread out my couch in Sheol, look! you would be there. Were I to take the wings of the dawn, that I might reside in the most remote sea, there, also, your own



hand would lead me and your right hand would lay hold of me.”—Ps. 139:7-10.

Note that the psalmist spoke of God’s spirit in parallel with God’s face. Since God’s spirit or his active force can reach the remotest parts of the vast universe, no one can flee from the face of the Most High, that is, from his observation. In the time of the psalmist, going up to the heavens meant ascending the high mountains, the peaks of which are often obscured by clouds. So if a person came to be on the highest mountain peak, he would still not be out of the reach of God’s spirit. Nor would he escape from the face or observation of Jehovah by having his couch in Sheol, figuratively the lowest parts of the earth. Also, if he could “take the wings of the dawn”* and reach the most distant part in the west, he would still be subject to God’s hand or his control and direction. Jehovah, by means of his spirit, would be there to guide him.—Compare Deuteronomy 30:12, 13; Amos 9:2, 3, where similar language appears.

DARKNESS AND CONCEALMENT POSE NO PROBLEM

As great distance does not put one out

* The words “the wings of the dawn” poetically describe how the light of the dawn, as if having wings, quickly spreads from the east to the remotest part of the west.

of Jehovah’s reach, so also darkness or obscurity cannot do so. The psalmist continues: “And were I to say: ‘Surely darkness itself will hastily seize me!’ then night would be light about me. Even the darkness itself would not prove too dark for you, but night itself would shine just as the day does; the darkness might just as well be the light.” (Ps. 139:11, 12) A person could suddenly be enshrouded in total darkness as if swallowed up or seized by it. Nevertheless, as far as Jehovah is concerned, the individual is as visible as if standing in the bright light of day.

Developing this point further, the psalmist states: “For you yourself produced my kidneys; you kept me screened off in the belly of my mother. I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware. My bones were not hidden from you when I was made in secret, when I was woven in the lowest parts of the earth. Your eyes saw even the embryo of me, and in your book all its parts were down in writing, as regards the days when they [the body parts] were formed and there was not yet one [distinct body part] among them.”—Ps. 139:13-16.

It is of interest that the psalmist specifically mentioned the kidneys as being

**“My bones
were not
hidden
from you
when I
was made
in secret.”**



produced by God. In view of their location deep inside the body, the kidneys are among the most inaccessible organs. Jehovah God, however, can see right into the womb and the innermost recesses of the developing embryo. David's contemplating the marvelous way in which he was formed in the womb stirred within him expressions of praise for his Maker. The embryo had been hidden from human vision as if it were developing in the lowest recesses of the earth. So the psalmist evidently was referring to his mother's womb as "the lowest parts of the earth." There in the womb, the hidden development of bones, sinews and muscles was comparable to the weaving together of a baby. It was all visible to the Most High.

Amazingly, before the various parts of his body became distinct in the womb, David's appearance was already known to God. This is so because the development of the embryo followed a precise pattern as if obeying the instructions set forth in a book.

HOW GOD'S KNOWLEDGE SHOULD AFFECT ONE

The psalmist must have realized that the development of a baby provided outstanding evidence regarding God's unsurpassed wisdom. This realization would reasonably have moved David to ponder God's thoughts, as he did when he wrote: "To me how precious your thoughts are! O God, how much does the grand sum of them amount to! Were I to try to count them, they are more than even the grains of sand. I have awaked, and yet I am still with you." (Ps. 139:17, 18) So very numerous were Jehovah's thoughts that if David started counting them at the start of the day and continued until going to bed, he would not finish. On awaking in the morning, he would still be with the Most High, that is, he would still be counting the Creator's thoughts.

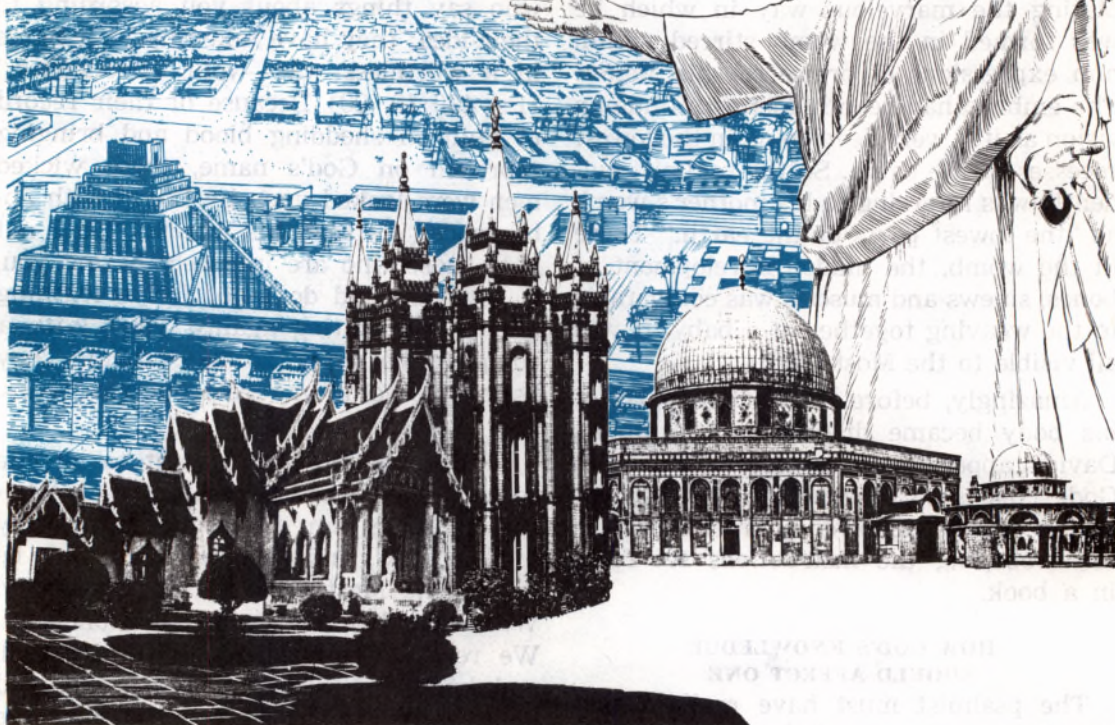
Since Jehovah is such a grand God, the wicked are certainly without excuse. David prays that they might experience just retribution: "O that you, O God, would slay the wicked one! Then even the blood-guilty men will certainly depart from me, who say things about you according to their idea; they have taken up your name in a worthless way—your adversaries." (Ps. 139:19, 20) Because of their record of guilt in shedding blood and bringing reproach on God's name, these wicked men were looked upon by David with abhorrence. We read his words: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies."—Ps. 139:21, 22.

In no way did David want to be like those wicked men. He desired that Jehovah examine him, revealing to him any hidden flaws, and then he wanted to be led by the Most High in the right way. With this thought, Psalm 139 concludes. We read: "Search through me, O God, and know my heart. Examine me, and know my disquieting thoughts, and see whether there is in me any painful way, and lead me in the way of time indefinite."—Ps. 139:23, 24.

For us, Psalm 139 should provide real encouragement. Since nothing escapes the vision of our heavenly Father, he can always come to our aid in time of need. His knowing humans intimately provides strong assurance that he can, through his Son, restore the dead to life, for every detail about them is precisely preserved in his perfect memory. Jehovah's knowledge of us individually should affect our life for good, prompting us to praise him and to conduct ourselves in a way that indicates that we are always under his observation.

"Get out of her, my people"

"Get out of her, 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.



"GET OUT of her, my people." That call has been sounded out since 1919, the year in which the nations fighting in the world war of 1914-1918 signed the peace treaty. Organized religion of the world had backed up that global fight. What about those whom the Bible's God calls "my people"? These peaceful Christians had come under bondage, even to imprisonment, to Babylon the Great and her political paramours who were engaged in World War I.

² The call to "get out of her" had been set down in Revelation 18:4. There was a

like call set down earlier in Jeremiah 51: 45: "Get out of the midst of her, O my people, and provide each one his soul with escape from the burning anger of Jehovah."

³ "Escape" from where? Jeremiah 50: 8-10 plainly answers: "Take your flight out of the midst of Babylon, and go forth even out of the land of the Chaldeans, and become like the leading animals before the flock. For here I am arousing and bringing up against Babylon a congregation of great nations from the land of the north,

1. When did the call to get out of Babylon the Great sound forth, and why was this call then fitting?
2. What similar call was earlier issued through Jeremiah?

3, 4. (a) According to Jeremiah 50:8-10, their "escape" was to be from where? (b) By the time for fulfilling this latter prophecy, did Babylon have the same relationship with Jehovah as during Nebuchadnezzar's rule? Why?

and they will certainly array themselves against her. From there she will be captured. . . . And Chaldea must become a spoil. All those making spoil of her will satisfy themselves,' is the utterance of Jehovah."

⁴ By the time those prophetic words were to take effect, King Nebuchadnezzar of Babylon would be dead. One of his royal successors, namely, Belshazzar, the son of Nabonidus, would be ruling in the Babylonian Empire, in 539 B.C.E. So by then what Babylon had symbolized prophetically from the start of Nebuchadnezzar's rule in 625 B.C.E. had changed. Jehovah had called Nebuchadnezzar "my servant." (Jer. 27:6) Also, during the exile of the Jewish prophet Daniel in Babylon, Jehovah had had dealings with Emperor Nebuchadnezzar in connection with two important prophetic dreams. (Dan., chaps. 2 and 4) Even down to the year 592 B.C.E., King Nebuchadnezzar's exploits were foretold in prophecy. (Ezek. 29:17-20) So during those years at least the Babylonian Empire under Nebuchadnezzar was used as Jehovah's instrument to deal out His vengeance to the disloyal kingdom of Judah and the neighboring nations. Nebuchadnezzar's work in harmony with Jehovah's will pictured the work of Jesus Christ during this "time of the end," where we are now.

⁵ According to Isaiah 44:28 through 45:7, during the time when the fall of Babylon was impending, the work that prefigured what the glorified Jesus Christ would do during the "time of the end" was taken over by Cyrus the Great, the ruler of the Medo-Persian Empire. On the very night that Babylon fell in 539 B.C.E., the prophet Daniel interpreted the handwriting on the wall that had appeared to King

Belshazzar: "PERES [the singular number of the third word of the cryptic handwriting], your kingdom has been divided and given to the Medes and the Persians." Daniel's eyewitness account goes on to say: "In that very night Belshazzar the Chaldean king was killed and Darius the Mede himself [as the associate of Cyrus] received the kingdom."—Dan. 5:28-31; 9:1, 2.

⁶ What ancient Babylon pictured in her last days as mistress of the world is set out in the book of Revelation as written by the inspired apostle John about 96 C.E., when the remains of old Babylon were still standing. From what John wrote in Revelation 16:12 through 19:3, it becomes plain that the doomed Babylon of Belshazzar's day pictured the world empire of false religion that still exists. That empire, now comprising all the religions of the doomed world, was started by "a mighty hunter in opposition to Jehovah." He was Nimrod, a great-grandson of Noah, and he founded the city of Babel on the Euphrates River. (Rev. 16:12; Gen. 10:8-10) The empire now called Babylon the Great takes in all the religions "in opposition to Jehovah" and is now in its "time of the end."—Dan. 12:4.

⁷ From that worldwide religious empire, Jehovah's people are called to "get out," and this without delay. That empire is what was prefigured by the Babylon about which Jeremiah spoke in chapters 50 and 51. In the case of the ancient Babylonian Empire, the exiled Jews and their companions could not "get out" until after it fell to the Medes and the Persians in 539 B.C.E. (Isa. 14:12-17) However, what about this 20th century? What about

5. According to Isaiah 44:28 through 45:7, by the time of Babylon's fall the work of Jesus Christ was prefigured by whose work, and how did Daniel's explanation of the handwriting on the wall harmonize with what Isaiah foretold?

6. (a) What Babylon pictured in Belshazzar's day is set out in what Bible book and is what today? (b) Who founded that symbolic Babylon, and this takes in what religions?

7. (a) When did the "escapees" get out of ancient Babylon? (b) When do the escapees get out of Babylon the Great, and why then?

those whom Jehovah today calls "my people"? These are commanded to "get out" of modern Babylon the Great before she is destroyed in the coming "great tribulation" foretold by Jesus Christ. (Matt. 24: 21, 22; Rev. 1:1; 7:14, 15) The reason for this is that these escapees need to avoid being plagued and destroyed with Babylon the Great, the still-standing world empire of false religion.—Rev. 18:4.

⁸ There will be no getting out of Babylon the Great after her former political lovers turn upon her and blot her out of existence. (Rev. 17:15-18) Jehovah's dedicated people have gotten out of her since the postwar year of 1919 C.E. This betokened that in some sense Babylon the Great had already fallen. How so? In a figurative way. In 1919 her enslaving power over Jehovah's people was broken. Since then they have never again come into religious bondage to Babylon the Great, as they did during the world war of 1914-1918. Their liberation is to be credited to the One who inspired Jeremiah to foretell it as part of His purpose. That One is Jehovah. To that end he used his Greater Cyrus, the glorified Lord Jesus Christ. This antitypical Cyrus began to reign in the heavenly kingdom in 1914, after the close of the "seven times" as foretold in Nebuchadnezzar's dream. (Dan. 4:1-37) Since 1919 the reigning Greater Cyrus has liberated millions of seekers of religious freedom from Babylon the Great. Remaining faithful to his kingdom, they will be kept safe, well protected by him. Neither the clergy of Christendom nor the leaders of non-Christian religions control them.

RETURN TO THE MOUNTAINTOP CAPITAL FORETOLD

⁹ Now more than 60 years later let no

8. The getting out of those called out of Babylon the Great since 1919 betokens what, and who was instrumental in this connection?

9, 10. Was the liberation of the remnant from Babylon the Great in 1919 accidental, and what does Jeremiah 50:4, 5, 28 show was the objective of it?

one imagine that the religious liberation of a small, despised remnant of Jehovah's people was merely accidental. It came in fulfillment of his own Bible prophecies. In his prophecy, given by means of Jeremiah in 625 B.C.E. to foretell Babylon's fall in 539 B.C.E., we read:

¹⁰ " 'In those days and at that time,' is the utterance of Jehovah, 'the sons of Israel, they and the sons of Judah together, will come. They will walk, weeping as they walk, and for Jehovah their God they will seek. To Zion [the mountaintop capital site] they will keep asking the way, with their faces in that direction, saying, "Come and let us join ourselves to Jehovah in an indefinitely lasting covenant that will not be forgotten." [For what purpose?] There is the sound of those fleeing and those escaping from the land of Babylon to tell out in Zion the vengeance of Jehovah our God, the vengeance for his temple.' "—Jer. 50:4, 5, 28.

¹¹ This has no reference to the Zionist Movement organized by the Austrian Jew Theodor Herzl in 1893. The Jerusalem that the Jews today occupy they gained by force of arms in the Six-Day War of 1967, and the temple mount is topped by the Islamic "Dome of the Rock" that does not call attention to the name of Jehovah. To which "Zion" has the remnant peacefully returned since 1919?

¹² It is the Mount Zion that the Christian apostle John saw in vision 26 years after Jewish Jerusalem was totally destroyed by the Roman legions in 70 C.E. Regarding this, he writes: "And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. . . . and the sound that I heard was as of

11. Does Jeremiah's prophecy have reference to the Jewish Zionist Movement, and what do the facts today indicate?

12. To what Zion has the remnant peacefully returned since 1919?

singers who accompany themselves on the harp playing on their harps. And they are singing as if a new song before the throne [of God] and before the four living creatures and the elders; and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. . . . These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb.”—Rev. 14:1-4.

¹³ Interestingly, just a few verses after giving us that description, the apostle John writes: “And another, a second angel, followed, saying: ‘She has fallen! Babylon the great has fallen, she who made all the nations drink of the wine of the anger of her fornication!’” (Rev. 14:8) Despite committing religious fornication with all the politicians of the nations, Babylon the Great suffered a shocking fall in 1919, as far as influence and power are concerned. It shocked her when the Greater Cyrus, the Lamb Jesus Christ, secured the liberation of the remnant of spiritual Israelites and set them to work on spiritual reconstruction.

¹⁴ Revolutionaries who had by 1919 gained the political ascendancy in eastern Europe acted according to their slogan, “Religion is the opium of the people.” But theirs was not the way for Jehovah’s remnant, then liberated from religious Babylon the Great, to go. Also, a League of Nations had been proposed for consideration and adoption at the 1919 Peace Conference, and the Federal Council of the Churches of Christ in America favored it, calling it “the political expression of the kingdom of God on earth.” Did Jehovah’s

remnant consider that the way for them? No! When they held their general convention at Cedar Point, Ohio, U.S.A., on September 1-8, 1919, they exposed it as a counterfeit kingdom of God and publicly declared that it would fail. Rejecting all substitutes proposed by men, they directed themselves to the heavenly Mount Zion, for there they saw by faith the Lamb of God, Jesus Christ, standing as reigning King.—Rev. 14:1-3; Heb. 12:22.

¹⁵ So with tears of “weeping” for joy the liberated remnant turned away from Babylon the Great and sought the spiritual Mount Zion, where their heavenly King had been standing reigning since the end of the Gentile Times in 1914. In agreement with their theocratic purpose, they studied the Bible from a fresh, new standpoint, for now they could see the fulfillment of an increasing number of Bible prophecies that had a bearing on God’s kingdom by Christ.

¹⁶ Fearlessly the restored remnant began to declare “the vengeance of Jehovah our God, the vengeance for his temple.” (Jer. 50:28) They themselves were part of a spiritual temple of his, a figurative temple made up of Jesus Christ the Chief Cornerstone and the 144,000 members of the temple class under him. (1 Cor. 3:16, 17; Eph. 2:19-22) During World War I the remnant of the temple class had been badly treated, and this wicked attempt to destroy them furnished a valid reason for Jehovah to express in due time his vengeance against Babylon the Great and her paramours. Then he will carry out Jeremiah’s lengthy prophecy against Babylon to a completion. With dynamic faith that the further features of Jeremiah’s proph-

13. (a) A few verses later, what does the apostle John report with reference to Babylon the Great? (b) Because of what in 1919 did she get a shock?

14. (a) Did the liberated remnant act in harmony with the slogan that “religion is the opium of the people” or what was claimed for the proposed League of Nations? (b) To what mountaintop capital did they direct themselves?

15. Why was it with weeping that the remnant sought the spiritual Zion, and from what fresh standpoint did they study the Bible?

16. How could the vengeance that the remnant proclaimed be said to be that “for his temple,” and what “deeds of righteousness” could they recount in a prospective way?

ecy are certain to be fulfilled, that they are as good as carried out, the restored remnant take up the words of Jeremiah 51:10 and say: "Jehovah has brought forth deeds of righteousness for us. Come and do let us recount in Zion the work of Jehovah our God."

¹⁷ As the Avenger, Jehovah has his own agency in hand and he announces his purpose to use it in these words of Jeremiah 51:24: "'And I will pay back to Babylon and to all the inhabitants of Chaldea all their badness that they have committed in Zion before the eyes of you people,' is the utterance of Jehovah."

¹⁸ Let us call to mind all the reproach that the Babylonish world system of religion has brought upon the name of the one living and true God, especially by persecuting dedicated persons who revere and bear his name. Then we can appreciate why it is Jehovah's own purpose justly to wipe out that earthly agency that has been mainly used by his chief adversary, Satan the Devil. So those on earth who represent the heavenly Zion merely adopt Jehovah's own viewpoint of matters and agree with his stated purpose when they say: "'The violence done to me and to my organism be upon Babylon!' the inhabitress of Zion will say, 'And my blood be upon the inhabitants of Chaldea!' Jerusalem will say."—Jer. 51:35.

¹⁹ Let no objector who attaches cruelty to such prayers of Zion and Jerusalem imagine that Jehovah God would be unrighteous in answering them against Babylon the Great of today. He does not overlook the historical fact that she has resorted to violence against worshipers of

Jehovah, even to shedding their innocent blood. Let him speak for himself in the words of Jeremiah 51:36, 37: "Therefore this is what Jehovah has said: 'Here I am conducting your legal case, and I shall certainly execute vengeance for you. And I will dry up her sea [of commercial traffic], and I will make her wells dry. And Babylon must become piles of stones.'"

²⁰ Such a prophecy, as proclaimed in 614 B.C.E., or 75 years before Babylon was captured, seemed then impossible of realization. In 614 B.C.E. Babylon was rising to the zenith of its power and glory. But today, the place where ancient Babylon haughtily stood at the Euphrates River testifies to the fact that Jehovah did not err in prophecy. There are only a few of Babylon's original stones left there. Jehovah's assurance to his mistreated people proved true. He did take up their "legal case" in the court of the universe; he did execute divine vengeance for them. He justly saw to it that accounts were balanced.

²¹ In the near future happy will be the official service of the antitypical Cyrus, the glorified Jesus Christ, to see to it that accounts are settled with Babylon the Great of today. Worshipers of Jehovah who have suffered at her hands take the divine view of justice and so can join the inspired psalmist in saying:

²² "O daughter of Babylon, who are to be despoiled, happy will he be that rewards you with your own treatment with which you treated us. Happy will he be that grabs ahold and does dash to pieces your children against the crag."—Ps. 137:8, 9.

²³ In due time earthly human agencies will be given free rein to wreck Babylon the Great. (Rev. 17:15-18) But Jesus

17. For what work of repayment does Jehovah have his own timely agency in readiness?

18. Because of all the reproach upon the divine name, from whose standpoint may the remnant utter a right desire respecting the violence and bloodshed of Babylon the Great?

19. How does the cruelty in such prayers as objected to by anyone compare with what Jehovah says, speaking for himself in Jeremiah 51:36, 37?

20. To what does the present state of things at the site of ancient Babylon testify as to Jehovah's doings?

21, 22. According to Psalm 137:8, 9, what happiness will the Greater Cyrus have in the near future?

23. Will earthly agencies be used in the overthrow of Babylon the Great, and yet who takes the responsibility for it?

Christ will be happy to take the responsibility for blotting out that world empire of false religion. Bible prophecy credits him as the Greater Cyrus with the deserved overthrow of Babylon the Great. He, when on earth as a man, and also his footstep followers have suffered at her violent hands.—Rev. 18:24.

²⁴ Babylon the Great has been the personification of Presumptuousness. (Jer. 50:31, 32) Not now the earthly Jerusalem or Zion where the Islamic "Dome of the Rock" stands, but the heavenly Mount Zion she considers to be her rival, for there the Greater Cyrus reigns as King. To show such rivalry, she says: "I sit a queen." (Rev. 18:7) If she is to be called a "daughter" as ancient Babylon was called, *that* she really is to Satan the Devil. (John 8:44; Jer. 50:42; 51:33) Upon this religious fornicatrix two disastrous things are

24. (a) How does Babylon the Great show herself presumptuous with regard to rulership? (b) Whose "daughter" is she, and what calamitous things will come soon upon her, and how?

foretold to come speedily: "Loss of children and widowhood." (Isa. 47:9; Rev. 18:7, 8; Jer. 50:9) Either the members of her religious organization will be killed off in the coming "great tribulation" or they will become dead to her by renouncing her, confessing no religion at all. This will make her mourn!

²⁵ Does any one of us want to be numbered among the religious "children" of Babylon the Great when God's appointed time comes for them to be dashed "against the crag"? If we do not want to be so classed, especially if we claim to be among those whom God calls "my people," then what? Nothing short of taking advantage of the remaining time and obeying the merciful command from God through his Word: "Get out of her, 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; Jer. 50:8.

25. If any of us do not want to be classed among those Babylonish "children" that are to be dashed "against the crag," what must we do without delay?

The calamity facing all religionists of the world

THE religious population of the world is enormous. The 1980 *World Almanac* puts it as high as 2,511,417,750. It numbers among these those who claim to be Christians, Jews, Moslems, Buddhists, Hindus, and others. When that internally

1. What is the religious population estimated to be, and what impact will the fall of that religious empire have upon nations?

divided religious empire goes down, it will astonish the most of surviving mankind. The disconcerting impact of this is foretold in these words: "At the sound when Babylon has been seized, the earth will certainly be set rocking, and among the nations an outcry itself be heard." "Listen! There is an outcry from Babylon, and a

great crash from the land of the Chaldeans, for Jehovah is despoiling Babylon, and he will certainly destroy out of her the great voice, and their waves will actually be boisterous like many waters. The noise of their voice will certainly be given out. For there must come upon her, upon Babylon, the despoiler, and her mighty men will certainly be captured. Their bows must be shattered, for Jehovah is a God of recompenses. Without fail he will repay.”—Jer. 50:46; 51:54-56.

² The fulfillment of this will be a world-changing event, the like of which was never heard of before. (Jer. 51:2, 60, 64) As the Third World Power of ancient history, Babylon spoke with the “great voice” of authority. But in 539 B.C.E. her “voice” was drowned out by the boisterous waves of conquering invaders. Her modern-day counterpart, Babylon the Great, has spoken with an even more domineering “voice.” The whole world has listened. The Bible book of Revelation, chapter 17, pictures her as wantonly perched on top of a seven-headed wild beast, this scarlet-colored beast symbolizing a world organization. Its seven heads picture the seven world powers in their succession down to the Anglo-American World Power of today. (Rev. 17:1-6) The beast’s 10 horns “mean ten kings.” (Rev. 17:12) The third of the seven heads pictured the Babylonian Empire and the fourth pictured the Medo-Persian Empire. Religious Babylon the Great has played the harlot with all seven world powers. She has tried to ride them all as their mistress. They have drunk the religious mixture contained in her golden cup. Tiring of her, they will finally hate her and dump her off their backs.

2. (a) With what kind of “voice” did ancient Babylon speak toward the nations, but how was her “voice” drowned out? (b) What does Revelation picture her modern counterpart as riding, and what will it do to her?

³ Adding to the argument in favor of our getting out of Babylon the Great promptly, Jehovah declares his purpose to bring up against her ancient prototype “a congregation of great nations from the land of the north” to attack it. Because the “congregation” was to be a combined military force under one command, it could be termed also a “nation . . . from the north.” (Jer. 50:3, 8, 9) The prophecy was correct in predicting that “the kings of the Medes” would be outstandingly among that “congregation” of nations. (Jer. 51:11) Persians were not mentioned as being among the congregation. This was not an accidental oversight, for Cyrus the Great, who assumed supreme command of the “congregation,” did have some Median blood in him. After he conquered the kingdom of the Medes, he incorporated mainly Median soldiers in his army. Cyrus came to power after Jeremiah’s day.

⁴ At Babylon’s fall in 539 B.C.E., Darius the Mede who began to reign there was 62 years old. (Dan. 5:30, 31) With regard to the Medo-Persian Empire, Daniel 8:3 was correct in showing that the Persian part would come to the top afterward. It was Cyrus the Persian who decreed the return of exiled Jews to their homeland.—Ezra 1:1-4.

⁵ As in the case of Jerusalem’s destruction earlier in 607 B.C.E., destruction was to come upon Babylon from out of the “north.” (Ezek. 1:4; 9:2; Jer. 50:41; 51:48) As respects direction, Psalm 75:6, 7 apparently associates God with the north when saying: “Neither from the east nor from the west, nor from the south is there

3. (a) What did Jehovah declare he would bring against the ancient prototype of Babylon the Great, and from where? (b) Why was it that the Medes were presented so outstandingly?

4. After Babylon’s fall, who first began reigning in that city, and how was Daniel correct as to who would come to the top in the Medo-Persian Empire?

5. (a) With what direction is Jehovah associated with reference to deeds of destruction? (b) Whom did he declare he would use as his club in dashing nations and kingdoms to pieces?

an exalting. For God is the judge. This one he abases, and that one he exalts." By way of the northern route, King Nebuchadnezzar of Babylon came in 609 B.C.E. against Jerusalem and her rebellious king, Zedekiah. Two years later "the inhabitress of Zion" could exclaim: "Nebuchadnezzar the king of Babylon . . . has swallowed me down like a big snake [or, dragon]." (Jer. 51:34, 35) As to Jehovah God's connection with Jerusalem's destruction, Jeremiah quotes him as saying back in 614 B.C.E. the following words regarding Nebuchadnezzar as his executorial tool: "You are a club for me, as weapons of war, and by you I shall certainly dash nations [Judah, Egypt, Moab, Ammon, Edom, and others] to pieces, and by you I will bring kingdoms to ruin. . . . and by you I will dash governors and deputy rulers to pieces."—Jer. 51:20-23.

⁶ After that, what, O Jehovah? "I will pay back to Babylon [not to Nebuchadnezzar] and to all the inhabitants of Chaldea all their badness that they have committed in Zion [or, Jerusalem] before the eyes of you people."—Jer. 51:24, 59, 60.

⁷ In the days of Nebuchadnezzar and his successors, the Median Empire lay beyond the Tigris River and to the east and north of the Babylonian Empire. To fulfill prophecy, Cyrus the Great, accompanied by Median King Darius, came from the north against the land of the Chaldeans and its capital, Babylon. These spoilers of Babylon responded to Jehovah's war cry already issued in 614 B.C.E.:

"Lift up a signal in the land, O men. Blow a horn among the nations. Sanctify against her the nations. Summon against her the kingdoms of Ararat, Minni and Ashkenaz [to the north]. Commission against her a recruiting officer. Make the horses come up like bristly locusts. Sanctify against her

6. After the foregoing words, what did Jehovah declare he would pay back to Chaldea's inhabitants?

7. What war cry did Jehovah raise against Babylon in 614 B.C.E., and who responded?

the nations, the kings of Media, its governors and all its deputy rulers and all the land of each one's dominion. And let the earth rock and be in severe pain, for against Babylon the thoughts of Jehovah have risen up to make the land of Babylon an object of astonishment, without an inhabitant."—Jer. 51:27-29.

⁸ Jehovah proceeded to "sanctify" the Persian Cyrus the Great for His military service against ancient Babylon. Jehovah's words at Isaiah 44:28 through 45:7 speak of Cyrus by his personal name as "my shepherd" and as an "anointed one." He pictured Jehovah's Greater "Shepherd," Jesus Christ, by means of whom Jehovah destroys what ancient Babylon pictured, namely, Babylon the Great, the world empire of false religion. Already by means of his Greater Cyrus, Jehovah has released his dedicated people from bondage to imperial Babylon the Great, from the year 1919 onward. Her utter destruction will come by means of this same Greater Cyrus in the coming "great tribulation" foretold in Revelation 7:13, 14.

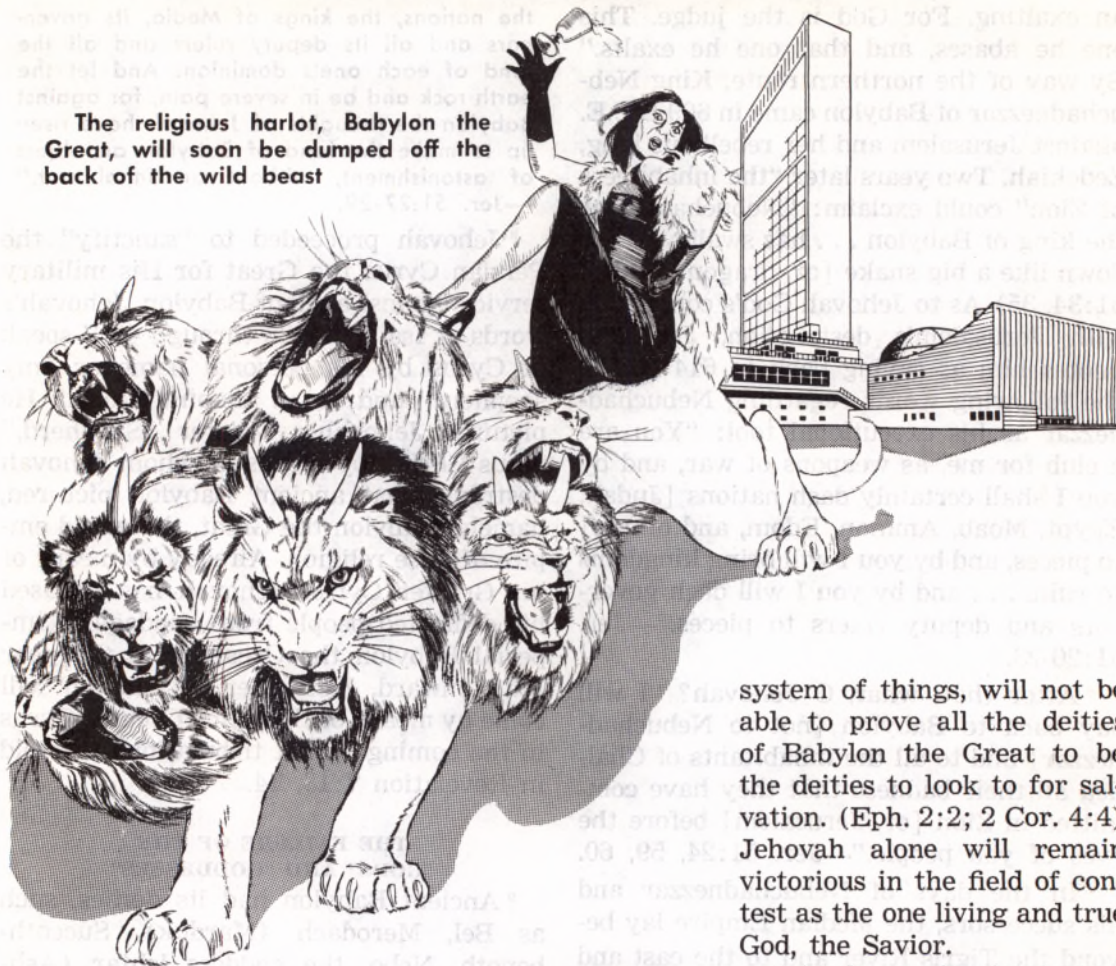
THE FAILURE OF THE "GODS" AND "GODDESSES"

⁹ Ancient Babylon had its deities, such as Bel, Merodach (Marduk), Succothbenoth, Nebo, the goddess Ishtar (Ash-toreth), and others, besides the magic-practicing priests. (Jer. 50:2; 51:44; 2 Ki. 17:30; Isa. 46:1, 2) Why did they not come to the rescue of old Babylon? The answer is that those idolatrous deities were no gods. (1 Cor. 8:5, 6) Their failure foreshadows the inability of all the deities of Babylon the Great to save her from the calamity that is scheduled to befall her in the "great tribulation." She has no lack of gods and goddesses. In the case of

8. Whom does Jehovah sanctify for service against Babylon the Great, and when does her destruction come? After whose release?

9. What deities did ancient Babylon have, and the way in which they met the calamity upon her foreshadows what with regard to Babylon the Great in the "great tribulation"?

The religious harlot, Babylon the Great, will soon be dumped off the back of the wild beast



system of things, will not be able to prove all the deities of Babylon the Great to be the deities to look to for salvation. (Eph. 2:2; 2 Cor. 4:4) Jehovah alone will remain victorious in the field of contest as the one living and true God, the Savior.

Hinduism, there are reported to be 330,000,000 deities, including the trinity of Brahma, Vishnu and Siva. (*The Americana*, page 196, edition of 1929) Then there are the gods of the African tribes and voodooists, the deities of the Buddhists and Confucianists, not to be overlooked being the "trinity God" of Christendom. They have no power of salvation.

¹⁰ In the coming display of Godship, it will be a case of the Almighty God Jehovah against all those gods and goddesses of the world empire of Babylonish false religion. Satan the Devil, the invisible god of this

¹¹ At the coming 'contest of the gods,' Jehovah will not use his Greater Cyrus, Jesus Christ, visibly for overthrowing Babylon the Great. He will let the visible representatives of the Eighth World Power of Bible history act aggressively against Babylon the Great. That latest world power is the agency that worldly nations have devised and used since 1919 in trying to preserve world peace and security, now the United Nations. This man-made institution has at present behind it a "congregation" of 152 nations. It is caricatured as a scarlet-colored wild beast with

10. In the coming display of godship, who will prove to be the real possessor of it?

11. Whom does Jehovah use visibly in the destruction of Babylon the Great, and what does Revelation 17:11 say about that agency?

seven heads and 10 horns atop, concerning which Revelation 17:11 says: "It is also itself an eighth king, but springs from the seven [heads], and it goes off into destruction." Before its destruction in "the war of the great day of God the Almighty" at Har-Magedon, he lets this Eighth World Power chalk up a stunning victory for itself, but not against him.—Rev. 16:14, 16.

¹² Since the symbolic scarlet-colored beast was voted into existence in the post-war year of 1919, it has let the religious "harlot," Babylon the Great, ride on its back like a queen to steer it. (Rev. 17:18) During the "great tribulation" and when God's hour for it strikes, a go-ahead signal may be drawn from his words at Revelation 17:15-17: "The waters that you [John] saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his thought, even to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished."

¹³ As thus predicted, the nations that joined it gave first to the League of Nations and then to its successor, the United Nations, a deterring power in behalf of preserving world peace and security. Jehovah did not move them to do so, but, thinking ahead, he expressed his foreknowledge in his written Word. He has further foretold that those nations, in combine like a "congregation," would tire of the burden of that international meddler

in political affairs, the harlot Babylon the Great. When she is dumped off the back of that international peace-keeping body and finally burned with fire, the Christian witnesses of Jehovah will not be frightened by that "calamity" to her. From God's Word they know that, on earth, they represent the heavenly "Lord of lords and King of kings," Jesus Christ, and that, for this very reason, the victory-flushed conquerors of Babylon the Great will turn upon them as the last remaining obstacle to their exercising earth-wide domination. Jehovah's Witnesses are given advance notice of that in this prophecy of Revelation 17:13, 14:

¹⁴ "These [political elements represented in the United Nations] have one thought, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him will do so."

¹⁵ This military engagement means the "war of the great day of God the Almighty" at the world situation called Har-Magedon. (Rev. 16:13-16) Under Jehovah's protection his witnesses on earth will witness the "war" as described in Revelation 19:11-21. In a preview of this final clash over the issues of world domination, the Christian apostle John describes the outcome of the war, writing:

¹⁶ "I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse [Jehovah's field marshal, Jesus Christ] and with his army [of heavenly angels]. And the wild beast was caught, and along with it the false prophet [the Anglo-American World Power] that performed in front of it the signs with which he misled those who received the

12. Since being voted into existence in 1919, the "wild beast" had whom steer it, but according to Revelation 17:15-17, what will the "beast" do to its rider?

13, 14. (a) What does Jehovah, according to his foreknowledge, let the political elements do to the "harlot"? (b) Right afterward, what will those victors over her do about Jehovah's Witnesses, and what will be the outcome of their course?

15, 16. (a) That final clash over world domination means, in effect, what? (b) What preview does the apostle John give us of this event, with what outcome?

mark of the wild beast and those who render worship to its image [the United Nations]. While still alive, they both were hurled into the fiery lake that burns with sulphur. But the rest were killed off with the long sword of the one seated on the horse, which sword proceeded out of his mouth. And all the birds [mentioned in verses 17, 18] were filled from the fleshy parts of them."

¹⁷ That destruction of all the atheistic elements of this Devil-controlled system of things will terminate the "great tribulation" mentioned in Revelation 7:14. This will be followed by the binding and abyssing of the invisible world ruler, Satan the Devil, and all his demon angels for the next 1,000 years.—Rev. 20:1-3.

¹⁸ Will that war of all wars at Har-Magedon leave an earth totally bereft of all human life? The end of the ancient world of Noah's day by the deluge did not depopulate the earth, for eight human survivors rode out the earth-wide flood. (2 Pet. 2:5) Noah's God, Jehovah, formed the earth "even to be inhabited." (Isa. 45:18) Through the prophet Isaiah, Jehovah foretold the Persian conqueror, Cyrus the Great, by his personal name, and this liberator of the exiled Jews was raised up to picture the Greater Liberator, Jesus Christ. In the coming "war of the great day of God the Almighty" at Har-Magedon, Jesus Christ will gain the victory over all the earthly enemies of Jehovah and of his people, killing off those enemies of God's kingdom. Jesus Christ will not do this executorial work at the expense of every member of the remnant of his spirit-begotten, anointed followers yet on earth, for in that case there would be no complete victory for the side of

God's kingdom. Furthermore, what about the "great crowd" of faithful associates of that anointed remnant? Revelation 7:9-15 plainly states that this "great crowd" will survive the "great tribulation" climaxing at Har-Magedon.

NOTICE OF THE COMING "CALAMITY" SERVED

¹⁹ World calamity is just ahead! Notice of this has to be served upon that world-dominating figure, Babylon the Great. This serving of notice upon her was illustrated away back in the prophet Jeremiah's day, yes, back in 614 B.C.E. Of this, he tells us:

²⁰ "The word that Jeremiah the prophet commanded Seraiah the son of Neriah the son of Mahseiah when he went with Zedekiah the king of Judah to Babylon in the fourth year of his being king; and Seraiah was the quartermaster. And Jeremiah proceeded to write in one book all the calamity that would come upon Babylon, even all these words written against Babylon. Furthermore, Jeremiah said to Seraiah: 'As soon as you come to Babylon and actually see her, you must also read aloud all these words. And you must say, "O Jehovah, you yourself have spoken against this place, in order to cut it off so that there may come to be in it no inhabitant, either man or even domestic animal, but that she may become mere desolate wastes to time indefinite." And it must occur that when you will have completed reading this book, you will tie to it a stone, and you must pitch it into the midst of the Euphrates. And you must say, "This is how Babylon must sink down and never rise up because of the calamity that I am bringing in upon her; and they will certainly tire themselves out."'" —Jer. 51:59-64.

17. What does this calamity upon the atheistic political elements terminate, and then what takes place toward unseen elements?

18. What does God's Word show as to whether that war of all wars will leave our earth entirely depopulated?

19, 20. (a) Before the world calamity, upon whom must notice be served? (b) How did Jehovah illustrate this serving of notice in Jeremiah's day?

²¹ What Seraiah, the brother of Baruch, the son of Neriah, was commanded to do in order to illustrate the overthrow of ancient Babylon was copied in the book of Revelation. The writer, the Christian apostle John, first describes the destruction of the international religious "harlot," Babylon the Great, and then he goes on to say:

²² "And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again. . . . no voice of a bridegroom and of a bride will ever be heard in you again; because your traveling merchants were the top-ranking men of the earth, for by your spiritistic practice all the nations were misled. Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth.'"—Rev. 18:21-24.

²³ The rejoicing to which the atheistic "kings" or political rulers will give way after plunging Babylon the Great into the sea of destruction will be short-lived. Still confronting them will be many surviving worshipers of the living God Jehovah, these being the anointed remnant of the Jeremiah class and also their loyal companions, the "great crowd" foreseen by the apostle John. These will have to be dealt with. When those political rulers try to obliterate all worship from the earth by touching the remnant and their companions, it will be the same as touching their heavenly Master, Jesus Christ, the Greater Cyrus. This will spell war with him at Har-Magedon. The war that will then erupt will surpass the radiological

warfare that the nations are now trying to prevent among themselves, for from the invisible realm Jesus Christ and his army of heavenly angels will deal out destruction to these presumptuous assailants of Jehovah's Witnesses.

²⁴ What a great privilege it will be to be an eyewitness of that "war of the great day of God the Almighty" at Har-Magedon! Under his protection and without having to take part in the fighting, the remnant of the Jeremiah class and their devoted companions will enjoy that privilege right here on earth, the battleground. Thus their having proclaimed "the day of vengeance on the part of our God" will be amply rewarded; it will not have been in vain. (Isa. 61:2) Who can now measure the extent of their jubilation then, along with that of all the holy angels of heaven under Christ?

²⁵ Radiant with joy, these living examples of Jehovah's preserving power will move forward into his new system of things on a cleansed earth. The opportunity to start the rebuilding of a global paradise will then open up, this to be enjoyed by the faithful "great crowd" forever and ever. What incentive should the prospect of all these grand things give to all those who desire now to be numbered among "my people," Jehovah's people? The incentive to obey his ringing command to "get out" of presumptuous Babylon the Great without further delay, and then to hold fast to Christian neutrality toward all her political paramours, uncompromisingly upholding Jehovah's kingdom by Christ to the glorious day of victory!

(This concludes the series of studies
on Jeremiah's prophecy.)

21, 22. How was that action of Seralah imitated prophetically in the book of Revelation, and with what accompanying words?

23. (a) Why will the rejoicing of the atheistic conquerors of Babylon the Great be short-lived? (b) So what will those atheists then attempt, and with what consequences?

24. Who will have the privilege of being eyewitnesses of that "war of the great day," and without having to take part in it, but with what reaction?

25. (a) Into what opportunity will the "great crowd" of survivors be ushered after the "war"? (b) The prospect of such grand things should give what incentive now to Jehovah's people?

A WILLING RESPONSE



WHEN there is a job to be performed, is it not a pleasure to work with persons who are eager and willing? Our Creator, Jehovah God, also appreciates a spirit of willingness on the part of his servants. In his Word, he has expressed the confidence that his people 'would offer themselves willingly' for his service.—Ps. 110:3.

This fine spirit was displayed by God's prophet Isaiah. He saw a magnificent vision of God's glory in the beautiful temple at Jerusalem. The glorious representation appeared on an elevated throne, and the skirts of the seated one filled the temple, with seraphs hovering above them. These angelic creatures had six wings, two of which were used for flying or hovering. In the holy presence, the seraphs humbly covered their faces and their feet. One seraph would call to another, saying: "Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory."—Isa. 6:1-3.

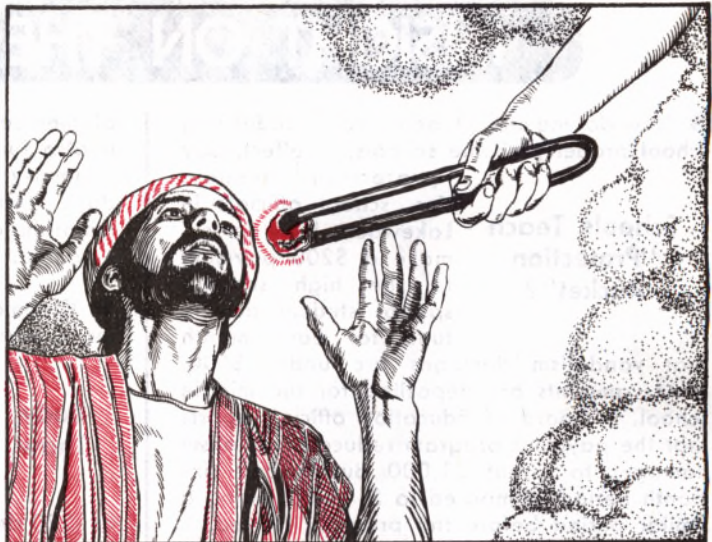
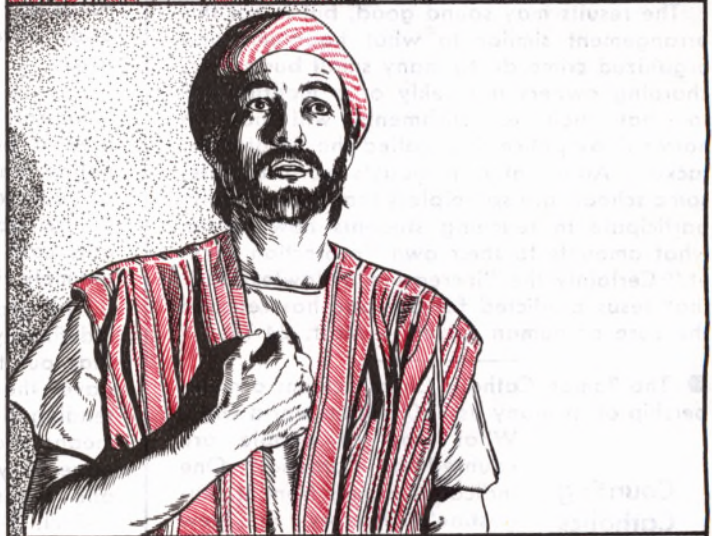
Isaiah felt unclean. "Woe to me!" he exclaimed. "For I am as good as brought to silence [in death], because a man unclean in lips I am, and in among a people unclean in lips I am dwelling; for my eyes have seen the

King, Jehovah of armies, himself!"—Isa. 6:5.

One of the seraphs came to Isaiah's aid. With a glowing coal from the altar of burnt offering, this seraph touched the lips of Isaiah, thus cleansing them.—Isa. 6:6, 7.

Then Isaiah heard the powerful voice of Jehovah, saying: "Whom shall I send, and who will go for us?" Without hesitation, Isaiah replied: "Here I am! Send me." He did not ask what would be required of him or what he might gain by accepting the assignment. There was no question about his willingness. Thus Isaiah was commissioned to be a prophet to his own people. This was to be no easy task. Isaiah would be faced with extreme unresponsiveness, a situation that would continue until the land lay in ruins and its population was carried into exile.—Isa. 6:8-12.

As Isaiah had a message to proclaim, so do disciples of Jesus Christ. God's Son declared that 'this good news of the kingdom would be preached in all the inhabited earth.' (Matt. 24:14) Have you willingly offered yourself to do this work? Like Isaiah, are you faithfully sticking to it despite the unresponsiveness of many people?



INSIGHT ON THE NEWS

- How do you stop students from vandalizing school property? Some schools, in effect, pay "protection" money.

Schools Teach "Protection Racket"?

Yes, school officials in Lakewood, New Jersey, make a \$200 payment to the high school's special student activity fund for each month that vandalism damages are under \$500. Lesser amounts are deposited for the middle school. A Board of Education official reports that the payment program reduced vandalism damages to about \$1,000 during one six-month period, compared to \$11,000 during a similar period before the program started.

The results may sound good, but is not this arrangement similar to what hoodlums and organized crime do to many small businesses, charging owners a weekly or a monthly fee so that their establishments will not be harmed? By police, it is called the "protection racket." Apparently, in today's moral climate, some schools are so helpless that they actually participate in teaching students how to run what amounts to their own "protection racket." Certainly the "increasing of lawlessness" that Jesus predicted for our age has reached the core of human society.—Matt. 24:12.

- The Roman Catholic Church claims a membership of as many as 700 million world wide.

Counting Catholics

What kind of people are counted as Catholics? One indication comes from St. Augustine's Rectory in New York city. In response to a recent letter requesting that the church remove his name from its records, a man who had become one of Jehovah's Witnesses received this reply: "Under no conditions can we remove your name from any Baptismal or other Sacramental records. As you know the Catholic Church is the one true Church founded by Jesus (Matt 16) and to so remove your name would be a sin against the Holy Spirit. Regardless of your present membership you are a Catholic and will go into eternity as a Baptised Catholic . . ."

If this is the general practice when persons request cancellation of their church membership, it certainly calls into question the quality

of membership figures offered to the public. It also further promotes the type of religious hypocrisy prophesied to prevail in "the last days," when the Bible says people would maintain a mere "form of godly devotion." —2 Tim. 3:1, 5.

- Cryonic suspension is the practice of freezing a person's body at death in the hope of

Body Thaw

its being brought back to life when science finds a cure for the cause of death. By 1971, 13 bodies in the United States had received this treatment and were being maintained frozen by liquid nitrogen at -320 degrees Fahrenheit (-195 degrees C). However, it seems that now probably only about seven of the original 13 bodies remain frozen.

"What happened to the others?" asks "Natural History" magazine. "Apparently, they've been thawed," the article answers, noting that "you have to rely on the good will of your descendants" to pay for maintenance —now about \$2,000 per year. "If posterity gets cold feet," says "Natural History," "an untimely thaw may be in the offing."

The gropings of men to extend their lives indefinitely are understandable because God 'has put time indefinite in their heart.' Jesus gave the only successful formula for extending life indefinitely when he said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." —Eccl. 3:11; Matt. 6:27; John 17:3.

- A judge recently ruled that an 89-year-old New Jersey underworld boss because of his

"Heaven" for Mobster?

age would not have to stand trial for murder and extortion. The old man, who may have caused others a good deal of suffering during his life, complained to the judge about his ailments, saying: "I'm in agony and pain. Come tell St. Peter to bring me to heaven . . . I just want to lay down and hope God takes me out of my misery." Apparently, the mobster's priest had not made very clear to his parishioner the wages of sin.—Rom. 6:23.

The 1980 "Divine Love" District Conventions

HOW little love there is in the world today! Selfishness, the very opposite of love, has gone to seed. No wonder that there are confusion, unhappiness, friction and strife on every hand. It is as if, for generations, men have been sowing to the wind by all manner of self-interest and are now reaping a whirlwind harvest of immorality, suffering, crime, wars and death.

In the world but no part of it are Jesus Christ's true followers, the Christian witnesses of Jehovah. They have the mark that Jesus said would identify his true followers: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

One of the finest ways in which we can manifest this love is by coming together regularly at our congregation meetings. Surely those who love one another want to be with one another. Such being together can be not only enjoyable but also profitable. As the apostle Paul said: "I am longing to see you . . . in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

There is no question that the "Divine Love" District Conventions beginning this summer will furnish many fine opportunities for individual Christians to associate with fellow believers and to have an interchange of encouragement. Especially will the program presented from the platform—the talks, the dramas, the demonstrations and the experiences—serve to upbuild all those present. Nor should we overlook the spiritual stimulation that we receive from the fine prayers and the singing of Kingdom songs together. Of course, the degree to which each one will be edified will largely depend upon his appreciation and spirituality.

In view of the way Jehovah God has bestowed his love upon us, should we not be concerned about growing in love for Jehovah God, loving him with all our heart and soul, with all our mind and strength? And should we not concern ourselves with loving our fellow Christians, and not only as ourselves, but even more than ourselves, having the self-sacrificing love that Jesus and his apostles expressed?

To the extent that we are spiritual persons,

to the extent that we are conscious of our spiritual needs, to the extent that we appreciate sacred things and that we do not live by bread alone, but by every word coming forth from Jehovah's mouth, to that extent we will be putting forth efforts to attend one or more of these conventions. It will take time, effort and expense to attend, but it will be worth it, yes, more than worth it. We can look forward to Jehovah God's opening the windows of heaven and pouring out upon us copious showers of spiritual blessings. (Mal. 3:10) Make certain to be there for the very opening program on Thursday morning. You will be amply repaid if you are present.

The conventions are scheduled for the times and places announced in **The Watchtower** of February 1, 1980, but with the following adjustments:

Convention Relocated

July 17-20: **FREMONT, CALIF.** (Korean only), Jehovah's Witnesses Assembly Hall, 43400 Osgood Rd. (Moved to Long Beach, Calif., as shown below)

Conventions Adjusted or Confirmed

June 12-15: **PONTIAC, MICH.**, Silverdome, 1200 Featherstone.

June 18-21 (Note: Wednesday through Saturday): **PROVIDENCE, R.I.**, Civic Center, One LaSalle Sq.

July 17-20: **EAST RUTHERFORD, N.J.**, Giants Stadium, New Jersey Sports Complex. **LONG BEACH, CALIF.** (Korean language added), Convention Center Arena, 300 E. Ocean Blvd.

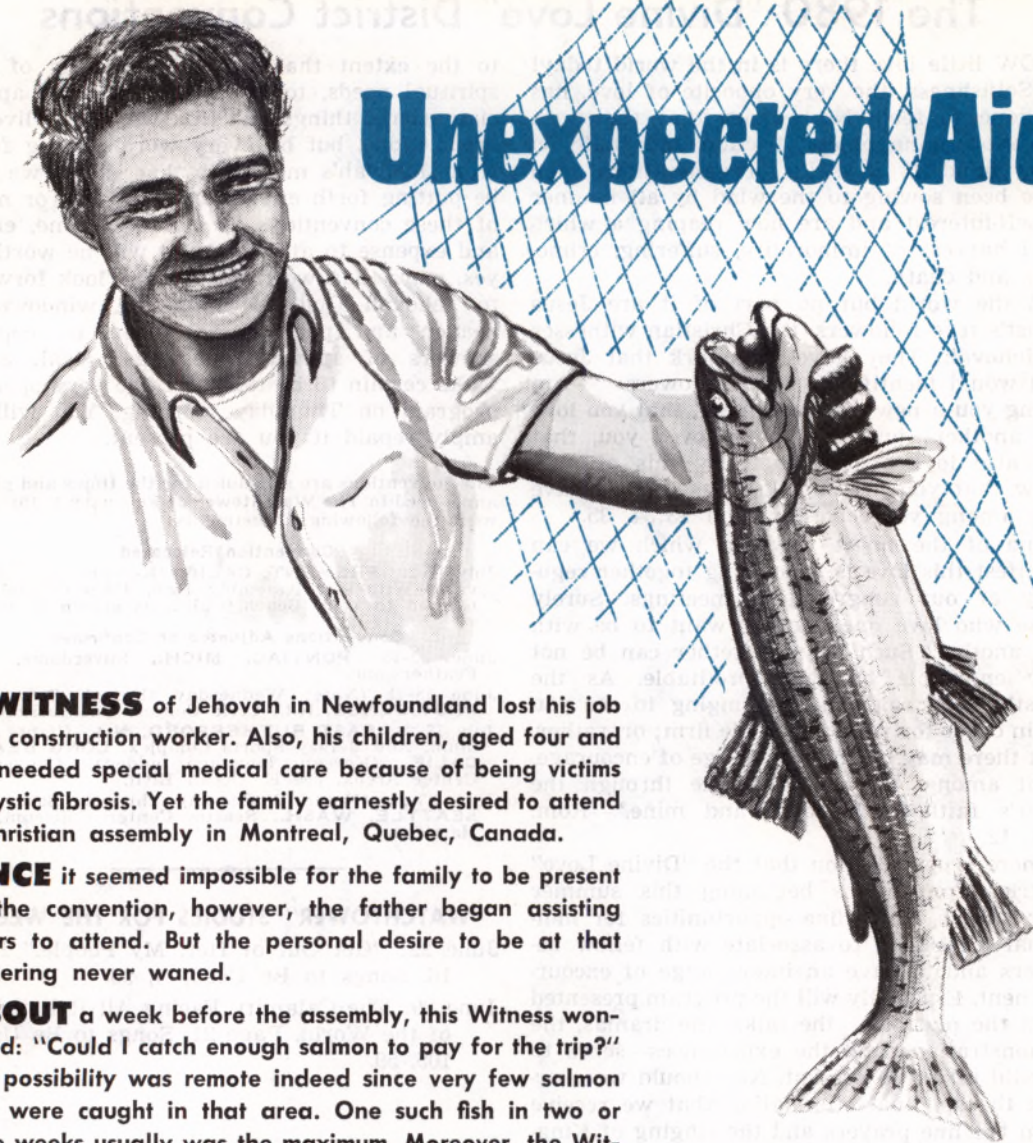
July 23-26 (Note: Wednesday through Saturday): **SEATTLE, WASH.**, Seattle Center Coliseum, 305 Harrison.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 22: "Get Out of Her, My People." Page 16. Songs to Be Used: 4, 96.

June 29: The Calamity Facing All Religionists of the World. Page 21. Songs to Be Used: 105, 59.

Unexpected Aid



A WITNESS of Jehovah in Newfoundland lost his job as a construction worker. Also, his children, aged four and six, needed special medical care because of being victims of cystic fibrosis. Yet the family earnestly desired to attend a Christian assembly in Montreal, Quebec, Canada.

SINCE it seemed impossible for the family to be present for the convention, however, the father began assisting others to attend. But the personal desire to be at that gathering never waned.

ABOUT a week before the assembly, this Witness wondered: "Could I catch enough salmon to pay for the trip?" This possibility was remote indeed since very few salmon ever were caught in that area. One such fish in two or three weeks usually was the maximum. Moreover, the Witness did not have a fishing license.

UNDAUNTED the Witness made arrangements for a fishing license and thereafter set the net. Surprisingly, in a few days he had caught 22 fine salmon. One of these fish was so large that it alone sold for \$34.

OTHER problems were resolved and the family was able to attend the convention. It is uncertain whether the Witness thought of the large catch of fish that Jesus Christ once supervised. (Luke 5:4-9) Nevertheless, this Christian man was convinced that God had blessed his efforts.

ARE YOU planning to attend the forthcoming "Divine Love" District Convention of Jehovah's Witnesses? Do some problems stand in your way? If so, why not appeal to Jehovah God for help? His hand is not short, and you may enjoy unexpected aid that will enable you to attend that spiritually rewarding Christian assembly.—Isa. 59:1.