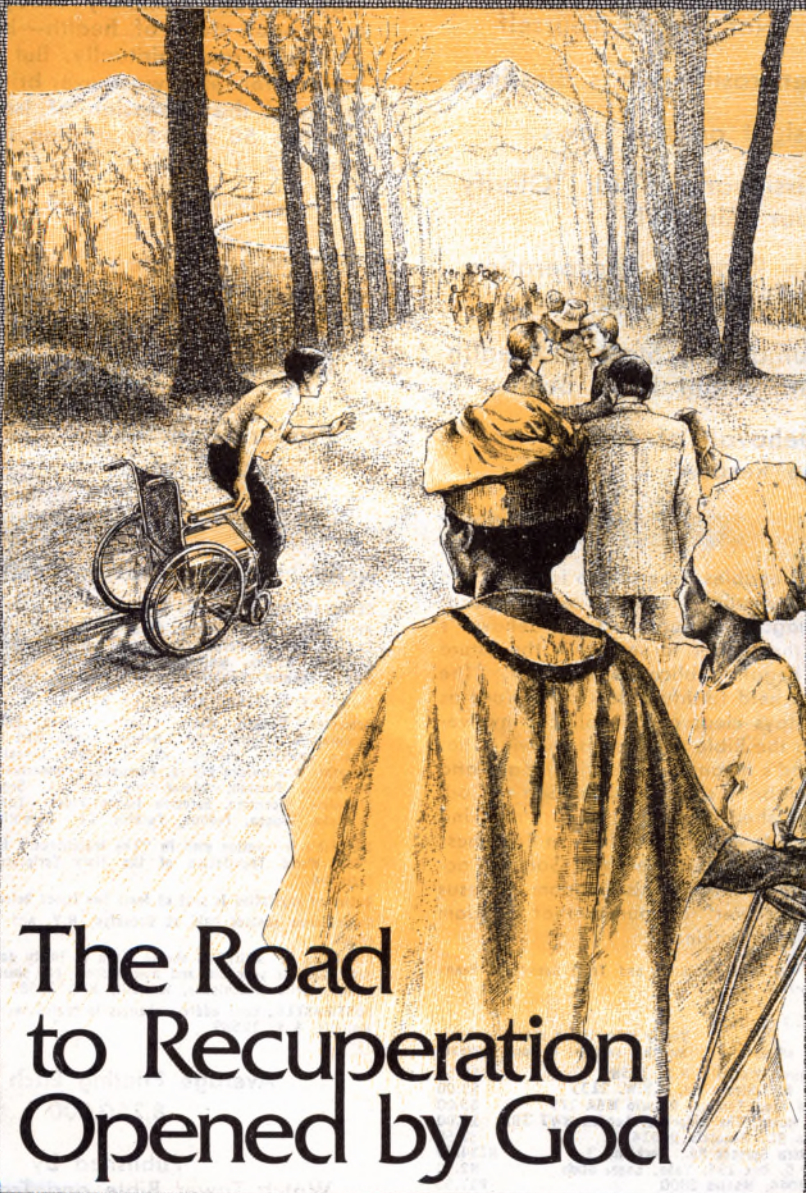


NOVEMBER 15, 1980

THE WATCHTOWER

Announcing Jehovah's Kingdom



The Road
to Recuperation
Opened by God

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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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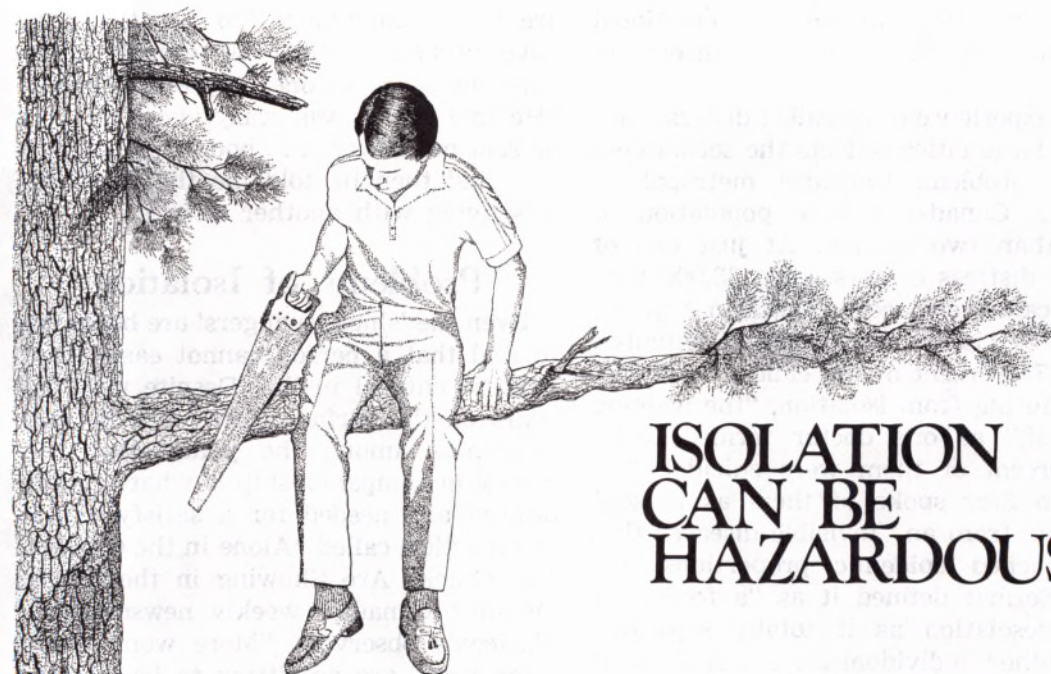
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ISOLATION CAN BE HAZARDOUS

“WARNING: Isolation may be dangerous to your health.” Similarly worded notices are usually reserved for serious dangers to a person’s well-being, as well as threats posed by chemicals and drugs. But recent findings indicate that this is a warning that may justifiably be issued to those who, by circumstances or choice, live a life of isolation.

For example, the impact of losing a marriage mate can be very injurious. *Time* magazine reports that “the coronary death rate among widows between 25 and 34 is five times that of married women in the same age group. At all ages, the divorced are twice as likely as the married to develop lung cancer or suffer a stroke.”

However, loneliness produced by isolation also takes its toll among adults who have never been married. A study made by Dr. James Lynch of the University of Maryland shows death from heart disease to be two to five times as high for single persons. This study indicates that the likelihood of a bachelor’s spending time in a mental institution is 23 times as great as for married men, and a single woman’s 10 times as great as for a married woman. It is very evident that this doctor did not examine records of those who are living in close harmony with the inspired Holy Bible, such as the Christian witnesses of Jehovah. The statistics about these would be very different. According to the doctor’s statistics, loneliness due to isolation

can bring about mental and emotional anguish that constitutes a threat to life.

The experience of so-called distress centers in large cities reflects the seriousness of the problem. Consider metropolitan Toronto, Canada, with a population of more than two million. At just one of several distress centers some 33,000 telephone calls were received within a year's time. That is one call every 16 minutes. About 75 percent of the callers were people suffering from isolation, "the walking wounded," as one doctor termed them. Six percent of them were suicidal. The *Toronto Star* spoke of them as persons suffering from an "invisible disease" that has reached epidemic proportions. Dr. Vello Sermat defined it as "a feeling of utter desolation as if totally separated from other individuals. . . . A lack of human ties." Many of those suffering from isolation are the aged, including widows and widowers.

Sadly, the aged who live alone are often the victims of crime. In a number of large cities these unfortunate ones are forced to continue living in rapidly deteriorating neighborhoods, where young hoodlums consider them easy targets. Thefts, savage beatings, rape and torture have been the lot of some of these lonely senior citizens. Fear causes these older persons to isolate themselves further. They may bar their doors and board up their windows, and have food and other necessities delivered to them.

The young, too, have suffered from the perils of a solitary life. Some have thought that they would create a new life-style that was not dependent on the conventional togetherness of the past. They have hoped for a happier way of life. But has it been truly satisfying? The *Toronto Star* reports that the fastest-growing rate of suicides in the province of Ontario is among the 20- to 30-year-olds. Then there

are those who realize too late that they have become victims of wrongly motivated persons. As one 26-year-old put it: "He told me he was crazy about me, . . . he sent me flowers . . . bought me dinners . . . and then he told me the truth. He was living with another woman."

Problems of Isolation

Even the 'single swingers' are beginning to find that a person cannot easily deny what is natural in life. Despite what appears on the surface, there is a growing awareness among the young that constancy in companionship is what is really desired and needed for a satisfying life. In an article called "Alone in the Crowd—The Cracks Are Showing in the Singles Dream," Canada's weekly newsmagazine *Maclean's* observed: "More women—and some men—are admitting to being tired, frustrated and bored by casual sex." Sex in itself has not been the answer. Something is lacking: Genuine love and a commitment. With the years passing all too quickly, many face the problem of finding a suitable marriage mate. The summary of their self-induced isolation has turned out to be—swinging in the 60's, sulking in the 70's and aching today.

Manifestly, something happens to the reasoning processes of a person who is isolated by choice or by force of circumstances. What often occurs is that, contrary to the counsel given in the Bible, he thinks too much about himself, even giving in to self-pity. He becomes critical of the omissions of others and overemphasizes their failures toward him, sometimes attributing bad motives. He waits for others to be friendly and feels they have failed him if they are not. An example is a young married woman with two children. For a period of time this mother kept herself from the company of persons whom she knew well. When a

friend mentioned not seeing her recently, she responded: "I did it to see if anyone noticed or cared."

So there are clear indications that a failure among people in general to form

solid human relationships can endanger a person's health. But what does a person do if the circumstances are seemingly beyond his control? How can he adjust to unwanted changes in his life?



Do Not Isolate Yourself



IN MOST situations isolation is unnatural. Persistent isolation is unchristian. Though complete in himself and not needing companionship, Jehovah God saw fit to surround himself with myriads of spirit

sons. (Job 38:4-7; Dan. 7:10) This was an active expression of his love. Moved by the same love, he later produced an earthly son, Adam. A marvelously designed ability to communicate was built

into both heavenly and earthly sons. (1 Cor. 13:1) God did not bring forth these intelligent beings merely to receive from them, but, rather, to give. He found delight in such sons, and they were pleased to be with him and with one another. —Compare Proverbs 8:30, 31.

The Most High also decided that it would not be good for Adam to continue being alone and, therefore, provided a partner for him. (Gen. 2:18) Fulfillment of Jehovah's command for the first pair to fill the earth was to bring into being an earth-wide, communicating family of humankind. (Gen. 1:28) How clear it is that humans were not intended to suffer from the ill effects of isolation!

Little wonder, then, that most Bible references to forms of isolation relate to negative aspects. (Ps. 25:16; 102:7) Cain's banishment for the murder of his brother was an *isolating* of him from the rest of the human family. He viewed this as a *punishment*, something difficult to bear. —Gen. 4:11-14.

The Remedy

But what can a person do who feels alone, unloved or unwanted? Rather than pitying himself, waiting for others to do something, expecting to receive, he should take the initiative in actively expressing love for others in imitation of God and Christ. By isolating himself, whether intentionally or unintentionally, an individual acts contrary to the divine purpose for mankind. No wonder that isolation brings problems! So the remedy is in doing what the Creator had in mind for us. He desired that we enjoy companionship with fellow humans. One formerly lonely woman came to appreciate this point. She said: 'It dawned on me at last. So I got on my feet and stopped thinking about myself and started to work hard. I've been working hard ever since.'

What can we learn from this experience? A person does not *have* to be lonely. There is something positive that he can do about it. He can practice basic Christianity. After all, can an individual be a Christian and an isolationist at the same time? No, for loving one's neighbor requires the *doing* of good to one's fellowman, being active in imitating the Creator. (Matt. 22:37-39; 7:12) And merciful giving to needy persons brings joy. Such giving banishes the unhappiness that often characterizes a lonely life.

Prevention

Of course, it takes effort to become active in sharing with others, not allowing oneself to become discouraged because of feeling inadequate. Since it is not easy to overcome loneliness, we do well to avoid becoming a victim of this malady. Hence, even though others may disappoint us, we need to guard against drawing away from people. The Bible says: "No one of us lives . . . for himself alone." (Rom. 14:7, *The New English Bible*) Once a person isolates himself, he is in danger of thinking unwisely, even foolishly, to his injury. A Bible proverb expresses it in this way: "One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth." —Prov. 18:1.

Take the case of a young wife who became addicted to watching late-night pornographic movies on television. Subjected to this unwholesome influence, she soon stopped praying, reading the Scriptures and attending Christian meetings. Soon she felt that her husband was inadequate and began pitying herself. She embarked on a course that months before she would have quickly rejected as foolishness. Drawn out by her wrong desires, she abandoned her husband and small daughter to take up life with another man. Did

she really find happiness? No. She later admitted to a friend that her new male associate had been beating her and that she was miserable without her child. This woman had hurt herself, her husband, her child and her fellow Christians and had brought great reproach on the Creator—all of this because of isolating herself.

Isolation Is Unchristian

Isolation really is unchristian. It is divisive, puts a damper on zealous Christian works and limits communication. Cut off from others, the individual may become depressed and give in to doubts respecting trustworthy humans, even about God and the Scriptures. The disciple Jude shows that some in his day failed to appreciate that even angels hurt themselves when they abandoned association with God and faithful angels to indulge their wrong desires.—Jude 6, 8, 10, 20-22.

The whole spirit of the Bible runs counter to isolation and its undesirable results—inactivity, lack of communication and failure to express love. The Scriptures teach and stimulate positive action, using many action words to do so. We are encouraged to ‘do unto others,’ to ‘go make disciples,’ to ‘ask and it will be given to us,’ to ‘keep on knocking’ for response, to ‘love one’s neighbor,’ to ‘assemble with other Christians,’ to ‘follow the course of hospitality.’ These are all antidotes to lethargy, pitying oneself, feeling unwanted or useless. Christianity requires that a person show compassion by pitying others, making someone feel wanted and *useful* instead of feeling useless. When we give wholeheartedly, we can rest assured that we will receive bountifully from our heavenly Father. (Matt. 6:1-4) Giving endears one to others, dispelling feelings of loneliness.

Of course, there are times when we need our privacy. Even Jesus Christ, though busy in aiding others, made time for solitude. On hearing the news regarding the death of John the Baptizer, he went “into a lonely place for isolation.” (Matt. 14:13) For those who are usually in the company of others, isolation can be a refreshing change and can provide fine opportunity for thinking. The Son of God once said to his disciples: “‘Come, you yourselves, privately into a lonely place and rest up a bit.’ For there were many coming and going, and they had no leisure time even to eat a meal.” (Mark 6:31; 3:20) Solitude was just what they needed then.

When we spend times of solitude in purposeful meditation, we can strengthen our faith. Such meditation can serve to draw us nearer to God. It can move us to express ourselves appreciatively in prayer, thus enhancing our personal relationship with the Almighty. But such occasions are temporary. Never would we want to isolate ourselves to the extent of taking up a monastic life.—Compare John 17:15.

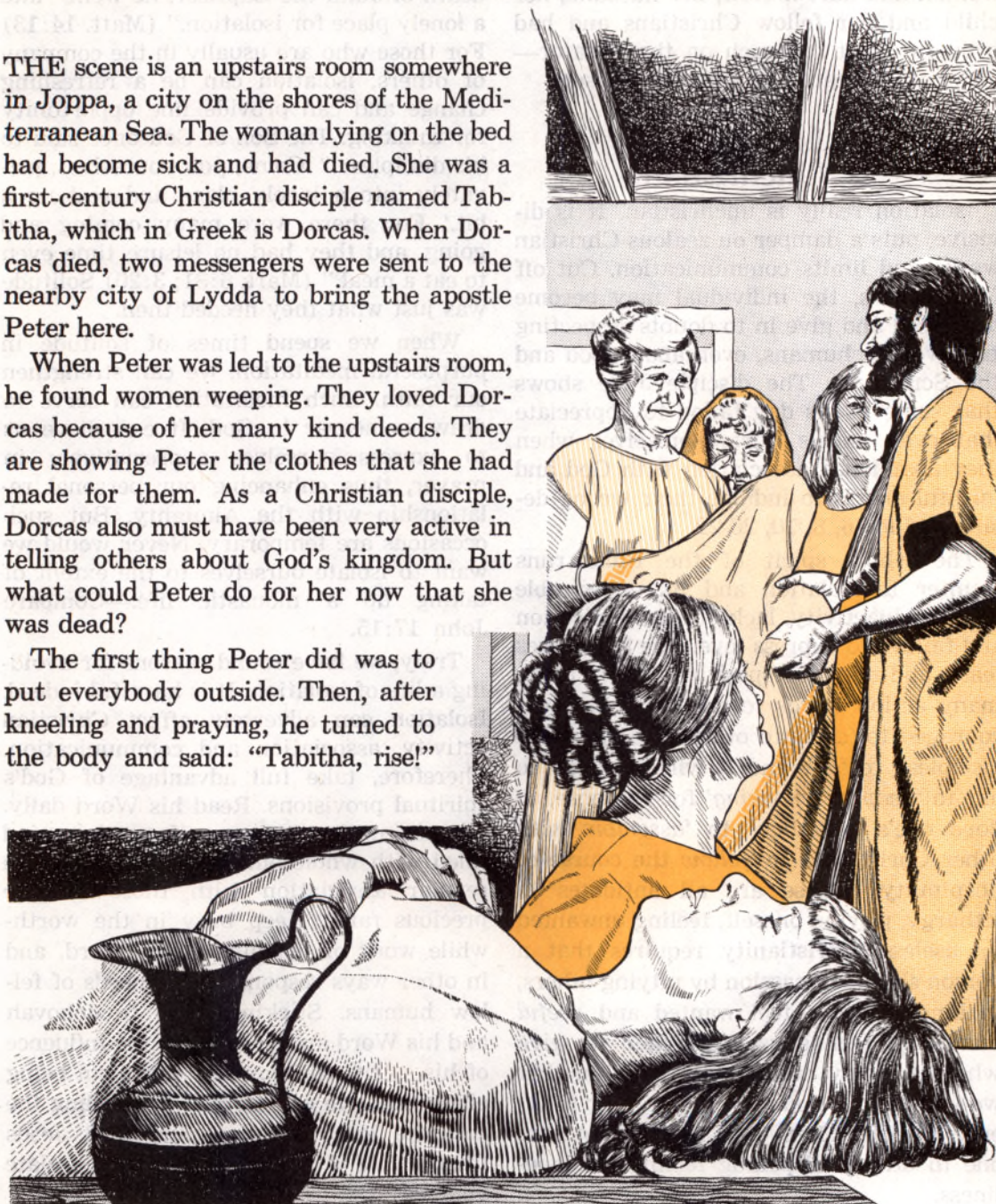
Truly, we have sound reasons for avoiding a life of isolation. It is harmful indeed. Isolation can adversely affect Christian activity, association and communication. Therefore, take full advantage of God’s spiritual provisions. Read his Word daily. Do not neglect prayer. Keep the mind filled with wholesome thoughts. Maintain regular association with those of like precious faith. Keep busy in the worthwhile work of teaching God’s Word, and in other ways respond to the needs of fellow humans. Sticking close to Jehovah and his Word and yielding to the influence of his spirit will “prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ.” (2 Pet. 1:5-8) Do not isolate yourself.

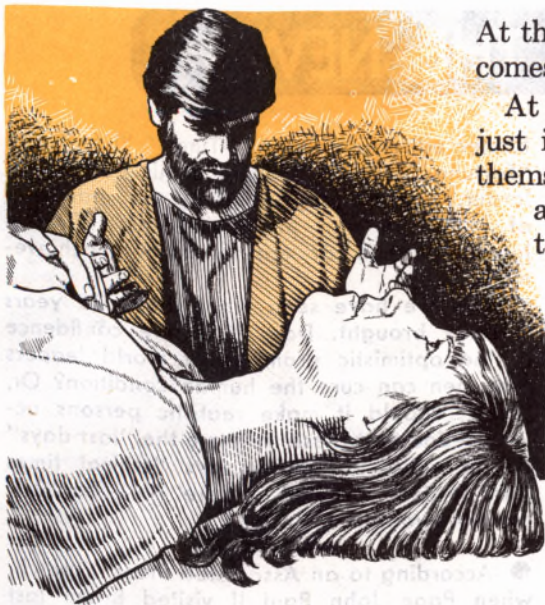
GENEROSITY BRINGS BLESSINGS

THE scene is an upstairs room somewhere in Joppa, a city on the shores of the Mediterranean Sea. The woman lying on the bed had become sick and had died. She was a first-century Christian disciple named Tabitha, which in Greek is Dorcas. When Dorcas died, two messengers were sent to the nearby city of Lydda to bring the apostle Peter here.

When Peter was led to the upstairs room, he found women weeping. They loved Dorcas because of her many kind deeds. They are showing Peter the clothes that she had made for them. As a Christian disciple, Dorcas also must have been very active in telling others about God's kingdom. But what could Peter do for her now that she was dead?

The first thing Peter did was to put everybody outside. Then, after kneeling and praying, he turned to the body and said: "Tabitha, rise!"



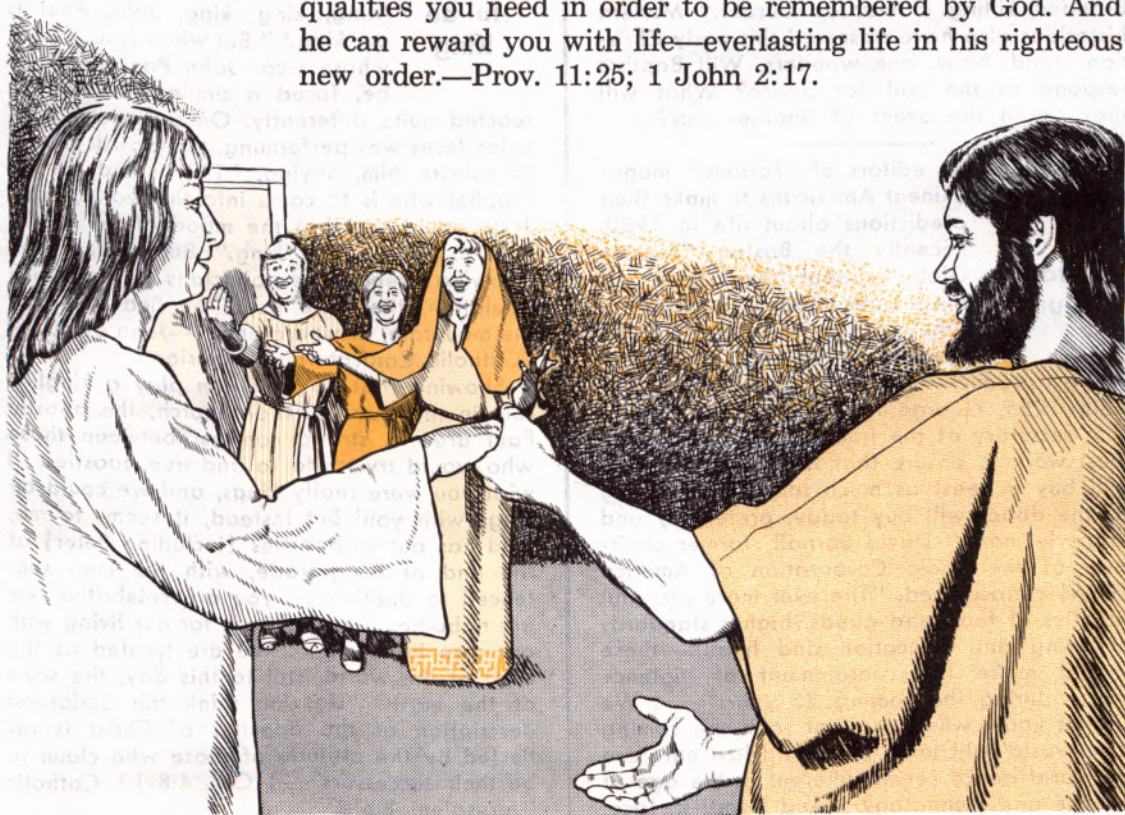


At that, as you can see, she opens her eyes. She comes to life! Then Peter helped her up.

At that, Peter called the others in. You can just imagine how they must have been beside themselves with joy when they saw Dorcas up and alive! Truly, what a marvelous blessing to be raised from the dead!—Acts 9:36-42.

We can learn a lesson from this. It illustrates that the person who seeks to help others—giving generously of his time, energies and abilities—will be richly rewarded. In this case, not only did these women love Dorcas for her kind deeds, but so did Jehovah God. That is why he gave Peter the power to raise her from the dead.

So, then, learn well this lesson: If you are generous toward others, you will be remembered with their love. Furthermore, generosity is one of the important qualities you need in order to be remembered by God. And he can reward you with life—everlasting life in his righteous new order.—Prov. 11:25; 1 John 2:17.



INSIGHT ON THE NEWS

- "We in the Baptist tradition are addicted to war," charged a Baptist leader speaking to the Ethics Commission of the Baptist World Congress held in Toronto, Canada, this past July. Delmar Smyth, professor of administration at Toronto's York University, called on Baptists around the

Baptists "Addicted to War"?

world to launch a peace crusade. "The choices before us are non-violence or non-existence," he said, as he urged Baptists to "take the pledge" for peace.

According to the Toronto "Star," Smyth pointed out that "the idea of 'a just war' was not accepted by Christianity until it became an established religion in the fourth century A.D." Additionally, the Baptist leader noted that Jesus' early disciples "believed he taught and practised non-violence . . . Early Christian writers condemned war. They branded killing in war as murder." Modern historians also have observed this early Christian stand. Now, one wonders, Will Baptists respond to the call for peace? What will they do in the event of another war?

- In 1955, the editors of "Fortune" magazine asked prominent Americans to make their predictions about life in 1980. Recently the Boston "Sunday Globe" republished some of these speculations, noting that "they bristle with faith in the wonders of science and technology, productivity and the American dollar."

Ill-fated Futurists

In 1955, George M. Humphrey, a former U.S. secretary of the treasury, declared: "We must work to ensure that the dollar of 1980 will buy at least as much food and clothing as the dollar will buy today, preferably and properly more." David Sarnoff, former chairman of the Radio Corporation of America (RCA) rhapsodized: "The ever more plentiful supplies of food and goods, higher standards of living and education and health—these should make the containment of violence easier during the coming 25 years . . . We cannot know when or what form the coming 'one world' will take, but world law enforced by world police seems inherent in the age of science and technology." And Henry R. Luce,

former editor-in-chief of "Time," "Life," and "Fortune," added: "Secure in his person, his larder, and his opportunities, the individual of 1980 can start his private quest from a higher plateau of earthly human achievement."

Now we have seen what those 25 years actually brought. Does it inspire confidence in the optimistic promises of world leaders that men can cure the human condition? Or, rather, should it make realistic persons acknowledge that these truly are the "last days" during which the Bible says "critical times hard to deal with will be here"?—2 Tim. 3:1; compare Matthew 24:3-22.

- According to an Associated Press dispatch, when Pope John Paul II visited Brazil last summer "he obviously continued to draw strength from the huge crowds that mob him, chanting 'King, king, king, John Paul is our king.'" But when Jesus Christ, whose vicar John Paul claims to be, faced a similar situation he

Loving to Be King

reacted quite differently. On seeing the miracles Jesus was performing, the crowds began to admire him, saying, "This is indeed the Prophet who is to come into the world," and Jesus could see that the mood of the crowd was to "make him king." But rather than 'drawing strength' as politicians do from such adulation, the Bible says "he fled again to the mountain, himself alone."—John 6:14, 15, "Catholic Confraternity" Version.

Showing that no man can play a kinglike role in the true Christian church, the apostle Paul drew a strong contrast between those who would try to do so and true apostles: "I wish you were really kings, and we could be kings with you! But instead, it seems to me, God has put us apostles [including Peter] at the end of his parade, with the men sentenced to death . . . you are celebrities, we are nobodies. . . . we work for our living with our own hands. . . . We are treated as the offal of the world, still to this day, the scum of the earth." Do you think this Scriptural description of the apostles of Christ is reflected by the attitude of those who claim to be their successors?—1 Cor. 4:8-13, Catholic "Jerusalem Bible."

Missionaries told: "Glorify Your Ministry!"

FIFTY students of the Watchtower Bible School of Gilead graduated on September 14, 1980, receiving their assignments to 19 lands. The School's president, F. W. Franz, addressed them, centering his remarks around the scripture at Romans 11:13, where the apostle Paul wrote: "Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry."

Dedicated Christians have a glorious ministry, explained Franz, something that all of them, men and women, can share in. They are ministers of the Word of God. This ministry, then, is not caring for secular things or family matters but is the classified ministry of preaching and teaching the good news of God's kingdom. And why is this especially glorious today? "Since 1914," he said, "you graduates of Gilead and all dedicated and baptized Christians—you are preaching the good news of an **established** kingdom; that is what makes the difference."

Franz explained that many English Bible translations, such as the "King James Version" and the "New World Translation," use the word "minister." Thus it is a legitimate term for all who are dedicated, baptized followers of Jesus Christ. "You graduates of Gilead," he declared, "are entitled to call yourselves ministers and to ask for all the exemptions given to the clergymen of Christendom."

"We are living in the 'time of the end,'" concluded the School's president, "and this is the time of all times to be living as a minister of the Most High God Jehovah! So, may you remember what the apostle Paul said with regard to his ministry. He said: 'I glorify my ministry.' I want to encourage you to do the same thing—to glorify your ministry!"

Earlier, L. A. Swingle talked about the satisfaction that there is in accomplishment. But with accomplishment, he said, there are certain pitfalls; one can become puffed up and proud. The graduates were encouraged to be like the apostle Paul, who accomplished much in his ministry, but gave credit to God.—2 Tim. 4:17.

Discussing Psalm 102:1-6, D. Sydlik showed that the psalmist felt like "the pelican of the wilderness." A missionary, too, might at times feel homesick and out of his environment. If

so, it helps to read the Psalms and to keep always in mind that a missionary assignment is from Jehovah.

Max Larson spoke on "Building with Jehovah." He pointed out the privilege it is to be "God's fellow workers" by building up spiritual minds in people by means of the Word of God. (1 Cor. 3:9; Acts 20:32) "Stay on the job," he stressed in closing; "your Building Partner will."

Instructor J. Redford said that man was made to work, not loaf. (Gen. 2:15; Rom. 12:11) But "do not covet work assignments of someone else in God's organization," he said. "Go where he sends you, and may all of you long enjoy the work of your hands."

The School's registrar, instructor U. V. Glass, presented a three-point 'plan for spiritual survival': (1) Establish and maintain a close personal relationship with Jehovah. (2) Recognize Jehovah's channel of communication. (3) Stay close to Christian brothers and "have intense love for one another."—1 Pet. 4:8.

L. Barry pointed out the fine example that Jesus set in humility. (Phil. 2:7-10) The hardships that missionaries sometimes face help to keep them humble, he explained. Having a sense of humor also helps. Humility brings many rewards.—Prov. 22:4.

After Chairman K. Klein distributed the diplomas to the students, T. Jaracz announced that a Cultural School for Latin Americans is being established in Mexico. It will be conducted in the Spanish language. Each class will have 25 students and be of two and a half months' duration. The first class begins November 24, 1980.

In the afternoon, the graduates put on a most delightful student program, with songs, native dances and two fine Bible dramas entitled "Jehovah Rewards His Loyal Ones" and "Beware of Rebellious Talk." The first dealt with David and events preceding his kingship, that tested his loyalty to Jehovah. The second drama was about Korah, a fomenter of rebellion.

For the 2,059 in attendance, the entire day's program provided grand encouragement to serve Jehovah humbly and loyally, and for them always to 'glorify their ministry.'

The Road to Recuperation Opened by God

"Speedily would recuperation spring up for you."—Isa. 58:8.

Before going through the following three articles the reader would do well first to familiarize himself with the material on which the articles are based, namely, the prophecy of Isaiah, chapters 58 and 59



DOES all humanity need recuperation—healing? People who keep informed by all the modern means for gathering information from far and near will hardly hesitate to answer Yes! The question is, Who of us humans can bring about the sorely needed recuperation? Humanitarian persons hopefully keep on trying, but all their sincere efforts have failed to halt the worsening of humanity's state of health socially, morally, economically, domestically. The cry of complaint from ailing mankind grows louder!

1. Why does humanity need recuperation in its general state of health?

² If we ordinary creatures find plenty of room for complaint, how much more should the superhuman Creator of the universe find cause for complaint! He certainly did not discredit his creative ability by starting off his human creation in such a mess as we find ourselves in today. He candidly states that the entry of sin caused it all. Nineteen centuries ago he pointed out how far mankind had fallen from original perfection by inspiring one

2, 3. (a) Who has more reason to complain over how far mankind has fallen than humanity itself? (b) How, in Romans 3:9-18, is the fallen state of humanity described?

of the writers of the books of the Bible to pen these words of explanation:

³ "What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under sin; just as it is written: 'There is not a righteous man, not even one; there is no one that has any insight, there is no one that seeks for God. All men have deflected, all of them together have become worthless; there is no one that does kindness, there is not so much as one.' 'Their throat is an open grave, they have used deceit with their tongues.' 'Poison of asps is behind their lips.' 'And their mouth is full of cursing and bitter expression.' 'Their feet are speedy to shed blood.' 'Ruin and misery are in their ways, and they have not known the way of peace.' 'There is no fear of God before their eyes.'"—Rom. 3:9-18.

⁴ In the above portion of his letter that was written to the Christian congregation in ancient Rome, the apostle Paul was making quotations from the Hebrew Scriptures that were all written under inspiration more than 450 years before the writing of his letter about the year 56 C.E. For example, Paul quotes from Isaiah 59: 7-20. This indicates that the situation was already quite bad away back there in his day, not only with reference to mankind in general, but especially with regard to those who claimed to be the people of Jehovah God, namely, the Jews, or Israelites. Well, then, today, more than 19 centuries after Paul wrote such things to the Christian congregation in the imperial capital of Rome, what ought we to expect the moral and religious condition of the world to be, not leaving out the section that is called Christendom? What the plain-speaking newspapers and magazines

galore reveal to us about it is quite shocking, yes, terrifying.

⁵ According to the source of its name, Christendom ought to be imitating Christ Jesus and living up to his teachings. The nations that make up Christendom ought to know how to do this. Among such so-called Christian nations Bibles, and particularly copies of the "New Testament," circulate by the hundreds of millions of copies in all the known languages of their realm. Most of their inhabitants know how to read those inspired Scriptures so as to learn how to be a Christian. Since Christendom identifies herself with Christ and claims to be his congregation, her failure to follow the example of Christ brands her as a hypocrite. Her social, moral, religious state is like that of the once "chosen people" of Jehovah God in the days of the prophet Isaiah 800 years before Christianity came upon the earthly scene.

⁶ Really, Christendom's sorry state parallels that of Israel in Isaiah's day, for she claims to have replaced Israel as the chosen people of God. So, as we read certain chapters of Isaiah's prophecy, we can have in mind their larger application to Christendom. Did Isaiah's God look upon Israel of the prophet's time as being hypocritical and needing spiritual recuperation? Let Jehovah God state his findings!

Divine Findings on Religious Hypocrisy

⁷ Comes God's command to Isaiah: "Call out full-throated; do not hold back. Raise your voice just like a horn, and tell my people their revolt, and the house of Jacob their sins."—Isa. 58:1.

5, 6. (a) According to the source of the name Christendom, how ought the nations making up her realm to be conducting themselves? (b) When reading Isaiah's prophecies addressed to Israel, what larger application of them should we have in mind?

7. According to Isaiah 58:1, what findings of Jehovah was the prophet to proclaim to his chosen people?

4. (a) In those words, from what was Paul quoting? (b) What, then, do we find the state of affairs to be today, 19 centuries later?

⁸ According to that command, Jehovah God had found Israel guilty of "revolt," or rebelliousness, and other unspecified "sins." He used Isaiah as his mouthpiece to announce His findings, and this prophet was told to blare out God's charges with the loudness of a "horn" or trumpet. At being told, "Do not hold back," Isaiah may have felt like Amos, when that earlier prophet said: "There is a lion that has roared! Who will not be afraid? The Sovereign Lord Jehovah himself has spoken! Who will not prophesy?"—Amos 3:8.

⁹ The dedicated, baptized people of the Sovereign Lord Jehovah today should feel the same way about it. They should be moved to take up the divine message for today and blast it out over a far-reaching area. As Jehovah's Witnesses, let them tell out that there is worldwide rebelliousness against the Sovereign Lord of the universe, who requires his people to be loyal and to avoid worldly sins. That explains why this hard message is being heralded earth wide. By heeding it the hearers can be helped to find recuperation.

¹⁰ In what Isaiah was ordered to sound out loudly to "the house of Jacob," he stripped its hypocrisy bare by saying:

¹¹ "Yet day after day it was I whom they kept seeking, and it was in the knowledge of my ways that they would express delight, like a nation that carried on righteousness itself and that had not left the very justice of their God, in that they kept asking me for righteous judgments, drawing near to God in whom they had delight, [saying:] 'For what reason did we fast and you did not see, and did we afflict our soul and you would take no note?' In-

deed you people were finding delight in the very day of your fasting, when there were all your toilers that you kept driving to work. Indeed for quarreling and struggle you would fast, and for striking with the fist of wickedness.

¹² "Did you not keep fasting as in the day for making your voice to be heard in the height? Should the fast that I choose become like this, as a day for earthling man to afflict his soul? For bowing down his head just like a rush, and that he should spread out mere sackcloth and ashes as his couch? Is it this that you call a fast and a day acceptable to Jehovah?"—Isa. 58:2-5.

¹³ True, Jesus Christ, after he was anointed with Jehovah's spirit, fasted for 40 days, but this was unobserved by men, and in the wilderness of Judea. And so later on in his Sermon on the Mount he could say without hypocrisy: "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, grease your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you."—Matt. 6:16-18.

¹⁴ No days of fasting were imposed upon Christ's disciples; fasting is voluntary, optional. Christendom has its mandatory fasts, but these are merely man-made arrangements. In the prophet Isaiah's day, if the self-chosen fasts of "the house of Jacob" had had the right idea and mo-

8. With what audibleness was Isaiah's proclamation of Jehovah's findings to be made, and why should he have felt the urge to prophesy?

9. To what extent should Jehovah's hard message be heralded today, and what should it help the hearers to do?

10, 11. At the same time that the Israelites were making a show of delight in Jehovah by fasting and self-affliction, what else were they doing without self-control?

12. Was Jehovah's acceptable kind of fast day to be a time for making a showy display of piety and self-affliction?

13. In his Sermon on the Mount, what did Jesus, without being hypocritical, say about fasting on the part of God's people?

14. (a) In Christendom, religious fastings are what kind of arrangement, and why? (b) In ancient Israel, formal fastings and self-affliction could not serve as a cover-up for what else?

tivation behind them, there might have been no objection to them. But let us keep in mind what was going on in "the house of Jacob" at the same time as the fasting or before and after the days of fasting, the quarreling, the struggling, the yelling at one another on the highest pitches of the voice, the striking of others with the "fist of wickedness." The formal fasting and self-affliction could never serve as a cover-up for all this badness before the penetrating eyes of Jehovah God. Little surprise that he seemed not to see their fasting or to take any notice!

¹⁵ For making an outward show of piety the formalistic Jews would let their heads droop like the top of a bulrush or would spread out sackcloth and ashes under them as if in deep mourning. But such demonstrations were no sincere sign of heartfelt repentance over their sins and revolt, or rebelliousness, against God and their disorderliness and irregularities. If their fasting was of a real kind, an abstention from ordinarily rightful things, why were they at the same time heartlessly driving their "toilers," their own brothers, to work, thus heaping oppressive affliction upon them? Formal abstinence on fast days on the part of employers who acted as slave drivers to those toiling for them was truly hypocritical. It gained no favor or approval from God, nor did it give him any pleasure. The case is the same with Christendom, the observer of fasts, today, for she claims to worship the very God who inspired Isaiah to make public the revolt and sins of God's chosen people.

¹⁶ What kind of fast, what course of abstinence, is acceptable to Isaiah's God, the God whom Christendom makes a show of worshipping? We can read Jehovah's

words as recorded by Isaiah in order to find out. For the benefit of those who feel the need of spiritual recuperation or who want to improve their relationship with the God of the Holy Bible, he says: "Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh?"—Isa. 58:6, 7.

¹⁷ In an indirect way those descriptive words of Jehovah reveal that Israelites were being put in fetters unjustly, wickedly. Others were made to bear a yoke bar as if they were beasts of burden. Still others were being crushed by the work load that was being saddled upon them. Unfortunate Israelites were being allowed to go hungry or without proper shelter. Those having the means to furnish relief pretended not to be aware of the miserable state of fellow Israelites. Ah, yes, they dutifully carried out the formalities of a national fast, but they did not have enough brotherly love to lift the injustices and oppressions from off their own flesh and blood. The mere holding of fasts did not remove such heartless practices, nor comply with God's commandment: "You must love your fellow as yourself. I am Jehovah." (Lev. 19:18) If anything, those Israelites needed a recuperation from a spiritual ailment that meant certain death to their relationship with God!

¹⁸ This is not overstating matters, for in

15. (a) In Israel, the outward display of piety and self-abstinence was offset by what treatment of the toiling class? (b) With whom is the case similar today, and why is it improper?

16. What relief measures, if taken by the Israelites, would impress God more favorably than their holding formal fasts?

17. Those words of Isaiah 58:6, 7 indicate that what things were going on in Israel, and so from what was there need of recuperation?

18. Why is it no overstatement to say that Israel's religious ailment, if left unchecked, meant death to their relationship with Jehovah?

the century following Isaiah's prophecy the nation of Israel lost its homeland and was buried out of sight in Babylonia, from 607 to 537 B.C.E. (Ezek. 37:1-11) Although reinstated in its own home territory by Jehovah's undeserved kindness, the nation lost its covenant relationship with Jehovah God 569 years later, in the year 33 C.E. In 70 C.E. the Romans under General Titus destroyed rebellious Jerusalem, and the Jewish people were scattered world wide as objects of reproach. All of this stands as a warning to mortally sick Christendom.

Those Who Have Taken the Road to Recuperation

¹⁹ Let no one imagine that the prophet Isaiah was spiritually sick with the religious hypocrisy that afflicted his nation. The man whom Jehovah God would use to expose such hypocrisy needed to have a healthy relationship with Him. Isaiah indicated the spiritual health of himself and his family, when he said: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel from Jehovah of armies, who is residing in Mount Zion." (Isa. 8:18) The Christian apostle Paul quotes this in his letter to the Hebrews and applies it to Jesus Christ and his anointed spirit-begotten disciples in these words: "He says: 'I will declare your name to my brothers; in the middle of the congregation I will praise you with song.' And again: 'I will have my trust in him.' And again: 'Look! I and the young children, whom Jehovah gave me.'" —Heb. 2:12, 13.

²⁰ The "young children" of Jehovah God whom he gave to Jesus Christ at Pentecost of 33 C.E. were men and women who belonged to the Jewish organization that

had its capital at Jerusalem. Hence, before being anointed with God's spirit at Pentecost, they had been associated with that spiritually sick system of things that embraced those whom Jesus Christ called "the lost sheep of the house of Israel." (Matt. 10:6; 15:24) But from Pentecost onward they no longer belonged to the religious organization to which the prophet Isaiah was commanded to declare Jehovah's words of criticism. Under the guidance of Jesus Christ they had taken the road to the recuperation promised by Jehovah in Isaiah 58:8. They left the organization that had among its members the self-righteous Pharisees who, in prayer at the temple, boastfully said: "I fast twice a week."—Luke 18:11, 12.

²¹ Similarly, the dedicated, baptized witnesses of Jehovah of today have, for the most part, come out of the sects and denominations of Christendom, the modern counterpart of the Israelite nation of Isaiah's day and of Christ's day. As a reward for breaking away from spiritually sick, bedarkened Christendom, the prophetic promise of Isaiah 58:8 has been fulfilled upon them, as stated: "In that case your light would break forth just like the dawn; and speedily would recuperation spring up for you. And before you your righteousness would certainly walk; the very glory of Jehovah would be your rear guard."

²² Promptly, in the postwar year of 1919 C.E., that prophecy began undergoing fulfillment for the Christian witnesses of Jehovah who then made a complete break-away from creed-bound, tradition-bound, clergy-ruled Christendom. For these liberated ones the enlightenment on Bible truth and prophecy began breaking forth "just like the dawn." Their "recuperation"

19. Was Isaiah himself sick with the spiritual ailment of his fellow Israelites, and what do words quoted from him in the book of Hebrews indicate?

20. Who at first were the "children" whom Jehovah gave to the Greater Isaiah, Jesus Christ?

21. For breaking away from the modern counterpart of unfaithful Israel, what benefits were prophetically promised in Isaiah 58:8 to Christ's disciples?

22. When did the promised "recuperation" begin to spring up for the disciples who made the breakaway?

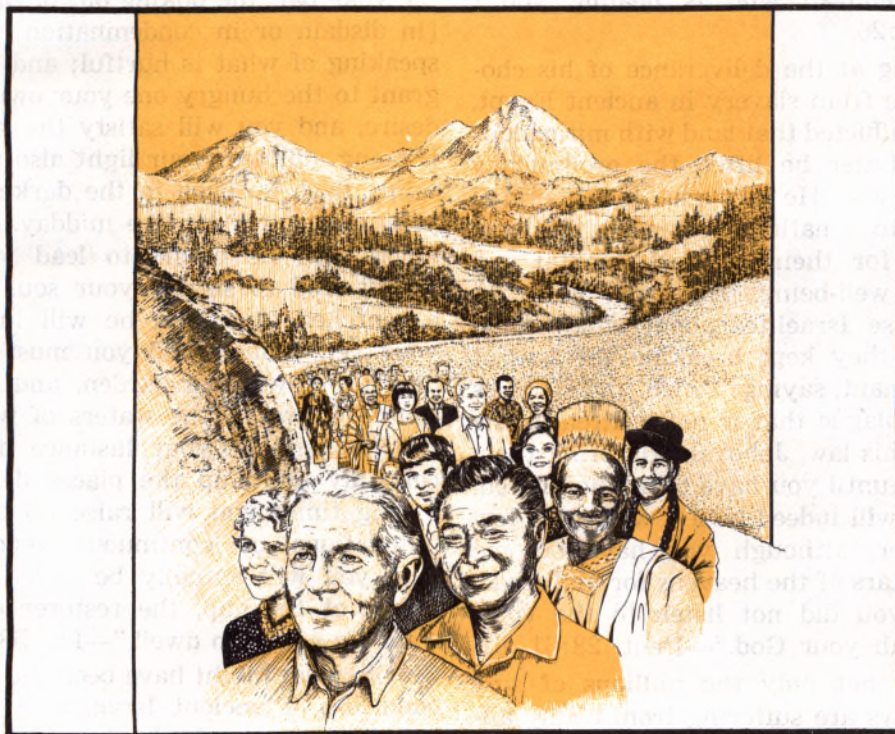
to good spiritual health in relationship with Jehovah God through Christ sprang up with rapid improvement. Like Isaiah at the temple, they have been cleansed to serve as Jehovah's Witnesses.—Isa. 6:1-10; 43:10-12.

²³ "Righteousness," not Christendom's

23. What kind of advance guard and "rear guard" have they had, even during World War II?

crookedness, has gone ahead of them to lead them in ways right in Jehovah's eyes. For their protection he has got behind them as a "rear guard" till now. Because of this they have kept under his approval and have been preserved from the extermination with which their enemies threatened them during World War II of 1939-1945.—Matt. 24:9-14.

Humanity's State of Health That Might Have Been



HUMANITY'S state of health is in a poor way! As never before there is need for a world physician, for new

1. Why is there need of a world physician, and what rule quoted by Christ applies to the medical profession and health agencies?

ailments are being discovered and are claiming victims. The medical profession and the health agencies, all of them together, have failed to be a world physician able to heal all earth's maladies. We could not expect it otherwise, for the rule ap-

plies: "Physician, cure yourself." Who quoted that? A man who cured all sorts of ailments, even raising a man to life on the fourth day of his death. The man with such a medical record was Jesus Christ. (Luke 4:23; Mark 6:4-6) His own death in 33 C.E. was not from natural causes. It was at the hands of murderers. (Acts 7:52) What might have been humanity's state of health today if they had accepted him back there?

² Pushing the question still farther back in time, we ask, What would have been the case if people had accepted the services of the One who said to his chosen people in the days of the prophet Moses: "I am Jehovah who is healing you"? —Ex. 15:26.

³ Aiming at the deliverance of his chosen people from slavery in ancient Egypt, Jehovah afflicted that land with miraculous plagues. Later he lifted the preliminary nine plagues. He brought his liberated people into a national covenant that was to work for their physical, mental and spiritual well-being. He used Moses to warn those Israelites about what would follow if they kept breaking the law of that covenant, saying: "Also, any sickness and any plague that is not written in the book of this law, Jehovah will bring them upon you until you have been annihilated. And you will indeed be left with very few in number, although you have become like the stars of the heavens for multitude, because you did not listen to the voice of Jehovah your God."—Deut. 28:61, 62.

⁴ Today not only the millions of surviving Jews are suffering from bodily ailments, not to speak also of mental, reli-

gious, social and economic disorders, but also all humanity is doing so. In these respects not even Christendom has any advantage over the natural Jews. In fact, Christendom has the greater responsibility toward God. If ancient Israel fared so badly because of not mending its ways as Jehovah through Isaiah told them to do, how may we expect Christendom to fare finally, and that shortly? What might have been, the prophet Isaiah sets out as follows:

⁵ "In that case you would call, and Jehovah himself would answer; you would cry for help, and he would say, 'Here I am!' If you will remove from your midst the yoke bar, the poking out of the finger [in disdain or in condemnation] and the speaking of what is hurtful; and you will grant to the hungry one your own soulful desire, and you will satisfy the soul that is being afflicted, your light also will certainly flash up even in the darkness, and your gloom will be like midday. And Jehovah will be bound to lead you constantly and to satisfy your soul even in a scorched land, and he will invigorate your very bones; and you must become like a well-watered garden, and like the source of water, the waters of which do not lie. And at your instance men will certainly build up the places devastated a long time; you will raise up even the foundations of continuous generations. And you will actually be called the repairer of the gap, the restorer of roadways by which to dwell."—Isa. 58:9-12.

⁶ Oh, what might have been the national condition of ancient Israel if it had followed the counsel plainly given by Jehovah! In view of his almightiness he could easily have produced the conditions that he said would follow if Israel removed from itself the objectionable things

2, 3. (a) What question do we ask with regard to Jehovah as a Healer? (b) What did Jehovah bring upon ancient Egypt for the liberating of his people, and about what did he warn the Israelites if they did not listen to his voice?

4, 5. (a) Since the surviving Jews are faring so badly today, what question may we ask about Israel's modern counterpart? (b) For mending their ways, what would have been the case according to Isaiah 58:9-12?

6. In the light of the possibilities set before Israel of Isaiah's day, what question are we led to ask about the possibilities in the case of Israel's modern counterpart?

that hurt both them and their covenant relationship with God. For not doing so, Israel went from bad to worse. Terrible was the disciplinary experience that Israel went through in the century that followed Isaiah's prophesying. In the light of all that as an illustration, we are led to ask, What about Israel's modern counterpart, Christendom? What might have been her state of health socially, economically, morally, religiously if she had taken her medicine from the Divine Healer, Jehovah, and had accepted the Kingdom message that has been proclaimed by his Christian witnesses for now more than a century?

⁷ What might have been the case with Christendom is illustrated. How? By what has taken place today with those who were pictured by the sons of Isaiah, the "children" whom Jehovah gave him and whom Jehovah used to typify the spirit-anointed disciples of Jesus Christ. (Isa. 8:18; Heb. 2:13) For more than 65 years they have announced to the world that Jehovah's Messianic kingdom now rests upon the shoulder of the enthroned Son of God, Jesus Christ as the Prince of Peace. (Isa. 9:6, 7) Thus they have dispelled from hundreds of thousands of despairing persons the gloomy darkness that blankets the whole world. By means of the Kingdom news as foretold by Jesus in Matthew 24:14 they have been feeding the spiritually hungry people with something more life-sustaining than material food. Spiritual recuperation has resulted to these.

⁸ All the spiritually recuperated ones are now heeding Jehovah's further words of guidance that ancient Israel did not heed: "If in view of the sabbath you will turn back your foot as regards doing your own delights on my holy day, and will actually call the sabbath an exquisite de-

light, a holy day of Jehovah, one being glorified, and will actually glorify it rather than doing your own ways, rather than finding what delights you and speaking a word; you will in that case find your exquisite delight in Jehovah, and I will make you ride upon the high places of the earth; and I will cause you to eat from the hereditary possession of Jacob your forefather, for the mouth of Jehovah itself has spoken it."—Isa. 58:13, 14.

⁹ Dedicated, baptized Christians, such as are Jehovah's Witnesses of today, have no obligation to keep a weekly Sabbath that begins at sundown on Friday and ends with sundown of Saturday, for they are not under the code of laws given by Moses the mediator. (Ex. 20:1-11) Nor did Jesus Christ, the Mediator of the new covenant, command his disciples to keep Sunday as a Sabbath day. They know that they are living in the seventh day of the creative week of Jehovah God, during which he has been resting from direct creative works respecting our earth. (Gen. 1:1 through 2:4) World events as well as Bible chronology indicate that we are now rapidly nearing the time for the thousand-year-long reign of Jesus Christ to start. His reign of a thousand years for the blessing of all mankind will occupy the last thousand years of Jehovah's rest day or Sabbath day of seven thousand years. Christ's reign will be a Sabbath day of exquisite delight for all mankind.

¹⁰ For more than 1,500 years Christendom has been formally keeping Sunday as a sort of Christian sabbath. But Sunday is neither Christian nor Jewish. As its name shows, it is actually a pagan holiday in celebration of the sun god. Today Christendom is certainly not observing its own Sunday as a rest day in Jehovah's honor

7. What living illustration today do we have of what might have been the case with Christendom?

8. The spiritually recuperated ones are now heeding what further words of Jehovah, about the Sabbath, in the face of what promises?

9. Are dedicated, baptized Christians now under a weekly Sabbath arrangement, and what Sabbath period are they rapidly nearing?

10. Is Christendom's weekly 'sabbath' Biblical, and for what purpose is it mainly used today?

and for the good of the human body. For the most part, she is taking advantage of it as a day for sports, picnics, going to theaters, and other nonreligious activities and selfish delights, not to speak of gambling and a variety of immoral activities.

¹¹ What the Christian witnesses of Jehovah are observing is a continual "sabbath" to Jehovah God. How? By resting or desisting from their own works in an attempt to justify themselves before God and thus earn their own eternal salvation. By faith they rest in the merit or redemptive value of Christ's ransom sacrifice as the basis for their eternal salvation. In this way they conform themselves to the great seventh "day" of Jehovah's Creative Week, during which figurative "day" he himself has been resting.

¹² As to the Christian's resting by faith in Jehovah's "sabbath" of seven millenniums, we read: "In one place he has said of the seventh day as follows: 'And God rested on the seventh day from all his works.' . . . So there remains a sabbath resting for the people of God. For the man that has entered into God's rest has also himself rested from his own works, just as God did from his own." (Heb. 4:4-10) Jehovah's Witnesses rest by faith in Christ's sacrifice as God's provision for human salvation. So they can conscientiously use the Jewish sabbath day and Christendom's Sunday to preach the good news of God's kingdom from house to house.

Division Between Christendom and the Needed Healer

¹³ How it might have been with Chris-

11. How do the Christian witnesses of Jehovah keep a true "sabbath" and thus conform to his own example?
12. What is the present 'sabbath rest' that 'remains' for God's people, and so how do Jehovah's Witnesses use the Jewish sabbath and Christendom's Sunday?
13. According to Isaiah 59:1-4, what kind of conduct by God's professed people has made a division between him and them?

tendom rather than what it is today is not because the Almighty God lacks ability. Why, then, did salvation not come to ancient Israel, and, correspondingly, why has it not come to Christendom or to the rest of the world? The reason is given in these words: "Look! The hand of Jehovah has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear. No, but the very errors of you people have become the things causing division between you and your God, and your own sins have caused the concealing of his face from you to keep from hearing. For your own palms have become polluted with blood, and your fingers with error. Your own lips have spoken falsehood. Your own tongue kept muttering sheer unrighteousness. There is no one calling out in righteousness, and no one at all has gone to court in faithfulness. There has been a trusting in unreality, and a speaking of worthlessness. There has been a conceiving of trouble, and a bringing of what is hurtful to birth." —Isa. 59:1-4.

¹⁴ That look into what Israel was in Isaiah's day revealed a lot of details. How could Jehovah keep close to people of a nation like that or bless them? The nation was the one that was creating the rift between him and it. The same is true as regards the rift between him and his professed people, Christendom. Hands, fingers, lips, tongue are all taking part in what is bad, with injury to Christendom herself. After two world wars, not only are her hands already dripping with human blood, but she is planning on shedding human blood on an even vaster scale, likely next time with atomic and nuclear bombs besides other fiendish means for causing agonizing death to unnumbered people. Certainly her taking international

14. Like Israel of Isaiah's day, why could 20th-century Christendom not clear herself in the divine court of justice?

problems to the United Nations or to the International Court of Justice at The Hague, Netherlands, is not the same as taking matters into the divine court of justice "in faithfulness" before all heaven and earth. In such a divine court Christendom could never clear herself!

¹⁵ In the United Nations the non-Christian nations already outnumber the nations of Christendom. Yet her clergy and religious leaders look to that makeshift for God's kingdom as "the only hope of the world" and are acting and proceeding as if it were such. If this is not a case of "trusting in unreality," then what is? All the public and private talk about relying on the United Nations and other man-made agencies for world peace and security—has this not been a "speaking of worthlessness," especially on Christendom's part? Otherwise, what has all this palaver proved to be?

¹⁶ Since only "trouble," not peaceful relations with Jehovah God, is being internationally conceived, only "what is hurtful" is what is naturally to be expected or brought to birth. What a "problem child" it is bound to be! From Jehovah's standpoint, all the diplomatic talk between nations, Christian and non-Christian, has been only 'speaking falsehood' and 'muttering of sheer unrighteousness.'

¹⁷ Today people both inside and outside Christendom are being poisoned, not just chemically, but also spiritually. According to Isaiah 59:5-8, complainers could say before God, the Judge of all: "The eggs of a poisonous snake are what they have hatched, and they kept weaving the mere cobweb of a spider. Anyone eating some of their eggs would die, and the egg that was smashed would be hatched

into a viper. Their mere cobweb will not serve as a garment, nor will they cover themselves with their works. Their works are hurtful works, and the activity of violence is in their palms. Their own feet keep running to sheer badness, and they are in a hurry to shed innocent blood. Their thoughts are hurtful thoughts; despoiling and breakdown are in their highways. The way of peace they have ignored, and there is no justice in their tracks. Their roadways they have made crooked for themselves. No one at all treading in them will actually know peace."

¹⁸ If Christendom cannot keep the peace inside herself, how can we expect the rest of the world to do so? She has been a bad example, grossly misrepresenting what real Christianity is. She has been loudmouthed in making appeals for peace and security, but certainly her arming herself heavily for war in suspicion of her worldly neighbors is not the way to pave the road to peace.

¹⁹ "That is why justice has come to be far away from us," Jehovah's prophet Isaiah goes on to say, "and righteousness does not catch up with us. We keep hoping for light, but, look! darkness; for brightness, but in continuous gloom we kept walking. We keep groping for the wall just like blind men, and like those without eyes we keep groping. We have stumbled at high noon just as in evening darkness; among the stout ones we are just like dead people."

²⁰ "We keep groaning, all of us, just like bears; and like doves we mournfully keep cooing. We kept hoping for justice, but there was none; for salvation, but it has

18. What sort of example has Christendom been with regard to maintaining peace?

19. The hypocritical state in ancient Israel resulted in what with reference to justice and discerning the right way to go?

20. (a) Were the revolts, transgressions and sins of Israel something plain to see? (b) So, under the circumstances, how did justice, righteousness and truth fare?

15, 16. From what is being internationally conceived, what naturally must be brought to birth, and all the diplomatic talk is a speaking and muttering of what?
17. As if by what are God's professed people being poisoned, and why did the course that they have taken not provide a safe roadway for travelers?

stayed far away from us. For our revolts have become many in front of you; and as for our sins, each one has testified against us. For our revolts are with us; and as for our errors, we well know them. There have been transgressing and a denying of Jehovah; and there was a moving back from our God, a speaking of oppression and revolt; a conceiving and a muttering of words of falsehood from the very heart. And justice was forced to move back, and righteousness itself kept standing simply far off. For truth has stumbled even in the public square, and what is straightforward is unable to enter. And the truth proves to be missing, and anyone turning away from badness is being despoiled."—Isa. 59:9-15; Rom. 3:15-18.

²¹ How well that ancient description matches the condition in Christendom today! Since the end of World War I in 1918 Jehovah's Witnesses have become very prominent on the world stage, despite furious persecution. What if the message of Jehovah's kingdom in the hands of the glorified Christ had been favorably acted upon instead of being resisted with injustice and persecution of Jehovah's Witnesses world wide? How much better humanity's state of health and especially that of Christendom would have been by now in every way! What a brighter outlook there might have been for humanity!

21. That description of Israel in Isaiah's day matches what today very well, and how might humanity have had a better outlook?

"Jehovah of Armies" to the Rescue!

WORLD disaster lies inescapably ahead! But recuperation from its global effects will certainly follow. The "good news" of this has been circulated around the whole earth by dedicated men and women who have been entrusted with the glorious message of lasting relief for mankind. Their information is reliable, for it comes from the One who is more concerned about the condition of humanity than anybody else in all heaven and earth. Happily, that one is perfectly able to bring the needed relief to all humanity. In fact, he has purposed to do so. But his doing so will mean a fight with opposers of his purpose, the fight of all fights!

² Who that victorious fighter is the

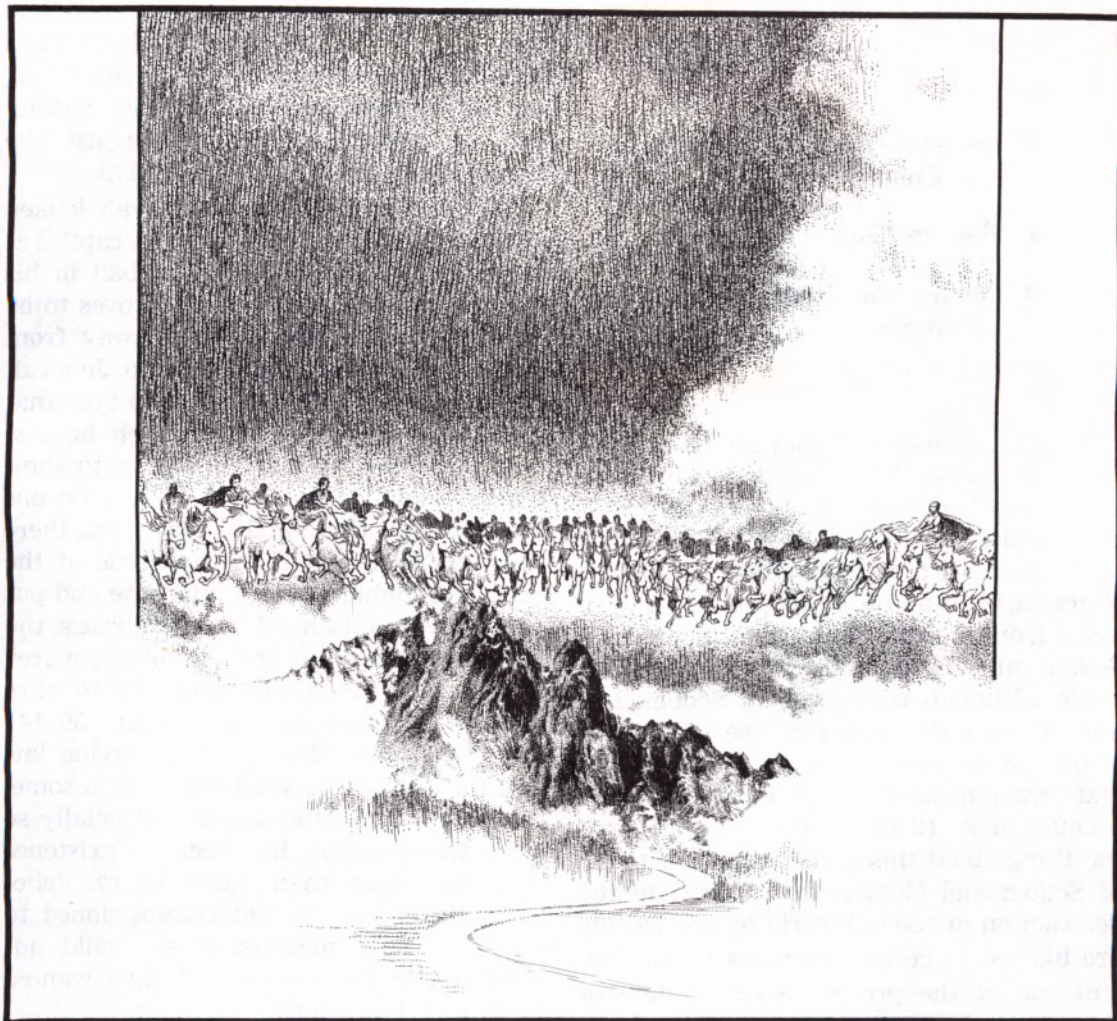
1. Since there are resisters, what will the bringing of lasting relief to humanity mean first?

2. According to Isaiah 59:15b, who is that victorious fighter?

prophet Isaiah makes known under inspiration when he says: "And Jehovah got to see, and it was bad in his eyes that there was no justice."—Isa. 59:15b.

³ Nowadays people in general do not take into account that the Creator of heaven and earth is closely watching human affairs. And why should the Creator not do so? One of the last things that his prophet Isaiah wrote down is this statement: "This is what Jehovah has said: 'The heavens are my throne, and the earth is my footstool.'" (Isa. 66:1) Well, then, should not this King, who thrones over all creation, be interested in his earthly footstool and what takes place there? He has shown that he is. How?

3. Figuratively speaking, what is this earth to Jehovah as King, and yet has he shown interest in what goes on here?



⁴The fact that today we do not have a vast water canopy suspended high up in space and all around our globe and thus blocking direct sunlight, moonlight and starlight is because Jehovah saw what was going on down here upon his terrestrial footstool and took action. He deluged those suspended waters down from on high upon his footstool, not to bathe his feet, but to wipe out bad conditions among all mankind. The inspired record of this says:

4. How did Jehovah show his interest in what goes on at his footstool during the days of God-fearing Noah?

“Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . So Jehovah said: ‘I am going to wipe men whom I have created off the surface of the ground, . . .’ But Noah found favor in the eyes of Jehovah.” (Gen. 6:5-8) All of us are indebted to this God-fearing Noah, because he and his family, eight human souls all together, built an ark at Jehovah’s command and in it safely passed through the global flood, so as to have us as their descendants.

In Coming Issues

- He Was Persecuted as a Child
- Flee to God's Kingdom!
- Caring for Your Aged Parents

⁵ The later case of Sodom and Gomorrah is world famous. The destruction of those immorally bad cities of the Middle East expressed Jehovah's interest in human affairs upon his footstool. (Gen. 18:20, 21) Righteous Lot and his two daughters were saved from the rain of fire that incinerated Sodom and Gomorrah. Why? Well, because, although they lived in Sodom, Lot was "greatly distressed by the indulgence of the law-defying people in loose conduct" and "was tormenting his righteous soul" because of it. (2 Pet. 2:6-8) The interesting thing about this is that the destruction of Sodom and Gomorrah by fire and the destruction of the old world by the Deluge are likened in certain features to the violent end of the present world system of things.—Luke 17:26-37; Matt. 24:36-39.

⁶ Modern Sodomites, yes, all other classes of people, blind themselves when they belittle what the Scriptures say: "As regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him." Also: "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (2 Chron. 16:9; Prov. 15:3) Because of his ability

5. (a) The destruction of Sodom and Gomorrah shows what interest on Jehovah's part? (b) That destruction and the Deluge are used to illustrate what?

6. Why are the movement of Jehovah's eyes and their power of observation not to be belittled?

to make a distinction between good and bad, it could be said to Israel: "Unless Jehovah of armies had left a seed to us, we should have become just like Sodom, and we should have been made just like 'Gomorrah.'"—Rom. 9:29; Isa. 1:9.

⁷ In Isaiah's day, when Jehovah looked at the kingdom of Judah with its capital at Jerusalem, what about it was bad in his eyes? All of this: "The truth proves to be missing, and anyone turning away from badness is being despoiled. And Jehovah got to see, and it was bad in his eyes that there was no justice. And when he saw that there was no man, he began to show himself astonished that there was no one interposing." (Isa. 59:15, 16a) Alas, there was "no man" equal to the needs of the times, no human able to interpose and put a stop to the falsehood, the unfairness, the injustice, even in the "public square" where court cases were brought to have matters straightened out. (Isa. 59:14) Even today the disregard for divine law and the increasing violation of it is something to cause astonishment, especially so since Christendom has been in existence now for more than 1,650 years. Jehovah's Witnesses are not commissioned to straighten out matters. They could not interpose and do so even if they wanted to do it. What, then?

⁸ This: "Jehovah of armies" has a fight on his hands. He has to battle for the right! He is not relying upon the International Court of Justice, even as he did not set up such a human court for international arbitration. In the coming "war of the great day of God the Almighty" at Har-Magedon it will not be the first time that he has entered into battle with his foes on earth. Already in the 12th century

7. What inability of any human today is cause for astonishment, and why do Jehovah's Witnesses not offer themselves for the job?

8. So who is obliged to do battle with the wrongdoers on earth, and what fitting title has been given him since the 12th century before Christ?

before Christ he was worshiped as "Jehovah of armies." (1 Sam. 1:3, 11) When the prophet Isaiah had a vision of him in his holy temple, "Jehovah of armies" was seated upon a lofty, elevated throne about which six-winged seraphim hovered, repeatedly saying: "Holy, holy, holy is Jehovah of armies." (Isa. 6:3, 5) There he was not displayed in battle dress like that of a Commander-in-Chief, followed by his armies.—Compare Revelation 4:1-3.

⁹ In view of world developments since the outbreak of World War I in 1914 it has become unavoidable for the Judge of all the earth to display himself as "Jehovah of armies." In the light of what he has seen going on during this 20th century C.E., he equips himself for battle. Isaiah pictures him as doing so, in these words: "And his arm proceeded to save for him, and his own righteousness was the thing that supported him. Then he put on righteousness as a coat of mail, and the helmet of salvation upon his head. Furthermore, he put on the garments of vengeance as raiment and enwrapped himself with zeal as if a sleeveless coat. In accordance with the dealings he will reward correspondingly, rage to his adversaries, due treatment to his enemies. To the islands he will recompense due treatment. And from the sunset they will begin to fear the name of Jehovah, and from the rising of the sun the glory of him, for he will come in like a distressing river, which the very spirit of Jehovah has driven along."—Isa. 59:16b-19.

¹⁰ The coming fight of Jehovah of armies will climax the continuous fight that Jehovah's Witnesses have had to put up and for which they have been instructed to arm themselves. Their armor is spiritual

9. In view of what Jehovah has seen going on in this century, for what and with what does he equip himself, according to Isaiah 59:16b-19?

10. Jehovah's coming fight will climax the fight of whom here on earth, and of what does the equipment of these consist?

and includes the girdle of truth, "the breastplate of righteousness," the footwear of the "equipment of the good news of peace," "the large shield of faith," "the helmet of salvation," and "the sword of the spirit, that is, God's word."—Eph. 6:11-17.

¹¹ For the coming universal war Jehovah puts on "the helmet of salvation," but, instead of a "breastplate of righteousness," he puts on "a coat of mail" of righteousness. Of course, he does not need such protective devices, inasmuch as he is almighty and deathproof, imperishable. So here mere figures of speech are used to illustrate something. His putting on "the helmet of salvation" indicates that he has in mind the salvation of his cause, particularly the interests of his Messianic kingdom. Nothing that the enemy might do in attacking his cause will knock his purpose of salvation out of his head or beat him into unconsciousness about it, making him oblivious to it. As for the flexible "coat of mail" of righteousness, his having it on his torso illustrates that his love of righteousness is inviolate. No assault against his theocratic cause can deaden his heartfelt devotion to what is right.

¹² As it is written: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) "According to his promise" he will fight till "new heavens and a new earth" are set up, in which "righteousness is to dwell."—2 Pet. 3:13.

¹³ Jehovah will fight as the Avenger. That is why he is pictured as putting on

11, 12. (a) What does Jehovah's wearing the "helmet of salvation" signify? (b) What does his wearing the "coat of mail" of righteousness indicate, and of what does this give promise?

13. (a) What does Jehovah's putting on "the garments of vengeance" as his raiment indicate? (b) What does his enwrapping himself with "zeal as if a sleeveless coat" indicate?

"the garments of vengeance as raiment." His witnesses on earth are commissioned to "proclaim . . . the day of vengeance on the part of our God." (Isa. 61:1, 2) His enwrapping himself with "zeal as if a sleeveless coat" betokens that his zeal will carry him forward, not madly or insanely, but with dignity such as an ancient "sleeveless coat" imparted to its wearer. To his adversaries and enemies he will give the dealings and treatment that correspond with what they dealt out to those who stood uncompromisingly for his theocratic cause. Even small, isolated organizations like "islands" will get their due.

¹⁴ Because of the glorious war that he will wage earth's inhabitants from east to west will have to fear him, from sundown to sunrise. Nothing will halt his push to victory. "For he will come in like a distressing river, which the very spirit of Jehovah has driven along." (Isa. 59:19) It will be like in the days of Judge Barak and Deborah, when Jehovah caused the "torrent valley of Kishon" to fill up with a raging flash flood that washed away the attack forces under King Jabin's field marshal, Sisera. (Judg. 4:7, 13; 5:21) In the "war of the great day of God the Almighty" at Har-Magedon he will use as his field marshal his reigning Son Jesus Christ, as Revelation 19:11-21 discloses. During that war Jehovah's driving spirit will prove to be more powerful than all the atomic or nuclear bombs then detonated or stockpiled on earth.

The Repurchaser and His Covenant

¹⁵ Repeatedly "Jehovah of armies" announces himself as the Repurchaser, or *Go-el*, for his chosen people, to whom

14. (a) What effect will Jehovah's glorious victory have upon earth's inhabitants? (b) Why will nothing halt Jehovah's push to victory at Har-Magedon?

15. Through Isaiah, for whom does Jehovah of armies repeatedly announce himself to be the Repurchaser?

Isaiah himself belonged. To this typical people Isaiah was used to say: "'Do not be afraid, you worm Jacob, you men of Israel. I myself will help you,' is the utterance of Jehovah, even your Repurchaser, the Holy One of Israel." And again: "Now this is what Jehovah has said, your Creator, O Jacob, and your Former, O Israel: 'Do not be afraid, for I have repurchased you. . . . You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, . . .' This is what Jehovah has said, the Repurchaser of you people, the Holy One of Israel: 'For your sakes I will send to Babylon and cause the bars of the prisons to come down.'"—Isa. 41:14; 43:1, 10-14; 44:6, 24; 48:17; 49:26; 54:5, 8; 60:16; 63:16.

¹⁶ About 23 years after the death, resurrection and ascension of Jesus Christ, the apostle Paul quoted parts of Isaiah 59:20, 21 as having a fulfillment in Christian times. He comments: "Just as it is written: 'The deliverer will come out of Zion and turn away ungodly practices from Jacob. And this is the covenant on my part with them, when I take their sins away.'" (Rom. 11:26, 27, in line with the Greek *Septuagint Version*) The apostle Paul locates the completion of the prophecy's fulfillment at the future time when the full membership of the Kingdom class under Jesus Christ is made up, namely, 144,000 members. These are antitypical Israelites, spiritual Israelites, who are in a new covenant with Jehovah God. They are like a fixed number of branches in a symbolic olive tree. (Rom. 11:17-26) God's time for this final fulfillment is upon us!

¹⁷ Like the Israelites of Isaiah's day, the

16. Where does the apostle Paul quote parts of Isaiah 59:20, 21, and he connects up the complete fulfillment of the prophecy with what accomplishment?

17. When was it that the remnant of spiritual Israelites sold themselves into bondage, and to what location was it to which the Repurchaser came to deliver them?

spiritual Israelites sold themselves because of wrong practices and came into bondage to the world empire of false religion, that is to say, to Babylon the Great, and to her worldly paramours. (2 Ki. 17: 17; 1 Ki. 21:20, 25) An outstanding instance of this occurred during World War I of 1914-1918. For the captive spiritual Israelites to regain their freedom to serve the true God without restraint and fear, a Repurchaser had to arise in their behalf. He did, in the person of Jehovah himself. By his timely action as such he delivered them for his service. As Zion in Isaiah's day was the most prominent one of the mountains on which Jerusalem stood as the kingdom's capital, it is the antitypical Zion to which Jehovah had to come for delivering the Kingdom class. (Rev. 14:1; Isa. 24:23; 52:7) Then the delivered remnant of spiritual Israelites turned from their transgressions against Jehovah, keeping free from all connections with Babylon the Great.—Rev. 18:4.

¹⁸ In his activities Jehovah used his Son Jesus Christ as his deputy or "messenger of the covenant." (Mal. 3:1) As a Greater Cyrus, Jesus Christ released first the remnant of spiritual Israelites and then their companions from Babylon the Great. (Isa. 44:28 to 45:7) In Revelation 19:11-21 he is pictured as the one who directly does the fighting in the "war of the great day of God the Almighty" at Har-Magedon.

¹⁹ As a Greater Isaiah, Jesus Christ is the Prophet with whom Jehovah makes the covenant in behalf of the delivered remnant of spiritual Israelites. This covenant corresponds with the promise in Isaiah 59:21: "'My spirit that is upon you and my words that I have put in your mouth—they will not be removed from

your mouth or from the mouth of your offspring or from the mouth of the offspring of your offspring,' Jehovah has said, 'from now on even to time indefinite.'"—Compare Acts 3:22, 23.

²⁰ The prophet Isaiah and his natural "offspring" have long since passed off the earthly scene. However, the Greater Isaiah, Jesus Christ, lives on as an immortal, at God's right hand in the heavens. Jehovah's spirit is mightily upon him. (Isa. 61:1-3; Luke 4:16-21) Also, Jehovah's "words" have been put into his mouth, for him to voice them especially throughout the earth. In that behalf he has put those words into the mouth of the spiritual "offspring" that Jehovah has given him. This has resulted in the preaching of the good news of God's established kingdom world wide.—Matt. 24:14.

²¹ Since the year 1935 a "great crowd" have become the companions of the remnant of the spiritual Israelites. They have taken up the Kingdom message, and their mouths have become loudly vocal with it, together with the warning about divine vengeance upon God's foes. (Rev. 7:9-17) Such foes still try to silence the Kingdom message. Failing in this, the infuriated enemies will make their last attack upon all loyal adherents of God's kingdom by Christ. Certainly then, as never before, "Jehovah of armies" will have to come to the rescue. This he will do by means of his field marshal, Jesus Christ the "King of kings." Ah, then, come, O "Jehovah of armies," and may your all-glorious victory by Christ remain on the inerasable annals of all heaven and earth to your everlasting vindication as indisputable Sovereign of all the universe!

18. In this connection, whom does Jehovah use as his deputy, and in what battle is this one pictured as doing the fighting?

19. What are the terms of the "covenant" that Jehovah makes with the Greater Isaiah, Jesus Christ, in behalf of the delivered remnant of spiritual Israelites?

20. To what extent has Jehovah's spirit been upon the Greater Isaiah, and what today proves that Jehovah's words have not been removed from the mouth of the "offspring" whom God gave to Jesus Christ? 21. (a) Who, since 1935, have taken up the present-day message into their mouths? (b) When will "Jehovah of armies" have to come to the rescue, vindicating himself as being what?

By What System Is Your Family Governed?



IT MAY seem a far cry from running a household to governing a country. The one appears so much less complex than the other. But closer observation reveals many similarities. After all, nations originally were expanded family groups. (Gen. 10:5) Many of the popular systems of government today find their parallel in modern households. We can benefit by examining some of these parallels.

Most of the Western countries profess democracy: rule of the people by the people. Under such rule, much emphasis is placed on individual freedoms. In staking their claims to freedom of expression and freedom to obtain what they desire, some individuals resort to protest marches and strikes, thus disrupting the lives of others. In some families, things are run very much like that, with every member insisting on 'doing his own thing' and making vociferous protests if he feels that he is being deprived of his dues.

Does this sound familiar? If so, you may have noticed that such a state of affairs does not bring happiness or result in strong family bonds. But thinking of the overall welfare of the family, and doing something about it, will bring greater personal happiness.

Many democratic countries have coali-

tion governments. Because the largest party does not have an outright majority, it is deemed necessary to form an alliance, "a marriage of convenience" with a smaller party. In effect, this smaller coalition party acquires the power of veto. Without its approval, bills cannot be passed. It has the power to topple the ruling party from power by casting its votes with the opposition.

Some marriages function in a similar manner. The husband has the greatest say, but the wife uses her position to veto anything she does not like. When he proposes an unpopular step, she and the children may join in disagreeing. This weakens family organization to the point where the husband may just 'let things slide.' Under such circumstances, the wife may notice that the husband is not caring for certain responsibilities, such as disciplining the children. But she does not realize that she is greatly to blame for this situation. Rather than acting so as to weaken her husband's authority, the Christian wife places herself in subjection to him. For his part, the husband should keep on loving his wife, and not be getting angry with her. (Col. 3:18, 19) The resultant stability will benefit all members of the family.

On the other hand, a wife can easily fall into the role of official opposition: pointing out all the things her husband should do, such as mending the roof, painting the house, repairing the automobile, mowing the lawn. Of course, she knows that these things are not expected of her. If she goes further and reminds him of all his faults and failings, she will convince him that she has no confidence in him. However, a marriage is too delicate a relationship to be treated in that way. In a family, every member must display confidence in the others. There are so many constructive things that can be done that it is unnecessary—and unloving—to show up one another's minor faults. If you are looking for faults, look for those you can really do something about—your own.—Prov. 14:1.

Are we to conclude that absolute authority is vested in the hands of the husband and that he can do just what he likes? No, that is not what the Bible teaches. It does say that the husband is head of the household. (Eph. 5:22, 23) But is this a form of benign dictatorship such as some rulers try to exercise today? No, for a husband has limited authority. A Christian husband is subject to local and national governments, to the congregational elders and, most important of all, to God and Christ. (1 Cor. 11:3; Titus 3:1; Heb. 13:17) Moreover, the Christian husband and father is Scripturally required to exercise his headship in love.—Eph. 5:25-30, 33; 6:4.

In modern society, subjection is distasteful to many women, but a balanced view can change this. The one in authority has greater responsibility, and consequently more problems, than the one in subjection. A child is in subjection to his parents, but this is no hardship on him. However, his parents must see to feeding, clothing and educating him. Hence, the

child's subjection actually increases his freedom. The one in authority is subject to many demands. A mother has authority over her child. But when the baby is ill and cries incessantly, it is she who is subject to the baby's needs and demands. A husband is head of a family. Yet he also finds himself subject to many demanding circumstances and obligations. Of course, a husband should never see the performance of tasks for his wife and children as an undermining of his authority. The stronger must help the weaker.—Rom. 15:1, 2.

The best governmental arrangement for men on a domestic, national or international level is theocratic government: God-rule. Until God's kingdom exercises full authority over all the earth, Christians remain in relative subjection to whatever form of government holds sway in their part of the world. They do so without campaigning for reform or seeking to replace such rule. (Rom. 13:1, 2) Likewise, a Christian, when living in a home where Scriptural order is not followed by the head of the household, should not play a disruptive role. The Christian wife and children remain in subjection in all matters that do not violate God's laws. (Acts 5:29; 1 Pet. 3:1) Their patient humility and relative subjection harmonize with God's will, and sticking to their God-given role shows their trust in him. Also, by exercising headship in love, husbands show their subjection to God.

So, then, by what system is your family governed? Is it a "mini-dictatorship," or does everyone 'do his own thing'? Does the family head fulfill his God-given role in a loving way? Are the other members of the family cooperative, showing due respect? And are you personally following the example of Christ and his congregation? There is no doubt about it: Doing things God's way will bring the greatest unity and happiness to your family.

JESUS AS SOUND ENGINEER

Auguste Raes' book "Isolation Sonore et Acoustique Architecturale" (Sound Insulation and Architectural Acoustics) contains a chapter on open-air speaking. It is interesting to note the following under the heading "Gospel Preaching":

"The Gospel texts relate: 'He got into one of the boats . . . and asked him [Simon] to put out a little from the shore . . . and taught the crowds from the boat.'—Luke 5:3, 'The Jerusalem Bible.'

"There is nothing to suggest an appreciable change in the sloping banks of the lake of Gennesaret since those events took place. Let us then apply these texts to the most common contours of its present-day banks. . . .

"All of the most propitious elements for sound reception are present. Firstly, the entire audience can see the speaker and receive direct

sound. Because of the sloping ground, the farther away the people are from the speaker, the higher they are situated on the banks. Next, the calm surface of the waters of a lake are the very best reflector. Sound thus reflected follows a trajectory very close to that of direct sound. . . . distinctness is unimpaired, with a six-decibel amplification. This reflector is situated in the direction of the voice diffusion, namely, in front of the speaker.

"Lastly, we here have an example proving an important practical rule: the speaker must not be too close to his audience."

When the Watchtower Bible School of Gilead was located in upstate New York, the instructor in public speaking used to illustrate these principles by speaking across a pond to his students seated in the amphitheater on the other side.

QUESTIONS from READERS

● The December 1, 1979, issue of *The Watchtower* refers to the United Nations as being "the eighth world power." Is not the Anglo-American, the Seventh World Power, the last world power?

The United Nations, as the successor of the old League of Nations, is a "world power" in that its member nations, influence and organization are world wide in scope.

The Anglo-American combine, nevertheless, continues in its powerful dominating position as the Seventh World Power. Even the Soviet Union has not surpassed it because of coming to have superior military, political and commercial might. The Bible shows that there will be only seven world powers in this sense, to correspond to the seven heads of the wild beast. (Rev. 13:1) There is rivalry and competition between the Anglo-American world

power as the "king of the south" and the socialistic "king of the north," but there is no indication in Scripture that the latter will replace the former as an eighth world power before both come to their end.—Daniel 11:40-45.

Yet, both "super powers" have cooperated, along with other nations of the world, with few exceptions, in producing and keeping in existence the United Nations organization. This is in fulfillment of prophecy in that the scarlet-colored wild beast, representing the United Nations organization, is said to be "also itself an eighth king, but springs from the seven, and it goes off into destruction." (Rev. 17:9-11) This wild beast also has seven heads to correspond with the seven world powers that have been on the world scene in past centuries and down to the present. But the whole scarlet-colored wild beast, heads included, comes to be like an "eighth king," in that the United Nations is a tool used by the member nations in attempting to impose a collective will upon the nations as a whole, while holding on to their respective sovereignties.

The United Nations does not have much power in itself, not even having an army, except where the members make specific provi-

sion for this. It really derives its existence and power from the nations that make up its membership. Particularly is this true of the Anglo-American world power that took the initiative to bring into existence first the League of Nations and then the United Nations. (Rev. 13:11-15) Before it goes into destruction along with all the nations to whom it owes its existence, the Scriptures show that this "eighth" world power, with the prominent ruling elements taking the lead as the "ten horns" of the beast, will turn on "Babylon the Great," the world empire of false religion, and destroy it.—Rev. 17:12-18.

● When does the "revealing of the sons of God" take place, as mentioned at Romans 8:19, and for what purpose?

When Paul mentions the "glory that is going to be revealed in us," referring to himself and other anointed "sons of God," he obviously is speaking of the glory that comes to them when resurrected to heavenly life. (Rom. 8:18) However, it is not until these glorified "sons of God" begin to fulfill their duties in behalf of humans on earth that these earthly subjects of the kingdom begin to experience the "revealing of the sons of God."

Paul speaks of "the eager expectation of the creation" in "waiting for the revealing of the sons of God." So men of faith down through the centuries have longed for the time for their "revealing," knowing of the relief that would follow. At Har-Magedon there will be "relief" at "the revelation of the Lord Jesus from heaven with his powerful angels," repaying "tribulation to those who make tribulation" for worshipers of God. This will mean destruction for these persecutors and opposers. (2 Thess. 1:6-10) Revelation 2:26, 27 shows that resurrected anointed ones, as part of the "seed" of God's heavenly, wifely organization, will be associated with Christ Jesus in bringing this destruction on the wicked. (Gen. 3:15; Gal. 3:16, 29; Rev. 16:14, 16; 19:11-21) Following this, the Devil and his demons will be abyssed. (Rev. 20:1-3) With both spirit and human opposers cleared away, there will be immeasurable relief from oppression, temptation and misleading propaganda. Here is where the long-awaited revelation of the sons of God has been accomplished, and the "great crowd" of human survivors of the "great tribulation" will rejoice at this revelation.

Paul shows that there is more involved than

just doing away with the oppressors. In connection with the "revealing of the sons of God," he said "creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (Rom. 8:21) It is when the Lord Jesus Christ and his anointed joint heirs in the heavens begin to administer the benefits of the ransom sacrifice during the thousand-year reign that the human subjects of the kingdom will begin to experience deliverance from the effects of sin and death. By the end of that millennial reign, all obedient earthly subjects will have been assisted by Jesus and his associate kings and priests to attain to perfection. Those who continue to remain faithful to God during the test by the released Devil and his demons will then have their names written in "the book of life." (Rev. 20:12-15) Then they will enjoy completely "the glorious freedom of the children of God." (Rom. 8:19-22) Thus the grand purpose of the "revealing of the sons of God" is accomplished.

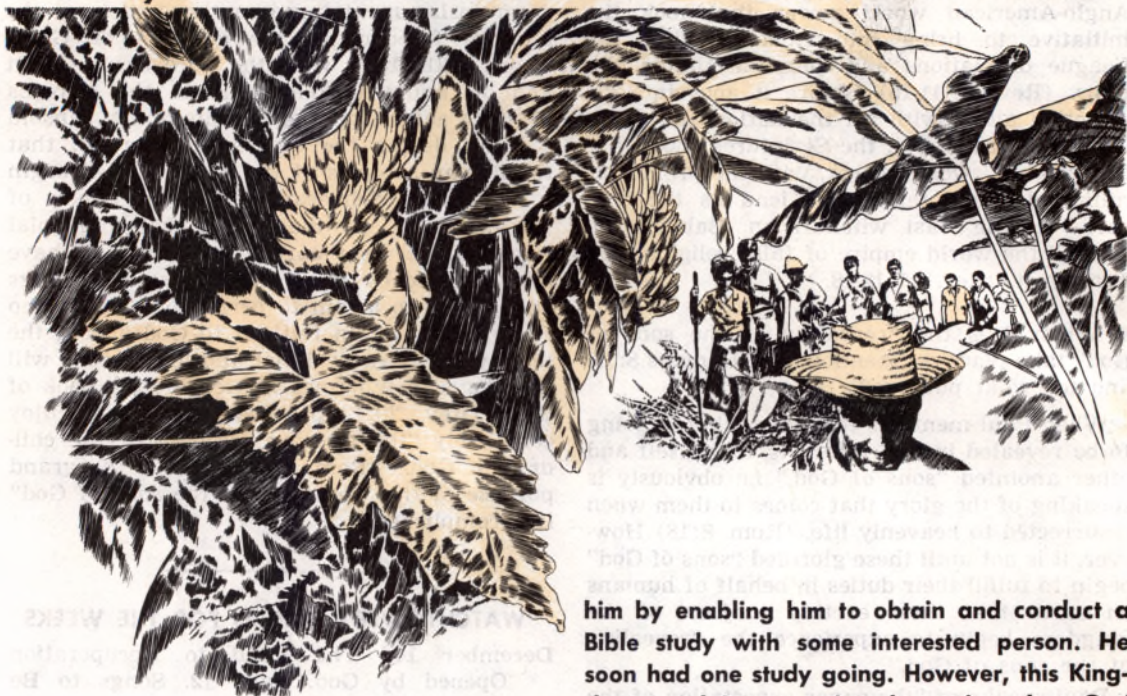
"WATCHTOWER" STUDIES FOR THE WEEKS

December 14: The Road to Recuperation Opened by God. Page 12. Songs to Be Used: 40, 78.

December 21: Humanity's State of Health That Might Have Been. Page 17. Songs to Be Used: 97, 80.

December 28: "Jehovah of Armies" to the Rescue! Songs to Be Used: 114, 84.

Prayers and Efforts Are Rewarded



THE Christian apostle Paul urged his fellow believers to "persevere in prayer." (Rom. 12:12) And for good reason, because Paul knew that such prayer is beneficial. God does answer proper prayers that are in harmony with the divine will. Often, of course, earnest effort must accompany ardent prayer. To illustrate:

Among the huge banana plantations in Ecuador there was a certain small group of about 10 proclaimers of God's kingdom. They have had to walk for hours to get to Christian meetings, and their witnessing territory is so scattered that it takes two to three hours to get to their neighbors on foot. But these witnesses of Jehovah have been rewarded for their efforts in publishing, or making known, the "good news."—Isa. 52:7.

One Witness in the area—a 60-year-old man—prayed that Jehovah God would bless

him by enabling him to obtain and conduct a Bible study with some interested person. He soon had one study going. However, this Kingdom proclaimer continued praying that God would further bless him so that all his walking in that isolated territory would prove to be worth while. The result? Why, he soon was conducting four separate Bible studies with individuals manifesting interest in the "good news"!

The efforts of the 10 Kingdom publishers in the group have also been blessed. This seemed evident when they were able to bring 80 persons together for the public Bible talk during a visit of a traveling overseer. Some individuals in attendance had walked for hours so as to be present.

Whether in isolated areas or elsewhere, Jehovah's Witnesses are delighted to share with others the "good news of the happy God." (1 Tim. 1:11) In these activities time and again their sincere prayers and earnest efforts are rewarded. Why not discuss the Bible with the Witnesses the next time they call at your home? Doing so can be personally rewarding in a spiritual way.