



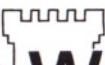
July 1, 1983

The Watchtower

Announcing Jehovah's Kingdom



PLEASURE
Put in God's Place—Why?



The Watchtower®

Announcing Jehovah's Kingdom

July 1, 1983
Vol. 104, No. 13

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a Paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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PLEASURE Put in God's Place—Why?

“YOU are not alone,” says an advertisement in big, bold letters. “This Sunday, 61 million other adult Americans also chose not to go to church.” The ad itself is an attempt to get some of these millions, representing 41 percent of all Americans 18 or older, to go to church.

Elsewhere, notably in Western Europe, the picture is similar, except that the percentage is much higher. For example, on any given Sunday in Britain, about 98 percent of the 28 million members of the Church of England do not bother going to church. In spite of some gains here and there, the downward trend is evident worldwide.

Why They Turn Away

What is causing masses of people to turn away from the churches? Obviously, this is a very complex question. Atheism, materialism, failure of the churches to satisfy and many other factors have contributed to it. But did all those who turned away do so because they have abandoned their belief in God and thus have no more use for religion? Evidently not.

In their book *The Search for America's Faith*, coauthors George Gallup, Jr., and David Poling expressed surprise at finding that “the unchurched are overwhelmingly believers; and it is not loss

of faith, in most cases, that has caused people to become unchurched.” So, then, what is keeping them away?

Gallup and Poling noted four key factors tugging at the unchurched:

1. Sports, recreational activity, and hobbies
2. Social activities with friends
3. A work schedule that makes church attendance difficult
4. The desire for ‘more time for myself and/or family.’”

Is it not true that most people now think of and look forward to Sunday mainly as a time to relax and to unwind? To many who can afford it, a drive in the country, a picnic or an outing is infinitely more refreshing than church services. Jogging, skiing, golfing, fishing or any one of a number of other sports is far more invigorating than the humdrum sermon. And, usually, such activities are pursued with a dedication and zeal that could put the average churchgoer to shame.

What is the result? Obviously, this pleasure-loving outlook has severely eroded support for the churches. But, more seriously for the individuals, it has meant that *love of pleasure has replaced love of God*. Religion, or what is left of

it, has been relegated to a few special occasions in life, such as weddings and funerals, when piety is still deemed necessary. Secular diversion has taken the place of spiritual devotion.

This rising tide of secularism among people who profess to believe in God coincides with what the apostle Paul had in mind when he spoke of men becoming "lovers of pleasures rather than lovers of

God." And, in speaking of such persons, he was using them as a warning and a feature, signaling the arrival of "the last days" when "critical times hard to deal with" would be here. (2 Timothy 3: 1, 2, 4) The fact that multitudes today "put pleasure in the place of God," as Paul foretold, is one of many evidences that we are living in the last days.—*The New English Bible*.

"A Form of Godly Devotion"

IN THE face of dwindling support, the churches are trying desperately to rally or revive their membership. But the tactics they employ often make things worse. They exploit the pleasure-oriented mentality. How so? Consider a few examples of what the churches are doing to lure the unchurched to the pews:

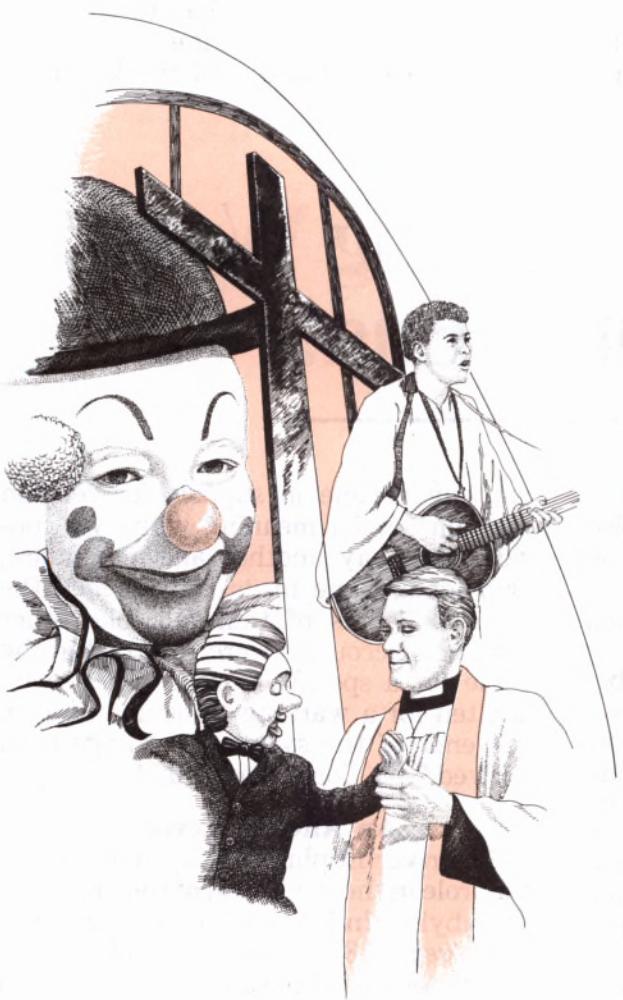
"Today there are 3,000 clown ministry groups in the U.S. who put on big noses and suits of many colors in order to serve God," reports *Time* magazine. Troupes calling themselves 'Fools for Christ' or 'Holy Fools' dance, juggle, mime, ride bicycles in church and pass out popcorn and throw confetti and balloons at the congregation. In Saskatoon, Canada, a convention of the Canadian Association for Pastoral Education included a course in "Christian clowning" as a means of reaching people.

"'Get Their Attention'—Evangelist Does It With Karate." That was the title of a newspaper article describing the

"show-sermons" of a traveling Baptist preacher. "People don't want to come out and hear a preacher preach, and tell them what's wrong with them," he explained. "But they'll come out and see a karate expert." The preacher said that most people stay for the sermon after watching the show. "Once in a while you'll get one who leaves," he added. "But not too often."

Under the headline "Churches Use Magic To Lure Parishioners," *The Wall Street Journal* quotes a pastor in Indiana as saying that "when a magician occupies the pulpit, people who haven't attended in months show up for the services." The nondenominational Fellowship of Christian Magicians estimates that there are over a thousand magician-ministers nationwide, and it sponsors seminars each summer to teach new tricks.

"There's a Peeler in the Pulpit" is how one newspaper reported on what went on in a Dallas Unitarian church. The



church featured an "exotic dancer" in its Sunday services, and "when she was through there was nothing left but her G-string and the congregation's imagination," said the report. Children along with the church's 200 adult members attend the performances. "I haven't had one complaint," the minister said. "It fit very well into our service."

These are by no means isolated incidents in some strange sects or cults. The so-called respectable, established churches are resorting to the same gimmicks.

In addition to clowns and magicians, they employ the services of folksingers, rock groups, belly dancers, astronauts, movie stars and other celebrities, in an effort to bolster their waning appeal.

But even if some "lost souls" are thus attracted to the church, are they really being helped to become "lovers of God" if what interests them is an "exotic" dance or a magic show? To the contrary, are they not thus being made into "lovers of pleasures" all the more, and with a silenced conscience because they now can indulge themselves with the approval of the church? Truly, they have become persons "having a form of godly devotion but proving false to its power."—2 Timothy 3:5.

Prophecy Fulfilled

All of this prompted clergyman William Rauscher to say: "Today too many churches have become Holy Ghost entertainment centers which are more spooky than holy. Much that now masquerades as religion would shock St. Paul." Actually, though, the apostle Paul would hardly be shocked. And why not? Because, as we have seen, he was inspired to write that in the last days people would "put pleasure in the place of God"!

By the expression "lovers of pleasures rather than lovers of God" (*New World Translation*), the apostle Paul calls attention to the contradiction and inconsistency, and thus the hypocrisy, of such people. Though they still want some religion in their lives, they have put pleasure in place of God as the object of their love and devotion. In so doing, they have made pleasure their god.

The rise of secularism and the dwin-

dling of support for the churches are further clear evidences that we are living in the last days of the present system of

things. But, more than that, these things indicate that we are living at the very end, the closing phase, of the last days.

A Pleasure-Loving World About to End!

HISTORY is replete with examples of mighty kingdoms and empires being brought to their end by moral decay, loose living and inordinate love of pleasure. Even within a single nation, dynasties or regimes have toppled when love of pleasure eroded their moral fiber.

For example, in the book *Outlines of Roman History*, William Morey wrote: "If we were asked what were the symptoms of [Rome's] moral decay, we should answer: the selfishness of classes; the accumulation of wealth, . . . the love of gold and the passion for luxury . . . These were moral diseases, which could hardly be cured by any government."

Today, do we not see people becoming wrapped up in a secular, pleasure-oriented way of life? Are we not living in a pleasure-loving world? Yes, indeed, for although many still want some religion, social and recreational activities have taken the first place. People have become like those in Noah's day—preoccupied with such things as "eating and drinking." They are too busy fulfilling their desires to give heed to their spiritual needs. Indeed, interest in and support for religion are at a low ebb.—Matthew 24:37-39.

This love of pleasure and the accom-

panying decline in support for religion take on special meaning when we consider the way another ancient empire, Babylonia, came to its end. In fact, the unusual details of that fall, like other historical accounts, were recorded in the Bible for a specific reason: "They were written for a warning to us upon whom the ends of the systems of things have arrived."—1 Corinthians 10:11.

An Ancient Lesson

The river Euphrates played an important role in the livelihood of the great city of Babylon. In his book *History of Cyrus the Great* (1878), Jacob Abbott wrote: "[Babylon] was the capital of a large and very fertile region, which extended on both sides of the Euphrates toward the Persian Gulf. . . . The River Euphrates was the great source of fertility for the whole region through which it flowed." Yes, Babylon's prosperity stemmed from the Euphrates River. It is, therefore, all the more significant that the city's fall should also be linked to that river.

Abbott gave this interesting account of King Cyrus' conquest of Babylon:

"Cyrus advanced to the city. He stationed one large detachment of his troops at the opening in the main walls where

the river entered into the city, and another one below, where it issued from it. These detachments were ordered to march into the city by the bed of the river as soon as they should observe the water subsiding. He then employed a vast force of laborers to open new channels, and to widen and deepen those which had existed before, for the purpose of drawing off the waters from their usual bed. When these passages were thus prepared, the water was let into them one night, at a time previously designated, and it soon ceased to flow through the city. The detachments of soldiers marched in over the bed of the stream."

From the moment that the waters of the Euphrates began to subside, Babylon was doomed! And let it be noted that the city fell on a night of pleasure-filled feasting.—Compare Daniel, chapter 5.

History About to Repeat Itself

What happened to ancient Babylon at the hands of Cyrus the Great is not of mere historical interest. Using it as a type, the Bible book of Revelation speaks of a harlot named "Babylon the Great" sitting on "many waters." And it is foretold that at God's command an angel "poured out his bowl upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun."—Revelation 17:1, 5; 16:12.

Who or what is "Babylon the Great"? What is pictured by the "many waters" of the "great river Euphrates"? And what is meant by its water 'drying up'?

Though ancient Babylon is no longer in existence as a political power, its religious influence has extended through the centuries to every corner of the earth. Thus, "Babylon the Great" is the world empire of false religion, including all the churches of Christendom. Reve-

lation 17:15 indicates that the "many waters" this religious harlot sits on are the "peoples and crowds and nations and tongues" upon whom she depends for support, much as ancient Babylon depended on the waters of the Euphrates for its prosperity. So the drying up of the waters means the dwindling of the people's support for religion.*

"The End" Is Near!

In this context, we realize that the rise of secularism all around the world and the decline in interest and support for religion are of prophetic significance in two ways. First, these developments are in fulfillment of the apostle Paul's prediction that in "the last days" men would become "lovers of pleasures rather than lovers of God." This is part of the evidence proving that we are living in "the last days" or "the conclusion of the system of things." (Matthew 24:3) Secondly, just as ancient Babylon fell on the very night that the waters of the Euphrates receded, the rise of secularism and the dwindling of support for religion are clear indications that destruction is imminent for "Babylon the Great."

These prophecies undergoing fulfillment show clearly that we are living in "the time of the end." (Daniel 12:4) Yes, we are nearing the final phase of the last days, the climax of which is the destruction of Satan's entire wicked system of things. Indeed, this pleasure-loving world is about to end. But in this we can take heart, for it will pave the way for the righteous New Order of God's promise. (2 Peter 3:13) You can share in its grand blessings if you do not put pleasure in place of God but, rather, put him first in your life during these last days.

* For details, see the article "Execution of the 'Great Harlot' Nears" in *The Watchtower*, October 15, 1980, pages 17-23, and the book "*Let Your Kingdom Come*," chapter 17.

"Throw Your Burden Upon Jehovah"

-How?

DAVID, the well-known king of the ancient 12-tribe kingdom of Israel, gave us this encouragement: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." —Psalm 55:22.

Why is such counsel especially appropriate when coming from King David? And how can you heed it?

David had a very eventful career in serving Jehovah God. As a mere youth he killed a lion, a bear and the giant Goliath. David excelled in warfare, extending the boundaries of ancient Israel to their God-ordained limits. Moreover, he was without equal in composing music and writing psalms. Yet David tasted not only the joys of success and prosperity but also the dregs of remorse and adversity.—1 Samuel 16:18; 17:34-36; 18:7.

Why David 'Threw His Burden Upon Jehovah'

When David said "throw your burden upon Jehovah," he was, first of all, talking to himself. How can that be said? Because from the context it is apparent that David composed this psalm when his royal prerogatives were at their lowest ebb. This was when his ambitious son Absalom almost succeeded in wresting the throne from his father.

David's desperate plight is apparent from the opening words of Psalm 55: "Do give ear, O God, to my prayer; and do not hide yourself from my request for favor. Do pay attention to me and

answer me. I am driven restlessly about by my concern, and I cannot but show disquietude." For six more verses he continues in this vein.

Why did David find himself in this condition? Because of his foes. He next prays for God to take action against his enemies and particularly singles out a friend who had turned traitor. No doubt this was Ahithophel, of whom it could well be said: "For it was not an enemy that proceeded to reproach me; . . . But it was you, . . . one familiar to me and my acquaintance, because we used to enjoy sweet intimacy together; into the house of God we used to walk with the throng."—Verses 12-14.

After describing his lot and the cause of it, David says, in part, of his confidence in Jehovah: "As for me, to God I shall call out; and Jehovah himself will save me." (Verse 16) Then after counseling himself, "Throw your burden upon Jehovah," David concludes the psalm with the same note of confidence in the Most High, saying: "You yourself, O God, will bring them down to the lowest pit. . . . But as for me, I shall trust in you." And how true David's words proved to be! His ambitious son Absalom and his deceitful counselor Ahithophel came to untimely ends, whereas David continued to rule as God's anointed king.—Verses 22, 23.

Burdens or Responsibilities

Before considering how we can heed David's divinely inspired counsel to throw our burdens upon Jehovah, it seems ap-

properite to note that there are some responsibilities we must bear ourselves. The Christian apostle Paul wrote: "For each one will carry his own load." (Galatians 6:5) Such 'loads' are the responsibilities that are our own because we are husbands, wives, parents, children, employees, Jehovah's Witnesses or, for example, appointed elders in the Christian congregation. We cannot totally and irresponsibly throw such loads upon Jehovah but should willingly bear them ourselves. It is similar when it comes to making decisions. God's Word provides laws and principles, but we must apply them to the problems facing us. Of course, we can and should ask God for wisdom, strength and his holy spirit to aid us in bearing these loads, but we must not try to get rid of them.

Then what are the burdens that we can throw upon Jehovah? They are anxieties, worries, disappointments and fears regarding the future, such as those David experienced. And they also include the burdens involving our weaknesses and failings. These are the burdens that we are to throw upon Jehovah, for the apostle Peter says: "Throw all your *anxiety* upon him." Why? "Because he cares for you."—1 Peter 5:6, 7.

Jesus Christ gave similar counsel in his Sermon on the Mount. 'How so?' you may ask. Well, not only did he tell us to stop being anxious about what we are to eat, drink and wear but he also told us the reason why we should not have such anxiety. Jesus gave this assurance: "If . . . God . . . clothes the vegetation of the field, . . . will he not much rather clothe you, you with little faith? . . . Your heavenly Father knows you need all these things."—Matthew 6:25-32.

By Prayer

Yet, how can we really 'throw our burden upon Jehovah'? One way is by

regularly going to him in prayer. Is it not true that one of the burdens we daily have to bear is a consciousness of having come short of God's righteous requirements? Yes, but by going to God in prayer we can be relieved of this burden. Jesus illustrated this in the case of the tax collector who, because of humbly and sincerely praying to God to be gracious to him, was proved more righteous than a hypocritical Pharisee. In other words, the tax collector was thereby relieved of his burden of guilt. But a word of caution: Depending upon our spiritual condition, the gravity of our sin and the nature of our guilt, we may need to enlist the aid of others, such as congregational elders, so as to become free of our burden.—Luke 18:9-14; Galatians 6:2; James 5:14-16.

If our prayers are to help us to throw our burdens upon Jehovah we must be really earnest, truly serious about matters. That is why we are commanded: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God." This will help to unburden us, for then 'the peace of God that excels all thought will guard our hearts and mental powers.'—Philippians 4:6, 7.

Please note that Paul mentions *supplications* as well as prayers. What are supplications? They are *fervent* prayers. And what does it mean to be *fervent*? This word comes from a root meaning "to be hot, to boil." So to be fervent means to be ardent, warm in feeling, intense. That is how our prayers should be if by them we are to succeed in 'throwing our burdens upon Jehovah himself.'

If we really are earnest in our prayers, we will also persevere in prayer. After illustrating the need for perseverance in prayer, our Lord Jesus Christ urged: "I say to you, *Keep on asking*, and it

will be given you; *keep on seeking*, and you will find; *keep on knocking*, and it will be opened to you. For everyone *asking* receives, and everyone *seeking* finds, and to everyone *knocking* it will be opened." (Luke 11:2-10) Indeed, *keep on* asking, seeking, knocking, and our heavenly Father will assume the burdens that may fittingly be thrown upon him.

Faith and Works

With our prayers, as with every other aspect of our Christian life and ministry, this principle applies: "According to your faith let it happen to you." (Matthew 9:29) We must have the faith that pleases God. Not only must we wholeheartedly believe that he exists but we must also be confident that he rewards those earnestly seeking him. (Hebrews 11:6) We must have faith that God will hear us.

To have such strong faith, we need to study God's Word. We should endeavor to read it and related Christian publications daily. It is easy to forget the Bible's admonition and its grand assurances. So many things of a secular nature keep crowding in on us! But only by feeding regularly on God's Word can we become truly acquainted with Jehovah, his marvelous qualities and his ways of dealing with his earthly servants. How Jehovah's Word highlights his loving care for his people! Again and again we read of how he answered the prayers of his servants. (Genesis 20:17; Acts 12:5, 17) And never forget that Jehovah remains the ever-dependable "Hearer of prayer." —Psalm 65:2.

Helpful in more ways than one is the memorizing of Bible texts, especially those that assure us of God's loving watchcare. Among these are those quoted above, as well as certain psalms, such as Psalms 23 and 103. What better way to keep our mind occupied and drive out distracting thoughts than memoriz-

ing and reciting some of God's Word! By having Bible texts in our mind we can feed on his Word even when we are in no position to read from a copy of the Bible. For instance, we can meditate on the Scriptures if we are unable to sleep at night. (Compare Psalm 63:6.) Truly, all of this is an aid in 'throwing our burden upon Jehovah.'

Furthermore, 'throwing our burden upon Jehovah' involves our doing our part. Remember that "faith without works is dead." (James 2:26) Jesus indicated as much in his Sermon on the Mount, for after counseling us not to be anxious but to have faith in God's care, he commanded: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Truly, heeding that counsel will help us to remain free from anxious care.

—Matthew 6:33.

Helpful, too, will be learning to discipline our mind. We may have got into a rut of negative thinking. Having earnestly presented our petitions to Jehovah and thrown our anxieties upon him, we should leave them there without continued worrisome concern. We must also discipline ourselves as to our words and actions. We must make progress and not keep making the same mistakes over and over again, 'going around in circles,' as it were. Rather, let us be like the apostle Paul and 'pummel our bodies, leading them about as slaves.' We must also heed Jesus' counsel to "keep on the watch and pray continually," for "the spirit . . . is eager, but the flesh is weak."

—1 Corinthians 9:27; Matthew 26:41.

So, how can you "throw your burden upon Jehovah"? By earnestly persevering in prayer, by regularly feeding on God's Word, by seeking first God's Kingdom and by exercising self-discipline. Then, true to Jehovah's promise, he will sustain you and never allow you to totter.

Insight on the News

Eve—Equal or Complement?

"When God concluded that he would create another creature so that man would not be alone, he decided to make 'a power equal to him,' someone whose strength was equal to man's," asserts Bible language scholar R. David Freedman in *Biblical Archaeology Review*. This is based on his new interpretation of two words at Genesis 2:18, where the Hebrew text has been translated as follows: "I will make him a helpmate" (*Catholic Jerusalem Bible*); "I will make a fitting helper for him" (*New Jewish Publication Society*); "I will make him an help meet for him" (*King James Version*); "I am going to make a helper for him, as a complement of him."—*New World Translation*.

Clearly, Freedman's idea that the woman was made 'a power equal to the man' does not harmonize with the scholarly views of the majority of Bible translators. Commenting on a factor that possibly influenced this unusual rendering, Biblical editor-translator Birger Pearson reportedly said that such a change "wouldn't have occurred to anyone until recently," and only at present due to the women's liberation movement.

Woman's role as 'a helper, a complement' of man is supported by statements found elsewhere in God's inspired Word. For instance, the apostle Peter did not support the thought that woman was made 'a power equal to man,' but he urged: "You hus-

bands, continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one." (1 Peter 3:7) But woman's role as a complement does not make her an inferior creature. Actually, she possesses qualities that complement those of man within God's arrangement.—1 Corinthians 11:3, 11, 12; Ephesians 5:21-33.

A Cardinal's Exhortation

In a letter published in the *Hoja Diocesana*, Madrid's Cardinal Tarancón exhorts bishops to "remind Christians of their duties, not only toward God and the Church, but also to the political community." Why? The cardinal says: "I believe the time in which we are living [just prior to general elections] requires a clarifying word so that no one should forget his duty. Abstention [in the elections] for religious or patriotic reasons cannot be justified." Then he adds: "We bishops want the best for our fatherland . . . and we must help to obtain it."

How this contrasts with Jesus Christ's words! To those who would be true shepherds of the Christian flock, he said: "Because you do not belong to the world, because my choice withdrew you from the world, therefore the world hates you." Rather than exhorting his followers to seek "the best for our fatherland," Jesus urged: "Set your hearts on [God's] kingdom first."—John 15:19; Matthew 6:33, *Catholic Jerusalem Bible*.

Family Relations Today

On one page in *The New York Times* recently, there appeared two articles on families. One, entitled "Infanticide in China," refers to "news reports in China's dailies" on the murder of baby girls and the mistreatment of their mothers. It says that, due to the implementation of a government population-control policy, "large numbers of female infants have been butchered, drowned or left to die, and numbers of women have suffered gross maltreatment."

The other article, entitled "Supporting Parents," raises objections to the U.S. government's plan to reduce the cost of social medical programs by requiring "adult family members to support adult relatives" in some cases. One argument is that "children do not pick their parents or choose to be born. They enter into no contract to provide *quid pro quo* [reciprocal] care." People have their own retirement and old age to think about, says the article, and they should not be 'burdened' by their aged parents.

While journalists may have various ideas about human relations, are there other reasons for the mistreatment of female infants and their mothers and the neglect of aged parents? Yes, to some degree at least, these things are happening today because people have become "lovers of themselves" and have "no natural affection," as the Bible foretold. Such developments are further evidence that ours are indeed "the last days."—2 Timothy 3:1-3.

When Dead Men Will Live Again!

"Jesus said to her: 'I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all.'"—JOHN 11:25, 26.

CERTAINLY it would require great boldness for any human to make the assertion, "I am the resurrection and the life." But that is exactly what that historical figure, Jesus Christ, said about himself more than 19 centuries ago. One of his apostles, named John, heard him say this and recorded it for our benefit today. (John 11:25) Jesus meant that he was such in behalf of dead and dying and already buried humankind. Of course, he himself died a brutal death on an execution stake outside the walls of Jerusalem, and so his own Father, Jehovah God, had to become "the resurrection and the life" to him in turn. On the third day of Jesus' death, the Almighty God did raise him from the dead and clothed him with immortal life in the spirit world. By miraculously clothing himself with a fleshly body like that in which he died, Jesus revealed himself to his anguished disciples, on one occasion to upwards of 500. (1 Corinthians, chapter 15) Thus he could indeed become the resurrection and the life to humankind for whom he died.

1. (a) For anyone on earth to claim to be "the resurrection and the life" would require what? (b) On what basis is the claimant able to serve as such?

² No man living today can laugh and shrug off this authenticated raising of the impaled Jesus Christ back to life as an idle story that gained wide circulation in the first century of our Common Era. With the exception of the medical doctor Luke, who wrote the Bible books of Luke and Acts of the Apostles, all the writers of the 25 other books of the so-called New Testament were eyewitnesses of the resurrected Son of God. One of the outstanding witnesses was a former persecutor of Christians, Saul of the city of Tarsus, who became the Christian apostle Paul, and who wrote 14 books of the "New Testament" in the common Greek of that day.

³ Once, when in the highly cultured, highly intellectual city of Athens, the most prominent city of Greece, Paul was haled before judges of the Supreme Court that met on Mars' Hill, or the Areopagus.

⁴ With due respect Paul addressed himself to that gathering of intellectuals on Mars' Hill. It was with no slur against the high schooling of his worldly-wise

2. Why can no one at all today shrug off the resurrection of Jesus Christ as an idle tale of the first century C.E.?

3, 4. On Mars' Hill, what did the apostle Paul say to the Athenians about God's judgment day and the resurrection?

audience that Paul went on to say, in bringing his witness and defense to a grand climax:

"True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead." —Acts 17:30, 31.

⁵ How did that remarkable doctrine of the resurrection of the dead strike those Grecian believers in the immortality of the human soul? "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.'" They still felt that he was a "publisher of foreign deities." However, Dionysius, an Areopagite judge, could appreciate what Paul said about a coming day of judgment for all mankind, and he took the matter to heart. A woman named Damaris also did so. (Acts 17:18, 32-34) But how about us today in this far-advanced scientific age? This is no laughing matter!

⁶ Of course, the resurrection of Jesus Christ was not the first case of where dead humans were resurrected to intelligent life. The Bible records previous cases, including that of Lazarus, whom Jesus himself raised to life on the fourth day of his death and entombment. (John 11:1-44) But the case of Jesus' own resurrection was the most important for all mankind. He did not die again,

5. What was the reaction of those of that Athenian audience, and so concerning whom does a question arise?

6. Was the resurrection of Jesus the first case of such raising of dead people, and what will be the possibility for those whom Jesus will yet raise to life?

as the others did; but now, in his resurrected, immortal state, he can be "the resurrection and the life" for humans to an unbroken endless life in perfection, free of the condemnation of death and under God's universal sovereignty.

⁷ The possibility of endless human life on earth when obedient mankind is recovered from the fall into sin and death (through the first man Adam) is substantiated by the fact that Adam, even though he sinned against God, lived for 930 years, most of that time outside the perfect garden of Eden. One of his descendants, Methuselah, lived to be 969 years old. (Genesis 5:5, 27) It was in the year 2370 B.C.E. that Methuselah died, and in

^{7, 8. (a)} How do the age lengths of Adam and Methuselah substantiate the possibility for perfected humankind to live forever? (b) How long is the life of Melchizedek reckoned as being, and what does this argue for the life of the one whom he prefigured?



that same year the global Flood of Noah's day wiped out all human and animal life outside the ark in which Noah and his family took refuge. Centuries later, by 1933 B.C.E. at the latest, a priesthood appeared on the earthly scene, that of Melchizedek, who blessed the patriarch Abraham and who had God's approval. The dates of his birth and death are not given.

⁸ So his priesthood at Salem, where he was king as well as priest, seems to be timeless. (Genesis 14:18-20) The life possibility of the resurrected Jesus Christ is likened to that of King-Priest Melchizedek, for Hebrews 7:15-17 tells us that the glorified Jesus Christ now has "the power of an indestructible life, for in witness it is said: 'You are a priest forever according to the manner of Melchizedek.'" (See also Psalm 110:1-4.) So during all the time since his heavenly glorification in 33 C.E., the immortalized Jesus Christ has acted as a High Priest toward members of the human family, in behalf of whom he offered up himself as a perfect human sacrifice. Hence, he can act as a second Adam to the death-ridden human family. When in due time he raises the human dead back to earthly life, it will be with the opportunity for them to gain everlasting life in human perfection in a Paradise extended earth wide. Unlike the first Adam, the self-sacrificing Jesus Christ will not fail in his responsibility toward the human family for whom he poured out his perfect lifeblood.—1 Corinthians 15:22-45.

Dead Men to Meet Again on Earth

⁹ For the vast majority of mankind who have trodden the earth, the privilege of renewing life on earth under the

9. In behalf of the resurrection of the dead descendants of Adam and Eve, how did God counterbalance matters, according to 1 Corinthians 15:21 and Romans 5:12?

promised Kingdom of God by Christ will depend upon a resurrection of the dead. Testifying to God's ability to counterbalance matters justly and perfectly, the apostle Paul, as a witness of the resurrection of Jesus Christ, wrote: "Since death is through a man, resurrection of the dead is also through a man." (1 Corinthians 15:21) In agreement with his letter to the Corinthian Christians, Paul wrote in his letter to the Roman Christians: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5:12) In view of that, Jehovah God could arrange for the descendants of Adam and Eve to be ransomed by the one man who proved to be the exception to the rule set out in Romans 5:12.

¹⁰ That exception was Jesus, whom God caused to be born miraculously from the Jewish virgin Mary, the daughter of Heli of the royal tribe of Judah. (Luke 3: 23-38) As a sacrifice, his perfect human life could be substituted for the perfect human life that Adam had forfeited for all his natural descendants by willfully sinning against his Creator in the garden of Eden. Accordingly, the resurrected Jesus Christ could serve as the "Eternal Father" toward all those of whom the first Adam made himself a sinful father. This leaves it to God's Son to become their Eternal Father.—Isaiah 9:6.

¹¹ When Jesus Christ and his apostles raised people from the dead, this did not relieve them of the effects of the condemnation of death that they had inherited from the first Adam. Hence, even Jesus' much-loved friend Lazarus died again and came into need of the final resurrec-

10. On what basis could Jesus Christ offer his human life as a substitute and become an Eternal Father to Adam's descendants?

11. If Jesus Christ and his apostles, while yet on earth, could raise the dead, what about Jesus' ability in this regard since his own resurrection?

Joy will abound
when those
now dead
will live again



tion under God's established Kingdom. But that will afford no problem.

If Jesus, when a

perfect man on earth, was empowered to resurrect dead humans in order to renew and prolong their earthly life, at least for a while under this present system of things, is he not much more capable of raising the human dead at God's time, now that he is once again a spirit Son of God? Yes, indeed, due to all the authority in heaven and on earth given to him since his own resurrection and his ascension back to his celestial Father.

¹² When one of Christ's disciples, the apostle Paul, was discussing the resurrection in his letter to the Corinthian Christians, Paul said: "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit." (1 Corinthians 15:45) The fact that he is spoken of as the last Adam indicates that he still bears some family relationship to the human race. The fact that he is now a superhuman spirit person does not matter. (Psalm 8: 4, 5; Hebrews 2:5-9) During the coming judgment day of a thousand years, he will complete the purpose of his perfect human sacrifice by bringing back

12. Was the relationship of Jesus Christ to the human family cut off by the way he was resurrected, and how will he complete the purpose of his human sacrifice?

the human dead with the opportunity of being lifted to perfection on a Paradise earth and having him as their Eternal Father and Prince of Peace. So he will undo what Adam did to them.

¹³ Before Jesus resurrected his beloved friend Lazarus of Bethany from the dead, he said to Martha, the sister of Lazarus: "Your brother will rise." Martha thought that Jesus was referring to the far-distant future and responded: "I know he will rise in the resurrection on the last day." It was then that Jesus seized the opportunity to make this remarkable statement: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all."—John 11:23-26.

¹⁴ To exercise faith in Jesus Christ, a human would have to be living and hear or learn about him. The person could then dedicate his life to God through Christ and symbolize this decisive step by baptism in water. If the heavenly

13. Before Jesus raised Lazarus from the dead, what did He say to Martha about dead and living believers in Him?

14. (a) For a human to exercise faith in Jesus, what does this first require of him? (b) If God chooses such a person for the heavenly inheritance, what is due to take place though he has to die?

Father of Jesus Christ chose to call this dedicated, baptized disciple of his Son to the heavenly inheritance with him, he would beget such a one with his spirit. This would mean that this spirit-begotten disciple would finally have to die as a human. But Jesus said: "Even though he dies, [he] will come to life." In his case it would be to life as a resurrected spirit creature in the heavenly realm with Jesus.

¹⁵ If today a dedicated, baptized disciple who was not begotten by Jehovah God to the heavenly inheritance with Christ, died, as many have done since the gathering of Christ's "other sheep" began, what then? (John 10:16) Because of his having exercised faith in the One who is "the resurrection and the life," he would be in a better position with respect to the new system of things right from his earthly resurrection onward, likely from its beginning. (Hebrews 11:35) He would then be early available for special privileges of service under the heavenly Kingdom. In this way the resurrection hope with which he died will be realized, to God's glory!

¹⁶ Not only will those who have put faith in Jesus Christ since his first coming have part in the resurrection arrangements but those of pre-Christian times who, with faith in Jehovah God, looked forward to the coming of the "seed" of his symbolic "woman," as foretold by him in Genesis 3:15, will also. That "seed" proved to be the same as what was later called 'the seed of Abraham.' (Genesis 12:1-3; Galatians 3:16) Such ones who

15. In case one who exercised the proper faith and yet was not begotten by God's spirit should die, what will be the position of that one at his resurrection?

16, 17. (a) With regard to resurrection, how about those of pre-Christian times who merely looked forward to the coming of the "seed" of God's "woman"? (b) By what words did Jesus assure us of their resurrection?

Can You Recall?

- Why can no one today shrug off Jesus Christ's resurrection as an idle tale?
- On what basis could Jesus become an Eternal Father to Adam's descendants?
- If a faithful person not begotten by God's spirit should die, what will be his position when resurrected?
- Revelation 20:11-14 gives us a prophetic picture of what?

looked ahead to the coming of this "seed" of the Greater Abraham, Jehovah God, included, of course, the patriarch Abraham and his son Isaac and his grandson Jacob, or Israel. Confirming the certainty of their resurrection, Jesus Christ, the Seed of Abraham, said:

¹⁷ "As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living." (Matthew 22:31, 32) "But concerning the dead, that they are raised up, did you not read in the book of Moses, in the account about the thornbush, how God said to him, 'I am the God of Abraham and God of Isaac and God of Jacob'? He is a God, not of the dead, but of the living." (Mark 12: 26, 27) "For they are all living to him." (Luke 20:37, 38) In that indirect way Jehovah God assured us of the resurrection of dead humanity.

¹⁸ God's own promise to his friend Abraham was that all the families of the earth would "bless themselves" by means of

18. In view of the promised seed's nature, God's friend Abraham was a type of whom?

his "seed." (James 2:23; Genesis 12:1-3; 22:15-18) Since that "seed" has become a spiritual one, the human Abraham was a typical picture of Jehovah God, for this One alone could become the Father of the spiritual "seed," now the glorified Jesus Christ in the heavens.

¹⁹ We are given a prophetic picture of the coming resurrection of those dead families of the earth. Revelation 20:11-14 describes it, with some symbolisms, saying: "And I [the apostle John] saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they

19. In Revelation 20:11-14, we are given a prophetic picture of what?

were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire."

²⁰ During the thousand-year-long "day," which God has "set" and in which "he purposes to judge the inhabited earth in righteousness by a man whom he has appointed," the resurrected human dead will have to avail themselves of all the divine provisions made for their eternal salvation. (Acts 17:31) In this sense they will have to "bless themselves." By passing the final test of their integrity perfectly, they will gain the reward of eternal life in a global Paradise. Otherwise what? "The second death," from which there will be no resurrection. (Revelation 20:14) Just as it is written, in Revelation 20:15: "Furthermore, whoever was not found written in the book of life was hurled into the lake of fire."

20. At the end of the judgment day of a thousand years, what will happen to humans whose names get inscribed in the book of life and to those whose names do not?

The Live Men of Faith Who Will Never Die

THERE are thousands of millions of persons living on earth today. Millions of these are now learning of the wonderful opportunity of keeping on living upon it without ever dying off it. Many of these may remember the old

1, 2. Millions of lovers of the Sovereign Lord, Jehovah God, have no desire to go where to enjoy eternal life, and what words of Jesus Christ about deathless living do they remember?

religious song, "O you must be a lover of the Lord, or you won't go to heaven when you die." But there are live millions of lovers of the Sovereign Lord, Jehovah God, who do not want to go to heaven at all. Their God-given hope is for the restoration of Paradise to this earth and the extending of it to embrace all the globe. There is where they want to live for all time, in human perfection,

under a righteous heavenly government. (Luke 23:43) They have in mind the remarkable words of Jesus Christ, addressed to Martha, whose brother Lazarus he was about to raise from the dead. These are words worthy of the serious consideration of everyone living today. Here they are:

² "And everyone that is living and exercises faith in me will never die at all."
—John 11:26.

³ Men and women of this 20th century were alerted to this remarkable hope on Sunday, February 24, 1918, in Los Angeles, California, U.S.A. There for the first time the then president of the Watch Tower Bible and Tract Society gave the public address entitled "The World Has Ended . . . Millions Now Living May Never Die."* This was at the very time when World War I, which had sucked in the United States of America, was nearing its climax. Further delivery of that epoch-making Bible lecture was interrupted, especially when shortly afterward, on May 8, 1918, the president of the Watch Tower Society and seven associates of his at the Brooklyn, New York, headquarters were arrested. Earlier, on February 12, 1918, the government of Canada had banned the Society's latest bound book entitled *The Finished Mystery*, as well as the Society's free tracts entitled *Bible Students Monthly*. On March 14 the United States government followed suit and banned *The Finished Mystery* and a related is-

sue of the *Bible Students Monthly*, these publications being endorsed by the Society's president. Then on June 21, after weeks of court trial, the federal court of the United States sentenced to long terms of imprisonment in the Federal Penitentiary at Atlanta, Georgia, the Society's president, its secretary-treasurer, the two coauthors of *The Finished Mystery*, three other members of the Brooklyn headquarters staff and the Society's Italian translator. On July 4, 1918, all eight were transferred from Brooklyn, New York, to the Federal Penitentiary in Atlanta, Georgia, while World War I still raged.

⁴ Before the following winter the Society felt obliged to move from Brooklyn, New York, back to Pittsburgh, Pennsylvania, according to the Removal Notice published in the October 1, 1918, issue of the *Watch Tower* magazine, page 290. Throughout the earth young members of the congregations of International Bible Students were detained in military encampments, or even in prisons. Spiritually speaking, Jehovah's dedicated, baptized people became as dead, notably as far as boldly preaching the Gospel, or good news, was concerned. They felt as though they had come to the end of their earthly career, and that their heavenly glorification was about to be realized. But not so, for in the month of November there came the signing of the armistice by the nations engaged in the world war, peace set in, and, look! here there was a remnant of Jehovah's worshipers still alive on the war-wounded earth.

⁵ What now? Well, Jehovah's prophetic Word had predicted that his apparent-

* See *The Watch Tower* issue of March 1, 1918, page 80, bottom, under "Conventions to Be Addressed by Brother J. F. Rutherford"; also, *Jehovah's Witnesses in the Divine Purpose*, page 76, last paragraph; also, *The Watch Tower* issue of September 15, 1924, page 280, under the subheading "Why Millions Will Never Die."

3. What speech concerning uninterrupted human life was given on February 24, 1918, and what further events during that year interrupted further delivery of that speech?

4. Spiritually speaking, how did the remnant of Jehovah's people on earth become as dead, and what happened to their heavenly hope?

5. Their spiritual dormancy was like that of whom during long exile, but what had God's Word predicted respecting them?

ly dead witnesses would be restored to renewed lively activity in his royal service on earth. During the first world conflict their spiritual condition had become like that experienced by the Israelites after their national capital, Jerusalem, had been destroyed by the military forces of Babylon in 607 B.C.E. and they had been deported to distant Babylon, to lie spiritually dormant there for 70 years.

⁶ That state of affairs for ancient Israel during 607-537 B.C.E. was referred to by Jehovah's prophet Ezekiel, himself an exile in Babylon. In one of his visions he saw a low plain full of dry bones. He was told that these disorganized bones pictured the whole house of Israel in its exiled condition. When, in obedience to God's command, Ezekiel prophesied over those scattered bones, they reassembled into skeletons, and these skeletons became clothed with flesh. Finally breath entered into them, and those bodies stood up erect upon their feet. (Ezekiel, chapter 37) In the typical fulfillment of this prophecy, this pictured how the Israelites would be released from Babylon after its downfall, and they would come alive again as a nation, worshiping their merciful God once again at a rebuilt temple in their restored national capital, Jerusalem.

⁷ Centuries after that national resurrection, something like that was foretold in symbolic language, in Revelation 11:3-13:

"And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth.' . . . And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. And their corpses will be on the broad

6. How was the prophet Ezekiel used to make a prophetic picture of the revival of the Jewish nation and of its restoration to worship in its homeland?
7. What like that national revival was foretold in Revelation 11:3-13?

way of the great city . . . And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them. And they heard a loud voice out of heaven say to them: 'Come on up here.' And they went up into heaven in the cloud, and their enemies beheld them. And in that hour a great earthquake occurred."

⁸ Similar to that, a postwar call to action was due to come to the spiritually dead remnant of Jehovah's dedicated people, to serve as his witnesses observable to the inhabitants of all the earth. In the first postwar year of 1919 such a call came to them, after they were awakened to the realization that Jehovah God had left them alive in the flesh upon the earth for a vital purpose. They deeply appreciated that without his help they could not accomplish anything during their further sojourn amid a hostile world. (Isaiah 26:18) In due time they got the reassurance and the command from the Almighty God as foretold in Isaiah 26:19, where the prophetic words that have been preserved for their benefit say:

⁹ "Your dead ones will live. A corpse of mine—they will rise up. Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and the earth itself will let even those impotent in death drop in birth."

¹⁰ With those words Jehovah borrows or draws upon language suitable for the time of the literal resurrection of the ransomed dead of mankind under the heavenly Kingdom in the hands of his enthroned King, Jesus Christ, the Ransomer. Like the Israelites of old who were

8, 9. (a) When, in modern times, did a like call to action come to God's spiritually dead people? (b) With what symbolic language was the prophetic call to action set out in Isaiah 26:19?

10. In those words Jehovah draws on language suitable for what occasion, but why was the language fitting?

deported from the land of their national life and, spiritually speaking, buried for 70 years in Babylon, so the remnant of modern spiritual Israelites were threatened with extinction during the years 1914-1918. The end of World War I in 1918 left them like a "corpse" on Jehovah's hands, spiritually speaking.

¹¹ As the Great Life-Giver, Jehovah would see to it that those "dead ones" lived again as his anointed witnesses. He could raise them up. Now that the opportunities of the postwar era had opened up, it was no longer the time for them to mourn and to be like dead people, like the "residents in the dust." It was Jehovah's unpostponable time to make them awaken to spiritual life and to cry out joyfully for being alive and in his service. (Psalm 126) Instead of being dry like dead corpses, like residents in the dry dust, they were to have the moisture of life, as if being bathed with the abundant dew of the low, creeping mallow plant. The Greater Cyrus, Jesus Christ, now reigned in the heavens, and it was Jehovah's due time for them to be released from exile as in the death-dealing land of Babylonia. Their state of exile, like the land of Babylonia in which the Israelites of old were held in exile, was no longer to hold them back in deathlike impotence; it was time to let them loose for a spiritual rebirth, with courage and ability to get out of Babylon the Great, the world empire of false religion. God's perfectly timed call was, "Get out of her, my people." (Revelation 18:4) By prompt obedience they avoided being denounced by Jehovah for subjecting themselves to Babylon the Great and her worldly allies any longer.

11. (a) Who alone was able to cause a spiritual rebirth, and to a freshness like that of what kind of plant? (b) It was the time for what call to go to Jehovah's people?

¹² Isaiah 26:20, 21 continues, saying: "Go, my people, enter into your interior rooms, and shut your doors behind you. Hide yourself for but a moment until the denunciation passes over. For, look! Jehovah is coming forth from his place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed and will no longer cover over her killed ones." It would not be very long now, as if "for but a moment," before Jehovah fully expressed his denunciation against Babylon the Great by having her worldly allies destroy her even before they themselves get destroyed during "the war of the great day of God the Almighty" at the battle site of Har-Magedon. (Revelation 16:14, 16) Then the bloodshed of which Babylon the Great will have been guilty will be exposed and be repaid to her. Human creatures for the killing of whom she has been responsible either directly or indirectly will no longer lie covered over and be ignored. Accounts will be settled for them by the executing of the killer. Many are the witnesses of Jehovah who have been killed by Babylon the Great!

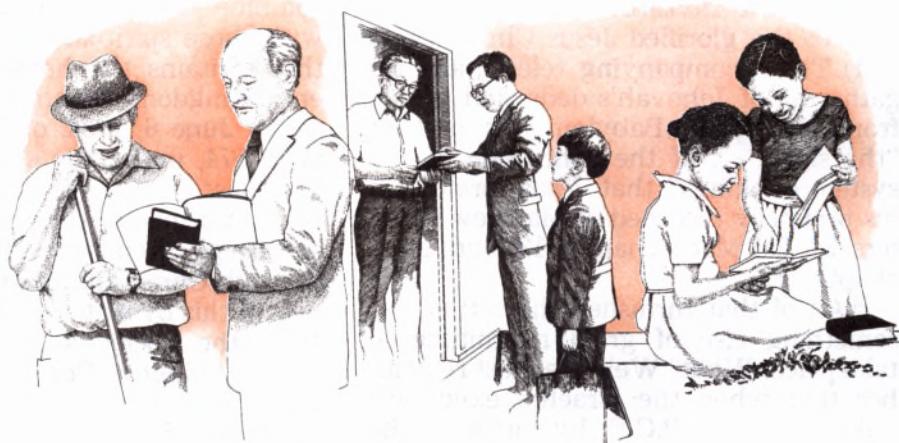
Live Companions of Those Hidden From Divine Denunciation

¹³ The year 1919 was crowned with divine goodness. On March 21, before ever a nationwide petition work by the International Bible Students could be completed, the eight representatives of the Society were admitted to bail, and on March 25 they were released from the Atlanta Penitentiary, never to return. Why? Because they were later exonerated and

12. (a) How would Jehovah's people hide themselves from divine denunciation, and for how long? (b) What exposure would there then be regarding Babylon the Great, and with what accounting?

13. (a) What restoration blessings crowned the postwar year of 1919? (b) According to Isaiah chapter 35, by what route did they return to a state of endless gladness?

Anointed
witnesses of
Jehovah and
their sheeplike
companions
wholeheartedly
cooperate in
spreading the
Kingdom message



found not guilty of any crime against the United States. Later that year the Society's headquarters was moved back to Brooklyn, New York, to its original address. Thus the remnant of spiritual Israelites broke free from their bondage to Babylon the Great and returned to their proper spiritual estate in the sight of the God whom they worshiped. As foretold in Isaiah 35:8-10, they made their return to spiritual life and activity in Jehovah's service—over a symbolical highway: "The Way of Holiness it will be called." The prophecy goes on to say: "The very ones redeemed by Jehovah will return and certainly come to Zion with a joyful cry; and rejoicing to time indefinite will be upon their head. To exultation and rejoicing they will attain, and grief and sighing must flee away."

¹⁴ On September 1-8 of that selfsame postwar year of 1919, a general convention was held at Cedar Point, Ohio, and there a new feature of their postwar work was announced to them, namely, the publication of a 32-page, biweekly

14. (a) What convention was held in September of 1919, and what proposed publication was announced? (b) To what location did the publishers' address move back, and what printing project was started?

magazine called *The Golden Age*, as a complement to the *Watch Tower* magazine. On October 1, 1919, the first issue of that new magazine (now called *Awake!*) appeared and proceeded to serve the timely purpose not only of apprising the inclined toward God of the golden Millennium that was approaching but also of exposing Babylon the Great as doomed to early destruction. Later, with the issue of December 15, 1919, the *Watch Tower* magazine once again announced its publishers' address as being 124 Columbia Heights, Brooklyn, New York. As for *The Golden Age*, in its 15th issue, dated April 14, 1920, it announced that it was now being published at 35 Myrtle Avenue, in the borough of Brooklyn, New York, the location of the first printing plant of the Watch Tower Society. Today the Society and its branches have printing plants around the globe.

¹⁵ All that restoration work, on a small scale at the beginning, was the postwar start of "the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time,"

15. All that restoration work was in fulfillment of what that had been foretold by God's prophets, and it was part of "the sign" foretold by Jesus to indicate what?

to mark the invisible return and presence of the glorified Jesus Christ. (Acts 3:21) The accompanying release and regathering of Jehovah's dedicated people from antitypical Babylon was part of "the sign . . . of the conclusion of the system of things" that Jesus foretold in his prophecy recorded at Matthew chapters 24, 25; Mark chapter 13, and Luke chapter 21.

¹⁶ All of that furnished the setting for something else of great magnitude to take place. What? Well, we must remember that when the Israelite exiles left Babylon in 537 B.C.E. by virtue of the decree of Babylon's conqueror, Cyrus the Great, a large number of non-Israelites went back with them to the land of Judah. These included the Nethinim, the male and female slaves and the foreign singers.—Ezra 2:43, 58, 64, 65, 70; 3:1; 6:21, 22; 1 Chronicles 9:1, 2.

¹⁷ Such non-Israelite companions picture those today who hear the message of God's Kingdom in the hands of his Greater Cyrus, Jesus Christ, and have associated themselves with the remnant of spiritual Israelites since their release from the control of modern Babylon the Great and her worldly allies in the post-war year of 1919. They also resemble the non-Israelites, "a vast mixed company," that accompanied the Israelites when these left Egypt under the leadership of Moses in 1513 B.C.E.—Exodus 12:37, 38; compare Revelation 7:9-17.

¹⁸ They also correspond with the "other sheep" that the Fine Shepherd, Jesus Christ, said that he had yet to bring, to

16. As having a bearing on the modern setting, who went back with the Israelites to the land of Judah in 537 B.C.E.?

17. Whom do those non-Israelite companions picture today, and to whom also did they bear a resemblance?

18. When were such sheeplike ones informed of their privilege of "consecrating" themselves, and after what further identification of these at Washington, D.C., did hundreds of them symbolize their "consecration"?

combine them finally into "one flock" with those spiritual sheep in "this fold" that contains the heirs of God's heavenly Kingdom. (John 10:16)* In the issue of June 6, 1934, of *The Golden Age*, page 574, under the subheading "Jonadab Class," those symbolic "other sheep" were informed of their privilege of "consecrating" themselves to Jehovah God through Christ and of giving public witness of this by water baptism. On May 31, 1935, the Society's president spoke at the Washington Convention and identified the "other sheep" with the "great multitude" foreseen in Revelation 7:9-17. (*Authorized Version*) On the next day of the convention 840 got baptized in water, the majority of these entertaining the hope of earthly life under God's Kingdom.

¹⁹ Here is the place to consider the words of Jesus Christ at John 11:25, 26: "He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all." According to all the evidences since that war-struck year of 1914, we find ourselves alive in "the time of the end," yes, in "the conclusion of the system of things." (Daniel 12:1-4; Matthew 24:1-3) Although Jehovah's Witnesses have proclaimed "this good news of the kingdom" worldwide since 1919, the nations, even those of Christendom, have refused to submit to that Messianic Kingdom as established in the heavens since 1914. Opposition to God's rightful Kingdom and its preachers unites the nations, and they are

* See page 345, paragraphs 577, 578, of the book *The Harp of God*, published in 1921; also the *Watch Tower* issue of October 15, 1923, page 310, paragraph 33, of the article "The Parable of the Sheep and the Goats."

19. (a) At John 11:26, what did Jesus say about never dying? (b) What course of action by the nations unites them, prior to what experience of theirs at Har-Magedon?

thus being gathered to "the war of the great day of God the Almighty" at Har-Magedon. That global "war" will mean total destruction for those faithless nations. This will signify the end of this system of things.—Revelation 16:14-16; Matthew 24:14.

²⁰ Then only the sheeplike people of faith, those who belong to the "one flock" of the Fine Shepherd, will escape death. This includes the "great crowd" of the "other sheep." At Revelation 7:9-17 these were forevisioned as coming alive "out of the great tribulation" and entering into the Millennial system of things on earth. (Matthew 24:21, 22) Why should these ever need to die off the earth? Under the reign of Christ they will be afforded the opportunity of gaining endless life in the Paradise restored to earth. (Revelation 20:1-6) How many of the more than 2,000,000 of these dedicated, baptized witnesses of Jehovah today living will be preserved alive through the globe-encircling "great tribulation" now so near at hand remains to be seen. But it will be an unnumbered "great crowd" out of the many nations and languages. For such men of faith it will be more thrilling to step out into the post-Har-Magedon system of things than it was for Noah and his family to step out of the ark into the cleansed earth after the global Deluge. In the case of those modern men of faith, the words of Jesus will be true in a very literal sense: "And everyone that is living and exercises faith in me will never die at all." (John 11:26) Those Har-Magedon survivors will want to have their names "written in the book of life" that the life-giving God will keep. (Revelation 20:7-15) This registration of

20. (a) What thrilling experience will the sheeplike ones on earth then have? (b) In what book will they want to have their names registered, and what will this guarantee for them?

their names will guarantee their living forever on the Paradisaic earth.

²¹ Unquestionably, so late in this "time of the end" since the end of the Gentile Times in 1914, there are many live men and women of faith and integrity who will never die off the face of the earth, God's footstool. What an unusual opportunity lies ahead of them! Because of never dying and being buried, they will need no resurrection of the dead during the thousand-year-long reign of Jesus Christ. In fact, they will survive to welcome back from the dead those sleeping in the dust of the earth for whom the King Jesus Christ laid down his perfect human life as a ransom sacrifice. To those billions of resurrected humans the Har-Magedon survivors will be privileged to bear witness of all that Jehovah God did by Jesus Christ during this "conclusion of the system of things." So, then, all through this crucial time of all times let these highly favored ones prove themselves to be integrity-keeping witnesses of Jehovah God to the vindication of his universal sovereignty.

21. What will these Har-Magedon survivors not need to experience during the Millennium, and to whom will they then be witnesses for having been integrity-keeping witnesses of Jehovah now?

Do You Remember?

- How had the anointed remnant become as dead?
- Jehovah raised up his anointed witnesses to what postwar opportunities?
- This restoration was in fulfillment of what prophecies?
- What will earthly survivors of Har-Magedon not need to experience during the Millennium?

Happy Trinidad Has Real Reason to Rejoice

WHEN you hear the name Trinidad, what comes to your mind? The steel band? Calypso tunes? Well, this Caribbean island is the home of both of these. It is also home for a friendly, hospitable people who enjoy life and a fete. Their principal fete—the Carnival, held two days before Lent begins—draws thousands of visitors each year.

Trinidad is a small, beautiful island, the last of a tropical chain stretching from Puerto Rico to just off the coast of Venezuela. For many years most of these islands were known as the British West Indies. Our Venezuelan neighbors call Trinidad *La Isla Bella*, or "The Beautiful Island," while others term it the land of the hummingbird.

Here there are mountains, valleys and plains, all clothed with lush greenery. There are sparkling streams in the valleys where you find cocoa estates. Miles of coconut palms stud the beaches on the eastern side of the island, and large sugar plantations cover the central plains. Here, too, are tropical birds: the scarlet ibis, egrets, cornbirds, hummingbirds, parrots and many others. Not many wild animals live here, although large herds of domestic water buffalo can be seen on the sugar estates.

On this island of pleasing contrasts is also to be found a population that is nearly as varied as the terrain. This mixed



and polyglot population well reflects the history of Trinidad. Following the discovery of this island by Christopher Columbus, it was governed or influenced by a succession of nations—Spain, France and England. For many years slavery prevailed, and when it was abolished thousands of East Indians were brought here to work on the sugar estates in place of the freed Negroes. These form the two basic races in Trinidad, but a number of European nations are represented, as well as a substantial number of Chinese. The mixing of these various groups by marriage has resulted in a blend of handsome and friendly people. Many religions flourish here, the largest groups being the Roman Catholic, the Anglican, the Hindu and the Muslim.

Spiritual Rejoicing Begins

"Jehovah himself has become king! . . . Let the many islands rejoice," says Psalm 97:1. And the Christian apostle Paul urged fellow believers to "rejoice in

the Lord." (Philippians 4:4) It was in the year 1912 that spiritual rejoicing began for persons in many parts of Trinidad and Tobago. The Watch Tower Society then assigned Evander J. Coward to do evangelizing work in these islands.

An aged witness of Jehovah of East Indian and Hindu background recalls: "On the platform Brother Coward had quite an imposing appearance in his black frock coat, as that was the garb of the speakers of those days. He had a masculine voice and used considerable emphasis and modulation. He had the habit of raising his right hand and snapping his fingers to emphasize a point."

From the start of Brother Coward's lecturing in the towns, some rejoiced in the wonderful truths that freed them from Babylonish bondage. (Revelation 18:2, 4) Religious opposers charged that Coward taught there was no hell. Actually, however, he showed that the Bible hell is the common grave of mankind. (Job 14:13) Those receiving the good news with appreciation also rejoiced over learning that Jehovah God, Jesus Christ and the holy spirit do not constitute a Trinity. Other Bible truths brought them joy as they pursued their association and study together.

In a short time, study classes were organized in several places. The first met in the home of Gilbert L. Talma at Port of Spain. But the group soon outgrew the home and rented a lodge hall that served as the congregation's meeting place for 62 years. In 1919 there were 214 present at the Lord's Evening Meal. (1 Corinthians 11:20-26) A number of persons who embraced true Christianity during Brother Coward's time proved faithful until their death many years later.

Opposition and Further Help

Following World War I, an opposition element broke away into little groups

that criticized the work of the Society and attempted to counteract it. But they were not successful, and their efforts are hardly remembered today.

While Brother Coward was still in Trinidad, he was joined by William R. Brown, who became a zealous declarer of the good news. Eventually, he became well known in West Africa as "Bible Brown." He also spent many years in full-time service in Trinidad and accomplished much in helping people to rejoice in the truth. Besides giving lectures and bearing witness from house to house, Brother Brown showed the Photo-Drama of Creation to large audiences. He and his wife are still remembered for their work in spreading Bible truth in Trinidad and Tobago.

During the 1920's, George Young and John C. Rainbow spent some time in Trinidad and performed a fine service in stabilizing Jehovah's people and their work here in the face of the opposing group that had manifested itself. In a report, Young wrote: "The truth is spreading quite rapidly in Trinidad. The brethren here are doing a good work. In some respects Trinidad is the best field in the West Indies for spreading the truth." During Young's last tour, he spoke in the grandstand of the Queen's Park Savannah. Thirty-eight years were to pass before Jehovah's Witnesses again met there.

Serving Under Ban

Things did not move very rapidly during the early 1930's. Then, without warning, on August 20, 1936, a ban was placed on the Society's publications, even the Bible. A little later, the Bible and a few of our other publications were allowed to enter the island. But the ban itself lasted for nine years. During that time, if a person was found to possess any literature that was on the banned

list, he could be arrested and imprisoned. So it came about that several Witnesses were arrested and put in prison for a period of time.

One brother who spent two months in prison had many fine opportunities to witness to the other inmates. During the seven Sundays he was in jail, he had the privilege and joy of speaking to over 200 prisoners. They preferred to listen to him rather than to attend some service in the prison church.

The Coming of Missionaries

In March of 1946, Witness missionary Alexander Tharp was sent to Trinidad to work in the Watch Tower Society's branch office along with elderly and ailing Gilbert T alma. Brother Tharp's arrival coincided with the visits of N. H. Knorr and F. W. Franz from the New York headquarters. This was the first time Trinidad had ever been visited by a president or a vice-president of the Society. A convention was arranged with the help of three missionaries assigned to the neighboring island of Barbados, which was under supervision of the branch office in Trinidad. This fine assembly proved to be a milestone, for 39 persons were baptized and 1,611 attended Brother Knorr's public lecture.

Later that year, eight more missionaries were assigned to Trinidad. A new branch building was purchased, which also served as the missionary home. It remained as branch headquarters for 26 years. Eventually, a total of 30 missionaries served in Trinidad at one time or another, working out of three missionary homes. In time they were joined by a number of local Witnesses who were trained at the Watchtower Bible School of Gilead and who then returned to Trinidad. Some missionaries have served here faithfully until death. Today the ori-

nal missionary sent to Trinidad remains, together with six others. Although experiencing some of the problems of advancing age, they still find joy in bearing fruit and serving to the glory of their heavenly Father.—John 15:8.

The growth in the work was rapid for some years. There were 325 Kingdom publishers on Trinidad and Tobago during May 1946, but in ten years the number rose to 1,447. It was not uncommon for a missionary to conduct 25 or more home Bible studies a week. While many individuals drifted away in time, some who studied as early as 1946 are serving as appointed Christian elders today.

Traveling Overseers Promote Happiness

The congregations of earlier years were small, and most of them did not have electricity in their meeting places. Traveling overseers lived in the modest homes of the local Witnesses, ate with them and enjoyed their fellowship. It was easy to get an audience for a public talk. So for several years it was customary to give two talks each week—one in the Kingdom Hall and another by the light of a gas lantern in the open air under a shop's overhanging roof.

Once a circuit overseer speaking under a shop roof saw a hairy spider (a tarantula) come into the circle of light. Slowly and deliberately, the spider advanced until it crossed the lighted area and disappeared into the darkness. Where it went was never known, but the circuit overseer had quite a time concentrating during the rest of that talk.

Visits by circuit overseers have strengthened the congregations. More and more people rejoiced in learning the truth, and spiritual progress continued. Now local Witnesses serve in circuit and district work.

Some Who Rejoiced

Over the years, people of all kinds have found joy in the truth. For instance, a young Chinese invalid asked many intelligent questions and progressed rapidly with a home Bible study. Then he wrote the Knights of Columbus, the Seventh-Day Adventists and a Muslim group for information with which to compare what he was learning. But none of these could satisfactorily answer his questions. Although this young man was unable to attend meetings, he shared in them by correspondence. He had a private baptism and kept up to date in the truth until his recent death as a nationally known artist.

A young girl was contacted and disclosed that she could tell fortunes. But she showed keen interest in the Bible, and a study was arranged. In time, she saw Jehovah's view of spiritism clearly and destroyed all her books and other things connected with occultism. (Acts 19:18-20) After her baptism, this young woman migrated to the United States, where she has served as a full-time Kingdom proclaimers for a number of years.

Some from other lands have learned Bible truth in Trinidad. A few years ago a young university graduate came here on his first teaching contract. He and his wife had radical and atheistic leanings. Although he knew a little about the truth, he had many questions and telephoned the branch office for an interview. They obtained some of our literature. During the next week a Witness couple called on them and asked: "Well, what are the questions you wish to discuss?" The answer was: "No questions!" They had read the books and had been convinced that evolution was wrong and the Bible right. Immediately they began attending meetings and changing their style of dress and appearance. Soon they were sharing in the field service. After spend-

ing a year in Trinidad, they returned to England and succeeded in helping some relatives to acquire a knowledge of Bible truth.

Many young people here have overcome bad habits and now "serve Jehovah with rejoicing." (Psalm 100:2) For instance, a certain drug pusher was earning about \$200 a day, Trinidad currency. He was arrested a number of times and seemed to be in a hopeless situation. Then one day he was visited by a former friend and drug user who had become one of Jehovah's Witnesses after cleaning up his life. A Bible study was arranged, and the former drug pusher says: "In the next two weeks I began to change. I started to shave and attend meetings. I had a haircut and began to dress as the brothers did. In a short time, I stopped the drug traffic. After about 11 months, I became a regular publisher. Now, when I see a policeman, I don't feel nervous anymore."

Continued Reason to Rejoice

In 1972 larger branch home and office facilities were acquired. Later a new annex was added. These developments have resulted from Jehovah's blessing on our work in Trinidad and Tobago. We especially rejoice over our advancing knowledge of God and his Son and we deeply appreciate the privilege of serving Jehovah. He continues to bless our work of gathering together those who love him. In 1982 we reached a peak of 3,444 Kingdom proclaimers, and our attendance at the Memorial of Jesus Christ's death was 9,100.

Surely, we have real reason to rejoice in God's worship and service. And it is our sincere prayer that we, together with our fellow believers throughout the earth, will keep on bearing much fruit to the glory of our Father, Jehovah.

Does God Care About the Mentally Ill?

FLORENCE was an attractive young woman. She had just begun an exciting career as a fashion model when suddenly she was struck by a mental illness. She became deeply depressed and shut herself up in her parents' home. Having lost her zest for life, she totally ignored her appearance. Finally, she planned to commit suicide.

Florence is not alone. Similar tragedies affect people all over the world. In fact, mental disorder is one of the most common maladies today. How does God feel about the mentally sick? Does he really care about them?

Some are apt to believe that God deals only with persons considered mentally normal. Some even think that mental illness is a form of direct punishment from God. But is God to blame? What really is the cause of mental illness?

The Basic Cause

In the past it was commonly believed that almost all mental disorders had supernatural origins, and some think this is the Bible's view of mental disorder or insanity. True, the Bible does tell of cases where persons were possessed by invisible wicked spirits, but this does not mean that it stamps all kinds of mental disorder as demonic possession.

It must be remembered, of course, that the Bible is not a medical book describing the cause for different maladies. Yet it does explain what is the common cause for all human diseases, mental and physical. It shows that we are victims of the

imperfection resulting in death that was passed on to the human race by our sinful forefather Adam. As the apostle Paul explains: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Romans 5: 12) This means that every descendant of Adam is imperfect and thus somewhat deficient both mentally and physically. Therefore, mental aberrations are but extreme forms of an inherited weakness we all have.*

God's Provisions for the Mentally Ill

That God does care for those mentally ill can be seen by the provisions he has made. First, he lays the obligation to care for them upon their closest family members. At 1 Timothy 5:8 we read: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." No exception is made for members of the household who are sick.

This means that mates have such obligations toward each other. A Christian wife who readily decided to take care of her husband at home when he was struck by a severe mental illness commented: "You marry for better or for worse, don't you?" She lovingly took care of him for years until his death.

Likewise, God lays the obligation upon

* For fuller discussion, please see *Awake!* of April 22, 1975.

parents to care for their sick children. The parents may have passed a genetic defect on to them. A Swedish couple whose three-year-old boy was born with an incurable chromosome defect that caused him to be severely retarded said this: "He is our child. We have brought him into the world. We can't think of leaving him with someone else. We love him so much. We want to help him make the very best of his life. It is a big job, but he is really making progress, and that makes us happy."

The same is true when one's parents are in need of care. God's Word shows that grown children also have the obligation to care for their aged handicapped parents, including those who are no longer fully sound in mind.—1 Timothy 5:4.

There may, of course, be circumstances making it inadvisable to care for a mentally ill person at home. He may be a danger to himself or others, may need special treatments or constant professional care, or may be totally unwilling to stay at home. Care for him in the home may also become too heavy a burden upon other family members, severely affecting their own health and welfare. But if such circumstances do not exist, the best place to care for him may be in the home, where the family arrangement lovingly instituted by God may well contribute to the person's progress toward recovery.

How God's Word Helps

A provision of God that can be used when caring for mentally disturbed persons is helping them to take in knowledge from the Bible. Examples show that mentally disturbed persons have been relieved of much tension and anguish, and at times have even been cured, by having their thinking adjusted through knowledge from God's Word. Why so? Primarily because the Bible is a book

that provides spiritual guidance and infuses hope in man. (Romans 15:4, 13) Hope is especially vital for depressed persons. And God's spirit, along with a strong hope, can help a confused person to adjust his thoughts and resume wholesome ways.

Therefore, a *regular* Bible study has often proved to be beneficial. A mind that deviates from a normal way of thinking needs adjustment, as does a clock that keeps going too slow or too fast. The clock may still be useful if it is regularly set against a correct clock. By means of the Bible Jehovah God has provided man with a "correct clock," a standard for right thinking. If a mentally disturbed person is regularly helped to make use of this fine provision, it brings comfort, faith and hope to that one's troubled mind.

That is what happened with Florence, the young woman described at the beginning of this article. A woman from the local congregation of Jehovah's Witnesses visited her parents and arranged to hold a weekly Bible study with her. The Witness says: "In the beginning she was very shy and sensitive and would rush out of the room and cry. But gradually, as she gained Bible knowledge, she became more balanced. Next, I acquainted her with other persons whom I invited to attend the study, and finally, for the first time in several years, she could leave home to accompany me to a meeting. Florence is now living a normal life. She is married, has two small children and is herself conducting Bible studies with others. Her own comment was: 'I would never have managed to rise again without the truth and the hope from the Bible.'"

The Power of Prayer

Praying regularly with a mentally disturbed person may likewise help to

bring better order to the confused mind. This provision from God can serve as a safety valve through which depressing thoughts can be released. The apostle Peter combined being "sound in mind" with being "vigilant with a view to prayers." (1 Peter 4:7) Through prayer God may be reached at any time, day or night. And he invites us to petition him "*in everything*," which also includes mental problems.—Philippians 4:6.

The efficacy of prayer can be seen by the following example: A married man in Belgium had suffered from severe mental disorders since childhood. He accepted a Bible study with Jehovah's Witnesses and he writes:

"As soon as I understood that Jehovah is the only true God, I prayed, asking him to help me change because I realized that my behavior was anything but normal. Up to that time no psychiatric treatment had been effective, in spite of my being interned three times and undergoing all sorts of analytic tests. I thought of refusing medication, becoming aware of its ineffectiveness, but what would replace it?

"As soon as I stopped taking the sedatives, my nervous tension was such that I was barely able to chew my food. I supplicated Jehovah many times each day and each time a feeling of peace came

over me. Bible thoughts that came to mind also helped greatly. At first, this was of short duration, but I persevered. I realized that God's spirit was really helping me out. Little by little, as the weeks, months and years passed, the fits diminished in both frequency and intensity. The battle had been won! I can certify that today I lead a normal life, being capable of shouldering my responsibilities and developing a Christian personality. I can do no better than encourage all those who have similar problems to turn to our God, Jehovah, to receive help."

Care Through the Christian Congregation

There is yet another way that Jehovah God shows his care for the mentally ill, and that is through the Christian congregation. Here God has lovingly arranged for elders to take the lead. They endeavor to follow the counsel: "Speak consolingly to the depressed souls, support the weak, be long-suffering toward all." (1 Thessalonians 5:14) Years of study of God's Word and practical experience in handling problems have made Christian elders qualified to help all kinds of persons coming to them. They manifest genuine interest, patiently listening to all that the troubled one has to say. Christian elders are aware of the importance of trying to understand instead of being quick to censure a person or minimize the significance of his feelings. Despite their own shortcomings and limitations, elders sincerely try to comfort and help. Said the recovered Belgian man: "I must stress the love shown by the elders who, although not always understanding the situation, were there to sustain me as well as my family."

The elders also want to help troubled ones attend meetings of the Christian congregation. Held in a peaceful and sober spirit, such meetings provide wholesome

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association and a calming atmosphere for all who are willing to benefit from them.

What About Incurable Cases?

Obviously, not every case of mental illness can be cured by means of the provisions mentioned here. However, experience has shown that many mentally or emotionally troubled persons have recovered or have gained at least a measure of relief through them. Of course, there are cases so severe that the afflicted person cannot grasp Bible knowledge and understand spiritual things. But even in such instances, some relief has resulted from letting the person dwell in an atmosphere of love and security.

Some situations may seem hopeless and difficult to endure. This does not mean that God does not care. Concerning the

rule of God's Messianic King, it was said prophetically: "He will deliver the poor one crying for help, also the afflicted one and *whoever has no helper*. He will feel sorry for the lowly one and the poor one, and the souls of the poor ones he will save."—Psalm 72:1, 12, 13.

With permanent relief in view, God has permitted this imperfect human condition to exist during a certain period of time. But not forever! The Scriptures assure us that all unpleasant aspects of human life will completely disappear when God's heavenly Kingdom government replaces Satanic rule with divine rulership of the earth.—Daniel 2:34, 44; Revelation 21:4.

Yes, soon Jehovah God will remove the causes of all human disorders, both physical and mental. He really does care.

Annual Meeting October 1, 1983

This year the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania will be held at the De Montfort Hall, Leicester, England, on Saturday, October 1, 1983, at 10:00 a.m. The De Montfort Hall is located approximately 100 miles (160 km) from the Britain branch, which is in London.

The Britain branch advises that it has not been able to secure a large facility for the annual meeting and that the available seating at the De Montfort Hall is comparatively limited. For this reason the branch has arranged that admission to the annual meeting be by invitation only, and priority will be given to members of the Watch Tower Bible and Tract Society of Pennsylvania and their immediate families, as well as to a good cross section of representatives from all over Britain and Europe. The Britain branch advises that those members who are planning to attend may correspond directly with the branch office with respect to rooming accommodations in neighboring hotels and some accommodations in the homes of brothers in the area. Members may write to Watch Tower Bible and Tract Society, The Ridgeway, London NW7 1RN, England. Each member who is going to attend the annual meeting in person should write

promptly to the branch, advising how many family members will accompany him. The branch asks that all this information be received not later than August 1, 1983, from the members who are going to attend the annual meeting in person; so please write the branch immediately, giving all information.

The regular letters of notice of the annual meeting, together with proxies, will be sent to the members earlier than usual this year so that we can receive them back from the members not later than August 1, 1983. As each member knows, he should complete and return his proxy promptly whether he personally is going to be at the meeting or not. The information given on each proxy should be definite on this point, as it will be relied upon to determine in advance those who will actually be present. The Secretary's office does not need information regarding members of the family who will accompany the member.

All members will need to return their proxies promptly after receipt, and, additionally, those members who are going to attend the annual meeting in Britain will need to write to the Britain branch, giving the necessary information, so that this reaches the branch not later than the 1st of August, 1983.

