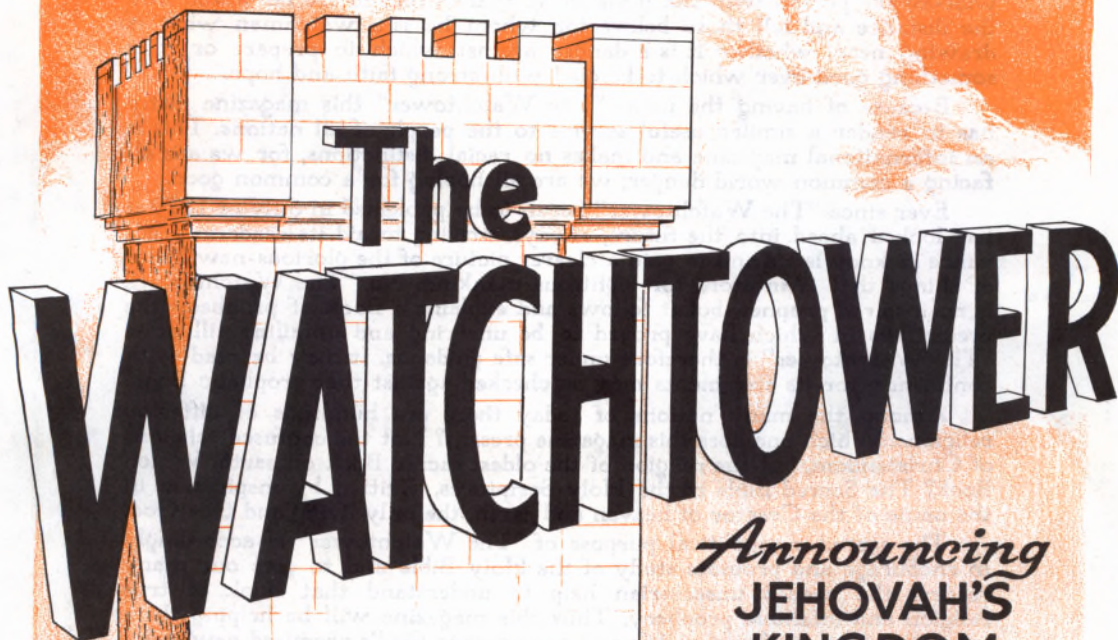




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

OCTOBER 1, 1971

Semimonthly

IS MY HOME WHOLESOME?

WHAT ABOUT DATING?

**ASSEMBLIES THAT TRULY
EXALT THE DIVINE NAME**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Be **TOO BIG** for Spite

THERE is a saying that 'you can measure a man by the size of the things it takes to upset him.' How do you measure up in this regard?

No matter what the physical size is, the person who refuses to become upset by minor annoyances or offenses is a person of true stature. Whether man or woman, such a person shows, not a petty attitude, but a largeness of mind and spirit. But one easily upset over trifles is guilty of smallness. And often that smallness further betrays itself by acts of spite.

What is spite? Spite, we are told, 'applies to ill will shown by doing petty things that hurt or annoy.' It may be born of envy, resentment, or simply a mean disposition.

Is it not true that when a child feels it is wronged it often wants to retaliate immediately in petty ways? Why? Because a child is not only small in body but also immature in mind and emotions. So when adults act in a similar childish way they show how small they are emotionally. They are not "grown up" in a complete sense; they are not really "big."

All too often spitefulness crops up between marriage partners. Psychiatrists say that wives at times engage in petty

spiteful acts (and some not so petty), because their husbands disagree with them on some idea

of theirs or perhaps because they are denied this or that luxury which the husbands feel they can ill afford. Then again, some husbands manifest spite because their pride is wounded due to some tactless remark or forgetfulness on the part of their mates. Refusing to speak to each other or speaking in a cold or icy tone of voice is a common form of spite manifested by marriage partners who are still small, that is, immature as regards the control of their emotions.

Spite can have very serious consequences. It can drive neighbors or marriage partners to acts of violence. Thus a man living in New York city once told a friend that he was going to kill one of his neighbors because of the spiteful treatment being given him by that neighbor. The friend, who happened to be one of Jehovah's witnesses, pointed out how foolish this was. "What will happen to your family if you receive a long jail sentence because of having acted so rashly? Why not rather move out of the neighborhood?" the friend asked. The man recognized the sensibleness of the counsel.

Besides the harm that others may do to one who is spiteful, there is the harm the spiteful one may bring upon himself. Bear-

ing a grudge or resentment that breeds spite has well been termed "self-poison." It is one of man's chief enemies, because one cannot harbor hostility without reaping harmful psychosomatic effects. That is to say, what adversely affects the mind adversely affects the body and the bodily processes. Really, indulging in spite is 'cutting off one's nose to spite one's face,' for the spiteful person hurts himself most. It just is not worth it!

Spite certainly is not loving one's neighbor as oneself, as the Bible instructs. (Mark 12:31) Spite does not make allowances. Spite pays back in kind, and frequently with interest. Spite is hating one's enemies, whereas Jesus Christ tells us to love our enemies. We should want to help people do better, not goad them on to do worse. So guard against spite, because it is destructive to oneself and to others too.—Matt. 5:44, 45; Luke 6:31.

Most important of all, you should want to guard against spite because it is displeasing to your Creator. Almost invariably the spiteful one is trying to get even, rendering evil for evil. There can be no question that this is displeasing to the Creator, for his Word commands: "Return evil for evil to no one. . . . Do not avenge yourselves." Also: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." God is not pleased with us when we lower ourselves to the level of those who have wronged us.—Rom. 12:17-21.

How can you check the fallen tendency to express or indulge in spite? Just *reasoning* on its bad fruits should help you. To give in to the desire to "get even" with another at the cost of displeasing your best Friend and greatest Benefactor, Jehovah God, is not worth it, is it?

Humility will also help you to avoid this, for the person who engages in spite is acting presumptuously, proudly, taking upon himself the roles of both judge and executioner. He looks down upon the one that offended him and presumes to judge and punish him. The Bible says that vengeance belongs to Jehovah God. Truly, a humble person is a big person—Jesus Christ, the greatest man that ever lived, was also the most humble man.—Phil. 2: 5-8.

Empathy, the ability to put oneself in the shoes of another, will also help you to guard against spite. Try to see matters from the other person's viewpoint. This may help you not to take so seriously his offenses against you, but rather to make allowances for him. Here, too, empathy is a quality possessed by mature people, those big in an emotional and spiritual sense.

Then again, a *sense of humor* may help you to guard against spite. Being able to dismiss, with a sense of humor, petty actions on the part of others is often the wisest course and again demonstrates one's maturity.

But most of all, *love* will help you to avoid resorting to spite, should you be the object of pettiness on the part of others. Love "does not keep account of the injury." Love 'bears all things, hopes and endures all things.' Love truly is a measure of how big one is in spiritual matters.—1 Cor. 13:4-7.

So be too big for spite. As Jesus said, "Prove yourselves sons of your Father who is in the heavens." Yes, be like the Great God, who forgives "in a large way." By being forgiving instead of resorting to spite you will be heeding this counsel of Jesus.—Isa. 55:7; Matt. 5:45-48.



IS *My Home* WHOLESOME?

"The overseer should therefore be . . . a man presiding over his own household in a fine manner."—1 Tim. 3:2-4.

MAN'S quest for happiness is all in vain if he does not enjoy peace and contentment within his immediate family circle. For what satisfaction is there in the pursuit of happiness on the outside, if, upon returning to that very personal and intimate abode called home, one is plunged into a seething caldron of discontent? What kind of atmosphere prevails in your home?

² How would you children answer that question? Do your parents agreeably live together in peace and unity? Do father's counsel and mother's understanding come to your assistance in trialsome times? If so, then, indeed, you have a happy life, the memories of which you can treasure up for years to come. On the other hand, if your parents are constantly badgering each other or are engaged in open warfare, or if you live in a household divided by communications barriers between you and your parents, then childhood must be a nightmare you hope soon to forget.

³ And what is the opinion of you parents? How wholesome is your home? Do you find that the pressures of the times and the deteriorating influences all around are permeating your family? Do you find that in this modern world former guidelines have vanished and along with them the peaceful norms of the past? Do you feel that there is a need for improvement in the home, but you

cannot put your finger on the cause of the trouble or find a cure?

⁴ "Wholesome" means being healthy, entire, complete; not sickly, morbid or diseased. Especially is this important in the spiritual and moral senses. The family that is vigorous and sound morally and spiritually is able to cope with other problems that may arise, such as poor physical health and financial difficulties. It is able to resist all the divisive forces that beset so many families today.

IMPORTANCE OF THE BIBLE IN THE HOME

⁵ How, then, can a family reach that desirable high plateau of moral and spiritual wholesomeness? It is not too difficult. The family that makes the Bible its most read book, the family that applies the Bible's principles in daily life is the family that is wholesome and happy. Only by means of God's Word can moral fiber and spiritual strength be built into each member of the family.

⁶ There are basically two reasons why households have a constant struggle to maintain a wholesome atmosphere. First, there is inborn imperfection and

4. What is meant by "wholesome," especially as pertaining to family life?

5. How important is the Bible in the home?

6. What is one of the two principal reasons for family disunity?

1. In man's quest for happiness, what is often his plight, raising what question?

2. What conditions in the home would help to make it happy from a child's viewpoint?

3. What may parents feel is influencing their family life?

weakness in every one of us. As the Scriptures say: "There is not a righteous man, not even one; . . . all men have deflected, . . . all have sinned." (Rom. 3:10-12, 23; Ps. 14:3) "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us."—1 John 1:8, 10.

⁷ The baby when born, though helpless and blameless, is hereditarily imperfect and sinful. As David said, "With error I was brought forth . . . and in sin my mother conceived me." (Ps. 51:5) And yet with proper training the child can grow up to be much more than a wild, unruly offshoot. "Foolishness is tied up with the heart of a boy," the proverb says; "the rod of discipline is what will remove it far from him." (Prov. 22:6, 15; 23:13, 14) This does not mean that inborn traits to do what is bad are completely removed by discipline. No, the tendency to do bad is ever present from the cradle to the grave, even in individuals as devoted to righteousness as the apostle Paul, who confessed: "I really delight in the law of God . . . but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members."—Rom. 7:22, 23.

⁸ The second reason why a constant struggle is necessary to maintain a peaceful household is the presence of Satan the Devil and his demons. These are very real, powerful and ever-present forces that must be reckoned with. It is their wicked purpose not only to cultivate in men wrong desires but to capitalize on man's imperfection and sinful tendencies, in an effort to plunge men deeper into the pit of despair. Hence the warning: "Stand firm against the machinations of the Devil; because we have a wrestling, not against blood and flesh, but against . . . the world

rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:11, 12.

APPLYING BIBLE PRINCIPLES TO THE PROBLEMS

⁹ It is not intangible, impractical theory to say that Bible principles, if applied, can solve everyday problems in the home. The practicality and usefulness of the Bible's counsel in the everyday and personal affairs of the family can be easily demonstrated.

¹⁰ Take, for instance, the home where there is improper headship or where headship is lacking altogether. Results? Confusion and disorder. Members of the family act independently. There is an absence of rules and regulations. Homelife soon disintegrates. The house then in reality is no more than a "service station," a shelter from the rain in which to eat and sleep. And once these needs are satisfied, each one hurries off to associate with other companions more to his liking. As wise King Solomon observed, 'Better to live in the attic than downstairs with a contentious wife.' The other side of the coin might read, 'Better to live in a shelter in the yard than to share a house with a domineering, alcoholic husband.'—Prov. 21:9, 19.

¹¹ But what a difference if the Bible's laws regarding headship are followed! There is then a basis upon which peace and unity can be built. 'I want you to know,' the apostle Paul says, 'that the man is the head of the house.' Proper male headship carries with it the responsibility of looking to Jehovah God and Christ Jesus for direction. This means that the husband will treat his wife with the same

7. (a) What correction can be effected in the hereditary traits of a child? (b) By discipline and training, can inborn imperfections be completely removed? Explain.
8. What is another important reason for family disunity?

9. What suggestion is here given as to a solution for family problems?

10. Where proper headship in the home is lacking, what conditions result?

11. In contrast, what may be expected if the Bible's laws on headship are followed?

tender affection that he shows toward his own body. He will be a good provider for both the family's material and spiritual needs.—1 Cor. 11:3; Eph. 5:22-33; 1 Pet. 3:1-7.

¹² In this regard you fathers find a wonderful example in the great Father of the universe, Jehovah God, whom you do well to emulate. He constantly provides not only for the material and spiritual needs, but also counsel and encouragement for everyone in his household. He abhors rebellion and administers punishment to law-breakers without partiality.—Prov. 6:16-19; Deut. 10:17, 18.

¹³ But at the same time, O how loving and compassionate and merciful Jehovah is! Yes, to a degree far beyond description or measure. (Ps. 103:8; Jas. 5:11) Similarly, you fathers can provide a wholesome atmosphere in your households by lovingly and tenderly caring for your families' needs with understanding. Dwell with your wives according to knowledge and bring up your children in the discipline and mental-regulating of Jehovah. Do not be irritating them.—1 Pet. 3:7; Eph. 6:4.

¹⁴ Are bitter words and explosions of emotional temper common occurrences in your home? Not if the Bible's counsel is followed. There may seem to be ever so many situations that justify angry words. But when all is said and done, prevention of anger is largely a matter of guarding one's tongue and controlling one's spirit. (Ps. 34:13; Prov. 25:28) This is the wise course to follow. "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." (Prov. 29:11) "Let anger alone and leave rage," for "he that is slow to anger is abundant in discernment." (Ps. 37:8; Prov. 14:29) 'A mild answer turns away rage.' Use "wholesome

speech which cannot be condemned" if you want peace and unity in your home.—Prov. 15:1; Titus 2:8.

¹⁵ There may be petty likes and dislikes among members of the family due to differences in temperament and personality, but these need not be a source of contention and strife. If everyone were exactly alike in these characteristics, what a dull world this would be! Rather, individual traits add spice, color, variety and life to the family circle. They enhance the joy of living together without the boring monotony of sameness.

¹⁶ What about the home where the children are unruly and disobedient? Is it because parents have completely given up trying to maintain authority over their rebellious offspring? Or is it a case where the rules are not clearly defined or understood? Perhaps the root of the trouble lies with parents who have forgotten what the Bible says: "Just let your word *Yes* mean *Yes*, your *No*, *No*." (Matt. 5:37; Jas. 5:12) As parents, do you unwisely violate the rules you expect your children to keep? Do you in substance preach, 'Do as I say but not as I do'? Children are quick to detect hypocrisy in their parents. (Matt. 23:3) Parents therefore can give forceful meaning to the rules of the home, and at the same time win the respect of their children, if they keep the rules themselves, thus setting a good example for their offspring to copy.

¹⁷ Are domestic friction and heated arguments due to misunderstanding and a lack of communication? Parents sometimes seem to be at a loss to understand their children. So often this is due to a lack of intimate association between par-

12, 13. (a) Describe Jehovah as a Model Head of his household. (b) In imitating Jehovah, how should fathers treat their families?

14. When it comes to controlling anger, what practical counsel does the Bible give?

15. How should individual likes and personal traits be viewed so as not to allow them to disturb the family's peace and unity?

16. What may be some of the reasons why children in the home are unruly?

17. (a) Why are parents sometimes alienated from their children? (b) How may grudges be prevented from creating a barrier between parents and a child?

ents and children, a condition that may begin even when the children are small. In other instances the communication breaks down during the teen-age stage of the child's development when the child and parents stop speaking to one another because of hurt feelings. However, the bearing of grudges is condemned by the Bible. To avoid this, "let the sun not set with you in a provoked state, neither allow place for the Devil."—Eph. 4:26, 27; Lev. 19:18.

¹⁸ A wholesome family can well be compared to the human body in which every member functions according to its created purpose. In the human body if one member fails to do its part the entire body suffers. However, when this occurs the healthy members do not chastise, beat and ill-treat the member that fails in its function. Rather, the rest of the body comes to the rescue to give aid, assistance and support to the ailing member by taking over part of the work load until the sick member is able to recover its strength. So too it should be in a family that is wholesomely strong.—1 Cor. 12:19-26.

¹⁹ In addition to the internal causes of friction, there are a multitude of outside influences that may disturb the tranquillity of the home if they are not closely watched and kept in check.

PRESSURES FROM WITHOUT

²⁰ The sources of pressure in our times seem legion—fear of thieves and immoral persons bent on doing harm, dangers of fearsome diseases, skyrocketing costs of living, shrunken purchasing power of savings, the seemingly endless stream of crises one atop another due to strikes, riots,

wars, revolutions—just to enumerate a few. While such things are far beyond a person's control, yet with the aid of the Bible one is able to prevent such pressures from disturbing the tranquillity of the family circle.

²¹ Severe opposition from relatives, or physical abuse from neighbors, may be the source of pressure on the family. Understanding the reason for this may not eliminate the pressure, but it will greatly strengthen the family to endure it. Does not the Bible say that one's closest relatives may violently oppose those devoted to Jehovah God and Christ Jesus?—Matt. 10:21, 22.

²² Parents who are compelled by economic circumstances to work in association with worldlings are often under great pressure to conform to this system, the god of which is the Devil. If you do not join with them in the same low sink of debauchery, consisting of "deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries," your workmates may speak abusively of you. (1 Pet. 4:3-5) Sometimes one is persecuted because of remaining neutral toward political issues or for refusing to compromise Bible principles in matters of honesty, chaste conduct or the use of blood. But here again such experiences should never disturb the family's peace of mind. "Happy are you," Jesus said, "when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake." "In fact," the apostle Paul adds, "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—Matt. 5:11, 12; 2 Tim. 3:12.

²³ Children going to school are much of the time in close association with others

18. How does the function of the human body furnish a fitting example that members of a household do well to copy?

19. From what other area may a household expect disturbance if not watched?

20. (a) Name some of the common sources of pressure in our times. (b) How can the Bible be of aid under present conditions?

21, 22. How may the right viewpoint of religious opposition and persecution help to prevent these from disturbing a household?

23. What pressures are many children under when going to school nowadays?

who use bad language and display all sorts of immodest conduct. More and more, schoolchildren are the victims of dope addiction, rowdiness, physical assault and rape inflicted by roving gangs of hoodlums who threaten, coerce, beat and in other ways intimidate both teachers and pupils. It is in the schools also where the seeds of discord and rebellion are planted and cultivated, which, if allowed to develop, will eventually replace the wholesome training instilled by parents at home. These things are all part of the troubled times in which we live, the "critical times hard to deal with" that make up the sign of the "last days" of this system of things. —2 Tim. 3:1-5.

YOUR ONLY PROTECTION

²⁴ Make no mistake about it, only by remaining spiritually strong can one hope to resist the tidal wave of corruption sweeping over the world. You cannot turn this tide back but you can improve your spiritual strength to resist it, and this you can do with the aid of God's Word, his spirit, his organization and by prayer. Consider briefly the importance of these four aids.

²⁵ A regular family Bible study is most beneficial to all members of the household,

24. What four aids are available to strengthen the family bond of unity in this "time of the end"?

25. Who in a family will benefit from a regular study of the Bible?

the old as well as the young. Joshua was a very old man when told, "You must in an undertone read in [God's Word] day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh.



A regular family Bible study is one of the most important ways to keep your home wholesome

1:8) In a study of the Bible, children learn: "Be obedient to your parents in everything." In a study of the Bible parents compelled to do undesirable work learn: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." —Col. 3:20, 23, 24.

²⁶ Bible study will transform your way of thinking in many other ways too so that your mind will no longer be "fashioned after this system of things." (Rom. 12:2) For example, those who practice the "works of the flesh," the Bible warns, "will not inherit God's kingdom." Such "works" include "fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." (Gal. 5:19-21) "Things like these" are enumerated in other letters of the apostle as greediness, foolish talking, obscene jesting (Eph. 5:3-5), and also sexual appetite, hurtful desire, covetousness, wrath, anger, badness, abusive speech and obscene talk, all of which should be stripped off as part

26. What wholesome instruction does the Bible give on moral issues of the times?

of the "old personality." (Col. 3:5-9) Furthermore, "neither . . . men kept for unnatural purposes, nor men who lie with men, nor thieves, . . . nor revilers, nor extortioners will inherit God's kingdom." —1 Cor. 6:9, 10.

²⁷ Doing away with all these evil practices in itself would certainly make for a much more wholesome home, would it not? But getting rid of the "old personality" is only part of it. The Bible says to put on a "new personality" described as one of "tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." Also, put up with and forgive one another, and, above all, clothe yourself with love, the "perfect bond of union." —Col. 3:12-14.

²⁸ Here is where the family needs the aid of God's holy spirit, for without such divine active force it is impossible to develop a new, Christlike personality. This is because "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control" are the fruitage of God's spirit. Whereas "there is no law" against bearing such fruitage, there is a law, "the kingly law," that commands, "You must love your neighbor as yourself," which law is particularly applicable among "neighbors" (meaning "near-dwellers") within the family circle.—Gal. 5:22, 23; Jas. 2:8.

²⁹ The third important aid to acquiring peace and unity within the family is association with God's organization of dedicated and devoted people. The truism "Bad associations spoil useful habits" emphasizes how important good association is for a healthy spirituality. Now, where can better association be found than in the

company of Jehovah's witnesses at their Kingdom Halls? It is there that the Witnesses gather together to incite one another "to love and fine works," and all the more so as they see the end of this system drawing near.—1 Cor. 15:33; Heb. 10:24, 25.

³⁰ Prayer too is a powerful aid in this time of stress, for the family that prays together in God's way is the family that stays together. "Do not be anxious over anything," the Scriptures say, "but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God." "Persevere in prayer." "Pray incessantly." (Phil. 4:6; Rom. 12:12; 1 Thess. 5:17) Having on "the complete suit of armor," you are able to stand up against the Devil, only if, in addition, "with every form of prayer and supplication you carry on prayer on every occasion in spirit." (Eph. 6:11-18) And what should you pray for? Of first concern, Jesus said, is the sanctification of Jehovah's name and the taking over of earth's affairs by God's kingdom; other matters are of secondary importance. —Matt. 6:9-13.

³¹ Again ask yourself the question, Is my home wholesome? If you are an overseer in the Christian congregation, surely your answer is "Yes!" For, as the apostle argues, "if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?" (1 Tim. 3:2-5) On the other hand, if your answer is not in the affirmative, then apply the Bible principles here discussed and you too will begin to enjoy a happy wholesome home.

27. In addition to getting rid of the "old personality," what does the Bible recommend?

28. Of what aid is God's holy spirit in the development of a new personality?

29. How can good association be an aid to a wholesome home, and where can such association be found?

30. What does the Bible say about prayer as an aid in resisting the divisive forces of Satan in this time of the end?

31. What will assure a positive answer to the question, Is my home wholesome?

WHAT a delight to see a young child excitedly trying to tell his parents of some little event that just happened! To this child the most important thing at the moment is telling father and mother the whole story, for he feels that, above all others, the parents must hear about it. But alas! a few years later that warm and intimate confidence often deteriorates into icy silence, and a deepfreeze of evasiveness sets in.

² Why such change in attitude? Parents and children who find themselves in this unhappy situation can give a whole string of complaints against each other, but few of them know the basic reasons for the change, otherwise they could cope with it. Usually they are too close to the problem and too emotionally involved to recognize the cause or to find the remedy by themselves. They need outside aid. They need the aid of God's Word the Bible, for it pinpoints the cause and highlights the remedy.

³ In searching for the cause it must be recognized, first of all, that the seeds of rebellion against parental authority were planted long ago. The Devil, that original rebel who is also called Satan, meaning adversary or opposer, caused Adam and Eve to lose confidence in their Father Jehovah, by calling into question the divine law. (Gen. 3:1-6; 2 Cor. 11:3) Since then

1. Describe the change that often occurs in a child's attitude toward his parents as he grows older.
2. Is the reason why parents lose the confidence of their children generally recognized? So what is needed?
3. When were the seeds of rebellion against parents first planted, and by whom?

DO

Your Children

**CONFIDE
IN YOU?**

*"Children, be obedient to your parents . . . you, fathers, do not be irritating your children."
—Eph. 6:1, 4.*

Adam's offspring, "sons of disobedience" for the most part, have put little faith and trust in Jehovah or his Word. (Eph. 2:2) In this regard, the religious leaders are primarily responsible, and particularly is this so in modern times.

The majority of the clergy today discard the Bible as not inspired by God, and in its place preach that 'God is dead' and man is a product of evolution.—Matt. 15:6, 9.

"CRITICAL TIMES HARD TO DEAL WITH"

⁴ Though the seeds of insubordination were planted long ago, it is only

in modern times that such a bumper crop of rebels has appeared. This generation of lawless ones has created a crisis in the earth the like of which has never before existed. At the same time that international wars are being fought over border disputes, other types of warfare are waged on many home fronts, and it is these latter ones that have the greatest effect on youths. A neighborhood riot has a greater impact on children than the bombing of villages in a war zone halfway around the globe.

⁵ Local labor disputes are ever more frequent and more and more difficult to mediate. Peace in such disputes is often restored only temporarily. Confidence and trust are at a low ebb. Labor and management have lost confidence in each other.

4. Are conditions today any worse than in past generations?
5. What are some of the things today that are "hard to deal with"?

Meantime everybody suffers. Products and services deteriorate, the cost of living soars, the burden of taxation increases. Everyone seems discontented.

⁶ Not only is rebellion rampant among industrial workers, but many civil servants rebel against constituted authority. Strikes among municipal, state and federal employees were practically unheard of a few years ago. But nowadays police, fire fighters, sanitation men, postal workers and others have gone on strike, not alone for higher wages, but in protest over other matters. There is also an ever-widening rebellion of teachers against school boards.

⁷ Besides the disputes over economic issues, there are those developments of a more serious nature that involve protests and rebellions against the present system of things, against what is called 'the establishment.' There are many "anti" movements afoot—antiwar, antipeace, antirich and antipoor. Sometimes these small fires of discontent cannot be contained until a number of lives have been lost.

⁸ Of a truth, world affairs are exactly as foretold by the apostle Paul, "critical times hard to deal with"! The details Paul described in this way: "Men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." Certainly, these conditions constitute a mountain of evidence that we are living

in "the last days" of this system of things.—2 Tim. 3:1-5.

⁹ It is not surprising, then, that children living amid these desperate, critical times are adversely affected. In many instances the parents have lost confidence in their social and political leaders, in their industrial superiors, and in their religious teachers. What, then, can be expected of the children when they start thinking for themselves? They too lose confidence in the system around them, and in their parents and grandparents, whom they hold responsible for the present rotting system.

LISTEN TO YOUR CHILD'S COMPLAINTS

¹⁰ One of the complaints youngsters have is their parents' failure to understand them. For example, when youngsters do confide and disclose a problem they are having, so often parents become angry instead of giving the needed help. Thus to avoid family friction, children feel it is better not to mention their problems to their unsympathetic parents.

¹¹ There are other complaints too. Parents often tell children what not to do, but seldom do they say what to do or how to do it. In other words, the emphasis is negative rather than on upbuilding instruction. Too often promises are not kept by parents. They will promise their children something very desirable, but then fail to fulfill the promise on the flimsy pretext of being too busy or too tired. So how can a child trust such parents when they make promises? The same is true in regard to parental threats. Sometimes they are carried out; most of the time they are not. It thus becomes a game of chance, a gamble, and the child soon learns that the odds of the game are that the

6. Are conditions any better among civil employees?

7. What rebellious attitudes are of an even more serious nature?

8. How were present world conditions foretold in Bible prophecy?

9. How are youngsters bound to be affected by present world conditions?

10. What is one complaint often heard against parents?

11. (a) When giving instructions to children, what do some parents fail to do? (b) Can the promises and opinions of parents always be depended upon?

word of the parent is not dependable. Similarly, children are often severely scolded about certain things, but on other occasions these same things are passed over without comment as if unimportant. All too often these changing whims, fancies and erratic notions of the parents are enough to destroy the child's confidence and alienate his trust and affections.

¹² One of the more serious charges of many teen-agers is that their parents neglect to instruct them in the very fundamentals of life and its reproduction, that is, in matters having to do with proper sex relations. Is there not a lack of genuine love when parents fail to instruct their children concerning the sanctity of marriage, or to warn them about promiscuity, and the consequences of loose moral conduct that results in shameful pregnancy out of wedlock and infectious venereal diseases that produce blindness, sterility and insanity? Where is parental love when a daughter is not told that a girl of easy virtue in the end becomes despicable in the eyes of her so-called "lovers"? Where is there love on the part of parents who let their children learn the "facts of life" from the depraved and degenerate elements of society?

12. What is lacking when parents fail to tell their children the "facts of life"?



By sympathetically listening to his child's problems and complaints, a parent encourages his child to confide in him

¹³ The charge of the teen-agers is true: It is adults, many of whom are fathers and mothers, who make and supply pornographic books and pictures for the moral corruption of youth. Some parents, it seems, are no more concerned over their children's reading filthy literature than they are over what companions their offspring have.

¹⁴ Children also have some harsh but honest

criticism to offer when it comes to the personal lives parents sometimes live and the example they are thus setting for youth. Everywhere one finds parents who are liars and thieves, who boast of sharp business practices, who pilfer materials from their employers and cheat on hours, who break the speed laws and fraudulently withhold payment of income taxes. Some parents are alcoholics, some are hooked on drugs, some are adulterers and sex perverts. It is a rather common thing for

husbands and wives to scream and curse at each other in the presence of their children. And yet for all of this, these same parents often make a pretense of religious devotion of a sort. What a sham! Pious hypocrisy! And their children well know it.

13. Who are responsible to a large extent for the corruption of youth by pornography?

14. What other harsh criticism is lodged against many parents today, and is it justified?

If your children confide in you, do not take it for granted, but work hard to retain this good relationship



¹⁵ Is it reasonable to expect that the offspring of such people would put confidence and trust in their parents? Hardly! They are more likely to seek out companions they enjoy being around, and according to the natural law that 'birds of a feather flock together,' those companions will probably be a gang of youths with similar problems. These, then, will confide in one another and will frankly discuss their mutual complaints. Whether the conclusions they come up with will solve the problems makes little difference. At least they have someone they can talk to, someone who will listen, someone who will sympathize with them.

¹⁶ Little by little, these youths are weaned away from the guardianship of their parents. When they get into trouble now they confide in the gang. As their feeling of security in the gang grows, their feeling of bitterness toward their parents deepens. It is now only a short step to joining "protest" groups in an effort to vent their contempt for the society with which their parents are identified.

HOW TO GAIN THE CONFIDENCE OF YOUR CHILDREN

¹⁷ It is much easier to hold on to and keep the confidence of a child than to gain it back once it is lost. So if your children confide in you do not take it for granted, but work hard to retain this good relationship that is mutually so beneficial. If, though, you are one of the many thousands of despondent parents who have lost the confidence of their offspring, it

15, 16. (a) What companions do rebellious youths often seek out, and why? (b) Does association with gangs solve youths' problems?

17. As parents, whether you have the confidence of your children or not, what should you do?

will prove to be worth all the time and effort necessary to gain it back. Here are a few suggestions how this may be accomplished.

¹⁸ Begin by laying a solid foundation. That durable foundation is your own confidence and faith in your heavenly Father, Jehovah, and in his Word the Bible. "Trust in Jehovah with all your heart," the proverb says, "and do not lean upon your own

understanding. In all your ways take notice of him, and he himself will make your paths straight." If you put such implicit confidence in Jehovah, do you not think your children in turn will be inclined to trust you? Usually they will.—Prov. 3:5, 6.

¹⁹ Now upon this solid foundation of trust, lay that important cornerstone called love, love for your Father Jehovah. Loving him with all your heart, soul, mind and strength is "the greatest and first commandment." (Matt. 22:37, 38; Mark 12:30) If you love Jehovah, you will love what he loves and you will hate what he hates. Jehovah hates everyone that practices badness—fornicators, idolaters, adulterers, homosexuals, thieves, greedy persons, drunkards, revilers, extortioners, liars. Such ones, God says, will not live under his righteous Kingdom rule unless they radically change their course. (1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:3-5; Rev. 21:8; 22:15) So "you lovers of Jehovah, hate what is bad" by refraining from all such practices. (Ps. 97:10; 1 John 5:3) Because of doing so, do you not think your

18. How important is it for parents to put their full confidence in Jehovah?

19. (a) Why is love for Jehovah so important? (b) Are children more apt to confide in parents who hate what is bad?

NEXT ISSUE—SPECIAL!

**When All Nations Collide,
Head On, with God**

children will build confidence in you? Of course they will.—Col. 3:5-9.

²⁰ When persons get rid of these bad practices it is as if they stripped off an "old personality." In its place they are admonished to put on a "new personality," consisting of tender affections of compassion, kindness, humility, mildness, long-suffering, love, a putting up with others, and a forgiving of all who may cause one injury. (Col. 3:10-14; Eph. 4:22-24) Now what do you think? Will your children confide in you if you display such a delightful personality, a personality reflecting the 'fruitage of God's spirit'? Indeed they will!—Gal. 5:22, 23.

²¹ The Scripture says: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) Only when you parents thus confide in Jehovah, asking him in prayer to 'forgive you your debts, as you also have forgiven your debtors,' asking him to point out the right way to go in this wicked world, saying, "Instruct me, O Jehovah, in your way, and lead me in the path of uprightness on account of my foes," only then can you expect your children to feel free to bring you their problems and to ask advice and counsel on what they should do.—Matt. 6:12; Ps. 27:11.

²² And when your children come to confide in you, how will they be treated? Will you extend them mercy in the same way that you expect your Father in the heavens to extend mercy to you? Remember, "the one that does not practice mercy will have his judgment without mercy." (Jas. 2:13; Mark 11:25; Luke 6:36) You

are happy that your heavenly Father is long-suffering and patient with you, that he "tolerated with much long-suffering vessels of wrath made fit for destruction," and that "he is patient with you because he does not desire any to be destroyed." (Rom. 9:22; 2 Pet. 3:9) You, therefore, in turn make sure you are long-suffering and patient with your children and their problems. As the proverb says: "Anyone stopping up his ear from the complaining cry of the lowly one, he himself also will call and not be answered."—Prov. 21:13.

²³ Another point: Never think that the problems of your children are too petty and small for you to bother about, and never excuse yourself that you are too busy to consider them. Just think how small and petty your problems must seem in the eyes of God Almighty! And who could be busier than he is? Yet you are most grateful that his ears are open day and night to your cry and that he never tires of listening to and answering your prayers, as trivial as they may be.—Ps. 34:15; Luke 18:7, 8.

HOW CONFIDENCE OF CHILDREN IS RETAINED

²⁴ You parents who have put complete confidence in Jehovah, make sure you apply his wise counsel and instruction in dealing with your children, if you want them to confide in you. Communicate with them, and on their age level too. When they are youngsters, do not treat them as babes; when they are teen-agers, speak to them as such. (1 Cor. 13:11) In communicating, impart knowledge to your offspring, especially about God's purposes as set forth in the Bible. Reason with them, letting them ask questions and ex-

20. Describe the "new personality" that parents are urged to put on.

21. What must parents do if they wish their children to confide in them?

22. What example of extending mercy do parents do well to copy?

23. Why should the problems of your offspring never be viewed as too small to bother with?

24. In communicating with your children, what points should be kept in mind?

press their own opinions. If they are wrong, kindly point out their error in a loving way, not in a belittling manner.

²⁵ If instruction is to accomplish its intended purpose, it must be accompanied with corrective discipline. Begin disciplining children when they are infants; then when they are growing up they will not have the problems other youngsters have. As it is written: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Prov. 22:6; Heb. 12:11.

²⁶ Do not hesitate to use the rod in administering discipline. "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." "In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself."—Prov. 22:15; 23:13, 14.

²⁷ However, such punishment should never be administered in a fit of anger nor should it be a burst of emotion due to a lack of self-control. It would hardly be just to punish a child for doing something that he had never been told was wrong. First there must be careful, patient instruction given, a "mental-regulating of Jehovah," in which the child knows not only what is reasonably expected, but also why. (Eph. 6:4) So when making rules and regulations be sure they are in harmony with Bible principles and in this way you can always say, "Thus says the

Word of God.' This will help the child that fears God and loves his laws to be happy to obey the rules of the home. Then, following this, if punishment is necessary, the child will know that it is because there has been a willful and deliberate violation of the Bible-based instructions.

²⁸ But even then, let the punishment be administered in justice tempered with mercy. Let the parent, in imitation of the heavenly Father, demonstrate understanding and sympathy, together with patience and self-control. Punishment by ridicule before friends makes the child downhearted, even hostile. Hence the counsel: "You fathers, do not be exasperating your children, so that they do not become downhearted." "Do not be irritating your children."—Col. 3:21; Eph. 6:4.

²⁹ In all of this, parents should never be indecisive or double-minded, saying one thing one time and something else at other times. "Let your Yes mean Yes, and your No, No." (Jas. 5:12; 4:8) Humility, too, is a great virtue and one pleasing to God. So avoid being high-minded, arrogant or boastful. Jehovah hates the proud-hearted ones. Your children too will love you if you are humble-minded, and if they love you, they will also confide in you.—Prov. 16:5; 1 Pet. 5:5, 6.

³⁰ It is all so plain. If children are freely to confide in their parents, then the parents themselves must show faith in Jehovah, devotion to him and obedience to his Word. They must also demonstrate in their daily lives such godly qualities as mercy, sympathy, kindness, patience and self-control, along with integrity to the truth and a love for righteousness. Only in this way can parents hope to gain and retain the confidence of their children.

25. Along with instruction what else should parents give their children, but what does Hebrews 12:11 say about this?

26. Why should parents not hesitate to use the rod, if necessary, to discipline children?

27. (a) But what precautions are needed in administering punishment? (b) Why is it important that the rules of the home be based on the Bible and its principles?

28. In imitation of Jehovah, how should parents discipline their children?

29. What other virtues should parents cultivate?

30. How only can parents gain and retain the confidence of their children?

WHAT ABOUT Dating?



EVERY normal person wants to get real enjoyment out of life. The Bible shows that this is proper, listing joy as one of the "fruits" of God's spirit.—Gal. 5:22.

Many young people, especially in Western lands, look to dating as a prime means of finding enjoyment. They often arrange to spend time, unchaperoned, with someone of the opposite sex. Should you?

Some persons feel that anything that brings pleasure is worth while. But is that true? All of us have learned that pleasure *now* can bring pain *later*—as when a person eats too much candy and gets sick afterward.

If you believe in reasoning things out, you will want to consider not just the short-range effects of dating but also the longer-range results. True, youth is the "springtime" of life. But what about the other "seasons" ahead? Do they matter to you?

Have you ever read these words addressed to the "young man" at Ecclesiastes 11:9, 10? "Rejoice, young man, in your youth, and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment. So remove vexation from your heart, and ward off calamity from your flesh; for youth and

the prime of life are vanity." What does this mean?

Here the Bible is saying that young persons (and in Bible times a man was considered "young" even at thirty or more years of age) are not directly held back by God from doing according to their choice. But it also shows that God nevertheless holds young persons responsible for what they do. Their youth will not excuse them from facing the consequences of the course they choose.

But what does this have to do with dating? Well, ask yourself, "Why do I want to date? What am I looking for that I could not enjoy, for example, as part of a group? Why do I want to pair off with one person, someone of the opposite sex?"

Is it because you are interested in marrying the other person? * Most young persons who date would not say that they are seriously thinking of marriage at present or that they necessarily would like the person they date for a marriage partner. In most places where dating is considered to be customary, it is viewed merely as a form of recreation, a way to spend an evening or a weekend. But is that all there is to it?

THE EFFECTS OF PHYSICAL CONTACT

Some young persons, not wanting to be viewed as "different," date because others

* Serious courtship prior to marriage will be given consideration in a future article in this series.

their own age do. But the basic reason why young persons date is because of the growing attraction they feel toward those of the opposite sex. This can be seen from the fact that physical attractiveness usually has a lot to do with one's being desirable as a "date." Also, more often than not, dating involves some physical contact—holding hands, kissing, or something beyond that.

Because of this, the matter is one for serious thought, at least if one wants to avoid the "vexation," or even "calamity," the Bible warns about. At first, just touching the other person's hand may be very pleasurable, causing one to feel a warm glow. But after a while it may lose its thrill and may not have the same effect. Something more, such as kissing, may appeal. But then that too may become ordinary, even a little stale. Why is this?

Because it is all part of a chain of events designed to lead to a specific outcome. The first link is the first touch. The last link is sexual relations, which God's Word shows is reserved for marriage mates. Everything in between is just leading up to that last link of the chain. No matter how much you may try to convince yourself that this is not the case, you cannot change the facts of life. This is the way humans are made.

So, then, if you are not married or even engaged to be married, is it wise to start with that first link, or any of the others? To do so is only going to bring "vexation." Why? Because your body is going to get itself ready for something it should not receive, that last link. Stimulating the desire for sexual relations but not fulfilling this desire leads to irritation and frustration, nervous tension. It becomes a choice between vexation and fornication.

But not even fornication will end the vexation. And it leads to "calamity." How?

Besides keeping you from having a clean

conscience toward God, it can result in venereal disease. There has been a fantastic rise in such disease among young people. This can deprive a young woman of the ability to bear children, and in either sex it can lead to ruin of the nervous system. Is that what you want?

Fornication can also result in an unwanted pregnancy. This could pressure a couple into a marriage they really are not prepared for. How would that affect their likelihood of future happiness? The facts are not encouraging. In the United States, for example, more than half of all teenage marriages end in divorce. Many of these marriages were entered into because of pregnancy. Doubtless so many of these marriages failed because neither person in the marriage had much reason for feeling real respect or admiration for the other. Their marriage only brought them vexation—and ended in calamity.

On the other hand, the young man may refuse to marry the young woman he has made pregnant. She is then obliged to bring up the child herself with no husband. Or she may be tempted to undergo an abortion, which the Bible shows to be a form of murder. Is this not calamity?

You may be determined that dating will not have these consequences for you. But many of those who wound up facing these troubles were just as determined.

YOUR PERSONAL DEVELOPMENT

And even when dating does not lead directly to "calamity," it has other disadvantages. One is that it narrows your interest down to just one person—at a time when, for the development of your own emotional maturity, you can benefit most from association with a wide variety of persons. If you are in your young manhood, why not first concentrate on becoming a real man by having your main friendships with other men who demon-

strate love for what is right, learning manly abilities and ways from them? If you are in your young womanhood, why not interest yourself first in developing into a true woman, benefiting from association with those who are and who can help you to develop fine womanly abilities and ways? Dating really interrupts and slows down such development.

So are you helping yourself or hurting yourself if you date? The evidence is that you are hurting yourself. You are opening yourself up to vexation and calamity.

As the book *The Family in Social Context* shows, "Dating as we know it probably emerged after World War I." People before World War I, young people included, found plenty of things to bring them enjoyment—probably more so than the pres-

ent generation. You can too. You can find real enjoyment in conversing, learning, developing skills, working on projects, playing games, going places and seeing things. And you can find great pleasure in doing these things with someone of your own sex or with a group. You will often find that the wider the range of persons in the group—some your age, some older, some younger—the more enjoyment you will have.

Why not spend the 'prime of your life' in a way that will really bring you good and will strengthen your heart for gaining a life of enduring happiness? This is undoubtedly what your parents want for you. And you know from his Word that this is what your Creator wants for you. Accept their help.

ASSEMBLIES

that truly

EXALT THE DIVINE NAME

"AT THE [Riverfront] stadium, they will set up a little city, ruled by Jehovah," was the way a feature writer for the *Enquirer* described the "Divine Name" District Assembly then in preparation in Cincinnati.

This forecast also proved to be true of all the thirty-four assemblies held in the United States and the eleven in Canada from late June through August.

Indeed, from advance preparation right through the five-day program, it was evident that the assembled witnesses of Jehovah enjoyed the smile of their God and Creator, whom they recognize as control-

ling their activities. The dominant spirit of the assembly was exalting the Divine Name, as well as the making of a good name with God. Outstanding stress was placed on spirituality, the need of obtaining it, how to guard it, and the building up of others spiritually.

This attitude so permeated the gatherings that a writer in the *Atlanta Constitution* was moved to say: "They come seeking spiritual sustenance and refreshment, help with their problems or help with helping somebody they love—and they love everybody."

PREPARATION

It is no small undertaking to arrange and prepare for such assemblies, at which an aggregate attendance of hundreds of thousands of persons is expected. Well over a year beforehand, sometimes years ahead, work is begun to provide the new Bible literature that will be released. Also, convention sites are selected and contracted for. Months ahead, the printing plant of the Watchtower Bible and Tract Society begins its typesetting and printing. Bound books keep the plant's bookbinding department busy right down to convention time. The assembly's printed releases, on top of the normal demand for the Society's Bibles, Bible books and magazines, put an extra strain on facilities and usually call for working extra time.

In addition, the program must be prepared, with a view to the needs of Christians in today's world situation. Some of the primary talks are printed in manuscript form; others are outlined, so that the same spiritual food is received regardless of which assembly a person attends. Bible dramas are recorded and sent to the assembly sites in time for performers to learn the script and pantomime the words coming over the public-address system. Other dramas are thoroughly prepared, rehearsed and presented "live."

Besides all this, there are thousands of man-hours spent organizing each local assembly, so that there are a cafeteria, refreshment stands, attendants to handle the crowds, a large cleaning crew, public-address equipment, parking arrangements

and attendants, rooming accommodations, volunteer service assignment organization and a host of other things all set up by the opening day.

CITIES WELCOME THE ASSEMBLIES

In times past, opposition from religions of Christendom created much trouble for Jehovah's witnesses in obtaining assembly sites. Also, because of clergy influence on local citizens, rooming accommodations were sometimes difficult to get. Even city officials and businessmen were affected by the misrepresentation of the Witnesses' motives and reliability. But today this is rarely the case.

A reporter for the *Montreal Star*, observing so many gathered together (22,692 attended in a race grounds), remarked: "The Bible has drawn more here than the races. Jehovah's Witnesses just never give up. The people who were fighting you are not around anymore, but

Jehovah's Witnesses are still here."

Typical of the attitude of officials, auditorium managers and businessmen are the following examples.

On the second day of the Memphis assembly the *Commercial Appeal* editorialized:

"FIFTEEN THOUSAND strong, the Jehovah's Witnesses have entered Memphis for a five-day meeting and Memphis is glad to welcome them.

"The Witnesses are a diligent group. They have been to Memphis in the past, and their conduct has always been exemplary. The sect is an evangelical one whose members work as volunteers. Their convention is trying to keep costs down for their hard-pressed workers, and the impromptu cafe-



Sign on Milwaukee City Hall welcomes conventioners

teria they have put together is an example of their careful planning.

"Such industriousness on their part makes them welcome guests. We hope they find the city hospitable."

And the *Memphis Press-Scimitar* noted that the crowd, being a "family affair," was too big for the city's largest convention hall, then remarked: "By the time the Witnesses schedule their next assembly in Memphis the city's new Everett Cook Convention Center on North Main will be ready for them. The Witnesses are always a welcome group. They maintain high standards of conduct and civility and they take care of their own problems."

Such was the reception in virtually all the assembly cities. Only in a few remote cases was there a question when auditorium managers or officials were approached. But when they were directed to call other managers and officials with whom the Witnesses had previously dealt, their doubts were allayed. The director of Veterans

Stadium in Philadelphia remarked to news reporters that he had talked to some other stadium officials before renting the stadium. He added: "They are a prime catch to get in. They attract a lot of people but do a tremendous job cleaning up and taking care of their own needs."

Similar cooperation by police, city authorities and businessmen was a feature of every assembly in the United States and Canada. So marked was the success of the rooming accommodations activity that it prompted comment in the *Albuquerque, New Mexico, News*: "[It] almost makes one feel Somebody Important is taking a personal interest in matters."

PURPOSE OF THE ASSEMBLIES

The assemblies might be described as having a twofold purpose: (1) to exalt the Divine Name Jehovah in the minds and hearts of Jehovah's witnesses and of all others whom they can reach (Matt.



At Los Angeles 62,885 heard the talk "When All Nations Collide, Head On, with God."



Speaker at Milwaukee releases complete "Aid to Bible Understanding"

6:9); and (2) to provide education for themselves, their children and others in obedience to the divine principles for which that Name stands.

The assembly's keynote talk, delivered on the opening day, was entitled "Whose Name Do You Respect More—Your Own or God's?" It was shown clearly that the clergy of Christendom put themselves ahead of God, preferring their own ideas instead of God's Word. In contrast, a major feature of this assembly was the emphasis on use of the Bible. Daily Bible reading was encouraged for each family. And, for real depth of understanding and proper application, the need of considering the background and events surrounding the Bible books, also the context of the portion being read, was demonstrated.

The need of giving heed to the sovereignty of God and the vindication of the Divine Name was highlighted in the public talk "When All Nations Collide, Head On, with God." This climactic talk on the assembly's final day was the occasion of

the peak attendance, which soared up to 678,359, in the United States and Canada.

The assemblies actually constitute major steps in preparation for life in a new order where justice, orderliness, peace, real love and concern for one another will prevail. Jehovah's witnesses are trying to live that way now.

The Witnesses really believe the "Lord's Prayer," which requests of God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) They follow Jesus' counsel: "Keep on, then, seeking first the kingdom and [God's] righteousness." And it has truly made them happy.—Matt. 6:33.

Some persons like Jehovah's witnesses but do not want to listen to what they believe from God's Word. But were it not for God's Word and the application of its principles in their lives their conduct would not be exemplary and they would not be able to hold such fine assemblies. Some people recognize this. One woman in Portland, Oregon, said to two of Jehovah's witnesses who spoke to her about providing rooming accommodations in her home for visiting delegates: "You are so warm, kind and good. It must be your religion that makes you that way."

A columnist in the *Buffalo Evening News* wrote: "Witnesses just regard consideration of other people's property as Christian conduct." She reported an experience of a householder in Tonawanda, New York, who at first had hesitated to list rooms for delegates, but afterward said: "If all people were like them, I'd like to rent my rooms out every week. If it was a rainy day, they even took their shoes off before they came in the house, so they wouldn't dirty the carpets. They were among the most polite people I've ever met."

TEACHING

The assembly program laid heavy stress on teaching. *Communication* on the family level must be kept open, the conventioners were told. To aid parents to avoid a 'generation gap,' children must be taught in very early years. Before the speaker announced the release of the 192-page book *Listening to the Great Teacher* he said, addressing parents: "Do not think that your children will naturally become disciples just because you are. They will not be followers of Jesus Christ *unless you teach them that way.*"

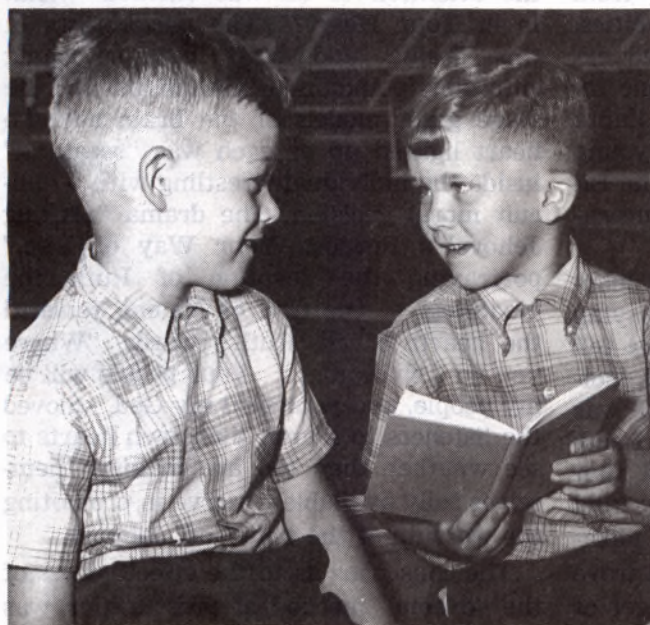
Parents received the book as a real boon in helping them to set up an organized teaching program, to get across to the children deep Bible truths and principles of Christian conduct in plain, simple words and illustrations. Children attending the assembly also showed that they were eager to receive such Bible teaching, as they were seen on the convention grounds in hundreds, clutching tightly the book that

was 'for *them*,' or deeply engrossed in reading it themselves.

Prior to the publication of this book a series of similar articles had appeared in *The Watchtower*. Some persons had been cutting out the articles and making a book. One parent remarked: "My children check on me every week to be sure I don't miss an article. We make a game of reading these articles. The children answer *every* question the article asks. In fact, we have to insist that they hold up their hands first, to keep all from talking at once. These articles prompt the children to *think* and to participate mentally." Another said: "I was struck by the point that a child learns so quickly, even difficult concepts."

Such careful parental teaching brings rich rewards. In this world of family disintegration the family unity among true Christians is notable, as a Lansing, Michigan, reporter observed in the *State Journal*: "The sea of old and young faces in the auditorium, the corridors and overflowing in the exhibition hall downstairs is a show of family solidarity—a *keystone of the religion's practice.* This bond extends to the whole body of adherents." (Italics added.)

"The teaching program does not stop with the young ones," said one convention speaker. "We are all in a school in which there are no graduations. All of us must continue to learn from the inexhaustible storehouse of God. The Divine Name shines with greater and greater brilliance as we learn more about Jehovah's ways." He then released to those assembled the *Theocratic Ministry School Guidebook*, to be used in the ministry school held weekly in each congregation of Jehovah's witnesses for both young and old.



Young ones enjoy discussing new book
"Listening to the Great Teacher"

For more advanced Bible knowledge, a 1,700-page book, *Aid to Bible Understanding*, was released. This book, similar in style to a Bible dictionary, represented seven years of research.

MORALITY

Throughout the program, morals received strong attention. Young folks were interviewed on the platform, discussing the drug problem as it exists in the schools. A father and mother talked the matter over with their teen-age children, alerting them to the drug danger and giving counsel as to why and how they should avoid drug use. This reasoning, understanding way of approach served as a model for parents, who must know what their children are doing and must arm them against the drug menace if they wish to save them.

On the platform, some were interviewed who had in the past used drugs but who by reason of learning and applying Bible principles had freed themselves from drugs. In several of the convention cities, these youths were later interviewed extensively on radio and TV. After one interview, the news director of an Atlanta radio station concluded: "Your young folks not only have answers about the Bible, but they also have answers concerning the drug problem."

Many were moved by the drama "Jehovah Blesses the Loyal Ones," portraying the snare that the ancient Israelites fell into by association with the immoral, idol-worshiping Moabites just as Israel was about to move into the Promised Land. (Numbers chapters 22-25) The fact that loose, sexually filthy conduct of any kind is a sin, just as are fornication and idolatry, was clearly set forth. The drama drove home to all observers the great danger of bad associations in this time when the destruction of this present system of things

and the entering of God's people into his new order of righteousness are so near.

AIMED AT THE HEART

Many were the remarks of appreciation for the fine material presented on the program. But as much appreciated as the information itself was the spirit it engendered, due to the program's focus on the heart. One conventioner, who has walked in this "way" of truth for nineteen years, expressed such sentiments. He said: "The program was of a very personal nature, motivating one to examine his heart condition and that of his family, and to provide loving Scriptural help as needed. It has made me more aware of my obligation to give more assistance to the congregation." Another, when asked what he viewed as the overall main point of the program, answered: "A love of God and not of statistics. We want the Divine Name to be vindicated."

A feature of the program that absorbed the attention of all was entitled "What Is in Your Heart?" The participants in this drama underwent heart-searching situations common to Christians. On the stage giant models of the brain and the heart lighted up as each was "speaking" inside the individual wrestling with a difficult moral decision. The drama "Making Jehovah's Purpose Your Way of Life," portraying the devotion of Ruth the Moabitess to the God of Naomi, touched the hearts of all. Ruth's words, "Where you go I shall go, . . . Your people will be my people, and your God my God," moved the listeners to search their own hearts to see whether they too are making themselves fully available to serve in promoting the worship of the true God, Jehovah.

The consensus as to the effectiveness of the "drama" method of presentation was echoed by an assembly delegate in Portland, Oregon, who stated: "The talks and

dramas have forcefully stressed the need to 'guard our hearts' to take prompt action to expel wrong thoughts." Another, from Washington state, remarked: "The thing that was emphasized at this assembly was love, helping all of us to *search our hearts* and see the depth of our loyalty and devotion to Jehovah and Christ Jesus."

Indeed, "Out of [the heart] are the sources of life." It is as a delegate from the Poughkeepsie, New York, congregation concluded: "The matter of correct motivations—why we do things, not just what we do—seems to be the thread of thought spun by the majority of speakers, since it is the heart Jehovah judges, not just one's works or what he appears to be outwardly."—Prov. 4:23; 21:2.

Thus the "Divine Name" assemblies truly exalted the Name of Jehovah before God's own people. And their orderliness, cleanliness, good manners and happy spirit

glorified in the eyes of all beholders the Name of the God Jehovah's witnesses serve. A staff writer for the Shreveport *Journal* entitled a feature article on the assembly, "They Witness to a Happy Deity."

The heartfelt sincerity that worship of the true God Jehovah brings was noted by a writer in the Greensboro, North Carolina, *Daily News*. Viewing the "higher ratio of ethnic mixture than most other religious groups," he said, "The business of 'brother and sister' is not pretended."

Jehovah's witnesses are happy that their activities are resulting in exaltation of the Divine Name. But they realize that they must 'keep on seeking the kingdom and God's righteousness' by making constant improvements in their ministry to God. This broad subject was also considered on the assembly program, and will be discussed in the following article.

STRENGTHENING THE MINISTRY

for the work ahead

WHAT is it that gives strength to a servant of God to maintain clean and honest living in the everyday world as he faces all the pressures and difficulties encountered today? And what, in addition, empowers him to go to the homes of people in his community to recommend and teach his faith to others?

It is God's spirit, obtained by studying his Word the Bible and then putting its principles into practice. Doing all this constitutes the Christian's ministry. This ministry must receive constant attention. That is why Jehovah's witnesses are very

zealous for association together in meetings for Bible discussion.

That is also why Jehovah's witnesses arrange for three assemblies a year, one usually being a "district" assembly or even a national or international one that brings thousands together. In the summer of 1971, 678,359 persons attended the "Divine Name" assemblies in the United States and Canada. Britain and Europe also enjoyed



Forty-five "Divine Name" assemblies of Jehovah's witnesses were held in Canada and U.S.A.; 36,335 attended here in Cincinnati

assemblies, with later conventions scheduled for other parts of the earth.

THE INTERNAL MINISTRY

The strengthening of the Christian ministry was one of the major objectives of the assemblies. The "internal ministry" received special focus, and a new viewpoint and attitude were gained—a more Biblical view of the ministry, particularly as described by the apostle Paul in First Corinthians chapter twelve, where he talks about the "varieties of ministries."

In a talk discussing the ministry it was shown that, while preaching to "outsiders" and teaching them by means of home Bible studies is important, this is only one of many ministries of Christians. The "internal ministry"—training of one's family, calling on others who are sick or in need of help, sharing in Christian meetings, preparing talks—all are *ministries*. Taking care of other responsibilities in connection with the congregation and the Kingdom Hall, even honest, conscientious conduct in caring for the needs of one's family, are ministries. A Christian must be circumspect in everything he does, that his ministry may not be found fault with.

A few of the comments heard on the convention grounds show the spirit that this talk generated in its hearers. An overseer in a New York city congregation said: 'Perhaps in the past some of Jehovah's servants have been overly concerned with figures and performing duties in a precisely prescribed manner, whereas the important thing is the heart motivation, a deep love of Jehovah.'

A traveling representative of the Watchtower Society in Florida commented: "One thing that stood out was the building up of the family spiritually. . . . Sometimes the brothers get depressed because they cannot do very much in the field ministry. . . . This will bring a spirit to the congregation that those who can't get out into the field service as much as they like are being faithful by building up the spirituality of their families. They won't feel left out."

Another delegate from New York stated that he was especially delighted to see the emphasis placed on loving encouragement and shepherding, rather than mere reports. "There are so many of our brothers and sisters," he said, "who are elderly or otherwise limited, but yet who make tremendous contributions to the

overall health, spirituality and welfare of the congregation in so many ways. It is good to see that their ministry in these ways has received due recognition. The emphasis that there is no 'special' class, but that all are brothers, was also fine."

"I was happy to hear the speaker point out," said an overseer from California, "that we don't want to say our pioneers [full-time preachers] are worth more than the other members of the congregation. We have fine brothers and sisters who cannot spend full time preaching, just as we have fine pioneers."



Family Bible reading was encouraged by the assembly program

APOSTOLIC CONGREGATIONS

The talks that dealt with the governing arrangement of the early Christian congregation, and that outlined its application today, brought forth enthusiastic response. Jehovah's witnesses have always been happy to conform to the apostolic method of congregation organization and operation to the extent that they have understood it, and their spiritual prosperity and increase are evidence that God has looked upon them with favor.

In recent years the arrangement has been that one mature man was the over-

seer, the one primarily responsible for shepherding the congregation. Other appointed "servants" were assistants to him.

However, a recent study of Biblical, apostolic congregation structure made by the governing body of Jehovah's witnesses revealed that, in one particular, the congregations need an adjustment in order to be more perfectly in line with that of the first century congregations.

In harmony with this understanding it was called to the conventioners' attention, from the Bible, that the apostolic method of governing each congregation was by

means of a *body* of elders, spiritually mature men *appointed* from among the male members, and who were also overseers of the congregation. All these were *equal* in authority, not merely assistants to one man. Each apparently acted in turn as chairman, but while serving as such he was not *the* overseer. This arrangement had the effect of spreading the responsibility and providing a more balanced governing arrangement for the congregations.

How was this notable Bible principle of organization received by the assembled crowds?

Well, Jehovah's witnesses realize that Jehovah progressively leads and refines his people. They have experienced similar adjustments before and recognize that advancement has come because of God's leading. They also are aware of the fact that they would not be true representatives of God and his kingdom if they should refuse to accept such changes.

To get expressions on individual attitudes toward the new arrangement many of the responsible men, those serving as overseers of various congregations, and

others, were interviewed. The general feeling that this structural adjustment was a step forward was well summed up in the expression of three of these men.

One, a traveling minister serving a number of congregations in the Chicago area, said: "It has to work; it is from Jehovah." Another, who supervises a large area known as a "district" in western United States, envisioned a greater flow of God's spirit "because of a closer feeling of 'one Mediator between God and men.'" A fine expression by a delegate from Oregon was that the emphasis away from the individual, with none possessing the primary authority in the congregation, "will focus more attention on the true Head of the congregation, Jesus Christ."

Others spoke of the benefits to the individual minister in the congregation. "It will be an encouragement to all mature men to take hold of responsibility," said a Chicago Witness of long experience. A public expression was made by the as-



12,556 were baptized at assemblies in Canada and the United States

sembled conventioners in Cincinnati, stating: "How grateful we are to be a part of an organization that is so intensely interested in the spiritual welfare of its people."

ORGANIZED FOR A MOMENTOUS FUTURE

Thus it is evident that the ministry of those preaching the good news of God's Messianic kingdom is being strengthened. If trialsome times of persecution are ahead, the congregations will be able to continue their work despite the taking away of some of the responsible men. As an overseer of twenty-nine years' experience said, seriously: "I feel that this information was given to us just at this particular time because we are well along in the time of the end. There is certainly a need for us to draw closer together to face the enemy in a unified way."

Momentous events to take place in the immediate future are contained in the Bible prophecy of Ezekiel. This prophecy formed the basis of a book released at the



At Philadelphia missionaries from West Africa discuss new "Theocratic Ministry School Guidebook"

assemblies, entitled *"The Nations Shall Know that I Am Jehovah"*—How? In Ezekiel's prophecy the work of God's people today is figuratively represented as a 'marking' for preservation of all persons who desire a world of righteousness and peace, and who want to make over their lives to God's way. (Ezek. 9:4-6; Col. 3:10) A total of 12,556 persons who are newly taking up this course of life were baptized at the assemblies in Canada and the United States.

Though time is short for the present system of things, Jehovah's witnesses have much to do. There are many thinking men who see 'the handwriting on the wall' for this system of things and who need to hear the good news of the Kingdom. Those making advance preparations for the "Divine Name" assemblies were impressed with the fact that, generally, the business-

men with whom they dealt were not "all business," as in the past. Some voiced the opinion, "We see no future in the business world." Many realize too that Christendom's religions are decaying. As Ezekiel's prophecy shows, such persons must be reached with the Bible's warning to forsake these religions if they are to survive Christendom's fall.

The general sentiments of the conventioners at the conclusion of the assembly were expressed by an overseer in a Cincinnati congregation, who evidently had Ezekiel's prophecy fresh in mind when he said: 'Christendom will go down, stubbornly refusing to change according to revealed truth, whereas the society of Jehovah's witnesses will grow and eternally prosper because it readjusts to conform to Jehovah's way. I think we shall long remember the "Divine Name" Assemblies.'

WHEN TO BE

as a Babe

WHO wants to be as a

babe? Is not being full-grown, mature, a most desirable state? It truly is, even as the apostle Paul indicated when he wrote: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe."—1 Cor. 13:11.

Useful and essential as are physical, mental and also emotional maturity, there

is, nevertheless, a kind of maturity that is even more important. And what is that? Being grown-up spiritually or spiritual maturity. This kind of maturity enables one to distinguish right from wrong. It enables the Christian to remain firm in spite of conflicting teachings, temptations and pressures. Spiritual maturity enables one to "stay awake, stand firm in the faith, carry on as men, grow mighty."—1 Cor. 16:13; Heb. 5:14.

Because spiritual maturity is so essential for Christians, they are told: "Do not become young children in powers of understanding, . . . become full-grown in powers of understanding." (1 Cor. 14:20) Yes, Jesus Christ "gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to . . . a full-grown man, . . . in order that

we should no longer be babes," unstable and easily exploited.—Eph. 4:11-14.

But with all this the Bible also shows that there are certain aspects in which it is most desirable to be as a child, as a babe. What are these aspects and why is it vital to be childlike in regard to these?

BABES AS TO BADNESS

One sense in which the Scriptures speak favorably of Christians being as babes is when it comes to wickedness. Thus when the apostle Paul wrote, "Do not become young children in powers of understanding," he immediately added the words, "*but be babes as to badness.*"—1 Cor. 14:20.

No question about it, badness is something in which Christians need no experience, should want none. When it comes to being skilled at cheating others, or at playing the role of a hypocrite, or at distinguishing oneself by sexual immorality or perversions, then it is most desirable that Christians should be as babes, innocent, inexperienced.

Today the trend in the entertainment world is toward being "mature" as to badness. This fact is underscored by the American system of grading motion pictures. By and large it appears to equate maturity with obscenity and sex practices that are condemned in God's Word. So, Christians who wish to heed the advice to be babes as to badness would do well to be cautious about pictures suggested for "mature" audiences.

How fitting, then, is the counsel to be as babes when it comes to badness! How can one remain in that virtuous state? One great help is to watch one's associations. "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) That means avoiding the company of fornicators, adulterers, homosexuals and sadists in real life, to the extent that one is able

to do so. But it also means keeping them out of one's mind by not thinking about such types, by not reading about them for sensual pleasure, by not viewing them on TV or on the motion picture screen. The human heart is treacherous and can easily acquire a taste for such things and be tempted to go beyond the imaginary enjoyment of them to actual participation. Far better it is to avoid all such temptations by remaining babes as to badness.—Jer. 17:9; Phil. 4:8.

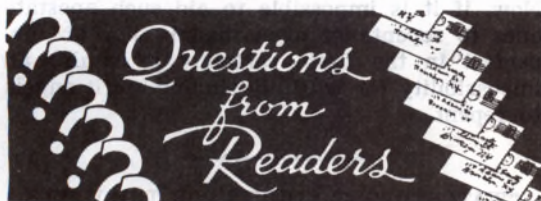
BABES AS TO CHILDLIKE TRUST

On one occasion Jesus prayed: "I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes." Jesus prayed this way right after the seventy evangelizers whom he had sent forth had returned elated at what they were able to accomplish, such as being able to cast out demons.—Luke 10:17-21.

Jesus' lowly disciples were like babes in comparison with the highly educated "wise and intellectual" scribes, Pharisees and Sadducees. But God revealed to them things that escaped the understanding of the highly educated religious opposers of Jesus because the disciples were childlike in yet another sense.

Jesus brought this to the attention of his disciples on one occasion after they had asked him: "Who really is greatest in the kingdom of the heavens?" Apparently he detected in their asking this question a measure of pride and ambition. So, to teach them a lesson he called a young child to him and "set it in their midst and said: 'Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens,'" let alone be the greatest one there! "Therefore, whoever

will humble himself like this young child is the one that is the greatest in the kingdom of the heavens." (Matt. 18:1-4) Yes, instead of displaying pride like the "wise and intellectual" religious leaders, the disciples must display childlike humility, childlike trust in their heavenly Father who was now revealing these truths to them through his Son.



● Who were the "spirits in prison" to whom Jesus preached as stated at 1 Peter 3:19, when did he preach to them and did this preaching open up an opportunity for them to repent?—U.S.A.

At 1 Peter 3:20 the "spirits in prison" are described as having "once been disobedient when the patience of God was waiting in Noah's days." In his second inspired letter to Christians, Peter refers to them as "angels that sinned." (2 Pet. 2:4, 5) And the disciple Jude adds: "The angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day."—Jude 6.

That angels did indeed forsake their proper dwelling place prior to the flood of Noah's day is revealed at Genesis 6:2, where we read: "The sons of the true God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose." Yes, these spirit sons of God or angels had the power to materialize in human form, as is evident from the fact that faithful angels did so at divine direction to communicate messages to men on earth. (Gen. 18:1, 2, 8, 20-22; 19:1-11; Josh. 5:13-15) However, when numerous angels of their own volition left their proper place and assigned service in the heavens to have fleshly

Clearly, then, mental, physical and emotional maturity are important and desirable; and particularly so is spiritual maturity. But spiritual maturity requires us to "turn around" and become like young children in these aspects: by being "babes as to badness," by having a childlike faith and trust and by being free from ambitious pride.—1 Cor. 14:20.

relations, they were doing something contrary to God's law. They became guilty of perversion, as indicated by Jude's comparing the sin of these angels to the sexual perversion of which the inhabitants of Sodom, Gomorrah and surrounding cities were guilty.—Jude 7.

As to the time of Jesus' preaching to the "spirits in prison," Peter, after pointing out that Christ had been "made alive in the spirit," continues: "In this state [that is, Jesus' state as a spirit person] also he went his way and preached to the spirits in prison." (1 Pet. 3:18, 19) This would place Jesus' preaching to them after his resurrection to spirit life. And Peter's use of the past tense ("preached") suggests that such preaching was done prior to the writing of his first letter (about 62-64 C.E.).

The New English Bible renders 1 Peter 3:18, 19 as follows: "In the body he was put to death; in the spirit he was brought to life. And in the spirit he went and made his proclamation to the imprisoned spirits." In this connection we must remember that on Passover night, before his betrayal and arrest, Jesus said to his apostles: "The ruler of the world is coming. And he has no hold on me." "And when that one [God's spirit] arrives he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment: . . . concerning judgment, because the ruler of this world has been judged." (John 14:30; 16:8-11) On this basis, the resurrected Jesus Christ could make a proclamation to the angels concerning the now fully justified judgment against the imprisoned spirits. That was all he could do to those imprisoned spirits, namely, make a proclamation to them concerning judgment, with stronger reason than when he had in his prehuman spirit state said to the Devil: "May Jehovah rebuke you." (Jude 9) It was not then the time for the

resurrected Jesus Christ to abyss the imprisoned spirits. When he entered into the Most Holy of the heavenly temple to present the merit of his ransom sacrifice to Jehovah and then sat down at Jehovah's right hand, it would hardly be the appropriate thing to bother with the imprisoned spirits and preach to them. So there is no reason to imagine that the resurrected Jesus would have invited all of the wicked spirit creatures to assemble so that he might preach to them.

It should be remembered that the Greek word for preaching (*kerys'so*) refers to a proclamation that could be something good or something bad, as when Jonah proclaimed Nineveh's coming destruction. As Jude pointed out, the disobedient angels have been reserved for "the judgment of the great day." Therefore, the preaching by the resurrected Jesus to such unrighteous angels would only have been a preaching of a condemnatory judgment.

That Jesus' preaching could not have opened up an opportunity for the "spirits in prison" to repent is made clear in the Scriptures. Hebrews 2:16 states: "He [Jesus] is really not assisting angels at all." Also, the spirit crea-

tures that rebelled had not been created with an inclination to fall short of God's perfect law. Their practice of sin was a result of deliberate choice. Their situation would therefore be somewhat comparable to that of spirit-anointed Christians who apostatize. Concerning such persons, Hebrews 6:4-6 tells us: "It is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit, and who have tasted the fine word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance." Now, if it is impossible to aid such apostate ones to repentance even though they are imperfect in the flesh, certainly it is also an impossibility for willfully sinning spirit angels to repent.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 31: Is My Home Wholesome? Page 581. Songs to Be Used: 8, 18.

November 7: Do Your Children Confide in You? Page 587. Songs to Be Used: 15, 29.

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