

The WATCHTOWER

You CAN Deal With DEPRESSION



MAY 1, 1977

ANNOUNCING JEHOVAH'S KINGDOM

The WATCHTOWER

May 1, 1977
Vol. 98, Number 9

A watchtower enables a person to see far into the distance and announce to others what is coming. Can a magazine serve similarly in our day? Yes, from its first issue (July 1879) onward, *The Watchtower*, published by Jehovah's Witnesses, has done just that.

How can it benefit you? Consider: Do you long for a better world, one of true justice and free from sorrow, hatred and war? Do you want to live at a time when genuine peace and love prevail among people of all races? Then this magazine can aid you. Using God's Word, the Bible, as its authority, it points out the clear evidence that the present wicked system of things will soon end, destroyed by God. But it also announces the coming in of a righteous new order. There, under the rule of God's kingdom, his heavenly government, people will enjoy life forever in true peace, health and happiness on a paradise earth.

Faithfulness to the Word of God lifts *The Watchtower* above the contradicting religious teachings and philosophies of men. It stays strictly neutral as regards political affairs. It wholeheartedly upholds the highest moral standard—that of man's Maker, Jehovah God. From this source, it shows solutions to the problems of daily life.

We know that many sincere persons would appreciate a discussion of these things in their own home with a qualified person. One of Jehovah's Witnesses will be glad to call on you free of charge. To arrange for this, simply write the publishers of this magazine or contact Jehovah's Witnesses locally.

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You CAN Deal With

DEPRESSION is an experience common to all humans. When it occurs only occasionally it is no cause for alarm. Rather, it is a signal to do something constructive to dispel the depression. These brief periods in which we may feel very "low" are not normally the *true depression*. Calamities such as the death of a loved one, loss of a job, financial reverses, accidents, and so forth, are generally overcome by most persons in a relatively short period of time. But they trigger real depression in a few people.

An article on depression in *Science World* of December 16, 1975, cites Dr. Nathan S. Kline, Clinical Professor of Psychiatry at Columbia University in New York city, as saying that the most common symptom of true depression is not depression itself, but *anhedonia* (from the Greek), which he defines as the "absence of joy and pleasure. The inability to appreciate things which really make life worth living."

The article goes on to say that the loss of interest in eating, resulting in weight loss, is one symptom of depression. The person finds it difficult to sleep, and even if getting a good night's sleep, he still feels tired. He or she cannot concentrate and loses the ability to work. On the other hand, some oversleep, spending most of their time in bed. For them, sleep becomes an escape from life.

In order to fight depression, first try to analyze the reasons for your condition,



DEPRESSION

and examine your own inmost feelings and motives. See if your situation is really "all that bad," if circumstances warrant your depressed feeling. Also, since depression can have a physical cause, check to see if you have some metabolic disturbance, low blood sugar, anemia, mononucleosis, diabetes, or some other disease that might contribute to weakness and discouragement. Discern how much of your depression lies in your own mental attitude, and what influences bear upon you to produce that "down" feeling. You may even find that you are manifesting an "escapism" reaction or that, in a morbid way, you even "enjoy" your depressed state—a sort of self-pity.

WHAT YOU CAN DO

What can you do, especially if you find no medical basis for your depressed condition? While psychiatry may be able to give help in some cases, the very best and the really lasting help can be obtained from the Bible and from the Christian congregation. Why? Because God created

the human body and mind and he knows the human makeup. The psalmist says: "O Lord, you have probed me and you know me; you know when I sit and when I stand; you understand my thoughts from afar. My journeys and my rest you scrutinize, with all my ways you are familiar." (Ps. 139:1-3, *The New American Bible*) God's counsel is, therefore, the best mental therapy.

The foremost need for the depressed one, then, is prayer to Jehovah God. God's servant David was more than once in a greatly depressed state, sometimes because of his own errors, and again because his enemies were about to close in with the intent to kill him. In these situations he always prayed fervently. On one occasion he expressed his dejection in his appeal to God:

"Show me favor, O Jehovah, for I am fading away. Heal me, O Jehovah, for my bones have been disturbed. Yes, my own soul has been very much disturbed; and you, O Jehovah—how long? Do return, O Jehovah, do rescue my soul; save me for the sake of your loving-kindness. For in death there is no mention of you; in Sheol who will laud you? I have grown weary with my sighing; all night long I make my couch swim; with my tears I make my own divan overflow."—Ps. 6:2-6.

We know from the Bible record that God answered David's prayers and strengthened him to go ahead and accomplish something worth while. Even if we

feel that no human understands, we know that God does. He says of himself: "There is no searching out of his understanding. He is giving to the tired one power; and to the one without dynamic energy he makes full might abound. . . . Those who are hoping in Jehovah will regain power. They will mount up with wings like eagles. They will run and not grow weary; they will walk and not tire out."—Isa. 40:28-31.

The apostle Paul counsels: "Be persevering in prayer, remaining awake in it with thanksgiving." (Col. 4:2) But you may feel overwhelmed, everything seeming to be closing in on you. If so, recall Jonah sinking down into the sea, with seaweed wrapping around his head. His 'soul was fainting away.' But he prayed. Later, he was greatly angered and dejected through his own wrong attitude. He felt that dying would be better than living. Nevertheless, he prayed. In both cases he was delivered.—Jonah 2:5-7; 4:1-8.

But you may get so depressed that you feel that you cannot pray to God. You may feel that you do not qualify to approach God. For our comfort in this situation, the apostle John wrote:

"By this we shall know that we originate with the truth, and we shall assure our hearts before him as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things. Beloved ones, if our hearts do not condemn us, we have freeness of speech toward God; and whatever we ask we receive from him, because we are observing his commandments and are doing the things that are pleasing in his eyes. Indeed, this is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another, just as he gave us commandment."—1 John 3:19-23.

John here tells us that when our own heart seems to condemn us, when we feel unfit or unworthy to pray to God, God does not feel that way toward us. God can see and understand the dark state of feel-

IN COMING ISSUES

■ **Unbelievable Judgments from God.**

■ **Will "Getting Ahead" Bring You Happiness?**

■ **The "Tree" Whose Fall Shocks the World.**

ing that we are in. He knows that we do not want to be that way. If we realize this, we will overcome our doubts or fears and will approach God and pour out our distresses to him. He will hear with sympathy and he will act to set our minds again in the proper balance.—1 John 4: 17, 18; 1 Pet. 3:12.

However, if you just cannot bring yourself to pray, you can receive help by calling on the elders of the Christian congregation. Jesus' half brother James tells us: "Is there anyone sick among you [in a spiritual way]? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him."—Jas. 5:14, 15.

In addition to prayer, get the good, balancing wisdom and comfort from God's Word by reading and meditating upon it daily. If you do not feel like reading, get someone to read to you. Discussion of what is being read will help greatly to lift up your spirits.—Josh. 1:8; Ps. 63:6, 7; 77:12.

EFFORT REQUIRED

In all of this you must also have the attitude of *wanting* to recover from your depression. Even with the help and prayers of others, *you* must make some effort in harmony with faith. Jesus said to Peter, in foretelling Peter's future denial of him and the extremely depressed state that Peter experienced afterward: "I have made supplication for you that your faith may not give out; and you, when once you have returned, strengthen your brothers." (Luke 22:32; compare Luke 22:54-62.) Peter had to have feelings also for his Christian brothers, who, after Jesus' death, needed encouragement and help, and he had to have the desire to help them. Interest in others is one of the greatest helps

"You should never feel that your case is different from everyone else's, and that your burden, whatever it may be, is more than you can bear."

in overcoming depression. Think of those near you, consider their needs and your responsibility toward them. To some extent they also suffer as you do because of your depression. Consider how happy they will be when you recover from your dejected state.

You should never feel that your case is different from everyone else's, and that your burden, whatever it may be, is more than you can bear. Do not feel that it is impossible to face the situation with hope for a victorious outcome. The apostle Paul described a situation that depressed him deeply. "In the district of Asia," he says, "we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead." (2 Cor. 1: 8, 9) Paul assured the Corinthian Christians, who also endured sufferings, that their tribulation was not impossible to survive: "No temptation has taken you except what is common to men. But God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) There is no situation from which God cannot recover us if we express faith.

Even if you should feel that no one understands your situation—if you feel forsaken by everyone, take comfort from David's words: "In case my own father and my own mother did leave me, even

Jehovah himself would take me up.” (Ps. 27:10) Of course, your brothers in the Christian congregation are not going to forsake you. True, their counsel may sometimes appear to you to be missing the mark—to lack understanding of how you feel. In trying to stir you to make some efforts to help yourself, they may sound too firm. But remember, they are trying to help you, and in your depressed state you are prone to be more easily offended. Listen to what they say, appreciate their interest and do what you can as they offer suggestions.

In addition, make every effort to associate with fellow Christians. They have God’s spirit and can incite you to love and fine works. Where the spirit of Jehovah is, there is freedom—freedom from bondage of depression. (Heb. 10:24; 2 Cor. 3:17) Avoid isolating yourself. (Prov. 18:1) Invite your friends to call on you. Attend Christian meetings.—Heb. 10:25.

Since depression is a state in which there is lack of joy, the depressed person must try to have joy in the good things he has and experiences. Dwell on the things for which you should be grateful and joyful; dismiss negative, morbid thoughts. (Phil. 4:8) This will help you to avoid the illnesses that depression can bring, or, if you are depressed because of illness, such wholesome thinking can alleviate your suffering. It may help you to spend a few days or weeks in different surroundings—some pleasant place where you are not constantly reminded of the things associated with your trouble. It is acknowledged in medical circles that “a heart that is joyful does good as a curer, but a spirit that is stricken makes the

bones dry.” It is also true that “a joyful heart has a good effect on the countenance, but because of the pain of the heart there is a stricken spirit.”—Prov. 17:22; 15:13.

OTHERS MUST BE LONG-SUFFERING TOWARD DEPRESSED ONES

On the part of relatives and friends, they must remember that it is difficult for the depressed person to help himself or herself. It is also important to be patient, not feeling that the depressed one is trying to be cantankerous or irritating to others. Always speak with kindness and love. There are times, however, when you may need to speak firmly to convince the depressed one of the need to exert himself.

Those in the Christian congregation should do all that they can to comfort and help the dejected individual. Use good sense as to when and how often to call, but do not get discouraged if your efforts do not immediately bear fruit. Do not give the person up as being beyond help. There were depressed ones in the early Christian congregation, prompting the apostle Paul to write: “We exhort you, brothers, admonish the disorderly, *speak consolingly to the depressed souls*, support the weak, be long-suffering toward all,” and, “Straighten up the hands that hang down and the enfeebled knees.”—1 Thess. 5:14; Heb. 12:12.

Everyone, in his own heart, *wants* to be happy. If we recognize this fact, we will be sympathetic with the one that is unhappy, realizing that an obstacle very real to that person is blocking the way. With a deep desire to help, we will try to find out, if possible, what the obstacle is, and do what we can to restore happiness. On the other hand, the unhappy, depressed person must strive for a happy state of mind, accepting help in the spirit in which it is offered and making an effort toward recovery, first through prayer and then by doing what is found to be necessary.

**“There is no situation from
which God cannot recover us
if we express faith.”**

Insight on the News

● In Bible prophecies contained in the book of Daniel, chapter 11, the struggle for supremacy between the "king of the north" and the "king of the south" is outlined. The prophecy notes that the "king of the north" worships "the god of fortresses," that is, military might based on scientific technology.—Dan. 11:36-43.

Soviet Military Growth

The current struggle for supremacy between the Communist forces led by the Soviet Union and the democratic forces led by the United States parallels that prophecy. And in recent months many have suggested that the Soviet Union is in the process of surpassing the United States in a number of vital military categories.

"Parade" magazine's "Intelligence Report" makes this comment: "The new addition of 'Jane's All the World's Aircraft,' published in London, claims the Soviet Union is vastly superior to America in military aviation. . . . J. W. R. Taylor, respected editor of 'Jane's,' says there is great doubt that the U.S. can match the Soviet Union in conventional warfare at this time."

Regardless of the relative military position of these two "kings," it is apparent that the prophecy of Daniel is undergoing a fulfillment at this time. It accurately foretold that the Communist "king of the north" would be determined to develop its military potential as a means of influencing world affairs. It remains to be seen to what extent this "king" will be successful in doing so before God brings the entire system of things to its end.—Dan. 2:44; 11:44, 45.

● In many countries of the world, the family unit is undergoing a rapid breakdown. For example, in the United States there are now over one million divorces each year. Hence, for every two marriages there is now one divorce. That is the highest divorce rate in the entire history of the nation.

Family Breaking Down

Also, more and more couples are living together without benefit of marriage, an estimated 660,000 couples doing so in 1976. This was an increase of more than 100 percent since 1970. Too, the moral breakdown is

reflected in the huge rise of illegitimate births, the rate more than tripling in the past quarter century.

When family bonds and loyalties break down, it is a sure indication that other bonds and loyalties are breaking down too. The disintegration of the family usually parallels the disintegration of society in general. Indeed, throughout history family breakdown has been characteristic of the decay and eventual fall of powerful nations.

Since God created the marriage arrangement, disrespect for it is another evidence of the general lack of regard for his laws and purposes. The extent of this disregard in our time is another evidence that this world is deep into its "last days."—Gen. 2:22-24; 1 Cor. 7:10, 11; 2 Tim. 3:1-5.

● The Roman Catholic Church in Spain is badly divided. The New York "Times" ob-

Divided Spanish Church

serves: "A number of rightist bishops and priests defend Franco's heritage. A broad conservative and centrist bloc inclines to various strains of Christian democracy in the Italian mold. And on the left independent-minded priests are active in Socialist and Communist parties." The Catholic people are similarly divided.

Priest Bernardino Hernando, editor of the influential Catholic weekly "Vida Nueva," acknowledges: "The big problem of the church in Spain is the strong division among Catholics themselves. If you look at the divisions of the political parties, it is the same as in the Catholic Church."

The "Times" also states: "So divided is the Spanish church today that it sometimes gives the impression of being several churches." In many other countries, the situation is the same. And one result has been that many persons and clergy are abandoning the Church in disgust.

Jesus Christ warned: "If a house becomes divided against itself, that house will not be able to stand." Just such a division exists in the Roman Catholic Church. It is one consequence of the clergy ignoring the counsel of Jesus when he commanded his followers to be "no part of the world, just as I am no part of the world."—Mark 3:25; John 17:14, 16.

SINGLENESSE

Can Be Rewarding

MANY people find it hard to understand how singleness could be a desirable way of life. Since Jehovah God united the first man and woman, Adam and Eve, in marriage, the majority of the human family have chosen, in due course, to marry rather than to remain single. Among God's servants of ancient times, too, it was the exception to remain single. When, in fulfillment of her father's vow, Jephthah's daughter had to forfeit the right to marry, this initially resulted in sadness. With her father's permission, she and her girl companions went away to the mountains for two months, there to 'weep over her virginity.' (Judg. 11:38) Yes, not singleness, but marriage and parenthood were viewed as the superior blessings.—Ruth 4:13-17; Ps. 127:3-5; Prov. 5:18; 18:22; 31:10; Eccl. 9:9.

² Not until some 4,000 years after the first marriage was singleness pointed to as something better for certain men and women. At that time a new era, the Christian era, had its start. The changes that this brought about also affected the view of singleness and marriage that had long existed among the Israelites under the old Law-covenant arrangement. The founder of Christianity, Jesus, in answering a question on divorce, made it clear that, among his disciples, God's original standard for marriage would be restored. Polygamy and divorce on grounds other than marital unfaithfulness would be a thing of the past.—Matt. 19:4-9.

³ How did Jesus' disciples react to his statement about the binding nature of marriage? "If such is the situation of a man with his wife," they said, "it is not advisable to marry." (Matt. 19:10) They felt that

"There are eunuchs that have made themselves eunuchs on account of the kingdom of the heavens. Let him that can make room for it make room for it."—Matt. 19:12.

it would be better to forgo marriage than to risk getting into an undesirable relationship that could not be terminated at will. Fear of an undesirable marital situation or an unwillingness to give of oneself unselfishly for a mate, however, are not good reasons for a person's trying to maintain singleness at all costs. This is evident from what the Son of God next told his disciples: "Not all men make room for the saying [as regards remaining single], but only those who have the gift. For there are eunuchs that were born such from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that have made themselves eunuchs on account of the kingdom of the heavens. Let him that can make room for it make room for it."—Matt. 19:11, 12.

1. Compared with singleness, how did Jehovah's servants of ancient times view marriage and parenthood?

2. What changes in the viewpoint regarding the binding nature of marriage resulted from Jesus' coming to the earth?

3. (a) How did Jesus' disciples react to his statement about the binding nature of the marriage tie? (b) Were the disciples correct in their conclusions about singleness? (c) What did Jesus say as to why certain men are eunuchs?

A SPIRITUAL REASON

⁴ Accordingly, the noblest reason for remaining single is a spiritual one. No grander purpose in life could any man or woman have than to devote himself or herself to Kingdom work, helping fellow humans to seize the marvelous reward of eternal life and to keep fast hold on it. Free from the cares and anxieties involved in having a marriage mate and children, the single person can serve God more fully. How desirable and rewarding this can make singleness!

⁵ However, such singleness by choice is only for those who "*can make room for it.*" Among first-century Christians only a minority were able to do so. This is evident from the instructions given about men who would qualify as ministerial servants and elders. The manner in which they presided over their families was to be considered, showing that men old enough to be appointed would customarily be married men with children.—1 Tim. 3:2, 12; Titus 1:6.

⁶ Since the majority of God's servants throughout the centuries have in due course married, it may be asked, How can a person be sure that he is one of the few that can make room for singleness? The apostle Paul provides an inspired answer: "If anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well."—1 Cor. 7:37.

⁷ The person with the "gift" of singleness, therefore, should be able to see, on his own, that maintaining singleness for spiritual reasons, in his case, is the better course. It is not a matter of simply suppressing a nagging heart's desire for marriage and family life. No, a person should

be fully convinced at heart that maintaining singleness is right for him, and he should be willing to put forth whatever effort is necessary to maintain it in chastity. There should be nothing in his disposition or inclination that would be unduly disturbed were he to continue in the single state indefinitely.

⁸ Of course, the one who can remain single for the Kingdom's sake should not look down on married Christians. From God's standpoint, he is not a superior person by reason of his singleness. He should appreciate that he is what he is by Jehovah's undeserved kindness. The balanced view regarding any "gifts" that Christians may have individually is set forth by the apostle Paul at Romans 12:3-8:

"I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith. For just as we have in one body many members, but the members do not all have the same function, so we, although many, are one body in union with Christ, but members belonging individually to one another. Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, let us prophesy according to the faith proportioned to us; or a ministry, let us be at this ministry; or he that teaches, let him be at his teaching; or he that exhorts, let him be at his exhortation; he that distributes, let him do it with liberality; he that presides, let him do it in real earnest; he that shows mercy, let him do it with cheerfulness."

Accordingly, gifts should be used, not to elevate ourselves, but to benefit the congregation, building up its members.

THOSE WHO DO NOT HAVE THE "GIFT"

⁹ But what of a Christian who really desires marriage? While he may not have

8. (a) Does singleness make one a superior person? (b) According to Romans 12:3-8, what is the balanced view of "gifts," and how should they be used?

9. In the case of adults who cannot make room for singleness, why can waiting a number of years before getting married be beneficial?

4. What is the noblest reason for remaining single, and why?

5. Can all men make room for singleness, and how is this evident from the instructions regarding men who qualify to be ministerial servants and elders?

6, 7. How can a person be sure that he can make room for singleness?

the gift of singleness, this does not mean that he has to rush into marriage. Especially when a person is still in his twenties, much remains to be learned about life and there is experience to be gained in the field of human relations through association with single people, married couples and children of all ages. A number of years spent in living as a single adult may give one the experience and insight needed to use good discernment in choosing a life-long mate and to care well for marriage responsibilities.

¹⁰ A Christian should never forget that the Most High is interested in the marriages of his faithful servants. He knows full well how spiritually disastrous a poor marriage can be and, therefore, commanded the Israelites not to enter into marriage covenants with worshipers of other gods. (Deut. 7:3, 4) Likewise, the apostle Paul pointed out that a Christian widow "is free to be married to whom she wants, *only in the Lord.*" (1 Cor. 7:39) Hence, if Jehovah God sees that one of his servants *truly needs* a mate, is it not reasonable to conclude that he will answer that one's prayers about finding a good marriage partner? Most assuredly, if the need is really there!

¹¹ This does not mean that marriages are made in heaven and that for each Christian there is but one ideal mate among the many adult servants of Jehovah. No, it simply means that Jehovah can see to it that his devoted servants have what they need, including a marriage mate in the event that maintaining singleness with chastity becomes very trying. (Prov. 19:14) The Most High provided a fine wife for Isaac and a good husband for Ruth. In both cases rich blessings

resulted because the prime concern was the doing of Jehovah's will. (Gen. 24:2-4, 12-27, 50, 51, 67; Ruth 1:16, 17; 3:10; 4:13-17) Therefore, Christians who need to marry should pray about this and then wait patiently upon Jehovah, confident that he is interested in their happiness and welfare.

CONSIDER FINE EXAMPLES OF SINGLENES

¹² Whether an unmarried adult has the gift of singleness or not, he can profit from considering Bible examples of those who made a success of singleness. It can make his own life as a single person more meaningful and rewarding. Even married couples can benefit, as time and circumstance can deprive a person of a mate and thus confront that one with a decision as to what to do about remarriage.

¹³ As a single man, Jesus Christ is certainly the outstanding example. He was totally absorbed in doing his Father's will. "My food," said he, "is for me to do the will of him that sent me and to finish his work." (John 4:34) The Son of God would rise early in the morning and serve on into the night, teaching the people, healing the sick and liberating those under demonic control. (Mark 1:32; Luke 21:37, 38) His was willing service. This is illustrated by his reply to the leper who said, "Lord, if you just want to, you can make me clean." The Bible reports: "Stretching out his hand, he touched him, saying: 'I want to. Be made clean.'"—Luke 5:12, 13.

¹⁴ Noteworthy, too, is the fact that Jesus Christ was at ease in the company of all—men, women and children. He would accept invitations to meals and even banquets, using the opportunities that presented themselves there to impart vital

10. How do such texts as Deuteronomy 7:3, 4 and 1 Corinthians 7:39 show that Jehovah is interested in the marriages of his servants?

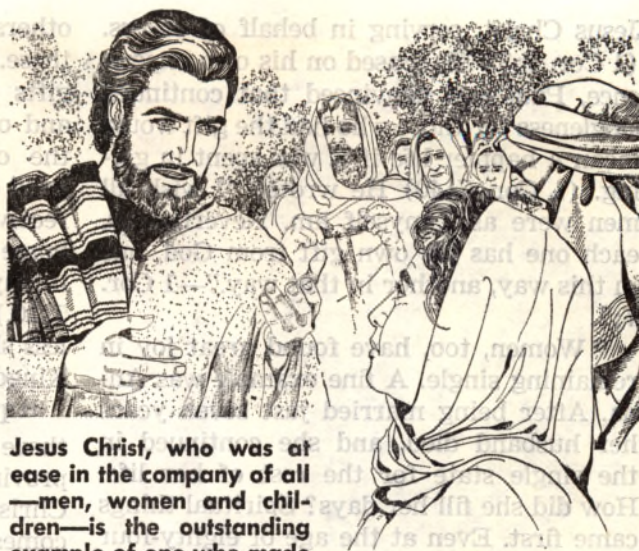
11. (a) What should Christians do who really need to marry but who have not as yet found a suitable mate? Why? (b) What Biblical examples show that Jehovah can provide even a marriage mate for those who truly need such?

12. Why can we benefit from considering the example of those who made a success of singleness?

13. As a single man, what was Jesus Christ fully absorbed in doing, and what was his attitude toward his service?

14. What shows that Jesus enjoyed association with men, women and children?

spiritual instruction. (Luke 5:29-32; 14:1-24) Married men were among his closest associates. (1 Cor. 9:5) He had special affection for Lazarus and his sisters Mary and Martha, in whose home at Bethany he may have been a frequent guest. (Luke 10:38-42; John 11:1, 5) Jesus also enjoyed children. There was the time when the disciples tried to discourage parents from bringing their little ones to him that he might touch them and pray over them. "At seeing this," the Scriptures tell us, "Jesus was indignant and said to [the disciples]: 'Let the young children come to me; do not try to stop them . . . ' And he took the children into his arms and began blessing them, laying his hands upon them." —Mark 10:13-16.



Jesus Christ, who was at ease in the company of all —men, women and children—is the outstanding example of one who made a success of singleness

¹⁵ The example of Jesus Christ reveals that those who would enjoy their singleness must be totally involved in giving whole-heartedly of their time, energies and abilities to help fellow humans. They must have a genuine interest in people, finding pleasure in the company of men, women and children. They should also be able to get wholesome enjoyment from life, and this without practicing extreme self-denial, which is of "no value in combating the satisfying of the flesh."—Col. 2:23.

¹⁶ As an imitator of Jesus Christ, the apostle Paul was one who derived real satisfaction from his sacred service as a single man. By Jehovah's undeserved kindness, he was able to labor in excess of all the other apostles, traveling thousands of miles on sea and land and establishing

many congregations in Europe and in Asia Minor. (1 Cor. 15:9, 10) Obviously, with a wife and children, he could never have undertaken such an extensive evangelizing work that repeatedly brought him into dangerous situations because of the then-existing circumstances. About the year 55 C.E., he could speak of himself as having been "in labors more plentifully, in prisons more plentifully, in blows to an excess, in near-deaths often." (2 Cor. 11:23) Through his unselfish, whole-souled service, Paul experienced the superlative happiness that comes from giving. This also endeared him to his fellow believers. —Acts 20:24-27, 31-38.

¹⁷ Clearly, when Paul, under inspiration, recommended singleness, he was not encouraging a life of self-interest, ease or self-indulgence. No, he was recommending a course of life that would mean "constant attendance upon the Lord without distraction." Free from the cares and anxieties for a mate and children, the single adult can be at the complete disposal of the Lord

5. What lessons can we draw from the example of Jesus Christ as to what contributes toward a happy, contented life as a single person?

6. (a) What shows that Paul's singleness was a real blessing to others? (b) In view of the apostle's words at 2 Corinthians 11:23-28, would it have been possible for him to accomplish what he did as a married man?

17. Just what kind of life is involved in being single for the Kingdom's sake?

Jesus Christ, serving in behalf of others. (1 Cor. 7:32-35) Based on his own experience, Paul was convinced that continued singleness for those who had the gift would mean a happier life if it was spent in giving. (1 Cor. 7:40) He wrote: "I wish all men were as I myself am. Nevertheless, each one has his own gift from God, one in this way, another in that way."—1 Cor. 7:7.

¹⁸ Women, too, have found great joy in remaining single. A fine example was Anna. After being married just seven years her husband died, and she continued in the single state for the rest of her life. How did she fill her days? Spiritual things came first. Even at the age of eighty-four she "was never missing from the temple, rendering sacred service night and day with fastings and supplications." (Luke 2:36, 37) Later, in the Christian congregation, there were unmarried women who proved themselves to be a real blessing to

18. (a) How did Anna and Dorcas use their time to good advantage? (b) Based on Matthew 28:19, 20, 1 Timothy 5:10 and Titus 2:3-5, how can women use their singleness for the blessing of others?



The apostle Paul, who recommended singleness for those with the gift, set a fine example in appealing to the consciences of others

others. Dorcas* must have been one of these. "She abounded in good deeds and gifts of mercy." She would make inner and outer garments for needy widows in the congregation. (Acts 9:36, 39) Her good deeds must have included hospitably receiving Christian strangers into her home and giving comfort and help to those in any kind of need. (Compare 1 Timothy 5:10.) As a disciple of Jesus Christ, doubtless she was eager to tell others about the Kingdom.—Matt. 28:19, 20.

¹⁹ Today, as in the first century C.E., there are single men and women who are proving themselves to be an asset to the Christian congregation. Their greatest joy comes from spending themselves completely for others, both inside and outside the congregation. Their singleness is rewarding because they are serving, not their own interests, but those of the Master, the Lord Jesus Christ. And should not their gift be appreciated by all others in the congregation, because of the fine service that it has enabled so many of them to perform?

²⁰ In their having forgone marriage and parenthood, their life is surely not a waste but continues to be meaningful and satisfying. Though having no families of their own, they have in the Christian congregation found those who love them as deeply as natural mothers and fathers, brothers and sisters, yes, and as sons and daughters. (Mark 10:30) They are thrilled about Jehovah's assurance: "I will even give to them in my house and within my walls a monument and a name, something better than sons and daughters. A name to time indefinite I shall give them, one that will not be cut off."—Isa. 56:5.

* In connection with the death of Dorcas, no mention is made of mourning on the part of a husband. This suggests that she was single at that time.

19. Why should Christians who have made room for singleness be appreciated?

20. Why do devoted single Christians enjoy a satisfying life, and what encouragement can they draw from Isaiah 56:5?



-Meeting a Spiritual Challenge in Bolivia

IT WAS on October 25, 1945, that two missionaries of Jehovah's Witnesses, graduates of the third class of the Watchtower Bible School of Gilead, stepped off a DC-3 plane in La Paz. Their names were Edward Michalec and Harold Morris. It was from that time that the work of making known God's kingdom started in real earnest in Bolivia. These missionaries were all alone in a vast and challenging land, ranging from the lofty Andes mountains and the bleak and barren Altiplano, to remote tropical valleys, virgin jungles and frontier lowlands. This was the land of the giant condor and prideful llama.

Now, more than thirty years later, a peak of 2,476 proclaimers of the Kingdom are active in 58 congregations of Jehovah's Witnesses throughout Bolivia. They rejoice that the spiritual challenge has been met, and that all kinds of people in this land of variety have been gathered into Jehovah's spiritual paradise.

Due to problems of terrain, travel and communication, Jehovah's Witnesses have found it necessary to serve fourteen separate areas with semiannual circuit assemblies. In early days, some of these assemblies were very small. At an assembly in Camiri in 1966, only nineteen persons were in attendance. And there was the humor-

ous situation that all nineteen were called on to share in one program on the platform, leaving no one in the audience! However, the spiritual benefit was felt by all. Today, circuit assemblies usually have attendances three times the number of Jehovah's Witnesses in the area.

ON THE WIND-SWEPT ALTIPLANO

Even before the mighty Inca Empire came on the scene, Bolivia had a deep-rooted cultural and religious heritage. Later, the Spanish conquerors brought Catholicism, mixing it in with pagan customs. As a result, the Virgin Mary and various Catholic "saints" came to be revered alongside *Pacha Mama*, the goddess of the earth—who is honored by sacrifices of dried fetuses of llamas or sheep, along with plenty of beer, *chicha* (corn liquor) or cane alcohol, to the accompaniment of superstitious rites and drunken parties. For both the Aymara and Quechua peoples of Bolivia, *Pacha Mama* presides over all the affairs of life, including birth, marriage, the drinking of liquor and the chewing of coca.

However, despite this superstitious Altiplano environment, Jehovah's work is flourishing among nearly twenty congregations of Jehovah's Witnesses. The grandeur of the high, bleak, barren, wind-swept Altiplano is thus augmented by the presence of warmhearted Aymara messengers of good news, busy at work building up the spiritual paradise.

AMONG ANDES MINERS

The magnificent Andes chain is rich in material treasures of tin, antimony, lead, wolfram, zinc and silver. Mining is a principal industry of Bolivia, and humble miners are to be found grouped in mining camps throughout the Andes. Here, too, superstitions from Christendom have been mingled with pagan customs. It is said that the *tío* (uncle) of the mine represents the Devil, the ruler of the underworld. The *tío* idol is placed in his niche at the mine entrance, and each miner, before entering, is expected to appease the *tío* by offering it alcohol, cigarettes or confectionery. Thus, the *tío* will not be angry and make the mine cave in.

As Jehovah's Witnesses got busy in the various mining areas of Bolivia, truth swept superstition aside. Congregations of God's people have now been established in sixteen of the major mining districts. In these places, Jehovah's Witnesses have gained a fine reputation for clean morals. Often they have been recommended for responsible positions, such as handling the main elevator, working in accounting or in the commissary, because they have high esteem for human life and general honesty.

IN THE LOFTY HEIGHTS OF POTOSÍ

Potosí is the largest city in the world of over 14,000 feet (4,267 meters) elevation—a cold, rather desolate mining complex not far from the Altiplano's eastern edge. It was here that the Spanish *conquistadores* discovered silver in 1545, and, as a result, this huge town sprang up beneath the famous *cerro rico*, the rich mountain of silver. It became one of the largest and wealthiest cities of the world of that time, boasting 160,000 inhabitants in 1650. Today, the mining industry sustains a population of only 90,000 people.

At the height of Potosí's glory, no less than eighty churches flourished among the populace. Today these ornate structures,

still filled with artistic treasures of another age, are open for only a few hours each day. This is because of the scarcity of priests and the necessity of having someone in attendance when the church is open in order to protect the artistic valuables from "Christian" thieves. But here in Potosí, a thriving, happy congregation of more than sixty witnesses of Jehovah is busy inviting honest-hearted *potosinos* to put on the "new personality" that marks true Christians.—Eph. 4:20-24.

In Oruro, another major mining center on the treeless Altiplano, the famous *diablada* (devil dance) has given rise to a whole craft industry of costumes and hideous devil masks for the dancers. In recent years the festival has become a great tourist attraction, corresponding to Christendom's Carnival celebration. The entire ceremony is directed to the *virgen del socavón* (virgin of the mines). The dance of the devils contains rites that are carried out at the Church of the Socavón, where homage is paid to Mary by means of special Masses. But in this same city more than a hundred witnesses of Jehovah are bent on cultivating the fruitage of God's spirit in their lives. They have just completed building the largest Kingdom Hall structure in Bolivia.

CONQUERING THE COCA VICE

Since early times, the Altiplano people have chewed the leaves of the coca plant. The Catholic Spanish conquerors found it to their advantage to encourage this vice, for it deadened the hunger pangs and cold of their native slaves. Often slave laborers were paid their wages in coca leaves. Today, the *yatiri*, or magic men, practice fortune-telling by reading the coca leaves thus linking demon influence with the use of the coca drug. After speaking with the spirits, they place the leaves on a cloth and then observe and interpret the design and direction of the leaves. Another meth-

od of divining is to chew the coca leaves and then place them in the open hand, looking for interpretations in the shape of the masticated wad. In this way the *yatiri* are supposed to foretell the future.

The Bolivian government is aware of the vice of drug addiction and is now investigating the cultivation of the coca leaf. However, Jehovah's Witnesses have long refrained from vices such as chewing coca leaves and taking cocaine, which is derived from the coca plant, because God's law forbids such defilement of flesh and spirit. (2 Cor. 7:1) And they are helping many of their Bible students to free themselves from enslavement to these drugs.

IN THE EASTERN LOWLANDS

Deep in the heart of South America is the vast eastern and northern section of Bolivia, the Beni and Santa Cruz lowlands, including Amazonian swampland, grasslands and the rain-forest tract. Although the religion of Christendom has held sway here for centuries, immorality is rampant. In his own words, an honest-hearted *beniano* testifies as to how true religion improves a person's lot in life:

"I was a devout Catholic. I believed in God, and my religious custom was to incline myself before images, thinking that by means of them I would be drawn closer to God. I remember one occasion when, believing that it would be an excellent work, I helped clean, dress and comb an image that had been made with a full head of hair, to prepare her for the yearly procession of this *virgin*. But in spite of being a devout religious person, our religious 'guides' never taught me that venerating images was idolatry and a grave offense against God. I was zealous for my *religion*, but this was in vain, because I could not see the bad and degrading things that I was practicing in my life. For a full twenty years I had lived in concubinage. Frequently I was embroiled in wild partying, drinking to excess and in fighting with my friends and the woman with whom I lived. I was deeply involved, too, as a member of a popular political party.

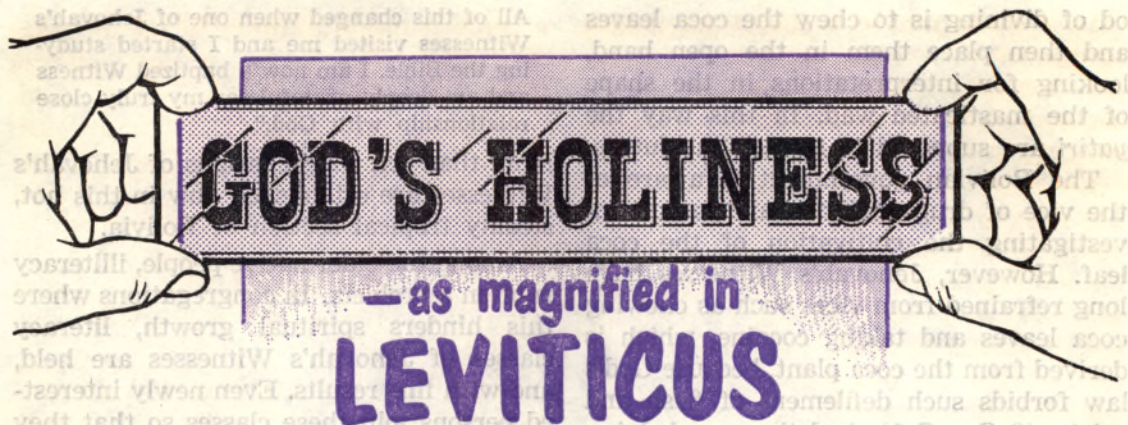
All of this changed when one of Jehovah's Witnesses visited me and I started studying the Bible. I am now a baptized Witness and am deeply grateful for my truly close relationship with God."

More than ten congregations of Jehovah's Witnesses are established now in this hot, steamy tropical section of Bolivia.

Among the older native people, illiteracy is often a problem. In congregations where this hinders spiritual growth, literacy classes of Jehovah's Witnesses are held, and with fine results. Even newly interested persons join these classes so that they may study the Bible, and later when they become Witnesses themselves and go from door to door, they have encouraged others likewise to combine Bible instruction with learning to read and write. Thus a chain reaction continues.

Nearly one fifth of all Kingdom proclaimers in Bolivia are enjoying full-time witness activity. Many young people enter the ranks of the "pioneer" Witnesses immediately after completing the required public schooling, and this despite an environment that strongly encourages young people to study for a career in the professional world.

A fine potential for continued growth of Jehovah's work in Bolivia is shown by the excellent attendance of 8,619 persons at the celebration of the Lord's Supper on April 14, 1976. But, though splendid progress has been made over the years, about twenty-six provinces, or 13 percent of the entire population, has yet to be reached with the message of God's kingdom. In family groups and in "pioneer" groups, traveling by airplane, truck, bus, canoe or on foot, Jehovah's Witnesses are endeavoring to make known the good news to all the warmhearted people of this land while there is yet time. Thus it is hoped that many, many more of these will yet come to "consider the patience of our Lord as salvation."—2 Pet. 3:15.



GOD'S HOLINESS

-as magnified in

LEVITICUS

“YOU should prove yourselves holy, because I Jehovah your God am holy.” That command of the Creator, repeatedly given to his people Israel in the wilderness, clearly sets forth the theme for the Bible book of Leviticus. (Lev. 19: 2) In fact, the term “holy” appears upward of a hundred times in this book, more often than in any other Bible book.

The name “Leviticus” is quite fitting, for the book largely deals with the formal worship of Jehovah God as cared for by the priests of the tribe of Levi and their role in keeping Israel a holy nation.

Who wrote Leviticus? In some languages, such as German, the book is simply termed “3rd book of Moses.” That name fits the facts, for time and again in the Christian Greek Scriptures, references from Leviticus are attributed to Moses.* Moreover, it is a part of the Pentateuch, meaning “five rolls” or “fivefold volume.” Thus all the references in the Christian Greek Scriptures that credit other parts of the Pentateuch to Moses serve to support his being the writer also of Leviticus. The very fact that Leviticus begins with the word “And” ties it closely to the previous book of Exodus.

When was Leviticus written? In view of the foregoing, the logical conclusion is that

Moses wrote Leviticus while in the wilderness during the very time of the events that are therein recorded. This is supported by the fact that certain of its commands have application only to wilderness conditions. And, really, the book breathes the very atmosphere of wilderness camp life.

What time period does the book cover? Exodus, the previous book, tells of events taking place on the first day of the *first* month of the second year. (Ex. 40:17) And the opening verse of the succeeding book, Numbers, tells of events taking place on the first day of the *second* month of the same year. It therefore follows that the time period covered by Leviticus could not have been more than one lunar month. And it could not have been less than eight days, for that is the time taken for the installation of the priesthood described therein.—Lev. 9:1.

Why was Leviticus written? Of what value was it to the Israelites in ancient times? For one thing, the book provides set regulations covering features that had already been a part of true worship. As an example of this, it regulated animal sacrifices, which had been offered to Jehovah before then by Abel, Noah, Abraham and Jacob. (Gen. 4:4; 8:20, 21; 22:13; 31:54) Leviticus also tells of the installing of Aaron and his sons (and their

* Compare Romans 10:5 with Leviticus 18:5; John 7:22 with Leviticus 12:3 and Luke 2:22 with Leviticus 12:2.

male descendants) as a special priesthood to oversee the formal worship and everyday lives of the Israelites. Before this the heads of families had served as priests in offering sacrifices.—Gen. 46:1; Job 1:5.

By means of the commands found in the book of Leviticus, Jehovah God impressed upon the minds of the Israelites the need for them to be a holy people and also how they might be such religiously and morally. Through its contents God also advised the Israelites of his will regarding their annual festivals, their weekly and yearly sabbaths, proper and improper sex relationships, diet and other matters. Among its most prominent prohibitions was that forbidding them to eat blood. And God summed up how they should treat one another by the command: "You must love your fellow as yourself." (Lev. 17:10-14; 19:18) Truly, Leviticus spelled out for the Israelites how they might be a holy people to Jehovah God.

As for Christians today, the value of what Leviticus contains is made clear particularly in the book of Hebrews. From it we learn that the Levitical priesthood and its sacrifices pictured things far grander—the priesthood and sacrifice of Jesus Christ, as well as other good things that result therefrom. It is faith strengthening for Christians to note the divine wisdom displayed in the laws bearing on physical health, which laws reveal a knowledge of facts not appreciated by worldly men of medicine until thousands of years later. It is also faith strengthening to note the fulfillment of certain prophecies found in Leviticus, such as those dealing with Israel's apostasy and their return to God's favor.—Lev. 26:29, 41-44; Lam. 4:10; Jer. 9:31.

SACRIFICES—VOLUNTARY AND OBLIGATORY

Chapters one through seven, and sixteen, of Leviticus deal with various kinds of sacrifices that the Israelites could offer,

or were required to offer, in the interests of holiness. The burnt offering and the communion offering were voluntary sacrifices. As a burnt offering, the entire animal or bird, save its hide or feathers, was consumed on the altar. In the communion sacrifice a certain part was offered on the altar, it representing God's sharing in the sacrifice; a part was eaten by the priest and a part by the offerer himself.—Lev. 1:1-17; 3:1-17; 5:8; 7:11-36.

The sin offering and the guilt offering were compulsory sacrifices. The former was to atone for sins committed unintentionally or by mistake. Here the kind of animal offered depended upon whose sin was to be atoned for, whether that of a high priest or a chieftain, the people as a whole or an individual among the common people.—Lev. 4:1-35; 6:24-30.

The sins requiring a guilt offering were more serious. These were to cover personal guilt due to unfaithfulness, deception or robbery, indicating a measure of willfulness. Three things were required of a thief: an animal sacrifice, restoration of the thing stolen and, in certain cases, a fine of 20 percent. The regulations governing these sacrifices reveal Jehovah God's fine sense of justice. One's position, one's means and the degree of one's guilt were all given consideration. (Lev. 5:1-6:7; 7:1-7) In connection with such sacrifices, the Israelites were twice reminded not to eat the blood.—Lev. 3:17; 7:26, 27.

Chapter 16 records the most important set of sacrifices of the Law, those offered on the day of atonement. On that day sacrifices for the sins of the people and burnt offerings were made. Included was the pronouncing of the sins of the people over a live goat, which was then sent away into the wilderness. The importance of this day was highlighted by the fact that the Israelites were not to do any work on this day and were to 'afflict their souls,'

evidently meaning that they fasted.—Ps. 35:13.

In addition to animal sacrifices there were also certain bloodless offerings that could be offered. These consisted of either whole roasted grain or course-ground grain or fine flour, which was baked on a griddle or fried in deep fat.—Lev. 2:1-16.

PRIESTLY REGULATIONS

So that Aaron could serve as High Priest and his four sons as underpriests, God commanded Moses to conduct an installation ceremony. This involved the offering of certain animals, parts of which were "waved" before Jehovah by Aaron and his sons. The entire ceremony lasted eight days. Giving proof of the fact that all of this was done at God's command and had his approval, "Jehovah's glory appeared to all the people, and fire came out from before Jehovah and began consuming the burnt offering. . . . When all the people got to see it, they broke out into shouting and went falling upon their faces."—Leviticus, chapters 8 and 9.

Jehovah God considered the role that the priests played a most serious matter. Time and again he warned that failure to comply with all the requirements would incur the death penalty. When two of Aaron's sons, Nadab and Abihu, took undue liberties with tabernacle worship "fire came out from before Jehovah and consumed them." It could well be that these two acted under the influence of alcohol, for right afterward Jehovah God forbade priests to drink wine or liquor while serving at the tabernacle. They simply could not do justice to their duties while under the influence of liquor any more than responsible servants of God could today.—Lev. 10:1-10.

For one of the male descendants of Aaron to serve as a priest he had to be holy in the sense of being free from physical

defects. He could not be lame, blind, hunch-backed or have a skin disease. A priest also was restricted in his mourning for the dead and as to whom he could marry. For the high priest the restrictions were even more exacting. There were also restrictions regarding who of a priest's family might eat of the holy things offered at the tabernacle.—Leviticus, chapters 21 and 22.

LAWS GOVERNING WHAT IS CLEAN AND UNCLEAN

So that the Israelites might be a holy people, Jehovah God gave them laws regarding what he considered to be clean and unclean. Forbidden on pain of death were such morally unclean practices as incest, adultery and bestiality. It was because of such degraded practices that Jehovah decreed the extermination of the inhabitants of Canaan. Meriting similar punishment were apostasy, any practice of false religion, anything connected with spiritism, any blasphemy of the holy name of Jehovah God.—Chapters 18 and 20.

According to Leviticus, the Israelites could not eat the flesh of certain animals, both domestic and wild. These prohibitions served two purposes. On the one hand, they forbade various kinds of flesh among which were those most likely to be infected by harmful organisms. And on the other hand, these prohibitions helped to strengthen the barrier between the Israelites and the surrounding nations. By thus being separated as a people holy to Jehovah God, they would be less likely to associate with other peoples and learn their bad ways. (Compare 1 Corinthians 15:33.) Then again, touching a dead body whether of man or of beast, made human and even a cooking vessel unclean. The wisdom of these restrictions was appreciated in the medical world only millenniums later, when men learned about germ

The laws governing uncleanness due to leprosy, involving quarantining, were quite detailed. There were also laws governing such matters as uncleanness due to genital discharges and childbirth.—Chapters 11-15.

In connection with these laws not only were the Israelites commanded to 'love their neighbor as themselves,' but they were told also what was included in that command. They were obligated to reprove the sinner and to show consideration to the blind, the lame, the deaf and also the poor, whom they were not allowed to charge interest. They were not to slander, nor to cheat in weighing and measuring. Anyone willfully harming his fellow was to receive just retribution.—Lev. 19:9-18, 26, 32-37.

SABBATHS AND FESTIVALS

Basically, the Israelites were enjoined to observe three kinds of sabbaths. First, there was the weekly sabbath, not on Sunday, the first day of the week, but on the seventh day. Secondly, the first day of each month was to be observed. Thirdly, there was a sabbath year when nothing was planted or harvested for a whole year and the land was allowed to rest. To enable the Israelites to observe the year-long sabbath, Jehovah promised that their crops in the sixth year would be sufficient to last them until the eighth year, when they would start to enjoy the harvest of that year's planting. The great Jubilee, the fiftieth year, came after seven sabbath years. In this year every man would have restored to him whatever property he lost during the previous forty-nine years due to sickness, circumstances or even poor management. Hence, there would never be any families who would indefinitely get richer and richer, while others got poorer and poorer.—Chapters 23 and 25.

Leviticus also gives Jehovah's require-

ments for the celebration of three annual festivals. These served as occasions of 'rejoicing before Jehovah,' and helped to strengthen the Israelites' relationship with God as they unitedly worshiped Him. (Lev. 23:40) First, in early spring came the Passover, with its week-long festival of unleavened bread. This was followed in late spring by the festival of weeks, or Pentecost, lasting but one day. The third festival came in the fall after the completion of the harvest. It was called the festival of ingathering, or of booths, for during it the Israelites were required to dwell the full week in booths, reminding them of the time that they dwelt in booths while in the wilderness.

The book of Leviticus might be said to reach its climax in chapter 26, which tells of the rewards of obedience and the consequences of disobedience. Jehovah informed the Israelites, "If you continue walking in my statutes," then what? They would have prosperity, abundant crops and peace, would defeat their enemies and become very numerous. However, 'if they would reject God's statutes,' they would have famine, pestilence, defeat in battle and would even be carried away to a foreign land. But the chapter ends hopefully with a promise of restoration, which indeed did come to pass when the Israelites returned from Babylon in 537 B.C.E. Finally, chapter 27 deals with the making of certain vows and presents the conclusion.

The book of Leviticus is truly of great value to God's servants today, even as it was to his servants in ancient times. Among other things, it stresses the exceeding sinfulness of sin and the need for an atoning sacrifice, the sanctity of blood and the importance of justice and love. But above all, it brings home to us a realization of the importance of Jehovah's sovereignty as the great Lawgiver, with emphasis on his name and his holiness.

"Make Disciples..."

Teaching Them"

THE command to make disciples originated neither with men nor with angels. It was given by the resurrected Son of God who could say with reference to himself: "All authority has been given me in heaven and on the earth." (Matt. 28:18) As "King of kings and Lord of lords," he has been empowered by his Father to bring to nothing "all government and all authority and power," visible and invisible, that stand in opposition to righteous principles. (1 Cor. 15:24-26; Rev. 19:16) The authority of Jesus Christ is not limited to the living. He is the Judge also of the dead and, by reason of his resurrection power, can summon before him all those in gravedom. (John 5:26-28; Acts 10:42) Surely the command of one vested with such awesome authority should be treated as of highest importance by those to whom it applies.

² Already more than nineteen centuries have passed since Jesus Christ said: "Make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." Might the passing of so many years mean that this command no longer applies? Not in the least. After stating it, Jesus Christ added the assurance: "Look! I am

1. Why should the command to 'make disciples, teaching them,' be viewed very seriously?
2. What words of Jesus Christ show that the command to "make disciples" continues in force?

"Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."

—Matt. 28:19, 20.

with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) Since the foretold end has not yet come, the command to make disciples continues in force.

³ Though not present in person with his disciples, Jesus Christ is with them in spirit, guiding and directing the work of his congregation. Proof of this is the fact that in these "last days" more true disciples of Jesus Christ have been made than in any other period of history. The Son of God is indeed with the congregation of his disciples, as he promised over nineteen hundred years ago.

3. In what way is Jesus Christ with his congregation today, and what proves this?



WHAT DISCIPLE-MAKING MEANS

⁴ Just what does it mean to make disciples? It means to teach others what Jesus Christ taught, helping them to observe all that he commanded. A genuine Christian does not make disciples of himself, having the taught ones look up to him. No, whatever his share in aiding others, he recognizes that his role is that of a servant or slave of God and of Jesus Christ.

⁵ The example of the apostle Paul well illustrates the attitude that Christians should have when sharing in the work of disciple-making. In his first letter to the Corinthians, the apostle pointed out that he did not try to impress anyone with showy speech but wanted his hearers to base their faith, not on man's wisdom, but on Christ Jesus and to have that faith

even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:5-7) Yes, Paul gave all credit to Jehovah God for the growth of the Christian congregation and humbly viewed himself as a minister, servant or slave laboring in making disciples,



built up through God's spirit and power. (1 Cor. 2:4, 5) Later, in discussing his role and that of Apollos, Paul wrote: "What, then, is Apollos? Yes, what is Paul? Ministers ["servants," *An American Translation*] through whom you became believers,

not of himself, but of Jesus Christ. Like Paul, the Christian who shares in the same work should direct the attention of those being taught away from himself to Jehovah God and the Lord Jesus Christ as the real teachers.

⁶ Furthermore, there is a need to watch the content of one's teaching. A person might ask himself, Am I truly teaching everything that Christ commanded? In this respect, too, the apostle Paul is an example worthy of imitation. He reminded the elders of the Ephesus congregation: "I did not hold back from telling you any of the things that were profitable . . . I have not held back from telling you all the counsel of God."—Acts 20:20, 27.

1. What does it mean to make disciples?

5. What do we learn from 1 Corinthians 2:4, 5 and 3:5-7 about the example the apostle Paul set in making disciples?

6. What needs to be kept in mind about the content of one's teaching, and how was Paul a good example in this respect?

HOW AND WHAT TO TEACH

⁷ Obviously, though, we disciples of Jesus Christ cannot present "all the counsel of God" at one time. First, hearts have to be prepared to accept truths that may run counter to local prejudices or ingrained habits. We must be considerate of people's limitations, not making issues of matters that initially may be hard for them to grasp. This may include such things as the sanctity of blood, the Christian position on worldly holidays, the kinds of employment that violate Bible principles, Christian neutrality and the avoidance of all defiling habits. It is good to remember Jesus' example in being considerate of his disciples' limitations. John 16:12 quotes him as saying to his faithful apostles: "I have many things yet to say to you, but you are not able to bear them at present." Since the Son of God dealt so considerately with those who already were disciples, should not his true disciples today show like consideration for those whom they are trying to teach?

⁸ Another factor to be kept in mind is that teaching what Jesus Christ commanded involves much more than refuting false doctrines. For example, a person may be shown that the Trinity doctrine is unscriptural. (John 14:28; 1 Cor. 11:3; 15:24-28) But that is not enough in order for him really to know God and Christ. The texts that can be used to refute the Trinity doctrine were not recorded for that purpose. So the student should be helped to see just what those particular passages of Scripture teach regarding Jehovah God and Jesus Christ. Clearly, a person cannot build faith on merely knowing what Jesus Christ did *not* teach. Rather, he must

know all that the Son of God *did* teach and command.

⁹ Similarly, when it comes to moral requirements, it is not enough for the one being taught to know that Jehovah God condemns fornication, thievery, extortion, greediness, abusive language, wrath and the like. (1 Cor. 6:9, 10; Eph. 4:25-5:5) He also must be shown the benefits that come from adhering to the Bible's guidelines. He should be helped to appreciate that the commands contained in the Scriptures prove that Jehovah is a God who deeply cares for humankind and who wants them to enjoy the best way of life now and an eternal, happy future.—1 Tim. 4:8.

¹⁰ Of course, if the taught one is going to live in harmony with God's moral requirements, he needs to know what the key terms used in the Bible mean. Perhaps the subject under consideration is the Scriptural view of fornication. (Matt. 19:9; 1 Cor. 6:9, 10; Jude 7) How could you make sure that the student understands what fornication is? You might say something like this: "Many people do not know what the Bible teaches about fornication nor do they understand how the term is used in the Scriptures. If you were trying to explain God's view of fornication to someone else and how this term is to be understood, what could you say?" From the way the student answers, you will be able to determine whether he has a grasp of the subject or not. If you see that his understanding is incomplete in some respect, you will be in a better position to provide clarifying information that is suited to his needs.

7. (a) What should be avoided when we are conveying "all the counsel of God"? (b) What lesson can we draw from Jesus' words at John 16:12?

8. Why does teaching what Jesus Christ commanded involve more than refuting false doctrines? Illustrate.

9. What are some vital points that should be impressed upon Bible students regarding God's moral requirements?

10. How might you make sure that the Bible student really understands the Scriptural usage of key expressions? Illustrate with the term "fornication."

¹¹ Besides continuing to learn, a disciple of the Son of God is one who aids others to become Christians. This should not be lost sight of when conducting home Bible studies. Students need to be assisted progressively to become qualified to teach others. This might be illustrated. You may be discussing the identity of God. You could then ask afterward: "How does what we have learned about God differ from what many people in this community believe? What scriptures could help them to come to know the true God? How could this knowledge benefit them?" Such questions may aid the student to begin thinking in terms of using the material studied to help others.

¹² At the same time, make it clear to the student that one who teaches others must live in harmony with Bible principles. (Rom. 2:21-24) This can be done soon after a person begins to study the Bible. You may be considering the scriptures in the chapter "Why It Is Wise to Examine Your Religion" in the book *The Truth That Leads to Eternal Life*. When reviewing the material you might ask: "If we publicly represent ourselves as God's servants, what should be true of our conduct? What are some things that even church members may practice but which true Christians would have to avoid?"

¹³ The serious responsibility associated with making disciples does not rest solely with the person conducting a Bible study. All in the congregation, by word and example, can aid those who are studying the Bible to become disciples of Jesus Christ. How is this? Within the congregation

many outstanding qualities are in evidence. There are fine examples in Christian kindness, generosity, depth of concern, spiritual insight, appreciation, and so forth. As a Bible student meets various ones, hears their experiences and observes their fine conduct, he is affected in a wholesome way and is encouraged to make progress in Christian living. That is why those who are conducting Bible studies do well to acquaint interested persons with others in the congregation. In this way these fellow believers can do their part in assisting Bible students to become disciples of Jesus Christ.

A PERSONAL RELATIONSHIP WITH JEHOVAH

¹⁴ In the final analysis, however, a person's growth as a disciple of Jesus Christ depends upon Jehovah God. (1 Cor. 3:6, 7) The Son of God said: "No man can come to me unless the Father, who sent me, draws him." (John 6:44) So it is of the utmost importance to aid Bible students to make their relationship with Jehovah God a personal one. How might this be done? Bible students should be encouraged to read the Bible, to meditate on what it says and to apply it in their lives. (Jas. 1:22-25) The importance of prayer should be kept prominently before them. When a person is specific in his prayers he becomes more keenly aware of God's answering his petitions. This draws him closer to his heavenly Father and contributes greatly toward his spiritual growth. —1 John 5:14, 15.

¹⁵ Just one discussion on the value of Bible reading, meditation and prayer is, of course, not enough to help others to

1. How might a Bible student be aided to develop appreciation for the importance of sharing what he has learned with others?

2. What must a Bible student be taught to appreciate regarding the conduct of those engaging in public witnessing, and how can this be done?

3. How does the congregation as a whole play a role in helping a person to become a disciple of Jesus Christ? (Rom. 12:4-8; 1 Cor. 12:14-26)

14. (a) To whom should all credit for growth go? (b) How can we aid Bible students to have a personal relationship with Jehovah?

15. How might the importance of Bible reading, meditation and prayer be kept before those studying with us?

become spiritual persons. These are things that need to be mentioned whenever appropriate. They can be brought into the discussion during the course of Bible study. The benefits might be highlighted with the use of illustrations, experiences (our own and those of others) and by the use of the Scriptures. A person would certainly want to avoid saying the same thing over and over again, as this can, instead of encouraging the Bible student, result in his becoming bored.

¹⁶ In teaching, the Christian should want to reach the heart of the learner. If his heart is reached he will be moved to take action. Jesus Christ said: "Out of the heart's abundance [the] mouth speaks." (Luke 6:45) Yes, when a person's heart is reached with the good news, he will be stirred to tell others about it. But will he be able to show them what he has learned from God's Word? He will be if he has been taught how to use the Scriptures. A fine opportunity to teach a Bible student to do this is when you are reviewing with him what he has learned. For example, you may ask him to show you from the Bible what it says about a certain point and have him explain it. Something similar may be done at the congregation book study, further helping interested ones and providing a fine example for all when they are conducting home Bible studies.

¹⁷ Once the individual becomes a baptized disciple of Jesus Christ, the congregation's responsibility toward him has not ended. He is still a spiritual babe and needs assistance to grow to maturity in his relationship with Jehovah and to become a qualified teacher of God's Word. (Eph. 4:11-16) Would it not be in harmony with

the spirit of Christianity to continue studying with him and for all in the congregation to encourage him with upbuilding spiritual conversation? It would also be beneficial for him to be able to share in public witnessing and teaching with experienced members of the congregation.

¹⁸ Disciple-making is a serious work, for it involves lives. But it is also an activity that brings much joy. Yes, great happiness results when a person gives of himself in behalf of others. (Acts 20:35) Since lives are involved, those doing the teaching need to exercise care that they convey "all the counsel of God." Negligence in this could contribute toward serious wrongdoing on the part of the taught one. It was because the apostle Paul did not hold back anything that others needed to know that he could say to the elders of the Ephesus congregation: "I call you to witness this very day that I am clean from the blood of all men."—Acts 20:26, 27.

¹⁹ May all of us who are disciples of Jesus Christ make it our determination to be faithful in the work of declaring the good news and making disciples. In connection with this vital activity, we can apply to ourselves the counsel of 1 Timothy 4:16: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." Obedience to Christ's command to 'make disciples, teaching them,' is essential to our salvation and that of others. It leads to grand blessings now in the form of joy and contentment because of our *knowing* that we are God's fellow workers. Then too, it holds promise of life everlasting in God's new order. (2 Pet. 3:13) So we have every reason to be zealous in making disciples and teaching them.

16. (a) Why is it important to reach the heart with our teaching? (b) How can we assist the Bible student to use the Scriptures in explaining what he believes?
17. What responsibility does the congregation have toward newly baptized disciples, and why?

18. Why is disciple-making both a joyous work and serious one?

19. What should all disciples of Jesus Christ determine to do about preaching and disciple-making? Why?

Happiness

THAT COMES FROM

a "Willing Spirit"

"MAY I HELP?" These three small, kind words express much about an individual. What do they show? A "willing spirit." Assisting someone or sharing in a meaningful work brings immeasurable joy and happiness to an individual. Many today are receiving a great deal of happiness from sharing in the worldwide work that Jesus commanded. What is that? "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) Yes, the *1977 Yearbook of Jehovah's Witnesses* shows that, in obedience to this command, 2,248,390 manifested this willing spirit during 1976 and spent 359,258,019 hours sharing this "good news" with others in 210 different lands and islands of the sea. Truly, a marvelous fulfillment of the prophetic words of David when he said: "Your people will offer themselves willingly on the day of your military force"!—Ps. 110:3.

This spirit of willingness has always been found among the worshipers of Jehovah, from Abel down to lovers of righteousness today. Jehovah has greatly blessed this willingness on the part of his people. How grateful we are that he has afforded us opportunity to express it, to our own happiness! Those today who have his spirit can appreciate Jesus' own words

when he said that "there is more happiness in giving than there is in receiving." (Acts 20:35) Have you experienced this? Yes, true happiness stems from the act of sharing, from having a part, being willing to assist. Being aware of our opportunities of giving and knowing how to do this can greatly contribute to our own happiness.

Consider Jehovah's dealings with the nation of Israel in times past. They were afforded many opportunities to express a willing spirit and, when they did, they were greatly blessed. The account at Exodus 19:7, 8 tells of the time when "Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him." How did the Israelites react? "After that all the people answered unanimously and said: 'All that Jehovah has spoken we are WILLING to do.'" (See also Exodus 24:3 and 24:7.) The record shows that just as long as they continued to manifest this willing spirit they prospered.

Then there were times when opportunities presented themselves in other ways. While the Israelites were in the wilderness, supplies had to be gathered for the construction of the tabernacle. As Moses said: "From among yourselves take up a contribution for Jehovah. Let every WILLING-HEARTED one bring it as Jehovah's contribution, namely, gold and silver and copper and blue thread," and other things. (Ex. 35:4-9, 20-29) The Israelites' willingness evidenced itself, not only by providing enough for the construction, but Exodus 36:6, 7 informs us that "Moses commanded that they should cause an announcement to pass through the camp, saying: 'Men and women, do not produce any more stuff for the holy contribution.' With that the people were restrained from bringing it in. And the stuff proved to be enough for all the work

to be done, and more than enough." How the people must have rejoiced!

In stark contrast, many churches and religious organizations today are in serious financial difficulties, as well as facing other problems, due to the lack of willingness on the part of their members. All sorts of practices are employed to raise funds. In the United States there are church-sponsored bingo games, raffles, collection plates, money envelopes and now the adoption of "Las Vegas nights," imitating the gambling done in that city. In a recent New York city newspaper, 407 pastors in the Archdiocese of New York were quoted as commenting on the critical financial condition of their churches. They stated that they were just keeping "their heads above water" today and that they had "apprehension about tomorrow." The report continued: "Because of this apprehension, many pastors are planning to institute casino gambling open to the public when so called Las Vegas nights become legal for charitable institutions February 1, 1977. They may not like gambling, but they really do need the revenue it produces." Can you imagine Christ Jesus instituting such practices at the temple during his time? The record clearly shows what he thought of commercial-minded men who tried such things.—Matt. 21:12, 13.

Such practices were never used, either, by the early Christians. They had the spirit of willingness. According to early historians there is no record of their having taken part in the passing of collection plates, in gambling or in tithing. One who became a convert to Christianity about 190 C.E., Tertullian, wrote: "Even if there is a chest of a sort, it is not made up of money paid in entrance-fees, as if religion were a matter of contract. Every man once a month brings some modest coin—or whenever he wishes, and only if he does

wish, and if he can; for *nobody* is compelled; it is a voluntary offering." (Apology XXXIX 5) Early Christians gave from the heart and it made them happy. They were willing.

When one feels compelled or obliged to give, either due to pressure, curious glances or frowns, there is a loss of happiness and joy. Then, too, there may be some financially wealthy persons who like to give out of their abundance, but possibly to gain prestige. However, while such may have their reward in full now, 'the glory of men,' they too lose out on the blessedness and happiness that Jesus spoke about. (Matt. 6:1-4) How well we can appreciate the encouraging words of the apostle Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. In everything you are being enriched for every sort of generosity, which produces through us an expression of thanks to God!"—2 Cor. 9:7, 11.

While all of us have our own personal responsibility of sharing in the Kingdom work and making contributions in various ways, many have found it convenient and heart satisfying to make voluntary contributions directly to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, New York 11201. Why? Because of the tremendous worldwide Bible educational work that this Society is connected with, assisting in places that we cannot. In other lands Witnesses direct their donations to the local branch offices. Such branches are listed in the back of most of the Society's books and booklets. Through this method many have had the joy of knowing that they are having a part in Jehovah's work as all the donations are used exclusively to support the proclamation of God's kingdom. Availing ourselves of this opportunity can bring us much happiness. It is

the willingness that counts, as the following examples show.

Recently a letter came to the Watch Tower Society, reading in part: "Dear Brothers, Enclosed please find a contribution from my mother, age eighty-six. She asked me to convey her own personal appreciation for the *Watchtower* and *Awake!* magazines which she receives by mail regularly. . . . She is thriving spiritually due to her regular Bible reading in addition to her *Watchtower* reading, for which she blesses Jehovah's loving-kindness constantly." Another letter said: "Dear Bethel Brothers, My name is Marisa. I'm eight years old. I live in Iowa. My grandpa sent me \$2.00, so I am sending you a dollar, because I want to save the other dollar for the big assembly. I am sending this dollar so you can make new *Watchtowers* . . . I like the pretty pictures in *The Watchtowers* . . . I wonder when the paradise is going to come?" How Jehovah must bless the willing spirit on the part of these young ones! Such a spirit also reflects the fine training on the part of the parents, cultivating the willing attitude of "May I Help?"

Yes, such a willing spirit and loving support has enabled this Society to be used by Jehovah's Witnesses as an instrument to carry on a multitude of functions, all of which have been a blessing to His people. Consider a few: It is used in arranging for assemblies on a local, regional, national and international scale, for the encouragement and spiritual upbuilding of all lovers of righteousness. It aids in sending out mature men as traveling overseers to help congregations to function in accord with God's will. It is used in operating the Watchtower Bible School of Gilead or the training of missionaries and then in maintaining these missionaries in all parts of the world, even in some places where the "good news" has never before

been preached. Through its financial assistance "special pioneers" can remain in isolated territories to teach the Bible and organize new congregations. Then, too, in its ninety-seven branches throughout the world, the staff, all of whom possess and manifest this spirit of willingness, are supported and cared for by means of this Society. Each year many millions of dollars are spent in maintaining these full-time workers who now number more than 22,700.

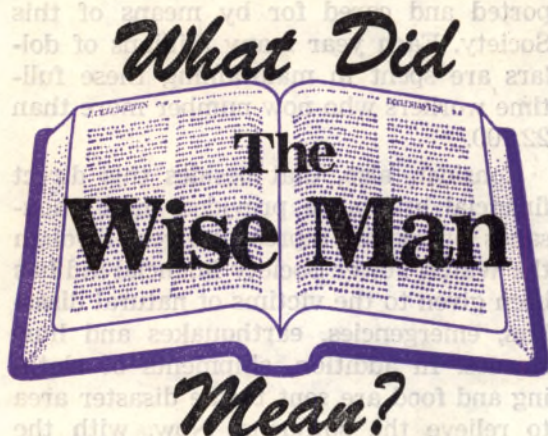
Consider, also, that besides this direct financial assistance provided these thousands of special representatives, through the Watch Tower Society financial aid has been given to the victims of natural disasters, emergencies, earthquakes and hurricanes. In addition, shipments of clothing and food are sent to the disaster area to relieve the suffering. Now, with the 1978 international assemblies of Jehovah's Witnesses being announced and planned for, what a wonderful opportunity is afforded for all to assist these full-time servants, in various parts of the earth, to attend one of these assemblies! Such assistance will be possible by making a voluntary contribution, either directly to the Society or through the local Kingdom Hall, indicating that such funds be used for the "1978 Assembly Fund."

Then, on a local scale, we all have excellent opportunities for happiness by manifesting this willing spirit. How about in the local congregation? Are there needs in respect to the Kingdom Hall—rent, construction, maintenance, fuel, light, water, and so forth? Knowing that such matters do not take care of themselves, are we alert to have a share, to help? A willing spirit eliminates all problems in these matters.

So as the Kingdom-preaching and disciple-making work expands and moves on mightily, we affirm that Jehovah God

is truly the Backer of his work and people. As this worldwide expansion proceeds, may we continually look for opportunities to show our *willingness*, and may we experience the true joy that such a spirit

brings. If we do, then our sentiments will be like David's when he said: "Do restore to me the exultation of salvation by you, and may you support me even with a willing spirit."—Ps. 51:12.



Why Not to Be Amazed

About Oppression

Throughout human history, many rulers and high officials have sought their own advantage and ignored the interests of the people. This can make life especially hard for the common man. Wise King Solomon stated: "*If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them.*" (Eccl. 5:8) Yes, corruption and injustices of lesser officials are often but a reflection of what is done by those occupying a still higher position. When this is so, ordinary citizens who, in effect, are at the bottom suffer the crushing weight of oppression that all this combined corruption brings.

After making this comment about injustices, Solomon wrote: "Also, the profit of the earth is among them all; for a field the king himself has been served."

(Eccl. 5:9) Interestingly, *Young's Literal Translation of the Holy Bible* reads, on this verse: "And the abundance of a land is for all. A king for a field is served." Also, the translation of the verse by the ancient Greek *Septuagint Version* deserves noting: "And the profit of land is for everyone,—a king is appendant to the cultivated field." (Charles Thomson) "Also the abundance of the earth is for every one: the king is dependent on the tilled field."—*Samuel Bagster and Sons Limited*.

What, then, does the verse mean? This: The abundance, the product, the profit, of the land or of the earth is for all its inhabitants; they are dependent upon what the land brings forth. Even the king of a land is no exception to this. But the land needs to be worked, cultivated, tilled, if it is to produce according to one's needs or preferences. Hence, "for a field," not in exchange for a field, but for the product or abundant yield of a field, "the king himself has been served," by having his field cultivated, tilled, worked. He has to send out his servants to work or cultivate the field for an abundant yield (2 Chron. 26:1, 10) Unless the king has his servants sow and cultivate the land there is no reaping of a harvest *for him* and his royal family. Production on the part of the earth cannot be taken for granted, even for a king. In agreement with this is the reading of Ecclesiastes 5:9 in the ancient Syriac translation: "More over the riches of the earth are for all the king, himself, is served by cultivating his own field."—*George M. Lamsa*.

Welcome to the

"Joyful Workers" District Assembly!

"**A**LWAYS rejoice in the Lord. Once more I will say, Rejoice!" (Phil. 4:4) The apostle Paul had good reason to tell the loving brothers of the congregation at Philippi to rejoice: because of the freedom that the truth brought them, because of the Kingdom hope, and because of the privileges of association and service that went with it. We today have even more reason to rejoice when we consider that we are now living in the spiritual paradise that the apostle Paul got a glimpse of nineteen centuries ago. (2 Cor. 12:2, 4) What a contrast between the lot of Jehovah's people and those in Babylon the Great!—Isa. 65:13, 14.

As Christian witnesses of Jehovah, we also rejoice in our privileges of service. We all appreciate that faith without works is dead. Throughout God's Word, good, honest labor is encouraged, recommended, required and approved. And this applies outstandingly with regard to our spiritual works. Yes, all of us always want to be "having plenty to do in the work of the Lord." (1 Cor. 15:58) How fitting, therefore, that our 1977 district assemblies should be called the "Joyful Workers" District Assemblies! They will each be four days in length and, Jehovah willing, literally hundreds of them will be held throughout the world—117 in the United States alone.

As was the case last year, each day will have a theme of its own. The first day's theme will be "Working What Is Good at Home." It will present counsel and admonition as to the rearing of children from infancy, and the obligations of youths, of parents and of marriage mates toward each other. In addition to the keynote talk, there will be the Bible drama entitled "God Is Not Far Off from Each One of Us."

The theme for the second day is "Inciting to Love and Fine Works." Among other things to be stressed are matters of upright, loving conduct, and elders' obligations and privileges. The baptism will take place on this day, the talk preceding it being entitled "Our Choice to Work with Jehovah." Also, a sound drama will be presented, entitled "Jehovah's Name to Be Declared in All the Earth."

The theme for Saturday will be "Exerting Ourselves in the Field." Various aspects and features of our witnessing will be stressed in the talks, as well as in the drama "Are You Whole-souled in Service to God?"

Sunday's theme is "Loyal Workers Inherit the Promises." The public talk, "How God's Kingdom Can Benefit You," will be one of special interest to the public and newly interested ones. Then the talk "Forward with the 'Greater Works!'" will bring the assembly to a close.

The feature "Things We Learned Yesterday" was so well received last year that it will begin each day's program after the first day, and more time will be allowed for it. All will get far more benefit from the Bible dramas if they read ahead of time Scriptural records on which they are based. For the first drama, read 2 Kings 18:1 to 20:11 and Isaiah chapters 36 to 38. For the second, read Exodus chapters 5 through 15. And for the third, read the book of Malachi.

King David said: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.'" (Ps. 122:1) Surely all of us feel that way in a very special sense about our going to one, if not more than one, of our "Joyful Workers" District Assemblies.

ASSEMBLY LOCATIONS

Locations for several countries are listed below. If you require assembly accommodations you may obtain a Room Request form containing the rooming addresses from your local congregation or from the branch office of the Watch Tower Bible and Tract Society in the country where the assembly is to be held.

BRITISH ISLES

- July 7-10: **Sheffield, South Yorkshire, Sheffield Wednesday Football Ground, Hillsborough. Plymouth, Devon, Plymouth Argyle Football Ground, Home Park. Dublin, Irish Republic, Industries Hall, R.D.S., Ballsbridge.**
July 14-17: **Sheffield, South Yorkshire, Sheffield Wednesday Football Ground, Hillsborough.**
July 21-24: **Cardiff, Wales, National Stadium. Edinburgh, Scotland, Murrayfield Rugby Ground, Murrayfield.**
July 28-31: **London, England, Rugby Union Ground, Twickenham.**
August 4-7: **London, England, Rugby Union Ground, Twickenham.**

CANADA

- July 7-10: **Regina, Sask., The Agrodome, Exhibition Grounds.**
Vancouver, B.C., Pacific Coliseum, Exhibition Park.

July 14-17: London, Ont., Grandstand, Western Fairgrounds, Queen's Park, Moncton, N.B., Moncton Coliseum, Killam Drive, Prince George, B.C., The Coliseum, 1100 Patricia Blvd., Quebec City, P.Q. G1N 3K5 (French only), Salle du Royaume, 215, rue Anna, Winnipeg, Man., Winnipeg Convention Centre, 375 York Ave.

July 21-24: Brampton, Ont. (Italian only), Assembly Hall of Jehovah's Witnesses, Hwy. #7, 1 mile west of Mississauga Rd., Norval, Ont. Kitchener, Ont., Kitchener Memorial Auditorium, 400 East Ave. Montreal, P.Q. (English only), Richelieu Park, 15910 Notre Dame St. East, Pointe aux Trembles, P.Q. Sudbury, Ont., Garson Community Centre, Church St., Garson, Ont. Victoria, B.C., Victoria Memorial Arena, 1925 Blanchard St. St. John's, Nfld., Feildian Gardens, Pennywell Rd.

July 28-31: Brampton, Ont. (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. #7, 1 mile west of Mississauga Rd., Norval, Ont. Montreal, P.Q. H2E 2X4 (French only), Salle du Royaume, 7200, av. Louis-Hébert, Montreal, P.Q. (Italian only), Centre Pierre-Charbonneau, 3000, rue Viau.

August 4-7: Brampton, Ont. (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy. #7, 1 mile west of Mississauga Rd., Norval, Ont. Edmonton, Alta. Edmonton Coliseum, 75th St. & 118th Ave.

August 11-14: Toronto, Ont., Woodbine Race Track, Hwy. #27 & Rexdale Blvd., Rexdale, Ont.

August 18-21: Brampton, Ont. (Greek only), Assembly Hall of Jehovah's Witnesses, Hwy. #7, 1 mile west of Mississauga Rd., Norval, Ont. Corner Brook, Nfld., Humber Gardens.

August 25-28: Vancouver, B.C. (Chinese only), Ukrainian Hall, 805 E. Pender St.

UNITED STATES

June 16-19: Des Moines, Iowa, Veterans Memorial Auditorium, 833 5th Ave. Fresno, Calif. (Spanish only), Convention Center, 700 "M" St. Greensboro, N.C., Greensboro Coliseum, 1921 W. Lee St. Jacksonville, Fla., Memorial Coliseum, Gator Bowl Sports Complex. Knoxville, Tenn., Civic Auditorium, 500 Church Ave. SE. Lakeland, Fla., Civic Center, 700 Lemon St. Mobile, Ala., Municipal Auditorium, 401 Auditorium Dr. Montgomery, Ala., Civic Center, 300 Bibb St. Phoenix, Ariz., Arizona Veterans Memorial Coliseum, 1826 W. McDowell Rd. Portland, Me., Cumberland County Civic Center, One Civic Square. Salt Lake City, Utah, Special Events Center, University of Utah, 2000 East 400 South.

June 23-26: Denver, Colo., Denver Coliseum, I-70 & Brighton Blvd. Fresno, Calif. (Spanish only), Convention Center, 700 "M" St. Greensboro, N.C., Greensboro Coliseum, 1921 W. Lee St. Hallandale, Fla., Gulfstream Park Race Track, 901 S. Federal Hwy., U.S. 1. Jackson, Mich., Fairgrounds Grandstand, 200 W. Ganson St. Knoxville, Tenn., Civic Auditorium, 500 Church Ave. SE. Lakeland, Fla. (Spanish also), Civic Center, 700 Lemon St. Landover, Md. (near Wash., D.C.), Capital Centre, Beltway Exit 32 or 33 E. Lubbock, Tex., Lubbock Memorial Civic Center, 1501 6th St. Montgomery, Ala., Civic Center, 300 Bibb St. Providence, R.I., Civic Center, One LaSalle Sq. Puyallup, Wash., Fairgrounds Grandstand, Cor. Meridian St. & 9th Ave. SW. Richfield, Ohio (near Cleveland), The Coliseum, 2923 Streetsboro Rd. Santa Rosa, Calif., Fairgrounds Grandstand, Bennett Valley Rd. Savannah, Ga., Civic Center, Orleans Square. South Bend, Ind., N.D.U. Athletic Center, Juniper Rd. Tucson, Ariz. (Spanish also), Community Center, 260 S. Church.

June 30-July 3: Denver, Colo., Denver Coliseum, I-70 & Brighton Blvd. El Paso, Tex. (Spanish only), County Coliseum, 4000 E. Paisano Dr. Fresno, Calif., Convention Center, 700 "M" St. Inglewood, Calif. (Spanish only), The Forum, Manchester & Prairie. Jackson, Mich., Fairgrounds Grandstand, 200 W. Ganson St. Kansas City, Mo., Kemper Memorial Arena, 1800 Genessee St. Providence, R.I., Civic Center, One LaSalle Sq. Puyallup, Wash., Fairgrounds Grandstand, Cor. Meridian & 9th Ave. SW. Richfield, Ohio (near Cleveland), The Coliseum, 2923 Streetsboro Rd. St. Paul, Minn., Civic Center, 143 W. 4th St. St. Petersburg, Fla., Bayfront Center, 400 1st St. S. San Antonio, Tex., Municipal Auditorium, 100 Auditorium Circle. San Francisco, Calif., Cow Palace, Geneva Ave. South Bend, Ind., N.D.U. Athletic Center, Juniper Rd. Utica, N.Y., Memorial Auditorium, Oriskany St. W. Wailuku, Maui, Hawaii, Baldwin High School Auditorium.

July 7-10: Allentown, Pa., Fairgrounds Grandstand, 17th & Chew Sts. Baton Rouge, La., Assembly Center, Louisiana State University. Billings, Mont., Yellowstone Metra, Hwy. #10 E. Duluth, Minn., Duluth Arena-Auditorium,

350 S. 5th Ave. W. Fresno, Calif., Convention Center, 700 "M" St. Grand Rapids, Mich., Civic Auditorium, 227 Lyon NW. Jackson, Mich., Fairgrounds Grandstand, 200 W. Ganson St. Kansas City, Mo., Kemper Memorial Arena, 1800 Genessee St. Louisville, Ky., Coliseum, Kentucky Fair & Exposition Center, Miami, Fla. (Spanish only), Dade County Youth Fair Arena, 10901 SW. 24th St. Pullman, Wash., Performing Arts Coliseum, Stadium Way. Puyallup, Wash., Fairgrounds Grandstand, Cor. Meridian St. & 9th Ave. SW. Richfield, Ohio (near Cleveland), The Coliseum, 2923 Streetsboro Rd. Rochester, N.Y., Memorial Auditorium, 100 Exchange St. St. Petersburg, Fla., Bayfront Center, 400 1st St. S. San Antonio, Tex., Municipal Auditorium, 100 Auditorium Circle. San Francisco, Calif., Cow Palace, Geneva Ave. Utica, N.Y., Memorial Auditorium, Oriskany St. W. Woodburn, Ore. (Spanish only), Jehovah's Witnesses Assembly Hall, 1510 N. Pacific Hwy. Hilo, Hawaii, Hilo High School Auditorium, 556 Waiuanue Ave. Anchorage, Alaska, Anchorage West High School, 1700 Hillcrest Drive.

July 14-17: Allentown, Pa., Fairgrounds Grandstand, 17th & Chew Sts. Baton Rouge, La., Assembly Center, Louisiana State University. Cherry Hill, N.J., Garden State Park Race Track, Rte. 70 & Haddonfield Rd. Corvallis, Ore., Gill Coliseum, 600 SW. 26th St. Fresno, Calif., Convention Center, 700 "M" St. Galveston, Tex. (Spanish only), Moody Civic Center, 2100 Seawall Blvd. Holt, Mich. (Spanish only), Jehovah's Witnesses Assembly Hall, 1331 Elbert Rd. Houston, Tex., Sam Houston Coliseum, 810 Bagby St. Landover, Md. (near Wash., D.C.), Capital Centre, Beltway Exit 32 or 33 E. Louisville, Ky., Coliseum, Kentucky Fair & Exposition Center. Macon, Ga., Macon Coliseum, 200 Coliseum Dr. Oklahoma City, Okla., Myriad, One Myriad Gardens. San Angelo, Tex., San Angelo Coliseum, Coliseum Dr. at 43rd. Springfield, Mass., Civic Center, 1277 Main St. Kealahou, Kona, Hawaii, Kona Waena High School Gymnasium.

July 21-24: Allentown, Pa., Fairgrounds Grandstand, 17th & Chew Sts. Charleston, W. Va., Civic Center, Reynolds St. Cherry Hill, N.J., Garden State Park Race Track, Rte. 70 & Haddonfield Rd. Chicago, Ill. (Spanish only), Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave. Corpus Christi, Tex. (Spanish only), Memorial Coliseum, 402 W. Shoreline Blvd. Corvallis, Ore., Gill Coliseum, 600 SW. 26th St. Hampton, Va., Hampton Coliseum, 1000 Coliseum Dr. Houston, Tex., Sam Houston Coliseum, 810 Bagby St. Lansing, Mich., Civic Center, 505 W. Allegan St. Macon, Ga., Macon Coliseum, 200 Coliseum Dr. Memphis, Tenn., Mid-South Coliseum, Mid-South Fairgrounds. Milwaukee, Wis., County Stadium, 201 S. 46th St. Nashville, Tenn., Municipal Auditorium, 417 4th Ave. N. New Haven, Conn., Veterans Memorial Coliseum, 275 S. Orange. Oklahoma City, Okla., Myriad, One Myriad Gardens. Sacramento, Calif., Cal Expo Grandstand, 1600 Exposition Blvd. Springfield, Mass., Civic Center, 1277 Main St. Lihue, Kauai, Hawaii, Kauai High School Auditorium.

July 27-30 (Note: Wednesday through Saturday): Honolulu, Oahu, Hawaii, Roosevelt High School Auditorium, 1120 Nehoa St.

July 28-31: Charleston, W. Va., Civic Center, Reynolds St. Chicago, Ill. (Spanish only), Jehovah's Witnesses Assembly Hall, 7859 S. Ashland Ave. Corpus Christi, Tex. (Spanish only), Memorial Coliseum, 402 W. Shoreline Blvd. Hampton, Va., Hampton Coliseum, 1000 Coliseum Dr. Inglewood, Calif., Hollywood Park Race Track, 1050 S. Prairie Ave. Lansing, Mich., Civic Center, 505 W. Allegan St. Memphis, Tenn., Mid-South Coliseum, Mid-South Fairgrounds. Monroe, N.Y. (French only), Jehovah's Witnesses Assembly Hall, Forrest and Mountain Rds. Niagara Falls, N.Y., International Convention Center, 300 4th St. Sacramento, Calif., Cal Expo Grandstand, 1600 Exposition Blvd. San Angelo, Tex. (Spanish only), San Angelo Coliseum, Coliseum Dr. at 43rd.

August 4-7: Elmont, N.Y. (near New York city) (Spanish & Portuguese only), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. Honolulu, Oahu, Hawaii, McKinley High School Auditorium, 1039 S. King St. Inglewood, Calif. (Japanese also), Hollywood Park Race Track, 1050 S. Prairie Ave.

August 11-14: Elmont, N.Y. (near New York city) (Greek also), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy. Inglewood, Calif. (Korean also), Hollywood Park Race Track, 1050 S. Prairie Ave. Honolulu, Oahu, Hawaii, McKinley High School Auditorium, 1039 S. King St.

August 18-21: Elmont, N.Y. (near New York city) (Italian also), Belmont Park Race Track, Hempstead Tpk. at Cross Island Pkwy.

Do You Remember?

Have you read the recent issues of *The Watchtower* carefully? If so, you will doubtless recall these points:

- Since Jesus Christ will hand over the kingdom to his Father at the end of his thousand-year reign, how should we understand the Biblical references that speak of his rule as having "no end"?

The Messianic kingdom will never come to a violent end and the fruitage of its fine accomplishments will remain for all eternity.—P. 10.*

- How was Simeon's prophecy about Mary's being 'run through with a sword' fulfilled?—Luke 2:35.

The fact that the majority rejected Jesus must have been distressing to Mary. However, when he was nailed to the stake like the worst kind of criminal, the effect on Mary was comparable to having a sword run through her.—P. 29.

- Why does Jeremiah 22:23 refer to the city of Jerusalem as "Lebanon"?

Because of its lofty and magnificent location, Jerusalem was like mountainous Lebanon, with its proud cedars. Also, cedarwood was used extensively in the construction of the palace complex, making it like heavily wooded Lebanon.—P. 38.

- Why is being a good listener especially important for those in supervisory capacities?

Listening to sound counsel from others can prevent one from making serious mistakes. Paying attention to the words of others may stimulate thinking, gives one understanding as to how others really feel and makes it possible to take needed steps to prevent minor problems from becoming serious.—P. 51.

- At Proverbs 13:20, who are the "stupid ones" with whom a person should have no dealings?

They are not simply people who lack knowledge but individuals who are insensible to moral truth, godless persons.—P. 68.

* All references are to *The Watchtower* for 1977.

- How do Christians 'show honor to one another'?—Rom. 12:10.

They can do so by showing deep respect for their fellow believers and by taking them seriously, giving sincere, heartfelt attention and consideration to their words and feelings.—P. 70.

- Why does the counsel of 1 Corinthians 11:4-6 regarding a man's praying with uncovered head and a woman's doing so with her head covered not necessarily apply to private prayers?

The counsel of 1 Corinthians 11:4-6 relates to congregational meetings and, therefore, applies to group prayer. This is evident from the fact that prophesying is mentioned along with prayer. Manifestly a person would not be uttering prophecies alone in his room where he might be saying his prayers.—P. 127.

- How was Enoch "transferred so as not to see death"?

Evidently Jehovah God did not permit Enoch to experience the pangs of death or any awareness of dying but may have cut short his life while giving him a vision of marvelous future developments.—P. 135.

- In determining the validity of marriage, should the decision of civil authorities be viewed as absolute?

No. The views of civil authorities regarding marriage vary from one country to another. They may even be at odds with one another. At times the views of the civil authorities are contrary to the Bible. For true Christians, the absolute authority is God's standard respecting marriage as set forth in his Word.—P. 184.

- What good reasons are there for showing confidence in responsible people?

Jehovah God has set the example in trusting his faithful servants. The showing of confidence often invites cooperation, encourages initiative, provides incentive and enables more to share in the joy of a job that is done well.—P. 254.

"The Caper Berry Bursts"

From ancient times caper berries have been used to stimulate appetite. The Biblical reference at Ecclesiastes 12:5 to the 'caper berry's bursting' is part of a description of man in old age. This illustration suggests that, when a person's appetite diminishes with advancing years, even the caper berry fails to awaken his desire for food.

Questions from Readers

● How were the words of Micah 1:6, 7 fulfilled upon Samaria?

Through his prophet Micah, Jehovah God declared: "I shall certainly make Samaria a heap of ruins . . . And her graven images will all be crushed to pieces, and all the gifts made to her as her hire will be burned in the fire; and all her idols I shall make a desolate waste. For from the things given as the hire of a prostitute she collected them, and to the thing given as the hire of a prostitute they will return."—Mic. 1:6, 7.

In fulfillment of that prophetic judgment, in 740 B.C.E. the Assyrians destroyed Samaria, which would have included her many images. These idols provided no protection for the unfaithful Israelites from the conquering armies.

But what of the gifts that idolatrous Israelites brought to the centers of false worship? These gifts could be termed the "hire of a prostitute." Why so? Because they were presented for the support of false worship and constituted a violation of their covenant with Jehovah God, to whom they were bound as a wife is to her husband. According to the common practice of that time, precious items taken from the sanctuaries of conquered peoples were deposited in the temples of the victors. (Compare Ezra 1:7.) This signified that the gods of the conquerors had triumphed over the gods of the subjugated peoples. So the hire of Israel's spiritual prostitution (the votive offerings of idolatrous worshippers) enhanced the false religion of the Assyrians. Thus the gifts brought by idolatrous Israelites to their gods 'returned to the hire of a prostitute' in becoming gifts to Assyrian gods.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 5: Singleness Can Be Rewarding. Page 264. Songs to Be Used: 58, 118.

June 12: "Make Disciples . . . Teaching Them." Page 276. Songs to Be Used: 4, 109.

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