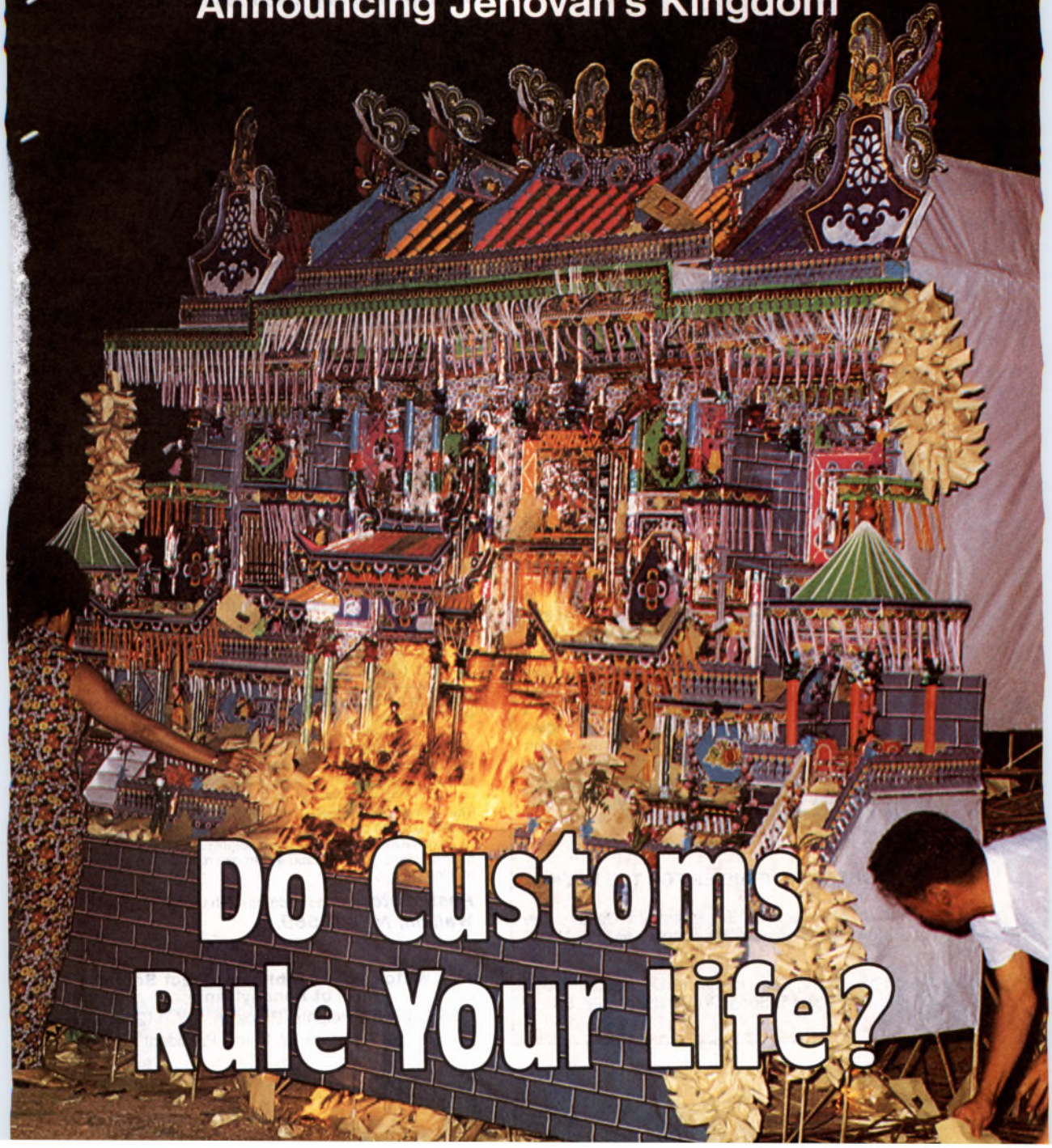
The Watchtower
Announcing Jehovah's Kingdom
February 1, 1987



Do Customs Rule Your Life?

February 1, 1987
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The Watchtower®

Announcing Jehovah's Kingdom

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

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Customs or Bible Principles —*Which Govern* Your *Life?*

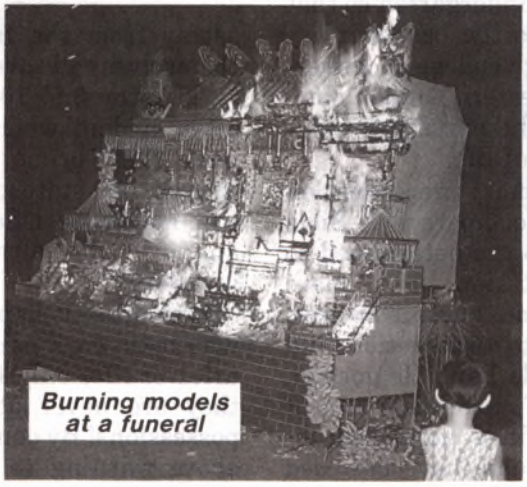
THE Japanese man visiting another Asian land looked on in shocked disbelief. His host, using his own chopsticks, picked over the meat on the serving platter, selected a choice piece, and then placed it on the guest's bowl of rice! Back home in Japan, this would be regarded as bad manners. No one would use his own chopsticks to take food from the common dish unless the chopsticks were first reversed so that the end that is placed in the mouth did not contact the food. Yet his host was really seeking only to honor him, not to offend him. What was unthinkable in Japan was a gesture of respect in this land!

How customs vary! How inconsequential many customs are! And who can say which ones are best? However, some customs are based on superstitions or false teachings. For those whose consciences have been trained by the Bible, such customs are clearly to be avoided. What can help one who is desiring to please God to decide which customs can be observed and to what extent? Following Bible principles can, for a Christian accepts the Bible as his standard no matter where he lives.

Applying Bible Principles

That God's Word does have great power to work on a humble person's heart and to bring his life more and more into harmony with God's way has been amply demonstrated. The apostle Paul said that the Christians in Thessalonica received God's Word "just as it truthfully is, as the word of God, which is also at work in you believers." (1 Thessalonians 2:13) So powerful is that Word that, as 1 Corinthians 6:9-11 points out, it had caused many in ancient Corinth, noted for its licentiousness, to forsake their former course of thievery, fornication, drunkenness, and homosexuality. Is God's Word also at work in you? Do its principles govern your life to the fullest extent, enabling you to discern what to do when confronted with local customs?

At times it is obvious that a custom is directly in conflict with Bible principles. In such cases one knowing Jehovah's standards and desiring to be pleasing to him will avoid such customs. For example, the custom may be that of burning incense at a funeral to appease the deceased or his "departed soul" or to give him a good send-off and make his "soul" happy. Or it may be that models of houses, TV sets, cars, and so on, are burned with a view to providing him with enjoyment in the spirit realm. However, a Christian who believes the Bible's statement that



Burning models at a funeral

the dead "are conscious of nothing at all" knows that such practices are based on false beliefs and thus avoids them.—Ecclesiastes 9:5, 10; Psalm 146:4.

However, when a custom does not directly violate Bible principles but simply makes it more difficult to serve Jehovah God fully, it is harder to draw the line and show that Bible principles govern your life. High regard for education and material success, lifelong subjection to parents, and parental choosing of marriage mates are among some widespread customs that can affect one's relationship with Jehovah. How can Bible principles be applied in situations such as these?

Following Bible Principles —*The Superior Way*

"KUNGSHI, *kungshi fa tsai!*" (Congratulations, may you become rich!) This customary Chinese New Year's greeting puts the emphasis on material success that is so common worldwide. To enhance one's ability to become rich, education may be esteemed almost to the point of becoming an object of worship. In many Oriental countries, often the chief concern of parents is how to get their children into the best kindergarten so that they may then get into the best primary school and so on through college or university. Similarly, in Western lands many are preoccupied with the pursuit of affluence and its easy way of life.

How does such customary preoccupation with material pursuits compare with Bible principles? "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin," warns the apostle Paul. He goes on to say: "For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Timothy 6:9, 10) Pointing up a fact so often evident when people make material goals their prime interest in life, Ecclesiastes 5:10 states: "A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity."

How often it happens that husband and wife both work hard to obtain all the luxuries of life, only to become so busy that they are never at home to enjoy their possessions! By contrast, before giving the above warning to Timothy, Paul stated:

"To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. So, having sustenance and covering, we shall be content with these things." (1 Timothy 6:6, 8) And Proverbs 28:20 adds this thought: "A man of faithful acts will get many blessings, but he that is hastening to gain riches will not remain innocent." How tragic it is to see otherwise friendly, hospitable people sacrifice the high principles of honesty, dignity, and ethical behavior in their effort to amass ever greater riches!

Within the Family Circle

It is the custom among some tribes and peoples to expect their children—especially their daughters, who will eventually leave home to marry—to go off to work and send home a monthly remittance to demonstrate their filial piety and repay their parents for having raised them. For example, in one family of Jehovah's Witnesses, the daughter told her parents she would like to go to a city in order to become a pioneer (full-time minister). Imagine her dismay when her parents told her they wanted her to go to work so that she could send home a monthly remittance to help them! No, they were not in material need. So the principle of children caring for aged, sick, or needy parents did not apply in this case. (Matthew 15:4-6; 1 Timothy 5:8) It was simply a matter of custom among their tribe that the children should help lay up riches for the family. While often necessary because of a lack of social provisions, this custom was being followed only to save face in the community or because of being infected with the prevalent desire to *"fa tsai."*

When the father discussed this matter with a Christian elder, he was encouraged to consider a number of scriptures and then make his decision. Among the texts pointed out to him was 2 Corinthians 12:14 where Paul states this principle: "For the children ought not to lay up for their parents, but the parents for their children." After considering this and other Bible principles, the parents made their decision. How delighted the daughter was to receive permission—and even some financial help—to become a regular pioneer!

Subjection—How Far?

Another area in which local customs and prevailing attitudes often conflict with Bible principles is in the matter of subjection. In some lands it is the custom to require absolute subjection to parental and other authorities in all areas of life. It is not unusual in such lands for men of 40 or even more years of age to refuse to read any literature of a religion different from that of their parents or to make any major decision without first consulting them, for fear of displeasing the parents. Yet, in such lands it is becoming more common to find young people rebelling outright against their parents. The Bible with its balanced view of matters helps us to avoid both extremes. The principle of *relative* subjection to human authority is clearly stated in Acts 4:19 and 5:29. Also, note how Paul encourages children to be obedient to parents, and yet he shows that it is not without some limitations when he says: "Children, be obedient to your parents *in union with the Lord,* for this is righteous: 'Honor your father and your mother'; which is the first command with a promise."—Ephesians 6:1-3.

Another Bible principle that will affect the extent of one's subjection to parents is that of subjection of a wife to her husband. "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife," wrote the apostle Paul. He then amplified that principle by recalling what Jehovah said after arranging the first human marriage: "For this

reason a man will leave his father and his mother and he will stick to his wife, and the two will become one flesh."—Ephesians 5:22-31.

However, what about the situation that exists in many lands where the son continues to live in his parents' home following his marriage? The Bible indicates that, in pre-Christian times at least, worshipers of Jehovah often did this. Under such circumstances the father of the household remained the patriarchal head of the family, but wives were to be subject to their own husbands. In some lands, though, it often works out that the mother-in-law is the head of the daughter-in-law. This makes it more difficult for the son to apply fully the principle of husbandly headship and for his wife to be truly in subjection to her husband. Nevertheless, the son will have to balance respect for his parents with the necessity of being head of his own household if he is to have Jehovah as the third strand in the symbolic 'threefold cord that is not easily torn in two.'—Ecclesiastes 4:12.

In some lands an even more difficult situation presents itself when a man marries into a family in which there is no male heir. The following case typifies the plight of many such men when later in life they learn and try to apply Bible principles. A young Catholic man married into a Catholic family. Right from the start, he found he was looked down upon by the family and was little more than an unpaid worker who was expected to father children so that the family name would be kept alive. As is the custom in such an arrangement, he had to give up his own name, allowing his children to be considered the heirs to the family property. When he learned the principle of family headship and tried to apply it, his wife's response was like that of the whole family: 'You brought nothing into this family, so you don't have any say in how things are to be done!'

While not all such marriage alliances are as extreme as this particular case, it can readily be seen that where such a custom is common and subjection on the part of the husband is expected, problems will arise in applying the Bible principles regarding headship. It becomes very difficult for a Christian husband to exercise his loving headship over his own family and equally difficult for the wife to be in subjection to her husband with "deep respect," rather than to her parents under whose roof they most likely continue to live.—Ephesians 5:33.

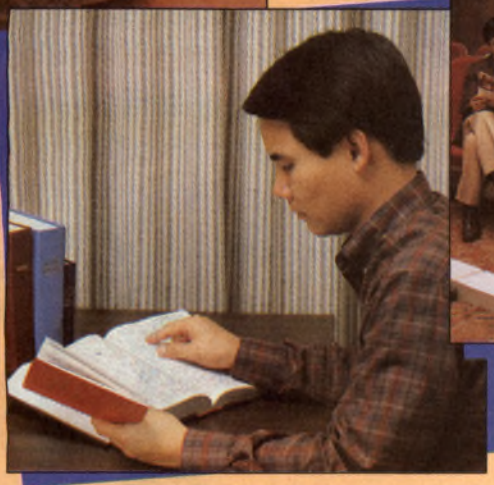
Another illustration of how Bible principles might conflict with local custom involves the matter of parents' arranging the marriages of their children. For Christian children with unbelieving parents, this often presents a real problem, as parents feel that they have failed if their children are not married off by a certain age. Thus, great pressure, including beatings, is applied to force the children, and especially girls, to marry. When there is a shortage of suitable Christian mates, the unbelieving parents will do almost anything to arrange a marriage, while the Christian will remember the principle of marrying "only in the Lord."—1 Corinthians 7:39; Deuteronomy 7:3, 4.

Benefit by Following Bible Principles

The outstanding beauty of Bible principles is that they can improve the life of anyone who wishes to apply them, no matter where he lives. They are consistent and draw families together. They make people more honest, make them better husbands and fathers, better wives and mothers, better children, better employees. They can overcome the problems caused by conflicting local customs and balance the application of those customs

Accept the Bible as "the word of God"

Allow that Word to be "at work in you"

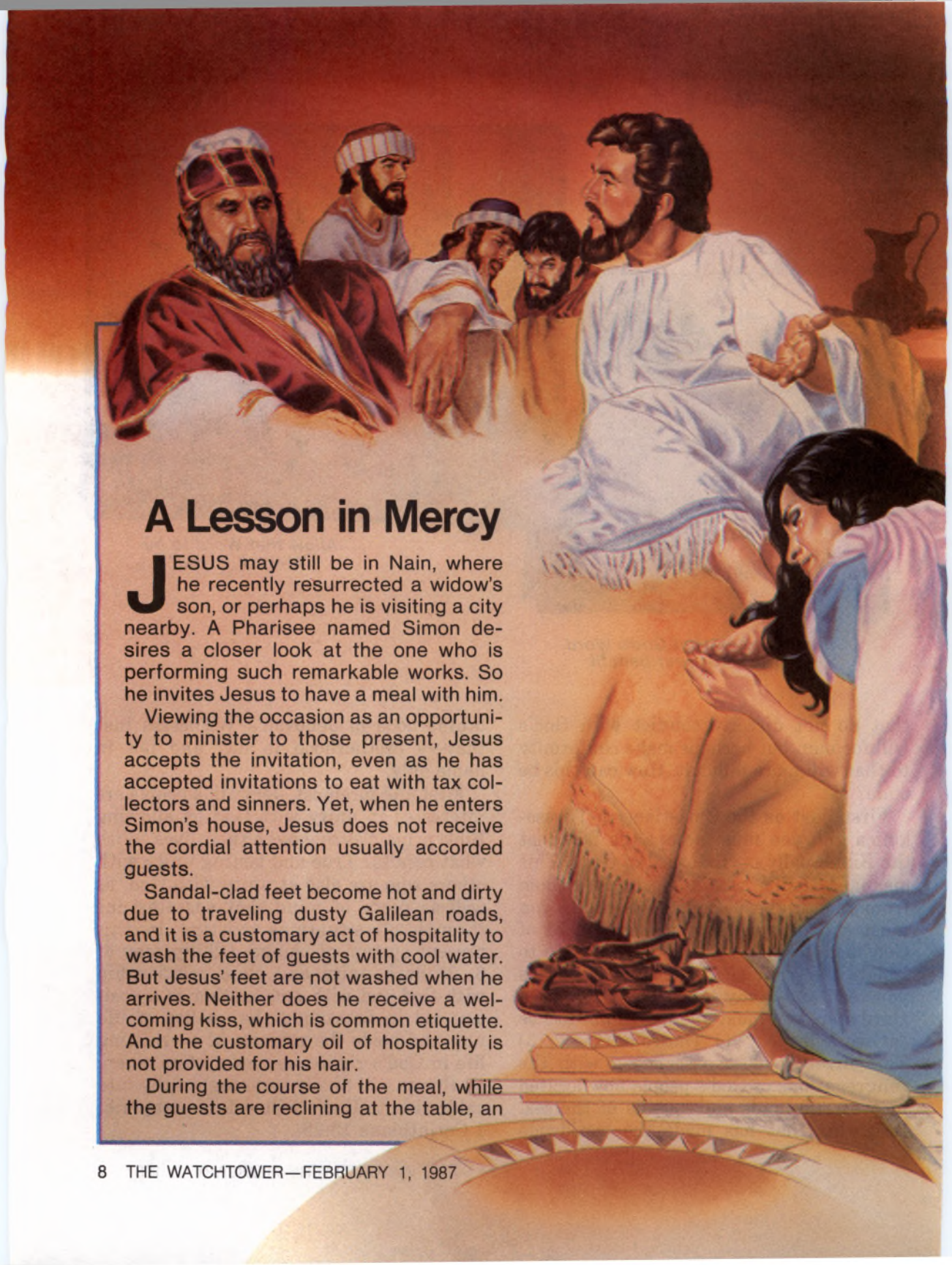


Strive to learn what God's Word has to say for your benefit

that do not directly conflict with God's will for man but perhaps make conformity to that will more difficult. How can this be done?

First, just as the Christians in Thessalonica did, you must accept the fact that the Bible really is "the word of God." This means realizing that it truly is wisdom from the highest Source. Second, you must strive to learn what that "word of God" has to say for your benefit. Learn to isolate the principles and laws of God as you read and study the Bible. Then, as a third step, you must allow that word to be "at work in you." (1 Thessalonians 2:13) This involves close association with the congregations of God's people now located in over 200 lands and islands of the sea. It is this that has made the worldwide brotherhood of Jehovah's Witnesses just that—a brotherhood in fact and not in name only.

First and foremost, Jehovah's people are interested in unity with God by allowing Bible principles to govern their lives. With what results? True and lasting unity with others who are also at unity with God, as well as peace of mind that sustains one through all situations existing in this present system of things. (Philippians 4:6, 7) Such unity and close relationship with God and with one another is a positive aid in improving the quality of life now and holds the promise of everlasting life in God's righteous new system where all things will finally be brought fully into subjection to God's will.—1 Timothy 4:8; 1 Corinthians 15:28.



A Lesson in Mercy

JESUS may still be in Nain, where he recently resurrected a widow's son, or perhaps he is visiting a city nearby. A Pharisee named Simon desires a closer look at the one who is performing such remarkable works. So he invites Jesus to have a meal with him.

Viewing the occasion as an opportunity to minister to those present, Jesus accepts the invitation, even as he has accepted invitations to eat with tax collectors and sinners. Yet, when he enters Simon's house, Jesus does not receive the cordial attention usually accorded guests.

Sandal-clad feet become hot and dirty due to traveling dusty Galilean roads, and it is a customary act of hospitality to wash the feet of guests with cool water. But Jesus' feet are not washed when he arrives. Neither does he receive a welcoming kiss, which is common etiquette. And the customary oil of hospitality is not provided for his hair.

During the course of the meal, while the guests are reclining at the table, an

uninvited woman quietly enters the room. She is known in the city to be living an immoral life. Likely she has heard Jesus' teachings, including his invitation for 'all those who are loaded down to come to him for refreshment.' And being deeply moved by what she has seen and heard, she has now sought out Jesus.

The woman comes up behind Jesus at the table and kneels at his feet. As her tears fall on his feet, she wipes them off with her hair. She also takes perfumed oil from her flask, and as she tenderly kisses his feet, she pours the oil on them. Simon watches with disapproval. "This man, if he were a prophet," he reasons, "would know who and what kind of woman it is that is touching him, that she is a sinner."

Perceiving his thinking, Jesus says: "Simon, I have something to say to you."

"Teacher, say it!" he responds.

"Two men were debtors to a certain lender," Jesus begins. "The one was in debt for five hundred denarii, but the other for fifty. When they did not have anything with which to pay back, he freely forgave them both. Therefore, which of them will love him the more?"

"I suppose," says Simon, perhaps with an air of indifference at the seeming irrelevance of the question, "it is the one to whom he freely forgave the more."

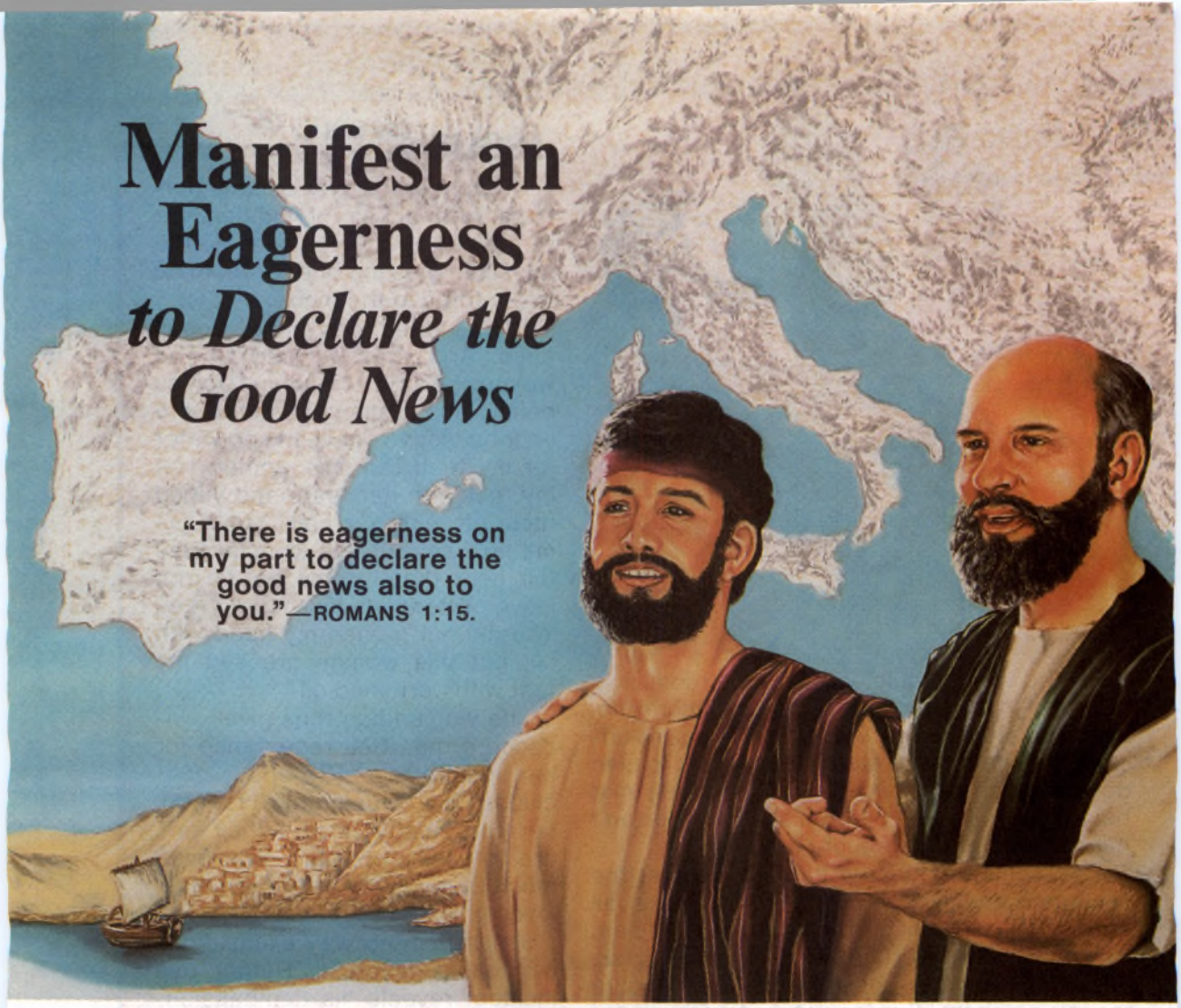
"You judged correctly," Jesus says. And then turning to the woman, he says to Simon: "Do you behold this woman? I entered into your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. You gave me no kiss; but this woman, from the hour that I came in, did not leave off tenderly kissing my feet. You did not grease my head with oil; but this woman greased my feet with perfumed oil."

The woman has thus given evidence of heartfelt repentance for her immoral past. So Jesus concludes: "By virtue of this, I tell you, her sins, many though they are, are forgiven, because she loved much; but he who is forgiven little, loves little."

Jesus is in no way excusing or condoning immorality. Rather, this incident reveals his compassionate understanding of people who make mistakes in life but who then manifest that they are sorry for these and so come to Christ for relief. Providing true refreshment to the woman, Jesus says: "Your sins are forgiven. . . . Your faith has saved you; go your way in peace." **Luke 7:36-50; Matthew 11:28-30.**

- How is Jesus received by his host Simon?
- Who seeks Jesus out, and why?
- What illustration does Jesus provide, and how does he apply it?

Manifest an Eagerness *to Declare the Good News*



"There is eagerness on my part to declare the good news also to you."—ROMANS 1:15.

"THEY came from all over . . . hundreds of volunteers pouring into the bi-county area, arriving with truckloads of food and clothing, setting up evacuation shelters, some working 18 to 20 hours a day, some getting no sleep in the first days after the terrifying levee break."

[2] That was how the people reacted when a flash flood hit a central California community last spring, causing some 24,000 people to flee for safety. Yes, when disasters—from local floods to earthquakes to nuclear accidents—strike, people often respond voluntarily and pitch in to help. They roll up their sleeves, so to speak, brave many dangers and inconveniences, and eagerly come to the aid of others —even total strangers.

1, 2. How do people often react in an emergency?

A Time of Urgency

[3] Today, mankind is face-to-face with

3. What extreme emergency is mankind facing today?

the greatest disaster in history. It is not because of the damage man is doing to the environment, the threat of nuclear war, or the increase of crime and violence, as serious as these things are. Rather, mankind is facing what Jesus Christ called a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." To show how devastating the "great tribulation" will be, Jesus went on to say: "In fact, unless those days were cut short, no flesh would be saved."—Matthew 24:21, 22.

[4] How would you react if you knew that many people, including some who were close to you, would soon perish in that tribulation? Would you be eager to help? Recall Ezekiel's prophetic vision of the man with the secretary's inkhorn. He was told that only those who had received the symbolic mark on their forehead would survive the destruction of Jerusalem, and he was the one to administer that lifesaving mark. How did he respond? "I have done just as you have commanded me," he reported.—Ezekiel 9:1-11.

[5] Are you manifesting the same willingness and eagerness as the man clothed with linen, doing just as Jehovah has commanded? What has Jehovah commanded? Through his Son, Jesus Christ, he has given the order: "Go therefore and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matthew 28: 19, 20) This is as much a lifesaving work as the symbolic marking of the foreheads in Ezekiel's day. Anyone who does not respond and become a disciple of Jesus Christ will suffer destruction at the hand of God's Chief Executioner. (2 Thessalonians 1:6-8) Do you sense the urgency? Do you show it by manifesting an eagerness to declare the good news?

4. In the face of such emergency, how should we react?
5. What work are we under command to do, and how urgent is it?

Eagerness—How Manifested?

[6] Jehovah's people, on the whole, do sense the urgency of the time. All of us are eager to see as many people as possible saved from the impending "great tribulation." Eagerness, according to one dictionary, is a "keen or vehement desire in the pursuit or for the attainment of something." One who is eager about something directs both thought and action toward attaining it. He will do everything within his power to overcome any obstacle and hindrance, and he will persist in doing so until he reaches his goal. That was how the apostle Paul felt about his ministry, and we do well to imitate him.—1 Corinthians 4:16.

[7] Consider, for example, Paul's words to the Christians in Rome, at Romans 1: 13-16. "I many times purposed to come to you," he told them. Why? "In order that I might acquire some fruitage also among you," he explained. By this, did Paul simply have in mind visiting the brothers in Rome and perhaps encouraging them to develop more fully "the fruitage of the spirit," as some commentators claim? (Galatians 5:22, 23) No, for his added words "even as among the rest of the nations" make it clear that he was intent on gaining *Kingdom* fruitage among the non-Christian community there in Rome. He wanted to bring the good news to Rome and perhaps from there to places beyond. —Romans 15:23, 24.

[8] "But I have been hindered until now," Paul said. Hindered by what? Was he too busy with personal matters to reach out? Well, Paul was a busy man but not with

6. What is meant by "eagerness"?
7. Why did Paul want to go to Rome?
8. How had Paul "been hindered" from going to Rome?

personal interests. By the time he wrote to the Romans (about 56 C.E.), he had already completed two extensive missionary journeys and was busily engaged in his third. Often, on these journeys he was directed by holy spirit to specific assignments. (See Acts 16:6-9.) Even as he wrote his letter, plans were already made for him to go to Jerusalem "to minister to the holy ones" there. (Romans 15:25, 26) And he had also experienced numerous other 'hindrances' of this sort.—See 2 Corinthians 11:23-28.

9 Even so, Paul did not feel that he had enough to do, nor did he reason that he had his assignment and that was plenty. He wanted to do more. In fact, he said: "There is eagerness on my part to declare the good news also to you there in Rome." That is what eagerness is all about! Fittingly, Professor F. F. Bruce in his book *The Epistle of Paul to the Romans* said this of the apostle: "The preaching of the gospel is in his blood, and he cannot refrain from it; he is never 'off duty' but must constantly be at it, discharging a little more of that debt which he owes to all mankind—a debt which he will never fully discharge so long as he lives." Is that how you view the ministry?

10 Today, all of Jehovah's people are busy with many responsibilities. Some have families to care for. Some have obligations in other areas. Others are limited in what they can do because of age or poor health. And still others have weighty assignments in the Christian congregation. Yet, we also realize that time is running out for the present system of things, and the Kingdom witness must be given. (Mark 13:10) Thus, like Paul, we should manifest an eagerness to reach out in the preaching work in spite of the 'hindrances' that may be in our way. We should not feel complacent, considering that we have enough to do as it is.—1 Corinthians 15:58.

9. How did Paul manifest an eagerness to declare the good news?
10. What 'hindrances' may be in our way, but how should we deal with them?

"A Debtor" to All

11 There was another motivating force behind Paul's tireless efforts in declaring the good news. "Both to Greeks and to Barbarians, both to wise and to senseless ones I am a debtor," Paul said. (Romans 1:14) In what way was Paul "a debtor"? Other translations render this expression as "I am under obligation" (*New English Bible*), "I have an obligation" (*Today's English Version*), or "I owe a duty" (*Jerusalem Bible*). Was he saying, then, that the preaching work was a burdensome duty or obligation that he had to discharge before God? It is easy to develop such an attitude if we lose sight of the urgency or are distracted by worldly attractions. But that was not what Paul had in mind.

12 As God's "chosen vessel" and as "an apostle to the nations," Paul did have a very heavy responsibility before God. (Acts 9:15; Romans 11:13) Yet his sense of obligation was not just to God. He said he was "a debtor" to 'Greeks, Barbarians, wise and senseless ones.' For the mercy and privilege granted him, he felt it his duty to preach so that all people could hear the good news. He realized, too, that it is God's will that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Timothy 1:12-16; 2:3, 4) That was why he labored incessantly, not just to live up to his responsibility toward God but also to discharge his debt to his fellow humans. Do you feel such a personal debt

11. What is meant by "I am a debtor"?
12. To whom was Paul "a debtor," and why?

toward the people in your territory? Do you feel you owe it to them to exert yourself to bring them the good news?

"Not Ashamed of the Good News"

13 Paul was certainly an outstanding example in manifesting an eagerness to declare the good news. He deeply appreciated the undeserved kindness shown him by God, and he did not want it to be in vain. (1 Corinthians 15:9, 10) That is why he went on to say: "For I am not ashamed of the good news." (Romans 1:16) From a human point of view, the Christians were not only unpopular but also despised. "We have become as the refuse of the world, the offscouring of all things," Paul said. (1 Corinthians 4:13) Yet he was not ashamed to take the good news to Rome, the center of the learned world and the seat of the imperial Roman Empire. When faced with apathy, abuse, or even opposition in our preaching work, we can remember Paul's encouraging example.

14 "Not ashamed of the good news" is really another way of saying "proud of the good news," and that is what we should be. Why? Because "it is, in fact, God's power for salvation to everyone having faith," Paul explained. He had ample personal experience to back up his statement. With the good news, Paul said, "we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ." (2 Corinthians 10:5) Whether it was against the tradition of the Jews, the philosophy of the Greeks, or the might of the Romans, the good news proved triumphant.

13. What was Paul's estimation of the good news?
14. Why was Paul "not ashamed of the good news"?

15 How fine it is that instead of feeling it a burden, Paul was 'eager' to fulfill his God-given responsibility! As he himself expressed it: "For necessity is laid upon me. Really, woe is me if I did not declare the good news!" (1 Corinthians 9:16) This eagerness helped him carry on for many years of tireless service, so that finally he could say: "I have fought the fine fight, I have run the course to the finish, I have observed the faith."—2 Timothy 4:7.

Effectiveness Adds to Results

16 Like Paul, the man with the secretary's inkhorn in Ezekiel's vision was no doubt eager about his assignment. He brought back a good report: Mission accomplished! The account does not tell us how he went about finding all the ones "sighing and groaning over all the detestable things that are being done." (Ezekiel 9:4) Though nothing was said about how all this marking was accomplished, clearly it was not a simple task.

17 Similarly today, our commission is not a simple one. The question, therefore, is: How effective are we at this lifesaving task? To make disciples of as many people as possible, we must engage in this work regularly and systematically, not passing up any opportunity to share the good news. Like us, the people in our community are busy; they may seldom be at home when we call, and even if they are, they are often preoccupied. What can we do? Well, we need to keep accurate records and return at different times, over and over again, hoping that we will find

15. How was eagerness a motivating force in Paul's life?
16. What possible challenges do you think faced the man with the secretary's inkhorn in Ezekiel's vision?
17. (a) What challenges do you face in the disciple-making work, and how do you deal with them? (b) Are the needed efforts worth it?

someone to talk to. Are such efforts worth it? Let the following brief notes from two householders give the reply:

"I would like to express my appreciation to the Jehovah's Witnesses for their many visitations to my house. I know at times your mission is not viewed by those outside of your church with the enthusiasm it richly deserves. So I thought I'd share my experiences with you and say thank you!"

"There are so many of us hungering for the truth, so many of us believing that all roads lead to salvation. You who dare to keep searching for someone to minister to, don't give up on us! We are not awful people, though we insult you, embarrass you, and reject you. Do not give up, because we have been taught many lies, told many horrible stories, and educated to hate you to keep the message of Jehovah's Kingdom from us."

18 To reach the heart of individuals and help them get the sense of the good news takes more than superficial contact, delivering a prepared message, or leaving some Bible literature. We must endeavor to discern their needs and concerns, likes and dislikes, fears and prejudices. All of this takes a great deal of thought and effort —and eagerness on our part. Consider the following experience:

A publisher talked to a woman at an apartment door but did not get much response. Noticing there were several children around, she asked how many children the woman had. She replied that these were not her children but belonged to her brother-in-law, who had just immigrated from another country. The conversation soon came to the topic of inadequate housing. The publisher agreed that reasonable housing was hard to find in big cities, as she also had relatives coming soon, and she offered to help. The lady was elated and called her brother-in-law to the door. The discussion continued, and they exchanged phone numbers. Not forgetting the purpose of the call, the publisher tactfully opened to page 157 in the *Live Forever* book and explained that in the promised new system, problems in housing and employment will be gone. The man was very impressed and readily accepted the book. Later, the publisher returned with word about a rental apartment; she also renewed their Bible discussion.

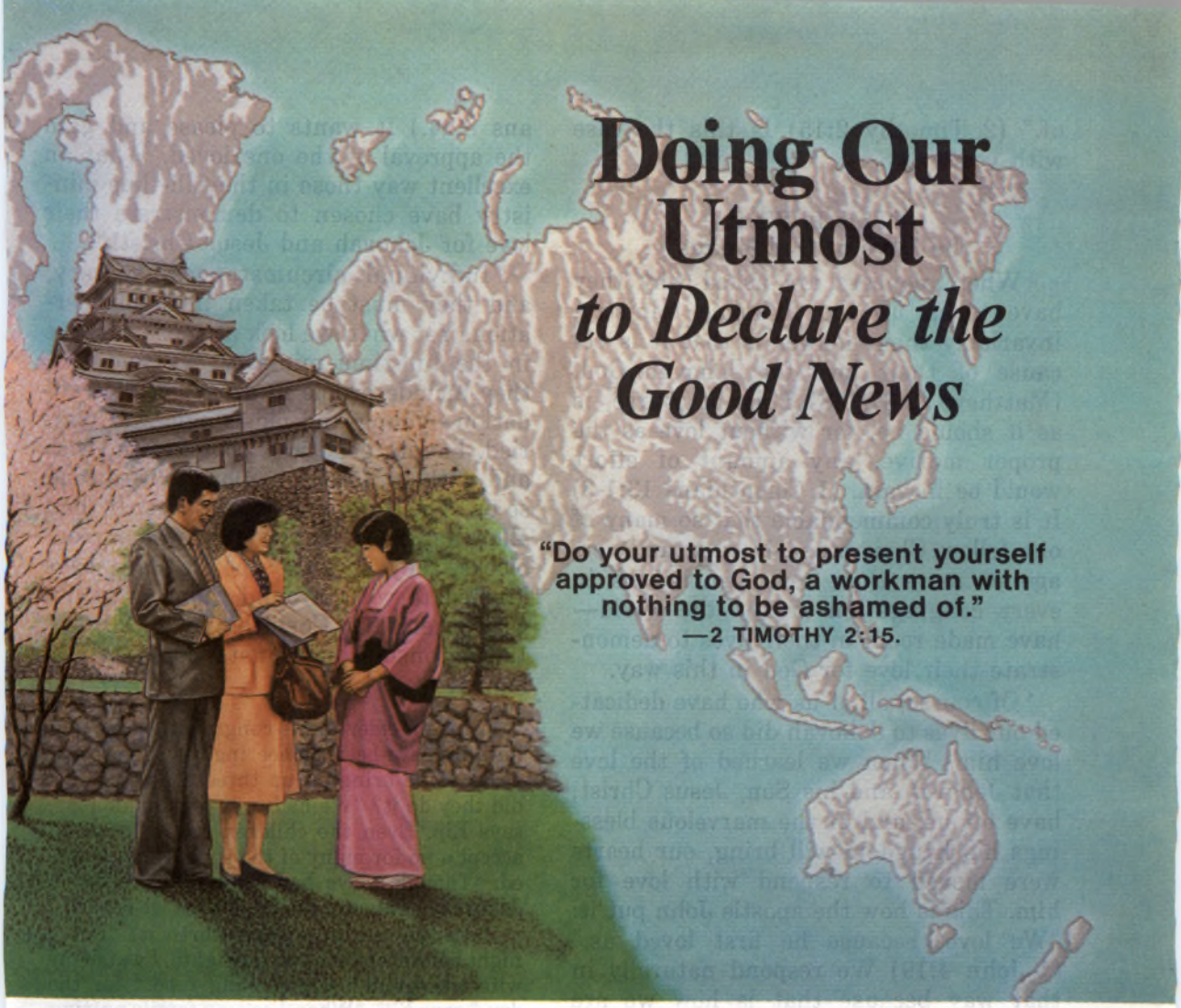
19 The time for preaching the good news is fast running out. How much longer the "four angels" will go on "holding tight the four winds of the earth" we do not know. (Revelation 7:1) In any case, the "great tribulation" is still ahead, and people of honest heart are being gathered. Indeed, the "fields" are "white for harvesting." (Matthew 24:21, 22; John 4:35) Now is the time for us to exert ourselves vigorously in this never-to-be-repeated work. How can we make best use of the remaining time? What can we do to have a fuller share in this lifesaving work? And what can help us to continue manifesting an eagerness to declare the good news? These questions will be discussed in the next article.

18. (a) How can you help others to get the sense of the good news? (b) How did one publisher overcome apparent apathy?

19. It is now time for us to do what? And what do we need to discuss further?

Consider Paul's Example According to Romans 1:13-16—

- □ Why was he eager to go to Rome?
- □ What hindered him from going? But how did he react?
- □ To whom and why was he "a debtor"?
- □ How did he feel about the good news? Why?
- □ Like Paul, what can we do to be effective in declaring the good news?



Doing Our Utmost *to Declare the Good News*

"Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of."
—2 TIMOTHY 2:15.

"A FEW years ago, many of us thought that only those with special circumstances could pioneer," wrote a pioneer, or full-time minister, in Japan. "It seems we were wrong. We are *learning* that only those with special circumstances *cannot* pioneer."

[2] That positive outlook has resulted in one of the most phenomenal growths in the ranks of full-time ministers among Jehovah's Witnesses in recent years. Today in Japan, two out of every five Kingdom publishers are engaged in some form of full-time ministry. But this zealous spirit is not limited to Japan. In the last service year, the number of publishers around the world grew by 5 percent, whereas the number of full-time ministers increased by 22 percent. Clearly, Jehovah's people have taken to heart the apostle Paul's words: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed

1, 2. What growth in the ranks of full-time ministers have you observed? What has contributed to it?

of." (2 Timothy 2:15) Is this the case with you?

"This Is What the Love of God Means"

[3] When pioneers are asked why they have taken up the full-time ministry, invariably their answer is that it is because of their love for Jehovah God. (Matthew 22:37, 38) This, of course, is as it should be, for without love as the proper motive, any amount of effort would be in vain. (1 Corinthians 13:1-3) It is truly commendable that so many of our fellow Christians—in fact, an average of more than seven publishers in every congregation around the world—have made room in their lives to demonstrate their love for God in this way.

[4] Of course, all of us who have dedicated our lives to Jehovah did so because we love him. When we learned of the love that Jehovah and his Son, Jesus Christ, have for us, and of the marvelous blessings his Kingdom will bring, our hearts were moved to respond with love for him. This is how the apostle John put it: "We love, because he first loved us." (1 John 4:19) We respond naturally in that way because that is how we are made. But is that warm feeling in our hearts all that love of God involves?

[5] No, love of God means more. The apostle John tells us: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." (1 John 5:3) Yes, true love, like true faith, is expressed by action. (Compare 2 Corinthians 8:24.) It wants to please and gain the approval of the one loved. What an excellent way those in the full-time ministry have chosen to demonstrate their love for Jehovah and Jesus Christ!

[6] Individual circumstances do vary, and they must be taken into consideration. Yet when we look at those who are in the full-time ministry, we find that they include people in every possible situation—young and old, single and married, having good and poor health, with and without family responsibilities, and so on. The difference is that, rather than allowing these factors to become roadblocks, they, like the apostle Paul, have learned to work around them or to live with them. (2 Corinthians 11:29, 30; 12:7) Consider, for instance, a typical family.

Eiji is an elder in his congregation. He and his wife have been pioneering together for 12 years while bringing up three children. How did they do it? "We had to live more simply," says Eiji. Even the children had to learn to accept a no for many of the things they wanted. "Though we've had some difficult times, Jehovah has always provided what we needed."

Have the sacrifices been worth it? "Every night before we turn out the lights, I watch my wife write out her preaching report for the day," says Eiji. "When I see my family putting spiritual interests first like this, I feel that everything is as it should be, and I have a sense of accomplishment. I can't imagine us not pioneering together." How does his wife feel about it? "Eiji has taken care of us very well," she says. "When I see him busy with spiritual matters, I feel a deep inner contentment. I hope we can continue."

With father and mother spending so much time in the preaching work every day, what has been the effect on the children? The older son is now working on a four-year construc-

3. What is the motivating force behind this growth?
4. How did we come to love God? (Romans 5:8)
5. What does the love of God involve? (1 John 2:5)
6. (a) What sort of persons have been able to pioneer? What made it possible for them to do so? (b) Do you know of any such examples?

tion project at the Watch Tower Society's branch. The daughter is a regular pioneer, and the school-age son is aiming to become a special pioneer. They are all glad that their parents are pioneers.

[7] Families like this one can be found among Jehovah's Witnesses in many countries around the world. They put forth a real effort to make the best of their circumstances in order to enter and then remain in the full-time service. By their actions, they demonstrate what the love of God really means to them. Earnestly, they are heeding Paul's admonition: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of."—2 Timothy 2:15.

"A Workman With Nothing to Be Ashamed Of"

[8] When Paul wrote those words to Timothy, about 65 C.E., Timothy was already serving in a very responsible position in the Christian congregation. Paul called him "a fine soldier of Christ Jesus" and repeatedly reminded him of his responsibility in teaching and instructing others. (2 Timothy 2:3, 14, 25; 4:2) Yet, he urged Timothy: "Do your utmost to present yourself approved to God." The expression "do your utmost" is translated from a Greek term meaning "speed you up." (See *Kingdom Interlinear Translation.*) In other words, Paul was telling Timothy that in order to have God's approval he needed to step up his activity, even though he was already carrying a heavy load of responsibility. Why? So that he could be "a workman with nothing to be ashamed of."

[9] This latter phrase reminds us of the three slaves in Jesus' parable of the talents, as recorded at Matthew 25:14-30. Upon the master's return, it was time for them to submit their work to the master for his approval. The slaves given five and two talents were commended by the master for what they had done with the things entrusted to them. They were invited to 'enter into the joy of their master.' But the slave entrusted with one talent was found wanting. What he had was taken away, and to his shame, he was thrown out "into the darkness outside."

[10] The first two slaves worked hard and multiplied their master's interests. They were truly workmen "with nothing to be ashamed of." But why was the third slave shamed and punished even though he did not lose what was given him? It was because he did nothing constructive with it. As the master pointed out, he could at least have deposited the money in the bank. But what was basically wrong was that he had no genuine love for his master. "I grew afraid and went off and hid your talent in the ground," he confessed to the master. (Matthew 25:25; compare 1 John 4:18.) He viewed his master as a harsh, "exacting man" and his assignment as a burden. He did the least possible in order to get by rather than doing his "utmost" to win the master's approval.

[11] Today that parable is undergoing fulfillment. The Master, Jesus Christ,

7. (a) Give examples regarding individuals you know who overcame obstacles to enter the full-time service. (b) What Bible counsel have they taken to heart?
8. Why did Paul urge Timothy to 'do his utmost' and what does that mean?
9. What parable of Jesus can help us to understand Paul's words about "a workman with nothing to be ashamed of"?
10. Why was the slave who was given one talent shamed and punished?
11. How does that parable concern us today?

'Throw the good-for-nothing slave out'

has returned and is inspecting the work of his "slave" class, as well as that of their companions, the "great crowd" of sheeplike ones. (Matthew 24:45-47; Revelation 7:9, 15) What does the Master find? If we content ourselves with token service just to get by, then it could be that we will be found among those shamed and thrown "into the darkness outside." On the other hand, if we 'do our utmost,' that is, 'speed up' our work in response to the urgency of the time, we will be found approved as 'workmen with nothing to be ashamed of' and will share in the 'joy of our master.'

Discipline and Self-Sacrifice Needed

12 The continued expansion of the pioneer ranks in country after country around the world is clear evidence that Jehovah's people as a whole are 'doing their utmost' to prove themselves 'workmen with nothing to be ashamed of.' But have you ever wondered why in some countries the percentage of brothers able to enter the full-time service is so much greater than in other countries? This interesting question was put to some of

12. What factors have enabled a high percentage of the publishers in Japan to enter the full-time ministry?

the pioneers in Japan. Consider these answers:

"I don't think it means that the faith, or the love, of the Japanese Witnesses is greater than that of their brothers in other countries," said a Bethel worker who has been in full-time service for some 30 years. "But I believe that the Japanese personality probably has something to do with it. As a whole, the Japanese people are obedient; they respond readily to encouragement."

"Because there are so many pioneers in almost every congregation," an elder commented, "the general idea is that anyone can do it." The Japanese people do like to do things in groups. They have an excellent team spirit.

These are surely thought-provoking remarks, and if we are serious about improving our service to Jehovah, there are a number of salient points worthy of our careful consideration.

[13] First of all, there is the matter of being obedient and ready to respond to encouragement. When direction and encouragement come from the proper source, it is only right that we should respond readily. Thus, rather than viewing these qualities as mere national traits, we keep in mind Jesus' words: "My sheep listen to my voice, and I know them, and they follow me." (John 10:27) We also remember that one feature of "the wisdom from above" is being "ready to obey." (James 3:17) These are qualities that all Christians are encouraged to put on. Due to background and upbringing, some may be more given to independent thinking and self-will than others. Perhaps this is an area where we need to discipline ourselves and 'make our mind over' so that we can perceive more clearly what the "will of God" is.—Romans 12:2.

13. How can we benefit from the matter of being obedient and ready to respond to encouragement?

[14] As dedicated Christians, we have accepted Jesus' invitation: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matthew 16:24) To "disown" oneself means literally 'to deny oneself utterly' and thereafter willingly to accept being owned by Jehovah God and Jesus Christ, letting them control our lives and tell us what we should and should not do. What better way is there to demonstrate that we have disowned ourselves than to follow Jesus' steps in the full-time ministry?

[15] Then there is the matter of being content with less materially. This clearly runs contrary to the general trend of the world, which promotes "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." (1 John 2:16) But Jesus said emphatically: "You may be sure, none of you that does not say good-bye to all his belongings can be my disciple." (Luke 14:33) Why is this so? Because to be Jesus' disciple means more than just being a believer. When Jesus called Andrew, Peter, James, John, and the others to be his disciples in the second year of his ministry, he did not stop at asking them to believe in him as the Messiah. He later invited them to follow him and to do the work he was doing, that is, the full-time preaching work. What was their response? "At once they abandoned their nets and followed him." James and John even "left their father Zebedee in the boat with the hired men and went off after him." (Mark 1:16-20) They left behind their business and former associates and took up preaching full-time.

14. What invitation have all dedicated Christians accepted, and what is involved?

15. (a) How is being content with less materially connected with following Jesus? (b) How did the early disciples respond to Jesus' invitation to follow him?

[16] It is easy to see, therefore, why being content with less is such an important factor in doing our utmost in Jehovah's service. If we are burdened down with many material things or obligations, we might become like the rich young ruler who turned down Jesus' invitation to be his follower, not because he could not do it, but because he was not willing to leave behind his "many possessions." (Matthew 19: 16-22; Luke 18:18-23) So rather than squandering our time and energy pursuing things that will soon 'pass away,' we want to invest these valuable assets for our lasting welfare.—1 John 2:16, 17.

[17] Finally, there is the matter of team spirit. Andrew, Peter, James, and John undoubtedly influenced one another in their decision to accept Jesus' invitation to follow him. (John 1:40, 41) Similarly, the fact that so many of our brothers are able to make room in their busy lives to enter the full-time service should move us to consider our own case seriously. On the other hand, those among us who are already enjoying this privilege can share their happy experiences with others, thereby encouraging these also to join their ranks. And, of course, full-time ministers can help one another to the mutual benefit of all.—Romans 1:12.

[18] Even those whose present circumstances do not permit them to take up the full-time ministry can do much to add to the pioneer spirit. How? By supporting and encouraging those who are pioneering, by showing an active interest in those who have the potential to do so, by arranging for at least one member of their family to pioneer, by engaging in the auxiliary pioneer work whenever possible, and by working toward entering the full-time service as soon as possible. Doing so, all of us can show that we are 'doing our utmost' to serve Jehovah whether we are presently enrolled in the full-time ministry or not.

16. As dedicated Christians, in what should we invest our time and energy? (Proverbs 3:9)
17. To what extent can team spirit be a positive influence?
18. How can all of us contribute to the pioneer spirit?

Persevere in Doing Our Utmost

[19] Indeed, as Jehovah is speeding up the work, it is now the time for us to 'do our utmost' in order to be 'workmen with nothing to be ashamed of.' As fine soldiers of Jesus Christ, we also need to put aside all unnecessary burdens so that we may serve effectively and gain his approval. (2 Timothy 2:3-5) As we work hard to expand our share in Kingdom service, we can be assured that our efforts will be richly rewarded. (Hebrews 6:10; 2 Corinthians 9:6) Thus, rather than standing on the sidelines, so to speak, let us persevere in doing our utmost to preach the good news, in answer to the psalmist's invitation: "Serve Jehovah with rejoicing. Come in before him with a joyful cry."—Psalm 100:2.

19. What should we resolve to do in view of the time?

Review Box

- □ What does love of God involve?
- □ What was the real problem with the third slave in Jesus' illustration of the talents?
- □ What does disowning ourselves mean?
- □ Why must followers of Jesus 'say good-bye to their material belongings'?
- □ How can all of us contribute to the pioneer spirit?

Kingdom Proclaimers Report

Honesty Brings Praise to Jehovah

JEHOVAH requires that his servants be honest, just, and trustworthy. For instance, Moses was advised to select as overseers those who were "capable men, fearing God, trustworthy men, hating unjust profit." (Exodus 18:21) Like those chosen men, Jehovah's Witnesses worldwide are known to be trustworthy, as the following experience shows.

□ A Witness who works at the Watch Tower Society's branch office in Ghana was mistakenly overpaid $3,630 by a bank cashier. The mistake was not noticed by the cashier or the brother at the time. Reaching home, however, the brother saw that he had been overpaid and immediately returned to the bank with the money. The cashier, catching sight of the brother, exclaimed: "Here he is! He has truly returned! David, your man has brought the money!" The money was returned to the cashier. David, one of Jehovah's Witnesses who works at the same bank, had assured the cashier and others who knew of the mistake that the money would be returned as soon as the brother discovered the mistake.

"While this drama was going on," the report states, "all eyes" were upon the two brothers. The one who returned the money explained: "Well, I couldn't have kept this money with a good conscience before my God, Jehovah." This incident added to the respect the bank officials already have for the Watch Tower Society.

Honesty engenders respect, especially in a world that is so dishonest. This brother knew that he was accountable to one higher than man, Jehovah God. Such honesty brings praise to Jehovah, as he is "a God of faithfulness, with whom there is no injustice."—Deuteronomy 32:4.

□ Being honest and maintaining a good conscience toward God is also noted in an experience of a young man in Thailand. He had subscribed for *The Watchtower* and *Awake!* and was starting to apply the Bible counsel he found in these journals. He was the chief accountant of the company he worked for, and his conscience began to bother him, since it was the custom for many businesses to keep two sets of books in order to evade taxes. When he approached the manager about this matter, the manager just laughed. Then came in one of the magazines another article stressing the need for honesty. With a troubled conscience, the accountant prayed to Jehovah to help him straighten out this tax matter with his manager. A large amount of money was involved. The next morning he asked the manager for permission to pay the taxes due, and to his surprise, the manager agreed without any further argument.

Now this man is happy as he leads an honest life before God and man. Such a wise course makes Jehovah happy, too, for as Proverbs 27:11 states: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."

"I couldn't have kept this money with a good conscience"

Determination *Helped Me Succeed*

As told by Joseph A. Oakley

WHAT a joy it was in 1950 to be among the 123,707 who attended the international convention of Jehovah's Witnesses at New York City's Yankee Stadium in the United States! And what a privilege afterward to attend the 16th class of the Gilead missionary school in upstate New York!

Upon graduation I was assigned, along with a group of fellow Australians, to the missionary work in far-off Pakistan. We arrived there in the summer of 1951. The first year especially brought severe tests.

One of these was the dry, dusty heat, so utterly different from the coolness of Australia's southern Victoria and Tasmania where I had lived. Then there were the typhoid, the jaundice, and other prolonged sicknesses from which most of us new arrivals suffered. One of our young classmates died that first year.

Another test was the poverty and different living conditions. Not long after arriving, I was assigned as a traveling minister, which required long, lonely trips on trains and sometimes involved sleeping on railway-station platforms.

Yet another test was the lack of response to our Kingdom message among the predominately Muslim population. And it was also a real trial trying to express this message in a difficult, new tongue, the Urdu language.

It would have been easy to give up and go home. To stay called for strong determination. I am glad that my earlier experiences helped me to meet the tests successfully.

Experiences That Shaped My Life

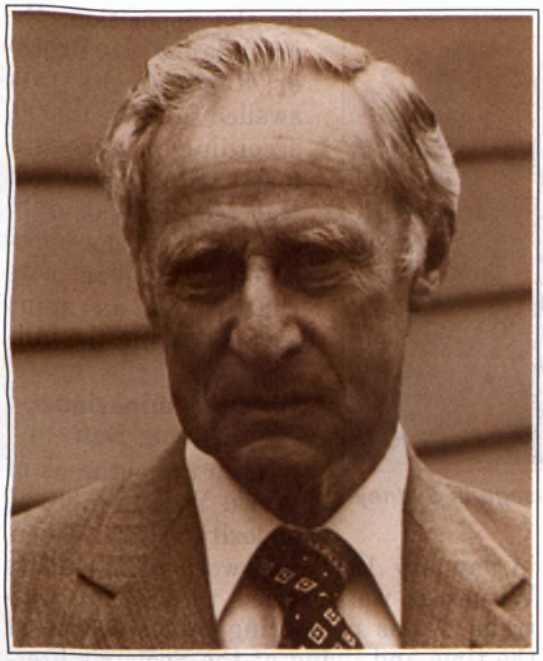
I was reared on a farm about 11 miles (18 km) outside of Geelong, a coastal city in the Australian state of Victoria. One April day in 1935, while visiting in town, a Miss Hudson engaged me in conversation and urged me to attend a Bible talk. I worried all week because I had promised this dear, sincere, and obviously dedicated old lady that I would attend. I really didn't want to go, but I didn't have the heart to disappoint her.

So when the time came, with some misgivings I kept my promise and went. To my surprise, I enjoyed the meeting so much that I began attending regularly. What I learned convinced me that I had found the truth, and I was baptized at an assembly held in Geelong that same year.

A few months later, two zealous pioneer girls walked more than a mile (1.6 km) over a plowed field to reach our farm. What impressed me about them was their faith and zeal. I remember asking them where they would be accommodated that night, for they mentioned they were en route to a new territory assignment in the small town of Bacchus Marsh, about 35 miles (56 km) away.

"We don't know yet, but we'll find some place before nightfall," they replied. "If not, we will pitch our tent."

It was already past four, and the days were short and cold. I thought to myself: 'This is really pioneering!' It also started me thinking to myself: 'What am I doing out here on the farm, tucked miles away



from people? What prevents me from being a pioneer minister like these young women? I am young and healthy too. If they can do it, why can't I?' I determined right then that before long I would also become a pioneer.

Determined to Stick to My Decision

My father was very opposed to my leaving home and taking up the full-time preaching work with Jehovah's Witnesses. He had been a Sunday school superintendent for about 30 years and was prejudiced against the Witnesses. However, I had turned 21 years of age, and my mother had no real objection when I outlined my plans to her. So, finally, the date of June 30, 1936, was set as the day that I would leave home.

My father asked several prominent businessmen to talk me out of this "awful business" as he called it. These men tried hard to persuade me to stay at home, using all manner of arguments, such as: 'You will bring disgrace on your family's religion.' 'You are joining an unknown and very unpopular group.' And, 'What guarantee will you have of financial support?'

This attempted persuasion—possibly quite well meant—went on for weeks. Strangely, however, the more they tried to dissuade me, the more determined I became to join the pioneer ranks.

June 30 arrived, cold and blustery! I packed all I had on my motorcycle and set off for Melbourne, about 40 miles (64 km) away. I had been invited to work with a group of pioneers there. A whole new purposeful life now opened up to me, but there were many trials.

Determinedly Facing Opposition

In those days a principal way of spreading the Kingdom message was by using sound cars to broadcast the recorded Bible talks of the president of the Watch Tower Society, J. F. Rutherford. For about five years, I operated one of these "cars," a well-equipped panel van known everywhere as the "Red Terror."

Brother Rutherford's rich, deep voice coming over the sound horn was to a few truth seekers "sweet," but to opposers of truth it was like poison. (Compare 2 Corinthians 2:14-16.) Occasionally, a garden hose would be turned on me, or stones would be pelted at the van.

Brother Rutherford's lectures exposing religious falsehood, on the other hand, really appealed to some. A well-to-do gentleman, for example, requested a copy of every one of Rutherford's recorded talks and every book he had written. When we visited his large home, I could hardly carry all those records and books. The man was delighted to get them, writing a check for £15 (then $70) right there on the spot. That was my biggest placement ever!

In 1938 Brother Rutherford was

Sound car used to advertise the Kingdom message in Sydney

scheduled to visit Australia and give a Bible lecture in the Sydney, New South Wales, Town Hall. I was among the ones to cover Sydney streets with a sound car, making spot announcements of the forthcoming visit. The "Red Terror" was specially outfitted for the six-week program with a large advertisement on both sides of the van. This "blitzkrieg" of activity brought quite a lot of opposition.

Because of strong religious pressure, the Sydney Town Hall booking was canceled. My assignment now was to use the sound car in getting petitions of protest signed. We visited large groups of workers during their meal breaks and, in spite of opposition in many places, succeeded in obtaining hundreds of signatures in favor of freedom of speech. Altogether tens of thousands of signatures were obtained throughout the country. But despite presenting this large petition to the Sydney councillors, use of the Town Hall was still denied.

Yet, as so often happens, this worked to the advantage of Jehovah's people. The Sydney Sports Grounds were then hired, and because of the great publicity afforded by the opposition, the attendance at Brother Rutherford's talk swelled to some 12,000, according to police estimates. Since the Town Hall could seat only about 5,000, the opposition resulted in more than twice as many people hearing the talk!

Determination During Ban

With the outbreak of World War II in 1939, opposition grew. Then, in January 1941, the work of Jehovah's Witnesses was banned throughout Australia. I was pioneering in Melbourne at the time and living at the Society's literature depot.

One day six hefty Commonwealth policemen arrived there and confronted depot servant Jack Jones and me. I was given just five minutes to get out of my upstairs room. Have you ever tried to pack all your belongings in five minutes? I had nowhere near finished when the policemen stalked into the room and roughly threw all my remaining clothes and equipment out the window.

In Our Next Issue

- **Do You Worry About Your Children?**
- **The Two Greatest Expressions of Love Ever Made**
- **Is There Any Benefit in Suffering?**

However, the ban did not stop our activity. Using the Bible only, we continued to preach from house to house and to hold regular meetings in Melbourne. During 1942, the second year of the ban, I was called to Sydney again, this time to help in organizing the work in the seven congregations of Jehovah's Witnesses there.

Joe Oakley with the small congregation in Quetta, Pakistan, when a new Kingdom Hall was opened December 15, 1955

The Bethel home in Sydney was at the time occupied by Commonwealth government officers. From a large two-story home just a few blocks away, we planned all organizational activity. My assignment was to visit each of the Sydney congregations and, using a motorcycle with sidecar, deliver the outlines for meetings and other things necessary for keeping the congregations organized and moving ahead.

Serving in Tasmania

When the ban was lifted in June 1943, I was assigned to assist in getting the Melbourne literature depot set up again. Then, in 1946, I was appointed to serve as a traveling servant to the brethren (now, circuit overseer) in Australia's island state of Tasmania. Geographically, Tasmania is a beautiful, hilly island with many peaks, snowcapped most of the year.

When I served as traveling overseer, there were only seven congregations and several isolated groups on the entire island. Between visits to congregations, I pioneered at a small town named Mole Creek. Violent opposition toward the Witnesses had erupted there during the war. But by this time it had died down, and a number of persons that I placed literature with eventually became dedicated Witnesses.

It was while in Tasmania, in 1950, that I received an invitation to attend the 16th class of Gilead. After graduation, as related earlier, I was assigned to Pakistan.

Marriage and Family

When I had been in Pakistan six years, I married Edna Marsh, who had been serving as a missionary in Japan. Edna joined me, and we opened up a new missionary home in Quetta, situated in the highlands region of Pakistan. We spent two years in Quetta, but then, with our first child on the way, we decided to return to Australia. What lay ahead of us now?

Where to settle and raise our family was never in doubt. I had promised that if ever I had to return from foreign service, I would come back to Tasmania. However, we were virtually penniless, and jobs for a 45-year-old were scarce. Yet we

resolved not to let secular work keep us from congregation meetings and field service.

With the kindly help of spiritual brothers, I was able to set up my own window-cleaning business. For over 20 years, I did not miss a meeting or field service because of engaging in secular work, although at times it took determination to resist work offers and the extra money. Thus we were able to rear our two children in the way of the truth and to have a regular share in all Kingdom activities.

Our children are now grown and are no longer dependent on us. Both of them are firm in the truth, our daughter having enjoyed several years of pioneering before her marriage. Our son and his wife are now about to serve where the need is greater in the pioneer service.

A Rewarding Life

Recently we received a visit from an old friend who was the first person to take a stand for the truth in the town of Quetta in Pakistan. After a meeting at our Launceston Congregation here in Tasmania, she told the congregation that she had twice instructed her servant to tell me she was not at home when I called. Later, however, when I met her in the garden and she had no escape, she began to ask questions, finally accepting a Bible study. She related how grateful she is that I had demonstrated determination by persevering in that difficult foreign assignment of Pakistan.

A few years earlier, at a convention in Sydney, a young woman ran up to me and embraced me quite fervently. Surprised, I suggested that she had made a mistake. "No," she responded, "aren't you Joe Oakley? You and Alex Miller studied with our family in Lahore, Pakistan, and now my mother and sister and I are in the truth and are living in Sydney."

Experiences like these have indeed contributed to the satisfaction of having had a full share in the Kingdom proclamation. How fine it is to see God's blessing on the work! When I first served here in Tasmania in 1946, there were nine Kingdom publishers in the entire city of Launceston. Now there are three congregations, each with more than 90 publishers!

Truly, from the satisfying experiences of my more than 50 years of Christian service, I can say without any hesitation that *determination* has helped me make a success of it.

Polygamist and Witch Doctor Gets the Truth

AN African man called Isaac, along with several other men, broke away from the Apostolic Church of his village because it did not practice what it preached. Later all, including their wives, became Jehovah's Witnesses—except Isaac. They decided to visit him and tell him they had found the truth. Isaac, meanwhile, had become a successful witch doctor and had several wives. After studying the brochure *Enjoy Life on Earth Forever!* dealing with his life-style, Isaac gave up his witch-doctor practice, which was very lucrative, and also his wives except his senior one. He legalized his marriage to his senior wife, then 63 (he was 68). He says he feels "very happy and free, no longer in fear of the spirits."

Do You Have an Inquiring Mind?

CURIOSITY is a "desire to know." A strong curiosity makes a person eager to learn, to find out about things. Jehovah implanted this eagerness in us, so that almost from the moment of birth we are driven to explore the world about us. Our very existence is a never-ending learning process. If we are to become mature, well-adjusted adults, we need to gratify our curiosity, our desire to find things out.

This is especially true on a spiritual level. Our prospects for eternal life depend upon our learning about Jehovah God. (John 17:3) The Bible tells us that he wants us to inquire about him, to "grope for him and really find him." (Acts 17:23, 24, 27) If we suppress our curiosity or fail to allow it to develop, our advancement will be very slow. In fact, a lack of interest in spiritual things can be fatal. —Psalm 119:33, 34; Hosea 4:6.

Accordingly, Jehovah's people from ancient times have always had stressed to them the need for instruction and learning in order to satisfy a proper desire to learn. (Deuteronomy 6:6, 7; 31:12; 2 Chronicles 17:9) Jesus the Messiah was the greatest teacher ever on earth. (Matthew 9:35) His disciples followed his example. Even when facing opposition, they "continued without letup *teaching* and declaring the good news." (Acts 5:42) Such teaching stirred up interest in inquiring minds. Many were like the Beroeans, who responded with "the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." —Acts 17:11.

Similarly, many of the activities of the modern Christian congregation are centered around teaching. Thus, the congregation fulfills a primary purpose for its existence, namely, to promote and satisfy a desire to learn about Jehovah and his purposes. This kind of curiosity is wholesome and beneficial.

Proper Limits to Curiosity

Sometimes, however, children have to be protected from their own curiosity. When a baby reaches out to touch something hot or inquisitively puts a glass object into his mouth to see how it tastes, he may be harmed. We are not hindering his growth when we discourage his curiosity in those directions.

When children get older, their curiosity may again lead them into trouble. Thus, a teenage boy may be very curious about what is in a pornographic magazine. Or a teenage girl may, out of curiosity,

experiment with tobacco or other drugs. A group of youngsters may get together and drink a lot of beer—trying to get drunk just to see what it is like! Once again, we are not restricting a teenager's natural growth and development if we discourage this kind of curiosity.

Are there areas in which a mature Christian's curiosity may get him into trouble? Yes, indeed. Paul warned Timothy against those who may appeal to a Christian's curiosity in an effort to subvert his faith. "O Timothy," said Paul, "guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith." —1 Timothy 6:20, 21.

In his second letter to Timothy, Paul gave a further warning: "These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." (2 Timothy 2:18) Can you imagine how such speech must have provoked curiosity? Unwary persons may have wondered: 'What do these men mean? How can they say that the resurrection has already happened?' Intrigued, they may have listened. The result? The faith of some was subverted. Listening to such speech out of curiosity was dangerous in the same way that experimenting with drugs or pornography out of curiosity is dangerous.

Does this mean that Christians are narrow-minded, unwilling to listen to other people's opinions? No, that is not the point. Rather, they are counseled to avoid opening their minds to things that can cause them grief later. Just imagine how different history might have been if Eve had refused to indulge her curiosity by listening to the deceitful words of Satan the Devil! (Genesis 3:1-6) The apostle Paul warned the Ephesian elders of "wolves" who, manifesting the same spirit that Satan had manifested toward Eve, "speak twisted things to draw away the disciples after themselves." (Acts 20: 29, 30) They use "counterfeit words" designed to "exploit" us. These words express thoughts that are poisonous to the spirituality of a Christian.—2 Peter 2:3.

If you knew that a certain drink was poisonous, would you drink it out of curiosity to see what it tasted like, or to see whether your body was strong enough to handle the poison? Of course not. Similarly, is it wise to open your mind to words that are *purposely designed* to deceive you and draw you away from the truth? Hardly!

Beware of Worldly Philosophies

Curiosity can harm us, too, if it leads us to investigate worldly philosophies. Philosophy is defined as "human endeavors to understand and interpret through reason and speculation the whole of human experience, the underlying causes and principles of reality." Ultimately, however, those proposing human philosophies turn out to be like those who are "always learning and yet never able to come to an accurate knowledge of truth." (2 Timothy 3:7) Their failure is due to one basic flaw: They rely on human wisdom rather than wisdom from God.

This flaw was frankly exposed by the apostle Paul. He spoke to the Corinthians about "the wisdom of *this* world," which is "foolishness with God." (1 Corinthians 3:19) And he warned the Romans against those who were "empty-headed in their reasonings." (Romans 1:21, 22) Jehovah is the source of all we have. Rightly, we look to him to provide "accurate knowl-

edge and full discernment" and to reveal to us "the deep things of God." (Philippians 1:9; 1 Corinthians 2:10) The primary source of God's wisdom is his Word, the Bible.

Because human philosophies ignore God's Word, we should never underestimate the danger they present. Modern philosophical thinking has seduced many teachers of Christendom to accept the doctrine of evolution. They even abandon their belief in the inspiration of the Bible in favor of higher criticism in an effort to gain intellectual respectability. Political and social philosophies stressing personal freedom have led to an epidemic of abortions, widespread sexual immorality, drug abuse, and other destructive practices. Materialistic thinking leads most people today to measure happiness and success by their material possessions.

All these philosophies represent efforts to solve problems or seek happiness by human reasoning and without God's help. They all ignore the basic truth that Jeremiah recognized: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jeremiah 10:23) Our happiness and our salvation depend on our obedience to and reliance upon Jehovah. It is thus the course of wisdom to resist the temptation to give free rein to our curiosity, exposing our mind to human ideas that can corrupt our thinking and eventually leave us lost *among* those who have no hope.

Curiosity About the Approaching End

Since Jehovah's revelation in Eden that he had a purpose to remove the evil effects of Satan's rebellion, His faithful servants have always had a lively curiosity about the outworking of the divine purpose. Why, even the angels have shown curiosity about this! (1 Peter 1:12) In Jesus' day, many were intensely interested in knowing the exact time when the Kingdom would come. However, Jesus repeatedly told them that it was not Jehovah's will for them to know. (Matthew 25:13; Mark 13:32; Acts 1:6, 7) Any attempt to fix a specific date would have been futile. Instead, he wisely urged them to pay attention to their Christian responsibilities, maintaining a sense of urgency every day. —Luke 21:34-36.

Today, world events provide overwhelming evidence that the end is near, and curiosity abounds about the date when it will occur. Certain developments may have convinced some that they had discovered the day and the hour. They experienced much anguish, perhaps even to the point of falling away from serving God, when their expectations were not realized. It is far better to leave the matter in Jehovah's hands, trusting that he will bring the end at just the right time. Everything we need in order to be in readiness has been provided.

The Need for Balance

So, like many other things in life, our curiosity can be a blessing or a curse. Properly directed, it can uncover priceless gems of knowledge that bring joy and refreshment. A healthy curiosity about our Creator, his will, and his purposes can be profoundly satisfying and beneficial. An unbridled, morbid curiosity can lure us into a morass of speculation and human theories wherein genuine faith and godly devotion cannot survive. Hence, when your curiosity threatens to lead you into something questionable, "be on your guard that you may not be led away . . . and fall from your own steadfastness." —2 Peter 3:17.

Attend the 1987 "Trust in Jehovah" District Convention

WHAT a fine theme we have for our 1987 district conventions: "Trust in Jehovah"! Surely our trusting in Jehovah sets us apart from the rest of the world. All others put their trust in such things as their riches, their wisdom, their might, or their political and religious rulers and leaders. Soon all such will come to bitter disappointment. —Psalm 146:3, 4.

What does it mean to put our trust in someone or something? According to lexicographers, "trust implies an absolute and assured resting on something or someone."* Yes, and that is the way we feel about it. We absolutely and assuredly rest our confidence in Jehovah.

The importance of trusting in Jehovah is called to our attention ever so often in God's Word. The psalmists repeatedly tell of their trusting in Jehovah: "But as for me, in Jehovah I do trust." "In you I have put my trust, O Jehovah." Their expressions call to mind the words of one of our Kingdom songs: "Jehovah is our refuge,/Our God in whom we trust . . . Jehovah is a stronghold,/A haven for all the just."—Psalm 31:6, 14.

The Scriptures time and again command us to put our trust in God: "Trust in Jehovah and do good." "Trust in Jehovah with all your heart and do not lean upon your own understanding." (Psalm 37:3; Proverbs 3:5) God's Word also tells us of Jehovah's faithful servants who were rewarded because they put their trust in him during times of great peril. Among such were King Hezekiah, Ebed-Melech, the three Hebrews, and Daniel.—2 Kings 18:5; Jeremiah 39:18; Daniel 3:28; 6:23.

How do we show that we trust in Jehovah? One way is by getting to know him and taking him at his Word. Jesus Christ gave us a very simple formula: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." Yes, if we trust in Jehovah with all our heart, we will put the interests of his Kingdom first in our lives and follow a course of upright conduct.—Matthew 6:33.

Why does our trust in Jehovah need to be strong? Because of the pressures brought against us on every hand. For some it is outright persecution, for others temptations to wrongdoing. Still others have their trust tested by the requirement of endurance. Our coming district convention is among the many helps that Jehovah has provided in these last days.

This year the convention will be for three full days, Friday, Saturday, and Sunday. By adjustments in the length of the sessions, the program will virtually contain the same amount of material as last year. The purpose of all the features of the program, we may be sure, will be to strengthen our trust in Jehovah as well as in the visible organization he is using at the present time.

So let each Christian witness of Jehovah be resolved to attend at least one of these conventions. Bring your children. Be on hand for the opening song and prayer on Friday morning and remain until the closing song and prayer on Sunday afternoon. Come prepared with Bible, songbook, notebook, and pencil. Enter fully into the spirit of what is presented, including the songs and prayers. Pay close attention to what is being presented. And let us make certain that at all times our grooming and our conduct are above reproach.

The Scriptural principle 'sow bountifully, reap bountifully' applies to our attending the "Trust in Jehovah" District Convention. The more earnest we are in taking in the entire program, the more blessings we will carry away from the convention and the greater blessing we will be to others. —2 Corinthians 9:6.

* *Webster's New Dictionary of Synonyms.*

Convention Locations

United States

June 12-14: **BIRMINGHAM, AL,** Civic Center Coliseum, One Civic Center Plaza. **CICERO, IL,** Hawthorne Race Course, 35th & Cicero Ave. **DAYTONA BEACH, FL,** The Ocean Center, 250 N. Beach St. **FT. WORTH, TX,** Will Rogers Memorial Coliseum, One Amon Carter Sq. **GREENVILLE, SC,** Greenville Memorial Auditorium, 300 E. North St. **MADISON, WI,** Dane County Memorial Coliseum, John Nolen Dr. **SAN DIEGO, CA,** Jack Murphy Stadium, 9449 Friars Rd. **WICHITA, KS,** Kansas Coliseum, I-135 at 85th St. N.

June 19-21: **DAYTONA BEACH, FL,** The Ocean Center, 250 N. Beach St. **DENVER, CO,** McNichols Sports Arena, 1635 Clay St. **FT. WORTH, TX** (Sign language also), Will Rogers Memorial Coliseum, One Amon Carter Sq. **GREENVILLE, SC,** Greenville Memorial Auditorium, 300 E. North St. **HIALEAH, FL,** Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **JACKSONVILLE, FL,** Memorial Coliseum, Gator Bowl Sports Complex. **LOS ANGELES, CA,** Dodger Stadium, 1000 Elysian Park Ave. **MACON, GA,** Macon Coliseum, 200 Coliseum Dr. **MADISON, WI,** Dane County Memorial Coliseum, John Nolen Dr. **NEW HAVEN, CT,** Veterans Memorial Coliseum, 275 S. Orange St. **NEW YORK, NY,** Yankee Stadium, 157th St. & River Ave. **OGDEN, UT,** Dee Events Center, 4600 South 1400 East. **PHILADELPHIA, PA,** Veterans Stadium, S. Broad & Pattison Ave. **PINE BLUFF, AR,** Convention Center Arena, 500 E. 8th Ave. **PONTIAC, MI,** Silverdome, 1200 Featherstone. **PROVIDENCE, RI,** Providence Civic Center, One LaSalle Sq. **ST. PETERSBURG, FL,** Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA,** Cow Palace, Geneva Ave.

June 26-28: **AMARILLO, TX,** Civic Center Coliseum, 3rd & Buchanan Sts. **CICERO, IL,** Hawthorne Race Course, 35th & Cicero Ave. **COLUMBIA, SC,** Carolina Coliseum, Assembly & Sweet Sts. **CORVALLIS, OR,** Gill Coliseum, 600 S.W. 26th St. **DENVER, CO** (Sign language also), McNichols Sports Arena, 1635 Clay St. **FT. WORTH, TX,** Will Rogers Memorial Coliseum, One Amon Carter Sq. **FRESNO, CA,** Convention Center, 700 "M" St. **GREENSBORO, NC,** Greensboro Coliseum, 1921 W. Lee St. **HIALEAH, FL,** Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **KNOXVILLE, TN,** Civic Center Coliseum, 500 Church Ave. S.E. **MACON, GA,** Macon Coliseum, 200 Coliseum Dr. **MADISON, WI,** Dane County Memorial Coliseum, John Nolen Dr. **NEW HAVEN, CT,** Veterans Memorial Coliseum, 275 S. Orange St. **PHOENIX, AZ,** Veterans Memorial Coliseum, 1826 W. McDowell Rd. **PINE BLUFF, AR,** Convention Center Arena, 500 E. 8th Ave. **PROVIDENCE, RI,** Providence Civic Center, One LaSalle Sq. **ROCHESTER, NY,** Memorial Auditorium, 100 Exchange St. **ST. PETERSBURG, FL** (Sign language also), Bayfront Center, 400 1st St. S. **SAN FRANCISCO, CA** (Sign language also), Cow Palace, Geneva Ave. **SOUTH BEND, IN,** N.D.U. Athletic Center, Juniper Rd. **WILLOUGHBY, OH** (Greek only), Jehovah's Witnesses Assembly Hall, 38025 Vine St.

July 3-5: **CICERO, IL** (Sign language also), Hawthorne Race Course, 35th & Cicero Ave. **COLUMBIA, SC,** Carolina Coliseum, Assembly & Sweet Sts. **CORVALLIS, OR,** Gill Coliseum, 600 S.W. 26th St. **FRESNO, CA,** Convention Center, 700 "M" St. **GREENSBORO, NC,** Greensboro Coliseum, 1921 W. Lee St. **HIALEAH, FL** (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **HOUSTON, TX,** Astrodome, Loop 610 at Kirby Dr. **LINCOLN, NE,** Devaney Sports Center, 16th & Military. **LOS ANGELES, CA** (Japanese and sign language also), Dodger Stadium, 1000 Elysian Park Ave. **LOUISVILLE, KY,** Coliseum, Kentucky Fair & Exposition Center. **MACON, GA,** Macon Coliseum, 200 Coliseum Dr. **NASHVILLE, TN,** Municipal Auditorium, 417 4th Ave. **NEW ORLEANS, LA** (Sign language also), Superdome, Sugar Bowl Dr. **OKLAHOMA CITY, OK,** Myriad, One Myriad Gardens. **PINE BLUFF, AR,** Convention Center Arena, 500 E. 8th Ave. **PROVIDENCE, RI,** Providence Civic Center, One LaSalle Sq. **ROCHESTER, MN,** Mayo Civic Center Arena, 30 2nd Ave. S.E. **ROCHESTER, NY,** Memorial Auditorium, 100 Exchange St. **ST. LOUIS, MO,** The Arena, 5700 Oakland Ave. **ST. PETERSBURG, FL,** Bayfront Center, 400 1st St. S. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **SAN FRANCISCO, CA,** Cow Palace, Geneva Ave. **SOUTH BEND, IN,** N.D.U. Athletic Center, Juniper Rd. **TACOMA, WA,** Tacoma Dome, 2727 E. "D" St.

July 10-12: **ALBANY, GA,** Albany Civic Center, 100 West Oglethorpe Ave. **ANCHORAGE, AK,** Sullivan Arena, 1600 Gambell. **BILLINGS, MT,** Yellowstone Metra, Hwy. #10. **BISMARCK, ND,** Bismarck Civic Center Arena, 6th & Sweet Sts. **CICERO, IL,** Hawthorne Race Course, 35th & Cicero Ave. **CORVALLIS, OR,** Gill Coliseum, 600 S.W. 26th St. **FT. LAUDERDALE, FL** (French only), Jehovah's Witnesses Assembly Hall, 20850 Griffin Rd. **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **HAMPTON, VA,** Hampton Coliseum, 1000 Coliseum Dr. **HIALEAH, FL** (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **LANDOVER, MD,** Capital Centre, Beltway Exit 15 E. or 17. **LINCOLN, NE** (Sign language also), Devaney Sports Center, 16th & Military. **LOS ANGELES, CA** (Korean only), Jehovah's Witnesses Assembly Hall, 4310 Degnan Blvd. **LOS ANGELES, CA** (Spanish only), Dodger Stadium, 1000 Elysian Park Ave. **LOUISVILLE, KY** (Sign language also), Coliseum, Kentucky Fair & Exposition Center. **NASHVILLE, TN,** Municipal Auditorium, 417 4th Ave. **ROANOKE, VA,** Civic Center, 710 Williamson Rd. N.E. **ROCHESTER, MN,** Mayo Civic Center Arena, 30 2nd Ave. S.E. **SACRAMENTO, CA,** ARCO Arena, 1515 Sports Dr. **ST. LOUIS, MO,** The Arena, 5700 Oakland Ave. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **TACOMA, WA** (Spanish and sign language also), Tacoma Dome, 2727 E. "D" St.

July 17-19: **ALBANY, GA** (Sign language also), Albany Civic Center, 100 West Oglethorpe Ave. **CHARLESTON, WV,** Charleston Civic Center Coliseum, 200 Civic Center Dr. **CICERO, IL** (Spanish only), Hawthorne Race Course, 35th & Cicero Ave. **CROWNSVILLE, MD** (Korean only), Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd. **EL PASO, TX** (Spanish only), Special Events Center, Baltimore at Mesa. **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **HAMPTON, VA,** Hampton Coliseum, 1000 Coliseum Dr. **HIALEAH, FL** (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave. **LANDOVER, MD** (Sign language also), Capital Centre, Beltway Exit 15 E. or 17. **LITTLE ROCK, AR,** Barton Coliseum, Roosevelt & Dennison St. **MIDLAND, TX,** Chaparral Center, Midland College, 3600 N. Garfield. **PITTSBURGH, PA** (Sign language also), Three Rivers Stadium, 420 Stadium Cir. **ROCHESTER, MN,** Mayo Civic Center Arena, 30 2nd Ave. S.E. **SACRAMENTO, CA,** ARCO Arena, 1515 Sports Dr. **SPRINGFIELD, MA,** Civic Center, 1277 Main St. **TUCSON, AZ** (Sign language also), Community Center, 260 S. Church.

July 24-26: **BROOKLYN, NY** (Italian only), Jehovah's Witnesses Assembly Hall, 973 Flatbush Ave. **JERSEY CITY, NJ** (French only), Jehovah's Witnesses Assembly Hall, 2932 Kennedy Blvd. **LANDOVER, MD,** Capital Centre, Beltway Exit 15 E. or 17. **LITTLE ROCK, AR,** Barton Coliseum, Roosevelt & Dennison St. **MIDLAND, TX,** Chaparral Center, Midland College, 3600 N. Garfield. **NATICK, MA** (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. **NEW YORK, NY** (Sign language also), Yankee Stadium, 157th St. & River Ave. **NIAGARA FALLS, NY,** International Convention Center, 305 4th St. **RENO, NV,** Centennial Coliseum, 4590 S. Virginia St. **ROCHESTER, MN,** Mayo Civic Center Arena, 30 2nd Ave. S.E. **SACRAMENTO, CA,** ARCO Arena, 1515 Sports Dr. **SPRINGFIELD, MA** (Sign language also), Civic Center, 1277 Main St.

July 31-August 2: **ABILENE, TX** (Spanish only), Taylor County Coliseum, E.S. 11th and Loop 322.

August 7-9: **NEW YORK, NY** (Spanish only), Yankee Stadium, 157th St. & River Ave.

Britain

June 12-14: **GUERNSEY, C.I.,** Beau Sejour Centre, Amherst, St. Peter Port.

June 26-28: **NOTTINGHAM,** Nottingham Forest Football Club, City Ground. **SOUTHAMPTON,** Southampton Football Club, The Dell, Milton Road.

July 3-5: **EDINBURGH,** Rugby Union Ground, Murrayfield. **MANCHESTER,** Manchester City Football Club, Maine Road, Moss Side. **PLYMOUTH,** Plymouth Argyle Football Club, Home Park. **LONDON** (Italian only), North London Assembly Hall, 174 Bowes Road.

July 10-12: **LEEDS,** Leeds United Football Club, Elland Road. **NORWICH,** Norwich City Football Club, Carrow Road. **BIRMINGHAM,** Aston Villa Football Club, Villa Park.

July 17-19: **CARDIFF,** Welsh National Rugby Ground, Cardiff Arms Park.

July 24-26: **LONDON** (Greek and Spanish sessions also), Rugby Union Ground, Whitton Road, Twickenham. **CRYSTAL PALACE,** National Sports Centre, Norwood.

Ireland

July 3-5: **NAVAN,** Navan Exhibition Centre, Trim Road.

July 10-12: **NAVAN,** Navan Exhibition Centre, Trim Road.

Canada

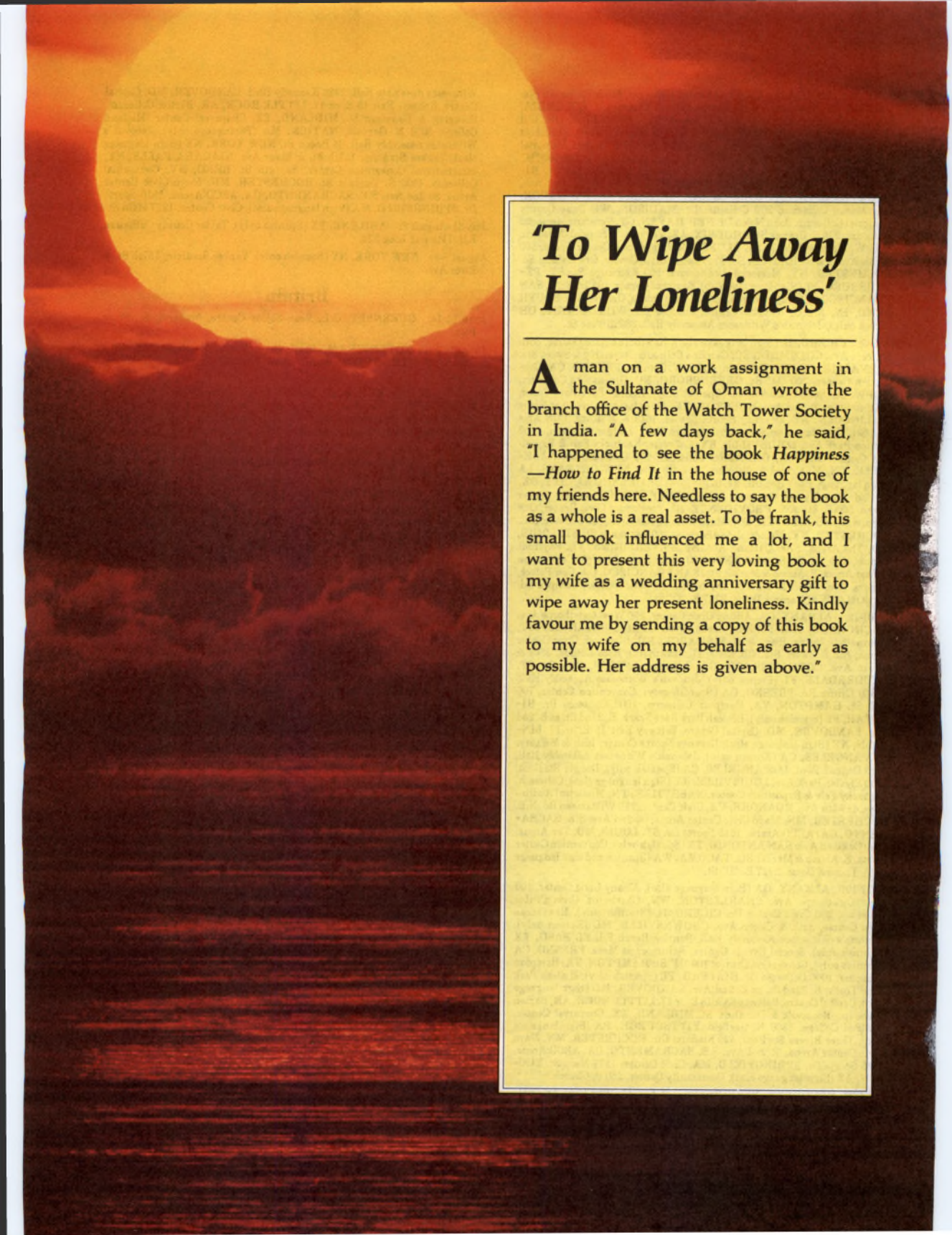
July 3-5: **BRAMPTON, ONT.** (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont. **EDMONTON, ALTA.** (Ukrainian sessions also), Edmonton Northlands Coliseum, 75th St. & 118th Ave. **KAMLOOPS, B.C.,** Kamloops Exhibition Association, 479 Chilcotin St. **LETHBRIDGE, ALTA.** (French and Spanish sessions also), The Sportsplex, 2510 Scenic Dr. **OTTAWA, ONT.,** Civic Centre Arena, Lansdowne Park, 1015 Bank St. **PRINCE GEORGE, B.C.,** Kin Centre, Arenas I & II, Ospika Blvd. & 18th Ave. **REGINA, SASK.,** The Agridome, Exhibition Park. **WINNIPEG, MAN.** (Ukrainian sessions also), Winnipeg Convention Centre, 375 York Ave.

July 10-12: **BRAMPTON, ONT.** (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont. **CASTLEGAR, B.C.,** Castlegar & District Community Complex, 2101 6th Ave. **MONTREAL, QUE.** (French and Italian; Arabic sessions also), Olympic Stadium, Pie IX Blvd. & Sherbrooke St. **PRINCE GEORGE, B.C.,** Kin Centre, Arenas I & II, Ospika Blvd. & 18th Ave. **SAULT STE. MARIE, ONT.,** Sault Memorial Gardens, 269 Queen St. E. **SASKATOON, SASK.** (Ukrainian sessions also), Saskatoon Arena, 19th St. E. **SYDNEY, N.S.,** Sydney Centre, 200 George & Falmouth Sts. **VANCOUVER, B.C.** (Portuguese also), B.C. Place Stadium, 777 Pacific Blvd. S.

July 17-19: **BRAMPTON, ONT.** (Italian only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont. **CORNER BROOK, NFLD.,** Humber Gardens, O'Connell Dr. **HAMILTON, ONT.** (Chinese and Hungarian sessions also), Copps Coliseum, 101 York Blvd. **LONDON, ONT.,** Grandstand Western Fairgrounds, Queen's Park, 900 King St. **QUEBEC CITY, QUE.** (French only), Colisée, Parc de l'Exposition, 2205, av. du Colisée. **SAINT JOHN, N.B.,** Lord Beaverbrook Rink, 536 Main St. **SUMMERLAND, B.C.,** Summerland Recreation Centre, 8820 Jubilee St.

July 24-26: **BRAMPTON, ONT.** (Italian only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont. **HAMILTON, ONT.** (Korean and Ukrainian sessions also), Copps Coliseum, 101 York Blvd.

July 31-August 2: **BRAMPTON, ONT.** (Greek only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.



'To Wipe Away Her Loneliness'

A man on a work assignment in the Sultanate of Oman wrote the branch office of the Watch Tower Society in India. "A few days back," he said, "I happened to see the book *Happiness —How to Find It* in the house of one of my friends here. Needless to say the book as a whole is a real asset. To be frank, this small book influenced me a lot, and I want to present this very loving book to my wife as a wedding anniversary gift to wipe away her present loneliness. Kindly favour me by sending a copy of this book to my wife on my behalf as early as possible. Her address is given above."