

The Watchtower

Announcing Jehovah's Kingdom

February 15, 1989



**JUSTICE
FOR ALL**

**Will it
ever
come?**

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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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JUSTICE FOR ALL

WILL IT EVER COME?



VISITORS to London's historic Old Bailey, the Central Criminal Court building, see on top a statue of a woman who symbolizes justice. In one hand, she holds a pair of scales, indicating that evidence will be weighed carefully. Her other hand grips a sword, to protect the innocent and to punish the guilty. In many other locations, you can see versions of this symbol, sometimes with "Justice" blindfolded to represent her impartiality.*

You might ask, though: 'Does what she symbolizes, justice for all, truly exist in any land?' In every land, of course, there are laws, as well as those who enforce them. And then there are judges and courts. Certainly, many principled men have tried to uphold human rights and to see that there is equal justice for all. Still, it is obvious that most of their efforts have failed. Almost daily, we see, hear, or read of corruption, inequities, and injustice.

Consider the example of one woman who was brought to court. Before her guilt or innocence was proved, the judge let her know that he would "take care" of the charge against her if she would meet him at a motel, evidently for an illicit relationship. Yes, those who are supposed to ensure justice have often proved to be corrupt or

* Our cover photograph is from the Justitia Fountain in Frankfurt am Main, Germany. The statue on this page is on a municipal building in Brooklyn, New York, U.S.A.

incompetent. *Time* magazine told of one state in the United States where three fifths of the high-court justices were accused of unethical conduct in aiding a fellow judge.

Moreover, when people learn of criminals who keep escaping punishment, many become quite cynical and find it easier to break the law themselves. (Ecclesiastes 8:11) Of the Netherlands we read: "Many of the Dutch blame politicians for encouraging permissiveness that engenders crime. Others accuse the courts, specifically judges . . . who continue to hand out minimal, sometimes absurdly lenient, sentences." But our desperate need for justice includes more than correcting the law-enforcement agencies and the judicial system.

You know that in many lands a rich minority keeps getting richer, while the poor masses face economic injustice. Such injustice prevails when people, because of their skin color, ethnic background, language, sex, or religion, have little opportunity to better their condition, even to sustain themselves. The result is that millions are ravaged by poverty, hunger, and disease. While many people in wealthy lands benefit from advanced medical procedures, untold millions suffer and die because they cannot afford basic medicines or even clean water. Talk to them about justice! Theirs is cradle-to-grave injustice.—Ecclesiastes 8:9.

And what of the seeming injustices that appear beyond human control? Think of the babies born with congenital defects—blind, retarded, or deformed? Would a woman feel a sense of justice if her baby came forth crippled or dead, while other women nearby cuddled healthy infants? As the following discussion will show, such apparent injustices will be corrected.

However, at this point in time, do you not agree with the comment at Ecclesiastes 1:15? There a wise and experienced king admitted, from a human viewpoint: "That

which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted."

An even more famous man was Jesus Christ. At Luke 18:1-5 we read his illustration of a judge "that had no fear of God and had no respect for man." Well, a widow kept pleading with that judge for the justice that the law entitled her to. But Jesus said that the wicked judge aided her only because her pleading became a nuisance. So Jesus, you can tell, was aware that injustices abounded. In fact, he himself was later tortured and executed on a trumped-up charge, another gross miscarriage of justice!

Many believe that there is a God who is concerned about injustice. During a Mass

in one Central American land, Pope John Paul II said: "When you trample a man, when you violate his rights, when you commit flagrant injustices against him, when you submit him to torture, break in and kidnap him or violate his right to life, you commit a crime and a great offense against God." Fine words. Yet, injustices continue. Malnutrition in that country afflicts 8 out of 10 children under five years of age. Two percent of the people own 80 percent of the cultivable land.

So is there really a God who genuinely cares about such horrible injustices, a God who will even be concerned about the injustices that affect you? Will he ever see that justice comes?

TO WHOM CAN WE LOOK FOR TRUE JUSTICE?

"Will not the Judge of the whole earth do justice?"—GENESIS 18:25,

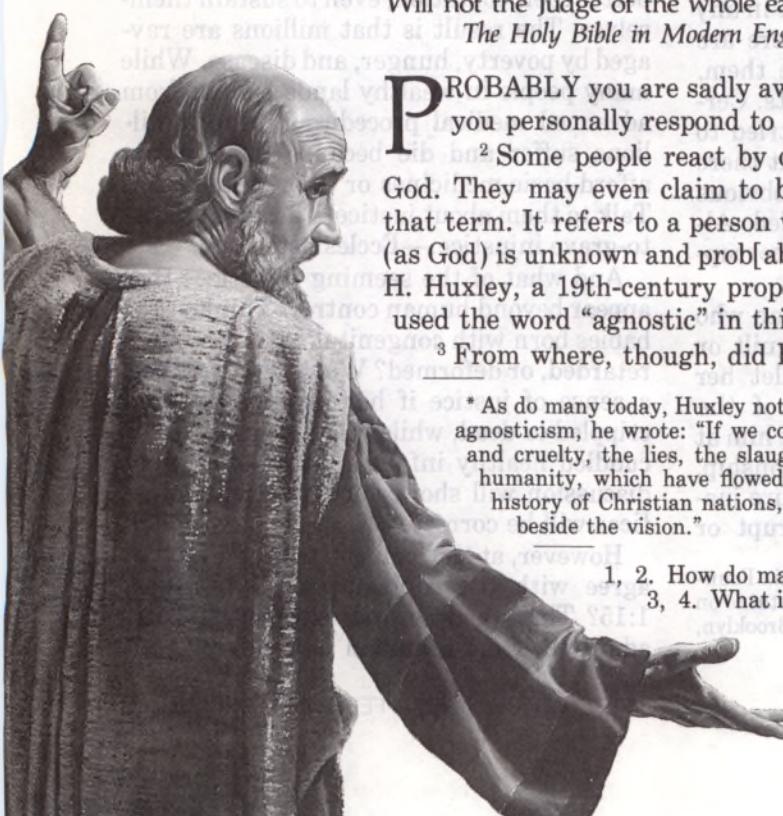
The Holy Bible in Modern English, by Ferrar Fenton.

PROBABLY you are sadly aware that injustice abounds. How do you personally respond to the prevailing lack of true justice?¹ Some people react by questioning the existence of a just God. They may even claim to be agnostic. Likely you have heard that term. It refers to a person who feels "that any ultimate reality (as God) is unknown and prob[ably] unknowable." Biologist Thomas H. Huxley, a 19th-century proponent of Darwinian evolution, first used the word "agnostic" in this way.*

² From where, though, did Huxley derive the term "agnostic"?

* As do many today, Huxley noted Christendom's injustices. In an essay on agnosticism, he wrote: "If we could only see . . . the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity, which have flowed from this source along the course of the history of Christian nations, our worst imaginations of Hell would pale beside the vision."

- 1, 2. How do many people react to prevailing injustice?
3, 4. What is the background of the word "agnostic"?



Actually, he was drawing on an expression used in another sense by a first-century lawyer, the apostle Paul. It occurred in one of the most famous speeches ever. This speech is relevant today, for it offers us a sound basis for knowing how and when justice for all will prevail and, even more, how we personally can benefit from it.

⁴ The word "agnostic" ("unknown") was taken from Paul's mention of an altar on which was inscribed "To an Unknown God." That brief speech was recorded by the physician Luke in the 17th chapter of the historical book Acts of Apostles. The chapter first shows how Paul came to be in Athens. In the accompanying box (page 6), you can read Luke's introductory information and the text of the entire speech.

⁵ Paul's speech is indeed powerful and deserving of our careful consideration. Surrounded as we are by gross injustices, we can learn much from it. First note the setting, which you can read at Acts 17:16-21. The Athenians were proud to live in a famous center of learning, where Socrates, Plato, and Aristotle had taught. Athens was also a very religious city. All around him Paul could see idols—those of the war god Ares, or Mars; of Zeus; of Aesculapius, the god of medicine; of the violent sea-god, Poseidon; of Dionysus, Athena, Eros, and others.

⁶ What, though, if Paul inspected your town or area? He might see plenty of idols or religious statues, even in the lands of Christendom. Elsewhere, he could see more. One guidebook says: "Indian gods, unlike their fickle Greek 'brothers,' are monogamous, and some of the most im-

5. What was the setting in which Paul gave his speech to the Athenians? (Have Acts 17:16-31 read.)

6. How does your area compare with what Paul found in Athens?

pressive powers were assigned to their female consorts . . . There are, without exaggeration, millions of gods dealing with all forms of life and nature."

⁷ Many Greek gods were depicted as petty and very immoral. Their conduct would be shameful for mortals, yes, criminal in most lands today. You have every reason to wonder, then, what kind of justice the Greeks back then might have expected from such gods. Still, Paul saw that the Athenians were especially devoted to them. Filled with righteous convictions, he began to explain the elevated truths of genuine Christianity.

A Challenging Audience

⁸ Some Jews and Greeks listened with interest, but how would the influential Epicurean and Stoic philosophers react? As you will see, their ideas were similar in many respects to common beliefs today, even ones taught to youths in school. The Epicureans urged living so as to obtain as much *pleasure* as possible, especially mental pleasure. Their 'eat and drink, for tomorrow we die' philosophy was characterized by absence of principle and virtue. (1 Corinthians 15:32) They did not believe that gods created the universe; instead, they held that life came about by accident in a mechanical universe. Furthermore, the gods were not interested in men. What of the Stoics? They stressed *logic*, believing that matter and force were elemental principles in the universe. Stoics imagined an impersonal deity, rather than believing in God as a Person. They also felt that fate governed human affairs.

⁹ How did such philosophers respond to Paul's public teaching? Curiosity mixed

7. What were the ancient Greek gods like?

8. (a) What beliefs and views marked the Epicureans? (b) What did the Stoics believe?

9. Why was Paul's situation a challenging one in which to preach?

Justice for All—Acts, Chapter 17

16 Now while Paul was waiting for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols. **17** Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the marketplace with those who happened to be on hand. **18** But certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say: 'What is it this chatterer would like to tell?' Others: 'He seems to be a publisher of foreign deities.' This was because he was declaring the good news of Jesus and the resurrection. **19** So they laid hold of him and led him to the Areopagus, saying: 'Can we get to know what this new teaching is which is spoken by you? **20** For you are introducing some things that are strange to our ears. Therefore we desire to get to know what these things purport to be.' **21** In fact, all Athenians and the foreigners sojourning there would spend their leisure time at nothing but telling something or listening to something new. **22** Paul now stood in the midst of the Areopagus and said:

"Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. **23** For instance, while passing along and carefully observing your objects of veneration I also found an altar on which had been inscribed "To an Unknown

with mental arrogance was an Athenian trait then, and these philosophers began to argue with Paul. Finally, they took him to the Areopagus. Above Athens' marketplace, but below the towering Acropolis, was a rocky hill named for the god of war, Mars, or Ares, hence Mars' Hill, or the Areopagus. In ancient times, a court or council met there. Paul may well have been taken to a court of justice, perhaps assembled with a view of the impressive Acropolis and its famous Parthenon as well as other temples and statues. Some think that the apostle was at risk because

God." Therefore what you are unknowingly giving godly devotion to, this I am publishing to you. **24** The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, **25** neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. **26** And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men, **27** for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. **28** For by him we have life and move and exist, even as certain ones of the poets among you have said, "For we are also his progeny."

29 "Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. **30** True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. **31** Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."

Roman law forbade introducing new gods. But even if Paul was taken to the Areopagus merely to clarify his beliefs or to display whether he was a qualified teacher, he faced a formidable audience. Could he expound his vital message without alienating them?

¹⁰ Observe from Acts 17:22, 23 with what tact and wisdom Paul began. When he acknowledged how religious the Athenians were and how many idols they had, some of his listeners may have taken it as

10. How did Paul use tact in introducing his information?

The Universe Was Created

In 1980 Dr. John A. O'Keefe, of NASA (National Aeronautics and Space Administration), wrote: "I subscribe to Jastrow's view that modern astronomy has found reliable evidence that the Universe was created some fifteen to twenty billion years ago." "I find it very moving to see how the evidence for the Creation . . . should be so clearly stamped on everything around us: the rocks, the sky, the radio waves, and on the most fundamental laws of physics."

a compliment. Rather than attack their polytheism, Paul focused on an altar that he had seen, one dedicated "To an Unknown God." Historical evidence shows that such altars existed, which should strengthen our confidence in Luke's account. Paul used this altar as a spring-board. The Athenians prized knowledge and logic. Still, they admitted that there was a god that was to them "unknown" (Greek, *a'gno-stos*). It was only logical, then, that they should allow Paul to explain him to them. Nobody could find fault with that reasoning, could he?

Is God Unknowable?

¹¹ Well, what was this "unknown God" like? "The God" made the world and everything in it. No man would deny that the universe exists, that the plants and animals exist, that we humans exist. The power and intelligence, yes, wisdom, manifested in all of this pointed to its being the product of a wise and powerful Creator, rather than of chance. Actually, Paul's line of reasoning is even more valid in our time.—Revelation 4:11; 10:6.

¹² Not long ago, in the book *In the Centre of Immensities*, British astronomer Sir Bernard Lovell wrote about the extreme complexity of the simplest life-forms on earth. He also discussed whether such life would likely have occurred by accident. His con-

11. In what way did Paul get his audience to think about the true God?

12, 13. What modern evidence supports the point Paul made?

clusion: "The probability of . . . a *chance* occurrence leading to the formation of one of the smallest protein molecules is unimaginably small. Within the boundary conditions of time and space which we are considering it is effectively zero."

¹³ Or consider the other extreme—our universe. Astronomers have used electronic devices to study its origin. What have they found? In *God and the Astronomers*, Robert Jastrow wrote: "Now we see how the astronomical evidence leads to a biblical view of the origin of the world." "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians [persons believing in creation] who have been sitting there for centuries."—Compare Psalm 19:1.

¹⁴ We can thus see how accurate Paul's comment was at Acts 17:24, which leads us to his next thought, in verse 25. The powerful God who could make "the world and all the things in it" is certainly greater than the material universe. (Hebrews 3:4) So it would not be reasonable to think that he would be limited to dwelling in temples, particularly those built by men who admitted publicly that he was "unknown" to them. What a powerful point to make to philosophers who might at that very moment have been glancing up at the

14. What logic supported Paul's statement about God's not dwelling in man-made temples?



many temples just above!—1 Kings 8:27; Isaiah 66:1.

¹⁵ Likely, Paul's listeners had rendered devotion on the Acropolis to one of the statues of their patron goddess, Athena. The revered Athena in the Parthenon was of ivory and gold. Another statue of Athena stood 70 feet high and could be seen from ships at sea. And it was said that the idol known as Athena Polias fell from heaven; people regularly brought a new handmade robe for it. Yet, if the God whom those men did not know was the highest One and had created the universe, why would he need to be attended to with things that men might bring? He gives what we need: our "life," the "breath" we need to sustain it, and "all things," including the sun, the rain, and the fertile ground where our food grows. (Acts 14:15-17; Matthew 5:45) He is the Giver, men

15. (a) Why would Athena have been on the minds of Paul's audience? (b) That God is the Giver should lead to what conclusion?

the receivers. Certainly the Giver is not dependent on the receivers.

From One Man —Everyone

¹⁶ Next, in Acts 17:26, Paul set out a truth that many people should think about, especially with so much racial injustice in evidence today. He said that the Creator "made out of one man every nation of men, to dwell upon the entire surface of the earth." The idea that the human race was a unity or brotherhood (with the implications of this for justice) was something

for those men to consider because the Athenians had claimed that they had a special origin that set them apart from the rest of mankind. Paul, however, accepted the Genesis account of a first man, Adam, who became the progenitor of all of us. (Romans 5:12; 1 Corinthians 15:45-49) You might wonder, though: 'Can such a concept be sustained in our modern scientific era?'

¹⁷ The theory of evolution suggests that man evolved in various places and types. But early last year, *Newsweek* devoted its science section to "The Search for Adam and Eve." It focused on recent developments in the field of genetics. While, as we would expect, not all scientists agree, the emerging picture points to the conclusion that all humans have a common ge-

16. What claim did Paul make about man's origin?

17. (a) How does some modern evidence point in the same direction as Paul did? (b) What bearing does this have on justice?

"The Search for Adam and Eve"

Under that title, a *Newsweek* article said in part: "The veteran excavator Richard Leakey declared in 1977: 'There is no single center where modern man was born.' But now geneticists are inclined to believe otherwise . . . 'If it's correct, and I'd put money on it, this idea is tremendously important,' says Stephen Jay Gould, the Harvard paleontologist and essayist. 'It makes us realize that all human beings, despite differences in external appearance, are really members of a single entity that's had a very recent origin in one place. There is a kind of biological brotherhood that's much more profound than we ever realized.'"—January 11, 1988.

netic ancestor. Since, as the Bible long ago said, all of us are brothers, should there not be justice for all? Should not all of us be entitled to impartial treatment no matter what our skin color, hair type, or other surface characteristics? (Genesis 11:1; Acts 10:34, 35) We still need to know, though, how and when justice will come for mankind.

¹⁸ Well, in verse 26, Paul pointed out that the Creator could be expected to have a will, or just purpose, for mankind. The apostle knew that when God had dealt with the nation of Israel, He decreed where they should live and how other nations could treat them. (Exodus 23:31, 32; Numbers 34:1-12; Deuteronomy 32:49-52) Of course, Paul's audience might proudly have applied his comments primarily to themselves. In fact, whether they knew it or not, Jehovah God had prophetically expressed his will about the time, or point in history, when Greece would be the fifth great world power. (Daniel 7:6; 8:5-8, 21; 11:2, 3) Since this One can even maneuver nations, is it not reasonable that we should want to learn of him?

¹⁹ It is not as if God has left us ignorant of him, groping about blindly. He gave the Athenians and us a basis for learning about him. At Romans 1:20 Paul later

18. What basis was there for Paul's statement about God's dealings with men?

19. Why is Paul's point at Acts 17:27 a reasonable one?

wrote: "[God's] invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." Hence, God is really not that far off from us if we want to find him and learn about him.—Acts 17:27.

²⁰ Appreciation should motivate us to do so, as Acts 17:28 suggests. God has given us life. Actually, we have more than simple life in the sense that a tree has life. We, and most animals, have the higher living capacity of being able to move about. Are we not happy for that? But Paul takes the matter further. We exist as intelligent beings with personalities. Our God-given brains enable us to think, to grasp abstract principles (such as true justice),

20. How is it true that by God "we have life and move and exist"?

Can You Answer?

- What religious situation did Paul find in Athens, and how does a similar situation exist today?
- In what ways is God greater than all the false deities that used to be worshiped in the Athens of Paul's day?
- What basic fact about the way God created the human race means that there should be justice for all?
- How should humans react to a knowledge of God's greatness?

and to hope—yes, to look to the future outworking of God's will. As you can appreciate, Paul must have realized that this would be a lot for the Epicurean and Stoic philosophers to accept. To aid them, he quoted some Greek poets whom they knew and respected, which poets had similarly said: "For we are also his progeny."

²¹ If people appreciate that we are the progeny, or product, of God the Most High, it is only fitting for them to look to him for direction on how to live. You have to admire Paul's boldness, as he stood almost in the shadow of the Acropolis. He courageously reasoned that our Creator is certainly grander than any man-made statue, even the gold-and-ivory one in the Parthenon. All of us who accept Paul's

21. Our being God's progeny should affect us in what way?

statement must likewise agree that God is not like any of the idols worshiped by people today.—Isaiah 40:18-26.

²² This is not merely a technical point for one to accept mentally while continuing to live as before. Paul made that clear in verse 30: "True, God has overlooked the times of such ignorance [of imagining that God is like a puny idol or would accept worship through such], yet now he is telling mankind that they should all everywhere repent." Thus, as he built up to his forceful conclusion, Paul presented a startling point—repentance! So if we are looking to God for true justice, it means that we will have to repent. What does that require of us? And how is God going to provide justice for all?

22. How is repentance involved in our receiving justice?

JUSTICE FOR ALL BY GOD'S APPOINTED JUDGE

"For the Father has affection for the Son and . . . he has committed all the judging to the Son."—JOHN 5:20, 22.

HOW important is justice to you? How much effort would you put forth to be assured of receiving true justice and even of living when it prevails earth wide? You owe it to yourself to think about those questions, as did some prominent men and women in Athens, Greece.

² They heard a memorable speech by the Christian apostle Paul to the famous court of the Areopagus. He

1. How do you face questions similar to those faced by some people in the first century?

2, 3. (a) What led to Paul's call for his Athenian listeners to repent? (b) Why would repentance sound strange to that audience?



first reasoned on the existence of one God, the Creator, to whom all of us owe our life. This led to the logical conclusion that we are accountable to this God. At this point Paul declared: "God has overlooked the times of such ignorance [as of men's worshiping idols], yet now he is telling mankind that they should all everywhere repent."—Acts 17:30.

³ Frankly, repentance would be a startling concept for that audience. Why so? The ancient Greeks knew of repentance in the sense of feeling remorse over some deed or statement. As one dictionary points out, however, the word "never suggest[ed] an alteration in the total moral attitude, a profound change in life's direction, a conversion which affects the whole of conduct."

⁴ Yet, you can no doubt see why such profound repentance is fitting. Follow Paul's logic. All men owe their life to God, so all are accountable to him. It is, then, only right and just for God to expect them to seek him, to find knowledge of him. If those Athenians did not know his principles and will, they needed to learn these things and then repent in order to bring their lives into line with them. This would not depend on just how convenient it was to do so. We can see why from Paul's forceful climax: "Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:31.

⁵ That verse, so packed with meaning, so cogent, deserves our careful inspection, for it stirs up hope for perfect justice in

our time. Note the expressions: "set a day," "judge the inhabited earth," "in righteousness," "by a man whom he has appointed," "furnished a guarantee," "resurrected him." Those words "resurrected him" brought a strong reaction from Paul's audience. As verses 32-34 show, some mocked. Others just left the discussion. Yet, a few became repentant believers. Let us, however, be wiser than the majority of the Athenian audience, for this is of utmost importance if we long for true justice. To get the most meaning out of verse 31, first look at the expression: "He purposes to judge the inhabited earth." Who is that "he," and what are his standards, especially as to justice?

⁶ Well, Acts 17:30 shows whom Paul was referring to—the very God who is telling all to repent, our Life-Giver, the Creator. Naturally, we can find out much about God from his creative works. But his standard of justice is especially evident from another source, the Bible, which contains the record of his dealings with men such as Moses and of God's laws for Israel.

What Sort of Judging and Justice?

⁷ You may be aware that for decades Moses had close dealings with Jehovah God, so close that God said that he spoke with Moses "mouth to mouth." (Numbers 12:8) Moses knew how Jehovah had treated him, as well as how God had dealt with other humans and with entire nations. Near the end of his life, Moses offered this reassuring description: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he."—Deuteronomy 32:4.

4. Paul's comment about repentance was supported by what logic?

5. How did the audience react to Paul's speech, and why?

6. How can we learn about the One who has set a day for judging the earth?

7. Moses provides what testimony as to Jehovah and justice?

⁸ Consider, too, testimony from Elihu, a man noted for his wisdom and perception. You can be sure that he was not a person who reached hasty conclusions. On the contrary, in one case he sat for over a week while he listened to lengthy oral arguments from both sides. Now, from Elihu's own experience and from his study of God's ways, what conclusion did he reach about God? He declared: "Therefore, you men of heart, listen to me. Far be it from the true God to act wickedly, and the Almighty to act unjustly! For according to the way earthling man acts he will reward him, and according to the path of man he will cause it to come upon him. Yes, for a fact, God himself does not act wickedly, and the Almighty himself does not pervert judgment."—Job 34:10-12.

⁹ Ask yourself: Does that not describe perfectly what we would like from a judge, that he treat each person according to his acts, or deeds, with no partiality or perverting of justice? If you had to face a human judge, would you not feel relieved if he was like that?

¹⁰ The Bible refers to Jehovah as "the Judge of all the earth." (Genesis 18:25) Sometimes, however, he used human judges. What did he expect of Israelite judges who represented him? In Deuteronomy 16:19, 20 we read God's directions that amount to a job description for judges: "You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. Justice—justice you should pursue, in order that you may keep alive." Modern statues portraying Justice may wishfully depict her as blindfolded to signify impartiality, but you can see that God went far

8. Why should we take note of what Elihu said on the matter of justice?
9, 10. Why should God's standards for human judges encourage us? (Leviticus 19:15)

beyond that. He actually *demanded* such impartiality of human judges who were to represent him and enforce his laws.

¹¹ These details about God's view of justice bear directly on the climax of Paul's speech. At Acts 17:31 Paul declared that God "has set a day in which he purposes to judge the inhabited earth *in righteousness*." That is exactly what we can expect from God—justice, righteousness, impartiality. Still, some people might be concerned because, according to verse 31, God is going to use "a man" to judge all humans. Who is that "man," and what assurance do we have that he will hold to God's elevated standard of justice?

¹² Acts 17:18 tells us that Paul had been "declaring the good news of Jesus and the resurrection." So, at the end of his speech, the audience knew that Paul meant Jesus Christ when he said that God would 'judge the inhabited earth in righteousness by a man whom he has appointed, and God resurrected him from the dead.'

¹³ Jesus acknowledged that God had appointed him as a judge who met the divine standard. At John 5:22 he said: "For the Father judges no one at all, but he has committed all the judging to the Son." After mentioning a coming resurrection of those who are in the memorial tombs, Jesus added: "I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me."—John 5:30; Psalm 72:2-7.

¹⁴ How well this assurance harmonizes with what we read at Acts 17:31! There Paul too gave assurance that the Son

11. We can conclude what from reviewing this Biblical information about justice?

12, 13. How do we know what "man" God will use to do judging?

14. What sort of treatment can we expect from Jesus?

would "judge the inhabited earth in righteousness." That certainly does not suggest any rigid, inflexible, and unfeeling justice, does it? Rather, righteous judgment involves tempering justice with mercy and understanding. Let us not overlook this: Though Jesus is now in heaven, he has been a human. So he can be empathetic. At Hebrews 4:15, 16 Paul touches on this in describing Jesus as a high priest.

¹⁵ While reading Hebrews 4:15, 16, think of the relief we should feel to have Jesus as Judge: "For we have as high priest [and judge], not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time." In courtrooms today, it is often frightening to be called before the Bench. Yet, in the case of Christ as Judge, we can 'approach with freeness of speech that we may find mercy, undeserved kindness, and help at the right time.' Regarding time, however, you have good reason to ask, 'When will Jesus judge mankind in righteousness?'

"A Day" for Judging—When?

¹⁶ Recall that Paul said that God "has set a day" to judge the world by His appointed Judge. In anticipation of that judgment "day," Jesus is doing a vital judging work today, yes, right now. Why can we say that? Not long before he was arrested and unjustly condemned to death, Jesus gave a historic prophecy that involves our day. We find it in Matthew chapter 24. Jesus described the world events that would mark the period termed

"the conclusion of the system of things." The wars, food shortages, earthquakes, and other distresses that have occurred earth wide since World War I bear out that Jesus' prophecy is now being fulfilled and that shortly "the end will come." (Matthew 24:3-14) Jehovah's Witnesses have for decades been explaining this from the Bible. If you would like more evidence as to why we know that we are in the last days of this unjust system, Jehovah's Witnesses can supply such.

¹⁷ Examine, though, the latter half of Matthew chapter 25, which is part of Jesus' prophecy about the last days. Matthew 25:31, 32 applies during our time: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne [in heaven]. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." Now look down to where Jesus tells the outcome of his separating, or judging, work. Verse 46: "And these [people whom he judges to be like goats] will depart into everlasting cutting-off, but the righteous ones [the sheep] into everlasting life."

¹⁸ We are thus living in a crucial time of judgment. Those 'seeking God and really finding him' today will be judged as "sheep" in line to survive the end of the present system and to enter into the new world that will follow. Then 2 Peter 3:13 will be realized: "There are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell." That will be the "day" when Paul's words at Acts 17:31 fully apply, the time for the earth to be judged in righteousness.

¹⁹ That Judgment Day will encompass

15. How does Jesus differ from human judges?
- 16, 17. How do we know that judging from heaven is going on now?
18. To what will the judging in our time lead?
- 19, 20. Who will be affected by the coming Judgment Day?

far more than just the surviving "sheep," who will already have been judged worthy to enter the new world. Recall that after saying that his Father had committed judging to him, Jesus spoke of a coming resurrection. Also, at Acts 10:42, the apostle Peter said that Jesus Christ "is the One decreed by God to be judge of the living and the dead."

²⁰ Consequently, that 'set day' mentioned at Acts 17:31 when God through Jesus Christ will "judge the inhabited earth in righteousness" will be a time for dead ones to be raised. What a joy it will be to see divine power exercised to overcome death, the meting out of which has often been the greatest injustice. Some people, as with Jesus himself, have unjustly been executed by governments or invading armies. Others have lost their lives to unforeseen occurrences such as tornadoes, earthquakes, accidental fires, and calamities of that sort.—Ecclesiastes 9:11.

Past Injustices Solved

²¹ Imagine being able to see our loved ones brought back to life! Many will thus have their first opportunity 'to seek God and really find him' and will then have before them the "everlasting life" that can be the reward of "the sheep." Some resurrected ones, as well as survivors of this unjust system, have been victims of apparent injustices such as congenital deformities, blindness, deafness, or speech impediments. Will such things fit in a 'new earth in which righteousness is to dwell'? Jehovah used Isaiah to present various prophecies that will have a grand literal fulfillment during the coming Judgment Day. Notice what we can expect: "At that time the eyes of the blind ones will be opened, and the very ears of the deaf ones

21. How will past injustices be overcome in the new world?

will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness."—Isaiah 35:5, 6.

²² What about other injustices that now cause so much misery? Isaiah chapter 65 contains some delightfully encouraging answers. A comparison of Isaiah 65:17 with 2 Peter 3:13 indicates that this chapter also points to the time of "new heavens and a new earth," a righteous new system. Still, what will prevent a few wicked ones from spoiling the peace and justice? A bit further on, Isaiah 65 puts to rest what might seem to be a problem.

²³ During this ongoing Judgment Day, Jesus will continue his work of judging individuals, whether they qualify for everlasting life. Some will not. After being given ample time, maybe even "a hundred years," to seek God, some will show that they refuse to practice righteousness. Justly they will lose life in that new world, as we can see from Isaiah 65:20: "As for the sinner, although a hundred years of age he will have evil called down upon him." Such ones judged unworthy of life will be in the minority. We have every reason to expect that we—and most others—will be delighted to learn and

22. Why is Isaiah chapter 65 so encouraging regarding justice?

23. For some individuals the Judgment Day will have what possible outcome?

Questions for Review

- What evidence do we have as to God's standard of justice?
- How will Jesus be involved in the coming Judgment Day?
- Why is ours a critical time with respect to divine judgment?
- How will past injustice be corrected in the new world?

to practice righteousness.—Isaiah 26:9.

²⁴ Does that mean that there will be no ongoing injustices, not even economic injustices? Exactly! Isaiah 65:21-23 points to that fact: “They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full.

24. What will the situation be as to economic injustice?

Pictorial Archive (Near Eastern History) Est.

They will not toil for nothing, nor will they bring to birth for disturbance; because they are the offspring made up of the blessed ones of Jehovah, and their descendants with them.” What a change from today! What a blessing!

²⁵ Hence, all who long for lasting justice can take courage. It is sure to come—soon. Now, during the brief time left in this time of judgment, is the time to join with Jehovah’s Witnesses in seeking God and really finding him, with everlasting benefits.

25. What is your hope and determination respecting justice from God’s appointed Judge?



When the Lost Son Is Found

WHEN the lost, or prodigal, son in Jesus' illustration returns to his father's house, what reception does he receive? Listen as Jesus relates:

"While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him." What a merciful, warmhearted father, so well representing our heavenly Father, Jehovah!

Likely the father had heard of his son's debauched living. Yet he welcomes him home without waiting for a detailed explanation. Jesus also has such a welcoming spirit, initiating approach to sinners and tax collectors, who are represented in the illustration by the prodigal son.

True, the discerning father of Jesus' illustration no doubt has some idea of his son's repentance by observing his sad, downcast countenance as he returns. But the father's loving initiative makes it easier for the son to confess his sins, as Jesus relates: "Then the son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men.'"

Yet, the words are hardly off the son's lips when his father goes into action, ordering his slaves: "'Quick! bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. And bring the fatted young bull, slaughter it and let us eat and enjoy ourselves, because this my son was dead and came to life again; he was lost and was found.' And they start-

ed to enjoy themselves."

In the meantime, the father's "older son was in the field." See if you can identify whom he represents by listening to the rest of the story. Jesus says of the older son: "As he came and got near the house he heard a music concert and dancing. So he called one of the servants to him and inquired what these things meant. He said to him, 'Your brother has come, and your father slaughtered the fatted young bull, because he got him back in good health.' But he became wrathful and was unwilling to go in.

"Then his father came out and began to entreat him. In reply he said to his father, 'Here it is so many years I have slaved for you and never once did I transgress your commandment, and yet to me you never once gave a kid for me to enjoy myself with my friends. But as soon as this your son who ate up your means of living with harlots arrived, you slaughtered the fatted young bull for him.'"

Who, like the older son, has been critical of the mercy and attention accorded sinners? Is it not the scribes and the Pharisees? Since it is their criticism of Jesus because he welcomes sinners that prompted this illustration, they clearly must be the ones represented by the older son.

Jesus concludes his story with the father's appeal to his older son: "Child, you have always

been with me, and all the things that are mine are yours; but we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was lost and was found."

Jesus thus leaves unresolved what the older son eventually does. Indeed, later, after Jesus' death and resurrection, "a great crowd of priests began to be obedient to the faith," possibly including some of these of the "older son" class to whom Jesus is here speaking.

But who in modern times do the two sons represent? It must be those who have come to know enough

about Jehovah's purposes to have a basis for their entering into a relationship with him. The older son represents some members of the "little flock," or "congregation of the firstborn who have been enrolled in the heavens." These adopted an attitude similar to that of the older son. They had no desire to welcome an earthly class, the "other sheep," who they felt were stealing the limelight.

The prodigal son, on the other hand, represents those of God's people who leave to enjoy the pleasures that the world offers. In time, however, these repentantly return and again become active servants of God. Indeed, how loving and merciful the Father is toward those who recognize their need of forgiveness and return to him! **Luke 15: 20-32; Acts 6:7; Luke 12:32; Hebrews 12:23; John 10:16.**

- ♦ How does Jesus imitate the example of the compassionate father in his illustration?
- ♦ What is the older son's view of his brother's welcome, and how do the Pharisees behave like the older son?
- ♦ What application does Jesus' illustration have in our day?



IS YOUR PERSONAL OPINION PARAMOUNT?

NEW Church Split Over Gay Priests," said the headline. The news report went on to expose deep divisions in the Church of England over the question of homosexual priests.

"There is a place in the church for homosexuals," claimed the minister in charge of recruiting church clergy. In his view, a homosexual who is 'honest and responsible' in his relationship with another man has a right to be ordained.

"Practising homosexual clergy are sinful and must resign" was the opposing belief of a church rector. He felt that clergymen should be exemplary in all their moral behavior.—*The Sunday Times*, London, November 8, 1987.

No doubt each of these men was convinced that his opinion was right. But should personal opinion be the final authority in matters of vital concern? Perhaps you will say yes, maintaining that "everyone is entitled to his own opinion."

Yet, consider these two inspired comments in the Bible: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." "Now I exhort you, brothers, . . . that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind." —Romans 14:19; 1 Corinthians 1:10.

So, what if you, as a Christian, found it difficult to agree with the Christian congregation on some important matter? How would you deal with that so that the vital peace and unity of the congregation could be maintained? —Matthew 5:9; 1 Peter 3:11.

Consider a situation that developed in the first-century Christian congregation when some viewed their personal opinion as paramount. See what this eventually led to

and ask yourself: 'What would I have done if I had been there?'

Questions Over Circumcision

In 36 C.E. uncircumcised Gentiles were first accepted into the Christian congregation. Though God had prepared the apostle Peter for this dramatic event, Peter and those with him were amazed to see holy spirit poured out on uncircumcised people. (Acts 10: 1-16, 34-48) Many other Jewish Christians found this hard to take. In fact, some Jewish Christians, "supporters of circumcision," criticized Peter for associating with uncircumcised people.—Acts 11:2, 3.

Why were these critics disturbed? Because for almost 2,000 years, circumcision had been a sign of a special relationship with God. When Jehovah God commanded Abraham to have all the males in his household circumcised, He said: "It must serve as a sign of the covenant be-

tween me and you . . . to time indefinite." (Genesis 17:10-13) Many centuries later, circumcision was still very important to the Jews. Many of them felt that uncircumcision meant uncleanness. (Isaiah 52:1) They felt that God's holy people should have no dealings with unclean, uncircumcised Gentiles.

In 49 C.E. the apostle Paul was confronted in Syrian Antioch by some of these "supporters of circumcision." At the end of his first missionary trip, he reported to the congregation there how God "had opened to the [uncircumcised] nations the door to faith." It seemed clear to him that there was no need for these people of the nations to be circumcised. Certain men from Judea, however, had a different opinion. "Unless you get circumcised according to the custom of Moses," they asserted, "you cannot be saved." They felt that circumcision was essential for salvation and that all Gentile converts to Christianity had to get circumcised.

—Acts 14:26-15:1.

Strong feelings were involved. No doubt they mustered persuasive arguments to support their opinion. How was the peace and unity of the congregation to be maintained? After there had

been much discussion of the subject, the congregation in Antioch "arranged for Paul and Barnabas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute." (Acts 15:2) There was no suggestion that in a matter of such gravity, each one was entitled to his own opinion. These Christians had enough humility and loyalty to theocratic order to seek an authoritative decision from their central teaching body.—1 Corinthians 14:33, 40; James 3:17, 18; 1 Peter 5:5, 6.

A Decision Made

The apostles and older men in Jerusalem (obviously recognized as a governing body in the early Christian congregation) carefully examined the spirit-inspired Scriptures and reviewed how holy spirit had directed things over the previous 13 years. Their decision? For Gentile converts, circumcision was not a prerequisite for salvation. (Acts 15:6-29) Here was a clear directive to take the place of personal opinion.

The congregations that heeded this guidance "continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) Some persons, though, did not accept the governing body's decision. They were still convinced that their opinion was correct and that complying with the Mosaic Law was essential for salvation. What would you have done? They became a dangerous, divisive influence among Christians. Take a look at the counsel given by the apostle Paul over the next 15 years as he tried to protect faithful Christians from the influence of such stubbornly opinionated ones.

Galatia, Asia Minor, c. 50-52 C.E. The freedom gained by Christians through the sacrifice of Jesus Christ was endangered. Fear of persecution by Jewish enemies made some Christians want to impose precepts from the Mosaic Law on fellow Christians. (Galatians 6:12, 13) The apostle Paul reminded the disciples that to take up such Jewish practices as circumcision would be to let themselves "be confined again in a yoke of slavery." Since they were sinners, none of them could keep the Law perfectly, so they would be condemned by the Law, just as the Jews were. Only Jesus' sacrifice could make them clean and save them. "If you become circumcised [and thus become obligated to perform the whole Law]," Paul said, "Christ will be of no benefit to you."—Galatians 5:1-4; Acts 15:8-11.

Corinth, Greece, c. 55 C.E. Arguments over circumcision were dividing the congregation. Paul knew that circumcision in itself was not sinful. It had been part of God's perfect Law. (Psalm 19:7; Romans 7:12) Paul himself had even arranged for his young companion Timothy (whose mother was Jewish) to get circumcised. Paul did so, not because it was obligatory, but because he did not want to give the Jews any cause for stumbling over the good news. (Acts 16:3) He encouraged Christians to refrain from getting embroiled in disruptive arguments. "Was any man called circumcised?" he asked. "Let him not become uncircumcised. Has any man been called in uncircumcision? Let him not get circumcised [thinking that this was vital for salvation]." The important thing was to obey God's clear commands, including those coming through the Christian congregation.—1 Corinthians 7:18-20; Hebrews 13:17.

Philippi, Greece, c. 60-61 C.E. Those who felt that Christians were still bound by Jewish law continued to ignore the clear evidence that Jehovah was blessing the Christian congregation, which now included many uncircumcised believers. Those advocating circumcision were causing spiritual injury to others by pushing their personal opinions. Therefore, the apostle Paul's language is now stronger: "Look out for the dogs [considered ceremonially unclean by the Jews], look out for the workers of injury, look out for those who mutilate the flesh."—Philippians 3:2.

Crete, c. 61-64 C.E. The apostle Paul had left Titus to oversee the work of Christians in Crete. Interestingly, the non-Jew Titus had not been compelled to get circumcised. (Galatians 2:3) Now Paul directed Titus to deal firmly with enemies of the truth, which is what these promoters of circumcision had become. They should

even be expelled from the congregation if they persisted in publicizing their divisive personal opinions. He spoke of "unruly men, profitless talkers, and deceivers of the mind, especially those men who adhere to the circumcision," and continued: "It is necessary to shut the mouths of these, as these very men keep on subverting entire households by teaching things they ought not."—Titus 1:10, 11; 3:10, 11; 1 Timothy 1:3, 7.

What sad consequences! These men were so proud of their personal opinions that they rejected the direction of the Christian congregation, subverted the faith of others, and destroyed their good relationship with God.—Compare Numbers 16:1-3, 12-14, 31-35.

What Will You Do?

Can we avoid making the same mistake today? Yes, if first we make sure that our personal opinion does not conflict with the clear teaching of the Bible. On the matter of homosexuality, for example, the Bible says: "Neither the sexually immoral . . . nor homosexual offenders . . . will inherit the kingdom of God." (1 Corinthians 6:9, 10, *New International Version*) However, when the Scriptural direction may seem to us to be open to different opinions, we need to demonstrate the humble responsiveness that was shown by the early Christians and accept decisions and directions from God's congregation. Finally, even in areas in which a matter is Scripturally neither right nor wrong but is left to personal decision, we should highly esteem peace with others, thus being open to yielding frequently.

Are you willing to manifest that spirit? If so, you are showing a fine sense of balance, recognizing that peace and unity are more precious than your own personal opinion.

Insight on the News

Sick Education

For the past ten years, a college in New York State has been offering a course on human sexuality that can earn students three college credits. The students are "required to go on 'field trips' to talk with prostitutes, visit gay bars or check out nude beaches," reports a columnist in the *New York Post*. The class textbook is said to provide explicit instructions on engaging in oral sex and encourages the practice of masturbation. According to the *Post*, as part of the classroom curriculum, students are being shown a film that shows "couples engaged in sexual intercourse," as well as "close-ups of male and female anatomies." What could be farther removed from the norms of chasteness and virtue?—Philipians 4:8, 9.

While young people need to know the facts of life and to have a healthy attitude toward such, parents have the prime responsibility to provide such instruction. (Proverbs 22:6) Any school course that encourages sex outside of marriage and requires students to view X-rated films and to explore homosexuality and prostitution would, of course, never be acceptable to true worshipers of God. The Bible clearly describes those practicing fornication, adultery, and homosexuality as persons having "disgraceful sexual appetites," engaging in what is "obscene." Regarding such things, the Bible commands: "Abstain from fornication." What is more, it says: "Let fornication . . . not even be mentioned among you." —Romans 1:24-32; 1 Thessalonians 4:3; Ephesians 5:3, 5; Galatians 5:19, 21.

A False Hope

People seeking "a more personalized passage" into death are turning away from conventional forms of burial in favor of the ancient practice of mummification, reports *The Wall Street Journal*. A base price of \$7,500 "will get a customer soaked for two months in wine, herbs and chemical preservatives, coated with scented oils and bound in a cocoon of linen, fiberglass, polyethylene and plaster," says the *Journal*. Gold overlays or jewels encrusted on bronze caskets shaped to the body may go for \$100,000 and up.

Yet, it is not simply the uniqueness of mummification that is attracting customers. One person said that "if it's true as some Christians say that on Judgment Day Christ will call us up from the grave, then I want to be in the best shape I can."

Like ancient Egyptians who believed that the body should be preserved for the soul's return in the afterlife, such people usually base their hope on the teaching that the soul is immortal. Religious leaders have taught that on Judgment Day, the bodies of the righteous and of the wicked will be reunited with their respective souls to share in heavenly bliss or hellfire damnation.

Yet, the doctrine of inherent immortality is not taught in the Bible. Instead, the Bible teaches that the soul is mortal. "The soul that is sinning—it itself will die." (Ezekiel 18:4) Thus, the Biblical hope for a future life rests, not on the survival of an immortal soul, but on God's resurrecting a person with his own life pattern and a suitable body having the same

identity and memories as when he died. Correctly, Jesus could say: "The hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:28, 29.

"No Part of the World"

The Watchtower Bible and Tract Society of New York, Inc., met with the New York City Board of Estimate last year to request a zoning variance on the construction of a 19-story residence building. While the majority of board members opposed the project, the two votes favoring the zoning change were cast by New York City's mayor Edward Koch. In a statement explaining the basis for his decision, Mayor Koch observed that "Jehovah's Witnesses . . . can only be considered to be good neighbors . . . I hold them in the highest regard." He then added: "I am told that for religious reasons they do not vote in any election and maybe that is one of the problems with this project, because it is very hard for non-voters to win in a controversial matter where elected officials are importuned by large numbers of people."

Mayor Koch is to be commended for his courage and impartiality in the face of so many opposers. Although matters might have turned out differently if Jehovah's Witnesses shared in political elections, they cannot be dissuaded from their neutral stand on political issues—no matter how great the prize. For true Christians the position is clear. Jesus said: "They are no part of the world, just as I am no part of the world."—John 17:16.

They Can Help

WHEN Jesus told his disciples to go preach, they likely had no idea of the full significance of what he was directing them to do. (Matthew 10:7) Obediently, they followed his example and went from "city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1) That was the small beginning of a preaching effort that has grown until it has brought the good news of the Kingdom to the attention of people earth wide.

In the early days of the Christian congregation, the preaching was basically by word of mouth. Christ's disciples talked to anyone who would listen. "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:42.

Divine backing was apparent in that they were able to perform signs. (Acts 14:3) Many people were healed physically and then stayed to listen to words of spiritual healing. As a result, "believers in the Lord kept on being added."—Acts 5:14-16.

Spreading the Good News Today

With the death of the apostles, the gifts of healing and tongues ceased to exist. But did this in any way change the commission that Jesus had given to his disciples? No! He had told them to "make disciples of people of all the nations," and as they did so, he would be with them "all the days until the conclusion of the system of things." (Matthew 28:19, 20) Today, Scriptural evidence is clear that we are living at the conclusion of the system of things. Has Jesus fulfilled his promise

that he would be with his disciples in the disciple-making work? The evidence says yes!

To reach the billions of earth's inhabitants simply by word of mouth would be a humanly impossible task. Hence, help has been provided in the form of Bible literature that people can read in their own homes. For example, in 1879 when a group of earnest Bible students wanted to get the message of God's Kingdom to others, they began to produce literature, such as the Bible magazine now known as *The Watchtower*, as well as tracts dealing with Bible subjects. At first they used commercial printers to produce the literature. By 1920 they had their own printing press in a rented building, and by 1927 they had built their own factory to print Bibles, books, booklets, magazines, and tracts for use by any who wanted to assist in carrying out the commission Jesus gave to his disciples.

Undaunted by opposers who said that this printing venture would be a failure, the Watch Tower Society has come to operate printing plants in lands around the globe. Last year alone, they produced over 63,000,000 Bibles, books, and booklets and over 582,000,000 magazines in more than 200 languages.

The literature they have published has been invaluable in filling the spiritual needs of people. Books have been printed that are designed to reach people having particular viewpoints and beliefs. Millions of youth have appreciated *My Book of Bible Stories* and *Your Youth—Getting the Best out of It. Making Your Family Life Happy* has been of great value in strengthening family ties and teaching

You to Preach

husbands and wives to show greater love for each other. An aid for new ones who want to make the truth their own has been *United in Worship of the Only True God*. Persons reading this book have found that they are made to think and reason more deeply about their relationship with God.

The book that was often referred to as the "blue bombshell," *The Truth That Leads to Eternal Life*, has had an extraordinary effect upon the lives of millions. How many others may yet be moved to serve God as a result of the Bible truths

they learn from this book remains to be seen.

Presently, those working in preaching the good news under the direction of Jesus are being aided by the book *You Can Live Forever in Paradise on Earth*. Bible studies are being conducted with millions, many of whom are bringing their lives into harmony with Bible standards.

For instance, a 68-year-old man in New York State was contacted by his brother in Colorado, who sent Watch Tower literature for him to read. The man promptly



read all the books sent and was delighted to begin a study in the *Live Forever* book when a Witness called at his home. Over his lifetime, this man had assembled a collection of valuable historical firearms, but when he read that those serving Jehovah would learn war no more, he promptly sold his firearms at a great financial loss. (Isaiah 2:4) Moreover, after having smoked heavily for 53 years, he quit as soon as he read that this displeased Jehovah. (2 Corinthians 7:1) When he learned through studying that he should share the good news with others, he nervously prepared to visit his son and daughter-in-law to talk to them and to his grandchildren. Upon entering the guest bedroom, he was delighted to see the *Live Forever* book on a table. His daughter-in-law was studying it but had been unsure about how to bring up the subject to him. Both have made excellent spiritual progress.

In Spain, a meeting place of Jehovah's Witnesses was built next to a Catholic church. The priest was furious. He said that if he had known the Witnesses were going to build a meeting place there, he would have bought the land to prevent them from using it. This Kingdom Hall has a window with the *Live Forever* book on display. Each day a member of the congregation turned one page. Townspeople would stop by and read the new page. As a result, many people showed interest, and Bible studies were started. Yes, the book proved to be a silent but effective witness.

Magazines' Part in Spreading the Good News

When the first issue of *The Watchtower* was published in July 1879, only 6,000 copies were printed. Still, the small group who read them eagerly told others of their contents. Today, over 3,500,000 of Jehovah's Witnesses make use of the 13,000,-

000 copies printed each issue to proclaim God's Kingdom as the only hope of mankind.

The magazine has been of great assistance in explaining different Scriptural subjects. An ongoing series in *The Watchtower* has featured Jesus' life and ministry. This has helped millions to visualize and better understand important accounts in the Gospels.

Special series in both *The Watchtower* and *Awake!* are designed to reach the hearts of younger people. The series "God's Word Is Alive" taught many principles and clarified many issues in the minds of people. The series "Young People Ask . . ." has dealt with real-life questions, then offered practical answers backed by scriptures to guide the thinking and actions of youths in these troublesome days. When Jehovah's Witnesses have featured these articles in offering the magazines, the response has been most favorable.

But in addition to the articles on special subjects, the real meat of *The Watchtower* has been the main articles, which strengthen the faith and conviction of all true Christians. These Scripturally based articles provide convincing proof of the nearness of the end of this system of things, discuss the fulfillment of Bible prophecies, and offer heart-searching counsel on how Christians should live their lives in view of the times. Filled with this knowledge, Christians are determined to use in the preaching activity the things they have learned.

How much longer this preaching work will go on before the end of this system of things comes, we do not know. Yet, we may be sure that the publications printed and distributed by Jehovah's Witnesses will continue to be of much help to Christians as they follow the commission of their Leader, Jesus.

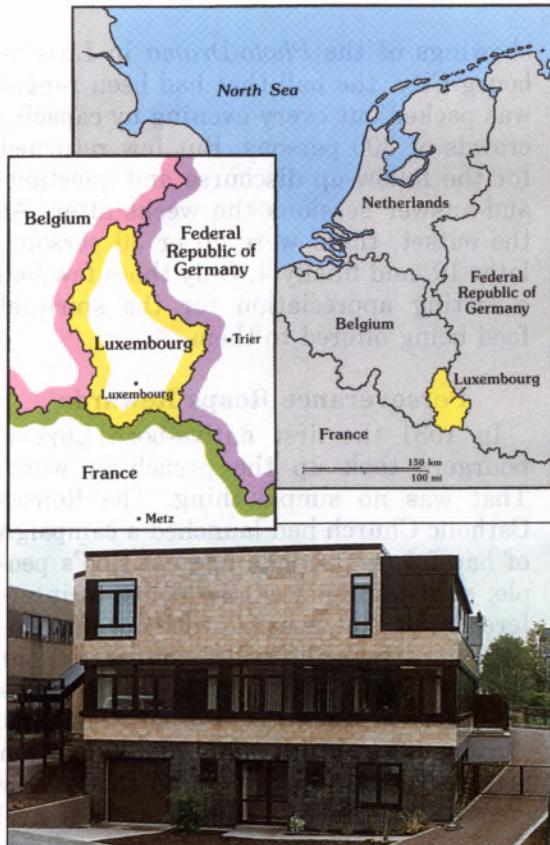
Great things happening in a small land!

CAN you find the Grand Duchy of Luxembourg on your map? This tiny country is nestled right at the junction of the boundaries of Belgium, France, and Germany. Though small, it is far from insignificant. Its capital, Luxembourg City, is one of the seats of the European Communities. It is also a recognized financial center, with 125 banks currently represented. Yet, the Grand Duchy of Luxembourg is only 999 square miles in area and has a population of just 372,000!

Understandably, then, the contribution of Jehovah's Witnesses in Luxembourg to the worldwide Kingdom-preaching work is relatively small when compared to that of the Witnesses in the larger nations around us. Still, the development of the Kingdom-preaching work here brings to mind Zechariah 4:10: "For who has despised the day of small things?" As an angel told that Hebrew prophet, it is "not by a military force, nor by power, but by my spirit," Jehovah of armies has said. (Zechariah 4:6) So our work, however modest, is certainly not to be despised. Guided by God's spirit, it brings praise to him.

'Days of Small Things'

The Kingdom-witness work started in Luxembourg when, between 1922 and



1925, a handful of Christians from Strasbourg, France, came here to distribute tracts. Though few in number, their printed messages were powerful. Consider the tract titles: *A Challenge to World Leaders*, *A Warning to All Christians*, and *Ecclesiastics Indicted*. Much courage was needed to spread those messages, as the Grand Duchy of Luxembourg was over 96 percent Roman Catholic and tightly bound by their religion and traditions.

During 1930 and 1931, the *Photo-Drama of Creation* was shown in Luxembourg. In a way, the showings and their results remind one of Jesus' ministry. Great crowds of people thronged around Jesus to hear him speak and to see or experience healings by him, but only a few became his disciples. (Matthew 4:23-25; 23:37) At the

showings of the *Photo-Drama* in Luxembourg City, the hall that had been rented was packed out every evening by capacity crowds of 300 persons. But few returned for the follow-up discourse and question-and-answer sessions the weeks after. At the outset, there were 20 or 30 persons, later 10, and finally 4. Only those few had a lasting appreciation for the spiritual food being offered to them.

Perseverance Reaps Rewards

In 1931 the first native-born Luxembourgers took up the preaching work. That was no simple thing. The Roman Catholic Church had launched a campaign of hateful propaganda against God's people, and it influenced the police to interfere as much as possible with our door-to-door ministry. The police confiscated our literature, gave warnings, or made arrests nearly every time the brothers went out into the field service. Would the expansion of true worship in the Grand Duchy now come to a standstill? Quite the contrary! Just after the expulsion of August Riedmueller, the first full-time minister to work in the country, ten Luxembourgers were baptized on September 25, 1932. They engaged in the preaching work regularly, despite the difficulties with the police.

In the prewar year of 1934, the 15 publishers here distributed 3,164 pieces of Bible literature. Often they would travel from 50 to 60 miles a day on bicycles! One sister reported: "My bicycle was my steady 'companion.' Working one village after the other came to be my favorite activity, especially on Sundays."

The German armies invaded the Grand Duchy of Luxembourg in 1940, plunging our brothers into a five-year period of underground work. A number of them were arrested. After months in prison,



they were released with the stern injunction to discontinue all further public preaching as Jehovah's Witnesses. (See Acts 4:17, 18.) Two brothers were taken to concentration camps. Nonetheless, the remaining brothers did what they could, and the number of home Bible studies being conducted with interested persons climbed from 6 in 1942 to 20 in 1944. And whereas 23 persons reported field service in the year 1939, the year 1946 brought a new peak of 30.

Jehovah's Blessing Seen

In the decades since then, Jehovah God has richly blessed the Kingdom-preaching work in Luxembourg with increase. The number of Witnesses grew to a peak of 1,336 in 1988. Now there is 1 witness of Jehovah, on the average, for every 327 inhabitants of our branch territory. Over 2,900 persons attended the celebration of

the Lord's Evening Meal on April 1, 1988, amounting to 1 person for every 148 inhabitants! Much interest is being shown in the full-time ministry too. As late as 1955, there were only 5 full-time workers, or pioneers, but May 1988 saw a total of 190 pioneers in the field!

This growth has made an enlargement of our branch facilities necessary. A branch office of the Watch Tower Bible and Tract Society was first established here in September 1955 and consisted of two rooms in a private home. On September 12, 1987, a beautiful new 20-room branch office and Bethel Home complex was inaugurated. At the same time, a fine new missionary home with three apartments and two Kingdom Halls was also dedicated.

Preaching at All Opportunities

Luxembourg is truly international. The Luxembourgers themselves are trilingual. Yet, since 1 out of every 4 inhabitants comes from some foreign country, many languages are commonly spoken.

The foreigners come to work for the European Communities, for the many banks, or in manual trades. So we have French, Italian, and Portuguese congregations to serve these foreign-language groups.

One of our Portuguese sisters tells what happened on a recent plane flight: "I took a small supply of magazines along for possible informal witnessing. At our plane's first stop, it needed repair. No one



Though over 80, Victor Bruch, who during World War II was in a concentration camp, serves as a Christian elder

was allowed to get off the plane. At first I simply did not have the courage to do what my heart told me I should do. I prayed to Jehovah again and again to give me strength to take advantage of this opportunity.

"After I had thought things over for a time, I went to the hostesses and asked them whether it would be permissible for me to offer some encouraging and beneficial magazines to the people on board. They allowed me to, and I was delighted to be able to approach the passengers freely, going from one row of seats to the next, just as if I were working from house to house. I was able to place 12 magazines and a booklet

with various persons and had some fine conversations.

"The last person that I approached replied condescendingly that he had no need of help, for he was an Evangelical clergyman. Also, he did not think that it was right for me to approach the passengers in the way that I did. Tactfully, I continued the conversation on the common footing of faith in God and appreciation for all the blessings that he would bestow upon those believing in him. After the discussion, the pastor commended me for having faith and also for my boldness in speaking to all the passengers.

"Now the person next to me began to ask questions, and we talked for close to three hours!"

Our brothers have also shown exceptional zeal in their service from house to house. A circuit overseer reports about the

turnout in one congregation: "The grand climax came when we assembled for field service Sunday morning. Of the 109 publishers associated with the congregation, 102 were present for a share in the preaching work! They put forth excellent effort to invite interested persons to the public discourse in the afternoon, and the result was a hall packed with 198 persons! Many were attending a meeting for the first time, even though there is 1 Witness for every 50 inhabitants in that congregation's territory!"

Youths too are showing a fine attitude toward their opportunities to proclaim the Kingdom message. Upon learning in *The Watchtower* of April 1, 1985, about the imprisonment of some of our brothers in Turkey, two teenagers decided to call on the Turkish ambassador. They report:

"Our first step was getting an appointment. Initially, his secretary did not take us seriously. To convince her of our earnest intentions, we showed her copies, in several languages, of the magazine that contained the report. Impressed, she took the magazines and went into the ambassador's office. After ten minutes, she returned and told us that we could call again in two weeks but that the ambassador would keep the magazines to check out the strong accusations made there. We took this as a good sign.

"When we returned to the embassy for our appointment, we found the ambassador to be very kind and friendly. He showed us a telex message that he had sent to the Turkish government to check on several details in our magazine report. They had been verified and gave our complaint a great deal of weight.

"He was impressed that the article had been written so objectively, without exaggerations or unjustified criticism of the political leaders. We were able to talk to him for one and a half hours regarding God's

sovereignty, Christian neutrality, and the inability of man to rule successfully over man. He expressed understanding of our position and asked what he could do to help. We suggested that he inform his government about our meeting with him and that he tell them what he thought of the whole matter. He agreed to do so, and he requested a number of copies of the magazine to send to various representatives of the government. He said he would make a file of the pertinent information and try to help in whatever way he could."

A few months later, *The Watchtower* reported that the Witnesses in Turkey had been released from prison by decree of the Turkish Supreme Court. Upon learning that, the young men made a return call and were warmly received by the ambassador.

From the history of the Kingdom-proclamation work here in the Grand Duchy of Luxembourg, we see the wisdom in not despising "the day of small things" but in trusting in Jehovah's spirit to give each of us the strength we need to perform his will to its grand completion. With Jehovah God's help, great things have been happening here in our small Luxembourg branch territory. We call out with a loud voice to you who are not already doing so to "magnify Jehovah" with us and thus to "taste and see that Jehovah is good."—Psalm 34:3, 8.

In Our Next Issue

■ Who Really Are God's Ministers?

■ Provide for the Future With Practical Wisdom

■ Justice Soon for All Nations

Questions From Readers

■ Does the material on being approved by God mean that Christians may speak to one who once was considered an "approved associate" but later, because of wrongdoing, was to be avoided?

Yes, it does. *The Watchtower* of November 15, 1988, showed why it is Scriptural to adjust our view of an unbaptized person who shares in the public ministry with Jehovah's Witnesses. Formerly, such a person was termed an "approved associate." If he thereafter unrepentantly broke God's laws, the congregation was alerted, and the members would then avoid association and conversation with him.

As the recent material showed, the Bible requires that such disciplinary action be taken in the case of baptized persons who are unrepentant wrongdoers. (1 Corinthians 5:11-13; 2 John 9-11) Yet, the accountability of an unbaptized person who pursues wrongdoing is not the same as that of one who is baptized. (Luke 12:48) He has not been baptized and thus has not become approved in God's sight, so disfellowshipping is not appropriate in his case. Basically, he is now a worldly person and can be dealt with accordingly.

What, then, of one who was formerly termed an "approved associate" but who is no longer qualified for the public ministry because of his wrong course? Since he is not

disfellowshipped, he should be treated as the person of the world that he is.* Of course, the November 15 *Watchtower* advised on page 19 that due caution must be exercised by loyal Christians. These realize that the unbaptized person may well have shared in wrongdoing despite his having knowledge of God's requirements. Mature Christians must be careful about socializing with such an individual. If questions arise as to the extent of contact that may be had with him, most of these can be resolved by following godly counsel. We can reflect on counsel such as that found at 1 Corinthians 15:33 and Proverbs 13:20 and ask ourselves: 'What association would I properly have with a person of the world who is not living by Christian standards?' If the elders see that a worldly person of this sort poses any threat, they can privately offer warning counsel to those in the congregation who seem to be endangered.

In time, an unbaptized person who had been an "approved associate"

* If someone in that situation is unaware of this adjusted view, it would be a kindness to refer him to these *Watchtower* articles.

■ In view of Titus 1:6, must a man's children all be baptized if he is to qualify to be an elder in the congregation?

In the first chapter of Titus, the apostle Paul outlined qualifications for men serving as congregation elders. One was that a brother be "free from accusation, . . . having believing children."

This could not mean that an elder's children must all be baptized, for some may be infants. So Titus 1:6 must reasonably mean that a man's minor children should be baptized or they should be learning Bible truth, accepting and applying it

and moving toward baptism, while under family merit. (1 Corinthians 7:14) An elder should be endeavoring to make disciples out of his children, they not being "under a charge of debauchery nor unruly."*

We can better appreciate this by noting how the Bible uses the expression "believer." Of course, a person might have faith, or be-

* See also *The Watchtower* of February 15, 1972, page 126.

may give reasonable evidence of repentance, and he may desire to have a Bible study again. (Acts 26:20) He may speak to the elders of the congregation where he now attends, who, if it seems advisable, will arrange for him to have a Bible study. This will apply also if in the future someone is disqualified as an unbaptized publisher and later shows repentance. Usually, he ought to speak to the two elders who dealt with his wrongdoing or the two others whom the body of elders chose to review the matter if he requested that.

Appropriately, *The Watchtower* explained that it is somewhat different in the case of parents caring for minor children in the home—those legally dependent minors for whom they are responsible to provide material support. (Ephesians 6:1-4) The Scriptures lay on the parents the obligation to instruct and guide their children. So the parents (or believing parent) may choose to conduct a private Bible study with the erring minor or to include him in the family's program of Bible study and discussion.

While the recent *Watchtower* material calls for adjustment in our thinking and dealings, it is done in line with the Scriptures that are beneficial "for disciplining in righteousness."—2 Timothy 3:16, 17.

lieve, in many things. (Acts 26:27, 28; 2 Thessalonians 2:3, 11; James 2:19) But we find "believe" most commonly linked to accepting Christianity and getting baptized. (Acts 8:13; 18:8; compare 19:1-5.) Baptism especially manifests that a person is a believer.—Acts 2:41, 44; 4:4, 32.

Some young children of an elder might not yet be physically, emotionally, or spiritually ready for baptism. Yet, Titus 1:6 describes them as "believing children" if they are progressing toward baptism, in line with their age and situation.

"Godly Devotion" District Convention

THE apostle Paul wrote: "In the last days critical times hard to deal with will be here. For men will be . . . lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."—2 Timothy 3:1-5.

How those words accurately describe the vast majority of those who profess to be Christians! According to one clergyman, "today too many churches have become . . . entertainment centers." In striking contrast, Christ's true followers are a people "zealous for fine works." (Titus 2:14) Jesus' followers are "the salt of the earth" and "the light of the world."—Matthew 5:13, 14.

Our annual conventions, district, national, and international, are some facets of our worship that make us unique. The very theme for our 1989 district conventions, "Godly Devotion," points to a quality of our worship that makes us stand out as different.

The Scriptures emphasize the importance of godly devotion. This convention will be a further opportunity to "be training yourself with godly devotion as your aim. For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Timothy 4:7, 8) And 1 Timothy 6:6 further states: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency." Jesus Christ is the very epitome of godly devotion.—1 Timothy 3:16.

The Greek word rendered "godly devotion" is *euse'beia*. For Christians it "is the highest kind of *devotion* to God." Devotion is "earnestness and zeal in the performance of religious duties."

Godly devotion is a response of the heart that will motivate one to live in a way that pleases God. It means being oriented to God. How careful we must be that while we are in the world, we become no part of it! Godly fear will keep us from doing what is bad, but godly devotion motivates us to do that which is pleasing to God. Encouragingly, at 2 Peter 2:9 we are assured that "Jehovah knows how to deliver people of godly devotion out of trial."

To acquire godly devotion requires taking God and his Word seriously. To exercise godly devotion, one needs to know God accurately and then act in harmony with that knowledge. It calls for being conscious of one's spiritual need. Because of the importance of our genuinely practicing godly devotion, we need all the help we can possibly get. Our district conventions will do much to provide us with that help. By means of talks, demonstrations, and interviews, we will be taught how to exercise godly devotion in all avenues of our lives.

We do want to be genuine Christians and thereby stand out as different from the world. So come to these conventions with a good spiritual appetite. Make it a point to be there for the opening song on Friday morning, and remain through the closing song and prayer on Sunday afternoon. Rivet your attention on the platform as long as the program lasts. Resist the temptation or inclination to visit during the sessions. Come prepared to take notes. By paying close attention to the program, you will more than ever be fully equipped to practice godly devotion in all avenues of life: in the family circle, in the congregation, and toward outsiders.

Convention Locations

JUNE 9-11

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchanan Sts.
DAYTONA BEACH, FL, The Ocean Center, 101 N. Atlantic Ave.
LUBBOCK, TX, Lubbock Memorial Civic Center, 1501 Sixth St.
MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.
NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.
PITTSBURGH, PA, Three Rivers Stadium, 420 Stadium Cir.
PONTIAC, MI (Sign Language also), Silverdome, 1200 Featherstone Rd.
ST. LOUIS, MO, The Arena, 5700 Oakland Ave.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St.
SOUTH BEND, IN, N.D.U. Joyce Athletic Center, Juniper Rd.
SAN DIEGO, CA, Jack Murphy Stadium, 9449 Friars Rd.
TUCSON, AZ, Community Center, 260 S. Church St.

JUNE 16-18

BILLINGS, MT, MetraPark Arena, Hwy. #10.

KNOXVILLE, TN, Thompson-Boling Assembly Center, 1600 Stadium Dr.
MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.
NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.
PITTSBURGH, PA, Three Rivers Stadium, 420 Stadium Cir.
PONTIAC, MI (Sign Language also), Silverdome, 1200 Featherstone Rd.
ST. LOUIS, MO, The Arena, 5700 Oakland Ave.
ST. PETERSBURG, FL, Bayfront Center, 400 1st St.
SOUTH BEND, IN, N.D.U. Joyce Athletic Center, Juniper Rd.
TUCSON, AZ (Sign Language also), Community Center, 260 S. Church St.
WEST PALM BEACH, FL, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd.

WICHITA, KS, Kansas Coliseum, I-135 at 85th St. N.

JUNE 23-25

BIRMINGHAM, AL, Civic Center Coliseum, One Civic Center Plaza.
COLUMBIA, SC, Carolina Coliseum, Assembly & Sweet Sts.
CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.
DAYTONA BEACH, FL (Sign Language also), The Ocean Center, 101 N. Atlantic Ave.
DENVER, CO, McNichols Sports Arena, 1635 Clay St.
GREENSBORO, NC, Coliseum, 1921 W. Lee St.
HOUSTON, TX (Sign Language also), Astrodome, Loop 610 at Kirby Dr.
KANSAS CITY, MO, Kemper Arena, 1800 Genessee St.

LANDOVER, MD, Capital Centre, Beltway Exit 15 E. or 17.

LOS ANGELES, CA, Dodger Stadium, 1000 Elysian Park Ave.
MACON, GA, Coliseum, 200 Coliseum Dr.
NEW YORK, NY, Yankee Stadium, 157th St. & River Ave.
OGDEN, UT, Dee Events Center, 4600 South 1400 E.
PROVIDENCE, RI, Civic Center, One LaSalle Sq.
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. Joyce Athletic Center, Juniper Rd.

WEST PALM BEACH, FL, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd.

JUNE 30-JULY 2

COLUMBIA, SC, Carolina Coliseum, Assembly & Sweet Sts.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

CROWNSVILLE, MD (Korean only), Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd.

DENVER, CO (Sign Language also), McNichols Sports Arena, 1635 Clay St. PORT LAUDERDALE, FL (French only), Jehovah's Witnesses Assembly Hall, 20850 Griffin Rd.

FRESNO, CA, Convention Center, 700 "M" St.

GREENSBORO, NC, Coliseum, 1921 W. Lee St.

LANDOVER, MD (Sign Language also), Capital Centre, Beltway Exit 15 E or 17.

LITTLE ROCK, AR, Barton Coliseum, Roosevelt Rd. & Dennison St.

LOUISVILLE, KY, Coliseum, Kentucky Fair & Expo Center.

MACON, GA (Sign Language also), Coliseum, 200 Coliseum Dr.

MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.

OGDEN, UT, Dee Events Center, 4600 South 1400 E.

OKLAHOMA CITY, OK, Myriad, One Myriad Gardens.

PINE BLUFF, AR, Convention Center Arena, 500 E. 8th Ave.

PITTSBURGH, PA, Three Rivers Stadium, 420 Stadium Cr.

PROVIDENCE, RI (Sign Language also), Civic Center, One LaSalle Sq.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ROANOKE, VA, Civic Center, 710 Williamson Rd. N.E.

ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.

SAN ANTONIO, TX (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

SAN FRANCISCO, CA (Sign Language also), Cow Palace, Geneva Ave.

SOUTH BEND, IN, N.D.U. Joyce Athletic Center, Juniper Rd.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

TUCSON, AZ, Community Center, 260 S. Church St.

WEST PALM BEACH, FL, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd.

JULY 7-9

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

BISMARCK, ND, Civic Center Arena, 601 E. Sweet Ave.

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

FORT WORTH, TX, Tarrant County Convention Center, 1111 Houston St.

FRESNO, CA, Convention Center, 700 "M" St.

HAMPTON, VA, Coliseum, 1000 Coliseum Dr.

LAFAYETTE, LA, Cajundome, West Congress.

LANDOVER, MD, Capital Centre, Beltway Exit 15 E or 17.

LINCOLN, NE (Sign Language also), Devaney Sports Center, 16th St. & Military Rd.

LITTLE ROCK, AR, Barton Coliseum, Roosevelt Rd. & Dennison St.

LOS ANGELES, CA (Japanese only), Jehovah's Witnesses Assembly Hall, 4310 Degnan Blvd.

LOS ANGELES, CA (Korean only), Jehovah's Witnesses Assembly Hall, 20600 Ventura Blvd., Woodland Hills.

LOS ANGELES, CA (Sign Language also), Dodger Stadium, 1000 Elysian Park Ave.

LOUISVILLE, KY (Sign Language also), Coliseum, Kentucky Fair & Expo Center.

MACON, GA, Coliseum, 200 Coliseum Dr.

MOBILE, AL, Municipal Auditorium, 401 Auditorium Dr.

NASHVILLE, TN, Municipal Auditorium, 417 4th Ave.

NEW YORK, NY (Sign Language also), Yankee Stadium, 157th St. & River Ave.

PINE BLUFF, AR, Convention Center Arena, 500 E. 8th Ave.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ST. PAUL, MN, Civic Center, 143 W. 4th St.

SAN ANTONIO, TX (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

SPRINGFIELD, MA, Civic Center, 1277 Main St.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

TACOMA, WA (Sign Language also), Tacoma Dome, 2727 E. "D" St.

WEST PALM BEACH, FL, West Palm Beach Auditorium, 1610 Palm Beach Lakes Blvd.

JULY 14-16

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

BROOKLYN, NY (Italian only), Jehovah's Witnesses Assembly Hall, 973 Flatbush Ave.

CICERO, IL (Sign Language also), Hawthorne Race Track, 35th & Cicero Ave.

FORT WORTH, TX (Sign Language also), Tarrant County Convention Center, 1111 Houston St.

FRESNO, CA, Convention Center, 700 "M" St.

HAMPTON, VA, Coliseum, 1000 Coliseum Dr.

HIALEAH, FL (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave.

JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl Sports Complex.

JERSEY CITY, NJ (French only), Jehovah's Witnesses Assembly Hall, 2932 Kennedy Blvd.

LONG ISLAND CITY, NY (Chinese only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave.

MACON, GA, Coliseum, 200 Coliseum Dr.

NASHVILLE, TN, Municipal Auditorium, 417 4th Ave.

NATICK, MA (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St.

PROVIDENCE, RI, Civic Center, One LaSalle Sq.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. S.E.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

SPRINGFIELD, IL, Prairie Capital Convention Center, One Convention Center Plaza.

SPRINGFIELD, MA, Civic Center, 1277 Main St.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

TACOMA, WA (Spanish also), Tacoma Dome, 2727 E. "D" St.

JULY 21-23

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

EL PASO, TX (Spanish only), Special Events Center, Baltimore at Mesa.

FRESNO, CA (Spanish only), Convention Center, 700 "M" St.

HIALEAH, FL (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave.

JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl Sports Complex.

LONG ISLAND CITY, NY (Greek only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave.

LOS ANGELES, CA (Spanish only), Dodger Stadium, 1000 Elysian Park Ave.

NEW YORK, NY (Spanish only), Yankee Stadium, 157th St. & River Ave.

PHILADELPHIA, PA, Veterans Stadium, S. Broad & Pattison Ave.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

SPRINGFIELD, MA, Civic Center, 1277 Main St.

also; Ukrainian sessions also), Edmonton Northlands Coliseum, 75th St. & 118th Ave.

KAMLOOPS, B.C. (Sign language also), Kamloopa Exhibition Association, 479 Chilcotin St.

PRINCE GEORGE, B.C. (Sign language also), Kin Centre, Arenas I & II, Ospika Blvd. & 18th Ave.

VICTORIA, B.C. (Sign language also), Victoria Memorial Arena, 1925 Blanshard St.

WINNIPEG, MAN. (Sign language also; Ukrainian/Polish sessions also), Winnipeg Convention Centre, 375 York Ave.

JULY 7-9

BRAMPTON, ONT. (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.

CASTLEGAR, B.C. (Sign language also), Castlegar & District Community Complex, 2101 6th Ave.

HAMILTON, ONT. (Sign language also; Hungarian sessions), Copps Coliseum, 101 York Blvd.

KITIMAT, B.C., Tsimshat Arena, 400 City Centre.

NEWCASTLE, N.B. (Sign language also), Miramichi Civic Center, Radio Rd. & King George Hwy.

NORTH BAY, ONT., Memorial Gardens Sports Arena, 100 Chippewa St. E.

OTTAWA, ONT. (Sign language also; Arabic and Armenian sessions also), Civic Centre Arena, Lansdowne Park, 1015 Bank St.

SASKATOON, SASK. (Sign language also; Ukrainian sessions also), Saskatchewan Place, 3515 Thatcher Ave.

VANCOUVER, B.C. (Sign language also; Portuguese sessions also), Pacific Coliseum, P.N.E. Grounds, Hastings St. E. & Renfrew St.

VANCOUVER, B.C. (Chinese only), Assembly Hall of Jehovah's Witnesses, 15577 82nd Ave., Surrey, B.C.

JULY 14-16

BRAMPTON, ONT. (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.

HALIFAX, N.S. (Sign language also), Halifax Metro Centre, 1800 Argyle St.

HAMILTON, ONT. (Sign language also; Arabic, Korean, and Ukrainian/Polish sessions also), Copps Coliseum, 101 York Blvd.

MONTREAL, QUE (French only; sign language also), Olympic Stadium, Pie IX Blvd. & Sherbrooke St.

MONTREAL, QUE (Italian only), Assembly Hall of Jehovah's Witnesses, 12700 Metropoltain Blvd. E.

ST. JOHN'S, NFLD. (Sign language also), Memorial Stadium, Lake Ave.

SUMMERLAND, B.C., Summerland Recreation Centre, 8820 Jubilee St.

JULY 21-23

BRAMPTON, ONT. (Greek only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.

CAMPBELLVILLE, ONT. (Italian only), Mohawk Raceway, Guelph Line, 1/4 mile N. of Hwy. 401.

MONTREAL, QUE (Spanish only), Assembly Hall of Jehovah's Witnesses, 12700 Metropoltain Blvd. E.

QUEBEC CITY, QUE (French only; sign language also), Colisee, Parc de l'Exposition, 2205 av. du Colisee.

JULY 28-30

CALGARY, ALTA. (Sign language also; French and Spanish sessions also), Stampede Corral, Stampede Park, 12th Ave. & 4th St. S.E.

HULL, QUE (French only), Hull Arena, Allard St.



'Never Happier Than Now'

That was the comment of a woman who had applied the advice provided in the book *Making Your Family Life Happy*. She was having marriage problems and began discussing these with the woman who cleaned her house. The cleaning lady writes:

"Any advice I gave her was right out of the book. Finally I told her I had a book she might find interesting. I explained how it had helped me and that it had a lot of common sense from the Bible. A few days later, I spoke to her on the phone and was informed that she and her husband had read in it and decided to treat each other a little nicer.

"This evening she called again to tell me, among other things, that their life has never been happier than it is now. They have read the book together, checked it out in the Bible, and are applying the principles in it."

