

February 1, 1983

The Watchtower

Announcing Jehovah's Kingdom



Obscene Talk

**-Is It
Really Harmful?**

The Watchtower[®]

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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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The Age of Obscenity

IN THE factory in Cleveland, Ohio, U.S.A., where Inez was employed, she was the undisputed queen of the 'cussing clique.' One day Alice accidentally bumped into Inez. In the ensuing argument Alice casually swore at Inez. Onlookers were shocked at this brashness.

Inez retaliated with a torrent of obscene insults. Louder and louder rang out the offending oaths, echoing and reechoing off the walls, attracting fellow employees who came running to cheer on their favorite. At first it seemed to be a deadlock as curse after curse rent the air.

Finally the greater experience of Inez, in mingling and compounding obscenities, began to prevail. From what seemed to be a limitless vocabulary of abusive words, she beat down Alice, who, silenced and red-faced, slowly walked away. Jubilant shouts were heard as workers drifted back to their machines. Inez, taking it all as a matter of course, calmly resumed her work.

Such incidents are not uncommon today. Language once identified with hope-

less derelicts has become routine. Swearing on the part of women and even of children is now "acceptable." Young ones commonly use language that used to get their mouths washed out with soap. And while, in the past, curse words were represented in print by asterisks or dashes, they are now often spelled out for the reader.

The change in view toward obscenity is also reflected in movies. These are now commonly filled with raunchy conversations and obscene words. Filmmakers often insert such language to get an "adult" rating. For example, originally the movie *Annie* had a rating identifying it as acceptable for all audiences, but the producer feared that such a rating would not draw the public. So he inserted profanity into the film.

The Growth of Obscenity

Throughout history profanity has been common. It refers to any kind of language that profanes. Such language shows irreverence for sacred things, including

X-rated Video Games

The August 30, 1982, issue of *Advertising Age* noted that X-rated video games are now being produced, explaining: "Hot and heavy is the only way to describe the game play of the new titles, 'Bachelor Party,' 'Beat 'Em and Eat 'Em' and 'Custer's Revenge.' For example, in the latter, General Custer in the buff is running across a desert obstacle course to reach and ravage an Indian maiden. . . .

"Ad agency principal Mr. Kopels said while game play is sexually oriented, relatively poor reproduction of body parts on tv screens will soften the sexual impact.

"X-rated cartridges will eventually make their way to shelves of most videogame software retailers, Mr. Kopels predicted.

"Alluding to videocassette marketers who at first resisted stocking X-rated cassettes, Mr. Kopels said they had to relent 'because customers started going to the store across the street that did. I think this will happen with the game cartridges, too.'"

God and all that pertains to his qualities and ways. It often takes the form of asking a deity to "damn" another person. Or one may, by profane speech, violate and abuse people or things that God considers holy. Yet the Bible says: "I, the LORD your God, will punish anyone who misuses my name."—Exodus 20:7, *Today's English Version*.

In recent years, however, a notable change has occurred in profanity. It has become sexually explicit—*obscene*—presenting to the mind privacies relating to the sexual organs and their use. Disrespect, even contempt, is commonly shown for the sanctity of marriage and

parenthood. "Cheers at athletic events at almost all levels have changed," explains *U.S. News & World Report*, "to unrestrained and explicit sexual insults of rivals."

These obscenities constitute verbal pornography. The air today is filled with such speech pollution. According to *Time* magazine, baseball manager Tommy Lasorda "unfurled 144 obscenities in a brief pep talk to his team." Many world political leaders also use obscenities. In fact, with the release of the White House tapes, Richard Nixon made "expletive deleted" a household phrase. And former U.S. President Jimmy Carter, though known for his religious convictions, used a sexually flavored word that *The New York Times* refused to print. It merely referred to it as "an American vulgarity."

Some may remember when tough-talking people used words like "dad-gummed," "heck," "darn" and "nuts." But in their place, spoken and written obscenities have become the order of the day, assaulting us on every side. Years ago a writer on profanity listed 14 ways that the word "hell" was used in profanity. Yet now vulgar words describing sexual activity punctuate almost every sentence of many people, being applied to almost every conceivable thing. And these words are not necessarily said in anger or in connection with pain, but now people are cursing simply for the sake of cursing.

From greeting cards to graffiti the spread of gutter language is evident. T-shirts, posters, bumper stickers and buttons bearing written obscenities can be seen almost everywhere. Such language has become the "in" thing for many people. "Public profanity has become so widely accepted," notes *U.S. News & World Report*, "that reversal of the pattern would be difficult if not im-

possible." No wonder that ours has been called "the Age of Obscenity"!

What Is the Reason?

The growth of obscenity is directly related to the deterioration of traditional institutions and standards of behavior. "It's a sign of the times," says one religious spokesman. The breakdown of the family structure, the loss of respect for authority and the new 'everything goes' morality have all contributed to unrestrained, sexually explicit obscenities. Such language reflects today's frequently immoral life-style.

Harvard psychiatry lecturer Thomas Cottle noted: "People are finding their lives phony, unsatisfying, and they are angry. . . . Lurking behind this anger is

aggressiveness." It is claimed that profanity is a means of releasing built-up anger and frustration. "If someone cuts across in front of me on the freeway and I cuss him out," says Chaytor Mason, a clinical psychologist, "it shows to me I'm a better person than he is and regains some of my ego status."

What we see occurring in the way people abuse others verbally is significant. The Bible identifies this as evidence that the end of a wicked system is near. "But know this," the Bible warns, "that in the last days critical times hard to deal with will be here. For men will be lovers of themselves . . . blasphemers . . . slanderers, without self-control." —2 Timothy 3:1-5.

Obscenities —Are They Really Harmful?

IN SOME large cities of the United States, it is estimated that every fifth word uttered may be a curse word. In Italy, according to estimates by the National Union Against Blasphemy, more than a billion blasphemies a day are uttered toward God or the church. Indeed, swearing is a major pastime in many places.

That should be applauded, says Reinhold Aman, editor of *Maledicta*, a magazine about profanity. He feels that verbal aggression is beneficial since it is preferable to physical aggression. "I'd rather be called a [*@*@] than get a bullet or knife in the chest," says Aman.

Also putting in a good word for bad words, Chaytor Mason says: "Profanity, swearing or whatever you want to call it is a time-tested and effective method of releasing emotions built up by frustration."

More and more people are becoming tolerant of profanity, feeling that it is harmless. They feel that the use of an obscenity to fit the occasion is justified. In fact, *Seventeen*, a magazine for teenage girls, observes: "Every once in a while, it's fun to get together with the girls or the boys—or both for that matter—for a raunchy, can-you-top-this swear fest. I'm thinking of the scatology contest held



Will you
retaliate
when
another
curses
you?

on the third floor of my women's college dorm. The four-letter words slung through the air that night would have made a vice cop blush."

Do you agree that profanity is justified? Are obscenities really harmful?

'Just for Fun?'

What is a "scatology contest"? According to *Webster's New Collegiate Dictionary*, "scatology" is defined as: "Study of excrement; hence, study of the obscene." What do you think about trying to top others in the use of vile language?

"Ranking" or "bagging" is the term often used for the swearfests in which young persons frequently engage today. The objective often is to insult the other person's mother in a can-you-top-this word exchange. The opponents, generally two, are surrounded by a group of friends who laugh as they hear their friend's mother degraded by a more witty opponent. A similar practice is name calling. It is the practice of describing another's appearance, likening it to some unpleasant animal such as a pig, rat or skunk.

These practices, along with the telling

of obscene jokes for entertainment, have become very common. By sharing in them, participants imply that indecencies are not so bad since they can joke about them. And they point out, 'Look at how many people laugh.' No doubt such practices have contributed to obscenities' becoming a part of everyday speech, with even "professional" and "sophisticated" persons using them. However, is the use of obscenities potentially more harmful than many may believe?

The Effect of Obscenities

Obscene words are to the mouth what pornography is to the eye. Verbal pornography invokes sexual imagery. So what may happen if sexually explicit words are regularly used? Will not the person who uses them be more inclined to do what he talks about? Surely it is significant that the tremendous increase in the use of obscenities has paralleled the increase of fornication, adultery and homosexuality.

In view of this, you may well see the wisdom of the Bible's counsel, when it urges: "Let fornication and uncleanness of every sort or greediness *not even be*

mentioned among you, just as it befits holy people; neither shameful conduct nor *foolish talking nor obscene jesting*, things which are not becoming.”—Ephesians 5:3, 4.

The fact is, the user of obscene speech is corrupting himself. And he is spreading the decay to others each time he repeats obscenities. With good reason, therefore, the Bible counsels: “But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth.” “Let a rotten saying not proceed out of your mouth.” (Colossians 3:8; Ephesians 4:29) Also, it urges: “Put away *all* filthiness.” (James 1:21) To go contrary to this counsel results in God’s displeasure.

Also, think about this: If two people exchange verbal insults, do they come out of the match with an improved relationship? And even if, as a result of a verbal insult, physical combat is averted, can you say the two really solved their problem? Hardly! On the other hand, do not shouted verbal insults actually increase the possibility of a fight rather than minimize it?

How, then, are love and understanding promoted? It is by one’s refusing to “return evil for evil.” God’s Word commands, “Do not avenge yourselves.” Rather, “yield place to the wrath” by leaving vengeance in God’s hands. Your kind words and acts toward someone who is abusive “will heap fiery coals upon his head,” and perhaps cause him to soften his attitude toward you. Wisely, follow at all times the positive Scriptural counsel: “Be blessing and do not be cursing.”—Romans 12:17-20, 14.

Avoid Being Ensnared

It is obvious that we must constantly be on guard against being pulled along with the trends of this profane world. None of us are immune to its encroach-

ments. As a writer of a book on profanity, Burges Johnson, says: “If profanity is generally a disease of the vocabulary, how is it conveyed and who catches it? The answer is easy: it is not only contagious but also infectious, for there are germs of it deeply imbedded within all of us.” The Bible confirms that we imperfect humans are inclined to gravitate to wrong and immoral activity. So we have to fight against using obscene speech.—Genesis 8:21; Psalm 51:5.

Avoiding obscene speech begins with learning to control the emotions and actions that lead up to it. What are these? The Bible answers: “Let all malicious *bitterness* and *anger* and *wrath* and *screaming* and abusive speech be taken away from you.” (Ephesians 4:31) So before reaching the point of being so angry with someone that you want to curse him, stop and force yourself to focus on the good you know about that person. Do not allow anger to cause you to use obscene language. Seek to heed the Bible command: “Let nothing go forth unrestrained from your mouth.”—1 Samuel 2:3.

The one place where you can get a supply of right thoughts is God’s Word, the Bible. By filling your mind with proper thoughts, you will be building up right desires of the heart. How will this affect your speech? Jesus stated: “For out of the abundance of the heart the mouth speaks.”—Matthew 12:34.

Do not hesitate to pray for God’s assistance and ask for his spirit. The psalmist prayed: “Do set a guard, O Jehovah, for my mouth; do set a watch over the door of my lips.” (Psalm 141:3) By our own vigilance to control our tongue, coupled with God’s backing, we will be able to avoid the snare of profanity.

Insight on the News

Convict Sees What Courts Cannot

A prisoner's essay on "Paying My Debt to Society" recently appeared in *Newsweek* magazine's "My Turn" column. The convict, writing from his Indiana prison cell, pointed out that he is not the one "paying" for the crime—his victim is:

"There is, of course, the victim's initial loss. In addition, his tax dollars paid for my defense and go toward my upkeep here in prison, to the tune of \$10,000 to \$15,000 per year. He will pay again if my family is forced to go on welfare and yet again if, when I am released, I am unable to find work. I will simply go on welfare, and he will foot the bill. . . . In the time I have spent in prisons, it has been repeatedly stressed to me that I must pay my debt to society. So society proceeds to feed, clothe and house me for however long I must remain behind bars and perhaps even beyond; this is not so much a repayment of debt as an abdication of responsibility."

What is so clear to this prisoner, but apparently beyond the grasp of most jurists, is this simple fact: "I owe my victim \$1,444, and society owes him the opportunity to get that money back. Justice can only be served by my paying back what I have taken. . . . Forcing the criminal to restore to his victim what he took in the first place has the potential of instilling in him not only respect

for the property of others but also some shred of self-respect. He would learn that there is no such thing as a free lunch when it comes to paying his debt." That such an uncomplicated system of justice really works was demonstrated in ancient Israel, where God's Law demanded—and got—restitution.—Exodus 22:3, 4, 7.

Fossil Follies

Commenting on the continuing competition among evolutionists as to who has found the oldest/best humanlike fossil, a recent editorial in *The New York Times* observed that paleoanthropology is a "science long on dramatic assertions and short on sure knowledge. Paleoanthropology draws upon the rigorous disciplines of anatomy and geology but includes so much room for conjecture that theories of how man came to be tend to tell more about their author than their subject."

The *Times* editorial noted the example of "English anatomists [who] uncritically accepted the Piltdown fossils that came to light around 1910"—later proved to be a hoax. To show that little has changed among today's evolutionists, the book *Missing Links* is cited: "[Modern paleoanthropologists] are no less likely to cling to erroneous data that supports their preconceptions than were earlier investigators." Why this lack of scientific objectivity? The *Times* suggests: "One reason may be that some theories at-

tract more material support than others [or, "better" fossils get better funding]. . . . The finder of a new skull often seems to redraw the family tree of man, with his discovery on the center line that leads to man and everyone else's skulls on side lines leading nowhere."

In any event, said the editorial, "Most of the [fossil] evidence would fit on a billiard table," making anyone's interpretation subject to sudden change.

Ancient Advice Still Best

How should marriage mates deal with anger when it arises between them? "At one time, therapists believed it was best to release anger, but the research now indicates otherwise," answers University of Southern California sociology professor Carlfred Broderick. "People who express a lot of hostility usually get a lot of hostility back." And, rather than proving to be a release, he says, "the anger becomes more deeply rooted and feeds on itself."

Broderick recommends that an angered spouse try to handle the matter calmly instead of exploding. "There's wisdom in old-fashioned civility," he observes and cites some ancient Biblical wisdom: "When Solomon said 'A soft answer turneth away wrath,' he was right on. That was a long, long time ago, but it still holds true today."—Proverbs 15:1.

Timothy Gets Counsel

From an Older Man

SEVERAL years ago the elders of a modern-day congregation of Jehovah's Witnesses received from a fellow Christian a letter that, in part, read: "You have helped me so much and I so want to let you know how grateful I am for all you've done. Today I am one of the happiest persons in the world. Your love and assistance have helped make me what I am. Thank you so much."

You can be sure that this letter made these elders happy. Faithful elders have always enjoyed the esteem of their Christian brothers and sisters. And older elders have often given younger and less experienced elders fine counsel on how they can prove worthy of such esteem. The apostle Paul, for example, did so in his two letters to his younger fellow-elder Timothy.

How did the loving relationship that existed between Paul and Timothy come about? What can we learn from Paul's counsel?

Paul's Relationship With Timothy

Timothy evidently met Paul about 47-48 C.E. when Paul came to Lystra on his first missionary tour. At the time Timothy may have been just a teenager. During this visit Timothy, his mother Eunice and his grandmother Lois became Christians. Timothy's father, however, was an unbelieving Greek. Paul may have been particularly interested in Timothy's welfare for that reason. At any rate, Timothy made fine progress and developed a faith that was "without

hypocrisy." (1 Timothy 1:5) It was when Paul returned to Lystra on his second missionary tour, about two years later, that Paul chose Timothy as a traveling companion.

Some 15 years of association with the apostle Paul followed. It was while serving in the capacity of an elder at Ephesus that Timothy received Paul's first letter. It was written sometime after Paul's release from prison in Rome in 61 C.E. and before his second imprisonment in 64 C.E. The second letter was probably written in 65 C.E., shortly before Paul's death.—2 Timothy 4:6-8.

The affection Paul had for Timothy is apparent, for he calls him "a genuine child in the faith," even "a beloved child." So Paul's fatherly advice to "use a little wine for the sake of your stomach and your frequent cases of sickness," does not seem out of place. And when Paul knows that his death is imminent, how natural for him to write: "Do your utmost to come to me shortly"! Particularly is Paul's personal interest in Timothy pointed up in his second letter, where the personal pronouns "you," "your" and "yourself" appear some 25 percent more often than in his first letter. Obviously this older elder had real affection for his younger associate and was interested in his personal welfare.—1 Timothy 1:2; 5:23; 2 Timothy 1:2; 4:9.

Additionally, and more importantly, Paul wanted Timothy to serve the interests of the Christian congregation well. Knowing Timothy's physical and men-

Elders should be willing to learn from those older and more experienced than they



tal limitations, and also realizing that his relative youth made him susceptible to "the desires incidental to youth," Paul counseled: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (2 Timothy 2:22; 1 Timothy 4:16) How grateful Timothy must have been to receive divine counsel from an elder older and more experienced than he! Younger elders today also are appreciative of such help and direction. But what did Paul's counsel to Timothy include?

"Continue in the Things That You Learned"

To continue one's faithful course as a Christian—as an elder or otherwise—requires total reliance upon God. Never should one rely too heavily upon youthful strength or ability. The value of prayer should never be underestimated. Fitting, therefore, was Paul's advice: "Carry on prayer, lifting up loyal hands, apart from wrath and debates." (1 Timothy 2:8) How important that elders, when meeting together to discuss congregational matters, ask for divine guidance! This showing of loyalty to Jehovah prevents endless debates and possible outbursts of wrath.

In order to endure, Christians must stay close to the congregation and be interested in its well-being. To this end, Paul advised prayer "concerning kings

and all those who are in high station." Timothy, of course, realized that these were not to be prayers of blessing on politicians like those offered by today's clergy. Rather, they were petitions to God that he might move the world's governmental authorities to permit Christians to keep on "leading a calm and quiet life," preaching the Kingdom message "with full godly devotion and seriousness."—1 Timothy 2:1, 2.

The apostle Paul knew that considering the faithful course of others would help Timothy to "continue in the things that [he had] learned." So Paul wrote: "You have closely followed my teaching, my course of life, my purpose, my faith, my long-suffering, my love, my endurance, my persecutions, my sufferings." (2 Timothy 3:14, 10, 11) Thousands of older elders today set the same fine example that Paul did, this including their methods of teaching.—1 Corinthians 4:17.

"Keep Holding the Pattern of Healthful Words"

"All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." It is the pure message of Scriptural truth that makes a Christian "fully competent, completely equipped

for every good work.”—2 Timothy 3:16, 17.

Some of the Ephesian Christians, however, were no longer in harmony with what Paul called “the pattern of healthful words.” (2 Timothy 1:13) They were “mentally diseased over questionings and debates about words.” Some got into “violent disputes about trifles.” (1 Timothy 6:4, 5) So Paul’s counsel was to “turn down foolish and ignorant questionings, knowing they produce fights.” (2 Timothy 2:23) Likewise today, elders should keep attention focused on the really important things, those that will help Christians to “get a firm hold on the everlasting life.” What are these important things? God’s established Kingdom, the preaching work and the Christian way of life.—1 Timothy 6:11, 12.

In Timothy’s day Hymenaeus and Philetus, and perhaps others, were spreading false doctrines, “subverting the faith of some.” Due to such deviation from the truth, Paul said, “I have handed them over to Satan.” Evidently they were disfellowshipped from the congregation. (2 Timothy 2:17, 18; 1 Timothy 1:20) We should not expect a different situation today. Paul warned that “in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons.” (1 Timothy 4:1) A young, inexperienced elder could become unduly upset about this, but he should not. The apostasy of some in no way changes the truth. It simply marks the apostates as persons who “in accord with their own desires . . . turn their ears away from the truth.”—2 Timothy 4:3, 4.

Included in “holding the pattern of healthful words,” or ‘putting up with the healthful teaching,’ is living a morally upright life. (2 Timothy 1:13; 4:3) Some younger elders might feel that they should take a more up-to-date, more

liberal stand on “sin,” or so-called matters of conscience. But worldly-wise arguments in defense of wrongdoing are nothing more than “empty speeches that violate what is holy.” Turn away from worldly philosophies, Paul urged, “from the contradictions of the falsely called ‘knowledge.’”—1 Timothy 6:20, 21.

True knowledge is gained by personal study under the guidance of God’s spirit and organization. This is what enables an elder, or any Christian for that matter, to be “a workman with nothing to be ashamed of, handling the word of the truth aright.” He will not be like false religious leaders who are “always learning and yet never able to come to an accurate knowledge of truth.”—2 Timothy 2:15; 3:7.

“Preside in a Fine Way”

To “preside in a fine way” a Christian elder “needs to be gentle toward all, qualified to teach, . . . instructing with mildness.” (1 Timothy 5:17; 2 Timothy 2:24, 25) Each member of the congregation must be dealt with *individually*. Paul’s years of experience had taught him the wisdom of entreating older men as fathers, “younger men as brothers, older women as mothers, younger women as sisters with all chasteness.”—1 Timothy 5:1, 2.

As a person grows in experience he develops an eye for problems and for the needs of others. Timothy was to be aware of certain situations that might need his attention. Were there widows, for example, without close relatives, who needed to be cared for? Did any of the Christian slaves and Christian masters (like a Christian employee and his Christian employer of today) have a wrong view of their relationship that might require correction? Since they lived in Ephesus, a wealthy commercial center, did some need to be reminded that “those

who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires"? Did well-to-do Christians need to be counseled "not to be high-minded, and to rest their hope, not on uncertain riches, but on God"?—1 Timothy 5:3-16; 6:1, 2, 9, 17-19.

Had some in the congregation become aware of, and even observed, sinful activity of those unwilling to adhere to God's rules? "Reprove before all onlookers [such observers] persons who practice sin," Paul admonished, "that the rest [those aware of it] also may have fear." And what about the female members of the congregation? Were they "serious, not slanderous, moderate in habits, faithful in all things"? Or were some of them ignoring God's arrangement that did "not permit a woman to teach, or to exercise authority over a man" in the congregation?—1 Timothy 5:20; 3:11; 2:11, 12.

Were the men appointed to serve as elders and ministerial servants being chosen with care and necessary caution? "Never lay your hands hastily upon any man," Paul counseled. Appointments of elders and ministerial servants must be made, not on the basis of personal feelings, but in the light of divine requirements. In discussing such appointments, young elders would do well to weigh carefully the observations made by elders older and more experienced than they are.—1 Timothy 5:22; 3:1-10.

"Become an Example to the Faithful Ones"

Timothy was evidently a shy, or timid, person. He may have been hesitant about exercising authority. But he should not have been. "Let no man ever look down on your youth," Paul told him. "On the contrary, become an example to the faithful ones." How? "In speaking, in conduct, in love, in faith, in chasteness."—1 Timothy 4:12.

A Christian elder today could also feel backward and shy because of his comparative youth. He could be hesitant in offering comments at elders' meetings. On the other hand, he could tend to be too forward, indicating a lack of humility. How important to remember that any Christian privilege we may be given is "not by reason of our works, but by reason of [God's] own purpose and undeserved kindness"!—2 Timothy 1:9.

Physically, younger elders may be better able than others to take the lead in doing "the work of an evangelizer." (2 Timothy 4:5) If so, then they should. It is a work that **MUST** be done, because Jehovah's "will is that all sorts of men should be saved and come to an accurate knowledge of truth." Recreation, hobbies, vacations or sports should not be allowed to infringe upon time properly reserved for our Christian ministry.—1 Timothy 2:4; 4:8.

In keeping with Paul's counsel to Timothy, neither should younger elders allow fear of men to hinder them. Paul reminded Timothy that "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind." A Christian elder, or any other Christian for that matter, should "not become ashamed of the witness about our Lord." In fact, all Christians should be willing to take part "in suffering evil for the good news."—2 Timothy 1:7, 8.

For speaking out boldly in defense of true worship, the younger elder Timothy and his older fellow-elder Paul gained the love and esteem of their Christian brothers. By imitating the example of those first-century overseers, elders in this 20th century also will enjoy the love and esteem of their Christian brothers and sisters. Yes, be they young or old, "the men who minister in a fine manner are acquiring for themselves a fine standing."—1 Timothy 3:13.

Titus Tackles a Tough Assignment



“TO TITUS, a genuine child according to a faith shared in common.” These words must have warmed the heart of Titus as he began to read an assignment letter sent from the apostle Paul. He had been left in Crete to serve as a traveling overseer, visiting the different congregations. Titus had proved his ‘genuineness’ and so was qualified for the responsibilities with which he had been entrusted.—Titus 1:4.

Some 12 years or more earlier, Paul had taken Titus to Jerusalem. No doubt this “genuine” uncircumcised Greek Christian was present when the apostles and older men arrived at the correct conclusion on the circumcision issue. After considering much evidence, they decided that it was not necessary for Gentile Christians, like Titus, to get circumcised and keep all the requirements in the Law of Moses. What a faith-strengthening experience to have been at that historic meeting!—Acts 15:1-29; Galatians 2:1-3.

Yet in Crete there were men associated with the congregations who continued to “adhere to the circumcision.” They disagreed with the governing body in Jerusalem. Instead of keeping such opinions private, these “unruly men” were teaching that circumcision was necessary for

salvation. Even worse, these “profitless talkers” advocated “Jewish fables” and commandments not found in the Law of Moses. These “deceivers” were wrecking the faith of “entire households.” The congregations in Crete were threatened with division.—Titus 1:10, 11, 14.

Another threat was the notoriously bad environment out of which Cretan Christians had emerged. A Cretan prophet acknowledged: “Cretans are always liars, injurious wild beasts, unemployed gluttons.” As this saying showed, Cretans were like wild beasts who maim and kill; they delighted in tearing to pieces the reputations of others by lying gossip. Such bad traits had infiltrated Christian congregations of Crete.—Titus 1:12; 3:2.

In his letter, Paul clearly outlines how these problems were to be handled. Titus was to fill two important needs: “For this reason I left you in Crete, that you [1] might correct the things that were defective and [2] might make appointments of older men in city after city, as I gave you orders.”—Titus 1:5.

Correcting the Things Defective

This was a difficult assignment. In the face of troublemakers, Titus had to take a stand for the truth, “holding firmly to

the faithful word." Some would despise him, challenging his authority. But Titus had theocratic backing. He could point to an assignment letter, stating: "Keep on speaking these things and exhorting and reproving with full authority to command. Let no man ever despise you."—Titus 1:9; 2:15.

What if someone rejected the reproof, seeking sympathy from others in the congregation? Mercifully, such persons would receive "a first and a second admonition." If that failed, Titus was instructed: "Reject him." This means he was to be excommunicated, or disfellowshipped.—Titus 3:10, 11.

Because of an easygoing atmosphere, some Cretan Christians treated counsel lightly. Titus was to "keep on reproving them with severity." Even aged brothers needed the reminder to "be moderate in habits, serious."—Titus 1:13; 2:2.

Appointments of Overseers

The congregations in Crete were in need of good oversight. Was Titus to select the most influential member and ordain him as a "priest" over the congregation? No, his instructions were to appoint "older *men* in city after city." This means that he was to see that a body of elders was appointed to oversee the congregation's activities.—Titus 1:5.

Paul lists a number of requirements to guide in the selection of these overseers. They center around conduct. The first qualification was that a man must be "free from accusation." Although a high education was not required, these men were to know and firmly stick to God's "word" when teaching and 'reproving those who contradict.' These requirements are equally important when considering men for positions of oversight today. As, for example, Paul wrote: "An overseer must be . . . loyal." Such loyalty is demonstrated by "holding firmly to the faithful word" as expounded in the publications of Jehovah's modern Christian organization.—Titus 1:6-9.

There were other important matters about which Titus needed "to make firm assertions constantly." (Titus 3:8) These can be divided into four areas—desires, speech, works and attitude.

Focus on Proper Desires

Twice in his letter to Titus Paul refers to the 'hope of everlasting life.' We can safely set our hearts on this hope because "God, who cannot lie, promised" it. (Titus 1:2; 3:7) On the other hand, how inconsistent and dangerous to allow "worldly desires" to crowd out this "happy hope," involving the "glorious manifestation of the great God and of the Savior of us, Christ Jesus."—Titus 2:11-14.

This "glorious manifestation" of God's glory through our Savior, Christ Jesus, is very near. Closely connected with that manifestation will be the destruction of the entire wicked system and all who have centered their lives around its material and sensual attractions. How vital, therefore, for us to root out of our hearts, yes, "repudiate . . . worldly desires and to live with . . . godly devotion amid this present system of things"!—Titus 2:11-14.

In Our Next Issue

- **The Worst of Times, Yet the Best of Times**
- **Why People Do Bad Things**
- **As World Calamity Nears
—'Consider Jesus'**

Watch Our Speech

"Profitless talkers," "liars," "talking back," "speak[ing] injuriously" and "foolish questionings"—these expressions reveal that the use of the tongue was being abused on the island of Crete. It was even necessary for Titus to warn aged sisters not to be "slandrous." The same advice is needed today.—Titus 1:10, 12; 2:3, 9; 3:2, 9.

For example, in one congregation an elderly sister, though zealous in field service, was inclined to speak badly of her grown-up, dedicated children and her unbelieving husband. Without mentioning her name, it became necessary for one of the elders to give a talk to the congregation about this matter. Really, do we have the right to speak abusively of any living human? Paul's inspired letter to Titus replies: "Speak injuriously of *no one*." Rather, Christians must concentrate on using "*wholesome speech* which cannot be condemned."—Titus 3:2; 2:8.

Works That Please God

"They publicly declare they know God, but they disown him by their *works*." (Titus 1:16) Troublemakers in the Cretan congregations matched this description. By contrast, four times Paul emphasizes the need for "fine works." (Titus 2:7, 14; 3:8, 14) Setting an example in the finest of work, Paul referred to "*the preaching* with which I was entrusted." (Titus 1:3) Jesus entrusted all his followers with this important work; so it should be high on our list of regular "fine works."—Matthew 28:19, 20.

Also included among "fine works" would be the endeavors of fathers to rear "believing children." For wives, it would include being "workers at home, . . . subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively." Those who engage in secular work, though not un-

der slavery, would apply the principle in Titus 2:9, 10 by respectfully obeying their employers. Christians are required, also, to be "in subjection . . . to governments and authorities as rulers," and "to be ready for every good work."—Titus 1:6; 2:5; 3:1.

Maintaining a Correct Attitude

Cretan Christians needed to maintain the correct *attitude* toward worldly sinners, not speaking abusively of them but "exhibiting all mildness toward all men." We need to do the same today. Otherwise, our efforts in helping them to accept the Kingdom message will fail. Also, just as in ancient Crete, we need to guard our associations. How else can we obey the command "to repudiate ungodliness and worldly desires and to live with . . . godly devotion amid this present system of things"?—Titus 3:2; 2:12.

"Even we were once senseless, disobedient, being misled," stated the apostle Paul. Was Jehovah obligated to rescue us from this sinful state? No, it was 'owing to no works in righteousness that we had performed, but according to his mercy that he saved us.' By exercising faith in Christ's shed blood, Christians gain forgiveness of past sins and receive the wonderful "hope of everlasting life." That is "undeserved kindness" of a superlative kind and a powerful reason to avoid wrong desires and to maintain wholesome speech, fine works and a merciful attitude toward our neighbors.—Titus 3:3-7.

How thankful Titus must have been for this loving aid in his tough assignment! No doubt he reread Paul's letter many times, often quoting from it when teaching and giving counsel. Millions today make similar use of this inspired letter with great benefit to themselves and others. Its contents are indeed fine and beneficial.

Evangelism

—Its Place in True Worship

"Your faith should not depend on human philosophy but on the power of God."—1 CORINTHIANS 2:5, THE JERUSALEM BIBLE.

JEHOVAH'S WITNESSES are known internationally as evangelizers, that is, messengers of good news. English sociologist J. A. Beckford noted this in *Social Compass* of January 1977: "The Witnesses are among the most assiduous and energetic evangelisers and proselytisers in the modern world." He added: "This is an obvious, albeit often neglected, reason for the Watchtower movement's growth-rate." But is the Kingdom-preaching and disciple-making work pleasing to Jehovah? History and present-day facts answer Yes! Evangelism, preaching of the good news of God's Kingdom, is the underpinning of Christianity. It is the mark, past and present, of God's people.

² What does Kingdom preaching accomplish? For one thing, it enables a person visibly to display love and appreciation for the Almighty God and His human creation. (Matthew 22:37-39) And most importantly, through evangelism Jehovah's unmatched wisdom and remarkable power are made known to others.—Acts 1:8; 4:33; Ephesians 3:10.

Jehovah Sponsors the Good News

³ Jehovah was the first Evangelizer, or bringer of good news. His first prophecy

1. (a) For what activity are Jehovah's Witnesses known worldwide? (b) How important is this activity?

2. What does Kingdom preaching accomplish?

3. (a) Why can Jehovah be described as an evangelizer? (b) In whom does the good news center, and what was his commission?

declared good news of deliverance for imperfect mankind by means of a promised "seed." (Genesis 3:15) Later, with Isaiah as his prophetic spokesman, God foretold that the Messiah, Jesus Christ, as the principal One of the "seed," would "tell good news to the meek ones." (Isaiah 61:1) So Jehovah purposed Christ to be a preacher of good news—an evangelizer.

⁴ Jehovah has commissioned others to tell the good news. Mighty spirit creatures, angels, have shared in this divinely approved work. Interestingly, in both Hebrew and Greek the word "angel" literally means "messenger," and the word "evangelist" is derived from two Greek words that mean "good" and "angel" (or, "messenger"). For instance, God's angel "declared the good news beforehand to Abraham." (Galatians 3:8; Genesis 22:15-18) That good news was to the effect that Abraham's lineage would produce the promised "seed," and that all the nations would certainly bless themselves by that "seed." (Genesis 12:2, 3) Twenty centuries later the angel Gabriel, serving as an evangelist, announced to Zechariah the coming birth of John the Baptizer, saying: "I was sent forth to speak with you and declare the good news of these things to you." John the Baptizer prepared the way for the principal one of Abraham's "seed," Jesus Christ.—Luke 1:19.

4, 5. How have angels acted as evangelizers?



Heavenly and earthly evangelizers cooperate to get the good news preached

Christ's Assignment: Evangelize!

⁶ Why was the early Christian congregation so bold and dynamic in its witnessing? Because Christ, as Founder, used God's wisdom and power to build upon himself

⁵ Acting further as an evangelist, Gabriel appeared to Mary to bring her the glad tidings of the coming birth of Jesus. (Luke 1:26-38) Months later, shepherds were startled by an angelic evangelist announcing: "Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have." Then this angel was joined by a multitude of spirit creatures confirming this message of good news. (Luke 2:8-14) The extraordinary evidence of God's power of sponsoring the good news through angels did not stop with the birth of his Son but continued through the first-century history of the Christian congregation. An angel released the imprisoned apostles and commanded: "Keep on speaking to the people." (Acts 5:20) Angelic direction was given to locate interested ones and help God's servants. (Acts 8:26; 10:3; 12:7-11) And the apostle John, who by inspiration described events "in the Lord's day," envisioned 'an angel flying in mid-heaven having everlasting good news to declare'—in effect, overseeing the global spread of the Kingdom message by Jehovah's earthly servants.—Revelation 1:10; 14:6.

a sturdy organization of evangelizers. Christ did this in two ways. First, he fulfilled his own assignment "to tell good news to the meek ones." (Isaiah 61:1) And secondly, he personally trained his 12 close associates to preach and then he trained 70 others. Thus Christ established a solid core of preachers to carry on the evangelizing work after his death.—Matthew 10:5-42; Luke 10:1-16.

⁷ Jesus was a man of action in Kingdom preaching. He got busy evangelizing because he knew people needed to hear the good news of God's Kingdom—the new heavenly government that will bring lasting peace to earth and remove all causes of distress. So after completing an evangelizing tour of cities and villages and observing the pitiful spiritual state of the populace, he said to his disciples: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matthew 9:37, 38) Quickly Jesus began fulfilling such a request. One of his first orders to his apostles was:

6. (a) What foundation did Jesus lay for the proclamation of the good news? (b) How did Jesus ensure that the evangelizing work would continue after his death?

7. In bringing the good news to people, how has God's wisdom differed from human wisdom?

"As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" Preach to people, was his cry. To soothe troubled mankind, human wisdom might have dictated the setting up of a bureaucratic social program or an underground revolutionary council to accomplish this work; but Christ expressed God's wisdom. It was simply: "Go, preach."—Matthew 10:7.

⁸ After giving those instructions, Jesus spoke to others and told them to evangelize too. When these preachers returned with a report of success, Jesus was overjoyed and said: "I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes." (Luke 10:21) Those "babes" were Christ's grown disciples, and evangelism was their tool to uncover the truth of God to others. Therefore, it was not human philosophy or might that firmly established true Christianity, but it was divine wisdom and power as expressed through Kingdom preaching.

All Disciples Evangelized

⁹ If preaching of Kingdom good news is the groundwork of Christianity, then all early Christians should have been evangelizers. Were they? Yes! answers history. Note what these reference books state about first-century Christians:

"Any and all Christians were, in those days, 'missionaries.'"—*History of Western Civilization*.

"This first mission activity shows that the early mission force was by no means limited to the Apostles. Rather, the whole Christian

community was collectively involved."—*New Catholic Encyclopedia*.

"A desire to bear testimony to his faith and a way of life is an expected characteristic of each Christian."—*Encyclopedia Americana*.

¹⁰ Right from the moment that the Christian congregation came into existence in 33 C.E., it was an evangelistic organization. Its first membership of about 120 disciples wasted no time in becoming Kingdom preachers. Divine history records that "they all became filled with holy spirit and started to speak." Please note that *all*, not just some, started to speak "about the magnificent things of God." (Acts 2:4, 11) Here was evidence of God's power and wisdom infusing those receptive worshipers with the amazing ability to witness in languages they had never learned in school. A miracle established the Christian congregation on the foundation of proclaiming the good news.

¹¹ Later that day Peter applied Joel's prophecy to the newly established Christian congregation: "'And in the last days,' God says, 'I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy.'" (Acts 2:17, 18; Joel 2:28, 29) Any and all Christians were to be evangelizers. Men, women and even youths would have an active share in prophesying or proclaiming, speaking, bubbling up with God's message of good news.

10. (a) When did the Christian congregation become an evangelistic organization? (b) What miraculous gift did God provide early Christians, and for what purpose?

11. How did Peter emphasize that all Christians must be preachers?

8. What was Christ's reaction when his disciples returned from their preaching, and why?

9. Give examples of how historians show that the foundation of early Christianity was Kingdom preaching.

Evangelizing Includes Warning

¹² The message of God's Kingdom is not good news for everyone, for it includes a warning of destruction. The present corrupt system and all its supporters must go if the good news is to have any lasting benefit. (Proverbs 21:18) Honest-hearted worshipers of Jehovah cannot transform this earth into a paradise if streaks of wickedness remain to stain its beauty. The Sponsor of the good news gave the command not only "to proclaim the year of goodwill" but also to declare "the day of vengeance on the part of our God." (Isaiah 61:2) Similarly, the message of one of the angels mentioned in Revelation includes these words: "Fear God and give him glory, because the hour of the judgment by him has arrived."—Revelation 14:7.

¹³ With a sense of urgency, the first-century Christians spread the good news in the fastest possible manner. This feature of the good news identified the early Christians too. "The Christian expectation of the end time never consisted simply of a passive yearning for the coming Kingdom of God" but "was expressed instead in an incredible activation and acceleration of efforts to prepare the world for the return of Christ and the coming Kingdom," comments the *Encyclopaedia Britannica*. Regularly congregations were exhorted about the nearness of the end and their need to be ready. The apostles perceived that evangelizing with dispatch was a necessary part of Christianity if all the people were to be reached before God's day of vengeance arrived. As a result, Christianity mushroomed.—Romans 10:13, 14; 1 Thessalonians 5:2, 6; 2 Peter 3:11-14.

12. Why is the message of God's Kingdom not good news for everyone?

13. (a) What attitude toward evangelizing did the early Christians have? (b) Using a scripture, show how early Christians had a sense of urgency.

¹⁴ Even though the clear ring of the Kingdom message was muffled and distorted after the first century, the expectation of the end remained a strong force. For example, according to some historians, the 15th-century Columbus expedition to the western hemisphere was partly influenced by the belief that India had to be reached quickly with the good news before Christ could return. Later population movements, such as the 17th-century Puritan emigration, the 18th-century movement of the Baptists, the Quakers and the Methodists to America, and the 18th- and 19th-century German emigration to Russia and Palestine were prompted by similar views.

¹⁵ Therefore, can it be said that the evangelistic work started by Jesus Christ has had far-reaching and long-standing effects? History answers Yes. Although the evangelistic thrust was not always directed as Christ instructed, still its impression on the world was major. The *Encyclopaedia Britannica* concludes its summary on "Christianity" with this statement: "Christianity is the spiritual power that has influenced human history more strongly and may have changed it more deeply than any other factor."

Modern-Day Evangelism

¹⁶ Examination of these divine and secular historical records produces one important conclusion: All first-century Christians were evangelizers. To be and remain a Christian, one had to preach regularly. Today, then, has this become an unsophisticated, distasteful way of worship, lacking modern appeal? Perhaps according to man's thinking but not according to God's.—Proverbs 16:25; Jeremiah 8:9.

14, 15. How has the thrust of evangelism influenced history?

16. (a) What conclusion can be reached about first-century Christians? (b) What question could be asked concerning modern-day witnessing?

¹⁷ The modern history of Jehovah's Witnesses shows that they have fully restored the true, clear ring of the message of Kingdom good news. In obedience to Christ's command they are busy in the most extensive evangelizing work ever. Global witnessing must be done before the end of this system comes. (Matthew 24:14) For the past 100 years this has been the main focus of Jehovah's Witnesses. The first issue of *The Watchtower*, then called *Zion's Watch Tower and Herald of Christ's Presence*, stated its purpose as follows:

"This is the first number of the first volume of '*Zion's Watch Tower*,' and it may not be amiss to state the object of its publication. That we are living '*in the last days*' . . . and we are desirous that the 'household of faith' be fully awake to the fact."—July 1879.

Later, in 1884, Jehovah's Witnesses as a society of evangelizers organized a corporation. Its purpose was outlined in article two of its charter in these words:

"The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by all other lawful means."

Have these instruments been fulfilling their declared purpose? History answers Yes.

¹⁸ The evangelizing work of Jehovah's Witnesses has caught the attention of the world. It has been taken note of and recorded in the news media, the highest judicial courts and history books. From the first issue of *The Watchtower* in one language, when 6,000 copies were printed monthly, to the present issue of 10,050,000 copies printed in 102 languages, its

17. How have Jehovah's Witnesses restored the true mark of evangelism?

18. How has the evangelizing work of Jehovah's people caught the world's attention?

circulation has become the largest of any religious journal. From a few thousand hours spent each year in the evangelizing work in the 19th century, the growth has been remarkable. In 1982 more than 384 million hours were devoted to the preaching work, 286 million pieces of literature were placed, and more than one and a half million households received free Bible instruction in 205 countries and territories. All of this has been accomplished by a relatively small number of people—2,477,608 in 1982.

¹⁹ Do Jehovah's Witnesses attribute this amazing record to their own intellectual skills and strength? No. All credit belongs to our wise and powerful God, Jehovah, the first Evangelizer. So what will you do? If you see evangelism's place in true worship and sincerely desire to please Jehovah, then regularly, week by week, evangelize, or as Jesus said: "GO, PREACH"!—Matthew 10:7.

19. (a) To whom do Jehovah's Witnesses attribute the success of their worldwide evangelizing work? (b) If you are an evangelizer, what should you do, according to Matthew 10:7?

Can You Answer These Questions—

- ☐ How has Jehovah sponsored the declaring of good news?
- ☐ What role have angels had in the proclamation of good news?
- ☐ What work was Jesus Christ wrapped up in doing?
- ☐ Why can it be said that in order to be a true Christian one must be an evangelizer?
- ☐ What expectation remained strong for professed followers of Christ?
- ☐ How are Jehovah's Witnesses today proving to be true evangelists?

Are You One That God Would Choose?

“God chose the foolish things of the world, that he might put the wise men to shame.”—1 CORINTHIANS 1:27.

WOULD you dismiss as insignificant what you knew was an important task simply because others deemed it mere folly and a sign of weakness? No one, of course, likes to be labeled a fool or a weakling—not even a child. But suppose the assignment to perform this important task came from a highly intelligent dignitary. Would you not be willing to swallow your pride and accept the assignment? Millions of persons throughout history have done just that. What task have these people accepted, and from whom has the assignment come? The answer is found in Paul’s first letter to Christians in ancient Corinth.

²In warning Christians there not to base their worship simply on what was popular, Paul wrote: “For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God’s power. For it is written: ‘I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside.’ Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God,

God saw good through the foolishness of what is preached to save those believing.”—1 Corinthians 1:18-21.

³To the so-called wise and intellectual ones of the world the speech about Christ pouring out his lifeblood on a torture stake is foolishness. They scoff at the idea that by exercising faith in Christ’s sacrifice everlasting life in a righteous new system can be enjoyed. That Christ rose from the dead and is now the powerful King of God’s heavenly Kingdom is pure fantasy as far as they are concerned. Yet Almighty God purposes to have this heartwarming message made known worldwide. So to anyone who would become his servant he gives the assignment to preach this good news of his Kingdom. Since this message amounts to foolishness to the wise and intellectual ones of the world, whom does God use to preach it? Listen to the inspired answer from God’s own Word:

⁴“For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world,

1. Why have many chosen to become fools in the world’s eyes?

2. What activity is considered foolishness by the world?

3. What message, considered foolishness by the world, does God purpose to have preached worldwide?

4. (a) Whom does God use to preach his message? (b) What effect does his choosing of such persons have on the wise ones of the world?

that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God.”—1 Corinthians 1: 26-29.

⁵ Are you the type of person that God would choose to do the work he wants done in the earth today? If so, it means that you must be prepared to be viewed as a fool by the world. “The wisdom of this world is foolishness with God,” the Bible says. (1 Corinthians 3:19) So to be a successful servant of Jehovah God you must be willing to proceed in a way that will make you seem foolish from the world’s standpoint. Are there historical examples to show that not only were God’s servants viewed as foolish by people of the world but the wisdom of the world was also foolishness to God?

Examples From the Past

⁶ Noah took on a foolish task from man’s viewpoint but not from God’s. Imagine building on dry land a colossal boxlike structure, 1,300,000 cubic feet (36,800 cu m) in volume, for floating on water. A seemingly speculative endeavor, sure to bring ridicule! That Jehovah God would bring an end to the world seemed absurd to the people. As far as they were concerned, Noah was a fool to preach such a message. (2 Peter 2:5) Yet, the fact is that it was *their* way of life, *their* way of doing things, that amounted to foolishness to God. They were ruining the earth, making God feel incensed. (Genesis 6:5) So Noah was willing to be viewed as a fool in connection

with God’s displaying His wisdom and power.

⁷ Would you, in order to please God, give up wealth and nobility, accepting instead ill-treatment? Moses did. Although he “was instructed in all the wisdom of the Egyptians,” he willingly forsook that way of life and accepted the stigma that rests on God’s anointed. (Acts 7:22; Hebrews 11:24-26) Surely Moses’ course of action seemed to be foolish to the Egyptian world, but the world’s wisdom was shown up to be foolishness when Egypt’s wise men were humiliated by 10 plagues and the military might of the nation was destroyed by God in the Red Sea. Such examples show that the wisdom of men is, in fact, foolishness to God. It is no match for the wisdom and power of the Almighty.

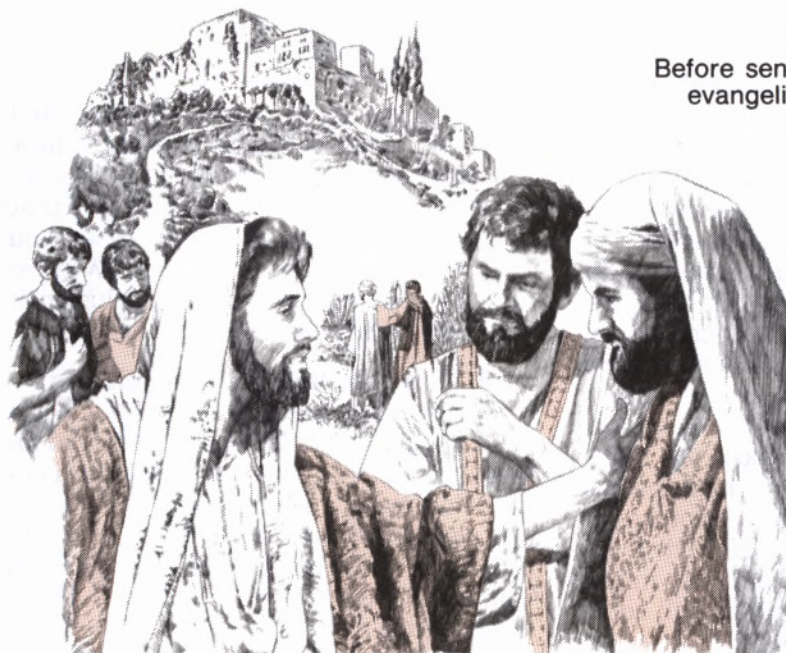
⁸ What about early Christians? A professor of history wrote: “Most of the early Christians were persons of humble origin, coming from the lower levels of the artisan-merchant class of the large cities.” (*The Ancient World*, by Joseph W. Swain) Christ’s first-century followers were indeed ordinary persons, a fact that their enemies called attention to. (Acts 4:13; John 7:48) Yet the wisdom spoken by Christ’s followers put the worldly-wise to shame. They could not fathom the sacred secret of God concerning Christ and the Kingdom; to them such talk was foolishness. As the Bible says: “This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord.”—1 Corinthians 2:7, 8.

5. What determines whether you are one that Jehovah will choose to use?

6. How was it that Noah’s activity appeared foolish to the world, yet displayed God’s wisdom?

7. Why did Moses’ course appear foolish, but what did the outcome show?

8. (a) From what level of society did the majority of early Christians come? (b) Yet what effect did their preaching have on the worldly-wise?



Before sending his disciples into the evangelizing activity, Jesus taught them how to do the work

of the heavens has drawn near,'” Jesus instructed.—Matthew 10:7.

¹⁰ Jesus even provided guidance on how to approach a householder. He said: “Wherever you enter into a house say

first, ‘May this house have peace.’ And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you.” (Luke 10:5, 6) They were to stay with the people who responded to the Kingdom message that they were preaching. But if the householder was not interested, then they were to move on. Really, what simple, uncomplicated instructions, yet specific enough to show evangelizers down to this present day what to say and how to say it! Is this not what you would expect of God’s wisdom?

¹¹ As noted earlier, the kernel of the message of those doing the evangelizing

10. (a) What guidance did Jesus give on how to approach a householder? (b) What were his disciples to do if no interest was shown? (c) What can be said about the wisdom of Christ’s instructions? 11. (a) What did Jesus show should be the theme of his disciples’ message? (b) In order for our Kingdom preaching to be effective, what do we need to do? (c) How can you use scriptures to show that the Kingdom will solve the problems listed in this paragraph?

God’s Work of Evangelizing

⁹ Jesus Christ displayed God’s wisdom by both the example he set and the instructions he gave on how to do the evangelizing work. As he said: “I do nothing of my own initiative; but just as the Father taught me I speak these things.” (John 8:28) Jesus went right to the people with the Kingdom message. He taught them publicly and in their homes. Consider for a few moments his instructions to his disciples, the 12 and the 70 that he sent out to share in the evangelizing work. You can read these instructions in Matthew 10:1-14 and Luke 10:1-12. Jesus there told his disciples to locate people. “Into whatever city or village you enter, *search out* who in it is deserving,” he said. Yes, find those who desire to listen. And what were the disciples to tell them? “Preach, saying, ‘The kingdom

9. (a) Who really was the source of the instructions provided by Jesus? (b) In order to preach the Kingdom message to deserving persons, what did Jesus’ disciples have to do?

work is the Kingdom. "Go on telling them, 'The kingdom of God has come near to you,'" Jesus instructed. (Luke 10:9) You should have this theme in mind, for your responsibility as an evangelizer is to help your listeners understand how the Kingdom really can be good news for them. So you should try to tailor-make, or personalize, the Kingdom message to fit their needs. Depending on your listeners' needs or interests, why not emphasize what the Kingdom will do that will be most appealing to them? For example, you may show them how the Kingdom will carry out God's purpose to make this earth a Paradise in which people will live forever, using such scriptures as Isaiah 45:18 and Psalm 37:29. Then, by using the scriptures provided, you might show them how the Kingdom will solve the problems listed below.

Sickness: Isaiah 35:5, 6; Revelation 21:3, 4.

Death: Isaiah 25:8; 26:19; John 5:28, 29; 1 Corinthians 15:26.

Food shortage: Isaiah 25:6; Psalm 67:6; 72:16.

Housing: Isaiah 65:21-23.

War: Psalm 46:8, 9; 72:7, 8.

Crime and violence: Psalm 37:9, 10; Proverbs 2:22.

Pollution: Revelation 11:18.

¹² How can you determine the listeners' needs? First, be a good listener, willing to hear what *they* have to say. Ask questions and attentively listen to their replies, not being defensive if the responses are not what you expect. One Witness, active in the evangelizing work for more than 25 years, noted: "I try to involve the householder immediately in the conversation. In this way I get to know what interests him, rather than just going on with what I came to say." As another experienced evangelizer not-

12. (a) How can an evangelizer determine a person's needs? (b) What is the key to being an effective evangelizer?

ed: "A recited sermon might reach just their ears or blow away on the wind." Actually, the key to being an effective evangelizer is being genuinely interested in people, even as Jesus was. (Matthew 9:36-38) Let the people *see* that you are interested in them as persons, and that you really believe the good news you are bringing to them. As one Witness said: "They will draw one conclusion if you talk mechanically—no conviction."

A Vital Method of Evangelizing

¹³ As we have seen, Jesus Christ encouraged his followers to take the Kingdom message right to the homes of the people. Following his directions, the apostles also demonstrated God's wisdom by using this vital method of evangelizing. The Bible record says: "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) Later the apostle Paul reviewed his evangelizing work with fellow Christians, saying: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly *and from house to house*. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus." —Acts 20:20, 21.

¹⁴ Although God's servants commonly have been ridiculed and viewed as fools for using this apostolic method of Kingdom preaching, its tremendous success shows that it has God's approval. For example, British sociologist Bryan Wilson analyzed the growth of Jehovah's Witnesses in Japan and reported: "The majority [58.3 percent] of those who have become Witnesses declare that they first

13. How does the Bible show that early Christians obeyed Christ's directions about preaching?

14. What shows the effectiveness of the house-to-house method of evangelizing?



Preaching from house to house is a Scripturally approved method of evangelizing

had their interest awakened by receiving a house-call from a publisher." Also, years ago Catholic priest John A. O'Brien told some 200 priests at St. Joseph's Seminary in New York: "The secret of the phenomenal success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that this apostolic method is now used by non-Catholic sects, especially Jehovah's Witnesses."

Why Schedule Evangelizing

¹⁵ Is it not true that a schedule is vital if important matters are to be cared for? You probably have a scheduled time for eating and sleeping, as well as for your schooling or work. If you are going to get things done, a schedule is important. The same can be said regarding our house-to-house preaching. Since Satan the Devil is fighting to keep the good news of God's Kingdom from reaching the people, we need to have a schedule if we are to have a regular share in Kingdom preaching. Otherwise, it may well be that 'we just cannot find time'

15. Why is it important to schedule time for our house-to-house preaching activity?

to do this work. (1 Corinthians 9:16) It is Satan's aim to see that this occurs.

¹⁶ Thus a medical doctor, a Witness for over 25 years, says that he finds a schedule for evangelizing necessary. The owner of a large cattle ranch in the United States says: "Around 1944 I realized that the only way I would get in service was to schedule a certain day for it." He adds: "To this day I still take off a day during the week for service." A Christian elder, who also is a lawyer, finds that having a definite schedule for witnessing enables him to average 15 hours a month in the preaching activity. If he has any legal business on Saturday he schedules it for the afternoon, after his morning field service.—Compare Colossians 4:5.

Represent God in a Dignified Way

¹⁷ Although the world may consider us fools because of the life-giving message we bear, we should exercise care that our appearance does not in any way detract from that vital message. Extremes in dress, either too fashionable or too

16. What examples show the value of having a schedule for our preaching activity?

17. While in the evangelizing work, what care should we exercise as to dress?

unkempt, can do that. In more affluent territory we may need to be extra conscious of appearance and decorum. Does this mean that it is necessary to have an expensive wardrobe? No. One successful evangelizer, who has traveled extensively with her husband, carefully observes how people in the territory dress. Then she chooses a moderate style reflecting local practice. Our present wardrobe, no matter how humble, will suffice if our clothing is clean, pressed and orderly. If you are wearing a jacket, have missing buttons been replaced? If you are wearing a tie, have all spots been removed? If you are wearing business-type shoes, have they been polished? Remember, your neat, dignified appearance will command respect for your message.—Titus 2:10.

¹⁸ Because one Witness gave more attention to her appearance she reports that a lady who previously denied her even a conversation invited her into the home. After an enjoyable Bible discussion, the householder asked, "By the way, what church do you represent?" The answer, "Jehovah's Witnesses," surprised the householder. She had never allowed Jehovah's Witnesses into her house before. When the Witness asked why she had let *her* in, the householder replied that it was because the Witness looked "so well put together." The woman felt compelled to listen to what she had to say. A regular Bible study resulted. On the other hand, in more humble neighborhoods, overdressing may give the impression that you think 'I am better than you are.' So no matter what territory we work, or to whom we preach, our dress and decorum should be such that it attracts people to the Kingdom message

18. (a) Illustrate the value of dressing in a way that reflects good local practice. (b) Why is overdressing to be avoided?

rather than turning them away.—1 Corinthians 9:19-23.

¹⁹ Really, it is up to you to answer the question: Am I one whom God would choose? His choice is not based on intellectual ability or worldly position. The key, rather, is willingness to do God's work in his way, even when by so doing you are considered foolish or weak by the world. Jesus Christ set the example. He was willing to be considered a fool by his contemporaries in order to become to those whom he discipled "wisdom from God." (1 Corinthians 1:30) If you are willing to proclaim the Kingdom message, considered foolishness by the world, you are putting yourself in line to be used by Jehovah God as one of his Witnesses and to enjoy the blessed gift of everlasting life in his righteous new system.

19. (a) What is the key to being a person whom God chooses? (b) What example did Christ set in this regard? (c) By being willing to let the world look on you as foolish, for what privileges do you put yourself in line?

Can You Answer These Questions—

- ☐ What speech is foolishness to the world?
- ☐ How did Noah and Moses show that what the world may consider foolish actually reflects God's wisdom?
- ☐ What instructions did Jesus give his followers for carrying on the evangelizing work?
- ☐ What is a vital method of carrying on the evangelizing work, and what shows that it is successful?
- ☐ Why is it important to schedule our evangelizing activity?
- ☐ How should we dress while participating in the evangelizing activity?

PERSECUTION in a Peaceful Land

FOR OVER 60 years the land had been peaceful, with a friendly people ruled by a kindly king. Then the king died. Almost overnight the peaceful country became the scene of suffering inflicted on a minority group known worldwide for their love of neighbor and respect for authority. Why were they persecuted? Because of their desire to live by Bible principles. Where did this happen? In Swaziland.

Swaziland is a pleasant little country of some 6,700 square miles* situated between South Africa and Mozambique. Green and mountainous in the west, low-lying and drier in the east, it has just over half a million inhabitants. The Swazi nation occupied the territory in the early 18th century. In 1903 it came under British rule but was established as an independent kingdom in 1968, ruled by King Sobhuza II.

This remarkable man achieved the distinction of being, in his day, the oldest and longest reigning monarch on earth, ruling from 1921 until his death on August 21, 1982. He was noted for his wisdom and discretion. With his country sandwiched between South Africa and Mozambique and their widely differing policies, he followed a neutral course. As a result, Swaziland remained a land of peace and growing prosperity.

* One square mile = 2.59 square kilometers.

The Religious Background

Like most African peoples, the Swazi have for centuries practiced ancestor worship. In recent times many missions and churches have freely operated in Swaziland, but traditional customs and ritual still play a big part in the lives of the majority. In the early 1930's Jehovah's Witnesses sent missionaries there to spread the good news of God's Kingdom. Frequently these missionaries visited King Sobhuza, who invariably gave them a royal welcome.

In time, a number of Swazi people responded to the message preached by Jehovah's Witnesses. Because they now obeyed God's law as set out in the Bible, these ones could no longer follow certain non-Christian religious customs. This brought opposition from some chiefs, but the King would not allow Jehovah's Witnesses to be persecuted. Therefore the Witnesses have good reason to be grateful to him and sincerely mourn his death. But does this mean that they should share in traditional religious mourning customs, such as shaving the head?

Mourning Ceremonies

Such ceremonies are very important to their practitioners. An expert on African customs, Dr. I. Schapera, wrote: "The worship of ancestors is based upon the belief that when a man dies he continues to influence the lives of his relatives remaining on earth." Concerning these

dead ones, he explains: "If offended by any breach of custom, they can also send drought, cattle plague, tribal or personal disaster, sickness or death." If a chief is involved, this "applies even more forcibly." Hence, failure to perform mourning rites for a king would be unthinkable to believers in these traditional customs.

However, Christians have to take into account how Jehovah God views such practices. Thousands of years ago God said to his chosen people: "You must not make cuttings upon yourselves or impose baldness on your foreheads for a dead person. For you are a holy people to Jehovah your God."—Deuteronomy 14:1, 2.

This is logical because nothing we do can please or displease someone who has died. "The dead . . . are conscious of nothing at all." (Ecclesiastes 9:5) Even a ruler at death "goes back to his ground; in that day *his thoughts* do perish." (Psalm 146:3, 4) At that point he is asleep, unconscious. His only hope lies in a future resurrection by God. He can neither help nor harm his former subjects.

To shave one's head for a dead person would give the impression that one believed his soul still lived. Such an act would be hypocritical for one of Jehovah's Witnesses. (Ezekiel 18:4) He would be "carrying on a lie" and displeasing God. (Revelation 22:15) Besides, true Christians are strictly warned not to mix non-Christian practices in with their worship. (2 Corinthians 6:14) They cannot conscientiously observe mourning rites that conflict with the Bible, however much grief they may feel when a friend dies.

Officials React

On September 13, 1982, *The Times* of Swaziland carried this report: "The Governor of Lobamba Royal Residence has

announced directives to be followed by the Swazi nation during the mourning period of the late King Sobhuza II. Councillor Vusumuzi Bhembe has announced in a nationwide radio broadcast that as a sign of mourning, all Swazi males must have their hair cut [head shaved bald]. . . . Married women will have their hair trimmed right round the head above the ears." Pressure was soon brought to bear on those whose conscience would not allow them to comply with this decree.

On Thursday, September 23, 1982, Andreas Xaba, a veterinarian officer working for the Swaziland Government, was asked by his superior, Mr. Mavimbela, why he had not shaved his head. When Andreas tried to explain, Mr. Mavimbela refused to listen and fetched three soldiers from a military camp nearby. The soldiers, however, decided that the police should handle the matter.

While waiting for the police, Mr. Mavimbela asked one of the soldiers to fetch Andreas' wife from her home because she, too, had not cut her hair. The police arrived, but the senior officer said that they were to leave Mr. and Mrs. Xaba alone as there was no directive from the government to arrest those who had not cut their hair.

Nevertheless, that evening seven soldiers came to the Xabas' home accompanied by Mr. Mavimbela and took them to the military camp. There all the soldiers gathered together and, after questioning them, repeatedly beat Andreas and his wife. Then they were put in detention and forced to lie on their backs while soldiers hit them on their feet. Finally their heads were forcibly shaved and they were allowed to go.

On October 11, 1982, four of Jehovah's Witnesses were made to stand trial in the national court of Manzini. Before passing

sentence, the Court President, Mabhula Shongwe, ordered the police to shave their heads. This was carried out brutally. Eyewitnesses report that blood flowed from head wounds. Sentences were then passed: one year's imprisonment or R100 fine.

Two days later 11 Witnesses, 10 men and a woman, were arrested at their place of employment, the Mhlume Company. The next day security guards from this firm went to the homes of these men, rounded up their wives and children and placed these, too, in custody. On October 20 all were given an opportunity to explain in court why they would not shave their heads. In a respectful way they explained the matter, using Bible passages such as Deuteronomy 14:1 and Matthew 6:17, 18. Nevertheless, they were given a sentence of one year's imprisonment or R100 fine. In addition their heads and those of their wives and children were all forcibly shaved. Later they were dismissed from the Mhlume Company.

On September 28, 1982, 13 Witnesses employed at the Usuthu Pulp Company were sentenced by Prince Logiyela Dlamini in the National Court at Bhunya to pay a fine of R60. Later they were prevented from entering their place of employment. They asked to see the management but instead were forced to appear before the supreme Privy Council at Lobamba on October 7.

The chairman of this council, Mr. Lusekvo Fakudze, allowed the Witnesses to explain their stand. During the discussion one of the chiefs threatened: "In 1975 we wanted to do away with you, but you were shielded by the late King. Who is going to protect you now?" Finally the Witnesses were told that the matter would be referred to the body of

princes and then to the Queen Mother at Lobamba. Meanwhile their employers were advised not to accept them unless they would shave their heads.

The following week these Witnesses were arrested again. Six of them were due to stand trial on October 19, in the same National Court of Bunya. When the day arrived, the president of the court did not appear. It became necessary to postpone the case until the following day and appoint a new president, Mr. Magomba Dlamini. He ordered that the Witnesses be forcibly shaved and sentenced them to three months in prison or a fine of R30.

Among those convicted were Aaron Phakathi, Leonard Mabuza, Bartholomew Mbuli, Stephen Mngomezulu, John Shabangu and Lina Mbuli. These had now been sentenced a second time for the same offense. They were all fired by the Usuthu Pulp Company.

At the time of writing, at least 90 Witnesses have been arrested and sentenced, according to reports received. Some have been arrested more than once.

Some Good Results

In spite of the hardships some encouraging experiences have resulted from this unexpected persecution. Consider the following report by the Witnesses held in Manzini prison:

"When we arrived at this place, the prison warden was very much against us, saying that we were fighting against the government. He stopped our brothers from coming to see us and sent them back with all the food they had brought us. But we kept showing deep respect to him and gave our answers politely. When he saw this, his attitude changed. He gave us his Bible and asked us to preach to all the prisoners. Eventually, everybody there knew that we were in jail for the sake of

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righteousness and both the prisoners and the police were encouraging us to stand firm."

God or Caesar?

Jehovah's Witnesses are mindful of the apostle Paul's words: "Let every soul be in subjection to the superior authorities." (Romans 13:1) They remember, too, that Jesus taught: "Pay back, therefore, Caesar's things to Caesar." However, Jesus added: "... but God's things to God." (Matthew 22:19-21) When the apostles of Jesus were ordered to cease doing something that God had commanded them to do, they responded: "We must obey God as ruler rather than men." (Acts 5:29)

They did not *want* to disobey their human rulers. But when those rulers forced them to choose between obedience to God and obedience to men, they had to obey God first.

Jehovah's Witnesses follow this Christian example. At the same time they pray that the authorities will come to understand their viewpoint. The apostle Paul wrote: "I therefore exhort, first of all, that supplications, prayers, intercessions, offerings of thanks, be made . . . concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life." —1 Timothy 2:1, 2.

The Swazi authorities are doubtless aware that Jehovah's Witnesses try to lead "a calm and quiet life." As a group, they pay their taxes and live clean, honest lives. However, since King Sobhuza's death, a dangerous precedent of religious persecution is being established. Also, many Witness men and women now have no means of making a living, having been fired from their jobs.

What Do You Think?

Does it surprise you that in this modern

age a whole nation is forced to practice rites to appease the dead? Do you believe that people should be able to worship God according to their conscience? Do you feel compassion for those who suffer because of being denied this? If so, you may wish to send a telegram or a letter—in a spirit of respect and kindness—to one or more of the officials of the Swazi Government. In the accompanying box are the names of some high officials to whom you may wish to write.

The "Kingdom Unity" District Conventions

"KINGDOM UNITY." What a fine and fitting theme for our 1983 district conventions! Never has there been so much disunity in the world. Religious organizations, both Catholic and Protestant, are permeated with friction and strife. Political parties are at one another's throat. Never has there been such confusion in the business or commercial community as at present. Never before has the family institution been so riddled with disunity as husband and wife fight with each other, walk out on each other and get divorced from each other. And when has there been such a generation gap as in modern times, when parents and children drift ever farther apart?

In striking contrast to all of this stands Jehovah's visible organization, the body of Christian witnesses of Jehovah. They are united, upward of 2,400,000 strong, though scattered in some 205 lands and islands of the seas. Theirs is a unity that overcomes national barriers, language and racial barriers, cultural and economic barriers. What has united them? The pure worship of Jehovah God.—Zephaniah 3:9.

That is the way it should be among Christ's true followers, for what did the apostle Paul write to the Corinthians at 1 Corinthians 1:10? That 'there should not be any divisions among them, but that they should all speak in agreement and that they should be fitly united in the same mind and in the same line of thought.'

Likewise at Philippians 3:15, 16 he counsels that mature ones be of the same mental attitude. And should not unity mark Christ's true followers in view of his statement that by their love for one another all true Christians would be identified? Certainly, love makes for unity.—John 13:34, 35.

In fact this unity was foretold at Isaiah 52:8, in these words: "Listen! Your own watchmen have raised their voice. In unison they keep crying out joyfully; for it will be eye into eye that they will see when Jehovah gathers back Zion." The physical facts show that the gathering back of Zion began in 1919.

It is by no means an easy thing to keep this unity. This is because of the Devil's great anger, knowing he has a short period of time, and also because of the deteriorating of all religious and human values in our day. (Revelation 12:9, 12) The spiritual food that will be served at this year's conventions will certainly strengthen the determination of all of Jehovah's servants to minimize human weaknesses, shortcomings and imperfections in the interest of Jehovah God's name and work. This fine convention program will begin on Thursday afternoon and last through Sunday afternoon. It will be most timely and uplifting, and without a doubt all will leave this convention better equipped to serve Jehovah God in unity with their brothers and with a strong determination to do so.

1983 "Kingdom Unity" Convention Locations

United States

June 16-19: **AMARILLO, TX**, Civic Center Coliseum, 3rd & Buchanan Sts. **AUGUSTA, GA**, Civic Center Arena, 601 7th St. **BILLINGS, MT**, Yellowstone Metra, Hwy. #10. **DENVER, CO**, McNichols Sports Arena, 1635 Clay St. **FT. WORTH, TX**, Will Rogers Memorial Arena, 1 Amon Carter Sq. **GREENSBORO, NC**, Greensboro Coliseum, 1921 W. Lee St. **HUNTINGTON, WV**, Civic Center Arena, 8th St. & 3rd Ave. **JACKSONVILLE, FL**, Memorial Coliseum, Gator Bowl Sports Complex. **JOHNSON CITY, TN**, Freedom Hall Civic Center, Liberty Bell Blvd. **MIDLAND, TX**, Chaparral Center, Midland College, 3600 N. Garfield. **NASHVILLE, TN**, Municipal Auditorium, 417 4th Ave. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange. **PHILADELPHIA, PA**, Veterans Stadium, S. Broad & Pattison Ave. **PHOENIX, AZ** (Sign language also), Veterans Memorial Coliseum, 1826 W. McDowell Rd. **PONTIAC, MI**, Silverdome, 1200 Featherstone. **PORTLAND, ME**, Cumberland County Civic Center, 1 Civic Square. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SOUTH BEND, IN**, N.D.U. Athletic Center, Juniper Rd. **SPRINGFIELD, IL**, Prairie Capital Convention Center, 1 Convention Center Plaza. **TUCSON, AZ**, Community Center, 260 S. Church. **UNIONDALE, NY**, Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy.

June 23-26: **BIRMINGHAM, AL**, Civic Center Coliseum, 1 Civic Center Plaza. **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **DENVER, CO** (Sign language also), McNichols Sports Arena, 1635 Clay St. **DES MOINES, IA**, Veterans Memorial Auditorium, 833 5th Ave. **FRESNO, CA**, Convention Center, 700 "M" St. **FT. WORTH, TX** (Sign language also), Will Rogers Memorial Arena, 1 Amon Carter Sq. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **HUNTINGTON, WV**, Civic Center Arena, 8th St. & 3rd Ave. **JOHNSON CITY, TN**, Freedom Hall Civic Center, Liberty Bell Blvd. **LANDOVER, MD**, Capital Centre, Beltway Exit 32 or 33 E. **NEW HAVEN, CT**, Veterans Memorial Coliseum, 275 S. Orange. **OGDEN, UT**, Dee Events Center, 4600 South 1400 East. **RICHFIELD, OH**, The Coliseum, 2923 Streetsboro Rd. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SAN DIEGO, CA**, Jack Murphy Stadium, 9449 Friars Rd. **SAVANNAH, GA**, Civic Center Arena, Orleans Square. **SPRINGFIELD, MA**, Civic Center, 1277 Main St. **UNIONDALE, NY**, Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy. **WHEELING, WV**, Civic Center, Two 14th St.

June 30-July 3: **BATON ROUGE, LA** (Sign language also), Assembly Center, Louisiana State University. **CICERO, IL** (Sign language also), Hawthorne Race Course, 35th & Cicero Ave. **CROWNSVILLE, MD** (Greek only), Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd. **FRESNO, CA**, Convention Center, 700 "M" St. **GLENS FALLS, NY**, Civic Center, 1 Civic Center Plaza. **GREEN BAY, WI**, Memorial Arena, 1901 S. Oneida St. **GREENVILLE, SC**, Greenville Memorial Auditorium, 300 E. North St. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **LANDOVER, MD** (Korean and Sign language also), Capital Centre, Beltway Exit 32 or 33 E. **LONG ISLAND CITY, NY** (French only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LOS ANGELES, CA** (Japanese and Sign language also), Dodger Stadium, 1000 Elysian Park Ave. **LOS ANGELES, CA** (Korean only), Jehovah's Witnesses Assembly Hall, 4310 Degnan Blvd. **MACON, GA**, Macon Coliseum, 200 Coliseum Dr. **OKLAHOMA CITY, OK**, Myriad, 1 Myriad Gardens. **PINE BLUFF, AR**, Convention Center, 500 E. 8th Ave. **PULLMAN, WA**, Performing Arts Coliseum, Stadium Way. **RICHFIELD, OH** (Sign language also), The Coliseum, 2923 Streetsboro Rd. **ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **ST. PAUL, MN**, Civic Center, 143 W. 4th St. **ST. PETERSBURG, FL** (Sign language also), Bayfront Center, 400 1st St. S. **SOUTH BEND, IN**, N.D.U. Athletic Center, Juniper Rd. **SPRINGFIELD, MA**, Civic Center, 1277 Main St. **TACOMA, WA**, Tacoma Dome, 2727 E. "D" St. **TALLAHASSEE, FL**, Civic Center Arena, 555 W. Pensacola. **UNIONDALE, NY** (Sign language also), Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy. **WHEELING, WV**, Civic Center, Two 14th St.

July 7-10: **CICERO, IL**, Hawthorne Race Course, 35th & Cicero Ave. **FRESNO, CA**, Convention Center, 700 "M" St. **GLENS FALLS, NY**, Civic Center, 1 Civic Center Plaza. **GREEN BAY, WI**, Memorial Arena, 1901 S. Oneida St. **HAMPTON, VA**, Hampton Coliseum, 1000 Coliseum Dr. **HOLLYWOOD, FL**, Sportatorium, 16661 Hollywood Blvd. **HOUSTON, TX**, Astrodome, Loop 610 at Kirby Dr. **LONG ISLAND CITY, NY** (Italian only), Jehovah's Witnesses Assembly Hall, 44-17 Greenpoint Ave. **LINCOLN, NE** (Sign language also), Devaney Sports Center, 16th & Military. **LOUISVILLE, KY** (Sign language also), Coliseum & Arena, Kentucky Fair & Exposition Center. **MACON, GA** (Sign language also), Macon Coliseum, 200 Coliseum Dr. **MEMPHIS, TN**, Mid-South Coliseum, Mid-South Fairgrounds. **MIAMI, FL** (French only), Tropical Park Stadium, 7900 S.W. 40th St. **MOBILE, AL**, Municipal Auditorium, 401 Auditorium Dr. **MONROE, LA**, Civic Center Arena, Civic Center Expressway. **NATICK, MA** (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St. **OAKLAND, CA** (Sign language also), Oakland-Alameda County Stadium, Nimitz Fwy. & Hegenberger Rd. **PINE BLUFF, AR**, Convention Center, 500 E. 8th Ave. **PULLMAN, WA**, Performing Arts Coliseum, Stadium Way. **ROANOKE, VA**, Civic Center, 710 Williamson Rd. **NE. ROCHESTER, NY**, Memorial Auditorium, 100 Exchange St. **ST. LOUIS, MO**, The Checkerdome, 5700 Oakland Ave. **ST. PETERSBURG, FL**, Bayfront Center, 400 1st St. S. **SPRINGFIELD, MA** (Sign language also), Civic Center 1277 Main St. **TACOMA, WA** (Sign language also), Tacoma Dome, 2727 E. "D" St. **UNIONDALE, NY**, Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy. **WICHITA, KS**, Kansas Coliseum, I-135 at 85th St. N.

July 14-17: **BEAUMONT, TX** (Spanish only), Civic Center Assembly Hall, 701 Main St. **CICERO, IL** (Spanish only), Hawthorne Race Course, 35th & Cicero Ave. **EL PASO, TX** (Spanish only), Special Events Center, Baltimore at Mesa. **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **HOLLYWOOD, FL** (Spanish only), Sportatorium, 16661 Hollywood Blvd. **UNIONDALE, NY** (Spanish only), Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy. **WOODBURN, OR** (Spanish only), Jehovah's Witnesses Assembly Hall, 1510 N. Pacific Hwy.

July 21-24: **FRESNO, CA** (Spanish only), Convention Center, 700 "M" St. **LOS ANGELES, CA** (Spanish only), Dodger Stadium, 1000 Elysian Park Ave. **SAN ANTONIO, TX** (Spanish only), Convention Center Arena, S. Alamo & Market Sts. **UNIONDALE, NY** (Spanish only), Nassau Coliseum, Hempstead Tpk. at Meadow Brook Pkwy.

Britain

July 7-10: **BOLTON**, Bolton Wanderers Football Club, Burnden Park. **EDINBURGH**, Rugby Union Ground, Murrayfield. **LONDON** (Greek only), North London Assembly Hall, 174 Bowes Rd., N 11. **NORWICH**, Norwich City Football Club, Carrow Rd.

July 14-17: **LONDON** (Italian only), North London Assembly Hall, 174 Bowes Rd., N 11. **PLYMOUTH**, Plymouth Argyle Football Club, Home Park. **SHEFFIELD**, Sheffield Wednesday Football Club, Hillsborough. **WOLVERHAMPTON**, Wolverhampton Wanderers Football Club, Molineux.

July 21-24: **CARDIFF**, Welsh National Rugby Union Ground, Cardiff Arms Park. **LONDON**, Rugby Union Ground, Whiston Rd., Twickenham.

Ireland

July 14-17: **DUBLIN, R.D.S.** Main Hall, Ballsbridge.

Canada

June 16-19: **EDMONTON, ALTA.**, Edmonton Northlands Coliseum, 75 St. & 118 Ave. **OTTAWA, ONT.**, Civic Centre Arena, Lansdowne Park.

June 23-26: **WINNIPEG, MAN.**, Winnipeg Convention Centre, 375 York Ave.

July 7-10: **BRAMPTON, ONT.** (Portuguese only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 Mile West of Mississauga Rd., Norval, Ont. **CAMPBELLVILLE, ONT.**, Mohawk Raceway. **HALIFAX, N.S.**, Halifax Metro Centre, Duke St. **KAMLOOPS, B.C.**, McArthur Island Sports Centre. **LETHBRIDGE, ALTA.**, The Sportsplex, 2510 Scenic Dr. **LONDON, ONT.**, Grandstand Western Fairgrounds, Queen's Park. **MONTREAL, QUE.** (French and Italian only), Le Palais des Congrès de Montréal, 200, rue de la Gauchetière ouest. **NORTH BAY, ONT.**, Memorial Gardens Sports Arena. **PENTICTON, B.C.**, Peach Bowl Convention Center, Power St. & Westminster Ave. **W. PRINCE GEORGE, B.C.**, Kin Centre Arenas I & II. **QUEBEC CITY, QUE.** (French only), Université de Laval, Pavillon de l'éducation physique et des sports, Ste-Foy, Québec. **REGINA, SASK.**, The Agri-dome, Exhibition Grounds. **SAINT JOHN, N.B.**, Lord Beaverbrook Rink, Main St. **ST. JOHN'S, Nfld.**, Memorial Stadium. **TORONTO, ONT.** (Greek & Italian also), International Centre, 6900 Airport Rd. **VANCOUVER, B.C.** (Chinese also), Pacific Coliseum, Exhibition Park. **VICTORIA, B.C.**, Victoria Memorial Arena, 1925 Blanshard St.

July 14-17: **BRAMPTON, ONT.** (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 Mile West of Mississauga Rd., Norval, Ont.